

**MA ANANDAMAYEE**  
**AMRIT VARTA**

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

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## MATRI - VANI

Ever remember that the joys and sorrows of the world are fleeting shadows of your own self; playing with the divine forces brings in everlasting peace and happiness.

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Give your mind a long rope to play with Him; rejoice in the beauties of His forms, attributes and graces, and in what is stated about Him in the *Sāstras* or what has been said about Him by the saints of all lands.

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When you feel you are not progressing spiritually, always think that you alone are responsible for the setback; fortify your will with more and more strength, with a purer or higher ego-sense, "I must call out His name," "I will worship Him"; "I must learn to love Him". This I-ness pointing to God is better than the self-ego.

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God is. Whatever you behold is nothing but a manifestation of Him. Once you know Him and live in Him, there is an end to all your sorrows and sufferings. You then realize supreme Bliss, eternal Joy. Strive hard therefore to realize Him. Remember, there is no peace without God.

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Bear in mind that He is always watching you, no matter what the conditions in which you may be placed. You are ever in His embrace. Every form is His form. Try to see Him everywhere. Do not consider anything your own; every thing belongs to God. You are to lose yourself in order to find Him, which means to find yourself. Try to make your own that which is already yours.

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Know for certain that the time you devote to Him is usefully spent. Anything that you do leaving Him out is sure to result in sorrow.

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First of all it is necessary to become acquainted with Him whom you wish to invoke. Constantly think and talk of Him, look at His pictures, sing His praises or listen to sacred music, visit places of pilgrimage, seek solitude or associate with the Holy and wise, so as to become familiar with Him. When this has been achieved, you may call Him "Father" or "Mother".

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From every creature in the world something or other can be learned. In this sense everybody is everybody else's Guru. But the supreme Guru is He who guides man in his search of God or Truth.

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That which calms the breath, lays at rest all conflict and doubt and awakens a quiet confidence in man's heart is called FAITH.

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All spiritual endeavour is based on faith, thus faith is the first necessity. One's search for the unknown, the Unfathomable, has to start with faith and reverence. There is no other means by which to embark on the quest after ultimate Truth.

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As a mother is known by her affection and tenderness for her children, a wife by her love and devotion for her husband, a friend by his fellow-feeling and loyalty to his comrades, so a religious person can be recognized by his God-centred, dedicated life.

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Illumine the world with a light that can never be extinguished. Do you know what this light is? Faith in God, the love of God. Carry the quest for this light into every home and you will soon see everyone radiant within as well as without.

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# SHREE SHREE MA ANANDAMAYEE PRASANG

Vol. 5

—Amulya Kumar Dutta Gupta

Translation - Sanjay Ghosh

(continued)

West Pakistan is practically devoid of any members of Hindu community. Even in East Pakistan those Hindu families who were desirous to stay back there are now forced to leave their native land. The Government of East Pakistan by confiscation of property, by terminating employment and by being totally indifferent towards the persecution of the Hindu community is accelerating the process of the exodus of the Hindus.

There have been many changes at the Ashram of Shree Shree Ma at Dhaka. The idol of Ma Annapurna was transferred from Dhaka Ashram to Kashi Ashram on 27 July, 1947. After some time the statue of Baba Bholanath was removed from Dhaka Ashram to Kolkata Ashram. I have heard from others that Shree Shree Ma has advised many of her devotees to leave Dhaka for India. I cannot say whether it is true or not. However, it is a fact that after partition of Bengal many affluent families at Dhaka have started migrating towards India.

I had very few years of service left at Dhaka University. The Government of Pakistan acquired my house and put persistent pressure on me to vacate the house to which I subsequently succumbed and finally had to leave for Kolkata leaving behind my house and property at Dhaka.

I left Dhaka on 1st April, 1948 and reached Kolkata on 2nd April, 1948 and took refuge at my elder brother's place. I was pressed with the immediate problem of my permanent place of residence. At this time Shree Shree Ma was at Kashi Ashram on the occasion of Vasanti Puja. I thought of taking help of Shree Shree Ma in this regard. I thought that perhaps I could follow my future course of action according to her direction. I am now a rudderless and confused person and my future days too are enveloped in dense darkness. With the intention of taking advise of Shree Shree Ma I along with my wife started for Kashi Ashram on Vasanti Puja day. I did not stay at Kashi Ashram but stayed at my friend Manomohan's place at Kashi. Manomohan's residence was adjoining the Kashi Ashram. After depositing my luggage at

Manomohan's place I along with my wife went to visit Shree Shree Ma at the Ashram. Khukuni Didi accompanied us to an underground *guhā* (cellar) to meet Shree Shree Ma. I narrated the entire incident of my suffering to Shree Shree Ma and further asked Ma where I could possibly stay in the future.

Shree Shree Ma asked me to stay some time at Kolkata and some time at Kashi. I admit that I did not feel very comfortable and that such arrangement of my stay as suggested by Shree Shree Ma was not very acceptable to me.

I said to Ma, "Already you have stripped me naked and now it seems you choose this arrangement in order to hand over to the Railway company whatever is left with me!"

Shree Shree Ma smiled and said, "Have I really stripped you naked?"

I exclaimed, "What else have you left for me? I have lost my house, my property, furniture and everything. I have been able to escape from Dhaka with a few pieces of clothing only.

Ma commented, "It is good for you. You have now attained '*sannyās*'. (life of a renunciate.)

I said, "Ma this is really not your teaching. I have learnt from you that religion cannot be practised by force; '*sannyās*' commences in a man's life in a very natural way. If '*sannyās*' is accepted under pressure it creates problem only and nothing else."

Hearing this Ma only laughed but did not give any reply. However, She only said, "Go and come back soon after a bath. Gopi Baba is coming. There will be a lot of interesting talk." I returned after some time after taking a bath. Bhupatibabu was also with us. He is permanently residing at Kashi with his wife and as such has become a '*Kāshīvāsī*' (one who resides in Kashi with the intention of living there till death) permanently. In fact he had accompanied us from the railway station to the Ashram. We again went together to the Ashram. Today is the Ashtami day (Eighth Day from the new moon) of Vasanti Puja. It is being celebrated with great pomp and show with offering of *Annabhog* (offering of food to the Deity). Shree Shree Ma is sitting near the idol of Vasanti Devi. The assembled disciples are chanting '*kirtans*'. enthusiastically An old *sari* used by Shree Shree Ma has been cut down into pieces in the shape of handkerchiefs and is being distributed amongst the devotees as holy *prasād*. I also received one such piece .

(to be continued)

## MOTHER AND HER PLAYFUL ROLE

—Bhaiji

All people: men of piety as well as atheists, rich or poor, young or old, male or female, even infants have free access to Her. She is often heard to utter with a laugh, "Why do you bother about the time and opportunity to see me? Don't you find that my doors are always open? Although owing to the illusory attractions of the world, you often forget this little daughter of yours, you may rest assured that your worries and tribulations are ever before my eyes."

Nothing appears strange to Mother who watches all things without the help of the physical eye, who can read all thoughts without the assistance of the spoken word, who, seeing and hearing everything, moves about like one soaring far above, totally unconcerned with the affairs of this world and yet in live touch with them. Day and night, unconcerned with Her personal comfort or fatigue, She appears to be waiting for all men, be they in distress or at ease.

People flock round Her from early morning till late at night. Some are painting Her forehead with vermilion drops, others dressing Her hair, yet others offering to give Her a bath or to wash Her face and mouth, or to clean Her teeth with tooth paste. Some may request Her permission to change Her *sari*, others express a desire to put some sweets or a slice of fruit into Her mouth, some whisper their secret requests into Her ear, others are eager to have a private interview with Her. Some may even be bold enough to disperse the crowd surrounding Her, saying:—"Please move away, don't trouble Mother in this manner."

But think of Mother! She sits up, hour after hour, day after day, in Her exquisitely peaceful manner in the midst of all this noise and hustle, rush and tussle; She remains steady and firm with a face brimming over with cheerfulness, meeting all the various demands or prayers with such loving grace that the whole atmosphere appears to be overflowing with heavenly joy and happiness. The hearts of the people assembled may not all be equally attracted by Her dignity, but Her sweet and compassionate glance falls with equal tenderness upon all human beings like the golden rays of the sun at dawn. Nobody has yet been found to come away from Her presence in despair or dejection.

Mother says, — "God's world is made up of both people who understand its nature and who do not. They have to be kept satisfied with just the toys they want." For this very reason nobody has yet been able to say, "Mother is not mine, but yours"; whoever has the good fortune to be in intimate touch with Her, must have felt, "Mother



is mine and mine only." All have opened their inmost hearts to Her and have found new hope and peace in return.

It is beyond our power to realise how Mother plays with Her devotees. We have found Her responding to the two conflicting emotions of joy at the birth of a son and of sorrow over a child's death at the same time, with equal warmth. We have also seen Her weeping with a lady mourning over the loss of her son and laughing joyously with a happy person. Such contradictory impulses find a wonderful synthesis in Her. We have found Her using sweet, soothing words of comfort to the distressed imploring Her blessings, while withdrawing Her feet from their grasp. She appeared to be quite unconcerned at another lying prostrate at Her feet wailing bitterly. Mother began to weep and shed tears so profusely with the bereaved mother, held close in Her embrace, that the latter came to forget all her woes; on the other hand she showed so much concern at Mother's weeping that she exclaimed, "Mother, be comforted, I shall not weep over my son's death anymore."

Many of us must have found immense joy by simply looking at Her, touching the dust of Her feet or hearing Her sweet words, which cause an influx of pure thoughts and sentiments in our hearts.

One day a friend of mine who had lately returned from England with a mind soaked with Western ideas, came to see Mother at my request. He said that at the sight of Mother, the *mantra* which he had received from his Guru long, long ago before sailing abroad, and which he had almost forgotten, revived in his memory. There are many instances showing how by sitting at Her feet many people acquired the power of concentration and devotion to enable them to worship God and to contemplate the Divine.

Keeping Her as an ideal to be followed whole heartedly, with a sacred regard for Her person, many people have advanced on the spiritual path. At the Siddeswari temple when Mother was in a trance, a girl aged sixteen or seventeen was so much moved with wonder and joy that she embraced Mother. At the touch the girl was overcome with rapture and rolled on the floor saying repeatedly, "Hari Hari." For three or four days this blissful state continued.

