

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, Kheora, Bangladesh

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 Kṛpā 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'



*yadrecchā-lābha-santushth, dvandv afūth vimatsarah /
samah siddhau asiddhau cha, krtvā pi na nibadhyate //*

He who is satisfied with whatever gain comes to him,
who has passed beyond the dualities, is jealous of none,
is equal in failure and success, he is not bound even when he acts.



Ma's consolation message on grief

This is the way of this world. In each home, in some form or the other, this sort of incident is taking place sometime or the other. The fortunate one has left behind the near and dear and has gone on towards salvation to the home of peace. It is not correct to cry for the physical body, even though it is natural to cry. You will have to take recourse to patience. Just as it is the parent's duty that the children live in happiness and peace, the children also have a similar duty. Those who have gone without reaching the highest state remain in a state of progress. By targeting their body and crying and becoming restless in this world, gives them pain. They cannot see anything, but they can feel the pain. You surely should not give pain to those whom you love. For example, you should think that my mother has given me birth, giving her peace is my peace. This is of course God's provision. And I am His own. He will keep me in the manner, on this path and in the state that He wishes, wherever and whatever way it may be. Do not appear with total sadness in front of others. On seeing your grief stricken countenance their grief will further increase. If one could understand from within that no one belongs to anyone, why would they suffer so much misery? However, in the grip of delusion, it is not possible to understand this. You yourself have to console yourself with patience, patience and patience. It is man's sole duty to realize himself and to meditate on God for peace.



Matri – Vani

Bow down with full devotion at the holy feet of Vishwa Janani Ma, and then as all the duality will fall apart you will attain Her forever.

* * *

Whatever you are wishing or obtaining now in this birth, you have actually been born along with such a bundle. Again it is true that what was not in your bundle that too you are obtaining because of your pious deeds in this life.

* * *

As long as you are doing *karma*, with your own wish or on others orders, you will have to bear the fruit of that *karma*. Occasionally of course you feel that the *karma* being executed is not mine, I am just a tool. But this inner feeling does not stay for long and hence we have to bear its consequences. When a firm realization occurs that I am just a tool and He is the operator, only then neither the *karma* nor its consequences exist.

* * *

People nowadays prefer nuclear family and feel that it is more peaceful. But it is observed that there too there is no end of sorrow and pain. Of course staying in a joint family there is a lot of pain; but within this pain one learns patience and forbearance – which too is highly valuable for *sādhana*. Again there are few, being unable to bear the pain of the joint family detach themselves from their family. So in this way detachment from this world arises. Therefore, whatever sufferings one has to bear in this world must be accepted as the grace of God.

* * *

Q: Which is superior, *grihasta ashram* or *sanyās ashram*?

Ma: A single path is not meant for all. Hence these two cannot be compared. Some are married without marriage. Again some are *sanyāsi* even after marriage.

* * *

The feeling of want is present both in men as well as in women. Don't you call women as *ablā* (feeble)? Because, in general they cannot live without the support of father, brother, husband, or son. Hence her path of *sādhana* is to awaken that *ParamPurush* (the Supreme Lord) existing within oneself; awakening that

ParamPurush and then uniting it with the *Shakti* within her. The want in men is to get service from women. So, just as women need men, similarly men also need women. Both have a want for each other. The path of *sādhana* for men is to awaken the *Mahashakti* existing within them in the dormant form. In this manner when *ParamPurush* unites with *Mahashakti*, the Absolute is attained. Hence we use terms like – *SitaRam*, *ShivDurga*, *RadhaKrishna*.

* * *

Q: Is there any shortcut in the path of spiritual realization?

Ma: If and only if He appears and holds your hand will you attain realisation easily. And He will hold your hands only if you become restless for Him. And to become restless for Him one has to observe pious *karma* – as we are always with *karma* only. The sense of ‘I’ - ‘J’ within us has to be replaced with ‘You’ - ‘You’. This is possible only if you remain attached with Him all the time. And for that one has to remain engrossed in *japa*, *naam*, *satsang*, *sat-granth-paath*, etc. ‘Nothing is happening’ – when you say or think like this, it implies that you are in the right path.

* * *

Q: Which is better, doing *japa* by counting, or without counting?

Ma: Repeating of God’s Name (*japa*) has to be done at all times. One advantage of keeping count is that every day you will surely complete that count of *japa* and offer it to the Guru. For its completion you will have to confine yourself for a certain duration too. This pious confinement will clear your path for freedom from worldly confinement. Besides this repeating of Name has to be done at other times too. By this pious *karma* also the mind also becomes calm and peaceful.

* * *

During meditation one should always maintain a state of alertness. To focus the mind inwards during meditation is the right path, but that is quite difficult. If meditation occurs naturally then it indicates a good state of mind. Even if a touch of proper meditation occurs then quite a lot of worldly attachments get dissolved. If during meditation the aspirant feels that he is losing consciousness, then it has to be understood that the meditation is not going in the right path and it is leading the aspirant towards idleness. And this leads to a variety of illness in the aspirant. Hence I implore everyone to do *japa* as much as possible. There is very less fear of anything going wrong in it and at one time leads the aspirant towards natural meditation. Both *japa* and *dhyān* can be done together and because of *japa* there is less chance of the occurrence of idleness.

* * * *

Shree Shree Ma Anandamayee Prasanga

(Vol-V)

Amulya Kumar Dutta Gupta

(continued from before)

Shree Shree Ma's Janmotsav Tithi Puja in Kishenpur Ashram Dehradun

1st Jaisth 1356, Sunday (15-05-1949). Today is the last day of Shree Shree Ma's Janmotsav. For this occasion several devotees have arrived from Delhi and have started *Naam-yagna* from sunrise to sunset. This function is being celebrated in the Ashram Hall. Yesterday night the devotees had installed or fabricated the *Naam-yagna* vertical dais and had completed the *adhibaas*. The devotees of Delhi enjoy this *Naam-kirtan* with great exuberance and emotion and always create an air of ecstasy. Shree Shree Ma Herself attended the *kirtan* several times today and went round the dais along with the devotees. However, the devotees of HariBabaji did not participate in this *kirtan*. Trivenipuri Maharaj arrived in the hall in the evening and enjoyed the *kirtan* and when he saw Shree Shree Ma among the devotees moving around the dais, he lied down flat on the ground and paid obeisance to Ma with tears in his eyes. Trivenipuri Maharaj is quite reserved and silent and is rarely seen during HariBabaji's *kirtan*. People admire his reserved qualities.

The importance of this year's *Tithi Puja* was that Didima was worshipped before Shree Shree Ma's Puja. This special Puja was held just because of Girin (Mitra) Dada's initiative. At 2 pm in the night Didima was dressed up with new clothes and escorted to the hall. There She was worshipped followed by *Arati*. For the welfare of the world, One who had given birth to Shree Shree Ma Anandamayee, offering flowers on Her (Didima) feet, the devotees felt proud and blessed. It was almost dawn by the time Shree Shree Ma's worship was over. Not for a moment did Ma get up during the whole ritual. Only once in Dhaka had I seen Shree Shree Ma accept the worship after being seated on the *Asan*.

Inauguration of the new Raipur Ashram building

4th Jaisth 1356, Wednesday (18-05-1949). Along with Ma all of us went to the new Raipur Ashram today. Late (Shri) Jannalal Bajaj had once visited Raipur to have Ma's *darshan*. Totally impressed, after the *darshan*, hoping to stay near Ma in the future he purchased the land adjoining the Raipur Ashram. But he

passed away before the construction could take place in this land and later it was donated to Shree Shree Ma. This land was lying idle for quite a long time. Recently Shri Parshuram, another devotee of Ma, constructed a proper building in this land. Today the inauguration of this house will occur in Ma's presence and hence today we have arrived here. This ardent devotee i.e. Shri Parshuram has constructed an Ashram for Shree Shree Ma in Almora too, spending almost 40 thousand rupees. Sadhus like Hari Babaji and Trivenipuri ji have also arrived here. The worship rituals started at the decided time in the new building and fooding arrangements were also made plentifully. All of us had *prasād* in the afternoon and before dusk returned back to Kishenpur Ashram.

A vision of Pakistan

11th Jaisth 1356, Thursday (25-05-1949). Today Ma by the way narrated an incident of Pakistan that Ma had glimpsed yesterday. Ma said, "Yesterday had a vision of some place in Pakistan. Several girls belonging to respectable families had been assembled and several Muslims stood encircling them. Inedible items were placed in front of the girls and they were ordered to eat them. They would be killed if they did not devour these. They were also being terrorized. Some of the girls were touching the inedible items and were contemplating on how to get freedom from this dreadful situation. Few other girls stood perplexed in fright. This Body was also present there, but of course none could see this, and was pointing out to them the way of getting freedom. Here mentioned the word 'pointing', because providing the intelligence or idea of freeing themselves is also a type of 'pointing'."

In the context of Dr. Girin Maitra

12th Jaisth 1356, Friday (26-05-1949). Today Avdyutji departed for Rishikesh. On Ma's instruction, Girin Dada escorted him up to Dehradun and also for helping him to catch the bus to Rishikesh. Girin Dada is an old devotee of Ma and an expert in medical science. He had gone abroad after passing MBBS from Kolkata Medical College and after receiving acclaim there had returned back to India. On Ma's instructions he has been staying in the Ashram for quite some time now. His daughter Smt Savitri is also staying in the Kanyapeeth for quite some time and both father and daughter are expert in doing *Seva*. Girin Dada however likes to live in isolation. Presently he is staying in the Raipur Ashram and before that he was in Kashi Ashram for a prolonged period.

Yesterday on the request of Pundit Sunderlalji, Shree Shree Ma had sung two songs after Hari Baba's *kirtan*. Today after lunch when Ma was sitting in the portico of the Ashram building, then several devotees including Girin Dada were also present there. Swami Paramanandji informed Ma, "Yesterday Girin Dada

had become emotional on hearing Your songs. He was behaving in an odd manner and was occasionally rubbing his eyes." Ma asked Girin Dada, "What! Did you behave in this manner yesterday?" Though Girin Dada did not specifically say anything but his body language indicated that whatever Swamiji had mentioned was true.

Today after the completion of the evening *paath*, Girin Dada's topic arose. Girin Dada had spent several days in silence (*maun*) in a basement room in Kashi Ashram. During this period one day he had experienced a beautiful spiritual sensation. Ma said, "Heard that Girin is claiming that he has realized *Brahma*. Hearing this This Body had asked him, 'What! Have you realized *Brahma*?' Crying aloud he boldly replied, '*Brahma* realization is within my hold, but who wants that? My Mother is leaving me.' He kept on repeating this while tears rolled down his cheeks."

Manifestation of diseases in various forms

15th Jaisth 1356, Sunday (29-05-1949). Today while I was bathing in the Ashram, my daughter Sati informed that Ma has enquired whether he would sit in Ma's room to hear the ongoing discussion there. After arriving in Dehradun, because of the packed schedule prepared by Hari Babaji, I could not hear any Matri-vani and hence I was a bit depressed. Maybe because of my present mental situation Ma has sent this information. However I hurriedly finished my bath and rushed to Ma's room. Several were seated in the room besides Shri Bhupen and myself.

Ma: Depending on the situation the same thing appears differently to different people. It is revealed according to one's eligibility. Consider the case of any disease. After examining the germs of the disease, the doctors can declare that the person having those germs is suffering from typhoid. Other than the germs there are several other symptoms of typhoid, just like high fever, stomach problems, etc., by which too the typhoid fever can be identified. Again typhoid fever has its own subtle form too. So it is seen that the typhoid fever itself manifests in various forms like, germs, various symptoms and the subtle-form. Again this subtle-form which has been mentioned can be of various types. The typhoid disease can manifest in any form, either as a dog, a cat, a tree, etc. Suppose a tree is visioned; it is asked, 'who are you?' and it replies, 'I am typhoid disease.' In this manner the typhoid disease can manifest as a dog, a cat, or any other form.

Myself: Ma, I have heard that in the Ayurveda doctrine, there is mention of the presence of various subtle forms of various diseases. If the same disease

has various subtle forms then it will be difficult to identify the disease. But the ayurveda scriptures mention a unique subtle form for each disease, so why is this mentioned?

Ma: Okay, you are observing two different manifestations of the same typhoid disease. one is its germ form and the other is its symptoms. If one thing can have two forms then it can also have infinite forms. Some observe its germ form, some observe its symptoms and again some visualize its subtle-form. It is revealed according to one's eligibility. Besides this, is it not mentioned that within each and everything in this world, everything is present? Whatever exists in this universe exists within you too. It can be manifest in different manner in various forms. Some see it in the germ form, some may visualize its subtle form, and some may visualize its form as a dog or a cat or a tree. Again some may visualize its *chinmoy* conscious form.

Bhupen: One who is accustomed to observing anything in the *chinmoy* form, for him nothing is special. For him all forms are one and the same.

Ma: This Body can observe the various forms along with the *chinmoy* form. Today all these topics have been discussed because two days ago while resting in the night in this room a form manifested from this locked almirah on the right. Just by smelling the odour and vapours that are emanated from the covered utensils filled with hot and cooked rice and *daal*, you all can decipher what has been cooked. A similar sort of vapours had emanated from within the cupboard. Remembering that particular incident, today this topic was mentioned to you.

Myself: What did actually manifest from within the almirah?

Ma: Whatever were within the almirah they only manifested outside. Of course all this is in no way related to spirituality. What is present within the almirah has to be seen when Deviji arrives and opens the lock?

Departure of Trivenipuriji from Kishenpur Ashram

16th Jyesth 1356, Monday (30-05-1949). Today at around 5am Mahatma Trivenipuri departed from Dehradun. As long as he was in Kishenpur, he participated in Haribaba's *satsang* in the morning for a very short duration. The rest of the time he remained within his room either sitting or lying down. Several devotees went to him with their enquiries and he replied to them too. Since most of the time he conversed in *Gurumukhi* language, I did not interact with him. However I have observed in him a special method of giving advice. He used to break down even a simple sentence and give a new special spiritual meaning to it. I have observed a similar characteristic in Ram-Thakur Mahasay. Shree Shree Ma had one day informed, "Such words arise naturally when you

always maintain pious thoughts and pious feelings." Whosoever went to pay their obeisance to Triveniji were blessed with a cardamom. One day when there were no cardamoms with him, he ordered his helping aid to purchase (1 seer) 1.25 kg of cardamoms from the market. In the meantime, Shree Shree Ma sent him through someone (1.25 seer) 1.56 kg of cardamoms. Trivenipuri Maharaj then commented, "The very moment I had a wish to purchase cardamoms, *Antaryamini Ma* sent me 1.25 seer of cardamoms."

On 20th May Shree Shree Ma had taken Haribabaji and Trivenipuriji for a visit to Mussoorie. Of course all this was on the wish of Trivenipuri Maharaj. Just as a child shows eagerness and excitement to visit a new place, Triveni Maharaj had also shown similar interest to visit Mussoorie. But he was not fully satisfied on visiting Mussoorie because he later commented that there are only three things for sight-seeing in Mussoorie namely winter-chill, roads and temples.

