

# MA ANANDAMAYEE AMRIT VARTA

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

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

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

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

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



*kāṅkṣantaḥ karmaṇām siddhiṁ yajanta iha devatāḥ ।  
kṣhipraṁ hi mānuṣhe loka siddhīr bhavati karmajā ॥*

In this world, those desiring success in material activities worship the celestial gods, and seek boons from them, which are given quickly. The boons the celestial gods bestow are material and temporary, and they are given only by virtue of the power they have received from the Supreme Lord.



### **Ma's message on *sādhana***

**Q:** Is *Seva* of the common man not conducive to *sādhana*?

**Ma:** *Ek Brahma Dwitya Na Asti*. After attaining this state of *sādhana*, if somebody practices *seva* of the common man, etc., then it is a different matter. But if someone serves the common man while still being in this world of reasoning, then it is natural for the feelings of praise and prestige to arise. That is not favorable in the path of *sādhana*. If on attaining any type of power, it is immediately distributed then it is impossible for one to become self-complete. But if someone remains satisfied by just serving man in that manner, then there is nothing to say about him. But if he does not get satisfaction in that manner then it has to be said that it is not correct to do that. Several people attain various powers in the path of *sādhana* due to their past *karmas*. And on utilizing these powers they obtain various results, which are in general not good always. Hence those who are only interested in attaining God, they should keep their powers absolutely secret and only focus on that one aim, of attaining God. Then only they will one day attain the knowledge that only He exists or only I exist.



## Matri – Vani

Q: What is the nature of the mind?

Ma: To make man aware of his imperfections.

\* \* \*

Q: Why is the mind restless?

Ma: Your mind is so much absorbed in the world that it does not like to leave it. It has found rest there. If it becomes completely restless, it will realize the *Atma*. Arjun had become desperately restless and has hence realized the power of God.

\* \* \*

Q: Why should we do *japa*? I want to surrender my *mala* (rosary) also to God.

Ma: If you give up *japa*, the mind will dwell on worldly thoughts. Distraction will not disappear unless you surrender your ego.

\* \* \*

Q: Why does *prārabddha* not vanish?

Ma: Because of the absence of *vivek* (discrimination) and *vairāgya* (dispassion).

\* \* \*

Q: How can we avoid the fruits of our previous *karma*?

Ma: Burn the *karma*. Follow the advice of the Guru who has burnt His own *karma*.

\* \* \*

Q: Which was first, *karma* or body? Seed or tree?

Ma: Both are simultaneous; the tree is only another state or form of the seed.

\* \* \*

Q: What is the difference between the worship of God and the meditation of the soul?

Ma: The worship of the deities yields fruits according to one's *karma*. Meditation of the soul removes the veil of ignorance.

\* \* \*

Q: If I am the *Atma*, why have I to make an effort to find Him?

Ma: The questioner has not realized his *Atma*.

\* \* \*

Q: If the *Atma* is immortal, why does it take birth?

Ma: That which is immortal does not take birth. He who takes birth dies.

\* \* \*

Q: What is *paap* (sin) and *punya* (virtue)?

Ma: Forgetfulness of God is the greatest sin. His constant remembrance is the greatest virtue.

\* \* \*

Q: We repent of our sins and yet people criticize us. What is the remedy?

Ma: Their criticism will free you from your remaining sins.

\* \* \*

Q: Can a man advance towards God by doing social service?

Ma: Yes, if he does not do it with a view of getting name and fame.

\* \* \*

Q: We do not want unhappiness and yet it comes. We want real and lasting joy but it does not come. Why?

Ma: Your desire for true happiness is not intense enough. Take the help of a Guru.

Q: Where and how to find the Guru?

Ma: Search within yourself, the way you search for your lost child.

\* \* \*

Q: Why should one not enjoy worldly happiness?

Ma: What is perishable is not desirable.

\* \* \*

Q: I am extremely unhappy in my married life.

Ma: It is foolishness to believe that there is happiness in worldly life. Whether happiness or pain is experienced depends upon how one views whatever is happening. If one wishes to go beyond this, one must have faith in God.

\* \* \*

Q: How to avoid the disturbances caused by family members?

Ma: Find a way of pleasing them and of praying to God.

\* \* \*

Q: What is more necessary, education or *satsang*?

Ma: Education is necessary for earning one's livelihood; if the earnings are

well utilized, it will create a *Sātvic* atmosphere. *Satsang* means *Sva-ang*, that is, God is eternally revealed in every part of Creation. Hence it is said, seek *satsang*, so that you may know yourself to be *Sva-ang* (His own limb), and also know that He is ever revealed in every atom of Creation. As long as you have the energy, make efforts to attain Him only. Undertake the company of those who are trying to attain God. Always remain occupied with *satsang* and with pious conversations, then the path to attain Him will be realized.

\* \* \*

Q: What is the fruit of keeping *maun* (silence) for 15 minutes at night?

Ma: It controls your speech and preserves your energy. If the mind also becomes silent at that time, truth shines forth.

\* \* \*

Q: Why do we have ups and downs in our spiritual practices? What should be done?

Ma: Do not give up your *sādhana*.

\* \* \*

Q: If obstacles arise during *japa* (repeating God's name), what has to be done?

Ma: They will be removed by the same repetition of God's name. When a *sādhak* practices *japa* and dedicates its fruit to God (*japa-samarpan*), this fruit can never be destroyed or lost. When the *sādhak* notices that his desires and passions are growing weaker and weaker, he should understand that God is in this way bestowing upon him the fruits of his practice.

\* \* \*

When a devotee asked for Ma's autograph on Ma's photo purchased by him, Ma placed a dot on the photo and said, "The Ocean is contained in the drop and the drop in the Ocean. In this dot everything is contained."

\* \* \*

Three *Sadhus* were sitting beside Ma. When a devotee arrived with some garlands, Ma said, "Put the garlands around the necks of these saints, I am there. After the *Sadhus* were garlanded, Ma again said, "Sec, there is an appearance of three Ma's."

\* \* \* \* \*



## Shree Shree Ma Anandamayee Prasanga

(Vol-V)

Amulya Kumar Dutta Gupta

*(continued from before)*

### **On increasing attachment to God other attachments cannot arise**

Discussion was going on about people having various type of visualisations. A boy by the name of Kedar staying in Kashi used to get such visualizations. Two three other individuals had also such visions. Without directing at anyone Ma said, "Many a time it is observed that, a place gets flooded due to rain. Later after the flooded water gets dispersed several small small seedlings arise. These grow up in places where earlier there was nothing. Again due to various reasons, few days later these seedlings get destroyed. This is because all those seeds that were buried in these areas grew up into seedlings after they received proper water. Similarly within man too are hidden so many such unaccountable desires. At the right moment, at the right opportunity these desires are fulfilled. The seeds enter through the senses as long as these are externally directed. It is not that the same seed will arise within everyone on viewing the same thing. The wants of every individual are different and hence their acceptance is also different. Again it so happens that when one individual is specially inclined towards one thing then he cannot give attention towards something else. For example a person marries a girl after watching her beautiful singing. Here however the girl's beauty or any other of her qualities does not attract him. Some just marry because of a girl's beauty, they do not pay attention to any other quality of that girl. Hence it was being mentioned that even though there being paths for the various seeds of desire to enter through the various doors of the senses, just as a man gets bound by his cravings and wants, in the same manner if man's yearning for God can be increased or if there is constant remembrance of God then these seeds of desire cannot enter within the person."

"Wasn't there a discussion about *Kumari* that day? *Kumari* is *Poorna Shakti* (Absolute Power). If someone worships *Shakti* and attains *Poorna Shakti* then automatically he attains *Param-Purushattva* (Supreme Being).

Again if someone worships *Purush* and if he at all attains *Param-Purushattva*, then automatically he attains *Poorna Shakti* too. Everything is so very beautiful."

On what context Ma narrated all these I just could not understand at all. Ma further said, "Just as, when a flower comes floating on the Ganga and it is picked up, observed these words arising within in the same manner, hence it was narrated to you all."

19th Chaitra 1355, Saturday (02-04-1949). Today morning Ma again departed for Jhusi. Prabhudat Brahmachari had been requesting Ma for the last three years to celebrate *Bāsanti Durga Puja* in Jhusi. Hence Ma had informed, for making arrangements for the same in Jhusi. Of course *Bāsanti Durga Puja* as usual will be celebrated in Kashi too.

While boarding the car Ma called my friend Manmohan and said, "Baba you had said that you will celebrate the *Puja* here. Now promise me that you will make efforts to worship properly." Manmohan replied, "Well, you give me word that you will be present here on the *Ashtami* day." Ma would not give any assurance and Manmohan too was adamant. This conversation went on for some time. Ma did not clearly mention that Ma would be present here on the *Ashtami* of *Bāsanti Puja*, however we were hopeful that Ma would surely arrive. However Ma's car departed with the devotees shouting '*JaiMa, JaiMa*'.

23rd Chaitra 1355, Wednesday (06-04-1949). Today is *Ashtami* of *Bāsanti Puja*. Today at around nine in the morning Ma arrived from Jhusi in a car. And today evening Ma will depart too. Everyone understood that it was all due to the sole request of Manmohan. However, today early morning Potal'da and Manmohan had departed in a car to fetch Ma from Jhusi. But on the way they saw Ma's car coming towards Kashi and hence they returned back too. The whole Ashram was excited with Ma's arrival. Due to Manmohan's initiative everyone offered flowers to Ma during the *Ashtami Puja*. Ma too blessed everyone by touching everyone's head. I too was gratified to get Ma's blessing in this manner. Finally Ma paid obeisance to everyone by saying "*Narayan, Narayan*". Ma's divine *leelā* is truly beautiful.

By six in the evening Ma departed for Jhusi in the car and we all felt as if the ecstasy of the function had been obliterated.

### ***Matri Satsang at Dehradun***

After *Bāsanti Puja*, the summer outbreak in Kashi gradually began to increase. Just after ten in the morning the Sun's heat starts rising. Keeping the doors and windows closed also, did not help. Now and then a blow of hot air caressed the body and almost burnt it. The temperature in the night too was quite unbearable.

However, inspite of the unbearable heat, I had decided to stay in Kashi this summer. I was preparing myself to get ready to bear this awful summer, when suddenly one day I received a letter from Khukuni Didi from Dehradun. She had written, "Ma has said to write to Manmohan *baba* and Amulya *baba* to come here. Manmohan *baba* will not be able to come with everyone; but Amulya *baba* has no hindrance in bringing along everyone." I cannot say that I was satisfied to receive the letter because quite a lot of expense is involved in travelling. Besides, one will have to get fried for hours in the stuffy train bogies. Just thinking of this caused a tremble within myself. But since Ma has ordered then we will have to go. Manmohan (Ghosh) stayed back with his aged mother but his wife and children accompanied us to Dehradun.

19th Baisākh 1356, Monday (02-05-1949). Today around eleven in the morning we departed by Dehradun Express. On the way, there was a huge crowd of passengers from Badrikashram. We passed the whole day and night sitting stiffly in the crowded and stuffy train and reached Dehradun the next day around eleven in the morning. From the station we boarded two Tongas and departed for Kishenpur Ashram. The Ashram was already adorned in a festive mood. Actually Shree Shree Ma's *Janmotsav* function has begun from today. On this occasion Smt Seva has organised a *Bhāgwat Saptāh*. The Hall of the Ashram was decorated with a variety of artificial flowers and paper flags. On the southern side was a beautifully decorated dais from which the explanatory oration of the *Bhāgwat* was being delivered by Swami Akhandanandaji of Vrindaban. There is a small room on the left hand side of the verandah overlooking the hall. The *Mool-paath* of the *Bhāgwat* was being held here by Shri Agnighath Shashtri (Batu'da). The *Bhāgwat* interpretation was conducted twice a day in the hall, from 9am to 11am and from 3pm to 6pm.

Immediately after reaching the Ashram I quickly freshened up and had Ma's *darshan*. Seeing me Ma smilingly said, "So you could finally come?"

From Ma's question itself I understood that Ma knew that I have arrived here despite my reluctance. Hence I kept silent. Ma then departed for some rest. I too finished my meals and rested in the verandah of the hall.

From three in the afternoon the second session of the *Bhāgwat* interpretation started. Sw. Akhandanandaji was explaining in Hindi and I don't think I understood everything that he said. The hall was almost full of spectators. Loudspeakers were arranged so that people outside the hall could also hear the explanation. Several *sadhus* and *mahatmas* had also arrived to hear the *Bhāgwat*. Some of the special invitees were Haribabaji and his troupe, Avdyutji Maharaj, Chakrapaniji, Ramdevji, Trivenipuriji Maharaj of Khanna and Sharananandaji. And all of them were present during the oration.