(an excerpt from *Mother as Revealed to Me*)

## PILGRIMAGE TO KAILAS

—Gurupriya Devi

(continued)

Sunday, 23 June

Ma rose very late and went to the Ganga. When she returned I washed her face and hands and made her drink some milk. We had been able to procure some cow's milk here. Ma again went to the banks of the Ganga with Jyotish Dada. I began cooking while Swamiji sat for his *sadhana*. Around eleven a.m. Ma was offered *bhoga* and then all sat to receive *prasada*. After lunch we all rested. I sat in the verandah. The natural scenery all around roused grave emotions in my heart for here Mother Nature seems to have assumed a very grave form. Though it did not rain, the sky was overcast with clouds.

As I have time today, I shall record an incident that occurred on June 14 in Almora. That night Baba Bholanath got extremely angry with Ma over a trivial matter concerning a cap. When Bholnath got very angry Ma clapped her hands and laughed aloud. Suddenly she went out. As she took Godavari with her she forbade anyone else to go out. Ma has sometimes been observed in such a state. I could not follow her and therefore stood in the doorway tortured by suspense wondering where Ma had gone. The next instant Ma walked in. Bholanath was still growling with anger. Ma stretched her hand in front of his face and began turning her fingers around and laughed loudly. A little later she moved away slightly and told Bholanath, "Quiet, quiet! This madness always!" The mood and form in which she behaved thus cannot be described in words. Tunu (Prankumar Babu's son) was pressing Bholanath's feet. Later he told us that on viewing Ma's fearful form that moment, he was shaking with terror. Dwarka Prasad's wife (from Bareilly) and her sister-in-law (the wife of the D.P.M.G. of Nagpur) were sitting on a bedding nearby. They also happened to make eye contact with Ma at that moment. The D.P.M.G.'s wife said, I had heard descriptions of the form of Kali Devi from my father when I was young, (ladies in this part of the country do not, usually, know much about Kali Devi). "I also saw Ma's similar form." Dwaraka Prasad's wife said, "Seeing her form today I realised that Ma is the Universal Mother." The others present did not reveal their individual visions. Each one witnessed a different form.

Once again Ma suddenly went outdoors, forbidding anyone to follow her. At

eleven p.m. almost everyone had left except Hari Ram. Bholanath had been sitting motionless, very quiet. When Ma went out he also strode on to the road his anger had not quite abated. Dasu Babu ran out and caught hold of Bholanath who shook himself free and continued to walk away. Nagen Babu and others followed Bholanath and stopped him. Meanwhile Ma had probably walked around the temple compound. When she saw Bholanath stalk out, she went past him like a streak of lightning, overtaking him. Though we ran after her we could not catch her. However, Bholanath was somehow made to return when all cajoled and pleaded with him. Hari Ram, Swamiji and I went in search of Ma and reached a tall temple building. Hari Ram climbed on to the verandah while I waited on the stairs. Hari Ram found Ma walking to and fro. Seeing him she said, "You people go away from here and tell Bholanath he can return to his place, else I shall set out for Kailas right away. He can follow with you all later on." "Witnessing Ma's form and hearing her firm command, Hari Ram descended trembling with fear and went into the temple to inform Bholanath. Bholanath was well acquainted with every state and mood that Ma could assume. He had already entered his room, covered himself with his blanket and laid down. We sat quietly. As it was so late in the night and as Ma was still outside, Swamiji stood in the street, unable to leave, yet hesitating to stay— such was his condition because of Ma's orders.

Meanwhile, Ma descended from the temple she was in and came to the courtyard of our temple. She asked Swamiji why he was standing in the street. As we were also shuffling in and out she called me and said, "You know well enough, then why do you come outdoors? Go inside quickly and go to sleep. I shall return whenever I wish." We went in and sat quietly. Those who had seen this form of Ma began to feel numb. They, who had never seen her do anything against Bholanath's orders as far as possible; they who had seen Ma always move and behave according to his wishes; they who had always seen this attitude in her even amidst so many people and situations; they saw this aspect of Ma today and were dumbfounded with fear and astonishment.

A little later Ma entered the room as if nothing had happened—she walked in smilingly and said, "Why are you all seated? Are you unable to sleep?" Again she asked, "What has Bholanath fallen asleep?" Nagen Babu's wife replied, "Yes Ma, Baba has fallen asleep." Ma remarked, "Not at all. Alright, go and see" and she began laughing. Nagen Babu's wife is a personification of straightforwardness and so is Nagen Babu. He has been like a child in Ma's presence. Ma asked Dwaraka Prasad's wife and her sister-in-law in Hindi, "Why are you also sitting quietly? Will you not sleep?" They replied, "Why shall we not sleep, Ma?" Ma said, "Then go and

sleep quickly." They commented, "Ma, you are the Universal Mother" and folding their palms, they did *pranam* at Ma's feet.

Ma seemed to manifest a kind of restlessness—she got up and went inside. I followed her. She went near the beddings of Manik and Tunu and said, "What are you doing?" They awoke and came to Ma. She spoke softly, "How did all this happen..." etc. Ma seemed to be controlling a particular mood and therefore such restlessness was visible externally—this was clearly evident. Tunu, Dwaraka Prasad's wife and her sister-in-law had happened to catch Ma's gaze at the moment that a particularly stern mood was emerging and perhaps that quenched the mood there and then, for she had then controlled herself and walked out—otherwise who knows what more could have occurred! The very next day Bholanath declared that he would not go to Kailas for sure. Hearing him Ma told us, "Wait, I shall pacify my Gopal." She then went to him and spoke in myriad ways to win him over and finally made him agree to start on the trip. She then came in to drink milk. Mysterious Ma's *lila* is unfathomable.

I shall now continue the narrative of our trip. At three p.m. Ma got up. The river is wide there. The hill-tribes people tie a rope on either shore and hang on it like monkeys to cross the river—we find it frightening to even look at them. Practice makes anything possible—this is an example of the saying. We shall leave this place day after tomorrow. As new coolies join us here, all our luggage has to be reweighed. Each cooly will carry thirty five seers of luggage and they will be paid one rupee per day each. These have been the wages from the beginning.

Here, I would like to mention an incident. We were unpacking and rearranging our luggage sitting in front of Ma as she instructed us to empty out things into tins. As I have mentioned earlier, we were unable to do such things properly without Ma's help. Ma sat near us and made us arrange the things in a big trunk. When it was done, people lifted it and estimated that the trunk weighed more than a maund (forty seers) and therefore we would have to remove some things from it. As Ma left the room she smiled and said, "Alright, thirtyfive seers is what it has to be, isn't it? You say it is five seers in excess." Then laughing slightly she said, "It may even weigh less!" Hearing this I immediately suggested, "Just touch it, Ma—then it will become lighter." Ma laughed and rejoined, "Your suggestions are also unique! However, there is no need to touch it." Finally when Rai Sahib brought the coolies that evening and had the luggage weighed, that particular trunk was found to weigh exactly thirtyfour and a half seers!

In the evening Ma went to the bank of the Ganga for a walk. Rai Sahib had sent mountain bananas for Ma. He was doing his best to provide conveniences for Ma.

Around midnight Ma first went to Jyotish Dada and then to each one of us by turn and asked, "Did you have any dream last night?" Every one replied in the negative. Then Ma said, "All these days I met no one and then yesterday a man came." Nothing more was said about this.

From now on we were to have six coolies per *dandi* as the path would become more and more treacherous. Nine other coolies were to carry the luggage. A *dandi* was hired for Tunu's use. The people here commented that after the Raja of Mysore, no other person had gone to Kailas with such a big group of people. Rigorous preparations were afoot. All coolies have a chief who is called 'Mate'. Around midnight we went to sleep. Parvati was accompanying us all along—her simple and straightforward behaviour is worthy of mention. Sometimes, like a little girl she pressed Bholanath's hand—whenever she was afraid of something enroute she would hold Bholanath's hand. She must have been twenty five or thirty years old but she had no inhibitions or shyness. As if she was a close friend for years.

(to be continued)

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## MA'S TECHNIQUE OF BESTOWING DIVINE LOVE AND GRACE ON ONE AND ALL

(Taken from *Svakriya Svarasamrita*, Vol-2)

*Ma's Play of Love for the Insensient*—At that age of Ma. Her behaviour was, indeed, somewhat unusual. A mere child. She would, say, be going along on a road to someone's house or to any other place and coming back all alone. Sometimes, then, while moving about alone, it would generally be an easy, free movement. Occasionally, the eyes would be upturned too, and continuing with upsurging movements, She would go on jumping, laughing, running and sometimes again, perhaps taking something in hand, She would be throwing it up and catching it back. Again, with a rhythm too of a dancing pose, She would sometimes sing with a low humming voice or loudly. Perhaps, again, during Her movement too, She would stand motionless or walk slowly and keep on talking with much laughter to the earth, trees, etc. Also, sometimes, picking up such things as branches, leaves and flowers of trees, She would wrap Her body with them, and what an affection, love and caress She would indulge in for them, as if She never went about without a companion at all. If there was nothing else, then breeze, wind, sky and void were surely there as Her companions.

*Ma's Inscrutable Play, Company or no Company*—With vibration substrained by movements of hands and feet, She kept on moving about with great joy, while jumping, laughing and playing in the company of breeze only. Or sometimes remaining in one particular area She would loiter about this way and that for quite a while. Sometimes with both hands raised upwards or half-way up, and at other times, keeping them hanging downwards, one on each side, She would spin like a top. Or She would move on, sometimes waving to and fro, right and left, in four directions and sometimes keeping the eyes upturned and both hands hanging loosely. When during Her movements She came within the sight of people, She would attract their attention. All this was, of course, heard from Giriji's mouth too. Absorbed in what sort of play with Herself by Herself, is known to Her only. Are the activities of small boys and girls like this; is a like of it ever observed in the case of anyone? Some people would say, "Whatever She does and the way She does it during Her movements, indeed, in all that, there is, as if, sweetness—the glorious glamour of beauty."

And when, again, She would be calm, She would turn into a statue : So grave, as

if, there was not the least trace of restlessness any time, certainly, none at all. Her gravity would remain absolutely unimpaired. Someone would (then) address Ma as an earthen pot. When this state was there then it definitely did not continue only for a short duration.

Perhaps She had no dearth of friends at any time. Again, She was lonely without any companion; steady, self-composed and disinterested, with Her gaze also fixed towards the sky, as if She was not at all bound by any attachments. Others also definitely noticed this. Looking at Ma with Her face turned upwards, Mokshada Sundari Devi often called Her "camel-faced". On hearing this (term), Ma looked at the picture of a camel in a children's book.