On 22nd May Shree Shree Ma took along Triveni Maharaj, Akhandanandji and Krishnanandji for a visit to Haridwar and Rishikesh. While bathing in Rishikesh and the Brahma-kund in Haridwar, Triveni Maharaj caught severe cold. For this very reason he hurriedly departed for Khanna from Dehradun. He had however informed Shree Shree Ma that he would accompany Ma to Solan. Whatever be the reason he could not wait any further. Mrs Seva sent Triveni Maharaj to Khanna in her personal car, which is about 150 miles from Dehradun. While departing Ma garlanded Puri Maharaj and with a smile repeating '*Narayan*', '*Narayan*', She put Her head on his lap. The helping maid of Puri Maharaj, Smt Gangotri burst out in tears while boarding the car.

Ramlal's illness and the rebirth of late Sachibabu.

18th Jaisth 1356, Wednesday (01-06-1949). Tonight several topics were discussed when Ma came out and sat in the open ground. A sick Brahmachari by the name of Puran residing in Dehradun is having a temperature of 104-105 °F for the past 15-16 days is . One day Ma went out to see him. Today Ma said, "Heard that there is a slight change in his fever. Suffering for so long his head has also become disbalanced. If too many people visit him then he comments, 'Is my health so bad that so many people have come to see me?' Again if people do not visit him then also he comments, 'Nobody visits me anymore.' While visiting him on that day, This Body had a *kheyal* that if he wants to come to the Ashram then he will be escorted here, but he himself commented that he would return to the Ashram only after he recovered. If he had agreed to come then he would have been brought here and given proper treatment. A similar situation had occurred earlier too."

An old devotee of Shree Shree Ma and a resident of Dhaka Shri Nirmal Chandra Ghosh (Ronor) had an only son by the name of 'Ramlal'. Shree Shree Ma further continued.

Ma: When Ronor's son was seriously ill he was kept in this Ashram. Haribaba was also present here. Besides his daily scheduled programs *kirtan* was also held regularly. It was like a day and night non-stop festivity. The patient's health was also quite serious. The doctors had given up hope of his survival. As per *kheyāl*, occasionally visited the patient. Haribaba too visited the patient. One day the patient's health deteriorated so much, that the doctor before leaving mentioned that he suspected whether the patient would live for that night or not. At 12 in the night saw two subtle bodies. One was waiting outside the Ashram and the other standing in the courtyard between the patient's room and the kitchen. Standing on the first floor terrace over the car portico, I was observing them. The one standing within the Ashram informed by signalling with his hands that the patient would die between two and three in the night and hence both of them have arrived to take him along. I informed Khukuni to sit beside the boy (patient) touching his bed and continue *japa* without a break, while keeping a watch on the boy. But I did not inform her about those forms. She exactly did that. Later she had informed that between 2pm to 3pm in the night her whole body was shivering in fear and she could not decipher why all this was occurring. Among the ladies staying in the Ashram too a few of them also had similar feelings of fear. One among them even felt her hairs being pulled by someone.

"Sachibaba had been cremated on the very land he had bought for donating to the Ashram. I had seen that that land had some connection with this boy (patient). Whether in parts, or the whole of Sachibabu, had entered within this boy. The boy was however quite intelligent. He was then 2-3 years old. But when he talked it seemed as if a big boy was speaking. After recovering from the illness, the boy used to beg for food from his mother. It used to be almost impossible to pacify him if he became whimsical on any point. One day he became whimsical of eating a fruit not being given by his mother. Saying loudly so that the boy could hear, I said to his mother, 'See, the boy is very intelligent, he is not asking the fruit for eating but just to hold it in his hands. Why don't you give the fruit in his hand?' Truly enough when the fruit was given to him, instead of eating it he just held it in his hands. Another day he became whimsical of not drinking the milk. I stood beside him and said loudly, 'The boy is very intelligent, he will surely drink the milk'. Hearing me he kept shaking his head saying 'no' 'no'. But I kept repeating those words again and again. But the moment I became silent he immediately opened his mouth and started drinking the milk."

Manoranjan (Sarkar) dada, who was present during this *satsang*, said, "When Roner'da's son's age was about four years old, I had informed a (Sethji) friend of Sachibabu that he has been born again. Hearing this he became excited to meet the boy. I took him to meet the boy. Seeing the boy, the moment the Sethji addressed him as "Mr.Ghosh", the boy rushed forward and hugged him. The boy was not even afraid to meet a new person and that too of a different culture. The Sethji then took the boy in his car to the municipal market and purchased several toys for him and went to the hospital and gifted fruits to his mother."

19th Jaisth 1356, Thursday (02-06-1949). Today rain has started just before dawn. On Shree Shree Ma's instructions I have shifted from the room in the verandah below the hall to a second floor room. After Trivenipuri'ji departed Ma allotted his room to the ladies and instructed us to shift to the second floor room. As long as we were in the room below the hall we had to wake up before dawn and leave our beds before the start of Haribaba's *kirtan*. But after occupying the second floor room we did not attend Haribaba's *kirtan* at dawn. Today too we could hear the sounds of Haribaba's early morning *kirtan*, but after sometime could hear a different sound of someone singing. Few men and women were singing *kirtan* very melodiously. Hearing that I went down to the hall and saw that Haribaba's party had left and a totally new group were singing *kirtan-bhajan*. Seeing them I wondered from where could they have arrived so early in the morning. Later I learnt that they belong to the Spiritual upliftment Sangha whose main branch is in Ujjain. For the welfare of the world they moved here and there singing *bhajan-kirtan* and performing *yagna*. They also educate people in yoga for maintaining proper health. At present they are conducting *yagna* in Dehradun. They have arrived in the Ashram to sing *bhajan-kirtan* to Ma. At the completion of a song, one of them commented, "Ma, we have come from a distant land to sing *bhajans* for you, now we would like to pay our obeisance by touching your feet." Smilingly Ma objected to it and said, "The *Baba's* have graced us by giving *darshan* to us."

Today at around 9am four girls arrived in the Ashram in a *tonga*. One of them seemed to be sick as she was lying in the *tonga*. I thought that they would not get Ma's *darshan* now as it was Ma's resting time. But the moment Ma was informed about their arrival, Ma immediately came out of Her room. One of the girls by the name of Leela brought the sick girl in front of Ma and informed that she is quite sick and has regular fits. Few days ago the fit used to occur every 15 minutes but now it has slightly reduced but still occurring very frequently and she is becoming thin and frail. Smiling at the sick girl, Ma said, "No, No, it

is not good at all to have fits; I have also seen that a person during fits speaks out all the secrets of his life. Because then the patient does not have any control on himself. Okay tell me what is the reason because of which these fits started occurring?" The girl first hesitated but later said, "On observing sadness."

Ma: Why sad?

Girl: Hearing the death of a boy.

The manner in which the girl spoke it was clear that she was not revealing the whole truth.

Ma: I know why this has occurred to you.

Girl: (smilingly) Please tell why this has occurred?

Ma: (smilingly) I will not tell. When you will come again I will get the truth of your illness from your mouth itself. (Looking at me) Noni's mother too had a similar illness of having fits. She has recovered after staying here for some time.

Hearing all this, the accompanying girls said, "Ma, bless her and cure her from her illness." Ma did not reply to them and kept silent. After some time looking at that girl Ma further said, "You yourself try to get well. Ponder, 'why should I be under the mercy of this 'fit'?' In this manner, try to strengthen your mind and forcefully try to remove the disease."

Girl: I keep trying, but do not succeed.

Ma: So then you can understand that you are still under his control; repeat God's name at all times and try your best to increase your inner strength; sing devotional songs, have *satsang*, and read spiritual books.

Girl: I will stay in Your Ashram.

Ma: You get well first. After becoming healthy when you will come to the Ashram walking on your own, we will then talk again.

Girl: Okay. God exists within everyone. Then why do people misbehave?

Ma: I will give you its answer later.

The girl was however not satisfied. The manner in which she was laughing all this time, it seemed as if half of her disease had been cured. But not getting a reply from Ma, her face again darkened. Ma started giving her advice on how to build up her inner strength. Ma said, "Now return back and take body strengthening medicines, and increase your mental strength by repeating God's name. We will converse again later on." But the girl was adamant on hearing a reply from Ma. Ma then said, "God is Truth, then how can falsehood be within Him? The falsehood that you observe all around is the very cause of all this grief. But then you may say that staying within everyone why does God behave

dishonestly? Then this has to be considered as His *leela*." Observing the disbalanced mind of the girl, Ma thus advised in brief and returned back to Her room. The girls too departed in their *Tonga*.

The girl was again brought to the Ashram on two more days by her colleagues. Questioning the companions on the first day, I learnt that the girl was much better now. The next and final time she arrived escorted by Shri Upadhyaya'ji, the private Secretary of Shri Jawaharlal Nehru. Upadhyaya'ji visited Ma frequently. We could not decipher his relation with the girl. Ma called the girl near Her. As the girl was unable and unwilling to walk towards Ma, Upadhyaya'ji tried to bring the car near Ma. But Ma prohibited him and said, "No, request her to come here walking." Then the girl catching hold of Upadhyaya'ji and another girl arrived near Ma. Ma laughingly said, "See you can walk." Ma even showed her how she should walk and the girl too tried her best to follow Ma. But even this small effort brought a change in the girl, her eyes had closed and it seemed as if she would become unconscious. Shree Shree Ma immediately caught hold of the girl's hand and sternly ordered her not to close her eyes. Immediately after, talking childishly Ma made the girl to laugh. And then requested her to sit in the verandah and catching her hand asked her numerous questions on her diet.

When Ma heard that she has been taking fruits only during this period of sickness, Ma smilingly said, "You have become a *sadhu*." On Ma's instruction, Belu'di brought a few mangoes for the girl. Ma gave one mango to the girls and requested her to eat it. The girl informed that her doctor has prohibited her to eat mangoes. Ma still advised her to eat the mango. The girl being unable to remove the skin of the mango, Ma told her to pull it out with her teeth. After a lot of trials she could remove only a small portion of the skin and started licking that portion of the mango. Ma laughingly said to her, "If you will not eat mangoes then tell, how can I eat the mango? You are my friend, you will eat mangoes and request your doctor to give you medicines for digesting the mangoes." Conversing in this manner with her for some time Ma requested her to leave. Catching hold of her companion and Upadhyaya'ji she sat down in the car. Ma informed me, "The girl's illness is of mental nature." It is truly astonishing how much a person can become crippled by such mental illness.

20th Jaisth 1356, Friday (03-06-1949). Today morning during the *paath* Haribaba was speaking of *Hlādini-shakti* (the power of ecstasy). Ma suddenly asked him the meaning of *Hlādini*. Haribaba explained that the essence of joy is called *Hlādini*. Hearing this, looking towards Belu'di, Ma said, "You all are

Hlāḍini, remember the meaning of the word *Ahlāḍi*.” I just could not understand why Ma made this statement.

After the end of the *paath*, Ma smilingly said to me, “See, how funny it is! Have you not seen the daughter of Shersingh? Observing her plumpy looks I had kept her name as ‘*Ahlāḍi*’. Most probably the people of these areas do not keep such names. The other day when all of them had gone to Dunga, then Shersingh’s daughter had asked Belu, ‘What is that name given by Ma, pronouncing which one has to say ‘Allah’ ‘Allah’.’ (Everyone laughs). I have just heard about this incident. However, I had a *kheyāl* during the *paath* that everyone should know the meaning of *Ahlāḍi*. Hence had questioned Haribaba in that manner. Otherwise I do not raise a question during the *paath*.”

21st Jaisth 1356, Saturday (04-06-1949). Today evening after the *paath* when *prasād* was being distributed among the devotees, Ma entering the garden of the Ashram plucked *lichī* fruits from the trees and threw it towards the devotees. The devotees too eagerly jumped about catching them. Ma often behaved like this. Shri Ramsingh offered Ma a *keyā* flower (screwpine). Ma dusted the pollens of the flower onto the cheeks of the ladies. After sometime Manmohan’s (Ghosh) younger daughter arrived there and there was no pollens left in the flower. Ma rubbed Her own cheeks on the cheeks of the girl. In this manner Ma was playing around.

An aged devotee Pundit Sunderlal arrived from Vrindavan. Ma used to make fun of him. I learnt that he was a devotee of Udiyababa and Udiyababa too had affection for him. During the *paath* everyone laughed at the manner in which Punditji expressed his views. Observing the movement of his fingers during the oration of the *paath*, Ma coined him with the name ‘Sundari mudra’. He is extremely annoyed with *Vedānta*. Besides *Radhā-Krishna* of Vrindavan, he does not believe on *Brahma*, *Vishnu* or any other God. Ma had once asked him, “*Pitaji*, why don’t you believe in *Brahma* or *Vishnu*? The Punditji replied, “Why should I believe them? How to believe that which I have not seen with my eyes?

Ma: *Pitaji*, now I have caught you. You have seen *Krishna* haven’t you? (everyone laughs)

Just for courtesy’s sake He attends Haribaba’s *paath*. He also feels that this does not benefit anybody. One day during the *paath* he clearly declared, “There is no benefit in conducting these *paaths* except for passing away time.” Very rarely he attended Haribaba’s *kirtan*. However because of his simplicity everyone had affection for him.

Today night after dinner when we sat down with Ma, looking towards Punditji, Ma said, “Idleness is negligible in *Pitaji*.”

Punditji: No, Ma, I feel very lazy while getting up from sleep.

Ma: That is why there is so much hindrance in the path of *sādhana*. No realization is obtained in this path as long as laziness exists.

Shrimukti Maharaj

When Punditji asked Ma about yoga-vibhuti such as *Chinmaya-roop* and *akashgaman* (levitation), Mukti Baba and two others started teasing Punditji. Muktibaba is *vedant-vadi*. He does not believe in *Chinmaya-roop* or *chinmoydhuam*. He teases Punditji at every available opportunity. Muktibaba has taken diksha of Shree Shree Sharada Devi's *mantra* and his name is Swami Nirgunananda. He has served in the Ram Krishna Mission for almost 25-26 years and belongs to that sect only. However, being very independent and outspoken he could not continue in the Mission any further. For the last few years he has been staying in Shree Shree Ma's various Ashrams. While speaking though he tries to be funny, but being more than funny, his words are actually very perplexed.

Whenever Punditji puts forth any question to Ma, Ma too joking sidetracks it, but today, considering Punditji's query, Ma said, "Whatever is being mentioned of the *chinmoy* form are all true. There are such Yogis who can blend themselves into nothingness, and again bring themselves back into the human form. God, heaven – whatever you say, are all true and all are within you. Is it not said that whatever is in the universe is all within the atom. Just as a tree in totality exists within the seed, and within a tree there are infinite leaves, seeds and trees, similarly within you too exists everything that exists in the universe. All are beautifully kept in various levels. Perception, realization – whatever is mentioned, all are just the feelings of duality. Perception means to own i.e. someone attains something. Realization is also similar. As long as duality exists, till then there is confliction. Again 'Only One Brahma no second' – this too is mentioned. Again there exists a state which is called as the state of no confliction, on attaining which it becomes clear that all are the various forms of that One. When this state is realized it can be said that you have attained yourself."

Punditji: I have nothing to do with all this. Now I will take leave.

Ma: (laughing) Instead of saying that you are not understanding all these, you are taking leave. Again you have a fear of losing your *Radharani*. If you had waited for some more time you would have seen that within all this too I would have placed your *Radharani* too.