### Trivenipuriji

Trivenipuriji Maharaj speaks in the *Gurumukhi* dialect. I just could not understand what he spoke. He has memorized the *Granth-Saheb*. Almost regularly he gave narrations from the *Granth-Saheb*. Everyone of the *Mahatmas* present in the function gave due respect to him. He is around sixty-five years old and is taken care of by Gangotri an aged lady and Chetanpuri a devotee. Learnt that for the last forty years he has been practising *sādhana* while residing in the house of Gangotri *mataji* in Khanna. When he had first arrived in Khanna, this very *mataji* had brought him with due respect and love to her house. She was a child widow and Trivenipuri Maharaj then wore only a loin-cloth and was quite young too. People around observing this incident spread around various types of malicious propaganda against her. Hearing this Triveni Maharaj removed his loin-cloth and moved around naked. Seeing him moving around naked people gradually became soft towards him and began respecting him too. Now he is deeply revered as a realized *mahatma*. Also learnt from Haribabaji that, once a poisonous snake was on the verge of striking Gangotri *mataji*, when Trivenipuri Maharaj rushed forward and took the poisonous bite of the snake on himself. There are several such legends about Trivenipuriji. In the Ashram saw Trivenipuriji wearing a small cloth wrapped around his waist. That was the only cover on his body. Also learnt that when Ma had sent a car from Dehradun for fetching Trivenipuriji from Khanna, he had mentioned to Gangotri *mataji* in Khanna that a car along with 2-3 people was coming to fetch him and hence to prepare food for them. Hence the

people who arrived to take Puriji Maharaj were surprised to see meals ready for them, even though they had reached there without informing Trivenipuriji.

### ***Janmotsav function***

Several prominent and distinguished personal had also arrived for the function. Notably among them were, Raja-Saheb Durga Singh of Solan, Landlord Shersingh of Dunga and Dr. Pannalal of Delhi. Almost two hundred devotees were having daily *bhog*. Besides the Ashram buildings, three more houses were taken and three-four huge tents had been erected for the devotees to stay.

At six in the evening, when the *Bhāgwat paath* was over, Shree Shree Ma departed in the car for a visit. On Ma's instructions, several of us devotees too boarded various cars and followed Ma. A new road has been constructed for going to Mussoorie from Kishenpur. Instead of turning towards Rajpur, the road turned west crossed a hill and joined the old road near Mussoorie. We finally reached the Ashram of Swami Shraddhanandaji. After staying here for some time, Ma and all of us returned back to the Ashram. In the Ashram, after dusk, Haribaba and his troupe sang *kirtan* for some time.

*21st Baishākh 1356, Wednesday (04-05-1949).* When we were departing from Kashi, Gopibaba had given me a letter for Shree Shree Ma, to which Ma replied saying, "Send a telegram to Baba to come here, and also send a telegram to Shankar Baba mentioning that if Gopibaba comes then he too should accompany him." I informed Ma, "Ma, I am sending a telegram to Swamiji to come here along with Gopibaba." Ma said, "Well, do that." Hence a telegram each was sent to Gopibaba and Swami Shankaranandaji. But none of them arrived here.

*23rd Baishākh 1356, Friday (06-05-1949).* Today too after the *Bhāgwat paath*, Ma departed in a car along with KhukuniDidi, Shri Manoranjan Sarkar, Shri Bhupen and myself. This time too we travelled along the new road going towards Mussoorie. The scenic beauty was quite enchanting and discussion on various topics was going on. One discussion was the manner in which Haribaba howled while singing *kirtan*. KhukuniDidi said, "In the biography of MahaPrabhu also it is mentioned that He too howled during *kirtan*. Haribaba also following the path of MahaPrabhu howled in that manner because he is a staunch devotee of MahaPrabhu." Shree Shree Ma then said, "Howling during the *kirtan* is absolutely natural. A state arises

when such howling occurs naturally. Earlier, during *kirtan*, howling used to occur by 'This Body too.'

Our car reached near Shraddhanandaji's Ashram. With the hill at the background, the Ashram looked beautiful and picturesque. Shree Shree Ma said, "Long time ago when this Ashram was not present, Jyotish and This Body had arrived here strolling. After observing this area, Jyotish had commented that it would be good to have an Ashram here. Hearing that, I had replied, 'In how many places do you want to construct an Ashram?' Well, an Ashram now exists where Jyotish wanted to have an Ashram."

### **Kalyanvan Ashram**

Now the car turned towards the old Mussoorie road and moved towards the Kishenpur Ashram. Just before his death Shri Sachikant Ghosh had procured 20 *bhigās* (50,000 sq.mts) of land in Kishenpur. He had a desire to built a beautiful Ashram here, but he passed away without his wish being fulfilled. During the last war, a contractor had built a beautiful small house in this land for Shree Shree Ma. There are two-three cabins in it too. Sachibabu's sister-in-law has also built a small house in this land and resides there too. She is now staying in the Kishenpur Ashram and all these houses in Sachibabu's land (called the Kalyanvan Ashram) have been converted for accommodating the *Sadhus* arriving for the function. In Kishenpur before entering the Kishenpur Ashram, Ma entered and sat down in this Ashram for some time. Just before dusk Ma returned back to Kishenpur Ashram.

### **Aarti and Pranaam**

Quite often after the night meals Ma used to sit on the Ashram courtyard and gossiped with quite a lot of devotees. Today night too Ma was lying down on a cot in the Ashram courtyard. Among the people sitting around Ma were Dr. Pannalal and Raja-Saheb of Solan. Dr Pannalal asked Ma the meaning of conducting *Aarti*. Ma said, "All these are mentioned in your *Shastras*." Batu-Da was also present there. He said, "*Dhoop-deep* etc, whatever is required for *Aarti* are all symbols of the five elements of nature. While doing *Aarti*, all the items should be rotated clockwise, four times on the feet, two times on the navel area, three times on the face and seven times over the whole body. The *Aarti* items should be swayed in front of the Gods and Goddesses in the same manner as a parrot flutters in the sky." So saying, he recited a Sanskrit verse. After this Ma said, "Just as

*Aarti* is done using *dhoop-deep* etc., again *Aarti* can be done without these items too. The *Aarti* can be done by the whole body too. The manner in which a dry leaf flutters with the wind, the whole body too can sway in the same manner and do *Aarti*. *Aarti* in this manner cannot be done by wishing to do it or by making efforts to do it. It happens automatically. Through This Body too *Aarti* has occurred in this manner. This Body has not obtained any education from anyone. Whatever has happened on This Body has occurred automatically. In the case of doing *pranaam* too, once in Dhaka, This Body automatically performed a new type of *Aarti*. No one in Bangladesh performs *pranaam* in that manner. Later when This Body travelled to South India, then saw this type of *pranaam* being performed there; of course the style of doing *pranaam* was not natural. In due course of time, a little bit of artificiality must have cropped up in it."

27th *Baishākh* 1356, Tuesday (10-05-1949). The *Bhāgwat-Saptah* concluded yesterday and hence today *yagna* was being held. Shree Shree Ma had been adorned in a yellow colored beautiful cloth and Ma looked quite enchanting too. *Sadhu-bhandārā* was also held in the afternoon. Later we too obtained *hhog-prasaad*. Yesterday two gentlemen Shri Binoy Bhushan Sen and Shri Narendranath Chowdhury arrived from Kolkata.

Just after the completion of the *Bhāgwat-Saptah*, Haribaba's usual lecture started which was almost a life-threatening matter for us listeners. This continued from 9 to 11 am. Sitting and listening to this lecture was like an ultimate test of our patience. Because as such, we did not understand Hindi, over and above that Haribaba spoke in his Punjabi mixed Hindi and that too in soft half broken words. Now and then three-four Hindi words entered our ears. Is there any difference between intense yoga practice and sitting for hours on end in such a lecture? But if we didn't sit in the lecture we would not get Shree Shree Ma's company. Daily for almost six hours morning and evening combined Shree Shree Ma sits in this program in an unperturbed manner. From Her attitude it is not discernible whether She is hearing anything or not. However She never delays even a minute to attend this program. With Shree Shree Ma's behaviour it is apparent that Her only motive is to appease Haribaba. Hence for all these reasons, even though I am here for the last eight days, I have not been able to get Ma's natural company. Could not have any conversations with Ma too. And Haribaba too was extremely busy in reading the scriptures to Ma. The other Sadhus

present in the program were also not asking questions to Ma. From their behaviour it seemed as if they never have had any problems in their path of *sādhana*. It seemed as if all of them had successfully achieved all aspects of religion, and were eternally satisfied.

### **Shri Dwarkanath Raina (Gopalji)**

*29th Baishākh 1356, Thursday (12-05-1949).* Today night after the meals when Ma was resting on a cot in the Ashram courtyard and quite a lot of devotees sat encircled Her then various conversation was going on. In between Dr. Pannalal asked Ma, "Mataji, the other day how you blessed the aged person! You were quite far from him but still the old man seeing You was crying profusely!

Ma laughingly said, "The person whom you mention is nobody new, known for several years, earlier there has been a lot amusement with him. Both he and his wife used to come near This Body quite regularly. Had renamed his wife as 'Meera' and hence had named him 'Gopal'. Just after naming them in this manner, the wife started serving her husband like serving *Gopalji*. She made arrangements for separate meals, separate servant, etc, for 'Gopalji'. Once Meera fell very ill. Gopalji became very busy. I went to see Meera and while conversing with her on various topics suddenly tore a piece of my cloth and said to Gopalji, 'Cut off your *māyā* in this manner.' Of course Meera became well this time but few days later she died of cancer. Now Gopalji is in deep trouble. There is no one to look after him in his old age."

"One day, saw that Gopalji had arrived but was sitting quite far away from This Body. However everyday he used to sit very close to This Body. The day before he had eaten fish and hence on that day he was a bit afraid to sit nearby. He had thought that on that day he would sit afar for some time and go away. Then come again and sit nearby when he has taken vegetarian food. Observing him sitting like that, This Body said, 'Gopalji, getting a lot of smell today, what has happened to you?' Hearing my words he was stunned. Realizing that This Body has sensed him to have eaten fish, he started pleading guilty and said, 'Mataji, I will not take fish for quite some time now.' He however could not say that he would not eat fish anymore."

Dr. Pannalal: Is it good to eat fish or eat only vegetarian food?



Ma: Whatever helps in moving towards God that alone should be practised, whether that is fish or vegetarian food. Your scriptures too mention about *sātvik* food? That food is itself *sātvik* which helps in advancing towards God.

### Consuming of *kheer* by Ma

Ma: One day Gopalji prepared *kheer* in his house and brought it for me in a silver plate. Holding a silver spoon in one hand and the plate in the other he sat down nearby to feed This Body. Gopalji had a habit of chewing *paan* and he always had a *paan* in his mouth. He was talking non-stop while feeding me with the spoon. Hence bits and pieces of the *paan* coming out from his mouth were scattering all over the *kheer*. As such the silver plate was shining and the bits of *paan* spread over the plate and the *kheer* looked exactly like the *keshav* (anthers) of a flower. But Gopalji was completely devoid of this fact. He kept on feeding me the *kheer* with the red bits of *paan* and I kept on eating it. Later had a *kheyal* that the present state of the *kheer* should be shown to him. Hence, said to him, 'Pitaji, the *keshav* in your *kheer* are really very beautiful.' Hearing this, astonished he turned to see the *kheer* and was dumb-founded and kept on murmuring anxiously, 'Mataji, what have I fed you!'

After telling this incident Ma started laughing. We too joined in and laughed at it.

\* \* \* \*

(to be continued)

### List of Festivals

Shree Janmashtami	August 19, 2022
Shrimad Bhāgwat-Saptāh	September 2-9, 2022
GurupriyaDidi Nirvān Tithi	September 3, 2022
Birthday of M.M.Gopinath Kaviraj	September 8, 2022
Shree Sharadiya Durga Puja	October 1-5, 2022
Shree Shree Lakshmi Puja	October 9, 2022
Shree Shree Kali Puja	October 24, 2022
Shree Shree Annakut Puja	October 26, 2022
Shree Shree Sanyam-Saptāh	November 1-8, 2022
Shree Shree Jagadhātri Puja	November 3, 2022
Shree Shree Rās Purnima	November 7, 2022
Shree Gita Jayanti	December 1-4, 2022

***In Ma's own Words***  
***Ma narrates to Bhaiji***

Bhaiji

*(continued from before)*

**Obstructions in the path of an aspirant**

Initially the *sādhak* (aspirant) has a particular emotion. He has a feeling why will someone younger or older come and offer *pranām* to me. I am too inferior, absolutely useless. Hence he does not allow anyone to offer *pranām* and moves back. Another emotion also arises – the powers will get destroyed. Gradually when some powers are attained then there can be a chance of the rise of another emotion. Then within a thought arises - to help people in general. By blessing, after someone pays obeisance, or try the utmost to explain a spiritual query if someone requests. Just as when a poor person becomes rich, many a time he develops a desire to get happiness by donating food, clothes, etc, to others.