Sometimes Ma would walk haltingly as if She were specially talking endearingly to friends, and would likewise be engrossed in lively conversation accompanied with laughter. But whom did She talk to? Who was Her companion? Someone invisible too? If somebody arrived suddenly when She was in those moods, then perhaps, because of the *bhava* of the new arrival, She would quickly be transformed into a gentle, quiet, obedient and docile girl.

*Birds, Beasts, Reptiles : All Ma's Own*—Sometimes Ma treated birds and beasts too with the same *bhava*. They used to look at Her face in such a way, nodding their heads this way and that, as if they understood what Ma was saying and Ma too would reciprocate as though they were known to each other from eternity. Even with insects like ants in rows, She would start talking and dealing with them with laughter and sometimes conversing with them loudly. She would jump, beckon and look for them, as if Ma was their great friend. This would go on for quite some time. After having done all this, She would never look back in any direction when She left. With Her, making and unmaking were, as if, simultaneous affairs.

One day at Kheora, a little before dusk, Ma was going to the tank to fetch water. Suddenly, with what *kheyala* one does not know, She ran towards the jungle, peeped through a narrow way and returned immediately.

Never before or after this incident had She stopped a little and looked at the jungle like this. When She came back home with water, She told Mokshada Sundari Devi, "I have seen in the jungle at quite a close distance, (an animal)—much bigger than a large dog—with black and white marks, know not what they were, on its body. It stood calmly and quietly facing south-west." Ma had entered that narrow lane, a short distance from the south. Hearing the frightening story, Mokshada Sundari Devi said, "What animal did you see with black and white patches? Never go alone that side. No one has heard that an animal with such colours has ever been seen in the jungle of this village." Who knows who it was in an animal's garb to whom Ma had granted *darshan!*

(an excerpt)

## CONTEMPORARY SAINTS SWAMI RAMDAS

(continued from the previous issue)

—Vijayananda

He spoke in the simplest, most natural manner and answered every question, no matter what it was, with the openness and frankness of a child. Whatever the subject under discussion there was never the slightest hint to esotericism or mystery and the tone of the conversation was that of a friendly exchange without anything of an 'ex-cathedra' attitude.

1. One day I asked him point-blank :

"Since you are Ram, (by Ram, Ramdas understood the omnipresent Divine power and not the historical figure) can you give me the experience of *samādhi*?"

He replied :

"You yourself are Ram. How can Ram give something to himself?"

I: "That may be true from the point of view of the Absolute. But I don't know it. I suffer."

Ramdas :

"No! No! Ram does not suffer. It is only a game with him (his *līlā*)."

I: "Very well. Let us say I am Ram and I am playing the game of suffering and of ignorance. But, within this game itself, can you give me the experience of *samādhi*?"

Ramdas :

"Yes, I could give it to you. But you would miss the joy of victory."

I might have pushed the argument further and said, "So much the worse for the joy of victory. Give me the experience of Truth anyway." But as far as I remember, our conversation was interrupted at this point for some reason, perhaps by the appearance of a visitor.

2. At this period I had become very deeply attached to Anandamayi Mataji and to dwell far from Her physical presence even for a short time was extremely painful. I thought that this was a good sign and spoke about it to Ramdas believing that he would approve. But his reply disconcerted me somewhat, and it was only later that I came to understand how right he was :

"People who gather around a great sage", he told me, "fall into two categories. The first comprises those who are constantly in his company. They are like bugs. They make the sage suffer themselves.



“The second kind are like calves. The calf comes to his mother for milk and then goes off to gambol freely in the meadows. In the same way a real *sādhaka* stays with his Guru for a while to recharge his powers and then goes into a solitary retreat to devote himself to intensive *sādhana*.”

“Be like the calf”, he told me, “and not like the bug”.

Among the stories of his experiences while he was living the life of a wanderer, he told me about a visit to Hardwar during the Khumbha-Mela. The story is recounted in full in his book, “In the Vision of God.” But in telling it to me he added an interesting detail which is not mentioned in the book.

The Khumbha-Mela is an enormous religious “fair” held every twelve years at Hardwar, and at Allahabad, Nasik and Ujjain as well, though at different dates. On that particular occasion an impressive number of sadhus and millions of people were gathered together in this relatively small town and at the auspicious hour of the ritual bath they were all massed at the Brahma-Kunda on the Ganges. All minds and nerves were keyed up to the effort to take this fabulous bath, the fruit of which would be nothing less than liberation from the cycle of rebirth.

In such a heaving ocean of humanity the individual is almost powerless. Police cordons stationed at the Brahma-Kunda and at other places as well do their best to control and direct this human tidal-wave. If they lose control of the situation even for only a few minutes—and this happens occasionally—the result can be catastrophic. It is not rare for numbers of people to be suffocated or trampled to death. And here was Ramdas with one of his friends caught up in the heaving human sea. Naturally, like everybody else he was completely powerless to decide his own movements and was impelled by the fluctuating waves of humanity around him. He himself had no intention of participating in the ritual bath. He had come simply as a spectator, “to see the fun”, as he put it, but an odd thing happened : after, having time and again, barely escaped being trampled on and suffocated, he found himself exactly at the Brahma-Kunda, precisely at the auspicious hour indicated by the stars. For the ordinary Hindu a bath in the Brahma-Kunda at Hardwar during the Khumba-Mela, and precisely at the hour-indicated, is a fabulous thing, promising him the most elevated of destinies after death. But, with this marvellous gift already within his grasp, Ramdas coolly let it go, he did not immerse himself in the river.

“I don’t want liberation so cheap”, he said, “I want to win it by my own struggle and endeavour.”

(to be continued)

## BHAKTI RUPINI MA

—Shuddha Satta Chakravarty

After his first meeting with Mataji in 1924, Bhajji did not go to Shabbag for almost a year. He knew and believed that She was all that he spiritually aspired for, but as far as he was concerned Her position of a young housewife was an unsurmountable barrier.

Sometimes Bhajji would debate in his mind. At other times the wish to see Mataji was so strong as to be almost uncontrollable. Out of sheer "*bhakti*" he wrote a small book on Ma's way of life. The book *Sadhana* was shown to Ma and She praised it. Bhajji experienced an indescribable sense of joy and security, as if he were a child in front of Ma.

Bhajji wanted his wife to share in his joy as well; so he took her to have Ma's *Darshan* and pay her respects to Her. Accordingly, after a few days, his wife took a small diamond ornament, a silver dish of sweets and some flowers to Mataji. People at Shahbag wanted to see the silver dish. Bholanath had said to Ma out of despair, "If you won't use bell metal or brass, will you have your food served on silver?" Mataji had answered, "Yes I will, but you must promise not to buy or to tell any one about it for the next three months."

It was Mataji's custom to give away to the persons whatever they brought for Her after a few days or even immediately. She would distribute amongst the people clothes, ornaments and other offerings. She would say to the people after distribution of flowers, sweets and other articles, "Now it belongs to me. Please keep it for me."

Bhajji ran the gauntlet of public criticism and his family members also objected to his frequent visit to Ma out of *bhakti* for Her. Even his elder brother, for whom he had great respect, tried to prevent him from taking spiritual guidance "from a woman" Bhajji himself felt at a loss, because he himself was not sure what he hoped for or would gain from Mataji. He decided once more to control his strong desire to surrender himself at Ma's feet and took up the study of the philosophical treatise *Yoga Vāshishtha*.

After a week Bhajji came across an old Brahmin gentleman Kalikumar Mukherji, who asked him what Mataji was like. Bhajji, out of *bhakti* for Ma was unable to utter

a word but looked at his companion with eyes brimming over with tears. For a few moments, the old man watched Bhaiji fighting for control over his emotions, and then said quietly, "You need not speak. I have been answered. Please take me to Mataji now, if you will." Later the old man expressed his pathos of losing his own mother several years before and that day he felt like a child who had found his long lost mother. Indian culture is parent oriented, and to be more specific, mother oriented. Bhaiji's concentration was so deep that he would often see Ma while he was at home or even in his office. This experience shows deep *'bhakti'* for Ma Anandamayee.

Now I would like to highlight the following quotations of *Matri Vani* : 1) To aspire to the realization to Truth is alone worthy of man. In the home of the householder (*grihastha āshrama*) there should be perfect equanimity among all members to lead a pious life of TRUE ETERNAL HAPPINESS.

2. So far as this body is concerned, nobody ever commits an offence against it, and therefore there can be no question of asking this body's forgiveness. Nevertheless you'll have to reap the fruit of what you have done—for certain. But this body doesn't feel even the faintest shadow of anger about it.

JAI MA

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# SHREE SHREE MA ANANDAMAYEE

Vol. VII

(Translated by a devotee)

—Gurupriya Devi

Friday, 29 June, 1938 :

From the news I received from the letters of Manmathababu and Kamalakanta, I see that Ma's body is becoming very weak and there is a lot of pain in the hand. Ma is still in Raipur. All Ma's devotees always say, "We are happy when Khukunididi is with Ma, then we do not worry about the state of Ma's body. One does not know why Ma has kept her (Didi) away. Nareshdada has implored, "Ma please call Khukunididi." In reply to this Ma said, "Do I not know that on her coming there will be an effort to serve this body in every possible way? I have kept her away from me for her own good." Nobody has the power to go against Ma's wish, nor is there any way of doing so. I pray that Ma gives us the strength to comply with her wishes, that I should never go against Her wishes just because staying away from Her causes pain. She says that Her presence is always there, with her injunctions. The only prayer is that we should be able to experience this.

Sunday, 17 July, 1938 :

There is a letter from Kamalakanta from Raipur. We come to know that Ma has gone to Dehradun. She was in the ashram for 3-4 days. According to the wishes of Birendada and Narsingh, Mamathadada is performing a *yajna* in the ashram for Ma's health. *Kirtan* has also been performed. Ma has returned to Raipur. Rumadevi, Kamalakanta, Sadhana and a devotee of Swami Nigamananda are with Ma. There has been a letter from Abhay too. He writes, "Ma's body is still not in a good state. Ma says, 'It is only by your doing *Nama kirtan*, that my body will improve.' That is why we have decided that everyone will do one lakh *japas* for Ma's health." Shri Manmathababu said, "It would be best to do *japa* of Ma's name. We should do some everyday and go on till one lakh is over." I told this to Ma. Ma said, "Since this desire has arisen in you, you should write to everyone. Whosoever desires to do this can do so." On receiving Abhay's letter, it was decided that all the devotees would do one lakh *japa*. This was conveyed to the devotees everywhere. On the *chitta* becoming purified by the *japa*, one can pray to Ma, "Ma, it is the devotees' only wish that You get well."

