

**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

God keeps milk ready in the mother's breast before the baby is born. In Him put your whole trust; seek refuge in Him alone.

\* \* \*

Earthly love causes intense suffering and does not last whereas the love of God gives extremely great happiness.

\* \* \*

Do you know why anxiety arises? Solely because God is thought to be far away. Evil-mindedness (*durbuddhi*) also has the same cause. To remove God into the far distance is called unrighteousness; that is to say the idea that He is far away is itself unrighteous.

\* \* \*

God is merciful. He has saved your life. Under all circumstances there must be the remembrance of Him. Anchored in patience pass through this difficult time. So often many receive blows that attack their wealth, position and life. If one's life has been saved, there is hope of everything else. Accept what has happened as the Will of the Almighty.

\* \* \*

In wealth and property there is certainly no peace. What then does give peace? My own true nature is peace, knowledge, divine consciousness. Unless and until this is realized, how can there be peace? In order to find yourself you must become revealed to yourself. How beautiful!

\* \* \*

Write to him to make his mind sound and vigorous as that of a wise and brave man. To allow the mind to be in this unhealthy state will not do. What is there to be afraid of? Ever remember, God is. May His will be done! He is everyone's very own and has a full claim on His offspring to direct them according to His free and absolute Will. Everything He does is all-beneficent.

\* \* \*

To be a human being means to be Self-aware. Do not squander invaluable time. Beware of becoming a 'Self-murderer'; realize that you are none other than the immortal Self.

\* \* \*

The moment that has passed does not come back. Time must be used well. Only when spent in the effort to know "Who am I?" has it been used well.

\* \* \*

Even while living a family life you can, with a calm spirit attend to spiritual practices. Only that which is to be given up will fall away and that which can never be relinquished, which does not go, that indeed will remain.

\* \* \*

In order to go beyond belief and disbelief, believe in Him. Instead of doing so, you believe in all kinds of other things.

Just as there is a veil of ignorance, there is also a door to knowledge.

\* \* \*

It is obvious that doubt lies at the root of the desire to know. If you had the firm conviction that God does everything, the desire to find out why things happen as they do would not arise in you.

\* \* \*

The Will of the Almighty is indeed everything. Becoming the allies of that Great Will, all should strive for Self-realization, praying for God's grace.

\* \* \*

There is only one book and everything is contained in it. Once it has been mastered, nothing else remains to be studied. *Sādhana* has to be practiced for the sole purpose of discovering one's own true wealth. (*svadhana*).

\* \* \*

The world (*samsāra*) means the abode of uncertainty and doubt (*sangshai*). The clown (*sang*) mistakes his role for the Real, yet is only dressed up for the play. This is why one speaks of 'sang-sara'.

\* \* \*

Man's life must gravitate towards the realization of Truth. The Lord is Love (*premamayā*). For the sake of this Supreme Refuge, suitable practices and activities have to be adopted at all times.

\* \* \*

The Supreme Power itself is directly present in all sentient beings, in all religious and spiritual groups, in all forms under which it is worshipped. Cry out to it and to it alone. The Supreme Power, *Mahāmāyā*, cannot remain indifferent to the inconsolable weeping of Her offspring. Thus, the one who deals severe blows *Herself* again consoles by Her loving embrace.

\* \* \*

# SHREE SHREE MA ANANDAMAYEE PRASANG

Vol. 5

—Amulya Kumar Dutta Gupta

Translation - Sanjay Ghosh

(continued)

## About a Lady Disciple of Srimat Swami Visuddhananda Paramahansa

On reaching Kashi Ashram I observed that disciples and devotees of Shree Shree Ma were discussing about a certain disciple of Srimat Swami Visuddhananda Paramahansa. She is now the widow and second wife of Late Ramesh Moitra, who married twice and had two wives. Both the widows are alive. After the demise of Baba Visuddhanandaji it was learnt that the first widow of the deceased Ramesh Moitra has vision of her Guru daily in a state of sleep. At that time she divulges to the second widow whatever she sees or the command she gets from her Guru as she (i.e. the first wife of Late Ramesh Moitra) has a frail memory but the second wife of Ramesh Moitra very intelligent. Hence other disciples of Baba get an account of the various *darshans* and commands of Baba from the second wife of Late Ramesh Moitra. All people used to call Her "Chhoto Didi" (junior elder sister). Now she has become popular as "Chhotoma" (Junior Mother). I had heard about this "Chhotoma" earlier and suffered a great deal due to Her impact on my own family life. This is not an appropriate place to discuss the various incidents regarding the private life of Chhotoma which I have heard. But the message of a particularly dangerous import in the spiritual world that she is promulgating has become a common topic of discussion among all people today. She says that this mortal world is about to come to an end and the designated time has drawn near. With the destruction of this mortal world of Maya a spiritual (Chinnaya) world would replace it. Human beings would acquire a spiritual body and would become immortal.

However since the spiritual body would not be devoid of blood and mind its past memories will be embedded in it. The concept of immortality with which we are presently familiar is not the true immortality. This is because no one can be immortal with this earthly human body. Chhotoma talks about such immortality which could be attained by this earthly human body.

Many persons enquired from Shree Shree Ma regarding the predictions of the

spiritual world and were anxious and curious to know whether they would be true or not. I was also one amongst them. But Ma only replied, 'Wait and see' and nothing else. One day late at night when we were sleeping at the roof of the 'bajra' (barge) on the Ganges accompanying Shree Shree Ma She suddenly told me, "It is being said without referring to anyone, there are certain stages in *sādhana* when it appears that the world and its living creatures will collectively start at the same time."

I said that there is a doctrine in Vedanta known as "*Jīvavāda*" wherein it is held that if one attains *mukti* then collectively all avail the benefit of '*mukti*'. Definitely this doctrine is based on certain experiences of '*sādhana*'. Since this is a particular stage of *sādhana*, then with a shift to the next stage of *sādhana*, this realisation may alter and exit.

Shree Shree Ma agreed that the doctrine of '*Jīvavāda*' is based on certain experiences. But Ma did not continue the discussion in this regard and started narrating various incidents of Her own divine life.

Later She said, "If I continue talking like this, the whole night will pass. It is now quite late. Go to sleep." We were compelled to stop the conversation and went to sleep. However, I firmly felt and believe that Chhotoma's prediction would never be a reality. I happily spent 8-10 days at Kashi with Shree Shree Ma. When Ma proceeded towards Allahabad I with my family returned to Kolkata. From Kashi itself I learnt that Shree Shree Ma would come to Kolkata on the occasion of Durga Puja.

During my stay at Kolkata I learnt from the telegram sent by Manomohan Ghosh that Shree Shree Ma was coming down to Kolkata. Shree Shree Ma was not supposed to come down to Kolkata during this time. Later I learnt that the purpose of Ma's sudden visit to Kolkata was to give "*darshan*" to certain seriously ailing disciples. One of the sick persons was Shree Shree Mohanananda Maharaja disciple of the famous Shree Balanandaji Maharaj of Deogarh who is suffering from tuberculosis. Perhaps Ma has come down to Kolkata on the earnest request of Shree Mohananandaji Maharaj. Ma on her arrival at Howrah Station directly went to visit Shree Mohananandaji Maharaj. Again, at the request of Shree Mohananandaji Maharaj, Shree Shree Ma went to visit him at Sealdah Station because Shree Mohananandaji Maharaj was changing place for health reasons. This time Shree Shree Ma took fruits and sweets and garlands. The person who was entrusted to purchase the items of fruit, sweets and garlands was specially instructed to procure the best quality products from the market. I heard about two other ailing devotees whom Ma gave "*darshan*". One of them was a relative of Baba Bholanath who was suffering from cancer. The second sick person was a nephew of Prankumar Babu. He also was

suffering from tuberculosis. This time Shree Shree Ma stayed for only two days at Kolkata.

Shree Shree Ma arrived at Kolkata on the auspicious *Mahalaya* day and left for Bishnupur the next day. The visit was due to the earnest invitation of a resident of Bishnupur. Shree Shree Ma returned to Kolkata on the *Durga panchami* day from Bishnupur via Jamshedpur.

Durga Puja Mandap was constructed in an open space near the Ashram. The Puja days passed with great grandeur and happiness. His Excellency Governor of West Bengal Shri. Kailash Nath Katju paid a visit to Shree Shree Ma on either Ashtami or Navami. He was known to Shree Shree Ma before he became the Governor.

After Vijaya Dashami, Shree Shree Ma went to Beldanga. A Marwari devotee had a sugar mill there. My friend Manomohan once worked in this sugar mill as chief engineer. Later the mill was closed due to various reasons. The Marwari devotee desired that the sugar mill should reopen. For that reason he invited Ma to Beldanga. I heard that Shree Shree Ma would return to Kolkata on Lakshmi Puja. In reality that happened. Shree Shree Ma along with Khukumi didi arrived at Kolkata. Manomohan stayed back at Beldanga.

Didi (Gurupriyadi) said that Shree Shree Ma would return from Beldanga on 5th of Kartick and would proceed towards Serampore and on the same day would start for Kashi by Benaras Express. Manomohan would also accompany Shree Shree Ma in her journey to Kashi (Benaras). Didi asked us to accompany Shree Shree Ma to Kashi. Didi herself took the responsibility of purchasing the railway tickets on behalf of us.