During that period his honest behaviour, forgiveness, sympathy, etc, towards people, is revealed, and hence he feels happy, as that is the truth! He wants to give or donate and inform everyone. The listeners too, get heartfelt joy because they feel that he has something good within him. The symptoms of this type of a person look quite pleasing at first. Equality in attitude with an open and honest mind is also observed in him. Hatred, dishonesty or condemning others, do not in general arise within him. He makes efforts to stay away from greed and infatuation. With true devotion if he further progresses then he may sometimes gain *vibhūtis* (spiritual powers). Initially, all these manifest outwardly through the body or through various materialistic systems.

Since during this period, the qualities of name and fame are still hidden within oneself, one gets satisfaction by the joy of helping someone or attaining some spiritual knowledge from someone. Because of one's status too, all these emotions are not broken. In this state, on getting too enamored, loss of *vibhūtis* is inevitable. The reason being that, one who has attained *vibhūtis* by holding on to the truth, if he becomes more and more enamored in these worldly entertainments, then at some point, he is led astray from the true path and is entangled in falsehood. Initially he may not be aware of

it too. Later when he realizes this fact, then it brings intense sorrow. At that time, one has to be alert as much as possible and to always keep an eye on that destination.

If the aspirant pours his heart and soul into the *sādhana*, instead of being attracted towards these minor *vibhūti*s, aiming towards the target, then the more he progresses, the more the different varieties of spiritual perceptions unfolds within him. This spiritual play is such that, other than spiritual thoughts no other subject amuses him. He feels prickling pain and burning sensation within him on observing menial things or hearing menial words. He does not even like to speak anything other than spiritual matters.

Being engrossed in spirituality his manners and behaviour is also quite beautiful. In this, various kinds of miraculous *vibhūti*s are compounded, the manifestation of these is according to the progress of one's *sādhana*. Those who cannot ignore these *vibhūti*s, they then again become entangled within that worldly play. And those who can surpass these *vibhūti*s, they at once ascend to the highest level. As he further progresses, gradually his sense of speaking also diminishes.

He realizes that without *sādhana* or the grace of the Guru, all these high level sensations cannot be understood by all. However he tries to explain in simple words all this to a true seeker. And if someone tries to touch or pay obeisance by touching his feet then he gets startled like an electric jolt, which is unbearable to him. This is very similar to the swishing effect observed when water or any liquid is poured onto a hot plate. His condition is just like that. Those desire filled emotions of the person paying obeisance to him, actually hurts him.

Later if the *sādhak*, ascends beyond the worldly play, then all these matters cannot excite him anymore. There is no escape from any sensations until and unless the natural behaviour is not drastically altered.

Till now, have been discussing some of the stages of *sādhana*. Of course the compassionate grace of the 'That JagatGuru, is a different matter.

After hearing all this, a question arose, 'A lot has been heard of the *sādhak*. Why is this condition observed while offering *pranām* to You?' This Body replied, 'Forget any affair related to This Body. This Body accepting each one of you is temporarily playing in its Own *kheyāl*. Don't you see all around. All is like this only.'

There are chances of special hindrances on this revered journey. First of all one should tread cautiously. Hence it is said to enter this journey tactfully.

Sometimes this too can occur, to someone – after taking *diksha* and learning all the varieteis of worldly rituals etc., singing *kirtan* for the people; reading the scriptures to the people; making them perform various rituals like worships, *japa*, meditation, etc.; to allow them to touch his feet, to bless them by touching or in some other manner; get decorated with *chandan*, scent, flowers or garlands like the sadhus – some can get these feelings too.

Those who imitate like this – where is the fruits of such activities? It is not that, there aren't any fruits but here the fruits are only as much as is due. Because all these are done keeping in mind the desires of name and fame.

Just as a *sādhak* and a householder in the beginning, in order to get liberated from the temptation of all desires, keeps himself totally focused on God's 'name', reading scriptures, on *kirtan*, on meditation, *japa*, etc. – to save himself, to attain himself. His only aim is to attain *amrit*. The Absolute Supreme is his only goal. But in that case too, the desires of name and fame are involved, hence the fruits are also incomplete. Because, he has not avoided the hands of greed, infatuation, anger, etc. – are only imitation of suppressing – all these will give fruits of temptation.

### **The leela of having 3 grains of cooked rice**

One day in Shahbagh observing an old maid eating rice, This Body asked her – 'What are these? What are you doing?' And then gradually went near her. Observing this incident, Bholanath hurriedly came near and pulled This Body away from her and said – "Nowadays You do not eat anything other than fruits fallen on the ground. But that is rice, can You not recognize it? You seem to have mixed up everything."

On an another occasion, observing a stray dog eating rice from the ground, This Body went near the dog and sobbingly murmured, 'I will eat, I will eat.' Again Bholanath pulled me away. Several times on being prevented from eating or doing certain things, This Body like a child, used to lie down on the ground for hours, without any pulsation of The Body.

One day informed everyone – See, whether This Body remembers or not, you will feed This Body with three grains of rice. Otherwise, just as, feeding is not possible by the Hands, similarly not taking rice at all, may also occur.

Nothing is known. People make efforts to sacrifice, for This Body everything is just the opposite, making arrangements so that sacrifice does not occur. It is not proper to get entangled in this sacrifice-enjoyment. Make a wish, to go beyond this sacrifice-enjoyment. Then onwards everyone specifically remembered to feed This Body three grains of rice. Other than these three if even a small bit of anything extra entered the Mouth that could not be swallowed. It used to be thrown out by the tongue. Along with this also drank three gulps of water. Heard that this routine continued for almost six months.

### **KaliPuja in Shahbagh**

Dipavita (Diwali, Kali-Puja) has arrived. Everyone mentioned, 'Last time Ma had conducted the Kali Puja, but several of us could not witness it. This time too Ma has to perform the Kali Puja'. Suren'babu (Postmaster) also mentioned this quite often. This Body denied saying, 'No, No'. In the meantime, Hiran (wife of Prafulla'babu) arrived with few others and said, 'That time there was a lot of enjoyment during the Puja, hence this time too Ma has to perform the Puja'.

Quite regularly This Body was taken to Shashank'babu's residence. *Bhog*, etc. also took place and everyone in the house small or big enjoyed it too. One day while going to his house in the car, suddenly saw almost eighteen hands above, near the wall of the residence of the Governor, in front of the pond, a naked but almost alive *Kali* idol as if walking in air, extending Her hands towards This Body as if, to jump onto This Body's lap. Automatically the left Hand was raised up towards the Idol and This Body's expression too changed for a while. Everyone sitting in the car observed this and hence Bholanath repeatedly asked, 'What has happened?' Again while having *bhog* in the house, the same *Kali* Idol in the form of a small girl, arrived between Bholanath and This Body. Like before, The Body lifted the left Hand upwards and instantly the Idol vanished at that point. After sometime This Body lied down on the ground. On awakening Bholanath again enquired and This Body again said that it cannot be informed. After that all of us returned back to Shahbagh.

Another day while working in the kitchen This Body visualized that, Bhudev'babu has arrived and was asking Bholanath, 'Why Kali Puja will not be held this time? Please do it'. Later when This Body went to the room which was at a distance from the kitchen, heard from Bholanath that indeed Bhudev'babu had arrived with the same enquiry. In the evening

Suren'babu arrived and picked up the same topic, saying, 'There isn't much time, day after tomorrow is Kali Puja. This Body then requested Bholanath, 'Since everyone are requesting, why don't you conduct the Kali Puja? Everyone will enjoy'. So saying The Body suddenly became limp and going into the next room collapsed on the floor. Bholanath informed Suren'babu, 'Your Ma has confirmed the fact. Once She has spoken, Kali Puja will surely take place. All of you make the necessary arrangements'. Suren'babu made the list of items required and then asked, 'What about the Idol? It cannot be purchased at anytime. How can it be fabricated in a day?' Bholanath said, 'Immediately rush to the city for purchasing it'. When Suren'babu asked the height of the Idol, Bholanath brought him to my room and found This Body lying unconscious. It was eleven in the night, there wasn't much time, He suddenly thought the height upto which This Body had raised the left Hand while sitting in the car, that can be considered. So lifting This Body's arm, he measured the height and informed Suren'babu, who departed for the market. One fabricator /seller said, 'I have made twelve Idols as ordered and one extra with whatever remnant material I had, you can take that idol'. Suren'babu measured its height and was surprised that it was exactly as required, so it was properly colored and decorated and brought to Shahbagh.

At Shahbagh, it was observed that the color of the Idol was a bit different from the normal. It had a color similar to that applied on the Krishna Idols. And it looked exactly as This Body had seen hanging in the sky, only there was Shiva below Her. All arrangements for the Puja was made. Just before the start of the Puja, Bholanath requested This Body to perform the Puja. As he would keep on requesting if objected, hence This Body agreed.

When This Body sat down for the Puja, there was a peculiar sensation within The Body. Those who have witnessed it will be able to describe it better. After that Yagna, etc, also occurred on its own. After the Yagna was over, the yagna-fire was about to be put off by offering certain items in the fire, when This Body got up and raised the Hands, to prevent the fire to be put off. That fire is kept alive and is still burning.

The next day Late Niranjana's wife and several others made offerings to the Kali Idol. Suddenly Late Niranjana's wife remarked, 'What a beautiful Idol. I don't feel like immersing it. Then This Body said, 'This implies that this Idol does not want to get immersed. And hence the Idol was not immersed. Arrangements were made for daily worship. This Idol still exists.

### Safeguarding the *yagni*-fire

On that very night, while trying to keep the *yagni*-fire alight, This Body asked as to who can immediately sit down to take care of the fire. Shashank'babu said, 'Ma, I am ready to sit'. This Body requested him to get permission from his children. Shashank'babu replied, 'Why ask the children. I have not given them any duty or responsibility.' His children present there, mentioned that they did not have anything to say in this matter. Then the fire was handed over to Shashank'babu. He took the fire to the place where the Puja was held and sat down taking care of it. From that day onwards he sat there doing various *sādhana*. Later Shashank'babu and his daughter Khukuni stayed back in Shahbagh and took utmost care and protection of the fire.

One day Shashank'babu's Gurudev arrived in their house. Then This Body requested Shashank'babu to go and meet his Gurudev in their house. So he returned back to his house. Later he used to come to Shahbagh daily and also stayed overnight during *purnima* and *amvasya*.

\* \* \* \*

(to be continued...)

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

#### New publication

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

## Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

### Shree Shree Ma in Dehradun

25th March 1966. Today after returning from Anandkashi Ma straight away went to Raipur Ashram. From there on 27th March, Ma went to Kishenpur Ashram where Ma stayed for five hours only. Suddenly in the evening Ma departed for Kashi by train. Only few ashramites and DidiMa were accompanying Ma.

Later it was learnt that in order to grace and give solace to the aged parents of Shri (late) Saroj and his childless widow, Ma had suddenly arrived in Kashi bearing such a long distance train travel. There was nothing else to do, but the sudden and divine presence of Ma gave them enough energy and strength to bear this intolerable sorrow. A few days later another news arrived, of the death of another devotee of Ma. Just after reaching Kashi Ma received the news that the husband of Smt Moroni has passed away. Moroni was the daughter of Bholanath's sister and had grown up under Ma's care only.

### Shree Shree Ma in Kashi— Basanti Puja

29th March 1966. During *Basant-ritu* in the month of *Chaitra*, every year Shree Shree Basanti Durga Puja is organised in Kashi Ashram. This year this Puja was held from 27th March to 31st March. The devotees were extremely glad to have Ma unexpectedly amongst them. The author of 'Matri-Lila', Atmananda had received a beautiful letter from one of her friends in Kashi, who had given a detailed description of their visit to the Ashram on Ram-Navami day. He wrote-

'31st March. We had an excellent *darshan* of Ma from morning nine to noon. Initially Ma sat in the Chandī-mandap upto 10am. The courtyard in front of the Chandī-mandap was covered with a beautiful *shamiyana*. We were sitting quite close to Ma and Ma distributed oranges to everyone. There was a large crowd of the children of the servants and the boatsmen. However only two baskets of the fruits were utilized. Ma was actually



distributing two oranges to each person and even one to a child on their mother's lap.'

'These types of unnatural incidents keep occurring all the time and it is beyond our capacity and power to explain it. When Ma went and sat down in the courtyard, Ma narrated an incident of that morning. A small bird had flown into the Chandi-mandap while *Aarti* was going on. It did not fly away even due to the sounds of cymbal, drums, conch-shell etc., played during the *Aarti*. But the moment the ladies started the sounds of *ulu* from their mouths the bird flew out of the mandap. Again as soon as the *ulu* sound stopped the bird entered inside the mandap. So Ma told the ladies to continue making the *ulu* sounds from their mouths. Hearing that sound, the bird came out. The ladies continued making the sound till the time of offering of the *bhog*. Ma then said, 'The bird would have otherwise stayed inside during the *bhog* and maybe would have spoilt it too.' Ma further said, 'Observing this bird This Body had a *kheyāl* that, when a man reaches a certain focal point (state during *sādhana*), then a transformation takes place within him. Just as the ear of this bird, the sounds of the instruments did not affect it and it sat inside unperturbed. But the moment the ladies started the sounds of *ulu*, the bird flew out. Similarly we too remain indifferent with certain matters. But then a particular state arises and removing the apathy, awakens us.'