**Thursday, 21 July 1938 :**

Today, Kirandidi has come to meet me in the afternoon. She has been in Calcutta for two days. She has been in the Kishenpur ashram to meet Ma. It was decided that Ma would leave on that day itself for Raipur. Kirandidi was present during the *yajna*. We have heard that Ma's health is a little better.

**Wednesday, 27 July 1938 :**

We have received Abhay's letter a few days ago. Ma has gone to Solan. We received a telegram from Panchudada from Shimla today. Ma is in Shimla and has told us to leave for Shimla tonight.

**Friday, 30 July, 1938 :**

Due to some problem with the transport, we were able to reach Ma only at 3 o'clock in the afternoon. When we reached Ma and bowed down to her, She laughed and said, "Knowing that you would be coming today, I did not lie down in the day. I have been sitting up since one o'clock." On hearing Ma's loving words the unhappiness caused due to the separation from Her for so long, the pain and the feeling of hurt seemed to disappear in a second. A lot of devotees men and women were awaiting our arrival.

They were happy to have us there. The devotees had been telling Ma, "Ma, call Didi, nothing seems good without her."

As soon as Ma agreed, they sent us a telegram. On my arrival, Ma looked at them and said, "Everyone was restless and kept on asking for Didi. There you are, your Didi has been called for." Ma was enjoying Herself, saying this. The pain in the heart also lessened.

I could see that Ma's body was more or less the same. The devotees had arranged a *Nāma Yajna* in anticipation of Ma's arrival in Shimla. The *Nāma Yajna* will take place tomorrow. Ma has been in Shimla for 8 days. She stayed in Solan for only three days. The *adhivāsa* was performed at dusk. After that everyone sat around Ma. One lady said, "Ma, I am never able to still the mind; what should I do?" Ma laughed and said, "I see that the mind is never restless." After that She said, "When does the mind get restless for Him? Only on getting restless will it get still." At 10 o'clock that night I explained to the people that Ma's health was not very good and it was not correct to stay on till too late. After that the people bowed down one by one and left.

**Saturday, 31 July, 1938 :**

The *Nāma kirtan* started at six o'clock this morning. After offering sandal paste

and garlands to Ma and putting the same on themselves, the people began to sing :

“Shree Krishna Chaitanya Prabhu Nityananda.  
Hare Krishna, Hare Rama, Shree Radhe Govinda.”

There was some change in Ma's *bhāva* today, due to the devotees' *kirtan*, but Ma was able to look after Herself. But the body showed some change when talking about it. Ma said, “When these people perform *kirtan*, they do so with a very special *bhāva* of love.”

**Sunday, 1 August, 1938 :**

The ladies performed *kirtan* today with Ma from 12 o'clock to 4 o'clock in the evening. There was some change in Ma's *bhāva* today also. When Ma started moving amongst the ladies, their enthusiasm grew even greater. They started dancing with great joy and sang :

“Shree Krishna Chaitanya Prabhu Nityananda.  
Hare Krishna, Hare Rama, Shree Radhe Govinda.”

Today too, Ma took care of Herself when She went in *bhava*. The ladies sat with Ma at the end of the *kirtan*. After that, each one left, after taking leave of Ma.

**Various talks about Bholanathji**

Some of the men came and sat down only after the ladies had left. Everybody was keen to hear about the incidents which took place when Bholanathji passed away, but due to their worldly bent of mind, they were not able to ask Ma. Last evening on my starting to talk about these incidents everyone listened intently. Ma also joined in. She was smiling while She described what happened. The people said, “We were very keen to hear all this but we were a little hesitant about asking.” Ma laughed and said, “On hearing Me laughing at this moment and describing the whole incident, you will probably wonder, am I Bholanathji's enemy?” Everybody spoke up together, “No Ma, we would not make such a mistake.” There was an old lady, who was sitting on one side. Ma looked at her and laughed and said, “Ma, does such a feeling not arise in some minds?” The old lady folded her hands and said, “Ma, I was wondering whether it was possible for such a *bhāva* to exist. We are all worldly people. We cannot even imagine an elevated *bhāva* such as Yours.” That is when the people came to know that Ma had said such a thing because She knew the old lady's *bhāva*.

Devendrababu wished to know about the Kailas pilgrimage. Ma told me to describe what happened. I started to tell them and Ma sometimes intervened and

helped me out. There is *kirtan* and recitation of scriptures every Sunday at Kalibari. Some people started the Sunday programme after sunset today. We took Ma there and seated Her. *Kirtan* took place after some time. Manojbabu implored Ma, "Ma, please come down for our *kirtan* just once." Ma was sitting upstairs in the Kali Mandir verandah. On hearing Manojbabu's request, Ma came down slowly, moving Her arms in rhythm with the *kirtan*. She made everyone feel much more enthusiastic. Yesterday there was *kirtan* from dawn to dusk. The ladies performed *kirtan* in the afternoon today. Ma was in a slightly different *bhāva*, even though She was able to keep her *bhāva* unmanifested. On watching Her closely, one could see that the *bhāva* was somewhat different. On bringing Ma to the *kirtan* in this state, there was a change in Her *bhāva*. Ma sat down after some time. The *kirtan* continued. Ma's face radiated extraordinary beauty. The devotees could not shift their eyes from Her face. The *kirtan* did not last very long this time. Ma got up and sat on Her bed. The devotees sat down too. Ma sat silently. The house was absolutely silent and still. After some time a devotee asked Ma a couple of questions. Ma did answer but due to the indistinctness of Her speech the answer was not very clear.

It was quite late at night and raining ceaselessly. Everybody would have to return home on the mountainous paths but no one was worried about that, nobody wanted to leave Ma.

(to be continued)

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## SHREE SHREE MA'S DIVINE CONVERSATION

Collection Kirpal  
Trans-Mrs. Rohini Purang

Shailananda was a young dandi sannyasi, hardly well known or even very learned. Ma fixed a time (for a meeting) and when he decided to do *kirtan*, She repeatedly told us to sing with him. She said to Billoji, "Give Shailananda food." We laughed, but in Ma's heart there was only mercy. He ended with the words, "I want the attainment of immortality (*amrita*)."

**Ma :** If immortality is to be attained, it has to be desired. The attainment of immortality is to be desired. Baba, what is death? You are a pandit. A pandit does not understand the words of another pandit.

**Q :** What is death?

**Ma :** What is immortality?

(*Mrityu*' or death and '*amrita*' or immortality come from the same Sanskrit root *mri*)

**Q :** What happens after death?

**Ma :** What remains (after death)? What does your *sāstra* have to say?

**Q :** My mind.

**Ma :** The mind goes round and round and becomes tired. What does 'to change' mean?

**Q :** (It - the mind - ) knows you are the *atma*, that you are talking.

**Ma :** It knows? Yes, it knows worldly matters.

**Q :** What happens to us after death?

**Ma :** What is in your *sāstras*? (when you read them) when you will know that it is.

**Q :** There is only one Brahma without a second. The *chitta* contains the knot of the non-conscious (i.e. of the ego).

**Ma :** That which is called *Maya* contains the seed of all non-consciousness. Coming and going is non-consciousness.

**Q :** We have heard so many things from childhood but we don't understand them.

**Ma :** Pitaji, if you talk about 'understanding', then if you have read, you have understood. What is to be gained by understanding? There is nothing to be gained by understanding (if one) stays between understanding and non-understanding-not by



staying within understanding and not even by staying within non-understanding-(but) beyond understanding and non-understanding.

Q : Should we forget our learning?

Ma : No. Make it come alive. Go outside of it and make it conscious. Where is consciousness? And this is (just) a stone. it is worshipped to reach Shivaji. If it is called a stone, it is not Shiva; if it is called Shiva, it is not a stone. If it is called a *shila* (Hindi word for 'stone'), it is not a *shāligrāma*. If we say 'guru', then the human being is not present; if we say 'human being', then the guru is not. (And yet) the refuge of the guru has been sought.

Q : (We) understand (the person) as guru and also as a human being.

Ma : That is two things. While it is thought of as a stone, it is not wholly a *Shāligrāma*. If you say 'guru', then the sense of God has not developed (because guru and God are one). And if there exists some (even a little) sense of the human being then it (the realisation) is not complete. There should be wholeness in all respects. To get its true illumination, you have to go beyond. If something remains, there is nothing.

Q : What will happen by sitting here ?

Ma : Here, there — all will have to be transcended. What has to happen, that will (happen) — the text that you read says that. For instance, these words are spoken, so I am sitting here listening to this talk.

Listening, listening—then do not listen to the talk of this empty world. Here the way to go beyond the world has opened up - this body says not to do this.

Q : How does death happen?

Ma : You say. Say what your *sūtra* says. What is death and what is non-death?

Q : When the *prana* leaves the body (it is death).

Ma : What is called non-death? If the *prāna* leaves the body there will be death - this that is subject to change, subject to transformation. That which does not change - *amrita* means *amara* (both words mean 'non-death') - where there is no question of the dead/dying world, that is non-death.

And going/movement (*gati*) (is analogous to) the world (*jagat*) (both words come from the Sanskrit root *gam* meaning 'to go') - as long as one is bound. Then there are movement (*gati*), the world (*jagat*), and the individual *ātma* (*jeeva*). And this very same dead world that is there, and the one *ātmā* that is eternal — there is only one Brahma without a second - this one *ātmā* cannot be destroyed - no question at all of coming and going.

This coming and going that is changeable - this that is - while this movement exists—until movement resides in stillness, his question will not disappear.

For that, beyond movement and stillness — one Brahma without a second. Where is the one *āmā*? Oneself that is within oneself, so long as that does not manifest, till then this question will not go. *Ātmātām*- it does not come anywhere, it does not go anywhere — there is no place for coming and going.

That which was said — only one Brahma without a second - where there is the one *ātāmā*, there is no two at all. That which is produced with the two (*do* - Hindi word for two) is the world (*duniyā*- Hindi word for world). While the world of *prakṛiti* exists, while the viewpoint of creation exists, till then your questioning and talking — all this.

Q : An ordinary *jeeva* ....death....