(to be continued)

\*



## MOTHER AND HER PLAYFUL ROLE

—Bhaiji

We have also heard that at the sight of Mother or at the touch of Her hand many people repented of their past transgressions and advanced in spiritual life. In a large city in the United Provinces a very respectable lady, the wife of a high Government Official, came to see Mother. After she had sat by Her side for some time, she so deeply repented of some of her past sins that when she returned home she confessed all her guilt to her husband, asking him to shoot her and put an end to her vicious career. Mother came to know of this, called both husband and wife and found means to restore their normal domestic relations. It is also well known that persons who were ordinarily slighted by all as sinful or worthy of contempt, could find easy access to Mother and were induced to recover from their evil ways. Mother always says, "I want specially those very persons who have no prop to support them on their path to good life." Instances are not rare of people, entirely ignorant of the spiritual life, who could feel an upward drive by an attitude of self-surrender to Her. On the other hand, many learned scholars or adepts in religious practices were found to come to Her for a few days and then go back filled with their own self-conceit. Mother says,— "Nothing takes place unless the appointed time arrives; everybody gets as much as he deserves."

During *kirtan* we found animals like dogs and goats pressing close to Mother's body, placing their heads on Her lap or moving about Her person and eating the scraps of scattered sweets at the close of the *kirtan*, seeking them out like men. Even poisonous snakes were seen crawling about Her. One day Sri Girija Prasanna Sarkar noticed a snake rearing its hood over Her head while She was sitting under a tree in Siddheshwari compound, though the space around was neat and clean. In the house of Niranjan Roy a snake was following Mother's footsteps in a room on the first floor, lit with electric light.

What Mother says is so universal and attractive that one feels one's loftiest desires and aspirations expressed in Her words. Every single sentence from Her lips naturally illumines a new horizon that is ever-abiding and glorious. She does not enter into any reasoned argument or elaborate discussion, nor does She willingly give any instruction or command to anybody. A man obtains from Her as much as the intensity of his love and devotion entitles him to.

There have been many cases in which persons approaching Her with their problems found to their surprise answers to their doubts and difficulties in the course of Her conversation with other people present. On one occasion Mother went to

Baidyanath Dham, when Brahmachari Balanandaji said to Her, — "Mother, open your treasure chest for us." The reply was, — "It is ever open for all."

Some of Her sayings have been published in Sad Vani. A few more are noted here below. In the course of Her everyday talks in the shape of smiling suggestions and parables, She expresses ideas and thoughts about life and religion, that, if collected, would make a wonderful volume of spiritual treasure. Mother chooses the tiny incidents of everyday life as vehicles for expressing lofty truths and principles of human conduct. That our small social unit is a part and parcel of the great family of mighty worlds, that all beings, dwelling here below are through all the storm and stress of life moving onwards in quest of the Infinite Master of creation, are truths that always find expression through Her words, smiles, songs, *kirtans*, hymns and psalms as well as in all Her sweet ways of life. What She says or does is full of hints for our guidance and is applicable to our conduct both in the worldly and religious life. If we make even one of Her many-sided virtues the ideal of our life, it will be sufficient to lead us to Self-realization. To those who have a great desire for spiritual uplift, She appears to have put on this physical body for the welfare of man to help him in his struggle for freedom from the miseries and distress that chain him down here for ages.

The central theme of all Her words and expressions is this :

Life and religion are one. All that you do to maintain your life, your everyday work and playful activities, all your attempts to earn a living, should be done with sincerity, love and devotion, with a firm conviction that maintaining one's life means virtually perfecting one's spiritual existence in tune with the universe. To bring about this synthesis, religious culture should be made as natural and easy as taking our food and drink when we are hungry and thirsty.

Mother says— "With earnestness, love and goodwill do life's everyday duties and try to elevate yourself higher and higher, step by step. In all human activities let there be a live contact with the Divine and you will not have to leave off anything. Your work will then be done well and you will be on the right track to find the Master. Just as the Mother nourishes her child with all possible care and affection and makes him grow up into a healthy boy and a handsome youth, so you will come to find the subtle touches of the Divine Mother shaping your inner life and making you reach your full height and stature. Whatever work you have to do, do it with a singleness of purpose, with all the simplicity, contentment and joy you are capable of. Thus only will you be able to reap all the best fruits of work. In fulness of time, the dry leaves of life will naturally drop off and new ones will shoot forth."

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

## PILGRIMAGE TO KAILAS

—Gurupriya Devi

(continued)

Monday, 24 June

At seven a.m. we set out for Khela, ten miles away. The terrain was very rough. Ma got down from her *dandi* and made us also walk with her for the fear of falling off from the *dandi* was too great. Walking beside Ma, I went a little ahead of the others. Ma sat on a rock and began singing a song in Bengali which means :

"Return, return to your own home."

Hearing this beautiful refrain from Ma's lips in those quiet surroundings made me feel enchanted. When the others caught up with us, we continued walking.

On the way we met Ruma Devi, who is a famous lady here and is the disciple of Sri Sri Sarada Ma. She felt very happy to have Ma's *darshan*. She accompanied us till Khela. We reached Kela around one p.m. The Kali Ganga was roaring beside us, rushing to meet the sea: she danced with abandon and her laughter rippled merrily as she ran to meet the ocean, oblivious of any obstacle or barrier. I felt that as she went along she was teaching humans the manner in which they should run to meet God.

Ruma Devi came to Khela with us. She is a *sannyasini*. Her nature is very calm. Her abode lies within these folds. She received *diksha* from Sri Sri Sarada Ma a year before the latter left her body. Ruma Devi has her ashram in Khela and she extends much help to pilgrims. The ideal in her life is service. Narayan Swami of Mysore and she live in the same ashram. Narayan Swami has many devotees; many ladies of the Almora Mission are his followers. The hill tribeswomen who went to Almora always made it a point to visit Narayan Swami or Ruma Devi on their way back.

Ruma Devi is about sixty years old. She sat near Ma for a long time and confided in her about events in her life. With the aim of attaining real peace of mind, she expressed the desire to live with Ma for a few days. She spent the night sitting near Ma in our tiny *dharmashala* and repeatedly expressed the joy she was experiencing from Ma's *darshan*. She said, "I feel the same kind of joy as I think I would feel in the company of my own mother. It seems I have never before experienced such happiness in my life."

Just before sunset two other hill tribeswomen arrived at Khela. They had seen Ma at Almora and had written to her sending her incense sticks. They had returned

after passing their matriculation examination and now they were on their way for further training. When they saw Ma they came running to her as if they had known her for years. They fed Ma with *papdi* which is made by mixing semolina or flour with sugar and spice and then roasting it in ghee. People here carry it along while travelling—we had also brought some with us.

In the evening an *asana* was spread on a rock and Ma sat on it, with all of us around her. Tonight again it was twelve by the time we slept. After praying for Ma's blessing Ruma Devi went to her own bedding.

### Tuesday, 25 June

This morning there was a light drizzle. Ruma Devi and the other ladies went to Almora. They had advised, "Ma, if it rains too heavily, do not resume the journey, for the path ahead is very treacherous; the fear of an avalanche is great." We waited till seven a.m. and then set out. The route was very steep but the road was good. To enable the coolies to rest in between, Ma walked for some time and we accompanied her on foot. When the roads turned bad, the *dandis* used to knock against rocks and get damaged. Whenever we met workmen on the way we used to get the *dandis* repaired.

Now the river was no longer flowing near us and we could not hear its happy gurgie. For the past two days the weather was neither warm nor cool. Today we halted at a place called Pangu which was Parvati's husband's native place. We stayed in a school and arrangements were made for cooking in the courtyard. The rice, dal and other provisions were supplied by Parvati's home. We had travelled five miles to Pangu where we had lunch in the afternoon.

By three p.m. we set out again. The weather grew steadily cooler as we travelled further. At four p.m. Ma suddenly got off her *dandi* and began walking. Whenever she alighted we also got off behind her, but this time we did not see her getting down. Dasu Dada told us later that a hill tribesboy came to Ma with two flowers and read out an invocation as he placed the flowers at her feet. Ma commented to Dasu Dada, "Did you see how beautiful the children of this place are?"

Six miles ahead, there was a place called Sirkha where we camped in a school for the night. The school was in the village and therefore we were able to procure food-stuffs. Dinner was cooked only for Dasu Dada and Tunu. Today we felt extremely cold. As soon as we reached Sirkha Ma lay down saying, "I shall not eat anything." We also lay down. It began raining and by two thirty a.m. the downpour was so heavy that our blankets got wet as we were lying on the school verandah. We opened our umbrellas and sat up. When the rain abated we lay down again.

Since the last two or three days we had been seeing snow on mountain peaks. The snow glistened in the sunlight; it was an extremely beautiful sight. In between we have been getting raw mangoes and I have been cooking them in dal, but for the past couple of days no raw mangoes have been available. In such cold weather mangoes could hardly be used anyway.

### Wednesday, 26 June

In the morning we set out for Dipti which is situated ten or eleven miles away. At nine a.m. we halted at a spot to have some food. All along the way we saw dense forests. The scenery was marvellous and the silence was all pervading.

From Dharchula onwards we had not been able to travel more than ten or twelve miles a day because the route was so steep. Each *dandi* was being carried by six coolies, four lifted the *dandi* and two carried the foodstuffs. In between, the coolies were exchanged so that each one carried the passengers in turn. The path was wet because of the rain. Whenever we came across any vegetables they were taken along as we would not be able to procure any more as we climbed further. Sugar now cost a rupee for one and a quarter seers.