22nd Jaisth 1356, Sunday (05-06-1949). Observing several beautiful flowering plants on the roadside, I plucked several flowers and handed it over to

Vishnu'ji for placing it in the flower pots in front of the *paath* stage. But instead of putting it there he gave it to Shree Shree Ma. Ma was then sitting in a cot in the verandah on the eastern side of the hall. Observing several devotees sitting there, I too went there and sat down. Along with my flowers several other beautiful flowers were also kept on Ma's cot. Swami Paramananda was also present there. Ma asked him, "Among all these flowers which one do you consider as the greatest?" Swamiji replied, "Giloy flower is the greatest, because these have pious attributes (*sattwagun*)."
Immediately Ma handed them over to Swamiji. Pointing at the other flowers Ma said to me, "Amulya, now you say which among these are the greatest."

Myself: All are the same.

Ma: Is there no inferior – superior?

Myself: All of them seem to be the same for me.

Ma: Then I give you all of them. One who sees equality in everything, I give him everything.

So saying Ma got up from the cot. I too departed after receiving the blessed flowers.

* * * *

(to be continued)

List of Festivals

| | |
|-----------------------------------|--------------------|
| Shree Gita Jayanti | December 1-4, 2022 |
| Paush Shankrānti | January 15, 2023 |
| Republic Day | January 26, 2023 |
| Shree Shree Saraswati Puja | January 26, 2023 |
| Māghi Purnima | February 5, 2023 |
| Maha Shivratri Mahotsav | February 18, 2023 |
| Holika Dahan | March 6, 2023 |
| Holi (Dol Purnima) | March 7, 2023 |
| Shree Shree Basanti Puja | March 27-31, 2023 |
| Shree Shree Annapurna Puja | March 29, 2023 |
| Shree Shree Ram Navami | March 30, 2023 |
| Shree Muktanand Giri Sanyās Divas | April 14, 2023 |

In Ma's own Words

Ma narrates to Bhairi

Bhairi

(continued from before)

Biren does Kali Puja

Shashankbabu's eldest son Biren used to visit Shahbag quite often and sat here and discussed matters on Truth. One day Biren arrived and said, 'Ma, I want to conduct *Puja* on this *Kali*. He made all the arrangements for the worship and for sacrificing a goat, he wanted to sharpen the knife. While doing that he cut his hand and blood oozed out. Then This Body said, 'Collect this blood on the *bel* leaf and offer it to *Ma Kali*. Later when the goat was offered to *Ma Kali* and was taken for sacrificing, then This Body rose and went to the place where the sacrifice was taking place and placed the hand over the goat's neck. The person who was sacrificing was about to raise the knife but stopped immediately. Then instructed him to move the goat to the Ramna field. Coming out of Shahbag, the goat was taken a little distance away to the Ramna field. Leaving it alone there, when we all were returning back, Bholanath said, 'The goat will be killed by foxes.' But This Body not replying had just returned back with the others to Shahbag, when the goat bleating loudly came running towards This Body. The *Kali Puja* was thus completed.

The goat now stayed back in Shahbag with me and during night used to sleep in the room where we slept. In the winter a blanket was kept over its body. During *kirtan* too it walked behind This Body. There was a dog too, which behaved similarly. Sometimes when This body was sitting on the ground, both of them lied down near by keeping their heads on each knee of This Body. Someone asked This Body, 'What was the goat in his last birth?' Words came out, 'He had the attire of a *sanyāsi*, don't you now see the blanket over it.' When we returned back from a visit the goat had disappeared.

Construction of a kund for the yagna-agni

Few days later it was decided to that the *yagna* fire should be kept in a *kund* (pit). Deciding on the spot, Bholanath was instructed, 'Dig a hole here and then bring three banyan leaves. The banyan tree was nearby. Then with a burnt coal of the *yagna*, on the three leaves, three lines of three different languages were automatically written by the hand of This Body. Placing the three leaves within the hole and covering it completely with mud, a *yagna-kund* was constructed

with proper scriptural rules. This Body was having a *kheyāl* that time, these scripts were those that existed during the beginning of Creation. The Sanskrit script which is now used was also revealed in the *kheyāl*. A *yagna-kund* was never ever constructed earlier; however it was prepared for the time being. Later it was heard that, the shape and height of the *yagna-kund* was also according to the scriptures.

The *yagna-agni* was placed in the new *kund*. *Kali* was also transferred to a different room. This Body also mentioned how to revive the *yagna-agni* if ever it disappeared. After so many days This Body had the *kheyāl* to give this detailed instruction.

Once when we went to Aadinath, then This Body's father and Sitanath were accompanying too. One day suddenly This Body had uttered, 'Fire has gone'. That too was found to be true. Again the fire-god was brought back, following the instructions given in Shahbag. Later went to Kolkata. Around 12 in the night while discussing with Biren, suddenly words were uttered, 'The fire has disappeared'. Later it was learnt that exactly at that time the fire had disappeared in Shahbag. Immediately according to the instructions given the fire-god was relit again.

When the fire-god had disappeared in Shahbag, both times had seen the fire-god, first in Aadinath and later in Kolkata. How beautiful it was. In Aadinath, This Body is lying down, with the head towards the east and the legs towards the Ashram. Suddenly saw a huge flame coming from the west, turned towards This Body and stood in front like a statue of flame. Then words came out from the lips, 'Here the fire has gone'. Which meant that the fire had disappeared from Dhaka and has arrived near This Body. Well where Dhaka is, and where it has arrived in Aadinath!

In Kolkata too, in the dark night while conversing, suddenly the flame-idol stood in front. Whenever this type of disappearance of fire-god in Dhaka has occurred similar images were seen. Hence from your point of view even if the fire has disappeared, actually the fire has always been burning continuously and accepting your service.

After coming to Dehradun in 1932, according to the *kheyāl* of This Body, by giving almost one lakh offerings (*aahuti*), and a proper worship to the burning *yagna-kund* fire, that *yagna* fire has been kept lit forever, with the help of a burning coconut oil *diyā*. During every *yagna*, the fire is brought from that burning *diyā*. Later it was learnt from the wise *pundits* that all these have been done according to the scriptures.

Durga-Puja in Shashankbabu's house

Durga-Puja is held every year in Shashankbabu's house. A goat is sacrificed all the three days, moreover, for their welfare, one more goat is slaughtered. Once during the *Puja* This Body was present there. Observed, just before the sacrifice of the fourth goat, This Body went and kept Her hand on the goat's neck. The slaughtering knife just missed the fingers of This Body. The slaughtering person started trembling in fear. This Body had no *kheyāl* at that time, as to what was occurring. The goat was released without slaughtering. The goat came towards This Body bleating and lay its head on This Body's feet. From that day the sacrifice of the fourth goat was stopped. Everyone were however worried as to how to continue the worship without the sacrifice. This Body then said, 'Pluck a coconut from a tree and bring it here just now.' When the coconut was brought, This Body said, 'Cut the coconut with one stroke and offer its water as the blood of the sacrifice. After cutting only a small amount of coconut water could be retrieved and that was offered. From this incident onwards, goat-sacrifice was stopped during *Durga-Puja* in Shashankbabu's house.

A subtle visit to Nirmalbabu's house

One day while lying down in Dhaka, suddenly saw that 'This Body is sitting in Nirmalbabu's cot in Varanasi. When I got up from the bed, Khukuni informed that news has just arrived from Varanasi that Nirmalbabu is very sick. Suddenly I informed, 'I have just arrived from there.' Later it was learnt that exactly at that moment, Nirmalbabu had seen This Body sitting on his bed. Nirmalbabu recovered soon.

Kamlakant's Matri-darshan

A boy by the name of Kamlakant has just passed his Matric (class 10) exams and is working in one of the farms in Dhaka. One day he came to Shahbag and stared at This Body with wide eyes for a long long time. Observing his inner self to be different from other boys of his age, ordered somebody to fetch him near. After asking his introduction, told him to come here whenever he wanted. So he started visiting Shahbag. He informed that he has been suffering from fever for quite a few months. Doctors claimed that it was Kala-Azar disease. This Body had a sudden *kheyāl* and advised him, 'Yesterday's cooked rice soaked in water is present here, you eat that.' He ate very satisfactorily. It was observed after that, that his fever gradually disappeared.

One day at 11 or 12 noon he arrived and informed very sadly that the School's Pundit has criticized him saying, 'You have very good worldly intelligence'.

From the moment he has heard that, he is terribly upset. He also said, 'I don't have the tiniest wish to lead a family life. How can I lead a spiritual life, please guide me. Whatever instructions You will give, I will follow that only'. Suddenly This Body remarked, 'You for once go and meet Jyotish'. So he met Jyotish and returned back after sometime and said, 'I am deeply pleased to meet him. I saw within him all the indications, the feelings and qualities of a *sadhu*, as I have read in the books'.

After all the arrangements were made for the safety of the Kali Idol and the *yagna-fire*, Kamlakanth started residing in Shahbag. Kulada babu used to come every evening, conduct the regular *yagna*-rituals and depart. His deep interest in scriptural rituals and spirituality was clearly observed.

Jyotish's illness

During the end of December, Jyotish one day arrived in Shahbag, informed that he was sick and immediately departed. Later learnt that he was seriously ill. Initially for a few days Kamlakanth stayed with him and informed us daily about his illness. After a few days the doctors informed that he was suffering from tuberculosis. We often used to visit him. Niranjana regularly informed us about his health. Both of them seemed to be twins. Neither of them ever came to This Body alone. One day he arrived and informed that Jyotish was restless to eat cooked rice and pulses (*daal-bhaat*) but the doctors would not allow it. The situation is critical, if he does not live then it will be of tremendous sorrow. He is having excess of coughing, he is in a very bad shape. Blood is also coming out of his mouth. All those who come to Shahbagh, first visit him and then depressed come here and pray for his life. During that period Khukuni was regularly staying with This Body. She used to say, 'Ma, Jyotish has to be saved'.

One day *kirtan* was going on in Shahbag and what I saw, as if blood in the mouths of several present there. After the *kirtan* informed this fact to Bholanath, he immediately replied that this means blood is coming out of Jyotish's mouth. So saying he immediately rushed to see Jyotish and found that to be true. One day suddenly according to a *kheyāl* cooked rice and pulse and along with Bholanath went to Jyotish's house and fed him three gulps of that. He ate with total satisfaction. Again had a *kheyāl*, the number of grains of rice (in the three gulps) that I have fed him, for that many days he will be alive. While returning picked up the circular wooden piece screwed on the back leg of his usual sitting chair. Handing it over to Bholanath said, 'When Jyotish gets well and comes to visit us, then he should collect that (wooden piece) from us and take it back in his hand. Bholanath kept it with him and later that transaction was done.

After a few days Bholanath and This Body visited him and stayed overnight in his house. While leaving Shahbag had picked up a bamboo stick. Addressing the subtle form of the disease I banged the stick three times on Jyotish's body and then placed it over the window of the room. After that I did not visit him in his house. That night I had told the subtle form of the disease, 'Whatever you had to do that you have done; now stop here itself'. After that only there seemed to be a chance of his survival, but full recovery took a long long time.

Subtle form of the diseases

The diseases too have forms like you. I have met and have also played with them several times. Whenever they have come to This Body they have never been chased away. This Body never chases away anybody, then why will they be chased away? Just as you are also dear to me, they too are dear to me.

Once was lying down in Nirmal babu's house in Varanasi. Then saw two subtle forms standing outside. When I told them to go away to another place, they left. And I cried out aloud to the people in the room, 'Two subtle forms'. The next day it was heard that the direction the two forms had gone, people had started suffering from fever and pox. When they arrive This Body can see them just as This Body is seeing you. If there is a *kheyāl* then only there is any conversation with them, otherwise they act according to their nature.

Mansā Puja in Shashank babu's house.

Once we were in Shashank babu's house for the three day long *Mansā-Puja*. His Gurudev conducted the *Puja*. While sacrificing the goat, its ear also got cut. In the meantime someone came and informed me that he has just visited Jyotish babu, who is seriously ill and wishes to see us. Hearing this Bholanath was anxious to leave the *Puja* and visit Jyotish, he said, 'Let's go'. I replied, 'You proceed, I will not go from here'. When he persuaded a lot I said, 'Ok but I will not enter his house'. So we went and returned back soon and asked the pundit, 'With the ear of the sacrificed goat being damaged, hope there is no problem in the ritual?' He replied, 'I feel if two organs are cut during the sacrifice then only there is a problem in the ritual'.

After staying there for 3-4 days we decided to return back to Shahbag. From the very day of the immersion of the Idol there was a certain feeling within This Body. Went upstairs and sat down in one of the rooms. While I was lying upstairs Bholanath came and picked me up for departure, but the whole body was numb. Stood up but seemed unable to walk. Bholanath caught me and helped me to come down. Suddenly the feet twisted and I slipped and sat down 3-4 steps ahead. Again was raised up and taken to the waiting car outside. Sat in the car as

if drunk and numb. Reaching home while crossing the door to go inside, felt as if the left leg bones were broken and stacked in a sack. Cried aloud that something has happened to the left leg. Then suddenly gave a jerk to the left leg, but the leg became stiff and straight. Few people carried me to the bed, helped me lie down and wrapped a wet cloth on the leg. After everyone left I tried to get up and after walking a few steps again lied down on the bed. It was around 10-11 in the morning. Getting up at 4 or 5 in the evening and going outside was talking with the people around when suddenly had a *kheyāl* that the leg is in terrible pain. Everyone checked the leg and informed that the bone of the leg has broken. The leg had swollen and the sole had turned blue. Helping me to sit on the cot, they then covered the leg with certain leaves and wrapped the leg thoroughly. Being the night of *amāvasya bhog*, several people had arrived. This Body seated on the cot laughingly gossiped with the people. Then informed everyone that for seven days This Body will not get down from this cot. One day the doctor gave a certain medicine and instead of getting better the leg had swollen up. Then said, 'Mix up all the medicines in the bottles and finish it off just now'. For seven days I remained on the bed; lying, sitting, standing and walking on the bed itself. After seven days the swelling decreased.

Observed that, whenever This Body had a *kheyāl* that the leg has broken, This Body would walk with a limp. From this it is clearly understood that the whole reason for our sorrow is our body's understanding. Also regarding the reason for Ma's broken leg, many felt that Ma had taken the guilt of the damaged sacrificed goat on Her Body.

* * * *

(to be continued..)

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

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Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

Shree Shree Ma's *Janmotsav* in Dehradun

3rd May 1966. Today is Ma's Holy-Birthday i.e. 19th *Baishākh*. Today is the completion of seventy years. Because of the sole interest of Shri Khaitan bhai (Shri Motilal Khaitan, Ex-Chairman of Bata Shoe Co.) and Smt Rajaben, Ma's *Janmotsav* has been arranged on their recently purchased land adjacent to the Kalyanvan Ashram. In the huge compound, few straw huts were fabricated for Ma, DidiMa and few others. Several tents have been erected as residence for the out-station devotees. Tents for dinning space, kitchen, storeroom, office, etc., have also been erected. The whole compound had the looks of a *Kumbh-mela* camp. With the help of skilled artists from Kolkata, a beautiful entrance and a huge *pandal* for *satsang* had been erected. The surrounding scenery is truly enchanting. The presence of everything in such a short time seemed as if a picture had been painted and kept here.

Decorated in blue and white cloth, the *pandal* was displaying elegance as well as tradition. A little far from it another smaller *pandal* had been erected, where the *Shat-chandi-paath* was held. Ma enjoys residing in thatched straw huts. Ma had said that right under the shades of a *Neem* tree Ma had manifested inside a straw hut. After so many years Ma again resided for 7 days in a straw hut right under a *Neem* tree. There was a *Narayan-shila* during Ma's birth in Her parents house. This time too a *Narayan-shila* was present in Ma's hut.