Ma : Baba, sit. Do not worry. The real thing (is that) when there is no death, only then does non-death manifest. This death that is spoken about, what is it? It is only movement. Where there is movement and along with the movement the body, and then another body-coming and going - discarding these clothes and wearing those. As long as there are comings and goings, where is there immortality (*amrita*)?

Talking of the world of *prakṛiti*, of the one who has to come in 5000 births, ten lakh births, crores of births — talk of births means (talk of) coming and going, of the here and there, of wishes and desires — while that (continues) death exists. The great death is self-illumination (realisation).

(to be continued)

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## GREAT SADHUS AND BHAKTAS — ASHRAMS GROW UP IN VARIOUS PLACES

(From *Ma Anandamyyee Lila*)

(continued)

—Late Sri Hari Ram Joshi

The Ashram at Kishenpur has expanded considerably during the last 25 years. Sri S.K. Ghosh (Sachida), Assistant Income Tax Commissioner, Bengal, purchased eleven bighas of land on Rajpur Road, less than half a mile above the Kishenpur Ashram. It is now a garden full of fruit trees and flowering shrubs and has been called "Kalyānvan" by Mataji. A small shrine for Śiva was consecrated there together with the temples of the main Ashram in 1959 and a temple for Rama, Sita, Lakshman and Hanuman in 1964. Six cottages have been built in Kalyānvan. For the last 50 many years Sri Haribabaji and his party used to stay there almost every summer for about two months.

Sri Haribabaji was not an ordinary *sādhu*. He was a saint of a very high order. He was born in Hoshiarpur on *Phālgun Holikā Purnamāsī*, the birthday of Chaitanya Mahaprabhu. Haribabaji was a great devotee of Chaitanya Mahaprabhu and, with a group of disciples, used to perform *kīrtana* regularly three times a day with intense fervour and concentration. About forty years ago, he, without any government help, got a large dam about eighteen miles long constructed in the district of Badaun, to protect the villages of that area from the ravages of the recurring devastating floods. Sri Haribabaji himself would recite *Rāma Nāma* together with the villagers while he and everyone else carried baskets full of earth on their heads for building the dam. This extensive dam was thus constructed by *śrama dāna* (offering of labour) through the whole-hearted efforts of this extraordinary saint. Sri Haribabaji had thousands of disciples both in the U.P. and Punjab. He never looked at the face of any woman. During the last twenty-five years of his life,\* he spent much time in Mataji's company, mostly in Vrindban and Dehradun. Mataji often used to adjust Her programme to suit his convenience. His devotion and veneration for Mataji were quite outstanding. Although older than Mataji, he never hesitated to pay respectful homage to Her on every occasion. In December 1955, Sri Haribabaji was

\* Sri Haribabaji took Mahāsamādhi in January 1970 in Varanasi in Mataji's presence.

dangerously ill and was operated upon in Dr. Sen's Nursing Home at New Delhi on the advice of Mataji. One day, when his condition was precarious, Mataji came to the Nursing Home. At the door of Sri Haribaba's room his Gurudeva appeared to Her and requested Her to save his life. Mataji then entered Sri Haribabaji's room. By Mataji's grace he passed the crisis.

Sri Triveni Puri Maharaj of Khanna (Punjab), another remarkable sage, had the privilege of Mataji's visit on two occasions. He was intimately known to Haribabaji. Sri Krishnananda Avadhutaji was an ardent devotee of his. Triveni Puriji was a great Vedantist. He once told me that all those who could come in contact with Mataji were very fortunate as it was not easy to get an opportunity to meet such a Divine Personality.

At Jullunder (Punjab), there was a great devotee and disciple of Mataji, Sardar Sadhu Singh, a retired teacher. He had four sons whom Mataji named Rama, Lakshman, Bharat and Satrugna. One of them died a few years after meeting Mataji. The eldest son, Rama, a bachelor, has retired as a teacher and is now the Manager of a Girl's College established by him in Mataji's name. The second son Lakshman is known as 'Sant Gulab Singh' and has an Ashram at Chandigarh. Before settling there he stayed much in the company of Mataji. In his meditation he sometimes would remain in *samadhi* for hours together in the presence of Mataji. The third son of Sardar Sadhu Singh is a practising Doctor in Jullunder.

In the year 1943 Mataji visited Lucknow twice on Her way to Varanasi. On the first occasion She stayed in A.P. Sen Road in a newly built bungalow near the Charbagh station, and on the second occasion in a *dharamsala* on the bank of the Gomati near the iron bridge of Daliganj. From there She went to Sitapur where I was then posted. She put up in a newly built room in the compound of Sri Pal Singh, the Secretary of the District Board, in whose bungalow I was living at that time. Many inhabitants of Sitapur became Mataji's devotees, specially Sri Prayag Narain Saigal, who is a great philanthropist yet very unassuming. He maintains "Sada Vrata", a centre for feeding the poor in Naimisharanya Kshetra, about 20 miles from Sitapur on the Balamau motor road.

Naimisharanya, where the sage Vyasa is said to have compiled the eighteen *Purānas* thousands of years ago, is considered one of the most sacred places in India. Recently one of Mataji's devotees from Gujarat has had a *Purāna Mandir* constructed there in Mataji's name by a devotee from Calcutta and a Satsang Hall from contributions made by some other devotees. A temple of *Purāna Puruṣa* has been consecrated in 1965. Mataji now pays frequent visits to this Ashram. After

staying in Sitapur for two days in 1943, Mataji came back to Lucknow and then proceeded to Varanasi.

Dr. Panna Lal, I.C.S., Adviser to the Governor of the U.P., met Mataji for the first time in February 1942, when She visited Lucknow before proceeding to Wardha. He met Her again in 1943. Dr. Panna Lal became a great devotee of Mataji and until his death in 1967 tried his level best to pass his old age in the constant recitation of his mantra and in the remembrance of God. Whenever he came to stay with Mataji, he lived a very simple life and would mostly sleep on the floor. His son as well as his three daughters and their husbands are also greatly attached to Mataji. His eldest son-in-law, Sri Rameshwar Sahai, Chief Conservator of Forests, has settled in Lucknow after retirement, and in his newly built house has got a suite of rooms reserved for Mataji's exclusive use. She has stayed there on several occasions for a day or so. His only son had all the makings of a great scientist and was considered a genius. He died suddenly under mysterious circumstances while conducting research in atomic energy in Paris. It is most creditable for Sri Rameshwar and his wife Leilaji that both of them, by Mataji's grace, could bear the shock of this irreparable loss in such a composed manner. Like Dr. Panna Lal, they are trying to pass their time mostly in the constant remembrance of their *Istadeva*.

Dr. Panna Lal was a great devotee of Chaitanya Mahaprabhu. Once when meeting Mataji in Lucknow in 1943, Dr. Panna Lal became totally engrossed in narrating some story from the life of Chaitanya Mahaprabhu. At that moment Mataji in her *bhāva* told Dr. Panna Lal in a low voice, which I could hear, that he too had been with Chaitanya Mahaprabhu, when he had appeared in this world in Nadia. Dr. Panna Lal did not hear what Mataji had said and so I drew his attention to it. Dr. Panna Lal afterwards requested Mataji to disclose to him his identity of that time. But Mataji only replied that at that moment She had no *kheyāla* to say anything more on the subject. She asked him to see Her early the next morning in Her room when Dr. Panna Lal had a private interview with Her. From what he told me the following day, it appeared that he was greatly satisfied as he had received specific directions for his *sādhana* from Mataji. Dr. Panna Lal got images of Nityananda and Mahaprabhu sculptured of *ashtadhātu* metal costing about Rs. 4,000 installed in a temple built at his initiative in Sri Anandamayi Ashram, Vrindaban.

(to be continued)

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## MATRI SATSANG IN VRINDABAN

—Samaym Mahavrata,  
November 23rd, 1969, 10 p.m.

*Question* : In order to find God, is it necessary to inflict suffering on the body ?

*Mataji* : Under no circumstances is it justified to inflict suffering on the body. There is no need to make the body suffer.

*Question* : Can God be realized without suffering? How?

*Mataji* : To realize God is a different matter. One has no right to make the body suffer under any conditions. Why not? There is a reason for this. To whom does the body belong? HE whose body it is, who has created the body, who has manifested in that shape, has given it to you that you may do service. The body is God's dwelling-place. Keep your body clean, keep it pure, keep it undefiled. This is what you have to do. God resides in the body, it is His abode. Try to live in His presence, yearn for his revelation. You have no right to inflict suffering on the body. Why not? Because everything belongs to God. God resides in the body. Regard the body as a temple of God. Everything is God's creation, nothing exists outside of Him. With form and without form all is God. However, seen from a certain position there is a veil of ignorance, a screen that hides Him. In order to remove that screen, you have to scrub the temple clean, purify it. The practice (*kriyā*) which will cleanse the body, that is your duty.

But the person who is addicted to sense enjoyment (which is poison — slow poison and provides him with a "return ticket"), so long as he is in that condition, it is like this : when he craves for the pleasures of the senses and does not get what he wants or the way he wants it so that he may remain engrossed in enjoying these experiences, he feels miserable. When someone yearns for the pleasures and comforts of this world and his desires are frustrated or not fulfilled in the manner he would have liked it, this is painful for him. What happens to the man who is bent on sense enjoyment? It acts as slow poison : step by step it takes him towards death and he leaves with a return ticket to come back to this world. Why? According to what he thinks at the time of death he is born again so as to fulfil his longings. Seen from this angle, indulgence in the pleasures of the senses may be likened to death by drinking

poison : In small doses he has taken poison until he finally dies. Where death is, there the revelation of immortality is not; and consequently one has to be born again. One obtains a new body in order to fulfil one's desires for sense objects. One appears in a body, and thus embodied, what happens? God has made certain laws : so long as you go on pursuing the objects of the senses you can never be released from the wheel of birth and death.

(to be continued)

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## THE UNIQUE MOTHER

(Personal Reminiscences)

(Continued)

—Niranjani

14.9.63 :

Ma had arrived in Raipur Ashram on 11.9.63. Preparations for the forthcoming Bhagwat Saptah were going on. Lakshmi (Tankha) was busy discussing the details with Ma. In between Ma commented on the silver throne for Thakur and said, "This is permanent and so is Thakur permanent too" She also advised Lakshmi to take any expenditure incurred by her for the Bhagwat Saptah from those organizing it. "Debt is also expenditure. Why should it be anyone else's ? When one has to do work, then one should do it completely and take the full benefit of it."