Around one p.m. we reached Dipti. We found a room that looked like a cowshed, a part of which had been used to house a shop. This room turned out to be the *dhatmashala* of this place. We spread a tarpaulin and made arrangements to spend the night there; by the time we cooked a meal it was nearing sundown. We heard that the route would become worse the next day.

### Thursday, 27 June

This morning at six a.m. we set out for Malpa seven miles away. The journey turned out to be memorable. None of us mounted the *dandi* because the path was so bad it was difficult for any one to walk. With great difficulty, taking the help of the coolies we somehow reached Malpa by one thirty p.m.

Beautiful waterfalls decorated the path, but we were in no condition to admire them. Our legs were trembling and the sun was blazing overhead. Every moment we feared a fall. Amidst these troubles was a fresh obstacle—a group of sheep carrying loads tramped alongside! In these circumstances the up and down path seemed even more difficult. The path was broken down in places and no maintenance of any kind was visible. We heard that when the Raja of Mysore had travelled this path five years ago it had been repaired by the Government and since then it had not been touched.

Today, as we proceeded, Ma repeatedly told me, "Keep an eye on Baba's *dandi*". Walking ahead she again said, 'Khukuni, come with Baba—he has got left behind.'

I could not understand why she was repeatedly cautioning me in this manner. Every day Baba's *dandi* got left behind anyway.

However a little later Ma's *dandi* collided with a projecting rock and was knocked down but Ma was unhurt. The *dandi* broke. Ma spoke at once, "I knew that one *dandi* would fall today—it was good it passed over me." Then Baba's *dandi* also got knocked down but he was saved.

There were no shops in Malpa and we could not procure any foodstuffs—we only managed to get some firewood. We had brought wheat flour and potatoes from Dipti and it was evening by the time we cooked and ate it. We had to cook outdoors and it was very difficult to get a fire started in the breeze; in addition, we were all exhausted.

The room we got to rest in was more dilapidated than the one in Dipti. To get some shelter from the rain, we had to manage in the room somehow or the other. The place was littered with goat droppings and garbage and the floor was made of mud. We spread the wax cloth and made ready to spend the night. Leeches were rampant in the hills and made it difficult for us to get any sleep. This room was infested with leeches, but we could do nothing for what alternative did we have?

The difficulties of the journey and the hard climb left us with hardly any energy to assist Ma. Jyotish Dada's condition was also very bad. Only Bholanath had arrived in fine fettle. He declared, "I did not find it difficult at all today!" It drizzled at night but we were spared from getting wet. It was midnight by the time we fell asleep. The menace of flies seemed to be increasing with height. Though the nights were cold the days were quite warm.

(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)

In the meantime, during the Indian month of Magh (Jan-Feb.) the old grandmother used to take Ma daily for bath in the tank in the early dawn when it was still dark. It was a religious observance to bathe just before sunrise. A vow of *Maghmandal*<sup>\*</sup> had been taken, and as such, Ma had to bathe well before sunrise at early dawn and observe other disciplines. (To go to the tank), they had to pass by that jungle. About fear, where was the room for it? (One day) dogs were seen fighting on the road. Perhaps a passerby was there and felt much distressed. Rushing suddenly from somewhere towards the dogs and looking at them with a peculiar smiling pose, Ma made the gesture of picking up something from the ground. Then, making the dogs the target, She directed Her close-fisted hand towards them and opened it. Was it dust only in Her hand or just air? This was known to Ma alone, whose play it was! But it made the dogs forget their quarrel, and they stood aside looking at the face of Ma.

There was a very tall mango tree within the boundary of Shriyukt Bipin Bihari Bhattacharya Mahasaya's house. The weight of every mango of this tree was more or less one seer (about 1 kg.). Even the name of the tree was '*Sccr-Khaiya*' (eater of one seer). Once, while coming from the Eastern part of the village, Ma had noticed a mango lying under this tree. The moment Ma saw it, She had the *kheyala* that Mokshada Sundari Devi would be very pleased to have it. Ma, then, began jumping about as She proceeded (towards the tree) to get it. She was, at that time, all alone, so She moved about jumping. There, on the way, at the foot of the tree, was a huge poisonous snake. The space under the tree was quite broad, but the snake was lying there from one end to another blocking the way. There was no space to pass on either side. A reddish tinge emitted from the face and eyes of the snake. The eyes were shining bright and the snake probably raised its head from the ground to notice Ma. Ma did not stop, but jumped over the snake, picked up the mango, jumped back and went home and gave the mango in the hands of Mokshada Sundari Devi. She was

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\*. A religious discipline observed by unmarried girls to propitiate the gods to receive their blessings for getting good husbands from good families. The discipline involved, in short, bathing before sunrise, doing *puja* of the gods facing east and fasting till the *puja* would be over.

certainly pleased to get the mango, but was rather worried to hear of the snake, pondering as to who knows what this simple girl might do any time!

Again, on another day, at the house of Ma at Kheora, there was another snake, which, after entwining itself in the branches of a mango sapling, was staring with the same brightness in its face and eyes: Ma went a little close and stood watching it for sometime. After that She came and reported the incident happily to Her mother. The snakes were also like Ma's friends. There was mutual exchange of glances between them and Ma. Shriyukta Mokshada Sundari Devi was naturally rather worried about Ma. This particular snake was believed to be living there time and again. Nobody knows what relationship was there between Ma and that snake.

Sometimes it so happened at Sultanpur, when Ma was there at the house of Her uncle that She would be walking on a road between two stretches of water, and a herd of cattle would also, perhaps then, be coming from the opposite direction. Ma would be accompanied by Her playmates with Sushila Masima\* as one of them. These companions used to clap and tell Ma, "Look out, there it is, the entire herd of cattle with raised heads is moving towards you only, and in an instant will definitely fall upon you!" In order to frighten her, they used to tease Her like this. It was seen that the herd did actually make its headway towards Ma. Ma would not know where to go, whether to enter water or to keep to the road and let the herd pass by. Finally, She would move on the road along with the cattle in love and happiness, as if She was their friend and companion. Her companions would clap and laugh at Ma's predicament and themselves would escape, running away. Then the farm boys would rush, and with a lot of difficulty take the cattle away from Ma.

Ma's pattern of movement was such that She was definitely one of them. Lots of

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\* Sushila Masima was Ma's cousin, older by one year and Her childhood playmate, who had become a child-widow and was later initiated by Bholanath. Afterwards, she used to cook *bhog*, etc., to be offered at the temple at *Dehra Dun*, and later became a *sannyasini* with the name Shuddhananda. She breathed her last at the ashram at Kankhal. Before she died, her eyesight had gradually become very weak. So, when Ma went to see her shortly before her end, she had to keep her eyes very close to Ma's face to see Her. Doing that, she had kept on looking at Ma for a long time and then said, "I am not able to see clearly." Afterwards, with great effort, she had remarked, "Yes, I am now able to see a little." Before leaving, Ma told her, "One must live carefully. After all, this body has to disappear one day." Then Ma had enquired, "May I leave now?" Speaking in a strange tone, she had replied, "You may leave now—how can I say this?" Before Ma's visit, she had not been able to speak anything for several days. Every one felt amazed to see her talking to Ma. It was as if Ma never allowed this companion of Hers to become attached to and be entangled in desires for worldly pleasures. She drew her to the path leading to the Self as her own objective.



such anecdotes were heard from Mokshada Sundari Devi. She would wonder at times : "What sort of a girl She is? Her actions are mysterious. Whom does She talk to?" She often asked Ma : "Who was it you talked to, laughed with?" Ma would then turn grave and look vacantly at her face.

*Child Ma's singing : An ecstatic Experience for Listeners*—In Her childhood, occasionally (as we know), Ma travelled from Kheora to Vidyakut. Once at Vidyakut, Ma, then a small child of about four or five years, was moving about, jumping with upsurging strides along the side of a tank while singing aloud at the top of Her voice the (love) songs of the *gopics*\* of Vrindaban. (These songs used to be sung by that grandmother whom Ma had helped to wear her shell bangles. Ma also used to sing with her and later began singing them by Herself).

The songs were composed of the following verses :

1. The lover, revealing in time,  
Is now separated from her beloved,  
Spring, the happiest time for union,  
Has become the spring of death  
In her earthly existence.
- Courting for Love only,  
In pangs indeed,  
Like one who is mad !  
(She had) gone and appeared  
In the Royal Court of Sri Krishna  
(the Beloved)
- Alas, like one who is mad !  
A *Bahu*-catching crocodile  
Has appeared in river Jamuna.  
'*Bahu* is being carried away'  
'*Bahu* is being carried away'.  
A row is raised in milkmen's quarter,  
Moving from house to house,  
(He) takes away *bahus* and daughters

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\*. *Gopi*—the wife or daughter of a milkman, a milkmaid, a milkwoman, *Gopics* of Vrindaban were the blessed lovers of the beloved black Krishna, who in these songs is given the epithet 'girl-catching crocodile' of river Jamuna. The love of *gopics* is looked upon as the highest form of the timeless divine love. In Krishna lila (divine play of Lord Krishna), the timeless *gopics*, in their divine role on earth, reveal and function within time.

From the locality,  
 And makes them move in rows to the river.  
 Dada, be on your guard to protect your *Bahu*,  
 Who knows, when one day,  
 The black crocodile may devour her up !