Several distinguished Mahatmas had participated in this festival. These Mahatmas spread joy and blessed everyone with their presence and their enlightening speeches. Among them were Mahamandaleshwar Shri Chaitanya Giri Maharaj of Kailash Ashram, Rishikesh; Swami Sadanandji and Swami Bhajanandji of Parmarth Niketan, Rishikesh; Dandi Swami Vishnu-Ashramji of Shuktal; Swami Sharananandji of Manav Seva Sangh, Vrindavan; Shri Krishnanand Avdyutji, Shri Chakrapaniji of Vrindavan; and Shri Yogesh Brahmachariji of Kolkata. Programs were scheduled from dawn to late in the night. In between the orations, the devotees could attend the *kirtan-bhajan* sung by the Ashram Brahmachari and Brahmacharinis. On the last two nights top singers of All India Radio entertained the devotees with their spell bound songs. These programs

ended almost at mid-night. Almost daily after his oration Shri Krishna Avdyutji prayed to Ma for singing *kirtan*. Ma had sung *kirtan* on 4-5 days and had enthralled the devotees with joy. On some days, Shree Shree Ma beautifully answered the questions put up by the devotees. One day, one of them asked, "What is the way to conquer anger?" Ma smilingly said, "Drink a glass of water and observe your face in a mirror. Then your anger will quickly fade away." After that Ma clearly mentioned, "Anger cannot be conquered in totality as long as wishes and desires are present. Anger arises whenever there is an obstacle in the path of desire. Whenever a wish is fulfilled, then there is desire for that object. Actually both wish and desire are the same. Both exist together. As long as the sense of 'I' or 'Mine' (ego or attachment) exists, till then there is no termination of wishes or wants; wishes will exist. So even if you control your anger or suppress it, the seeds of anger will still exist. Hence when the egoistic feeling towards body and mind is destroyed and self-consciousness awakens, only then anger is totally annihilated."

As a part of this festival, *Akhand Ramayan paath* was held in the *Ram Mandir* in Kalyanvan on 5th and 6th May. Also on the night of full moon (*purnima*) the ladies sang *kirtan* of Ma's name throughout the night.

Shree Shree Ma's *Tithi-Puja*

8th May 1966. Today at dawn Ma's *Tithi-Puja* was conducted. Nirban (Swami Nirvananandji) conducted Ma's Puja. And another priest conducted worship of the *Narayan-shila*.

Due to the sole interest, untiring efforts and enormous expences by Shri Khaitan bhai and his wife Smt Rajaben, Ma's *Janmotsav* was concluded splendidly. There was not even a wee bit of discrepancy in the total function including the *shath-chandi-paath*, 108 *kumari-puja*, *batuk-bhojan*, hospitality of the Mahatmas, etc.

One day *prasād*-food taken from the Ashram was distributed to the elderly people of the old-age home and to the lepers in the leper colony. The day after the *Tithi-Puja* everyone including Ma returned back to the Ashram from Khaitanbhai's compound. Another day when Ma was sitting in the hall during *satsang*, the *Narayan-shila* was brought near Ma. Ma got the *Narayan-shila* touched on each and everyone's head and heart and allowed them to keep it in their hands for a few seconds. Actually Shri Tripurari Chakravorty (Prof. in Kolkata) before departing from the Ashram had requested Ma to hold the *Narayan-shila* in his hands. Hence Ma informed on that day that everyone present would touch the *Narayan-shila*. Of course later *abhishek* (purification) of the *Narayan-shila* was performed.



Installation of Shree Shree Ma Anandamayee Idol at Kheora Ashram



Installation of Shree Shree Ma Anandamayee Idol at Kheora Ashram



Kasbeshwari Devi at Kasba



Tripureshwari Devi at Udaipur



Ma Kali at Siddheshwari



Dhakeshwari Devi at Dhaka



Shree Shree Durga Puja at Kankhal



Shree Shree Durga Puja at Agarpara



Shree Shree Laxmi Puja at Varanasi



Shree Shree Kali Puja at Ranchi



Shree Shree Annakut Puja at Ranchi



Shree Shree Annakut Puja at Vrindavan



Shree Shree Annakut Puja at Varanasi



Shree Shree Annakut Puja at Varanasi

It is not important to mention that Ma's *Janmotsav* is celebrated with great passion and enthusiasm. Not only in Ma's Ashrams but the Indian and even foreign devotees too celebrate Ma's *Janmotsav* very eagerly in their houses.

An European celebrated Ma's *Janmotsav* with keen interest and devotion. He wrote a letter to Atmanandaji – 'You will understand that during Ma's *Janmotsav* I remember you all and Shree Shree Ma very intensely. I try to convert myself into a child during Ma's *Janmotsav*. I clean up my house right from the terrace to the ground floor, so that not even a bit of dirt remains anywhere. I hang new curtains and rearrange the drawers and cupboards too. I want to similarly clean up my inner thoughts and mind too. But it is much more difficult than cleaning the outside. I have pinned outside my house a paper with the following words written in Hindi so that no one else can understand – 'Abandon Cruelty, Falsehood and Desecration'. During Ma's *Janmotsav*, for one complete week all my actions and thoughts are fixed on that central point, so that those three words can be absorbed in totality within me. Hence for me celebrating Ma's *Janmotsav* is to practice these three in my life. The moment I feel I have faltered from these words, I lie down in the floor. This is an age old therapy to punish without cheating oneself. Mentally I always try to be near Ma. I offer a lot of beautiful flowers on Ma's lotus feet. I try to remember Ma's grace with heartfelt gratitude, sing songs and light a lot of candles'.

One can get a glimpse of the intense devotion of foreigners towards Ma. Due to Ma's grace Haribaba has now fully recovered. He is now regularly conducting *satsang* four times a day. Although he cannot move around singing *kirtan* while playing the bell, he is now sitting and clapping while singing. Doctor has advised him not to stand or walk or talk for a long time. He completed 81 years in the month of March this year. From 7:30 to 9 in the evening Haribaba used to conduct *satsang* in the Ashram Hall. One of his devotees daily used to read the scriptural book from *Bhakt-mal* to *Bhakt-Charit*. Ma daily sat in the *satsang* during this period. Not only the hall, even the surrounding verandahs used to be full of devotees. The morning and the afternoon *satsang* were held in the house in which Haribaba resided. Sometimes Ma went there at around 4pm. After the *satsang* Ma, Haribaba and everyone else went to Khaitan's compound, through a door between the Ashram and the compound, to witness the play enacted by the devotees of Haribaba.

In the afternoon, Ma often gave *darshan* to the devotees in the Ashram Hall for quite sometime. During Ma's stay in Kishenpur, several Mahatmas and Central and State level dignitaries visited Ma. One day Swami Chidanandaji, President of Divya Jeevan Sangha, Rishikesh, arrived with several devotees of his Ashram

to Kishenpur Ashram. One day Shivpal Yogi, an eminent Mahatma of South India arrived to meet Ma. For almost two hours while the *kirtan* was going on in the hall, he sat silent with closed eyes in front of Ma. After that only he opened his eyes and conversed with Ma. One morning Swami Anand of Gujarat arrived to meet Ma. I learnt that he was a close associate of Mahatma Gandhi. He had a beautiful conversation with Ma. Another day Shri Prabhudatt Brahmachariji of Jhansi arrived and had a long and joyful discussion with Ma. He also informed Ma about his pledged *satyagraha* and revolt against the killing of cows. Shri Gopinath Kavirajji is still staying here in the Ashram. He has not yet recovered completely. Haribaba informed Ma that he would organize *Ram-Puja* and *kirtan* for the full recovery of Gopibaba. And he insisted that during that period each and every devotee should either do *japa* or read some spiritual books. The more quickly a renowned scholar like Gopibaba gets well the more better it is for everyone. And Gopibaba too started recovering gradually. However he has not yet become totally normal.

The demise of Sarvanandji and Satyanandji

26th May 1966. Within the last one week news of the demise of two *sanyāsis* arrived from Kashi Ashram. In the pilgrim land of Kashi, adjacent to the flowing Ganga in Ma's Ashram, on 23rd afternoon Swamini Sarbanand Giri and on 25th May midnight Swamini Satyanand Giri left their mortal bodies for their right-worthy worlds. From 2-3 days earlier we could hear from Ma that, "All unpleasant is visible. See, where what occurs. Around three months ago Swami Bhumanand Giri had expired in Kashi Ashram. All the three had received *sanyās-mantra* from Swami Muktananda Giri (DidiMa). Within three months three *sanyāsi* pupils of Giri had expired in Kashi Ashram. Even thinking of it disturbs the mind.

Swamini Sarbanandji's earlier name was Jyotirmoyi. Right from her young age she spent her time in singing *kirtans*. She had been staying in our Ashram for quite some time and had received *sanyās* from Muktanand Giri. Right from the beginning she had been suffering from heart disease. In the last few years Ma had made all arrangements for her treatment in various cities. Baba Vishwanath (Lord Shiva of Kashi) had accepted her at a very young age. The girl was of a pious nature. Swamini Satyanand Giri was my eldest sister. After leading a family life for several years, she decided and came to our Ashram for leading a spiritual life. Later she took *sanyās* from Muktanand Giri. Everyone knew that she spent the rest of her life in the Ashram in *japa-dhyan*, *tyāg-tapasyā* and fasting. After receiving the news of their demise, Ma instructed daily one chapter of *Gita-paath*, one hour of *sanyās kirtan* and on the thirteenth day

shodshopchaar-Puja of Lord Shiva according to the rules of *sanyās* and feeding 100 *sanyāsīs*. With Ma's grace all these were perfectly followed.

From a few days before the demise of the *sanyāsīs*, Ma's health seemed to be deteriorating which had never occurred earlier. Was unable to open the eyes and unable to speak too. Haribaba and Kavirajji came regularly to visit Ma. Ma says, "I though this is occurring, but because of this there is no pain or sorrow."

Ma in Kishenpur Dehradun

1st June 1966. Ma got a letter written for a *Brahmacharini*. These words of Ma are important for everyone:

"In the supreme path that you have chosen, is it worthwhile to listen to what others are saying? Whichever duty is truthful and virtuous that only should be followed. To whom have I come, for what occasion have I come, always remember that only. Then there is no cause for sorrow and grief. Travelling in this path, as long as feelings of happiness-sorrow and respect-humiliation exists, till then the prick of this needle will also occur. With endurance and patience sit there itself and try to fulfill that great *āsan* that has been accepted for going beyond all this. One should not say 'cannot do it', 'cannot do it'. It has to be done. How will then praise, criticism, filth, sandalpaste, be considered as One? Is it not necessary to be successful and have favorable dialogues of the path which you have undertaken?"

"All dear, near and passionate attachments have to be alienated too. And all those who are not related or are alien to us have to be considered as our own, that only is *Ātma-swarup*, *Gyān-swarup*. That realization has to be attained. Everything in the universe is that One *Ātmā – Tat* (That only). In order to attain this state only, you have come out. For the death of death. How long will you water the roots of ego and pride?"

5th June 1966. In the evening Ma, Haribaba and others are seated in the hall. Then Shanti-ben brought inside a yogi for Ma's *darshan*. Heard that he has quite a number of disciples and devotees. He is from Andhra Pradesh. Wearing only a *kopin/langot* (loincloth) most of the time he sits silently. He takes only milk, curd and fruits. He sat silently and stiffly for almost two hours in the hall.

After he departed, someone questioned Ma and Ma replied, "Always accept the better side. Staying in this manner – a renounced person sitting in divine meditation for long long time, this too is unique. You all have had his *darshan*, that too is your good luck."

6th June 1966. Yesterday while seated in the top floor room Ma was saying, "Someone gave a message." Pointing at the walls of the room Ma said, "Nothing is hidden here." We clearly understood from Ma's tone that some bad news is

on the way. Today morning Ma said to Udas that two men had visited Ma. We understood that they were subtle forms.

At around 10 in the morning two telegrams arrived. Yesterday morning Thakurma had passed away in Kashi Ashram and at midnight Mana'da (Manmohan Ghosh of Dhaka University) suddenly expired.

After receiving these two news, Ma informed that among the two subtle men one was surely Mana'da. The other form was also manly. At a young age of seven Thakurma had become a widow. Within her the manly feelings was prominent.

All of us were truly depressed to hear these two sad news. Thakurma's actual name was Chintamani Devi. Since there was a similarity in the face of Ma and Chintamani Devi, Ma had given her the name Thakurma. And hence everyone called her by that name only. Being a child-widow, she had passed her total life in adversity. In Kashi earlier, she was staying somewhere else, but after one or two years of the construction of the Kashi Ashram she decided to serve in the Ashram. For more than twenty years single-handed she had been serving the idols. Just before her demise, being bed-ridden and ill for only a few days she left her mortal body at the Kashi Ashram on the banks of the Ganga River and attained salvation. Panu had earlier informed of her illness. Ma had immediately phoned Panu that she should be brought down to the Kanyapeeth verandah and kept in the eastern side towards the Ganga River. She left her mortal body there itself.

Ma kept talking of Mana'da too. Today Ma informed that Mana'da had visited her yesterday too. Ma said, "The inner feelings of Manababa were clearly visible. 'Why stay here in this manner? It is better to leave now. (On remembering his wife on leaving) It will be very painful for her. (Again immediately) But this type of pain occurs to many. She too will leave, nobody will remain alive, what has to occur will occur'. Ma further said, "Attaining this mental state, his attachment towards everyone vanished and saying 'Ma-Ma' attachment towards This Body occurred. After that he vanished. He was attached with yoga for several years. Because of that only such were his thoughts."

Hearing about Manada's mental state just before his death, all of us mentally praised his good fortune. His demise keeps pricking me that an important member of the Ashram has passed away. Whatever he has done for the Ashram, while he was alive, cannot be compared at all.

9th June 1966. Today we received Panu's explanatory letter from Kashi. There was no shortfall in the treatment of Thakurma. Almost 20-22 days earlier suddenly she had fallen down and her hip bone had fractured. After that only she

gradually became ill. Almost one and a half hour before her death, on receiving Ma's instructions on the phone, she was brought down. Otherwise it would have been very tiring for everyone here. In spite of being so far away nothing is beyond Ma's vision. From Dehradun itself Ma had got all arrangements made in Kashi. Regarding Mana'da, Panuda has written that he had become ill 2-3 days before his demise. He had been visiting the doctor too. But suddenly he would have a heart attack that nobody could imagine. His children were not present in Kashi. Hence Panu had arranged for his last rites.

20th June 1966. Today the new building in Kalyanvan was inaugurated in Ma's presence. On this occasion *Narayan-Puja* and *kirtan* were also held there. In the meantime two rooms are being constructed behind the Ram-Mandir as kitchen and store-room for the temple. Within the last two-three years a lot of changes have occurred in Kalyanvan. The dense jungle present earlier has been trimmed off.

Rawatji's extraordinary *darshan*

21st June 1966. Today Rawatji and Manubhai arrived from Mumbai to have Ma's *darshan*. Both of them had afternoon *prasad* in the Ashram. Later while seated in Ma's room Rawatji narrated an interesting incident.