'During the *satsang* time someone came and offered Ma a book. This book has been just published and this must be the first copy. Ma called an elderly lady Sati of Kanyapeeth and told her to read aloud the book. Sati is a teacher of the Kanyapeeth. The moment Sati started reading the book Ma stood up and put a garland around her neck, then hurriedly took another garland and kept it over the book. Then got an *āsan* brought for the reader. Then putting *chandan* on the book asked someone to put *chandan* on Sati's forehead. It seemed as if Ma had recognized Sati as a *pāthak* (Reader of scripture). So getting inspired by Ma, Sati sat down, and read the book and explained it too. But she was also feeling shy but Ma kept on inspiring her. She completed one chapter within a few minutes. Ma then asked for a Hindi book, but nobody came forward. Then Ma asked if someone could translate into Hindi whatever had been read now? Then Smt Bhakti Sudha, a PhD scholar in Sanskrit came forward and very beautifully explained the first chapter in Hindi. The book was on Daksh-Yagna. There were several

devotees of Shree Ma here who spoke Hindi. I observed that Ma had a wonderful *kheyāl* that everyone should be able to enjoy the *satsang* equally well.'

'When we reached the Ashram, Ma was then passing through the Kanyapeeth verandah. We had taken along few flowers like rose, jasmine, marigold, etc. with us for offering to Ma. Whatever flowers the devotees had offered to Ma, all that Ma was distributing back to the devotees. When there were no flowers near Ma, we moved near Ma and offered our flowers to Ma. Ma accepted the flowers and said, 'This Body was having a *kheyāl* that all the flowers are finishing off, now from where will flowers come, see the flowers have arrived'. Ma again started distributing these flowers to the devotees. This gave us intense pleasure and that day seemed to be of great importance to us.'

29th March 1966. Today afternoon Ma went to Vindhyaachal Ashram for a few hours. Ma stayed here in Kashi till 5th April and on 6th departed for Delhi.

8th April 1966. Currently Ma is in Delhi Ashram. Shri Jaydayal Dalmia and his wife have arrived for Ma's *darshan*. They were very close devotees of Haribabaji. Ma related to them a ten year old incident when Ma had brought Haribaba in his sick condition by plane from Amritsar to Delhi and then had handed him over to Dr. Santosh Sen's nursing home, and had made arrangements for his operation. Due to frequent letters and telegrams sent from Hoshiarpur, Ma had cancelled all programs and had rushed to see Baba, then too Baba had smilingly said to Ma, 'Ma, I had a deep desire to see you and hence have made this excuse'. During that time, Baba had been unconscious for a whole day. Baba had followed the attending doctors advice for seven days and after that had stopped all medication. After this only Baba's devotees and attendants had repeatedly sent letters and telegram to Ma to visit Hoshiarpur and see Baba.

Ma: In Bhubaneswar, after This Body had a vision of an ugly body, had requested Baba to follow a different path. On the earlier path only, news arrived later that a person had died after being bitten by a poisonous snake. All these are not mere dreams, because there is no question of a dream here. Again once in Kashi while lying on the bed the toes of the feet got badly hurt, there was a reason for that too. Instead of damaging someone else's body that the incident occurred on This Body that too is good. This was necessary too. Of course if He wishes then without hurting anyone, someone else's major mishap can be averted. He Himself accepts it. Just as,

when a calf is born, the mother cow cleans the calf by licking and eating away all the filth covering the calf. Because of this there was no pain or illness in the cow. In the same manner He can do everything too.

Ma (smilingly): Just like getting hurt or directing to another path, again without getting hurt or sending anywhere, accepting everything; all these are the same. Hindrance (*bādhak*) occurs to an aspirant (*sādhak*) only. But for One who is the Supreme *sādhak* there is no hindrance at all. So much has occurred over This Body. Have gone through diverse actions, but not a single scratch has occurred on This Body. All are His Will – His Play.

Ma (after some time): A lot has been said today. You have heard as you have played. This Body has nothing to say. Again many a time no words are uttered even after several queries. Words uttered – words are not uttered.

Today Ma departed for Vrindaban.

10th April 1966. Ma returned back from Vrindaban today. In the evening Seth Jugal Kishore Birla'ji, his doctor and Narayan Das'ji and a few others arrived and sat down near Ma for some time.

Jugal Kishore'ji is a religious person. He is always striving for the improvement of the Sanatan Dharma. For the upliftment of the Hindu Dharma he has donated several lakhs of rupees in various places of India and hence has received gratitude from everyone.

Ma (glancing at Birla'ji): Had not met *Pitaji* till then. This Body was then present in Baandh in Haribaba'jis Ashram. Deodhar'ji was praying near This Body regarding the ill-health of Birla *Pitaji*. Suddenly This Body had a *kheyāl* and the towel that was wrapped on This Body was handed over to Deodhar'ji for giving it to Birla *Pitaji*. But this point was not mentioned. Had a *kheyāl* that since this person is running errands for Birla *Pitaji*, this alone will help *Pitaji*.

Narayan Das'ji: *Mataji*, there is another important matter in this incident. Deodhar'ji had informed me that without his asking if *Mataji* offered him that towel then it will be confirmed that *Mataji* has Powers. He was amazed when *Mataji* suddenly came near and threw the towel to him.

Ma: During that period such disposition often occurred. Even if not asked verbally, even if there is no introduction, there exists a soul connection with everyone. Hence the actions occurred just by a thought. And why giving the towel to Birla *Pitaji* was not mentioned? It is the natural behaviour of a living being, hence there is no guilt. Someone may think that Birla'ji is an

affluent person. Has no acquaintance with Ma. But by sending the towel maybe Ma wants to attract Birla'ji towards Herself. Why give a chance for a false thoughts or bad thoughts to arise within people.

Ma (sometime later): More of such incidents have occurred. In Dhaka, Hiren (Smt Hiren Bala Ghosh) was quite sick. This Body was taken to see her. The wrapper sheet of This Body was thrown over her body. Hiren collected the sheet and placed it beneath her head. Later news arrived that she has become well. In Suket the king's daughter was seriously ill and This Body was taken there to see her. Secretly kept a cloth underneath her bedsheet. Later heard that, she had recovered. Such incidents keep occurring.

12th April 1966. A few days earlier, Sunayna, the daughter of Shri B.K.Shah of Mumbai, has given Ma two ancient statues of Lord Ganesh purchased from Jaipur. The idols are made of bronze and at least 400 to 500 years old. Learnt that she would take back one for herself.

Ma (during some discussion): See how wonderful! First arrived Ma Annapurna, Ma Kali, Shiva and Vishnu. Later had a vision of Akhandananda within a Ganesh idol. Just after that a silver Ganesh idol arrived. Again later during the construction of the Kashi Ashram, two idols of Shiva were obtained from below the ground. After that arrived a golden statue of *Dashabhuja* (Ma Durga with ten arms), given by Haribaba. After that in Vrindaban Ashram, the idol of Mahaprabhu given by Pannalal *Pitaji* and few *Narmadeshwar* Shivas. Later in Kashi Ashram Gopal arrived on His own. Charubaba's Gopal also arrived in Vrindaban Ashram. Then arose the temple in your Dehradun Ashram and the *Chhaliya* idol arrived in Vrindaban. Now again a pair of Ganesh. All are His Play.

14th April 1966. Today in Ma's presence, Giriji Maharaj's *Sanyās Utsav* was held with great pomp and gaiety. Among the invited Mahatmas, few of them gave a small lecture each and later all of them received alms.

One day Mr Caisoda, a foreigner and psychologist, closely associated with the Cultural Cell of the Embassy of Colombia arrived and had discussion with Ma for quite some time.

Yesterday Smt Indira Gandhi arrived for Ma's *darshan* along with one of his aunties. This Auntie gave me two photos of Ma and Smt Indira Gandhi, taken during Indira'ji's visit to Ma in the Kumbh Mela. In one of the

photos Ma was giving Indira'ji a *Tulsi* leaf offered to *Narayan*. They left after having a private for sometime.

Ma is supposed to depart for Dehradun day after tomorrow. On the way Ma may visit Kankhal Ashram for 2-3 days.

14th April 1966. Today around nine in the morning Smt Indira Gandhi took Ma to her residence. Swamiji, Panu, Chitra, Pushpa and myself accompanied Ma. I observed that a beautiful and neat sitting arrangement has been made for Ma in the lawn behind the house. There was a cot covered with a white bedsheet and in front of it a milky white sheet on the ground. Between these two a plate with the necessary items for *Aarti*. All the arrangements reflected the keen interest of Indira'ji. On Indiraji's request two girls played the sitar for some time and after that Indira'ji fed Ma with some fruits. Then she and her auntie (*Mashima*) offered *Aarti* to Ma. After that offered Ma a sandalwood necklace, a khaddar silk *dhoti*, towel, etc. All of us accompanying Ma received the same items too. They paid their obeisance to Ma while Ma was boarding the car. We were all especially impressed with the hospitality and behaviour of Indira'ji.

In the evening Dr. (Smt) Sushila Nayar and her sister-in-law arrived for Ma's *darshan*. She had visited Ma earlier too in Kashi, Vrindaban, Delhi and Dehradun. Her sister-in-law, Smt Bela Devi is the wife of Sushilaji's brother Shri Pyarelal'ji and they have regularly visited Ma in Delhi. One day Dr. Nayar informed Ma that someone has gifted her with an idol of Krishna. She wished to present it to Ma. Another day *Naam-Yagna* was going on in the ground floor. At that time Dr. Nayar arrived and placed the Krishna idol on Ma's hands. Showing it to everyone, Ma said, "See, today is the first day of the year. You all are celebrating the *Naam-Yagna*, and at this very moment Lord Krishna has arrived. He has arrived on His Own."

16th April 1966. Today at around 12 noon Ma left the Ashram. Visited 3-4 residences for few minutes each and then went to Prabhudutt's Ashram on the road to Palam. Prabhudutt'ji had especially requested Ma to visit his Ashram. Ma was supposed to have *bhog* there. The Ashram is still under construction. The rooms are also not yet ready. Hence Ma made arrangements to sit in the open verandah itself.

It was very difficult to move around in this extreme heat. But still Ma moved around in this hot weather so that nobody there felt mentally hurt. After departing from Prabhudutt's Ashram, Ma rested for two long hours in

Jiten's residence and after sunset went to meet Haribaba in Old Delhi. Haribaba'ji has arrived here today itself. Sitting there during the *kirtan*, at around 9pm Ma reached the station. At around 10pm Ma and all of us departed for Haridwar.

### Shree Shree Ma in Dehradun

20th April 1966. Today at around 12:30 in the afternoon Ma reached Dehradun from Kankhal in Shri Khaitan's car. After *bhog* Ma went to Kalyanvan. Learnt that Ma would stay there for some time.

In the meantime one day few statements were made by Ma regarding the beginning of Kanyapeeth and Vidyapeeth. Earlier too Ma had mentioned something about it but not in such detail.

Once Ma while roaming around the Mussoorie hills had sat down on the hillside. Bhaiji and few others were also with Ma. A little ahead was a school and several young boys and girls were playing in it. When the bell rang these children immediately went running from where ever they were playing and standing in a line entered the school.

Observing this Ma said to Bhaiji, "Just like this, if from the very childhood, if a little of religious functions, japa and meditation occurs, and along with similar joy and excitement occurs. And immediately getting attracted, by an invitational sound, participate in that pious work. Then it will be so beautiful. Molding from the very childhood of knowing oneself."

Immediately on hearing Ma's words, the inner depths of Bhaiji began to agitate. From then onwards he started discussing about this with several people as to how to give a material form of this *kheyāl* of Ma. He started wondering how the seeds of spirituality can be embedded along with normal education. Hearing these words of Ma, he thought that, if young girls (*kumaris*) and boys (*bal-gopal*) are given good hospitality and if a even a bit of the attitude and behavior observed in Ma, that of being simple, unperturbed, one within oneself, always merry, equality towards everyone, calm and steady in all situations, etc., arises within their hearts then that itself will be a great achievement and welfare for the community.