When Ma crossed the road and came near the house, an uncle of Ma, Shriyukt Rasik Chandra Bhattacharya happened to ask someone, "Who is that who sang this song—such a beautiful high-pitched melodious voice with rhythmic tune!" He had been listening attentively, being as if charmed with the voice. (Just then) Ma came running and frisking about, and burst into bubbling laughter. That uncle embraced Her fondly and said, "You! You sang this song! Where did you learn it from?" He was dumbfounded, amazed. Ma often sang loudly a few verses with a soul-stirring high-pitched voice.

(an excerpt)

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### IMPORTANT NOTICE

All subscribers of Amrit Varta are informed that earlier the subscription number was approximately 1500 in all the three languages viz Bengali, English and Hindi. However now it has dwindled to a mere 263 in Bengali and even less in English and Hindi. This is worrisome. Importantly this magazine is the only link to devotees with the Anandamayee Sangha.

Moreover its price has been deliberately kept low to make it reachable to one and all. This is a request also in your interest that you all help in increasing the numbers of subscribers.

Those subscribers who have not sent their donation for the past 2/3 years, are requested that they send it immediately along with advance amount for the coming issue and co-operate in the publication of Amrit Varta.

## CONTEMPORARY SAINTS SWAMI RAMDAS

(continued from the previous issue)

—Vijayananda

One day a number of Ramdas' lay disciples from Bombay or some other great city came to visit the Master in the Anandashram. We all sat with Ramdas in the meeting hall. One of the disciples, in the guise of an offering, had presented the Master with two *kurtas* (shirts) of pure silk. Ramdas put them on and then immediately took them off again. He had stopped wearing silk, he told us, ever since a visit, one day, to a silk mill in Kashmir. He had been deeply disturbed by the unfeeling treatment of the poor silkworms and he felt perhaps that to wear natural silk would be to become an accomplice in an act of *himsa* (violence to a living creature). At the time I myself was in the habit of wearing in the Punjabi style with a *pyjama* (trousers in thin linen), a *kurta*, and a *chador* (shawl).

At the sight of these splendid *kurtas* being rejected by Ramdas, the first idea to pass through my mind was that I could do very well with them myself. The mind is a strange animal ... and mine, on this occasion, manifested a covetousness hardly worthy of a *sādhu*. It was no more than a passing thought but I was clearly conscious of it.

A few days later I gave one of my *kurtas* to the ashram servants to be washed; for, among the many kindnesses we owed to her, Krishnabai also arranged laundry service for our clothes. This time, however, it happened that my shirt was lost. It was inconvenient because I had brought only two shirts with me, but I did not trouble myself too much about the matter. Ramdas, however, came to hear of it and made me a gift of the two famous silk shirts which I accepted as the *prasāda* of the Master. The next day the *kurta* I had sent for laundering was found and returned to me; and so, in addition to my own shirts, I was the proud possessor of two more that I had mentally coveted.

A coincidence? Perhaps ... ..

But coincidences of this kind are frequent in the circles surrounding great sages.

4. During my stay at the ashram a sad thing happened. Ramdas received a telegram informing him that his only daughter had just died. I heard about it from one of the ashram members and I watched the sage closely that day and on the following days. Not the least trace of sadness or distress clouded his countenance. Always there

was the same smile, the expression of self-contained beatitude independent of external factors.

We have all read :

"The sage afflicts himself neither for the living nor for the dead ....."

"Eternal, Immutable, the Ancient of Days : That does not die when the body dies ....."

"As a man casts off his old garments to put on new ones so That casts off used bodies in order to take on new."

**(Bhagavad Gita II, 20 and 22)**

But who, other than a perfect sage like Ramdas, is capable of actually living this teaching?

All things in this world must come to an end and finally the day which had been fixed for my departure arrived. I was going to Madras where I hoped to meet Mataji.

Krishnabai brought me a gift of sweetmeats and of food for the journey and just before leaving the ashram I bade farewell to Ramdas, prostrating myself before him and touching my forehead to his feet according to the Indian custom. He seemed to make an effort to appear indifferent but this impression may have been simply a reflection of my own state of mind ... .. Then, in energetic tones the great sage told me : "I wish to see you again!" His wish, however, was not realised. A few years ago he departed from his physical body, and though I had wanted to have his *darshan* again, a favourable occasion, the "*sanyoga*" as it is referred to in India, had not offered.

True Hindus assure us that a wish expressed by a perfect sage will inevitably be realised.

But who knows? A perfect sage can take on any form whatever, subtle or material, visible or invisible; and then he sees things from the level of the Cosmic Consciousness and all forms are his own.

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## WHERE KNOWLEDGE IS MA IS

—Shuddha Satta Chakravarty

**Shree Shree Ma says :**

To dwell in the joy that springs from the mind's constant occupation with things divine is man's duty. Thinking of anything other than God is what creates sorrow. Be it *mantrajapa*, be it meditation, worship, the perusal of sacred texts, the simple awareness of God or a like device, be it *kirtana* or religious music— all these are different modes of being in the Divine Presence. One should always remain engaged in one of them, in fact never be without Him. Bear in mind : this is what this little child requests from her friends & also from her parents.

"How can this little girl possibly leave her father? Even if he pushes her far away, this obstinate little child will still be with him. The father will have to realize that such is the nature of his little daughter. In fact all her father's qualities are to be found in her and he should make her use these very qualities in the service of her ailing father.

If one feels upon the things that aggravate the disease, is it not natural that the illness should grow worse? Medicine will have to be taken & also a change of air will be beneficial.

The illness obviously here means "bhava roga", the disease of a man to look upon himself as a separate individual. The medicine to cure this disease is *sadhana*. A change of air signifies a change from worldly surroundings to *satsang*, the company of sages, saints and seekers after Truth.

They imagine this body to be far away but actually it is very very near. How could it possibly leave any one? The question of distance arises solely from their point of view. Whenever they can get a holiday let them come and meet this body.

"No matter what work one undertakes it should be done well. If one cultivates the habit of doing everything well, there is fair promise of one's doing likewise on the spiritual path. The action is He, and the doer of the action is He and no other. At all events, one should make an attempt to develop this attitude of mind. Truth—in the presence of which illusion is recognized as illusion—Truth, THAT which IS has to be made one's own.

"That from which spiritual inquiry has arisen and which has created you and all that is manifest is 'Iswara', the Lord of the Universe.

"To be sure there is a way of approach even in terms of gain and loss, not to aspire to God-realization is loss and to aspire to it is gain—although He is Self luminous (and therefore no effort can bring about illumination). He and He alone is the one thing needful, all the rest is useless. Without Him man can not live, where is the place where He is not? So to leave Him is impossible. He can not be excluded — Because He is all in all, such is the nature of the mode of His play. Through illusion (*moha*) you forget Him. All trouble is due to ignorance alone."

If man endeavors to live His life in the world according to "dharma", the dictates of religion & righteousness, he will gradually overcome sorrow, misery & will progress towards peace. Supreme Peace and knowledge can be found in Ma.

JAI MA

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### LIST OF FESTIVALS

1. Shree Shree Samyam Saptah Mahavrata - 10 November to 16 November 2013
2. Shree Shree Jagaddhatri Puja - 11 November 2013
3. Ras Purnima - 17 November 2013
4. Geeta Jayanti - 10 to 13 December - ending on Ekadashi Tithi
5. Makar Sankranti - 14 January 2014
6. Shree Shree Saraswati Puja - 04 February 2014
7. Maha Shivaratri - 27 February 2014
8. Hoi - 16 March 2014

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

(From *Ma Anandamayee Lila*)  
(continued)

—Late Sri Hari Ram Joshi

While Mataji's birthday was being celebrated in Kanpur in May 1967, Mataji directed Dr. Panna Lal's eldest daughter Leilaji, who had come to Kanpur, to go to Delhi and move her father from the Nursing Home to the residence of his son, as Dr. Panna Lal was likely to pass away very soon. Mataji gave her a garland to be put round Dr. Panna Lal's neck. In spite of Mataji's advice, Dr. Panna Lal's family did not like to shift him in that critical condition. Thus Dr. Panna Lal breathed his last in Dr. Sen's Nursing Home.

In April 1943, my second son, Hari Mohan, who was then a student of the ninth class, had a severe attack of typhoid. I kept him under the treatment of my friend Dr. Girijadayal, a homeopath of great repute who had been a colleague of mine in the co-operative department. I had planned to go to Dacca that year to attend Mataji's birthday celebrations. But because of Hari Mohan's condition I could not possibly leave unless his temperature came down to normal. It so happened that a week before Mataji's birthday celebrations were to start, his temperature did not go beyond 99° for two days and so I decided to stick to my programme and on the appointed day proceeded to Dacca, where I reached on May 2nd. The following morning the birthday celebrations commenced in the Ramna Ashram. Bhaiji had often asked me to go with him to Dacca, but unfortunately I could not do so during his lifetime. Devotees from all parts of India had collected, including Sri Gopal Thakur of Allahabad, who was a great *bhakta* and whom Mataji liked immensely. Together with him I went to pay my respects to Bhaiji's widow. I tried to persuade Her to go and stay with Mataji for the rest of her life. She welcomed me and Sri Gopal Thakur warmly, but we failed to coavince her of the soundness of our advice to live in Mataji's company in order to attain to inner peace. Several years later Bhaiji's widow of her own accord came to Mataji in Calcutta, having left Dacca after the partition of Bengal. She related to Mataji that she had lost all her property at Dacca and that she wanted a small place in Calcutta for herself and her only son Ramananda, who was still without employment. She needed for this purpose about Rs. 6,000/-. Mataji narrated all this

to me when soon after I came to Varanasi for Her *darśana*. I suggested to Mataji that the money could easily be raised by inviting contributions from devotees of Bhaiji. It is unfortunate that Bhaiji's widow passed away before the amount thus collected could be given to her. Mataji later related to me how Bhaiji's widow, shortly before her death had expressed to Mataji her repentance for having harboured uncharitable ideas about Mataji during the last few years of Bhaiji's life, and she earnestly prayed to Mataji to forgive her for her shortcomings.