It was decided by the Govt. to plant thorny trees on the Goverdhan hill in Mathura. For that reason he had visited Goverdhan hill and was making arrangement for the planting. All of a sudden a very ordinary looking person approached him and said, "*Babuji*, why do you want to plant thorny trees in this area? It will be better to plant fruit and flower trees." Rawatji then thought, well what he mentioned is correct. In this place of *Shri Krishna's leela* flower and fruit trees will look beautiful. He was musing on this matter, when he looked around and found that that person had vanished. Even after a lot of scouting that person could not be located on the hill. A little later Rawatji saw at a distant on the hill, two peacocks dancing with spread out feathers and quite a few deers standing near them in a semi-circle. The moment the two peacocks turned and faced him the deers too turned and looked towards him. A little later the moment a dark colored deer entered that area, those peacocks and deers vanished into thin air. The whole incident was very enchanting. Everyone felt that that place was truly special.

Rawatji was also informed that on the day of *Janmashtami*, the *Radha-Chhalya* Mandir in Vrindavan Ashram will be inaugurated. On the sole request and financial support of Yogibhai (Shri DurgaSinghji, Raja of Solan) and the Rajmata of Gwalior (Smt Vijayaraje Scindia), a huge temple is being constructed in Vrindavan Ashram. Yogibhai's idols of *Radha-Krishna*. Rajmata's

KrishnaChhatra idol and another *Radha* idol (for *Chhaliya*) of Shri Ranjit and Smt Bhawani, will be installed within the new temple. All these idols are being fabricated by Mohan Pal the son of the famous sculptor Nitai Pal of Kolkata. The construction of the temple is being undertaken by Shri Narayan Das a retired engineer of Delhi. Besides this, Ma has sent Shri Bidubhusan Chowdhury and his wife to Vrindavan to look after the whole process. It was observed that Ma had a strong *kheyal* for the proper construction of the temple and fabrication of the idols.

Difference between Ashramites and Householders

26th June 1966. Today quite a few of us are sitting in Ma's room. Panu has also arrived from Kashi to stay here with Ma for some time. While conversing Ma said, "Whatever is said, but there always exists a natural difference in several matters among Ashramites and householders. Whether the Ashramites like it or not many a time they have to listen to God's Name. This is nothing to do with any attachment or desire. They have to do everything for everyone. The spiritual relationship becomes important. It is not a repayment of dues – doing everything whole-heartedly. Though there is no self interest in it. And again listen to so many complaints. But this does not stop their selfless service. Tolerating everything with only one aim in mind."

"The moment an Ashramite commits a mistake, getting an opportunity people gather around and blame. 'You are Ashramites, and you all behave in this manner?' Because of the fear of this condemnation they try to lead a restrained life. But the householders are quite independent in their houses. The moment someone blames them, they immediately retaliate, 'We are not sadhus, we are householders. Everyone has some or the other faults. Who are you to condemn me?' In the Ashram-life one has to be within the eyes of ten-twelve people. As if all of them have the right to condemn or find faults. It is a multiple system. And one has to go along with all of them. Once there was a Mahatma. Whenever the householders went to him with their sorrows, He used to say, 'Why fear? You all are staying within a fort. We ourselves have come out and are standing in the open lawn. Have to bear the ball (condemnation) from all sides. Hence in this path one has to bear everything. Otherwise it is a dishonor to this path'."

28th June 1966. Today Haribabaji and his entourage and devotees took departure from Ma. From 29th June morning, *Akhand-Ramayan-Paath* started in the hall of the Ashram. This *Paath* concluded on 30th June, exactly one and half hours later from when it had started on 29th June. After that *Paath* of the complete *Bhâgwat-Kathâ* commenced on the same day i.e. on 30th. Everyone

read the *Bhāgwat* one after the other, some read in Sanskrit and some in Hindi. This reading concluded two nights and two and half days later on 2nd July, at 11pm on the night of Guru-Purnima day.

Guru-Purnima

2nd July 1966. Today is Guru-Purnima. Right from early morning devotees started gathering in the Ashram. Throughout the day till midnight, the devotees paid their obeisance to Ma and Didima with flowers and other offerings. Special worship was held in the Ashram Shiv-mandir and in the Kalyanvan Shiv-mandir. Today for most of time Ma remained outside Her room. And the devotees were excited and graced to have Ma's *darshan* for most of the day.

3rd July 1966. Today afternoon a devotee from Mumbai prayed to Ma to sing *kirtan* of an exclusive *mantra*. After quite some time, Ma hesitantly started the *kirtan* of that *mantra*. Ma sang for almost twenty minutes. Ma sang in an extraordinary tune and a change in Ma's mood was also observed. After that the Ashram Brahmacharis took up the *kirtan*. And after that the Ashram Brahmacharinis continued. In this manner the *kirtan* continued nonstop throughout the day. There was no other program on that day. The *kirtan* concluded at around one in the night. The next day Ma again started the *kirtan*. During the conclusion of the *kirtan* Ma ordered a Brahmacharini to keep *maun* (silence) and do *japa* of *Ram-mantra*. This *japa* also continued for twenty-four hours. Hence the *japa* concluded on 5th July. Everyone present in the *kirtan* will never ever forget this extraordinary memorable program from 3rd – 5th July.

6th July 1966. Today Ma, Didima and a few others went to Shri Parshuram Dhamaiya's house in the city. He is a very old, dedicated and enthusiastic devotee of Ma. He has donated a lot for the Ashram. His daughter Mohini (Munni) has recently constructed few rooms in their terrace for Ma and Ma's entourage. Ma stayed there for three nights. Ma held *satsang* in their open wide terrace two times a day.

8th July 1966. On the occasion of the annual day of the inauguration of the Ram Mandir, *Akhand-Ramayan-paath* was held in the verandah of the Temple. This *paath* concluded next day afternoon. This Ram Mandir was inaugurated on 8th July 1964. Ma arrived just before the conclusion of the *paath*. After that *Aarti* was held. Later Ma sat down under a tree. And started singing *kirtan* 'Jay Ram Shri Ram Jay Jay Ram'. After sometime the Ashram girls arrived there and picked up the *kirtan* which continued till late in the night.

15th July 1966. Today Ma departed for Haridwar along with very few devotees and stayed in the Kankhal Ashram for the night.

Pādpeetham Smarāmi **Kāshī Ashram and Ma Annapurna**

Brahmacharini Geeta

*Nityānandakari, Varā abhayakari, Saundarya ratnākari,
Nirdhuta Akhila ghora pāvankari, Pratyaksha Māheshwari.
Prāleya Achala vansha pavankari, Kāshipura Ādhishwari
Bhikshām dehi, Kripā valambanākari, Mātā Annapurneshwari //*
[One who bestows eternal joy; Who grants boons as well as assures of
fearlessness; Who is the epitome of all beauty. One who can destroy
terrible sins and gives purity; Who is the manifested form of Goddess
Maheshwari. Who purified the lineage of snow filled mountain (Himavanta
– by manifesting as his daughter, Goddess Pārvatī); Who is the Goddess
of the city of Kāshī. Please grant me the alms, O` Goddess
Annapurneshwari, You who are Ocean of kindness and compassion.]

Kāshī is eternally a sacred place. Because of the Self appearance of The Vishweshwara lingam, its glory has increased a hundred-fold. The scripture ‘Kāshī Kedar Mahatma’ states that the Jyotirlinga of Vishweshwara disappeared in the Kali Yuga and again reappeared in the Satya, Tretā, and Dwāpar Yuga. So in Kali Yuga, this very land of Lord Vishweshwara transformed into Ma Annapurna’s city. In this Kāshipuri, Ma Annapurna and Lord Vishwanath constantly blesses the people with salvation.

Coining of the name ‘Kāshī’

From very ancient times the kings of Kāshī were Chandravanshi, i.e., of the Moon dynasty. With time their temperament also changed. In this *Shwet Varaha Kalpa* of the *Vaivasvata Manvantara*, Chandra’s son Mercury and Mercury’s son Pururva became king. The fifth descendant of Raja Pururva was a king named as Raja Kāsh. When this holy land ruled by Lord Vishweshwara became the kingdom of Raja Kāsh, this land was called as ‘Kāshī’. And the descendants of Raja Kāsh were called as ‘Kāshiraj’.

Raja Dibodas, the sixth descendant of Raja Kāsh, took the throne and worked vigorously to bring order in the decaying world. With his penance and favors

obtained from Lord Brahma, he established a rule so flawless that was never seen before. Under his reign, his subjects prospered and justice flourished.

'*Kashte Prakashte Eti Kashi*.' i.e., the pilgrim place which is always revealed in the enlightened form is called Kashi. Being situated in-between two narrow rivers Varuna and Assi, Kashi is also called as Varanasi. Lord Shiva never abandons Kashi, hence this pilgrim place is a place of liberation. Lord Shiva is present in Kashi either as a *Shiva-linga* or in an astral form.

Shree Shree Ma's first visit to Kashi

In the beginning of the twentieth century in 1927 Shree Shree Ma first set Her lotus feet in Kashi. Ma used to stay either in the big boats (*Bajra*) or sometimes in the house of Shri Kunjamohan babu in Ramapura.

The past history of the idols of Ma Annapurna and Ma Kali

Almost a century ago, at the sincere request of the devotees, *Manush Kali* (human-*Kali*) i.e. Shree Shree Anandamayee Ma Herself conducted *Kali Puja* in Dhaka in the year 1925. After the *Puja*, a goat cleaned and bathed was brought near Ma for being sacrificed according to the culture prevalent at that time. During the time of the sacrifice, Ma picked up the sacrificial knife from the ground and placed it on Her neck. Three times a similar sound made by a goat emerged from Ma's mouth. Surprisingly during the sacrifice the goat did not make any sound or try to run away from there. With great difficulty a few drops of blood was collected for the worship.

In 1926 a year later, again the festival of Diwali and Shree Shree *Kali Puja* arrived. The devotees again urged Bholanath to request Ma to conduct the *Kali Puja*. But Ma denied doing it.

In the meantime one day Ma was going in a car to Dr. Shashankbabu's (Swami Akhandanandji – Gurupriyadi's father) house in Tikatuli. When the car was crossing the pond near the Governor's house, almost 130 *Gaj* (120mts) ahead near the pond and almost eighteen Hands (1.8mts) above the ground in the open space, Ma saw a walking *Kali* idol almost rushing down to sit on Ma's lap. A garland of bloodred hibiscus dangling from Her neck. But there was no sign of any idol of Lord *Shiva* below Her. Ma kept silent but Her left hand had been raised up pointing towards the sky. In Tikatuli while having *bhog*, Ma again raised up Her left hand like that in the car. Later Ma had pointed out that Idol had again visited Her at Tikatuli.

A few days later Ma was cooking in Shahbag. In the circular sitting room Bhudev Babu arrived and asked Bholanath about the status of Ma's performing the *Kali Puja*. Bholanath mentioned that Ma was not agreeing to it. In the evening

as usual devotees came for *kirtan* and departed with an understanding that this year *Kali Puja* would not be held there. Late in the night Ma suddenly asked Bholanath, "Did Bhudev Babu come in the morning to say something?" From Ma's kitchen it was impossible to hear or see the sitting room, Bhudev Babu had also not met Ma and neither anyone had informed Ma about his visit. Bholanath replied, "Bhudev Babu was repeatedly enquiring about *Kali Puja*." Ma asked Bholanath, "Why don't you conduct the *Puja*?" Immediately Bholanath understood that Ma had agreed for the *Kali Puja*. He rushed outside and informed anyone present there that *Kali Puja* would be held this year. Baul Babu and Suren Babu were present there at that time. While Bholanath was conversing with them, Ma went into *samādhi*.

Just one day was left before the *Kali Puja*. The idol had to be purchased tonight itself. What would be the height etc was being discussed. Bholanath tried to wake up Ma but it was all in vain. Suddenly he remembered the raised hand of Ma while going to Tīkatuli. So he slowly raised Ma into a sitting position and raised Ma's left hand and measured the height from the ground. It was exactly 2.25 Hands (9 inch). He understood that that must be the height of the Idol. He informed everyone. Later Ma had informed Bholanath and others that whatever Bholanath had thought was correct.

It was then eleven in the night. Where could they go to purchase an Idol of this height? Pondering in this manner Suren Babu and others came to the city and after a lot of exploring came to a shop where only one idol was left. The fabricator had made 13 idols, 12 were made-to-order and had been sold. The last piece he had fabricated on his own wish. The Idol was measured and to everyone's astonishment it was exactly 2.25 hands. It was brought to Shahbag. Ma saw the Idol and said, "This is the exact height and color of *Kali* that I had seen." The color of the Idol was not the usual deep black color, but a mixture of blue and green.

All arrangements were made for the festival. Few devotees arrived from Kolkata too. Arrangements were being finalized for the *Puja*. It was dusk and Ma sat calm and quiet motionless. Bholanath picked up slowly and took Her to the pond for bathing. After bathing Ma wore new clothes. Ma was almost stiff like a statue, the eyelids were also immovable. Ma was somehow taken to the *Puja* room. Everything was ready for the *Puja*, Bholanath requested Ma to start the *Puja*. Ma sat down on the ground and began the *Puja* using Her left hand. After a few minutes of the *Puja*, Ma got up and instructed Bholanath, "I am sitting and you conduct the *Puja*." Laughing loudly Ma rushed forward and sat

down besides the *Kali* Idol. Bholanath and everyone were puzzled. Ma informed Bholanath to start the *Puja*. Bholanath replied, "I had informed you earlier that I cannot conduct the *Puja*." Immediately Ma's mood changed. Amazed everyone stared at Ma. Ma's cloths fell down and Her tongue came out. Akhandanandji started shouting, "Ma, Ma." Bholanath immediately sat down and with both hands started offering *anjali* to Ma. After a few minutes Ma pulled back Her tongue and fell down flat on the floor. This whole incident occurred within minutes and before anybody could speak it was all over.

A devotee by the name of Brindaban Babu was standing near the Idol. When Ma passed by him to sit near the *Kali* Idol, he felt an intense heat and saw a divine glow in Ma's face and became unconscious. In the meantime lying flat on the ground Ma said, "Everyone close your eyes." Everyone closed their eyes. Lying in that posture, Ma again said, "Mahadaiya's eyes are open, Mahadaiya close your eyes." Mahadaiya was the wife of the gardener. She was standing outside a little far away under a tree. How Ma came to know this, nobody understood, but she was told to close her eyes and then she did that too. After quite sometime on Bholanath's instruction everyone opened their eyes and found Ma sitting near the *Kali* Idol. Her countenance was so enchanting with a glow of joy, as if *Rajrajeshwari* had encompassed Herself with *Anandam*. And Bholanath was worshipping Ma with flowers, etc.

After sometime the *Puja* was over. The last rite, the *Yagna* would start. Ma in a soft and unclear tone said, "Today's *yagna* is not required. But if they have made all the arrangements then proceed." Bholanath conducted the *yagna*. Ma was deep in *samādhi*. During the conclusion (*purnahhuti*) of the *yagna*, Ma raised up Her hand. Everyone looked at Ma and thought maybe Ma is prohibiting the *purnahhuti* to be accomplished, and hence it was not done. Ma woke up from *samādhi* and going near the *yagna*, touched the *yagna* fire and did something else too. After that everyone offered flowers to Ma, and departed after taking *prasād*. During *Amavasyā* and *Purnima*, Gurupriya Didi always stayed back with Ma and hence today too she did not go home.