In a conversational mood Sri Deoban (a forest officer) said, "Ma, the mad man down the road talked quite sensibly yesterday" Ma said, "He was an engineer and learned, why should he not talk sense ? Then like this. ...." indicating that something went wrong. Then Sri Deoban remarked casually, "Everything is alright; only one thing seems bad." In the same mood Ma caught him and asked, "What thing?" All quickly picked up Ma's witty question and laughed. Pushpadi and Jamunadi sang *bhajans*. Ma enquired about Srimati Lalita Deoban, "How is Ma today?" Deoban promptly replied, "Ma, you didn't enquire yesterday, so she was not well; today you asked so she has become alright" All understood the light humour and laughed. Actually Ma has been keeping a close watch on Lalitaji's health and advising her on her diet like a true Mother.

17.9.63 :

In a particular family young girls were very fond of making floral garlands of various types of flowers and colourful combinations and offering them to Ma with much *shraddhā*, love and happiness. Ma too would respond with Divine Grace, Love and affection. It was an ongoing *ilā*. The specially beautiful ones She would sometimes offer on the Bhagwat or to the pandit. On other occasions She would either caress them and keep them beside Her or give them to special devotees like the boy Gopal Dikshit with whom Ma held mysterious conversations on "Light and Darkness". He was a yogi in his past life. Sometimes She would even ignore the



garlands. Ma was very keen that people should listen to Bhagwat Saptah *Pāth* regularly. In the spiritual atmosphere that was generated by Pandit Srinathji of Vrindavan on several occasions Sri Ma was seen showering Her Grace subtly on *Prānis* (beings) and drawing them towards God. Ma was known to keep Her physical distance from people, but on spiritual occasions She crossed the boundary and Herself came physically close to the deserving ones giving them Her Spiritual Touch specially to the young souls in an endearing way, yet very subtly, like between Mother and son or daughter. Sri Ma's 'Touch' was far from anything worldly. On occasions by gazing into Her Eyes, one found Fathomless Infinite Space.

After the Bhagwat She began to walk in the verandah. Her pace was very fast, yet when She slowed down, very graceful – गजगामिनी द्रुत गामिनी. It was a spiritual experience to watch Ma walking very freely and self-unconsciously, covered gracefully from head to foot. In the light of sunset, the outline of the temple and the noise of birds roosting created a dream-like atmosphere. It was picturesque indeed, taken out of the pages of some ancient poet-saint, as it were.

### 18.9.63 :

It was 3 p.m. Pandit Srinathji came punctually and sat on the *āsan*. Ma came from another direction. Her *bhāva* was strange. Her eyes were luminous yet heavy with spiritual *bhāva*. The corners of the eyes were stretched a little. At once we felt we were in front of something Great. It seemed as if the whole universe could be seen in those two eyes. Her hair was open. It was a dilemma whether to absorb Sri Ma's Spiritual Presence or to pay attention to Bhagwat. We tried to take in both. Ma enquired about those not present. Then all of a sudden She smilingly said to me, "(If you). Come early, (you'll) get a place in front." As usual it had a deeper meaning too. Whenever anyone tried to cut across worldly shackles to come to Ma, Ma would respond in an equally or more inspiring way and show Her All-knowing Nature and support from the Divine. So much Grace would be showered that some of it would flow away unwittingly, regretfully but much would, by Her Ahetuki Kripa, causeless Grace, enter the bag of the seeker. Ma loosened age old bondages of her devotees and opened their eyes, enabled them to see the Divine Truth or at least have glimpses of it and come closer to it. The divine Mother gave away Herself-Love and Motherly care. Words are not enough.

### 25.9.63 :

As per Ma's direction Bhagwat Saptah and the ensuing *kirtan* were attended regularly by most devotees. Ma thereafter was in Her true form and did not leave the opportunity to draw the *jīvas* towards Him some willing, some half willing, some unwilling, yet all equal in the eyes of God. Sometimes She chose to demonstrate Her

closeness with some and at other times She would encouragingly utter, "Try, Try", Yet at other times She would say, "You must come, you must come." She would urge and coax so that the devotee should not miss a spiritually important occasion, rare in one's life time. Again at other time She would cast a fleeting glance, just at the right moment, that conveyed secrets and Truths. She had innumerable ways of subtly conversing and expressing. She would even unhesitatingly directly address people concerned and clear all cobwebs making the future clean and clear for the health of all concerned beings.

After *akhanda kirtan* too Ma would be in a special *bhāva*; devotees present were fortunate to receive spiritual vibrations directly from Ma and definitely through *Harir loot*, when Ma would shower *bhatāsha*-(sugar concentrates) on them all this took place. Ma's *Leela* was worth experiencing. It was a joyous occasion as usual. She would dispel fears, demonstrate the power of goodness, do special Grace, overall uplift the soul to higher levels. Thus ended the Bhagwat Saptah at Raipur Ashram.

(to be continued)

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## THE DISTINCT CHARACTER OF SHREE MA'S ASHRAM AT RAIPUR, DEHRA DUN

—Br. Geeta

(continued from the Previous issue)

### Devi Kanya Kumari with Ma

On Her tour in the South Ma had also visited Kanya Kumari. Everyone had told Ma that Devi had worshipped Lord Shiva in the form of a maiden or Kumari. Many years later one day Ma was lying down in the verandah in Raipur Ashram. It was evening. The sun's rays were touching Ma's body. At that moment Devi Kanya Kumari came to Ma. There were no clothes or ornaments on the Devi's holy statue. When Ma had gone to Kanya Kumari then the Pandas had arranged for the *darshan* of this form to Ma, before bathing the Devi. In this context Ma said — "In the verandah of Raipur Ashram of a sudden I saw the same form in black stone as of a small girl who came and sat. She was sitting just in an ordinary *āsana*, not in *padmāsana* or *siddhāsana*." She pulled Ma on her lap and sat there. On her face and on her whole body there was that one word mantra. Ma too was in the same *bhāva* internally. In that oneness Ma sat in the same posture. Who is Shiva? Who is Shakti Kumari? Their play they only know.

That day at that moment a book was lying on Bholanathji's bed. Bholanathji had gone for a walk. Ma used to look through books for pictures, just like small girls. As She picked up the book and turned the pages that same One Word Mantra manifested in front of Ma in the form of light. The book was of Bija Mantra or Original Mantras. It was a thin book. Bholanathji often used to go through this book. Ma had never turned the pages of this book in this manner. Outwardly Ma did not know what was in the book. Ma only knows Her *Līla*.

### Ma and Ma Kāli

In 1942 for the first time Durga Puja, Lakshmi Puja and Kāli Puja were organized in Raipur Ashram. A special incident took place on the day of Kali Puja. Puja was being performed in the room below Ma's room. Ma was sitting with everyone in the hall. The next day Ma told everyone that during the Puja at night Ma saw Kāli *murti* in the form of a small girl and that Ma Kāli was moving around in the hall. Kāli's colour was blue. Later it was known that Ma had actually seen Her in the same form in which the *Pujāri* had meditated on Her.

Jhoolan Utsav was also celebrated in Shree Shree Mā's presence in a special gathering in 1963.

#### **Matri Satsang:— (spiritual sessions with Mā)**

Girls of Ma Anandamayee Kanyapeeth stayed in this lonely Raipur Ashram for a few months in 1942. At this time many sadhus and mahātmās were with Mā. Mukti Maharaj, Prabuddhanandaji, Dharmeshanandaji, Umeshanandaji, Paramanandaji etc. were there. They too were fond of *satsang*. In Mā's presence much *satsang* used to take place.

#### **Sri Yamunlal Bajaj with Mā :**

Sri Yamunlal Bajaj, who was totally and singularly dedicated in service to the Father of the Nation Mahatma Gandhiji and was his follower came to this very Raipur Ashram in August 1944 and took special audience with Mā and received Her blessings. He was so impressed with Mā's *darshan* that he resolved to buy land near the Raipur Ashram and make a small 'hut' and to spend the rest of his life at Mā's feet. The land was bought too but as destiny would have it Yamunlal Bajaj ji's wish could not be fulfilled. He left his body before he could realise his wish.

#### **Tapālaya:**

The land which was bought near the Ashram for the purpose of permanent stay of Jamunlal Bajaj was offered after his death by his family at Mā's feet. Mā's single minded devotee Pandit Parashuram built a beautiful house for Shree Shree Mā's stay on that land. It was named Tapālaya. Shree Shree Mā entered this building with sadhus for the first time in the month of May, 1948.

#### **Maun Mandir:--Temple of silence :**

It was venerated Bhaiji's wish that a Maun Mandir be built on top of this hill. On hearing about this desire of Bhaiji, Parashuramji built a Maun-Room on top of Tapālaya. It was inaugurated ceremoniously in Shree Shree Mā's presence on August 14, 1953. On several occasions, Mā spent time in seclusion in this room.

(to be continued)

## SRI SRI RAMTHAKUR

—M.M. Pt. Gopinath Kaviraj, Padma Vibhushan

(FROM *MANISHI KILOK YATRA*)

(The Savant's Journey in the World)

(Translated from Hindi)

(continued)

Thakur Mahashaya's personal life-story is quite extraordinary. He used to say that in the *ādhyātmika* world, there are only three states, if described in the gross way—one is *Ādvaita*, the second is *Chaitanya*, and the third is *Nityananda*. Actually these three states are the three *Ādi-Purushas* (आदि पुरुष) of the *Chaitanya Sampradāya*. In this Chaitanya Maharabhu is the middle one, on one side is the Advaitacharya — Advaita and on the other side is his great devotee Prabhupada Nityananda. Thakur Mahashaya meant that to enter the *Paramārtha* (Highest Good) world, it was necessary to enter the *advaitabhāva*. Amongst the Vaishnava Pilgrimages, this points to Jagannathpuri. There, there are no distinctions regarding caste (वर्ण) or religion (जाति) when accepting *Mahāprasāda*. This is the real indicator of *Advaitabhāva*. After that there is Chaitanya; in Puri Chaitanya shines forth. Kashiham is the symbol of that. This is the great burning ghat (स्मशान), Anandapuri. On living here, the body after death turns to ashes for an infinite amount of time. The *atma* resides in the Chaitanya Swaroop. This is the place of Liberation (*moksha*). After that there is Nityananda, that is Vrindavandham. This is the place of Nitya (Unending) *Līlā*. The bound soul cannot enter this place. Only after getting *moksha* (liberation) in Kashi can a being obtain a body which is not gross—which is Nityadeha, and take part in this *Līlā*. This is the *Ānanda Rājya* (Kingdom of Bliss). Jagannathpuri is the place of *advaita*. This is *Sat* (सत्). Kashi is the state of liberation (*mokshadhāma*). This is *chit*. Shree Vrindavan is the place of Bhagawan's *Nitya Līlā* (eternal play) This is *Ānandadhām* (state of Ananda).