In the meantime during conversations, Bhaiji also heard Ma saying, "God Himself is revealed. In this very service (*seva*) to the young girls (*kumaris*), and young boys (*bal-gopal*)". Ma often laughingly mentioned, "Where *ku* (evil) is *mari* (is dead) that itself is *Kumari*. Goddess *Bhagwati* Herself, *ĀtmaSwarupini* (the Soul Goddess). We have to always remember

'That Soul-Entity. It is our good fortune that we are able to serve this particular form of *Bhagwat-Swarup* (form of God) and *Bhagwat-Swarupini* (form of Goddess) and that too flawlessly; we will always make that effort only. Their unified service (*seva*) will be a part of our *sādhana*. With refuge in self-restraint, forgiveness, patience, etc, where ever necessary, as much as is required. With love, affection, leniency, etc, fulfill in totality all aspects of service of God. Also where ever necessary, as much as strictness is required, only that much, while considering all these as a part of our service for pure, truthful behaviour and education. God, I am an instrument in Your Hands, You Yourself are getting Your work done through me. The teachers should religiously maintain this trend like a water fountain. To maintain a sharp eye so that unethical and unlawful signs are not observed anywhere. All service in this manner, with whose good fortune this occurs, they (both men and women) are extremely lucky. To always remember this is their chance of becoming travelers of the divine path to self-realisation."

Bhaiji sometimes used to say to Ma, "Like the past, actions of pure and holistic behaviour are in general not observed nowadays. The present situation is only like this. Then Ma used to say, "If the sequence of Brahmacharyashram, Grihasthashram, Vanprasthashram and Sanyasashram and the actions of those stages is not present then it is but normal for chaos and indiscipline to occur. The initial foundation is itself the Brahmacharya ashram. Because of its absence, this feeling occurs."

The residents of Dehradun are fortunate to have obtained blissful joy in Ma's presence for 3-1/2 months at a stretch. And also receive Ma's blessings and grace. 2-3 days after Ma reached Dehradun the new flat on the terrace of the main building at Kalyanban was inaugurated in Ma's presence. Immediately it was occupied by the Brahmacharis of the Ashram. Also *bhog* was prepared in the new kitchen in Kalyanban for this occasion. The ashramites, few guests and devotees were invited for the *bhog-prasād*. Ma stayed in Kalyanban for quite a few nights. Initially Ma stayed in the first floor of the main building. Later Ma stayed in 'Amar kutir'. On 27th April, a new flat constructed in Kalyanban, just below the hillside was inaugurated in Ma's presence. On 29th April 1966, Shri Haribaba arrived with his troupe. Haribaba stayed in 'Amar kutir' for almost 2 months while his troupe stayed in tents and few rooms in Kalyanban.

\* \* \* \*

(to be continued)



Shree Shree Ma along with Sadonda, Pt. Gopinath Kavirajji,  
Gurupriya Didi and Virajanandji



Shree Shree Ma along with the Kanyapeeth girls in Varanasi Ashram





Shree Shree Ma and Pandit Jawaharlal Nehru



Shree Shree Ma along with Sri. Jyoti Banerji and Smt. Monika Banerji

## Pādpeetham Smarāmi Almora Ashram

Brahmacharini Gecta

### **The incident of the *Toon* Tree in Almora Ashram**

The incident is of the year 1953. Panuda was then a teacher of Vidyapeeth in Almora Ashram. Vidyapeeth was being managed by Shailesh'da (Shri Shailesh Brahmachari) and Shri Swarup'ji. The Toon tree of the ashram with its huge branches had spread over a large area. At that time, Panu'da used to play volleyball with the Vidyapeeth students but the widely spread branches of this tree was a hindrance to their game. Hence Panu'da got a big branch of that tree cut by someone. And shockingly just after that the tree gradually started drying. In 1954 when Ma arrived in Almora Ashram, Ma immediately rushed towards the tree and said, "Gone away? What had happened to the tree?" After Panu'da explained everything, Ma was a bit displeased and said, "You could have asked This Body. For several years someone was staying here in the form of a tree. His time had come for departing from here. Well you are now satisfied." Later Ma again said, "Someone was staying here for thousands of years. Bhaiji too had a relationship with this tree." The wood of that tree is used for Ashram purpose only.

### **Lord Shiva's strange *leela***

During that period Ma said, "This Body has a kheyāl that Shivji will be placed here. '*Narmadeshwar Shiva*'. An auspicious day was decided. After that Ma went to Kashi. On Ma's instruction Panuda went to Kashi to fetch '*Shivji*'. Ma Herself packed *Shivji* and *Gouri-peeth* in one trunk and *Parvati*, *Ganesh*, etc. and all other items required for the worship in another trunk. Panuda departed for Katgodam by the Katgodam Express train. In Katgodam bus stand, while loading the trunks in the bus, inspite of the objection of the driver and the conductor, Panuda loaded the heavy trunks inside the bus, the other luggage were kept on top of the bus.

It must be around 10:30-in the morning. Very near to Ranikhet after taking a sharp turn suddenly the steering wheel of the bus failed and the bus started sliding downwards in the chasm beside the hilly road. Almost 100 to 150 feet below was flowing the gushing Koshi River. The frightened

driver kept shouting '*giya-giya*' (gone gone). But very surprisingly, after sliding for 10 feet, the bus overturned and two of its wheels got entangled in the big branches of a huge tree on the slope. The other two wheels were hanging in mid-air. Panu'da had fallen over the driver. There were almost 76 passengers in the bus and all of them were screaming due to injury and fright. Hearing their shrieks and cries, people had already started gathering on the road above.

Some strong-willed people slowly came down and at first carried the driver and Panu'da up to the road. After that gradually all the passengers were saved and brought on to the road. None of the passengers had died but all of them suffered minor injuries. But Panu'da was totally free of any injury. Then it was observed that all the items kept on top of the bus were floating on the river water down below. Then Panu'da shouted, 'Where is my *Shivji*?' Others around calmed him and said, 'Your life has been saved. Thank God for that. *Shivji* will be recovered later.' Then Panu'da somehow managed to return to Almora Ashram. Later the bus was lifted with the help of a crane. The next day Panu'da, Shailesh'da and others went and collected the trunks and few other items. Almost all the luggage that was on top of the bus and had fallen into the River below could also be salvaged. So Panu'da could retrieve most of the luggage he had carried. Later when the passengers came to know that only because of *Shivji* in the trunk inside the bus, they were saved, they had arrived in the Ashram during the installation and had prayed to *Shivji*. The villagers of that area also installed a small Shiva temple at the very spot where the accident had occurred. Later Ma had said to Panu'da, "That Toon tree and this *Shivji*, both of them have a relation with you too."

### **Installation of Lord Shiva in Almora Ashram**

On 16 April, 1954, in Shree Shree Ma's presence, *Shivji* was installed in the *Samādhi* temple of Bhaiji. After people had heard of the divine play of Lord Shiva, they had flocked in large numbers for the installation ceremony. The Shiva temple in Ma's Almora Ashram is the first Shiva temple to be inaugurated in Almora. This Temple has a special prominence in Almora. Quite a lot of visitors come here. And silence is strictly followed within the temple. There are two caves slightly below the Ashram where Paramanand Swami'ji and Sadanand Brahmachari resided for quite a long time.

Patal-Devi, Nanda-Devi and Kasar-Devi are ancient temples of Almora. Now the Department of Archaeology, Govt. of India Patal-Devi, Nanda-Devi and Kasar-Devi are ancient temples of Almora. Now the Department of

Archaeology, Govt. of India have started restoration work on these temples. A room had been constructed in front of the Patal-Devi temple where Ma stayed later. Initially Ma resided in the Dharmshala of the Nanda-Devi temple. And in the night Ma slept in the verandah of the Nanda-Devi temple. From here only Ma had departed for Kailash.

### **Shree Shree Ma's Janmotsav in Almora Ashram**

In 1964, Shree Shree Ma's *Janmotsav* was held here in a grand manner. During the function Ma received the news of the death of India's first Prime Minister Bharat Ratna Jawaharlal Nehru.

Almost 13 years later in 1977, Ma again arrived in Almora. This was actually the last visit of Ma in Almora. However, now also Ma's presence is felt in every grain of sand and mud of the Almora Ashram.

### **Installation of Lord Hanuman in Almora Ashram**

One day during the *satsang*, Shree Shree Ma asked, "Is there an idol of Hanuman'ji in Patal-Devi temple? Just check. Today This Body saw on the lane nearby a huge (spreading Her hands to almost one and a half hands) idol of Hanuman'ji in subtle form, very bright and adorned with a crown." Later it was found that there was an idol of Hanuman'ji in the Patal-Devi temple, but it had become quite blurred. Recently a small Hanuman'ji temple has been constructed very near to the Ashram gate.

### **Shree Shree Shāradiya Durga Puja in Almora Ashram**

Fifty years later again in 1993 (last one was in 1943) *Shree Shree Shāradiya Durga Puja* was held with great pomp and gaiety. Ma's devotees from far and wide collected here to attend this function and make it a grand success.

### **Inauguration of Shree Ram Mandir in Almora Ashram**

On 20 May, 1996, Shree Ram Mandir was inaugurated after its construction right in front of Ma's room. Within the temple is installed beautiful idols of Shri Ram, Mata Sita, Lakshman and Shri Hanuman'ji.

### **Installation of the Idol of Shree Durga**

On 3 April, 2009, the day of *Ram Navami* an Idol of *Shree Durga* fabricated with *Ashta-dhatu* was installed in Ma's room.

This Ashram within the lofty heights of the Kumaon Hills still vibrates with the praise of Shree Shree Ma, and reminds one of the honey filled Matri-vani - "I cannot leave you and go away. I am always with you all."

\* \* \* \*

*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.

## Reminiscence of my proximity with Ma

Brahmacharini Bishuddha

Once at Varanasi, Shree Shree Durga Puja was being celebrated in Ma's presence. On the day of MahaAshtami, Ma suddenly departed for Allahabad along with Bunidi. Respected Gopal Thakur of Allahabad celebrated Durga Puja every year. This year knowing that Ma would be in Kashi for sometime, had cordially invited Ma for at least one day during the Durga Puja. He also informed his disciples that this time along with the *Mrinmoyee-Ma*, *Chinmoyee-Ma* would also arrive. When Ma reached his ashram, Gopal Thakur was uttering *mantras* and bathing the Idol of *Ma-Durga* with pots full of water. The moment he had Shree Shree Ma's *darshan* he poured the pot full of water in his hand on Ma's head while uttering the *mantras*. The devotees started shouting, '*Jai Guru Jai Ma, Jai Durga*'. And after this blissful bathing, the main worship of *Devi Durga* commenced.

Ma had to return back to Varanasi immediately. While departing from Varanasi, Ma had ordered Bunidi to take along some sweets too. Bunidi could manage to collect not more than 50 pieces of sweets in a basket. When the devotees here in Allahabad lined up and started doing obeisance to Ma, Ma requesting Bunidi not to remove the lid of the basket, put Her hand inside and distributed sweets to each and everyone of the innumerable devotees present there. After everyone received Ma's *prasād* it was found that were still few pieces of the sweets left in the basket.

Perhaps during 1960-61, when Ma, Dadabhai and a few of us were in Delhi Ashram, I was not keeping well and the doctor diagnosed stones in my kidney. Shri Jiten Dutta, an old devotee of Ma, informed that he too had the same problem and on taking water of boiled *kulattha kalai* (horse gram) the stones came out. That evening when devotees approached Ma for obeisance, Ma would ask each of them, "Do you know *kulattha kalai*?" The next day several devotees brought the same in small amounts and handed it over to Ma. Ma asked me to collect them in a bag which gradually filled up. At night Ma called Hemi-di and said, "Wash some of this gram pulses and soak them overnight in water, in the morning boil it with excess water, when the water becomes half, remove it from the fire. Strain the water

and cook it with pieces of ginger in pure *ghee*, otherwise being unpalatable, she will not be able to take it." Jiten-da complained, "I used to drink the water just after boiling the grains, Ma is making special arrangements for Her dear daughter." Truly where can be the comparison of Ma's affection?

Two or three days later Rajaben (Smt. Raja Khaitan) came to visit Ma and she too was informed about my illness. Hearing it she said, "Oh, Ma, there is a very good homeopathic doctor in Kolkata. I shall take Vishuddha with me and get her treated by him. She will become alright." She was departing for Kolkata the next day in the morning flight. Hence I was told to get ready quickly. Ma however mentioned that She would send me with someone else by train, but Rajaben insisted on taking me with her by plane. Since heavy baggage was not allowed in the plane, Ma managed to get a small suitcase for me and decided Herself what all should be carried in it. Ma Herself packed the suitcase for me. Seeing viewing all these developments, some of the ashramites teased me saying, "Ah, Ma's pet! She is off in a plane simply because she has developed stones in her kidney. We too have several diseases, but none could avail a plane..."

Next day early morning I went to Ma's room to make obeisance to Ma. It was winter and hence it was quite dark. I found that Ma was expecting me and was sitting on Her bed with the mosquito net raised up. As soon as I bowed Ma smiled sweetly and after caressing my head and back with Her hand, gave me Her wrapper and said, "While travelling in a plane one often vomits, if you feel the same then vomit in this wrapper and tuck it in the pocket in front of your seat." As I left in a hurry, Ma kept gazing at me as long as I could see Her. Later I learnt that after a few minutes of my departure Ma went and stood on the terrace and when our plane was flying overhead, Ma enquired, "Is this Vishuddha's Plane?" Ma gazed at the plane as long as it was visible and then returned back to Her room. I am blessed with Ma's affection.