On the *Amavasyā* night of the *Kali Puja*, Ma was sitting outside and encircling Her were Gurupriya Didi, Sw. Akhandanandji, Biren'da, Atul'da, Nandu'da, Kamalakant'da, while Baba Bholanath was taking rest. Ma suddenly said to Gurupriya Didi, "Bring a little of the *Yagna* fire in a vessel." Didi did that. Catching hold of the vessel Ma dancingly said, "What do you know? This fire will be utilized for a *Maha-Yagna*." And then said, "Who can sit with this fire in *Kali's* room?" Ma repeated again, "Who can?" Akhandanandji remarked, "I can,

what is there to fear?" Later for almost 4-5 months Akhandanandji stayed in that room looking after that fire. After that Kamalakant'da stayed in that room for protecting that fire.

The next day evening the Idol of Goddess *Kali* was to be immersed. The ladies also arrived in the evening. The wife of Niranjan Babu said, "Ma, the Idol is so very beautiful, it pains me to see its immersion." M immediately remarked, "When you are feeling so much pain then let it stay, let's not immerse it. None of us have called Her here. She has come on Her own. Let Her stay as long as She wants." And hence this *Kali* Idol stayed back. From Shahbag it went to Tikatuli, Utoma Kutir, and from there to Siddheshwari. In 1930 when the Ramna Ashram was established, that *Kali* Idol was kept in the underground temple in Ramna Ashram. During *Janmotsav* in the months of April to June, the *Kali* temple door was opened for all devotees, devoid of caste and creed. So that the doors of all the temples in India be opened for every public, Ma had started this movement. Thirteen years later in 1943, after Ma's *Janmotsav* and worship of *Kali* Idol, on Ma's instruction, the doors of this temple was permanently sealed by constructing a brick wall in front of the door.

The fire of the *yagna* was still burning in Shahbag. After that epic *Kali Puja*, a *yagna-kund* (fire place) was constructed near a pond. One day Ma went with Bholanath near that pond and asked him to fetch three leaves of the banyan tree. After it was brought, with the help of ashes of the *yagna*, Ma wrote something on the leaves. Only Ma knew what She had written. Ma had later informed, "On that day on the three leaves automatically and naturally something got written. That script is not a script of this world." Much later, when Ma was asked about that writing, Ma had said, "This writing occurred on its own, just as the *stotras* used to be uttered automatically, this writing is also like that. Three languages were written in the three leaves." On enquiring what those languages were, Ma said, "See, for everything first there are three, later it becomes many; just like *satya, raja, tama*; *Brahma, Vishnu, Shiva*. Of desires - Creation; In desires - Existence or maintenance; In action - Dissolution. Again the dissipation of desires - Dissolution. Just like, you consider One syllable as the beginning, that dissipates into three and then from that infinite. Again returning back to that One, all dissipate into three and then three dissipates into One. In words and syllables and alphabets too it is the same. From the original language, three languages were timely written."

Later those three leaves were kept hidden within a garland of flowers. Later a censer (*dhunichi* - incense pot) was kept over it and then putting mud over it

a pit (*kund*) was prepared. The *yagna* fire was brought from the *Ma Kali* Idol's room and installed in this new pit. From then onwards Kuladada was given the responsibility to look after this *yagna-kund* and fire. Ma said, "If at any time there is a problem with the fire, then relit it in this manner." Ma then gave him some instructions. The surprising thing was that whenever there was a problem with this fire, *Yagni-Dev* the fire god appeared before Ma, wherever Ma was at that time. Ma even informed the same to the devotees present there. Later when it used to be checked, it was rightly seen that at that very time the Fire-god had left the pit in Dhaka. And the Brahmacharis deputed for that pit used to rekindle the fire according to Ma's instructions mentioned earlier.

According to Ma's viewpoint, the *yagna* fire in Dhaka was always alive. Before the beginning of the *Savitri-Yagna* in Kashi, Ma said, "20-21 years ago when This Body had transformed during the Kali-Puja and then during the conclusion ceremony of the *Yagna* was interrupted and stopped. After that that fire was kept in a censer (*dhunichi*) and certain words were uttered by This Body. After that two times (Sw. Akhandanandji) was made to sit with the fire. After that truly enough two times there was problem with the fire, but the Fire was present with This Body. How is this? It is like static electricity. Hence the fire is always alive."

Ma again said, "That the fire is present in Dhaka, and that This Body had seen it twice, once in Howrah and once in CoxBazar, from this do not conclude that the fire was not present in Dhaka. Wherever the Fire was, it was always there too. In spite of that even if This Body is somewhere else, This Body can still see it like that. Dimensions of space and time depend on your estimation."

After the Ramana Ashram was established in Dhaka, that *Yagna* Fire was installed within the Ashram. The Brahmacharis of the Ashram then took care of the fire.

Shree Shree Ma's description of the subtle *Ma Kali*

In 1926 the *Kali Puja* that was held in Shahbag, Dhaka on the day of Diwali, should not be considered as an ordinary *Kali Puja*. Because the *Kali* Idol that had manifested in front of Shree Shree Ma, was not the large breasted consort of *MahaKaal* (Lord *Shiva*), nor was She the dark complexioned, frantically dancing, beautifully feminine *Kali*. She was covetous to grasp The Body of Shree Shree Ma, She was hungry for Ma's love and affection, She was the heavenly four armed *Shyāma*. Later Ma informed about this vision, "Truly observed that the manner in which a child wishes to jump on to his mother's lap, in the same manner Her Hands were outstretched towards This Body. Now what

does all this mean? That This Body, what is it doing, no, trying to receive That *Kali* Idol on Her lap." Ma further mentions, "See, I had seen a walking *Kali* Idol, without *Shiva*. What does it mean, you know? That She is *Aadya Shakti* (the eternal energy). You know why This Idol was seen, listen when you arrive near This Body with certain strong feelings, then This Body appears according to that feelings. And utters too. The complete revelation of those very feelings, occur within This Body. *Diwali* (*Dipavita*) has arrived; you all are persuading me for *Kali Puja* hence automatically *Aadya Shakti* appeared in the form of that *Kali* Idol."

When the *Annapurna-Shiva* Idols were being installed in Dhaka, then an exact replica of that *Kali* Idol was fabricated with *Ashta-dhatu* (an alloy of 8 metals) and installed beside the *Annapurna* Idol. At present this whole set of Idols are installed and worshipped in Kashi Ashram.

Shree Shree Ma's description of that *yagna*-fire.

The *Yagna* fire that was ignited in that *Kali Puja* was also not just a part of that ceremony, it has an immense utility and importance. After several years of that ceremony, mentioning about that *yagna* fire, Ma had said, "Why only *Savitri yagna*, *Vishnu-yagna*, *Rudra yagna* and any other *yagna* can be accomplished using that fire. Coining a name to this fire, once someone was having a discussion with Batu'da, the *Acharya* of the *Savitri yagna*. Hearing that Ma smilingly said, "Whatever name you give to this fire that only will be applied. However you can call this fire as *Vishwaroop*." Hearing this Batu'da was astonished and said, "Ma I have seen in the scriptures too that *Vishwaroop* is also a name of fire. I am amazed at your words. All your words are truly scriptural."

The fire that was lit in a *yagna* of a *Kali Puja* in Dhaka in 1926, utilizing that very fire the great *Savitri Yagna* was held in Kashi Ashram in 1947. And till now that very fire is being looked after in the *yagna-kunds* in Kashi as well as in Shree Shree Ma's other Ashrams.

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(to be continued)

It is He, verily, who manifests Himself in all temperaments and forms; whomsoever you may hate, you hate but your own Ishita (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

Ma is in Varanasi Ashram. One day I went to Ma's room and found nobody inside or outside Ma's room. Ma looked at me questioningly. I felt as if Ma was asking - 'What do you want to say? Say'. From Ma's glance I felt that I should say something. A question had been troubling me for quite some time, I thought of asking that. My elder sister Shraddha *Didi* was in Kanyapeeth for a very short period. My father felt the educational facility in Kanyapeeth was not upto the mark and hence she was taken back home. She was only 10 or 11 then. After a few days our mother passed away and she being very talented managed the house chores along with caring for us and her studies too. When I joined Kanyapeeth, people here and there always compared me with Shraddha and pointed out to me how inferior I was. Even though that she was in the house she was excelling in every field, and I could not get anywhere near her in spite of staying in the Kanyapeeth for so long. I narrated all this to Ma and asked, "Ma is this true? I have not achieved anything here and that my *Didi* has got everything?"

Ma with a sweet smile caught my hands within Her hands and said firmly, "No friend, this is not true. Remember while staying in the Ashram, awake or sleeping, whether you wish or not, even if the melodious sounds of *satsang*, *kirtan* enters your ears, that itself is enough." Ma also said about my *Didi*, "Shraddha is truly a very nice girl." Hearing those nectar-filled advices from Ma I happily came out of the room. Well, about my *Didi*, Ma Herself had scolded us once saying that just because there was a function all of you could not achieve good marks, but see how Shraddha while staying in the family is managing the whole house, looking after her brothers and sisters and other relatives and also topping in her school.

As and when required, Ma used to scold us too. Once during Ma's scolding one or two girls started crying. Then Ma said, "Friends, you have left your homes and have come here to This Body, even after observing your faults and weakness if This Body does not say anything then how will you learn the right thing? Don't you think - all of us of this batch will live an ideal life here? But if on telling you something there are tears in some friends eyes, then how can This Body say anything? The manner in which you all are being explained, this *kheyal* does not arise while speaking to others. Again, if you are not notified, then also

you will think – well Ma did not tell anything and also did not rectify us.” Dadabhai immediately ordered, “Instead of crying, ask for forgiveness from Ma, and say, Ma bless us so that this does not occur again. Ma is so compassionate just for your welfare Ma has so much *kheyal* for you all.”

Once Ma was in Naimisharanya Ashram and Gita Jayanti was being celebrated. On Ma’s instructions, daily according to the function rules, six chapters of the Gita was read. Usually during this function, in this manner the whole Gita is completed in three days. On the fourth day the whole Gita of 18 chapters is read. Also 18 plates consisting of 18 types of fruits and sweets and 18 glasses of water are offered. 18 agarbathis and 18 *diyas* are lighted. Finally *Puja* and *yagna* of the Gita is conducted. But here in Naimisharanya, all these arrangements were not possible for the fourth day of *Puja*. Ma called me and said, “See whatever you can arrange, try to decorate with that.” Whatever was available near Ma, that I was arranging properly, in the dark night with stillness all around. All of a sudden few cars arrived in front of the main gate of the Ashram. A royal family had arrived with a variety of *Puja* items in numerous baskets. Had they come to offer *Puja* to Ma – at this time of the night – why? It was learnt from them that they had departed from their homes in time but due to mechanical problems in their cars they were stranded on the way for quite some time and hence this delay. Since it would not be possible to conduct Ma’s *Puja* today night, they had supper in the Ashram and went off to sleep.

Ma was delighted; calling me She said, “See God has arranged for everything, decorate to your heart’s content.” It was a royal family’s arrangement – everything was enormous. So many varieties of fruits and sweets in big and beautiful leaf plates along with garlands, flowers, *tulsi*, variety of *diyas* and much more. Explaining to me all the arrangements Ma said, “Haven’t you understood God’s *leela*? If they had reached here in time they would have used all these in their *Puja*. It could not have been utilized for the Gita *Puja*.” It was really amazing to see how flawlessly they had brought everything. The next day, the fourth day of Gita *Jayanti* was celebrated in a grand fashion.

* * * *

I had heard a beautiful incident of Ma’s motherly affection from Smt Indulekha Devi (wife of Shri Gangacharan Dasgupta): Bhaiji had once informed Ma that Ramanand’s mother (Bhaiji’s wife Smt Monikundala Devi) prepares excellent *sandesh* (a sweet) with *paneer* (cottage cheese) made from milk and scented lemon (*kagji nimbu*). Just before Bhaiji’s death when Ma visited Dhaka for the last time from Kolkata, Ma took along Smt Indulekha Devi with Her after taking

proper permission from Shri Gangasharan Babu. Ma then informed her, "Mother, you have to accomplish a certain work there. You have to persuade Bhaiji's wife to prepare *sandesh* using *kagji nimbu* and to make an arrangement so that Jyotish is invited to eat it." Since Bhaiji stays permanently with Ma, his wife has cut off all connections with him. On reaching Dhaka, Ma immediately sent Indulekha Devi to Monikundala Devi's house. Indulekha Devi was perplexed as to how to manage the situation. One night as planned she went to sleep without having dinner. Monikudala Devi requested Indulekha Devi several times to get up and finish her meals. Finally Indulekha Devi consented with the condition that Monikudala Devi would have to prepare all food items loved by Bhaiji along with her special *sandesh* using *kagji nimbu* and invite Bhaiji for lunch. On the appointed day Bhaiji arrived and had all his special dishes prepared by his wife. That was the last meal he had, prepared by his wife. Later when Ma reached Kolkata, Ma dropped Indulekha Devi to her husband and remarked, "Baba, I am returning your wife. This work could not have been possible without her support."

Before departing for the Kailash trip, Bhaiji had handed over his hand written manuscript "Matri-Darshan" to Shri Gangacharan Babu and had requested him to get it printed in book form. But Bhaiji had passed away before this book could be published.

* * * *

I had heard another incident from Yogesh'Da. Once Ma accompanying Baba Bholanath, Bhaiji and Yogesh'Da had been roaming in the hills of Uttarakhand region. While travelling towards Uttarkashi from Mussoorie, all of them had taken shelter in the night in a small room adjacent to a temple. Since there wasn't a door to that room, Ma advised everyone, "Be cautious and alert." Bhaiji replied, "Ma, you are with us, then why fear?" Hearing this Ma smilingly hinted, "The robber too gets intelligence from This Body."

* * * *

On another occasion Ma and Bhaiji were moving in the hills. From morning they had not taken any food and with the hilly steep paths, and burning sun, Bhaiji had become quite weak with hunger. So he sat down on the path. Surprisingly after sometime a young boy arrived with quite a large semi-circular piece of dry *ksheer* (milk pudding) on a leaf and asked, "Babuji, will you take this?" Bhaiji immediately purchased it from him and after feeding some to Ma, ate the *prasād* and satisfied his hunger. But later when he could not locate the boy, the smile on Ma's face answered his query.

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(to be continued)

Compassionate Shree Shree Ma's *Aheytuki Kripa*

Sw. Narayananand Tirth

(continued from before)

With Shree Shree Ma in Almora, 1942.

During the summer of 1942, several of us arrived with Shree Shree Ma in Pataldevi, Almora, from Katgodam, travelling a distance of 84kms by bus in a spiral manner slowly along the hilly roads of the Himalayas. There were four of us attached with Ma, namely Didi Gurupriyadevi, Swami Paramanandaji, Brahmachari Shri Abhoy and myself. Ma had instructed Didi and myself to daily conduct the *Gayatri yagna*.

Actually long time ago, while returning from the Kailash trip, 'Bhaiji' Shri Jyotish Chandra Rai after his demise at Ma's holy feet, and on his wish and Ma's instruction and presence was laid down for *samādhi* at a spot very near to the Pataldevi Mandir. Shri Durga Singhji, the Raja of Solan had built a small but beautiful temple surrounding this *samādhi*. Later again in Ma's presence a *Narmadeshwar Shiv-linga* was installed over the *samādhi* and His service and worship was also held daily. A small cottage with an all-round verandah was built for Ma on the eastern side of this temple. *Bhog* was cooked on the southern side verandah.