On my return to Lucknow from Dacca, I found that my son had a relapse of typhoid and had been unconscious for a couple of days. However, with Mataji's blessings he recovered completely within forty days and very soon resumed his studies regularly.

During the Magh Mela at Prayag (Allahabad) in 1944, Mataji stayed in a camp on the bank of the Ganga. Brahmachari Prabhu Dattji Maharaj of Jhusi performed a big *yajña* (fire sacrifice) lasting for about a week. Mataji used to attend this *yajña* daily. Prabhu Dattji at one time had become very worried on account of shortage of funds required for the purpose, but by God's grace there was no serious difficulty in solving the problem and the *yajña* was successfully completed to his entire satisfaction. Prabhu Dattji is an ardent *vaiṣṇavite* and a very good scholar of the Śrīmad bhāgavata Purāna. He has written 'Bhāgavatī Kathā' in Hindi, which is very interesting and instructive and has been published as a monthly magazine. For the last several years he is observing silence except for reciting *kīrtana* of Rama or Krishna name. He is in close contact with Mataji. Although a saint of a high order, his interest in politics, especially in maintaining the old spiritual and cultural heritage of Bharat in fact, dominates his mind. In his youth he was an active Congress worker and during the early non-co-operation days he also underwent imprisonment. In recent years he took a prominent part in organizing cow protection. He has Ashrams in Jhusi and Vrindaban, where he now mostly stays so as to organize the cow protection work.

After the Magh Mela, Mataji went to Vrindaban and then to Dehradun. She visited Almora in the middle of April 1944 and stayed at Pataldevi where Her birthday was celebrated in May. Devotees in hundreds assembled from all parts of India to attend Mataji's birthday celebration. Dr. Panna Lal, the late Kanti Bhai Munshaw of Ramkrishna Cotton Mills, Ahmedabad, the Late Mukund Madhav Thakore, Principal of the Ahmedabad Law College, Sri Sachikant Ghosh, Assistant Income Tax Commissioner, Bengal, and many others including Pt. Parasurama Dharmi of Dehradun came to Almora on the occasion. They all stayed in tents at Pataldevi as we had no buildings there as yet.

The evening before Mataji's *Tithi Pujā*, Pt. Parasuram was telling us that Baba



Neemkaroli Maharaj, who had promised to visit Almora during this function, had not turned up. At that very moment Neemkaroli Babaji shouted loudly from the road above that he had come. We were all taken by surprise. Mataji did not approve of what Pt. Parasuraj had said and warned everyone not to make such statements about the behaviour of saints in future. Neemkaroli Babaji went back and passed the night in Almora town. The next day he did not arrive at the Ashram at midday as promised, to take his meal prepared by Kanti Bhai Munshaw's wife. The Munshaws felt greatly disappointed and finally reluctantly took their meal late in the evening. No sooner had they finished their dinner, than Babaji appeared at Pataldevi just as Pt. Govind Prasad Pande was remarking to some devotees that Babaji had not kept his promise. Mataji rebuked Govind Prasadji for talking about Babaji in this manner. Babaji told Munshaw Bhai that he had said nothing about that particular dish to Babaji or to any of us. Thereupon Mataji indicated to us indirectly that even without being physically present, Babaji could partake of the food specially prepared for him. He had obviously enjoyed the dish in his subtle body.

(to be continued)

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## THE UNIQUE MOTHER

(Personal Reminiscences)

(continued)

—Br. Niranjani

### 26.9.63 Kishenpur Ashram

There was storm but it ended after sometime. It was evening. Except moonlight there was no source of light. There were a few people having Ma's, *darshan*. It was 8.15 p.m. It was an intimate atmosphere. Ma was, on query, talking about Her itinerary. She regaled the audience with talks about the Vindhyachal Ashram and its beauty. She was in a conversational mood talking with Sri Parekh from Mumbai. She related about the beauty related of Almora, Binsār. She said the snow clad mountains look close but if you walk then they appear very far. It seemed Ma was hinting to someone present about the goal in life. She repeated it two to three times. Then Ma talked about Her Kailash Yatra-how she had the foresight to take coconut and camphor which came of great use when Bholanathji and Bhaiji had a bath in a pond in a cave and their bodies froze. These items however gave warmth. Then she described Mansarovar which from a distance looked like a green lawn. When you go near then one can see clean water and some swans with their little chicks swimming in the water. Sri Parekh was competing with Ma about his knowledge and experience and would try to correct Ma so much so that he forgot facts and got carried away by his stories one of which was about a person who carried a boat all the way and then did boating in Mansarovar. Ma promptly asked twice, "Did you see, did you see with your own eyes?" When Sri Parekh admitted by saying "No" Ma said "Accha (OK)" Ma gave many more details of the journey which have been published several times. She also told us about a place where one can see stars during the day and for those who cannot see the stars it meant death is near them. Bhaiji was unable to see. He left his body immediately after the Yatra. Then Ma commented metaphorically on the need to wear sunglasses and said, "When you see the world through glasses then the world takes on the colour of the glass. Green if green, blue if blue." Ma never wasted time in useless conversations. She would always give spiritual insights using ordinary incidents. The hell for *maun* (silence) went. Ma told Parekh to keep silent for 15 minutes. Just then a German and a French came and joined the group. One of the devotees saw blue light emerging from Ma's body for the full fifteen minutes. Ma was sitting in an unusually erect position. Thereafter everyone dispersed. Ma told

Atmanandaji to take the foreign guests to partake of some food. Parekh on invitation said he takes food only once in a day. Today's *darshan* came to an end and unwillingly I came away.

### 27.9.63, Kishenpur Ashram

As we reached the ashram we saw Sevaji and others returning as Ma had given darshan at 10 o'clock. We were sad, but Karunamayee Ma did not disappoint us. She appeared from the Shaktipeeth and stood at the door waiting for us. Some of us got busy offering garlands and flowers to Ma; meanwhile one of us was trying hard to disentangle her garland of hibiscus and chameli. I helped, Ma waited patiently with a yellow dahlia in her hand till the garland was disentangled. Saying "Yeh pehan lo". She put the garland around her neck and signalled her to come forward, as she moved forward She quickly moved her hands over her head, cheeks, shoulders and arms as if to a very near and dear friend of a long standing. It was a very pleasant experience to see Shree Ma showering Her love and Grace in this manner. Then we sat in the front veranda upstairs where Lakshmi Tankha and Kunwaran Jubbal were already seated. Lakshmiiji related Shree Ma's words in the morning session - that snakes too have *varna* e brahman, kshatriya, vaishya and sudra. Then she told how Ma confirmed about a black snake which made its appearance on several occasions during the Bhagwat Saptah in Raipur, which was brought to every one's notice by Ma herself. Soon some boys killed it. Ma said it attained mukti. Ma laughed out loudly when Lakshmiiji asked whether people who are very attached to their wealth become snakes after death. Sri Navalkishore who had arranged for the Bhagwat and others had heard his father's familiar voice calling out to him "Vakilsaheb" twice at 3 am the day Bhagwat was to begin. Just then Ma came and sat on the chair instructed Atmanandaji to give us the guavas and to send guavas from Kalyanvan to Varanasi. She strolled for a while, cast special glance of Grace at us and went downstairs to Siva temple for *bhog*. All the three Naishthik Brahmacharis - Bhaskaranandaji, Nirvananandaji and Nirmalanandaji were present. Nirmalanandaji commented that in Dehra Dun devotees get more *darshan* than in Kolkata, Delhi or Bombay and that Shree Ma comes out very seldom in Kashi. Sri Ma caringly supervised *prasad* intake by devotees and Chinmaya da- as he was not keeping well. She talked and blessed Shanti Sabharwal and her family in the hall. She firmly instructed Chinmaya da- perhaps about his health- also Shantiji as she was the Dehra Dun ashram president of and Atmanandaji who lived in Kalyanvan. Ma instructed us to spread the mats and he seated. She finally took leave to rest - it seemed. But there was no question of rest. Ma was busy organising packing of articles as She was leaving Dehra Dun in the evening. We observed that Shree Ma paid attention to minute details. We were avoiding

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

food as we did not want to trouble anyone, but Pushpadi and Jogesh da came and asked our party to take Prasad, some of us then took only Ma's Prasad not realising that this also was one of Her divine ways of doing kripal. One should accept Ma's Grace gracefully. We returned feeling much blessed!