In the Kanyapeeth it is a strict rule to promote ourselves as *shuddhachari* after observing ashram rules for one year as per Ma's instructions (nowadays this duration is of three years). Afterwards we bathe in the Ganges, do *japa* for a fixed number of times and then feed Ma to be called as *shuddhachari*. Since I had been hospitalized earlier I had become a non-*shuddhachari*, and hence I had to be sanctified again. After getting well and completing the Ganga bathe and the repetition of the prescribed *japa* I had requested Ma for becoming *shuddhachari*. One day on Ma's permission *bhog* for Ma was being prepared in the Kanyapeeth kitchen; however Ma was not

for Ma was being prepared in the Kanyapeeth kitchen; however Ma was not keeping well on those day. Ma was almost going without food. What could I feed Her? I asked Dadabhai as to what could I prepare for Ma. Dadabhai said to ask the same to Ma Herself. On asking Ma, Ma said, "Prepare whatever you like best." I like to cook with very little spices, hence I decided to cook few dishes in that manner. On hearing this Kshama-di, the then incharge of Kanyapeeth, "How can that be possible? You cook whatever you like but all other girls will also cook as they desire. Kshama-di made all the arrangements and all the girls, younger or older, brahmin or non-brahmin all would cook according to their wish. All the ashramites were invited for the *prasād*. It was like a minor festival. All the girls got busy for the preparation of their dishes.

Next day from dawn everyone helped each other in cooking their specific meals and then making arrangements for Ma's *bhog* in the Kanyapeeth Puja room, displayed all the cooked items there. Wearing a silk *dhoti* given by Ma, I went to call Ma to our *puja* room. Seeing me Ma happily said, "Yes, for This body only you all have dressed up." Then I escorted Ma to the seat in our Kanyapeeth *puja* room arranged for Ma. This room is not spacious and hence after spreading out the dishes there was not enough space to move around. Three sides of this room has a verandah outside, from where the kanyapeeth girls and Dadabhai watched this function.

Ma was in a fine mood. Sitting at an angle, Ma placed one leg on top of the other and tucked up Her hair in a tight knot. She looked enchanting. I offered Ma a beautiful garland and after applying sandal paste on Her forehead worshipped by doing *aarti*. With Dadabhai's and Ma's permission I started feeding Ma the cooked and served dishes almost hundred in number to Ma. After feeding a few large morsels of the *bhog* to Ma, Ma asked, "From whom have you learnt to feed like this?" I replied smilingly, "From Dadabhai." Ma smiled mischievously and looked at Dadabhai. For the last few days Ma's health was not normal and was hardly able to eat any food. But today Ma was in an excellent mood and was narrating to us amusing tales. I kept feeding one dish at a time and Belu-di kept on serving another new dish in front of me for Ma. Ma too kept on eating whatever I gave Her. Usually Ma or Dadabhai signaled for not feeding any more. We were all so much engrossed with Ma and Her tales, that almost all the hundred dishes were fed to Ma in small or large quantities. Finally when I put forward the glass of water, Ma sipped a little and said, "Today I had a *kheyal* to become Damodar. Did I stop you from feeding even once?" Only after observing the utensils in which the hundred

varieties of food were kept, we understood that Ma had eaten a lot, which in general is just not possible in one sitting. It included various curries, various *dals*, variety of vegetable fries, chop, *samosa*, rice, rice pudding, sweets, etc. All was Ma's *kheyal* and Her *ahetuki kripa* on us.

After Ma's *bhog*, all of us had *prasaad* of Ma's *bhog*. Ma finally recovered from Her ill-health. After 3-4 days while we were studying in the hall, Ma arrived and with folded hands said, "Friends This Body invites you all to a feast tomorrow. We were overwhelmed to hear this. And surprisingly we were not allowed to cook the feast. Actually for any special function we Kanyapeeth girls only cooked the meals. Ma ordered Vimala'di, Tulsi'di, Belu'di and *Mashima*, the elderly ladies to cook instead.

The next day in the hall, Ma ordered us to sit in a line in Her specified order. While food was being served by the Didi's, Ma offered flowers on our heads and then worshipped by doing *aarti* with *dhoop* and *panchi-pradeep*. Then Ma requested us to start eating. Ma then came in the centre of the room and paid obeisance to us by lying down on the floor, the hands folded over Her head. Ma then with moist eyes and heavy voice exclaimed, "Goddess *Kumari*, pardon me, pardon me..." And then began to roll over the floor in this manner, murmuring the same words. We had forgotten to eat and even though we were supposed to keep silent, we pleaded, "Ma, calm down..."

After sometime Ma got up dazed. Dadabhai carried Ma to Her room. In the evening when Ma stirred a little, Dadabhai requested Ma to take some *mishri-water*. I brought the same and Ma had a little of it. Dadabhai then asked Ma softly, "Ma, why were You pleading for pardon? We ourselves are committing sin every now and then." Ma too replied slowly, "Didi, those who have come here to This Body, the faults and sins committed by them also belong to This Body only."

\* \* \* \*

(to be continued)

"Without worldly agony, the desire to be acquainted with the engineer of this Universal machine is not awakened.

--- Shree Shree Ma Anandamayee.



## **Svakriya Svarasāmrit – Vol-VI**

*Param Mahabhāgwat*

Brahmacharini Km. Chandan Puranacharya

Swami Virajanandaji

### **Birth-Rebirth – Causation of Birth – He within Himself**

**Q:** Well Ma from beginning to end, tell a little about the fact of everyone's birth-rebirth.

**Ma:** Those who speak of the next life, in the yogi's view is complete. According to one's spiritual state, it is but natural to speak of several past births. But of the birth, there is a side of the absence of the state of coming and going. Again see, if He Himself exists within various *Loks* and beyond, within man and God, whatever you say, He is omnipresent. Then even after talking of few births, where will you end the infinite births. Identical (*sam*) to the previous one, all the births, the birth process will find within Himself. *Sam* means *se-e-may*, *Swamay* (He Himself everywhere). Here He exists in the Soul-form, eternally in That Supreme Link.

Where all this is, where corpses exist, destruction occurs – what is His form, ponder. The transient variety of forms and formless, wherever in whatever forms creations have arisen, He-Himself – in everything too, in corpses too. Now understand, your form, your progress and existence, forms of birth and death, creation progression destruction, in all these forms too He Himself is.

**Q:** In the endless cycle of birth-rebirth, how is the ultimate origin link manifested here?

**Ma:** In various births-rebirths, the living being goes through various forms. In the darkness of oblivion of eternal births. I Myself only exist in various various forms, the infinite actions and also the source of bearing its fruits, its extinction. According to the yogi's spiritual state, even talking of several births, it is only of births. Where will he end the infinite births? But where the totality is born in The Self, the Cause of birth is attained within Himself, that is, in the form of the soul. In the same Soul-law, He is enshrined in the infinite births, He Himself.

\* \* \* \* \*

(to be continued)

## Compassionate Shree Shree Ma's *Aheyuki Kripa*

Sw. Narayanand Tirth

(continued from before)

### With Shree Shree Ma in Raipur, Dehradun

In the year 1942 taking untimely retirement from my job I went to Dehradun to stay with our extremely affectionate Shree Shree Ma. During that period Ma was residing in the Shiva Temple in Raipur, almost 5-6 km from Dehradun city. It was decided to organize the *Shree Shree Shārādiya Durga Puja* there in Ma's holy presence. One day Ma asked me to perform the Durga Puja. I appealed at Ma's holy feet, "Ma! Till now I have not taken *tantric diksha* from anyone. According to our custom, without such *diksha*, one cannot perform *Shakti Puja*. Besides I am unaware of such Pujas. Hence I would not dare to perform *Durga Puja*. After hearing me it was decided that Shri Manmathnath Chattopadhyay, an old devotee of Ma residing in Dehradun itself, would perform the *Durga Puja* this time. Another old devotee Shri Shobhan Bagchi would be the *Tantra-dharak*. He is presently known as Shri Krishnanand Brahmachari.

During this period, a little higher up on the hillside of Raipur Ashram, 'Brahmalok', which was a group of five huts, had been constructed as residence for sadhus and sannyasis. One of these rooms on Ma's instructions was utilized as 'Japa-kutir', where non-stop twenty-four hours *japa* was held by someone or the other. I too had the good fortune to have received the opportunity of taking part in this program. Since in general nobody consented to sit from 12 midnight to 3am, I happily agreed to take that time. So quite frequently I had to sit during that slot. I was extremely happy that Shree Shree Ma had given me extra time and opportunity to sit for *japa* and meditation.

Though I had not taken *diksha* in the *tantric* form, I used to regularly perform *gāyatri-japa* three times a day accordingly and on all other times tried to remember the *vedic brahm-gāyatri-mantra*. (*Brahm-gāyatri-mantra* is different from *gāyatri-mantra*). A Brahmin child during the sacred thread ceremony itself, gets *diksha* of the *Sāvitrī-mantra*. (*Sāvitrī* is another

name for *Gāyatri-Devi*). In other words he has received *diksha* in the *Shakti-mantra*. While performing *japa* of the *brahm-gāyatri-mantra*, the idol of a *MahaDevi* as *aheytuki-kripa*, would occasionally give me a surprising *darshan*. She even gave me *darshan* in my dreams. Those who have command over this *brahm-gāyatri-mantra*, then just by the worship and *japa* of this *mantra*, one can get success right upto salvation. The worship that helps attain *Atma-gyan* or *Brahma-gyan* is by no means an ordinary *japa*?

As mentioned earlier, I knew only the vedic *brahma-gāyatri mantra*. Hence I did *japa* of this *mantra* only but in a special self-made rhythm. Also as mentioned earlier, the same *MahaDevi* blessing me with Her *aheytuki-kripa*, used to give me *darshan* occasionally.

One dark night the world was in deep slumber, I was steadfast sitting in deep meditation and repeating this *gāyatri-mantra* in a special rhythm. After almost an hour of the *japa*, due to an unknown un-imaginable power my body, sitting on the *āsan*, started rotating anti-clockwise. Gradually the speed of rotation increased and started spinning like a potter's wheel. I kept wondering as to what was happening to me. There wasn't a bit of effort from my side in this movement, on the other hand I kept trying to stop it but failed. After sometime gradually the motion decreased and finally stopped. As long as this motion was going on, a sound was emanating from my lips and I kept wondering that if the person sleeping in the adjacent room heard it, what would he think of me? Hence I was also trying to stop that sound. The next day the same action took place but for a shorter duration and at a slower speed. After that it never occurred again.

Ten years after this incident, I met the famous yogi, Shree Gulbani Mahodaya in the residence of my close friend Shri Rajaram Govind Akut. On informing this incident to yogiji, he informed that, 'Your *kundalini shakti* was getting awakened. During that period such actions occur. By trying to oppose and stop that action you have hindered your spiritual progress. If not, this and similar actions would have occurred again and again. The opportunity for spiritual growth occurs only once in a person's life. Compassionate Shree Shree Ma makes several arrangements to free Her children from all kinds of suffering but our *prārabdh* (impulses of earlier births) is so strong and contrary that it does not allow that to succeed.

Getting a chance, one day I offered all these incidents and thoughts at Shree Shree Ma's lotus feet. Ma then mentioned of accepting a God's name

on the forthcoming dark night of Shree Kali Puja. Just 20 days after Shree Durga Puja, Shree Kali Puja was held here in the Raipur Ashram. Puja was supposed to be held in Shree Shree Ma's downstairs room. The idol of Ma-Kali was fabricated along with the Ma-Durga Idol and it was kept covered in a white cloth in this very Ma's room.

Few days before the Shree Kali Puja, Ma granted me some time for a private with Her. During the conversation Ma had asked me as to which God I liked the most and which 'Name' I liked. During these discussions Ma kindly gave me a hint of a novel way of accepting the 'Name'.

Shree Shree Ma had informed me to escort Her to my place of residence during the midnight worship of Shree Shree Ma Kali. Hence on the instructed time I went to the worship area and prayed Ma to come along and Ma blessing me immediately got up from Her seat and followed me to my room while requesting others not to enter the room. After being seated in my room, Ma asked me, "Bring that thing of yours. Whether it has become as mentioned earlier, has to be seen." On bringing that thing near Ma, after inspection Ma said, "Yes, it is perfectly done." After finishing the next step, when that thing was brought near Ma, Ma further said, "Accept this 'name'. After completing all the requisite actions, when I did *pranaam* by touching Shree Shree Ma's lotus feet, Ma blessed me by placing Her holy palm on my head. Shree Shree Ma then instructed me to perform *japa* of this very 'name' seated in '*Brahma-lok*' everyday from 12 midnight to 3am. Other than Shree Shree Ma's *aheytuki-kripa*, what else can this be?