Thakur Mahashaya's own life was extraordinary. This has been mentioned by his devotees in several books. There were a lot of signs of an exceptional being in his personality from a very young age itself. His birth, his achievements and his *tirobhāva* (disappearance) bespeak *purnatva* (perfection). At the age of twelve, he used to disappear now and then after meeting with his Guru. Then to the eyes of the world, he used to stay concealed with him (his Guru). This period lasted for almost thirty five years from 1872 to 1907. He became renowned only after this. Sometimes even

when he had concealed himself from the world, he gave *darshan* to some people, at times, at some places. This did not occur during the time he spent amongst people.

I once met a devotee of his in Puri, who was also his disciple. He described an incident regarding Thakur Mahashaya. In those days that devotee used to stay there, but before that, he used to stay in Ranchi, where he worked. This is the story :

At that time a Sadhubabaji had come to Ranchi. He was very famous and was arrogant. He used to say that he could rouse the *Kundalini* by mere touch. Those who used to come in contact with him were very influenced by him. Amongst these there was a man who was also known to him (the man who was in Puri later). He used to say that just by the touch of that Mahatma his *Kundalini* had been awakened and that he was able to get *darshans* of various Gods and Goddesses, as also of planets and constellations. He was also able to see a huge sea of light. Due to this he was very proud of his Guru's phenomenal powers. Ram Thakur Mahashaya's disciple, whom I have already spoken about, on hearing of that man's extraordinary experiences, felt worried that his Guru had not shown him anything of this sort. In those days Thakur Mahashaya was in East Bengal in Noakhali. Without giving his Guru any previous notice, the *shishya* left for Noakhali. On his arrival, after his Guru had asked him about his well being, he sent him to bathe. He (the *shishya*) said—"I will not have a bath, I have come with a question. You have given me a mantra, showed me the way, but I have not gained anything. There is a mahatma in Ranchi, who just by a touch is able to awaken the *kundalini*. In spite of being so close to your revered feet, I have not gained any experience of this sort. You have not given me anything." "That is all the play of the spirits. Do not pay any attention to it", said Ram Thakur. But the devotee was not satisfied with that. Even after a lot of coaxing he refused to have bath or to have any food. Thakur Mahashaya on seeing that his distress was growing said—"Sit down before me on an *āsan*." The devotee obeyed him Thakur Mahashaya himself sat down on an *āsan* before him and told him to face Thakur Mahashaya. He then touched the disciple, who felt something like a lightning running through him. He was unconscious for one and a half hours. Gurudeva then felt that his body was not ready, he was unable to bear the *fyoti* (energy). He then withdrew the energy. The *shishya* then opened his eyes and said, "I saw a totally new form of light." Thakur Mahashaya said, "I have the power to give but you do not have the capacity to receive. This is an internal thing. You can only experience this with your inner being. When it happens it will happen for all time and in its own time. Before this do not fall into the trap of spirits, due to the desire to experience this." Thakur Mahashaya had obtained the *siddhamantra* (an empowered and awakened mantra) when he was a child. When he reached the age of twelve, he met Guru Anangadeva at Kamakhya. Gurudeva was *Videha*, he did not have a body of flesh and blood. At that time itself he disappeared with his Guru. As it has been mentioned earlier, this state went on for thirtyfive years. The incidents which took place during this time were not known to

any outsiders. During this period he spent a lot of time in the Himalayas, with his Gurudeva and his Guru brothers. He travelled to Kaushik Ashram during this time with his Gurudeva and *shishyas*. Like Jnanaganj, this is a great centre for *adhyātma sādhanā* in the Himalayas. It was here that Thakur Mahashaya had the *darshan* of a Mahapurusha with a very tall body. He stayed on in his service for three months. He then went to the Vasishtha Ashram. On the way, he had the *darshan* of Hara-Gauri (Shiva-Parvati) in the form of a boy and a girl. He spent the night in Their cave. After that, he was separated from his Guru and his *Gurubhāis*, now he was completely alone. The Guru had intentionally performed this *ilā*, in order to test him. The next day he travelled with an old man, who had a red sandalwood *tika* (mark on the forehead), and was wearing a red hibiscus garland. He showed him (Ram Thakur) the way by which he reached Vasishtha Ashram in a second. There he was very happy to meet his Gurubrothers.

(to be continued)

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### LIST OF FESTIVALS/USAV

- |   |                       |
|---|-----------------------|
| 1. Guru Purnima   | - 22 July, 2013       |
| 2. Sri 108 Muktananda Girji's Nirvana Tithi                           | - 13 August, 2013     |
| 3. Jhoolan Mahotsav   | - 16 August, 2013     |
| 4. Nirvan Tithi of Bhajji (Swami Maanananda Parvati) Jhoolan Dwadashi | - 18 August, 2013     |
| 5. Raksha Bandhan   | - 21 August, 2013     |
| 6. Sri Krishna Janmashtami  | - 28 August, 2013     |
| 7. Shri mad Bhagwat Saptah Mahaparayana                               | - 11 September to     |
| 8. Respected Gurupriya Didi's Nirvan Tithi Lalita Saptami             | - 12 September, 2013  |
| 9. Sri Sri Sharadiya Durga Puja                                       | - 10-14 October, 2013 |
| 10. Sri Sri Lakshmi Puja  | - 18 October, 2013    |
| 11. Deepawali, Kali Puja  | - 2 November, 2013    |
| 12. Annakut   | - 4 November, 2013    |

## CULTIVATE AND INTENSIFY THE SPIRIT OF ONENESS

—Sri Swami Sivananda

There is nowadays, everywhere, a cry for peace and abundance, for union and brotherhood, for cultural revival, social welfare and world-uplift. The world has experienced several crises, tried many a method for peace, used the best resources of its intelligence, but has not yet succeeded in achieving its ends. The reason may be : either it is itself not clear about the nature of its aims and their implementation, or its instruments of action are not strong enough and capable of action, or its methods of procedure are not very wisely chosen. And, above all, there is that conspicuous absence of the pivot of all endeavours—God.

Our young men and women are led away by the veneer of a spurious civilisation and blinded by the glamour of material prosperity. They are unable to understand what actually is meant by God and religion. God is the never-dying and the never-diseased Being. That is the support of this ever-dying and ever-diseased shallow world! How can this constantly changing universe have ever any value except on the assumption of a permanent unchanging Substance? How do you account for his ceaseless aspiration in man for perfection, if that perfection does not exist? The transient nature of the world and all bodies and the unceasing inner aspiration for perfection and peace show that there must be that unending perfection which is Peace and Joy, and which must be underlying this perishable, objective world. This Eternal Conscious Perfection is God, and the method of reaching Him is through self-purification and spiritual perfection. Hatred for religion is nothing but pure puerility rooted in ignorance and lack of proper sense.

The true meaning of God and religion should be infused into the hearts of all who have got mistaken notions about them. People should abandon the idea of thinking that God is some big anthropomorphic being sitting on a throne in a far-off heaven above the clouds, and that religion is praying to Him for personal gains or for punishing the enemy or bowing to his images in temples. A universal joy-infusing power of absolute religion should take possession of the hearts of all in its real and essential meaning. There is no other purpose in life if it is not to attain this absolute Perfection, this absolute Peace and this absolute Joy of the Eternal Being, which all, directly or indirectly, seek, and which can be possible only when people understand that all conceptions of God and aspects of the One Supreme, Immortal, Infinite, Eternal,



Divine Presence, and that all forms of religion are the aspects of the Gateway to that One Truth. The proper knowledge of this fact shall correct all errors of life and show the method of bringing peace to the world, of making humanity perfect.

The solution for world-peace lies in complete spiritualisation of the outlook of mankind. The art of approaching this perfected condition does not lie merely in talking or acting through the body. It lies in self-purification, earnest aspiration, faith, sincerity, neverfailing perseverance, broad tolerance, moral power, truth, renunciation of selfishness and subjugation of the inner passions. Without these requisites, all endeavours shall end in frustration and failure. Any effort for a sustaining peace other than this, however mighty it may be, is sure to be attended upon with failure. Peace derived through finite means can only be limited. The means must therefore be infinite.

Spiritual consciousness is eternal. It is the only permanent trait in man, however subconscious it may be. This dormant trait must be made to manifest in every human being through vigorous campaign on a mass scale. The initiative must come from the public bodies and from philanthropic-minded individuals with sufficient economic resources. This education must be all-inclusive and compulsory, meant for everyone. There is no other way.

Behold the Self in all. Here lies the solution. For, one now considers others as a part of himself. He who knows that the same life that throbs in the innermost recess of his heart indwells in others too, can dare not harm anybody. For, if he does harm anybody he harms but himself. He will not look down upon others with contempt or with hatred, for no one likes himself to be belittled or hated. This spirit of oneness must be cultivated and intensified in every human being. Let us not call ourselves even brothers, as this conception is not quite enough. The only ideal must be homogeneous oneness. In a fray one might injure his brother, but under no circumstances would one wish to hurt himself. When a person out on to a robbery feels that he is to rob his own hard-earned wealth; when one assigned to kill another person belonging to a rival community feels that he is but to kill himself; when a nation set out to attack another nation feels that it is actually exploiting and slaughtering its own people; only then will the inner call to desist from these vile, savage and inhuman acts come. This sense of oneness must become part and parcel of one's character.

Develop universal love. This will surely help you to live peacefully with all men and all creatures. Love and peace are inseparable. Where there is love, there is peace; and where there is peace, there is love.

Beholding the Self of all beings in one's own self, the individual becomes fearless. Objects of the senses do not delude him; misery and suffering do not afflict

him. He becomes an inseparable part of the whole creation and the absolute consciousness. He has neither enemy nor friend to call so in the worldly sense; his microcosmic personality merges in the macrocosmic oneness. He perceives unity in diversity, harmony in disharmony and concord in conflict. He cannot bear to see the sufferings of the afflicted, and is, therefore, necessarily a humanitarian and a selfless servant of humanity. He does not dare to accumulate unlimited wealth, as his conscience would not allow that, as he knows that thereby he is keeping other manifestations of his own self in want and poverty. He dare not become a totalitarian and suppress the fundamental freedoms, for he knows that thereby he is choking his own voice, his own varied expressions and is outraging his own liberty, the very process of evolution. If peace is to be achieved, at least this should be the ideal of every individual, every society and every nation. The course of action should be through individuals, because it is they who have the power and who form the community, society and nation.