We reached the station a little late to see Ma off. She was standing at the door of the compartment distributing flowers, garlands and fruits. There was a crowd. Ma was in a playful mood. She threw fruits far and wide. For those short and standing at the rear end she would aim at the space in between. All reflected Her jovial Anandamaya mood. She then took a big pomelo from the basket, placed it on Her palm like a ball, then like a playful child cast a glance all round. All devotees forgot their power and position and became childlike and waving their hands, asked Ma to throw it towards them. Ma too was laughing. This one went to a sardarji. She took out a second one and asked "Who wants it?" Everyone was jumping except a few who were unable to shed their self-consciousness and was irritated by the 'abnormal behaviour of grownups! Shree Shree Ma was also trying to cheer up Her devotees who were very sad at Her departure from Dehra Dun. Shree Ma went in when there were ten minutes left for the departure. We went to the platform end to be able to have Her glimpse but there were many cadets also leaving and their friends had come to see them off so we just managed to see Swamiji!

### 13.8.'65 Kishenpur Ashram, Dehra Dun.

This year during Jhoolan festival, I was not keeping well, yet I experienced Shree Ma's affectionate, caring and motherly behaviour. Every day without fail Ma sent Prasad flowers garland and fruits, besides She enquired about me from family members. I was touched and overwhelmed! It more than compensated for the pain of not being able to have Ma's darshan. I felt I could not give even an atom of Her Great Love. How Great is Ma! The day after Jhoolan Ma tied *rakhi* to everyone. She did not forget me either and to my joy sent a beautiful *rakhi* with Prasad which I received humbly. I felt engulfed in Her kindness and *kheyal*. Before leaving Dehra Dun in this visit Ma gave me Jhoolan's *prasadi saree*, orange in colour, which I preserved.

Today is Ramarcha. The hall is decorated artistically. Pt. Srinathji and Sripatida did *pooja*. Ma came and sat on the takht in a half lying posture. She folded Her knees with both Her arms, closed Her eyes, rested Her head with the wall. Her vibrant yet motherly physical presence so close to me charged and enveloped me in Her Grace. It is something to be experienced only. She listened intently and shook Her head once or twice. All of sudden She sat up and caressed Renu exactly like a grand-

mother and said something to her. Thereafter Arati and Prasad distribution took place. Then immediately Ma went to Kalyanvan. She consulted as well as advised Lakshmi Tankha's younger son Rajju, Naval Kishore and Anandapriya in a very homely way about the location of constructing Sri Ramji's kitchen and an infirmary for Sadhus. Sri Deogan had gone to fetch keys, so Ma sat on the steps. Devotees followed Ma everywhere, unwilling to miss even a second of Her Divine Presence. She affectionately admonished some who were sitting on the bare ground as we were in the midst of a litchi orchard and said, "Why are you sitting on the ground? There are snakes and scorpions" But who cared? All eyes were focussed on the Divine Presence and all ears absorbing every syllable uttered by Her with full faith that no mishap can ever take place when Ma is around.

Ma is going for a retreat to an undisclosed destination, so we heard. She was not taking even Didima. While leaving the ashram in the afternoon Didima went close to the window of the car Ma was travelling in, Ma too brought Her face close to her, folded her hands and in quick succession said "Namo Narayana" thrice, all the time looking deep into Didima's eyes. The Gaze was unearthly. I caught this moment, which sent a sensational current through my body. It was spiritually revealing indeed. It was a glimpse of how spiritually great people communicate. In turn Didima lovingly touched Ma's head with both her hands.

Ma reached the station after a few hours via some devotees' houses. As soon as She reached She cast a very friendly look at some young girls and smiled at them in Her unique way which immediately energized and elevated the spirit of the blessed souls. There was still a lot of time for the train departure. Ma strolled on the platform for twenty whole minutes, followed closely by devotees. Finally She sat on a chair beside Didima, right in front of the coolies. They too received Ma's *darshan*. Just then a railway officer, in uniform, came to Ma and offered a bouquet of roses to Her. He told Ma that he worked in this station. Ma asked about the nature of his work. He replied 'Ticket Collector'. At this Ma smilingly quipped 'Whenever any Ticket Collector comes to me I say, first you give me a ticket'. However this went above his head and he returned looking puzzled. There were very few people and we were enjoying Ma's darshan. Grace and moods at a close range. Ma was in a jovial mood. Pt. Srinathji too was going to Vrindavan via Delhi in the same train as Ma. Ma asked him "You did Bhagwat Saptah, now where are you uplifting me and taking? 'She laughed. He too was laughing rather knowingly. Just then Hansa Devi arrived and offered Ma a calendar, saying 'Ma keep this in your room in Vrindavan'. Now it was confirmed that Ma was going to Vrindavan! Ma sent the calendar to Swamiji. The

Bombay train arrived. The whole lot of passengers had Ma's darshan. Many devotees who did not know Ma's itinerary arrived via the Ashram. It was 7.30 p.m. Ma affectionately showed concern about the wellbeing of some 'Ma stay well' She said, She entered Her compartment, restricted devotees from standing too close to the train-as all had partly lost consciousness of their self and were engrossed with Ma. Ma threw a few flowers from the window, one rose landed straight in my hand. The train started moving, devotees ran alongside till Swamiji signalled them to return. Throughout Ma was showering the devotees with Her Graceful Benevolent Looks.

(To be continued.)

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"At every moment and in the very circumstances in which you are placed, try to the limit of your capacity to sustain the remembrance of God, to pray for His mercy, to keep your mind absorbed in Him. Truly, those whose aim is God-realization have started ont heir pilgrimage. Spiritual exercises must be done as regularly as possible."

—Shree Shree Ma

## MATRI SATSANG IN VRINDABAN

(continued)

—Samyam Mahavrata,  
November 23rd, 1969

"But if you proceed in the other direction, if, having stilled with great patience and endurance the agitation of the senses, you take to the path of: "Who am I? From where have I come?" so as to remove the evil of ignorance, then the realization of your immortality will dawn. The problem of birth and death will disappear and death will die. Do you understand?

"Therefore, in order to reveal your immortality, to bring to light that you are the offspring of the Immortal, that you are deathless in essence, you are practising *sādhana* and are all taking part in the *Samyam Vrata*. Why *samyam* (self-restraint)? Without leading a life of self-restraint the road to God-realization does not open out. When do egoism, passion, desires, which are your enemies, show their face? When your desire is thwarted, when you are obstructed in what you want to do, then these enemies come to the forefront, assert themselves. Even against your better judgement and will, they make their appearance. When this happens you feel remorseful and unhappy. Through aversion and dislikes also these enemies make their appearance. All this is but natural in the life of man, it is the usual thing with everyone.

For this reason, if the understanding dawns on the aspirant that the practice he does for the sake of God is spoiled by giving way to the promptings of these enemies, and he conceives the desire to aspire after Supreme Knowledge (*Brahmavidyā*), what is his endeavour? To lead a restrained, disciplined life. When he abstains from self-indulgence, what happens? People come and participate in the *Samyam Vrata* who are used to cater to the appetites of their senses, to behave as they feel like, to say what they please, to act according to their whims, to give full freedom to the ego. Their habit has been to eat what they fancy, to put on the clothes they feel like wearing, to behave according to their own sweet will. They have become accustomed to this kind of life. On no account are they prepared to forgo their worldly comforts. Driven as they are by desires for comforts and enjoyments rather than aspiring after yoga, it is but natural that they should experience back-ache, pain in their legs, a burning sensation in their body, great restlessness of the mind. This is what one hears. Many have told this body (Ma) about these things.

"You lack in practice, you are not used to meditating. Consequently, when you are trying to practice yoga, to realise that you are eternally united to Reality, that you

are a yogi, joined indissolubly to God, that you are a supremely great *sādhaka*, the offspring of a Rishi, that Rishihood is within you—when your mind turns in that direction and you are attempting to sit still, then the habit that you have formed of doing what you please, will pull you and make you feel ill at ease. Note this carefully; this is what you called suffering when you asked whether it is necessary to inflict suffering on the body in order to find God. You should remember that what seems painful to you is endured in order to find the Beloved.

Why do we experience pain and suffering, sorrow and trouble? Because we have not yet found the Beloved, Him who is the eternal fountain of all goodness and well-being, who is all-merciful and all-gracious. We are not experiencing Him as such. If those who are sitting here felt desperately eager for the bliss of God-realization, they would not feel what you call suffering, the sensation of physical discomfort or pain. To inflict suffering on the body is not right. To sit down comfortably and indulge in easy, familiar talk will nourish one's personal desires, one's ego. Now discover for yourself where the suffering lies. If it were really irksome, you would never come and sit here; you come because you do aspire after God-realization, after the revelation of the one Supreme Self which is Ultimate Reality, of your own true Being, the bliss of the Self, the Lord (*Swayam Bhagavān*), Divine Love, Supreme Delight—each according to his own particular line of approach. You long for His revelation, His touch, His vision, this is why you have taken recourse to the *Samyam Vrata*. Now say, how is there suffering or hardship? And he who engages in *kriya yoga* tries to become established in the one Self by the practice of his *kriya*. Everyone aspires to God-realization along his own chosen path."

(to be continued)

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## IS VEDANTA THE FUTURE RELIGION?