Following Ma's instructions, after 3-4 days of performing *japa* of this 'name', an unknown emotion arose within myself. I started feeling that besides me none other was so miserable, inferior and worthless. And because of this disability people stared at me with hatred or ignored me. Hence I neither met or talked with anyone nor stepped out of my room. I did not even go out to have Ma's *darshan*. Most of the time, just lied down on my cot and wept profusely. Observing my absence, one day Ma blessed me and came alone to my room and found me crying on the cot. Ma seated Herself near my cot and with great affection asked me, "Why don't I see you outside? You do not leave your room nor converse with anyone. What has happened to you?" Hearing Ma's affectionate words I broke down. But then controlling myself I got up and described my dilemma to Ma. Hearing my heart-stricken words, Ma said, "During *sādhana* this type of mental state

occurs to some people." So saying compassionate Ma caressed Her hands over my head and chest several times. And what a grace! All my painful thoughts vanished. Another of Ma's *aheytuki-kripa*.

After receiving the divine touch of Shree Shree Ma, my depression or sadness completely disappeared and immediately I started feeling, who hates whom in this material world? Who ignores whom? All are mobile and or immobile idols of the same God. Within all creatures – even within plants and trees, that One God only exists. Hence none in this world is to be hated or ignored but on the other hand all should be bowed and respected.

One day during that period, while collecting *neem* twigs beside the canal, for brushing my teeth, I was just pondering – just like twisting my hand I feel pain, similarly while twisting the branches of the trees, they too must feel pain. From then onwards brushing teeth with the cut off branches of the tree was completely stopped. Acharya Shri Jagdish Chandra Bose used to say - Within every plant in this world lies an unbroken eternal truth. I gradually started to feel that, this is the eternal Truth. That this is the unfathomable fruit of the divine touch of Shree Shree Ma, I accept it whole-heartedly. I bow down again and again at Her Lotus Feet for this *aheytuki kripa* on this incompetent child.



(to be continued)

*"Without worldly agony, the desire to be acquainted with the engineer of this Universal machine is not awakened. Hence diseases, sorrow, shortfall, repentance, etc., are all essential for the human life. Just as fire destroys all garbage, etc., similarly by tritaap (triple sufferings – bodily pain, natural disaster, divine outbreak), all garbage of the human mind are destroyed and concentration towards God arises. When there is pain in the heart due to the remembrance of one's own weaknesses and indiscipline, etc.; when due to agony, poverty, bereavement of wife and children, dishonour, etc., one feels futile to stay alive, only then faith and belief arises within, and then one becomes restless to prostrate and plead before the Holy Feet of the Lord. For this reason only, heartily accept all sorrows and pain. The rays of moonlight in no other occasion, seems so very pleasant as in the heat of the summer."*

--- Shree Shree Ma Anandamayee.

## Chhanda Mātā Gāyatri

### Rhythms of the Celestial Realm

Joy Mukherjée

(continued from before)

#### The Mantra

Everything finite arises out of Infinite Bliss and finally dissolves into That One. Regarding Gaayatri Maataa, Maa Aanandamayee says that we worship that blissful energy of That One who creates, preserves and dissolves, and who alone grants the seeker his or her Divine Wisdom. That One is the Object of our meditative endeavours. Further, Maa Aanandamayee says that all endeavour is *tapasyaa*, and every being is a practitioner.

Whatever we see around us are just the finite, physical forms of that Absolute. Due to the fallibility of our outlook, most of us view this as confusing diversity, so we suffer, but with the rise of wisdom in the practitioner, this emerges as infinite blissful variety, which they learn to revel in. One devotee asked Maa: "Why has God created the world in this manner?" Maa said: "He has not *created* anything. He has *become* what all you see." Maa again said: "He is the manifest form of the Universe in its entirety."

(In Gaayatri), we seek to meditate upon and pay obeisance to the beneficial aspects of God whose energy is manifest before us in myriad forms. Creation subsumes opposites: light and darkness, the mix of Sattwah, Rajah and Tamah, the abode of the deities, humans as well as titans. If we choose to play the Game of Bliss and Elation, we have to pray to that Infinite to keep the positive and beneficial aspects of that all-pervasive Self.

Mahaamahopaadhyay Gopinaath Kaviraaj had explained that the Vedic concept of "Dhee" is not just that of our intellect, although that is the common, day-to-day use of the word. Dhee is the existence in conjugation of both, Consciousness and Energy. Which is why this beseeching of that Infinite to guide and channelise our Consciousness and Energy towards that goal.

One more extremely poignant aspect is noticeable here: in all mantras of the Sanatan Dharma, there is spelt out a single collective desire for universal

deliverance of all beings. There is no place for the individual, since all finite individual existence arises out of that One Infinite. Hence, the monumental magnanimity is the desire for deliverance of all. In the “*SajnanSukta*” or Sajnan Hymn of Rig Veda, the mantra says:

*samaanavi aakutih samaana hridayaani vah samaashnamastu  
vah mano yatha vah susaha aasati*

*Rig Veda, 10/119/8*

“Vah” means we as a collective, and the mantra says, let our minds and hearts be one, let all our cravings be one, so that we can together revel in that Eternal Bliss.

In Gaayatri Mantra too, the sage has articulated: “*Nah prachodayaat.*” This means “please inspire all of us,” where *Nah* means the collective.

The sum total of this divine knowledge is that it is from the Eternally Blissful Bramha that everything has originated, and Creation has been revealed.

Our life, the deities, skies, the sun and the moon, the winds and the waves, everything exists in a state of Bliss, as a part of the Divine Game, or Leelaa, and once the Game is over, we shall all return to the agape of Maa. This is why Maa always said: “Delve into this Game of Bliss with utmost sincerity and in complete abandon, and in this Game alone will you ultimately find the essence of Bramhaanandam, the Eternal Bliss.”

To conclude with, let us invoke one mantra from Taittiriya Upanishad:

*aananda bramhati vajanaat  
aanandaddhieva khalwimaani bhutaani jaayantey  
aanandena jaataani jivanti  
aanandang prayatnya abhi sangbishanti*

*Taittiriya Upanishad, 6/1*

“Eternal Bliss is Bramha, Who is causal to everything in Creation. All Creation arises out of, owes its beatific existence to, and finally merges back into Blissful Bramha.”

***Joy Maa***

\* \* \* \*

*Anchored in patience, bearing everything, abide by His 'name' and live joyously.  
--- Shree Shree Ma Anandamayee*

## Mahāshunya (Absolute Void)

Repository Of Creation, Sustenance And Resolution

Dr Shashanka Kumar Haldar

*(continued from before)*

This is what Mā says as “It is what it is.” And She also says that all entities that have emerged and have been revealed in Creation had been there in that Ultimate Void as its repository. It were all there, but as nameless, attributeless, formless... everything was merged into that *ekam evam adweetiya*.<sup>16</sup>

In this context, let us see what the 20<sup>th</sup> Shloka in Chapter 8 of Shree Geeta says:

*parastosmāttu bhavohanyo avayaktohvyaktat sanatanah  
yah sa sarveshu bhuteshu nashyatsu na vinashyati*

The shloka says: “Beyond the apparent Void of the Created Universe, there is an Absolute, Inexpressible Ever Existing Ultimate Void, which will survive beyond the time when the Created Universe perishes and that Ultimate Void (which is the Supreme Consciousness) remains as it is.”

So, when scientists speak of Quarks, Quantum Fields, etc., their births, existence and interplay all take place within the apparent void of only the Created Universe. Einstein had had a glimpse of this Truth, and thus he had said that everything in the Created Universe is only relatively true. Beyond that is the Absolute.

Let us get back to our earlier discussion on scientists and their discoveries. They are not sitting idle, really. Their serious endeavours are on. In their efforts to trace even subtler building blocks of the universe – after quarks, red, blue, green, up and down – they devised the atomic collider. This is a gargantuan equipment set deep within the belly of the earth, in which two atoms flying in at unimaginable speed from opposite directions were to collide. The encounter led to the discovery of Lepton, Gluon, Higgs-Boson particles and so on.

Now they plan an even larger experiment spread over 100 kilometers, a ‘circular collider’, to come to further clarity on what they feel is the ‘God Particle’.

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<sup>16</sup>*ekamevam adweetiya* is the Ultimate Reality, That One, of which there is no Second. This is Omniscient Consciousness from which everything emerges.



But having spent so much time on western scientists and their experiments, somehow, it struck me that this is not tallying with our Sanatan Dharma conceptualisation of metaphysical realism. That term 'God Particle' shook me from inside: what are these scientists saying now! Can God be a particle? No doubt, there could be a different way of putting it thus... that all particles in the created universe are God's particles.

But can any one specific particle be called 'God Particle', and the rest be relegated to an un-Godly status? I realised that the scientist who first coined the term 'God Particle' is not accustomed to think in the manner in which we think of God. For us, God is the One and All-pervading Consciousness existing at all times, and nothing here can be segregated as a particular particle, nothing specific.

Let us dwell no farther on this issue. Suffice it to say that it may be that the scientist who conceptualised and coined the term 'God Particle' might have expected that what may come out of the experiment will be the basic core building block of the universe. But even if the atomic collider, or any other such high-science contraption does reveal an even subtler form than Quantum Fields, yet, that too would not be the ultimate building block. For within that too will be even far, far subtler existences of matter and energy.

Besides, while the attempts are on to capture and witness the subtlest of subtle building blocks, there is no attempt by the scientists to understand the mind, intellect, Ego and soul, through which they seek to design, operate, understand and explain such grand experiments. How many more millennia will pass like this they do not know, and neither do I. Scientists came and scientists went, departing in sadness, nodding their heads and lamenting: "I have but picked up a few pebbles on the sea shore."

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The infiniteness of the universe will never be fathomed using any machine, whichever machine, however smart. But our *shastras* (scriptures) say that only after one has expended all efforts of straining oneself to undertake such a passage does one attain the liberation from seeking through this path of science. Then they have started seeking within oneself, based on the mind, ego and intellect. Gradually, then one gets an inkling of Bramha Consciousness.

Further ahead in one's own praxis, through deeper meditation one gets to grasp the unity of knowledge, the object of knowledge and one's ultimate destination. It is at this point that the seeker's "I" and "Mine" Becomes "That" and "That One's". And then comes, with God's blessings, the sense

of total surrender. Then comes *samādhan*, the final resolution.

Age is knocking at my door. The hours left in hand are shortening. Shree Mā says, "What good is it if after being blessed with a human birth, you still fail to fathom your inner reality and know yourself? That is tantamount to self-destruction."

Towards the end of this discussion, it will not be surprising if someone objects, saying why garble a discourse on science by bringing in philosophy and spiritualism.

To that end, let me point out that just as the human being has a body, likewise, society, the earth and the universe also have their bodies. And just as it is important for all the parts of the body – irrespective of their own specific functions – to act in collusion with the rest to stay fully functional, so it is that for society to stay healthy, it is necessary to have a seamless interaction between education, knowledge, science, philosophy, commerce and security and all other issues. Each such branch must respect the other to become complete whole, which in its entirety has a single goal: to be blessed with peace and bliss. The universally respected scientist Albert Einstein had a clear monition of this, and this is why he had articulated, "Science is blind without religion, and religion is lame without science."

In our existence, conscious or unconscious, the ultimate aim of every human life is that peace and bliss, which we spoke about. So I pray to Dear Mā that may I spend the rest of my life at Her Lotus Feet, rather than while away my time in the fruitless debate on similarities and dissimilarities between science and philosophy.

I do now get a clear glimpse that what seems so concrete and limited in the created form, with so many attributes, is actually complete, whole, undivided by attributes and names, time and space, in what lies beyond that Created Universe. It may seem a paradox, but it is the ultimate truth: That Param Bramha is both at once. As Mā Herself says: "It is what It is."

Joy-da concluded his last session of the Abstinence Week by saying that instead of the futility of breaking one's head and heart over such insubstantial debates, one should rather seek that unending, ultimate joy and deliverance through contemplating the absolute reality, the repository of creation, sustenance and resolution, that is Mā Anandamayee, Poorna Bramha Narayan.

Jai - Mā

*The author is grateful to Joy-da (Mrityunjoy Mookerji), who of his own volition undertook to add the final grace to this article.*

## Commentary on the Bhagvad Gita

Sri Chinmoy

*(continued from before)*

The second chapter of the Gita throws considerable light on *sāṅkhya* (knowledge) and *yoga* (action). One is detached meditative knowledge and the other is selfless action.

Arjuna the disciple further learned: "Do your duty, do not waiver. You are a Kshatriya. There can be no greater invitation than that of a righteous war for a Kshatriya." (2.31).