When we reached Almora, while Ma slept on Her cot in the small cottage, we four of us slept on the floor besides Ma's cot. In the day time we spent our time in the verandah or under the shadows of the huge Toon trees. Sometime later when people started arriving both morning and evening for Ma's *satsang*, they either resided in the Ashram of Swami Hariharanandji or in hired rooms up in the hills. Few days later these devotees decided to hold Ma's holy *Janmotsav Tithi Puja* here in Almora in Bhaiji's *Samādhi Mandir*. It was decided that Ma's old devotee and *mantra*-disciple of Bhaiji, Shri Hariram Joshi would conduct Ma's *Tithi-puja*. Like every year this time too Gurupriya Didi kept fast on the day of Ma's *Tithi Puja*. But why I don't know Didi instructed me to keep fast too this time.

On the *Tithi* day, roaming near the Pataldevi *kund* I found Shri Hariram Bhai having a *paan* (betel leaf). When I asked him that he is supposed to remain fast as he would be conducting the *Puja* that very night, he replied, "I will not be able

to conduct Ma's *Puja*, because I have already taken food. I was not aware that I had to keep fast for conducting this *Puja*." When I informed Gurupriya Didi about it, she coolly instructed me to conduct Ma's *Tithi Puja*.

Vishva-janani Shree Shree Ma's holy *Janmotsav Tithi Puja* was initially conducted by Baba Bholanath and after His demise by Shri Manmath Nath Chatterjee. But now when it fell on my shoulders I was completely baffled. I contemplated, whose worship, with what rules should this *Puja* has to be conducted so that Shree Shree Ma will accept it? When I could not reach to any conclusion and nobody else was there to solve my dilemma, I confronted Ma in the evening when She was walking alone in front of the *Samādhi Mandir*. Initially I did not receive any reply from Ma.

Finally, when I became completely humble and began to pray timidly, maybe Ma felt a little pity observing my anguish. Compassionate Ma, then as if unwillingly said in brief, "What-so-ever is one's *Ishta Puja*." Hearing this I understood that Shree Shree Ma's *Puja* can be done by doing the worship of one's own personal God. So whom-so-ever you worship, Ma accepts that worship. Now I again started pondering that since I have not taken *diksha-mantra* from anyone and of any personal God (*Ishta-Devta*), whose worship will I conduct in the night? As an answer to this natural question I pondered; well in 1942 during the *Shree Shree Kali-Puja*, *Mahanishā-dhyān* at Dchradun, I had received a 'Name' from Shree Shree Ma. So I decided to conduct the worship of the God of that 'Name' during Ma's *Tithi-Puja*. Coincidentally this very God had first arrived in my dream during my school days in 1915-1916. And He was beckoning me to go near Him. Now also He blesses me occasionally by arriving in my dreams.

So considering it a good opportunity I again humbly offered my sincere request at Ma's holy feet, "Ma, I have not taken *diksha*. How can I worship a personal God? Who is then my *Ishta-Devta*?" Ma immediately asked, "You have not taken *diksha* till now?" I replied humbly, "No Ma, I am not initiated. I had received enough opportunity but after having your *darshan* I had made up my mind that if I do not receive any *mantra* or *beej-mantra* from You, then I will spend the rest of my life with the *Gayatri-mantra* received during my sacred thread ceremony (*Janen* or *Yagyopavit*). Ma! Since you have blessed me in so many ways please bless me to remain forever at your lotus feet by giving me *diksha*. Hearing my emotional request, Shree Shree Ma finally answered again, "If circumstances permit whatever has to occur may occur at Vindhyachal, in the up-coming *Jhulan-Purnima*."

A small description of my *diksha* in Vindhyachal Ashram, 1943

Incidentally almost three months later in July 1943, Shree Shree Ma arrived in Vindhyachal Ashram. For the past few months I have been travelling along with Shree Shree Ma. Meanwhile that long-awaited auspicious day of *Jhulan-Purnima* (on 15th Aug. 1943) arrived. Didi and few of us used to fast in memory of that holy initiation of Shree Shree Ma which had occurred several years ago in Dhaka on this very day. Hence for that very reason I am keeping fast today. After arriving in Vindhyachal I have requested Shree Shree Ma quite a few times about my initiation. Because of this very reason today I have been moving along with Ma, as to when She will bless me with some instructions. Well, just after the afternoon *bhog* when Ma was going upstairs, Ma instructed me to go along with Her to the room upstairs. After sometime when everyone had departed from Ma's room, Ma asked me, "Go and check if someone has the book 'Matri-darshan' written by Bhaiji?" After enquiring I learnt that that book was not available with anyone there. On informing this fact to Ma, Ma instructed me to close all the windows and doors of Her room and sit down near Her.

Shree Shree Ma then lied upside down on Her bed. In that lying position Ma uttered a letter and asked me to tell the next letter. When I said that letter, Ma said, "Suffix 'eha' to this letter and the word formed is your *Beej-mantra*." Receiving the hint of a *beej-mantra* from *Maha-Shakti-rupini* Shree Shree Ma, when I uttered that *mantra*, Ma consented, "Yes, this itself is your *beej-mantra*." After that Ma explained me in detail all about the *beej-mantra*, its meaning, how to do the *japa* the *pranayam* and the special methods of worship with this *mantra*, and every small details that has to be followed. I am aware of several *beej-mantras*. But this *mantra* is completely different from all of them and its meaning is also quite comprehensive and significant. I am filled with gratitude to receive the *beej-mantra* in a hinted manner directly from Ma almost 16-17 years after I had my first *darshan* of Shree Shree Ma Anandamayee.

With Shree Shree Ma in Dunga, Dehradun, 1945.

Also known as the 'Abode of Drona', Dehradun is located in the Doon Valley on the foothills of the Himalayas nestled between Song river, a tributary of Ganga on the east and the Asan river, a tributary of Yamuna on the west. The city is noted for its picturesque landscape and slightly milder climate and provides a gateway to the surrounding region. Around 29 kms west of Dehradun city is Dunga Village. The landlord of Dunga Village Rai Bahadur Shri Sher Singh Chowdhury is a very old devotee of Shree Shree Ma and considers Ma as the *Devi Bhagwati* Herself. He has built a picturesque and beautiful small Ashram

for Ma in the hills of Dunga among the cedar trees. The place is isolated and surrounded by small and large cedar trees. There are no residences, etc, around the Ashram. The roaring of tigers are also heard some times, as there is a waterfall nearby. In the beginning of November in 1945 just after the Kali Puja, Shree Shree Ma along with a few *sannyāsīs* departed from Her Raipur Ashram (near Dehradun) to that isolated Ashram in Dunga. Along with the *sannyāsīs* there were only two white dressed brahmacharis, i.e. Shri Abhoy and myself.

Only on the sincere request of Shri Sher Singh and his wife Smt Shanti Chowdhury, Ma's holy presence has been possible here in Dunga. It is their earnest desire that Ma stays here for some time along with a few *sannyāsīs* and brahmacharis. Not to mention, they have made all the necessary arrangements for our stay here. And in Ma's presence we too were happily enjoying the time here. By the end of November 1945, the weather started changing and it was getting a bit cold.

One day after the afternoon *bhog* Ma was sitting on the front verandah bathing in the winter sun. We too sat surrounding Her. While conversing with us suddenly Ma became silent. Ma's enchanting eyes had opened wide with a certain emotion. Her countenance had an inexpressible charming smile. And in that delightful mood Ma asked for a new saffron cloth. On two sides of Ma were sitting aged Swami Shankarananda, Swami Nirgunananda (Mukti Baba) and Swami Paramananda. The moment Ma asked for the saffron cloth, Swami Paramananda rushed to his room and bringing a new saffron robe handed it over to Ma. Holding the saffron robe in Her hand Ma swinging it to and fro looked here and there as if to throw it at someone. And in this emotional state automatically certain mantras were emanating from Ma's lips. I was sitting very near to Ma on the southern side. Hence among the flow of mantras, I clearly heard one mantra. I can't say whether anyone else around had heard that mantra or not. We have noticed several times that, whenever Ma says something with someone specific in Her mind, only that person can hear or understand it. Several others sitting nearby will never be able to hear or understand it.

Everyone seated there thought that Ma would give that saffron robe to me. Instead Ma suddenly got up from Her seat and walking ahead to the open sky beckoned me. When I went near, Ma confidentially instructed me, "In the coming *Uttarāyan Sankrānti*, go to Kashi and start *Gayatri Purashcharan*. Once Ma has a *kheyāl* of a certain act, then that gets accomplished without any hindrance.

Pursuing Ma's instructions in Kashi, 1946

So in the coming year from *Uttarāyan Sankranti* i.e. from 14th January 1946, I started *Gayatri Purashcharan* in Kashi. During this religious rite, Ma had arrived in Kashi for one night just to bless me with Her divine form. And had instructed this unworthy child to perform one thousand *Gayatri-japa* every day after the completion of *Gayatri Purashcharan*, till the beginning of the *Akhand Savitri Mahayagna* to be held in Kashi sometime later. Now I understood that this *Gayatri Purashcharan* and the regular *Gayatri-japa* was for the sake of this *Mahayagna* only. The divinely compassionate Shree Shree Ma had selected this unworthy child as the *yajmān* (client or host) of the *Akhand Savitri Mahayagna* which was actually started from 14th January 1947 and continued for three years concluding on 14th January 1950. On 20th April 1950 on the day of *Akshaya Tritiya*, in Ma's presence, on the banks of Ganga in Kashi, I received *sanyaas mantra* from my *sanyaas Gurudev* and surprisingly it was the same *mantra* that I had heard from Ma in Dunga in 1945.



(to be continued)

Prayer at the Holy Feet of Shree Shree Ma

Hence under Your lotus feet Ma! Give me shelter.
Looking all around, I find, nothing to hold on,
Ma! I seem to be drifting in the boundless sea.
Hence under Your lotus feet Ma! Give me shelter.

Neither I know how to worship nor to chant,
Where can I get devotion and reverence,
At the end of the day I thus ponder within my Self.
Hence under Your lotus feet Ma! Give me shelter.

Dusk has almost arrived, whom to call now,
Other than Ma none is my own.
If and only if You do not Will it,
Whom will this wretched take refuge on.
Hence under Your lotus feet Ma! Give me shelter.

Sw. Narayananand Tirth

Installation of Shree Shree Ma Anandamayee Idol in Kheora Ashram

Brahmacharini Geeta

For a few days, Kheora, Dhaka, Bangladesh, the supreme and premiere pilgrimage site of Shree Shree Ma Anandamayee has been vibrating with *Anandam*, a heart-throbbing joy. Because Ma has again arrived here in Kheora village in Her *mrinmay* form (Idol form) to be installed in the Shree Shree Ma Anandamayee Ashram Kheora. The whole surrounding including the plants and the trees are joyfully singing:

Hear hear an extraordinary
Girl took birth in here,
Let's sing the story about Her.
Delighted and melodious
Kheora village is captivated,
The people of Kheora are delighted,
Ma's birth-place is enchanted.
Anandamay, Anandamay,
The air and ambience are exuberant
The evergreen plantations are delighted,
Anandamay, Anandamay.

With the construction of the new temple capped with a spire, and a guest house and few other things, the Kheora Ashram has taken a new attire. The Ashram is looking forward for few more new developments not to mention with the support from Ma's old devotee settled in USA, Dr. Bipin Bhatt and Smt Meena Bhatt. For the construction of Ma's Idol initial support arrived from Shri Swapan Ganguly (Ex-General Secretary, SSAS.). The white marble radiant statue of Ma was fabricated in far off Rajasthan by Shri Bharadwaj'ji. For this colossal matri-seva also came forward Shri Mani Saha, Shri Palash Bhattacharya and a few others. By sending the fabricator photos of Ma and with regular conversation through phone this could finally be completed. Another devotee Shri Arvind Sharma of Rajasthan gave ample support too. The completed Idol was packed and brought to Kolkata. After all the documents were prepared, Shri Ashok Bhai

helped in transferring the Idol through the Bangladesh border. But the Bangladesh Customs were not satisfied with the documents and hence they had confiscated it. Now with the tiring efforts of the local managing committee of Kheora Ashram, especially the President Shri Mani Bhai, the Idol was finally retrieved from Customs and brought to the supreme pilgrim spot, Shree Shree Ma's Kheora Ashram.

This program of our Kheora trip began from the month of February 2022 when we learnt from Shri Swapan Ganguly that Shree Shree Ma's Idol would be installed in Kheora in September this very year. So on his advice, on 21st September, Jyoti (Brahmacharini of Kanyapeeth) and myself boarded the train from Varanasi and reached Kolkata on 22nd. In Swapanda's car we reached Kripa-Bhawan (Swapanda's house) and were also taken care of by Shri Gopal Thakur's family especially Smt. Sharbani. In the evening along with Sharbani we visited Agarpara Ashram. In the meantime Shri Arnab Rai Chowdhury of Swapanda's office got our Visas ready. On 24th September along with Hema'ji (Joshi), Sujata'ji and Nandita'ji we boarded the flight to Agartala from Kolkata Airport and reached Agartala Ashram in the afternoon. We paid our obeisance to the various temples in Agartala Ashram, the Uma Maheshwar Mandir, Bholanath, Didima and Ma's Mandir. Shri Bipin Bhatt and Smt Meena Bhatt had already arrived from USA and we met them too. In the evening all of us then visited the various temples in Agartala. We first went to Tripureshwari temple and also saw the tortoise pond nearby. From there we proceeded to Ma's Ashram in Udaipur and from there to Kosba Kalibari. We reached the Kali temple just when the *aarti* was taking place. After singing kirtan there too we returned back to Agartala Ashram. Swami Achyutanandji and Brahmachari Abhijit (Chatterjee) had also arrived from Kankhal Ashram.

The next day 25th September was Mahalaya, the last day of *Pitri Paksh* with the *Devi Paksh* commencing from 4pm that day. On 25th early morning we went to a Mandir complex consisting of idols of Shree Ganesh, Shree Radha-Krishna and Shree Hanuman, on the opposite bank of the nearby pond of the Ashram. After that all of us proceeded to the Bangladesh border where Shri Palash Bhattacharya and devotees were waiting for us. After our passports and aadhaar cards etc, very checked and verified we crossed the border and landed in Bangladesh. As mentioned earlier, Ma's Idol which had reached the Bangladesh border quite some time ago, was under the custody of Bangladesh Customs at the Border and was not being released because of some official reasons. Well, as soon as we crossed the Border, *Devi Paksh* commenced and also Ma's Idol

was released by the Customs. It all seemed as if Ma was waiting for us and for *Devi Paksh* to begin before moving ahead from the Border to our final destination. So while Ma's truck led the procession and we singing *kirtan* following Ma's vehicle finally reached our destination, the supreme pilgrimage the Kheora Ashram.

On 25th night itself on Swami Achyutanandji's instructions first *panch ratna* (a combination of five jewels) and a silver *bel-patti* (comprising of three *bel* leaves in one twig) were placed on the newly constructed dais of the new temple and then with everyone's support Ma's Idol was placed on the dais. Br. Abhijit Bhai installed the *Ghot* (Puja pot) and completed other rituals connected with it and the dais.