—Swami Vivekananda

(Lecture Delivered in San Francisco, U.S.A. on April 3, 1900)

The meaning of the word "Veda", from which the word "Vedanta" comes, is knowledge. All knowledge is Veda, infinite as God is infinite. Nobody ever creates knowledge. Did you ever see knowledge created? It is only discovered—what was covered is uncovered. It is always here, because it is God Himself. Past, present, and future knowledge, all exist in all of us. We discover it, that is all. All this knowledge is God Himself. The Vedas are a great Sanskrit book. In our country we go down on our knees before the man who reads the Vedas, and we do not care for the man who is studying physics. That is superstition; it is not Vedanta at all. It is utter materialism. With God every knowledge is sacred. Knowledge is God. Infinite knowledge abides within every one in the fullest measure. You are not really ignorant, though you may appear to be so. You are incarnations of God, all of you. You are the incarnations of the Almighty, Omnipresent, Divine Principle. You may laugh at me now, but the time will come when you will understand. You must. Nobody will be left behind.

What is the goal? This that I have spoken of—Vedanta—is not a new religion. So old—as old as God Himself. It is not confined to any time and place, it is everywhere. Everybody knows this truth. We are all working it out. The goal of the whole universe is that. This applies even to external nature—every atom is rushing towards that goal. And do you think that any of the infinite pure souls are left without knowledge of the supreme truth? All have it, all are going to the same goal—the discovery of the innate Divinity. The maniac, the murderer, the superstitious man, the man who is lynched in this country—all are travelling to the same goal. Only that which we do ignorantly we ought to do knowingly, and better.

The unity of all existence—you all have it already within yourselves. None was ever born without it. However you may deny it, it continually asserts itself. What is human love? It is more or less an affirmation of that unity: "I am one with thee, my wife, my child, my friend!" Only you are affirming the unity ignorantly. "None ever loved the husband for the husband's sake, but for the sake of the Self that is in the

husband." The wife finds unity there. The husband sees himself in the wife—instinctively he does it, but he cannot do it knowingly, consciously.

The whole universe is one existence. There cannot be anything else. Out of diversities we are all going towards this universal existence. Families into tribes, tribes into races, races into nations, nations into humanity—how many wills going to the One! It is all knowledge, all science—the realisation of this unity.

Unity is knowledge, diversity is ignorance. This knowledge is your birthright. I have not to teach it to you. There never were different religions in the world. We are all destined to have salvation, whether we will it or not. You have to attain it in the long run and become free, because it is your nature to be free. We are already free, only we do not know it, and we do not know what we have been doing. Throughout all religious systems and ideals is the same morality; one thing only is preached: "Be unselfish, love others." One says, "Because Jehovah commanded." "Allah," shouted Mohammed. Another cries, "Jesus". If it was only the command of Jehovah, how could it come to those who never knew Jehovah? If it was Jesus alone who gave this command, how could any one who never knew Jesus get it? If only Vishnu, how could the Jews get it, who never were acquainted with that gentleman? There is another source, greater than all of them. Where is it? In the eternal temple of God, in the souls of all beings from the lowest to the highest. It is there—that infinite unselfishness, infinite sacrifice, infinite compulsion to go back to unity.

We have seemingly been divided, limited, because of our ignorance; and we have become as it were the little Mrs. so-and-so and Mr. so-and-so. But all nature is giving this delusion the lie every moment. I am not that little man or little woman cut off from all else; I am the one universal existence. The soul in its own majesty is rising up every moment and declaring its own intrinsic Divinity.

(an excerpt)

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[ **Publisher's Note** : This little piece of Swamiji's Lecture, like all other works of his in general, shows how clear was his prophetic vision about the days to come. We feel honoured to bring to our readers these lines vibrantly ringing with Truth Eternal during the present year when the 150th Birth Anniversary of Swamiji is being celebrated the world over.]

## **THE SUNSHINE OF LIFE**

**Maharaj Tomar**

**Professor of Physics, University  
of Puerto Rico, U.S.A.**

The golden rule of ethics is based on the concept of good and evil. The Devil also knows what is good but lacks its rationale. If ethics and morality are solely based on one's instinct, the result will be greed which leads to expansion, exploitation, and conflicts. When rationale and introspection are the basis of ethics, peace within and harmony with nature will be the outcome. If we believe that all are born equal, we should treat others the way we wish to be treated even if we may not have the same feeling for everyone. But hypocrisy leads to inner turmoil. As everything is evolving, plurality and cultural diversity will bring acceptance and social harmony. For the brave new world, the guiding force of ethics and morality will be based on new realities and values verified by scientific evidences, bioinformatics, and biodiversity.

In a physical system, the event can be correctly determined by the laws of space-time and quantum mechanics. If an event exists but it can not be verified by the natural laws, science ignores it as un-natural, e.g. how does a person survive for more than seventy years without eating and drinking, which is physically impossible? Neuroscience reveals that the function of the brain is based on the electromagnetic interaction between particles in neurons but it does not predict the state of high or low level brain function. The relation between the structure of the nervous system and its function is more poorly understood than the relation between structure and function in any other organ system in the human body. Recent research on resonance imaging of brain (1) explains that experiencing envy (at another person's success) activates pain related neural circuitry, whereas delight at someone's misfortune (schadenfreude) activates reward related neuron circuitry. This research identifies the cognitive neuron circuitry of these behaviors but the mechanism of feelings for pain and pleasure is unknown. Another research on brain imaging concludes that some people never feel depressed. It was attributed to their resilience in adverse circumstances, and noted that the impressions on mind define the attitudes. National brain mapping research project may help in understanding the working of mind a bit better.

Vatican report in 2009 concludes that the men of Catholic religion are dominated by lust and the women by their pride. When mind wanders in the objects of senses desires appear for them. Any obstruction to desire results in anger. Lust is the offspring of desires. Our mental faculty consists of ego, discrimination, thoughts and feelings. Their proper or improper use depends on us. Everyone likes pleasures

and none likes pain, but all actions bear their causal fruits (pain and pleasure). One is free to choose one's actions. But, human mind has three inherent defects : malice, confusion and ignorance. The way to eliminate malice is to cultivate selfless actions, the mind can be calmed by the practice of meditation and introspection, and ignorance of the mind can be removed by attaining true knowledge. After attaining true knowledge eternal peace follows.

Work for living is necessary. However, human essential duties are caring, giving, and compassion. Experience shows that one feels happy if one performs one's duty well. Sometimes, in a helpless situation one asks, "Who am I and what am I doing?" If we can train our mind in a way that the happiness of fulfilled desire and the sadness of unfulfilled desire do not leave their marks on our mind, and we would tolerate them without excitement and anxiety, a state of mental evenness or equanimity is attained. In other words, if we could control the impulse of our desire and anger, equanimity or steady state of mind can be attained (as a stationary wave results from two oppositely traveling waves in free space). This state of equanimity can be achieved by the practice of meditation while the mind is fully alert.

Science investigates the nature of things, but human problems are hidden in afflictions, our actions, their fruits, and accumulated fruits of past lives. Human beings are free only to choose their actions and all actions bear consequences in the chain of cause-effect. Afflictions are constituted of ignorance, ego, likes, dislikes and the fear of the unknown (fear of death). Ego manifests in the form of desire, anger, pride, greed, delusion and envy. Ego and mind are old associates. Ego keeps us away from knowing our real self. We know that our body is real but it is temporary and it has sensual appetites. Ego motivates our actions and also watches them. Is there anything that watches our ego? The witness of our mind is within us - the *pure consciousness*. The awareness of this fact is true knowledge. Many people know it but they do not accept it due to ego domination. During deep meditation when mind is in equanimity, ego faces the pure consciousness. This is the state of the realization of our self. After having such an experience, the sensual pleasures become less attractive and mind focuses inward. Inner strength develops and one performs all worldly duties with peace in all circumstances.

We observe that people behave differently which is because our mind operates in three modes, wisdom, passion and delusion. As a mirror is covered by dust our mind is covered by desires. Very intelligent people also become victims of their insatiable desires. Our desires motivate our actions and their fruits are pains or pleasures. Actually, pains and pleasures are natural justice. Pain comes to awaken us from the delusion but we feel panic, and pleasures come to make us reflective but we indulge in vices and distractions. Basically all human beings are good as pure consciousness is within all. Problems arise due to ego and the lack of awareness. When ego is

challenged, instead of intuition we take shelter in rationale (2) but afflictions continue. Reason contributes to enthusiasm but consciousness is untouched by reason. We desire for pleasures, we are curious to attain knowledge, and we are thirsty for truth. Curiosity and thirst are natural. But the never ending desires are due to our mistake (ignorance). We can only correct our mistake. We try to change our situation but we do not pay much attention to utilize our situation properly. If we take our situation as an opportunity of performing duty to serve others without selfish motives, the result is inner contentment.

Not indulging in pleasures is called renunciation which may not be easy for a householder. Accepting our body as the only reality ego dominates and putting the world within we develop attachment. Without eliminating the ego pride develops. Pride and attachment bind us with the world and we lose our freedom, i.e. we become limited. The function of the mind (nature) is to provide sensual pleasures to the ordinary human being and to show the path to the self seeker. Necessary requirement for the seeker is untainted mind, speech, and actions. It demands that our mind should be free from malice and we do our duty well. Even a little practice of this principle saves us from the affliction - fear of death. Living this way, one serves the society and lives a productive life with total freedom — *the sun shine of life*. One neither needs to leave the world nor to join the herd to have that freedom, but surely one needs to change one's outlook about the world. As long as we are busy in selfish gains and the mind is tainted peace within and the harmony with nature are impossible. It will only boost our ego and bind us to the world. Afflictions will continue. The following poem teaches this truth.