Idealism should not be allowed to overwhelm practical courses of action or self effort. Practise you must. For, without practice mere idealism and harping over a glorious heritage will only weaken one's self-effort (Purushartha), and will-power shall take leave of him. Therefore, the ideal of oneness must be translated into action in day-to-day life.

May unity be our centre, ideal and goal! May we all attempt to secure an immortal life of supreme joy in the unity of consciousness! May that Brahman, the omnipotent, omnipresent and omniscient God, guide us and enlighten the path of unity, and remove the obstacles in the path of our realisation of the oneness. May the blessings of the Almighty Lord be upon us all! May we all earnestly endeavour to bring about unity amongst mankind!

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## ASHRAM NEWS

From the Editor's Desk

Dear Anandaswarup Brothers and Sisters,

In this quarter of the year there are very important functions which take place. The most important of course is Shree Shree Ma's Janmotsava culminating with *Tithi Pujā* which was for a long period this year from 3 May to 20 May. We shall make an attempt to give you a close look of at least a few of these.

**Shree Shree Anandamayee Sangha, Vindhyachal  
(April 2012—March 2013)**

### (A) Regular Activities —

(i) Daily pujas of Shree Shree Ma Anandamayee and Narmadeshwar Shiva were performed.

(ii) Charitable homeopathic dispensary was run with the help of two doctors and one "Sannyasi" regularly while another doctor occasionally treated the patients. Five compounders helped in distributing medicines. During the year, 7464 patients were treated free of cost.

(iii) Almost every Sunday, *Satsang* was conducted.

### (B) Occasional Activities —

(i) On 8<sup>th</sup>/9<sup>th</sup> May 2012, Shree Shree Ma's Janmatithi was celebrated with *Shodashopachar puja*, *pādukā abhishek*, *Homa* etc. *Anna-prasād* was distributed to the devotees.

(ii) On 3<sup>rd</sup> July, 2012, Guru-Purnima Utsav was performed with *shorashopachar puja* of Shree Shree Ma, *pādukā abhishek*, *Kumāri Puja*, feeding of 9 *Kumāris* and *Vatuks*, *Homa* etc. *Akhanda Mātri-nāma Japa* was conducted from sunrise and *Nāmakirtan*, *Chandipāth* and *Geeta-pāth* etc. were also performed. *Annaprasād* was distributed to a large number of devotees.

(iii) On the occasion of *Sharad Navarātri* (from 16<sup>th</sup> to 23<sup>rd</sup> Oct. 2012) *puja* of Shree Shree Chandi Devi was performed duly and every day *Chandipāth* was conducted according to Shastric norms.

(iv) *Geeta-Jayanti* was duly performed on 23<sup>rd</sup> December, 2012. A number of devotees took part in chanting the *Geeta* from the beginning to the end.

(v) Maha Shivaratri (10<sup>th</sup> March'13) was celebrated in a befitting manner. Many *vratis* performed *pujā* throughout the whole night (four *prahar* times). Bhagwat bhajan was performed and Shiva-Mahimna Stotra and other Shiva-Stotras were read with due devotion throughout the whole night.

### **Muktananda Giriji's Sannyāsa Utsav**

On the 14<sup>th</sup> of April the Sannyasa Utsav of Muktananda Giriji was celebrated with great love and respect with *pujā*, *bhajan*, *kirtan* etc. in the Ashrams at Kankhal, Kolkata, Ranchi, Delhi and Varanasi.

### **Vasanti Puja-Varanasi**

A skilful artiste Banshi Pal was selected to make the statues of Durga, Lakshmi, Ganesh, Kartikeya and Saraswati with Their vehicles. He no doubt did his job superbly with the holy soil from Ganga. The Divine Presence was equally well infused into Them by the expert and experienced Pujari Abhijit under Jayadi's direction. The *dhāṅk* players had no smaller a role to play. The ashram vibrated with the holy Presence of Durga and Her family. Everyone whether young or old was fully involved. It was a new experience for many. It drew a crowd from Kolkata. Ma Durga's *murti* (statue) came alive. Ma's *dhyāna* before *Shodashopachār puja*, was memorable; many devotees felt Ma's powerful Presence, which sent vibrations of joy through them. In the evening there was a cultural programme everyday, started by Kanyapeeth music teacher Ratna Rai's group of young girls who danced to a *stuti* for Ma Saraswati. It was followed by a beautifully co-ordinated song and dance programme on 'Jai Jai he Mahishāsūramardini'. Then Kanyapeeth girls presented group songs, *stuti* and solo to Ma Durga. Last of all three expert classical singers from Bangiya Samaj, all ladies, sang praises to the Devi, each one in their own melodious style based on *ragas*.

One day three devotees came from the ashram of Balanandaji and his disciple Mohananandaji and did *kirtan*. Kanyapeeth girls worked hard to serve *bhog* to the Devi. *Prasād* was distributed daily and received with great devotion by all. On the Dashami (10<sup>th</sup> day of Navratri) the Devi was given a tearful send off. Some of course felt the presence of Ma Durga in their hearts forever. In this way Vasant Navarātri Utsav was concluded with devotion and love for Ma Durga.

Meanwhile Annapurna Pujā on *Mahāshṭami* was performed with equal love and dedication.

### **Shree Shree Ma's Jayanti Utsav**

Our beloved Mother Shree Shree Ma's Jayanti Utsav culminating with Tithi Pujā was celebrated in all the ashrams of the Sangha, but more elaborately in Kankhal.

Haridwar. The common features were *Chandi Pāth*, *Kumāri puja* and *vatak puja*, *sadhu bhojan* (feeding of sadhus), *bhandārā*, *nāma yajna* and, to top the list, *Shodashopachār puja* of Shree Shree Ma. It goes without saying that at the Samādhi temple, Ananda Jyoti Peetham at Kankhal, celebrations were meticulously prepared and executed. Devotees and Ashramites specially gave their heart and soul to make it a memorable event which would fill the hearts of all participants. All brahmacharinis, brahmacharis and Sadhus worked selflessly for Ma. All their efforts culminated in a befitting manner with surrender at Ma's feet. Shree Shree Ma too manifested Herself in many ways. Overall the feeling was of closeness to our Divine Mother. Renowned Sadhu Mahatmas were invited who gave their best in their speeches. Another special feature at Kankhal was the traditional *Rāsa Līlā* performance initially inaugurated by Sri Hari Baba. It was performed between 23<sup>rd</sup> May and 27<sup>th</sup> May.

### Other Celebrations

A special programme held at the Kishanpur Ashram. "*Kalyanvan*" at Dehradun was the Shodashopachār puja of Sri Rama Darbar on Rama Navami.

At the Uttarkashi Ashram, on the occasion of Shree Shree Ma's *Tithi Puja*, special puja was offered to Ma Kali installed by Baba Bholanathji and Ma Herself.

In all the temples of the ashrams statue installation day was celebrated on Akshay Tritiya. Akshay Tritiya was celebrated specially at Varanasi Ashram with special puja of Gopalji, Shivaji and Yogamaya, Bhandara was given to 24 sadhus. Shankar Jayanti was celebrated specially in Kankhal. On the Janmatithi of Baba Bholanath, special puja was offered at local temples; distribution of fruits in hospitals and food distribution to the poor were done by all ashrams. Nirvan Tithi of Bholanathji was celebrated on May 18. Special Kumari Puja was done on the occasion of Buddha Purnima.

On June 18 all ashrams located on the banks of Holy Mother Ganga offered *stuti* and special puja after the holy dip of Ganga Dashahara.

JAI MA  
The Editorial Board.



**Br. Tanmayananda, Agarpara Ashram**

## OBITUARY

Ma's devotee Br. Tanmayanandaji (Hirooda) who had surrendered unconditionally at Ma's feet is no longer with us. He became one with Ma on the 4th of May, 2012 at a ripe age of 97-98 yrs. Br. Hiroo was the only son of a rich Zamindar of Saam Gram of Kumilla District in East Bengal/Bangla Desh. He was in the fourth year of his studies in a Medical College in Chittagong when his destiny made him go to Narayana temple in the same district where he had his first *darshan* of Ma. A great Love for the Divine Mother rose in his heart and he desired to forego worldly pleasures and wealth and become a mendicant. He took shelter at Shree Shree Ma's feet in the first half of the 4<sup>th</sup> decade of the 20th century. Ma accepted him in the Ashram. Hiroo da was the first mantra Shishya of 108 Muktananda Giriji Maharaj. He had given his service at many Ashrams like Ballygunj (Kolkata) and Kishenpur (Dehradun). He used to perform *puja* at the Shiva temple and Matri Mandir in Kishenpur. Not only this, he had performed a unique function as *pujari* during Ma's Janmotsav in 1959. When Ma, instead of lying down in Bhāva as usual, was seen walking, the *pujari* continued to perform his duty and completed the Arati. His sister Jyoti was in Kanypeeth and earned name and fame for herself. Later she joined Grihasth (house-holder's) Ashram. He took the name of Tanmayananda after he completed Naishtik Brahmachari Vrata. We all remember his single minded devotion towards *kirtan*. He gave himself totally to whatever he sang and transported his listeners to a higher world. After Brahmanandaji (Vibhuda), Tanmayanandaji was given the responsibility of singing 'Hey Bhagwān' during Samyam Mahavrata which he carried out very efficiently. No one who visited Agarpara Ashram can ever forget his dedicated enthusiastic reminders about Ma's Līlā, Shree Ma's sayings and teachings. He regaled children with stories of Ma. Thus he brought cheer to all.

His last journey too was beautiful. His last wish was fulfilled by the Grace of Ma and the farsight of Her devotees. Though he was admitted in the ICU and was on ventilator, insightful and caring devotees brought him out of the ICU on the 3rd of May and took him to Agarpara Ashram. There was *kirtan* the whole night. All the *pujas* and *Bhog* next day and Bhandara went obstacle-free, smoothly. Only after everything was over, even so that he was given Ma's *prasāda* (made to touch his mouth) did he finally leave his mortal body for a Divine Abode at Ma's feet. Our *pranāma* to such a fine soul.