A warrior's duty is to fight for the establishment of Truth. "In his victory, the entire earth becomes his; in his death, he welcomes the gates of Paradise." (2.37). The Teacher revealed the path of knowledge (*sāṅkhya*). "Arjuna, take them as one, victory and defeat, joy and sorrow, gain and loss. Care not for them. Fight! Fighting thus, no sin will you incur." (2.38)

Then the Teacher taught the student the path of action (*karma yoga*). Arjuna understood that this path too is fruitful and also will bring him deliverance. "Action is your birthright, not the outcome, not the fruits thereof. Do not be attached to inaction. Be active and dynamic: seek not any reward." (2.47) We have used the term *yoga*. What is *yoga*? "Equanimity," says Sri Krishna, "is *yoga*." (2.48) He also says, "*Yoga* is skilful wisdom in action." (2.50)

Arjuna now feels the necessity to free himself from this desire-filled life. Sri Krishna teaches him how he can totally detach himself from the life of bondage. "Mere withdrawal cannot put an end to the birth of desires. Desires disappear only when the Supreme appears. In His Presence the desire-filled life loses its existence, not before." (2.59) The sense-life is not to be discontinued, it has to be lived with the Divine, for the Divine. It is the inner withdrawal, not the outer withdrawal, which is imperative. The animal in man has to surrender to the Divine in man for its total transformation. The Gita tells us: "Dwelling on sense-objects gives birth to attachment; attachment gives birth to desires. Desires (unfulfilled) brings into existence the life of anger. From anger delusion springs up and from delusion the confusion of memory. In the confusion of memory, the reasoning wisdom is lost. And when

wisdom is lost, there is destruction within, without, below and above." (2.62-63) Hence instead of moving towards the dance for destruction, let us pine for salvation. The disciplined and self-controlled aspirant alone will be blessed by the flood of peace and finally be embraced by salvation, the inner illumination.

In the third chapter much of Arjuna's doubts are cleared. Arjuna's mental mind was overcast with heavy clouds, but his psychic mind pined for true enlightenment. He now believed that both knowledge and action would lead him to the same goal. He then spoke out the mighty question, "Krishna, If you consider knowledge superior to action, why urge me to do this dreadful act?" (3.1).

Sri Krishna says, "Two paths are there, Arjuna, as I have already told you – the path of knowledge and the path of action. Through the divine art of contemplation, the aspirant follows the path of knowledge. Through the dynamic urge of selfless work, the seeker follows the path of action." (3.3). He who follows the path of action is by nature simple, says Krishna.

Arjuna however wants freedom from action, but that is impossible. Action is done not only by the body, but also the mind. It has its role in the conscious and sub-conscious levels of one's being. Action cannot be removed. Action binds us only when we bind action with our likes and dislikes. It is the desire in action that binds us. But if, in action, sacrifice looms large, or if action is done in the spirit of sacrifice, then action is perfection, action is illumination, action is liberation. It is sacrifice alone that helps envision the truth and fulfil man's existence. Sacrifice is the secret of self-dedicated service. Work done in the spirit of purest offering leads an aspirant to the abode of perfect bliss.

King Janaka was one of the disciples of Sage Yajnavalka. When Mithila the capital of King Janaka's kingdom, began to burn with devouring flames, the other disciples of Sage Yajnavalka ran away to their respective cottages to save their belongings. However Janaka stayed with his Guru, ignoring his riches and treasures burning in the city. In this manner the other disciples learnt why their Guru loved and favoured Janaka most, not just because he was the King.

Sri Krishna disclosed to Arjuna the secret of Janaka's attainment to self-realisation and salvation, that of pure action with detachment. In order to fully convince him, Krishna said, "Nothing have I to do in the three

worlds, nor is there anything worth attaining, or unattained by me; yet do I perpetually work, I ever have my existence in action. If I do not work, the worlds will perish.”(3.22-24).

The only way Arjuna could be freed from the fetters of ignorance was to act without attachment. Sri Krishna again said, “Dedicate all action to Me, with your mind fixed on Me, the Self in all.” (3.30).

Arjuna has one more question, rather a pertinent one, which is his last question in this chapter. “Impelled by what, O Krishna, does a man commit sin despite himself?” (3.36). “*Kāma, krodha*,” answers Krishna, “Desire and anger – these are the hostile enemies of man.” (3.37).

Desire is insatiable, it commands one to enjoy life to the last drop. Once desire is born, it knows not how to die. It cannot be quenched by self-indulgence that follows it. It is the same as extinguishing fire by pouring *ghee* into it. There are two tragedies in life. One is not to get your heart's desire. The other is to get it. Desire unfulfilled gives birth to anger. To our wide surprise, most of the celebrated Indian sages of the hoary past found it impossible to conquer anger. Desire satisfied, life grows into a bed of thorns. Desire conquered, life grows into a bed of roses. Desire transformed into aspiration, life flies into the highest liberation, dines with supreme salvation.

§ In the fourth chapter Sri Krishna reveals to Arjuna the eternal mystery of reincarnation and of the eternal Yoga. Says Krishna, “Arjuna, you and I have passed through countless births. I know them all; your memory fails you. Although I am birthless and deathless and the Supreme Lord of all beings, I manifest Myself in the physical universe through My own *Māyā*, keeping My *Prakriti* (nature) under control”. (4.5-6). Sri Krishna also says, “Whenever evil rises in power over morality, to protect and preserve the virtuous and to put an end to the evil-doers, to establish *dharma*, I manifest Myself from age to age.” (4.8).

*Māyā* means ‘illusion’. It also means the unreality of transient things. This unreality is personified as a female, who is also called as *Māyā*. An eternal Life is real. Ignorance and death are unreal. *Māyā* is a kind of power filled with mystery. We know that electricity and magnetism is a power, but we do not actually know what these are. The same truth is applicable to *Māyā*. God uses His *Māyā*-Power in order to enter into the field of manifestation.

It is the process of becoming of the One into many and again the return of the many into the original One.

*Prakriti* means 'nature'. It is the material cause as well as the original cause of everything in the manifested Creation. *Purusha* is the silent Face. *Prakriti* is the activating Smile. *Purusha* is the pure, witnessing consciousness, while *Prakriti* is the evolving and transforming consciousness. In, and through *Prakriti* is the fulfillment of the Cosmic Play.

"As men approach Me, so do I accept them," (4.11). If we accept Krishna with faith, He illumines our doubting mind. If we accept Krishna with love, He purifies our torments. If we accept Krishna with devotion, He transforms the ignorance-night of our life into the knowledge-sun of His eternal Life.

From verse 16 to verse 22 of chapter 4, we see Sri Krishna throwing light on action, inaction and wrong action.

Action – that is to say, true action – is not just to move our body. It means self-giving, to abandon attachment, to bring the senses under control.

Wrong action is to dance with desire, to disobey one's inner being, to swerve from the path of Truth.

Inaction means to throw oneself into ceaseless activities while keeping the conscious mind in a state of trance.

Says Sri Krishna, "The possessor of doubt perishes." (4.40). He is lost, totally lost. To him the path of the soul is denied. Also denied is the secret of life's illumination. Sri Krishna further says, "The ignorant, the faithless, the doubting man falls to destruction; for the doubting man, neither in this world of ours, nor in the world beyond, there is happiness." (4.40)

The fourth chapter concludes with Faith and doubt. Faith is not a mere emotional feeling to stick to one's belief. Faith is a living inner breath to discover, realize and live in the Truth. Faith is the exercise taken by a seeker of his own will to force himself to stay in the all-seeing and all-fulfilling Will of God.

Doubt is naked stupidity. Doubt is absolutely valueless. Doubt is outer holocaust and inner destruction. Doubt is an all-devouring tiger. Doubt is the conflicting judgment regarding the character of an object.



(to be continued)

## Quotable triads from Bhagwad Gita

Editor

### I. Three types of aspirants.

A. *mukta-sanga anahang vādī dhṛity-utsāha-samarvitah /  
siddhy-asiddhyor nirvikārah kartā sāttvika uchyate //*

Gita-18.26. A *Sātwik* worker is said to be in the mode of goodness, and he or she is free from egotism and attachment, endowed with enthusiasm and determination, and equiposed in success and failure.

B. *rāgī karma-phala-prepsur lubdho hinsātmuko aśhuchih /  
harsha-śhokānvitah kartā rājasah parikīrtitah //*

Gita-18.27. A *Rājasik* worker is considered to be in the mode of passion and he or she craves the fruits of all the materialistic work, is covetous, violent-natured, impure, and moved by joy and sorrow.

C. *ayuktah prākṛitah stabdhah śhamho naichkritiko 'lasah /  
vichādī dīrgha-sūtrī cha kartā tāmasa uchyate //*

Gita-18.28. A *Tāmasik* worker is in the mode of ignorance and is undisciplined, vulgar, stubborn, deceitful, slothful, despondent, and a procrastinator.

### II. Three types of intellect.

A. *pravṛttim cha nivṛttim cha kāryākārye bhayābhaye /  
bandham moksham cha yā vetti buddhih sā pārtha sāttvikī //*

Gita-18.30. The intellect is said to be in the nature of goodness, when it understands what is proper action and improper action, what is duty and non-duty, what is to be feared and what is not to be feared, what is binding and what is liberating, is called *Sātvic* intellect.

B. *yayā dharmam adharmam cha kāryam chākāryam eva cha /  
ayathāvat prajānāti buddhih sā pārtha rājasī. //*

Gita-18.31. The intellect is considered in the state of passion when it is confused between righteousness and unrighteousness, and cannot distinguish between right and wrong conduct, is called *Rājasik* intellect.

C. *adharmam dharmam iti yā manyate tamasāvrītā /  
sarvārthān vipurītānśm cha buddhih sā pārtha tāmasī. //*

Gita-18.32. That intellect which is shrouded in darkness, imagining irreligion to be religion, and perceiving untruth to be the truth, is of the nature of ignorance, is called *Tāmasik* intellect.

\* \* \* \* \*

## Respected Late Motori Pishima

Ashim Chowdhury

Very popular in Shree Shree Ma's Ashrams was respected Late Motori *Pishima*. She was the fourth sister of Baba Bholanath. Her actual name was Jalada Sundari and she had been married to Shri Nibaron Chandra Chowdhury. His family house was in the present Kusharipara village in the district of Munshiganj in Vikrampur, Dhaka, Bangladesh. However his original surname was Banerjee and received the title of Chowdhury being a landlord during the British reign. Smt Jalada Sundari had become a widow at a very young age. At the advice of Baba Bholanath And Shree Shree Ma, she along with her only son Amulya (aged 3-4 years) came to stay with Shree Shree Ma in Shahbagh, Dhaka. During that period, quite often Shree Shree Ma remained in *samādhi*. Very quickly and happily, Jalada Devi took over charge of Baba Bholanath's household and looked after all the family members and also the devotees who came to visit Shree Shree Ma.

During that period, Shree Shree Ma, quite often, went into *samādhi* and hence all the household duties were left unattended. After she arrived she managed the whole family. Her son Amulya, used to get education from Baba Bholanath and Shree Shree Ma. When Amulya started earning, he handed over all his earnings to Shree Shree Ma, which Ma while handing it over to Jalada Devi, advised her to keep it aside safely. Later Amulya was married off to Lilavati Bhattacharya of Brajajogini village, Bikrampur, Dhaka. Amulya and Lilavati had eight issues. The four sons were – Arvind Chowdhury, Anil Chowdhury, Arun Chowdhury and Ashim Chowdhury. And the four daughters were – Ranu Chowdhury, Sadhana Chowdhury, Basanti Chowdhury and Minoti Chowdhury.

As far as is known, Arvind was among the first batch of Vidyapeeth students and along with Sw. Nirmalananda (Tapan'da) had studied from Kamlakanth'da in Almora. Later Arvind had gone abroad and in his last years had settled down in Kalyani, Nadia, where he breathed his last.



Arun and Ashim were in Vidyapeeth in Vrindaban under the guidance of Sw. Sailesh'da. Basanti Chowdhury and Minoti Chowdhury completed their studies from Kanyapeeth. On Shree Shree Ma's instructions, Basanti Chowdhury was married to a relative of GurupriyaDi and at present stays in New Delhi. While staying in Kanyapeeth, Minoti Chowdhury came first in her Acharya Exams in 1977 from Sampurnanand Sanskrit Vishwavidyalaya and was also honored with the gold medal. Later became a teacher too and now is leading a retired life.

On Ma's instructions, Amulya after retirement, along with his wife stayed in Dehradun Ashram for quite a few years as Ashram incharge. After a few years due to deteriorating health conditions on Ma's advice came to stay in Agarpara Ashram. After staying there for a few months, on Ma's advice, settled down in Giridanga, Birbhum, West Bengal. And here he breathed his last in 1977. Shree Shree Ma was very very intimate with them and called Lilavati'devi by the name 'Girija'. Lilavati'devi breathed her last while staying with her younger son Ashim Chowdhury in Baroda at the ripe age of 92.



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At all times let patience be your stronghold. Say to yourself, "Lord, everything thou doest is for the highest good." Pray for the power of endurance. Nothing happens that is not an expression of God's grace. Verily all is His Grace.

— Shree Shree Ma Anandamayee

With Divine memories of Beloved MA  
B.K. JHALA & FAMILY

(Shree Shree Maa arriving at Mr. B.K. Jhala's  
Proposed Residence at Pune in 1975.)

With Best Compliments from:



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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