The next day on 26th *Panchgavya* (a mixture of five ingredients cow dung, cow urine, milk, curd and ghee) was prepared and after offering it to Ma's Idol was taken by others too. All of us then quickly visited Ma's birth-place, paid our obeisance there and returned back for the installation. Several rituals as mentioned in the scriptures for installation were completed one after the other by Br. Abhijit Bhai. This also included bathing of Ma's statue with 108 pots containing various mixture of water while reciting *mantras*. Finally Ma's statue was dressed up with beautiful clothes and ornaments and then *Pran-Prathistha* (a process of instilling life in the Idol) and *chakshu-daan* was completed with full rituals. In the meantime outside in the hall *kirtan* was going on in full swing. A *sadhu* from Shree Loknath Baba Ashram was leading the vibrant *kirtan*. After that *bhog* was prepared and offered to Ma. Then *Aarti* and *pushpanjali* took place. Finally *yagna* was conducted by Abhijit Bhai, Swapan'da and Bipin Bhai. Meena'ben also sat beside Bipin bhai.

Due to everyone's request Brhmi Jyoti and myself sang the following *kirtans* : "*Ananda sobe mile gao Mayer joy*", "*Shono shono taar kotha – Kheora graam modhumoy, Kheora basi modhumoy*", "*Ma – Ma*", etc. Finally *prasād* was distributed. In the evening too there was *satsang*, *sandhya-kirtan* and *Aarti*.

On 27th September morning, I conducted the *Matri-Puja* on Ma's Idol. Then all of us went to pay our obeisance at Ma's Birth-place and finally departed for Dhaka. On the way we stopped at Palash's house, paid our obeisance to his *Narayan-shila* and *Ma-Durga* Idol, had *prasād*, visited a nearby huge statue of *Mahakaal Bhairav* and moved ahead towards Dhaka. It was quite dark when we reached our Siddheshwari Ashram. Swapan'Da had made arrangements for our stay in Shri Jeevan Goswami's residence, where both he and his wife gave Jyoti and myself a very warm reception.

The next day on 28th September morning, we visited the temples in our Siddheshwari Ashram, conducted *Puja* and offered *bhog*. After that we visited the nearby Siddheshwari *Kali-bari* and also saw the holy Siddheshwari tree. After our afternoon *prasād*, Jeevan Da's son Shri Mukesh took us in his car for a tour of Dhaka. We visited the *Budo-Shiva* temple, *Ma-Dhakeshwari* temple, *Ramna Kālibari* and adjoining Ma's new Ramna Ashram, the old site of Ramna Ashram, Shahbag's *Golghor*, *Naam Ghor* (now Madhur canteen) and finally the old *Majhaur* where Ma had recited the *Namaaz*. After that all of us went to the Dhaka Airport and departed for Kolkata. At Kolkata we again stayed in Kripa Bhawan.

On 29th September after our afternoon meals we boarded the flight and reached *Shiv-nagari* Kashi and our Ashram and Kanyapeeth by evening.

From *Ānandalok*
we went to *Ānandalok*
and again returned back to *Ānandalok*.
JaiMa.

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English Books in Varanasi Ashram

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| 1. Matri Vani -- Vol I | – SSAS | @ Rs. 30/- |
| 2. Matri Vani Vol II | – SSAS | @ Rs. 100/- |
| 3. Matri Vani – Vol III | – SSAS | @ Rs. 100/- |
| 4. Sad Vani | – Bhaiji | @ Rs. 45/- |
| 5. In Your Heart is my Abode | – Bithika Mukherjee | @ Rs. 30/- |
| 6. T.M.G.P Sri Ma Anandamayee-2 | – Bithika Mukherjee. | @ Rs. 275/- |
| 7. T.M.G.P Sri Ma Anandamayee-3 | – Bithika Mukherjee. | @ Rs. 225/- |
| 8. The Magnanimous Shree Shree Ma | – S.S.Chakravarty | @ Rs.125/- |
| 9. Atirudra Mahayajna Kankhal 1981 | – SSAS | @ Rs.200/- |
| 10..Maa Anandamayee (Marayada & lila) | – Brhchini. Chandan | @ Rs. 150/- |
| 11. Shree Shree Ma Anandamayee Vol-7 | – Gurupriya Devi | @ Rs. 200/- |
| 12. Ananda Jyoti Souvenir | – SSAS | @ Rs. 100/- |
| 13. Mother reveals Herself | – SSMA Archive | @ Rs. 700/- |
| 14. Mothers travels through Gujarat | – SSMA Archive | @ Rs. 300/- |
| 15. Significance of Samyam | – SSMA Archive | @ Rs. 50/- |

Commentary on the Bhagvad Gita

Sri Chinmoy

(continued from before)

The fifth chapter commences with a comparison within Arjuna's mind. Arjuna hence requests, "O Krishna, you praise both renunciation and selfless action. Tell me decisively once and for all, which is better of the two?" (5.1)

Sri Krishna answers, "Both lead to the Bliss Supreme, but action is easier, action is superior." (5.2) However, the divine Teacher clarifies that renunciation cannot be achieved in the twinkling of an eye, and without selfless action it is next to impossible to achieve the fruit of renunciation. Action done with a feeling of universal Oneness is the glorious birth of renunciation.

One school teaches renunciation, 'Stop doing anything'. The other school teaches action, 'Start doing everything'. Alas, this is not the true message of Gita. Action is perpetual. No matter how hard we work, how long we work, mere action can never show us the Face of the Supreme. A true *karma yogi* works for the Supreme and for the Supreme alone. He is also a renouncer, for he seeks nothing, rejects nothing. Likes and dislikes have equal importance to him. His unreserved surrender is his oneness with the Supreme.

Service is renounced action. Service done in a divine spirit is the greatest opportunity that we have in our possession to kill our pride and vanity and to obliterate the stamp of ego. It is dedicated service that we gradually see the universal harmony, we gradually grow into the universal consciousness. Our will becomes God's Will. What we call as service is nothing but the fulfillment of the divine Will. Here on Earth one has the capacity, another has the need. Both capacity and need should go together then only there is full satisfaction. "From each according to his abilities, to each according to his needs." In our daily life, this truth is significantly applicable.

One's mind should always be occupied with God and in this state of divine concentration, one should serve humanity. Although meditation and service constitute totally different approaches in the field of spirituality, dedicated service is nothing short of pure meditation.

Sri Krishna now tells us about pleasure and pain. "Sense-pleasure ends in pain. Hence sense-pleasure is shunned by the wise. Constant self-control leads to the real and perpetual happiness." (5.22-23)

With continued self-control, arises self-mastery. The easiest way to achieve self-control is to adopt the path of self-purification i.e., purification of the soul, to cleanse the heart and mind of vices and immoral traits while lending beauty to it with good deeds. Self-purification leads to self-illumination or soul illumination. He who has the inner illumination knows that his existence on Earth is the materialistic form of God and his actions are the expressions of God. He feels that he is never the doer, he is a mere instrument.

We now come to learn from the Gita what the body is. "The body is a city with nine gates." In this city the supreme mind can rest peacefully. Within that city is the sacred temple of the soul, where there is no desire to act, nor any motivation, yet there is the glad willingness to follow Duty when it calls. (5.13-14)

With all the nine gates active the body is an unconquerable obstacle towards God. Tomorrow this very body with the height of faith in God will be the pride of divinity. Through this very body God shows the world what He is and what He does.

Towards the end of the chapter, Sri Krishna firmly mentions that sensuality has to be shunned totally so that man can live in and possess Divinity fully. The fierce passions have to be conquered. The aspirant has to concentrate constantly on his liberator. Indeed his sole Goal is liberation.

The first verse of the sixth chapter tells Arjuna that a *sanyāsi* and a *yogi* are one. "He who does his duty with no expectation of the fruit of action is at once a *sanyāsi* (*sāṅkhya yogi*) and a *yogi* (*karma yogi*)." (6.1) Renunciation and selfless action are one.

Of course, it is renunciation that unites *sanyāsa* and a *yoga*. Renunciation is the renunciation of desires and the renunciation of expectation. Action, i.e., right action has to be done. This action is no bondage, it is aspiration, it is realisation. The Gita demands our liberation from the strict bonds of action and not from action. These strict evil bonds which are our true enemy are within us and not without. It seems that we are at the mercy of our mind. A true devotee, aspirant can easily transcend this deplorable fate.

Sri Krishna tells Arjuna, "Arjuna, *Yoga* is neither for one who does not eat at all, nor for a glutton, neither for him who sleeps overmuch, nor for him who is endlessly awake."

Self-indulgence and self-mortification are equally undeserving. Self-indulgence leads to frustration and this frustration leads to destruction. The Buddha tried self-mortification and finally realized that this would not give him

what he wanted. So he adopted the Middle Path. He neither accepted starvation or indulgence. With this wisdom only Buddha won his Goal.

Arjuna asks, "How can the restless mind be controlled? The mind is unsteady. The mind is unruly like the wind." Sri Krishna consoles him saying, "O Arjuna, the mind is unsteady indeed! To curb the mind is not easy. But the mind can be controlled by constant practice and renunciation." (6.35) What is to be practised? Meditation. What is to be renounced? Ignorance. Sri Krishna further says, "Yoga can be attained through practice." (6.36) It transforms our golden dream into the all-fulfilling Reality. Practice has to be done patiently, there is no short-cut. Hence what we truly need is patience.

It is not unusual for us to see that sometimes even an earnest seeker fails in the spiritual path, in spite of the fact that he had faith and devotion in ample measure, he fails to complete his journey. This question haunts Arjuna's heart. Hence he questions Sri Krishna, "Though endowed with faith, a man who has failed to subdue his passion and whose mind is wandering away from Yoga and fails to attain perfection, i.e., God-realisation, what fate does he meet with? Does he not meet with destruction? He is deprived of both God-realisation and world-pleasure. His fate has deluded him in the path of Yoga. He has nowhere to go. He has nothing to stand upon." (6.37-38)

Sri Krishna illumines his student with rays of hope and inspiration, "O Arjuna, one who does good and who strives for self-realisation, there is fall for him, either in this world or in the world beyond. One who falls from the path of Yoga in this life enters into a blessed and pious house in his next life to continue his spiritual journey. Each human incarnation is only for a brief span and it can never determine the end of the soul's eternal journey. None can achieve perfection in one life. Everyone has to go through hundreds or thousands of incarnations until he attains spiritual perfection. For a true devotee there is no true fall, no destruction, no death. His real story is to be found in his ever-cheerful persistence, in his ultimate victory over ignorance, in his absolute oneness with the Supreme."



(to be continued)

"As long as you have the energy make efforts to attain Him only. Undertake the company of those who are trying to attain God. Always remain occupied with satsang and with pious conversations, then the path to attain Him will be realized."

--- Shree Shree Ma Anandamayee

Jagatjanani Ma

Prabhat Kr Rai

After quite some time Shree Shree Ma Anandamayee has again arrived in Kolkata. Hearing this news the devotees of Kolkata and surrounding areas are in ecstacy. The date was 11th March 1973. A ceremonious gathering had been organized in Deshapriya Park for Ma's *darshan* and *satsang*.

My father Late Kanai Lal Rai, because of some official duty, was present in Kolkata during that period. He was then residing in the house of his Gurudev, Thakur Shree Shree Bhajan Brahmachari at Cornfield Road in Ballygunge. Ma's Ashram in Ekdalia Place was just a stone's throw distance from Gurudev's residence. During Ma's *Janmotsav* in this Ashram in 1946, Gurudev's mother Smt Priyabala Devi received *diksha* from Shree Muktananda Giriji Maharaj (Didima). When young Bhajan (my Gurudev) requested Ma to receive *diksha*, Ma had replied, "*Baba*, you will receive *diksha* at the appropriate time." Ma really liked to hear Bhajan's singing. Shree Shree Ma used to say, "Bhajan, your songs truly makes This Body emotional. Come near This Body occasionally." After this Bhajan and his mother visited Ma for several years. For continuous two months both Bhajan and his mother were given specific responsibilities in Kashi Ashram during the *purnahhuti* (concluding) function of the *Savitri Yagna* which was held on this pious land on the pious day of *Paush-Sankranti* i.e. on 14th January 1950. This had commenced on the same day i.e., 14th January in 1947.

The note worthy event here was that on this pious day of *purnahhuti*, on Shree Shree Ma's *kheyal* and management, Shree Bhajan, his father Shri Sachinath Basu and Kashi Ashram's Panu Brahmachari received *diksha* in Ma's divine presence, from the 85 years old *Sadhu* Shree Shree Devgiriji Maharaj. After the *diksha* Ma blessed and informed them, "Your *Guru* is incarnation of *Shiva*." And explaining the importance of that place, Ma said, "It is known beforehand that Kashi is *mukti-kshetra* - the holy land of salvation; but with the successful completion and oblation of one crore times of *Gayatri Mantra*, this place can also be called as *Shree-kshetra* - the holy land of *Shree Savitri*."

Bhajan Brahmachari was also involved in serving the Ashram on Ma's instructions during the 1954 Prayag *Kumbh Mela* and *Shree Shree Durga Puja* in Ranchi; *Shree Shree Durga Puja* in Kolkata in 1955 and the installation of

the *Ashta-dhaatu Kali* Idol in Ranchi; and also residing in Ranchi Ashram from 1958 to 1963 for managing the construction and inauguration of a new temple and finally re-installing the Shree Shree *Kali* Idol in the new temple.

While residing in Gurudev's house, one day Gurudev informed my father, "Ma Anandamayee has arrived in Kolkata. Today Ma will give *darshan* in the nearby Deshapriya Park. You go and have Ma's *darshan*." He further said, "Shree Shree Ma is the personification of *Ma Durga*." Gurudev has informed a lot about Ma to his disciples and devotees. Hence almost all of them have Ma's photos and few books on Ma, in their houses.

My father paid his obeisance to Gurudev and within 20 minutes in a tram reached Deshapriya Park. There he found that the whole Park covered with a tent was filled with people waiting to have Ma's *darshan* and to listen to Ma's sweet words of divinity. Opposite to the main gate at the extreme end where Shree Durga Puja is held, a dais had been erected. Ma was seated in the front and behind Her in a half circle were seated invited Mahatmas and monks. And behind them were social dignitaries. It was just impossible to enter the park. There was quite a crowd standing in front of the gate too. Slowly slowly words started emanating from Shree Shree Ma's lips. Ma said, "The only option to all grief and sorrows is God. The sole requirement is to establish total faith and trust on Him. Besides Him nobody loves us so much. Dedicate more time for *satsang*. It is necessary to take God's Name with every breath. There are no more worries when dependence on Him arises. He Himself solves all your problems." *Baba* (my father) was standing in one corner of the gate and trying his best to have Ma's *darshan* and listen to Ma's *Vani*. *Baba* saw that after the dialogues were over Ma called a nearby volunteer and pointing towards the gate said something to him. He then saw that the volunteer got down from the dais and started walking towards the gate. Coming near the gate he indicated *Baba* to follow him to the dais. Not understanding, *Baba* kept quite. Then the volunteer came near *Baba* and catching hold of his arm took him to Ma. When *Baba* stood in front of Shree Shree Ma, Ma very affectionately said to *Baba*, "*Baba*, you are my Bhojon's disciple." *Baba* said, "Yes, Ma. You have rightly mentioned. But Ma, how did you recognize me from so far away?" Ma said, "Listen *Baba*, just as the father's countenance is visible in his son, similarly the Guru's countenance should be visible in his children too, that is but natural. Isn't it so?"

In this manner Shree Shree Ma blessed Her dear Bhajan's dear pupil i.e. my *Baba* by touching his head and permitting him to pay his obeisance by touching Ma's lotus feet. My father always felt indebted to Gurudev for providing this divine incident and *kripa* from Shree Shree Anandamayee Ma.

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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