"If you cannot meditate on the one without attributes, let your mind be the  
home of the one with attributes  
If you cannot meditate on the one with attributes, be active in selfless service  
and prayers  
If you are unable to perform selfless actions, perform good deeds of your  
interests  
If you cannot do good deeds either, Oh fool, then you die again and again"  
"He who is the witness of the mind is your real self and all the rest is nature."

1. H. Takahashi, M. Kato, M. Matsuura, D. Mobbs, T. Suhura, Y. Lkubo, "Why your gain is my pain and your pain is my gain : Neural correlates envy and schadenfreude" *SCIENCE* 323, pp. 937-939 (2009)
2. W.M. Gervains and A. Norenzayan, "Analytical thinking promotes religious disbelief," *SCIENCE* 336 pp. 439 (2012).

**SHREE SHREE MA'S DIVINE CONVERSTION  
COLLECTION—KIRPAL  
(Trans : Mrs. Rohani Purang)**

**(Continued)**

Q. Normal death....

Ma : That which totally unveils - that (is) death. When (that) death takes place - your true form (*atma-svarupa*) - that—is revealed. What is, that alone is.

(All this is) a play of the world of prakriti. (And) for that, after that - (is) desire, craving - (by) that which is in bondage - the individual (jeeva) and the world (jagat).

Baba, you are even now subject to death. What is called 'death'? (You were) a little child - repeated deaths have resulted in the death of your childhood - your youth has died - endless deaths. There can never be the end of death. How can you realise the undying and eternal that is within you? (can you find it in) the form of ego - the form of envy - the form of ego and greed - the form of conflict? How can you find it in ego? But if it is said that it is only I that exists in every form - in the form and in the formless - (and also) beyond form - there exists nothing else? All learned people are sitting (here) - (you all show) so much mercy - so much affection - so much respect - it is right to make (this) little girl sit here and laugh (at her).

Another person in the audience : You have answered his question. Ma, you are the antaryami.

Ma (referring to an earlier part of the conversation) : There is no place for (the movements of) coming and going - the 'place' that you were talking about.

Q : What happens to the prana vayu?

Ma : What is there in the shastras (about this)? If one exists in avasthana (one's true place/state)... If

Q : (As if) one were in samadhi...

Ma : The one in samadhi will have to be elevated. Samadhi is a 'stage' - a state. Samadhi is a *kriya* (an activity) — *bhava (savikalpa) samadhi, nirvikalpa samadhi*. One should be within oneself—(be) in such a state, in such an avasthana (when) in any state. It is required to go beyond with *avasthana*. What (is) *avasthana*? Where *samadhi* is attained — (where) *atma* attains *samadhi* within *atma* — *avasthana*, that

which is eternal self-effulgence.

Until that happens (there is) darkness of duality. But there (in *avasthana*) no questions remain; no coming and going at all — it is such a state. Till then (till *avasthana*), what is, is. So long as this (*avasthana*) does not happen, going beyond will not be sufficient — (One has to) go beyond 'beyond' and 'not - beyond'.

Q : This is too lofty for us.

Ma : (If) one speaks of going beyond, why speak of something low? One should take the high (er) path. The desired aim should be (that) beyond and not-beyond, knowledge and non-knowledge, being and non-being- (there should be) no question of any (such) state.

Q : We will do so.

Ma : The place where the mind (*mana*) goes and becomes non-mind (*amana*), takes on silence (*mauna*) to become non-silent (*amauna*). To take on silence will also not do — for silence is also an activity. Beyond the silent and the non-silent (*mauna and amauna*) any talk/matter cannot arise. That should be the goal, (it is) the same even now, was the same earlier, and will remain the same. The existence of parts (*khandu-bhava*) is assumed here; but if there are no parts, there is nothing to do or say. (It) was not there (and) will not be there - is not there at present - where is death ?

Q : How are we to understand ?

Ma : Truth will have to be told. That which is the subject of perception (*drishti*) is certainly there. Everything lies between perception (*drishti*) and creation (*srishu*).

You all have so much affection (and) respect - take so much trouble to sit here - and, if the truth be told, (it is) That.

Q : Why should we sit ?

Ma : Baba has several times said, 'We could not understand. While there is apprehension of materiality, desire and craving will be rampant - the air (atmosphere) outside feels nice; it does not feel nice to sit here. The trouble entailed in sitting here - that is *tapasya* - someone's back feels as if it will break, or legs ache. If you can develop the habit of keeping your thoughts on God while sitting, the back will not break nor will the legs ache. The reason for back and legs to ache is that there is no desire (to sit here) which is why the effort (involved in sitting). When sitting you can enter into *dhyana*...

A man in the audience : Half an hour felt like five minutes .... 3

Ma : If it is (proper) *dhyana*, you will not have any notion of time. Real *dhyana* did not occur which is why (there was) *tapasya*. Why (should one) endure *tapasya*? For God. Why could I not do it (real *dhyana*)? Why could I not do it? One should examine oneself (for the answer). Practice is required for everything—one is turned to face outwards — one likes the things that lie outside — the mind has got used to that. (That is why) it takes effort — When will I get up? (one thinks). One sits in the sitting *asana* — there has to be an *asana* (a pose) — there must be an attraction to the *asana*. If you experience peace when sitting (in the *asana*) and feel *taapa* (the scorching heat of materiality) when going out — (that is) the success of the *tapasya*. One should go home and practice like this every day. Do not cause anyone any distress or be distressed by anyone (because of your practice).

(If) attention flows towards the beloved, towards guru — (and) *rasa* (a deep Divine sentiment) is generated (for the beloved/guru) — mind and body are enlivened, there is no tiredness. No hardship is felt-(it is) *rasa*, the Ultimate Rasa. To effect that (one has to undergo) a little hardship — one has to sit — (even) if one does not like it, one has to do *japa*, do *dhyana*. (Like when) one sleeps a little and later feels good. (But) do not test God (by expecting these feelings). Later (after *japa/dhyana*) one experiences satisfaction — experiences peace.

(to be continued)

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## LIVES OF THE GREAT

—Khokan Chakravarty

**Gautam Buddha (563 B.C. - 483 B.C.)**

### **Founder of Buddhism**

The founder of Buddhism who was known as Siddhartha in his childhood was born as a Kshatriya prince son of Shuddhodana, the King of Kapilavastu in Nepal. Siddhartha's mother Maya Devi died just seven days after his birth. He was brought up under the care of his stepmother Gautami Devi also known as Mahaprajavati. He was a very sensitive child. He refused to participate in such games as involved killing or maiming of animals or birds. He lived the life of luxury under the royal supervision until he attained the age of thirty.

At the age of nineteen Siddhartha was married to a beautiful and talented princess Yashodhara. A son Rahul was born to the couple. Despite having all the comforts Siddhartha was not the least comfortable with his worldly life and always remained absorbed in contemplation. He began to think of salvation.

One day when Siddhartha was moving around the capital in his chariot, he saw four spectacles. A man very old and suffering due to dissipation, a poor man ill from diseases, a funeral procession, and the fourth was a sage who had attained wisdom and hence peace of mind. So he concluded that eternal bliss and happiness could only be obtained by observing penance and attaining wisdom. He immediately left all his worldly pleasures at 30 and went away in search of the ultimate good of humanity.

At last he came to Gaya and sat under a Vatavruksha for meditation. It was here that Gautama attained ultimate wisdom. (enlightenment).

It was only when enlightenment came to him that he got true happiness and knowledge. Soon the word spread around about his prophetic abilities and people flocked to him from far and near to listen to his enlightened discourses. He became the Buddha and his disciples and devotees came to be known as Buddhists. They all believe in non-violence and universal brotherhood.

When Gautam Buddha, after a lapse of several years, visited his home town Kapilavastu, his family members became very happy and they all, including his father, mother, wife and son, embraced Buddhism. He had such a charismatic

**CHILDREN'S PAGES**

personality that his teachings greatly affected the sentiments of even dacoits and murderers like Angulimal who turned Buddhists and abandoned the path of violence for ever.

Gautam Buddha gave the world the message of peace and non-violence. He taught the people how they can attain peace of mind and soul. He termed the state of salvation as 'Nirvana'. Buddha said that there can be no peace with the feeling of hatred and covetousness and that people should destroy these feelings. Only love and compassion can overcome hatred. He asked his followers to adopt a simple and compassionate life-style.

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"A man can be recognized as a human being by his worthy character. A human being is in fact a traveller towards the realization of the superman. Each one should advance with his gaze fixed in this direction. A spiritual atmosphere and satsang will be helpful in this pursuit.

The search after Truth is the one thing by which the shape of human life is determined. Genuine desire itself opens the road to fulfilment."

—Shree Shree Ma

## THE PROOF OF GOD'S EXISTENCE

—R.K.Das

Thoughtful teenagers are normally baffled by the question as to whether there is God or not. If He exists, what is the proof of His presence? Then, the next question arises: why is He not visible if He is present? Mere talk of His glories does not help. When somebody talks of God's miracles, it seems very unsatisfactory to an inquisitive mind.

A young man of such mental disposition visited the saint Maharshi Ramana (1879-1950). He asked the Maharshi, "Will you please tell me why there is so much injustice in this world of God?"

—Why don't you ask the same to God Himself?

—I can do that very well, if I can see Him. The prime difficulty is that He is invisible. How do I meet Him? I have serious doubt about His existence.

—Your notions are wrong. There is God everywhere even if we fail to see Him.

—I don't believe it.

—Okay. I have a simple query. Will you answer me?

—Why not?

—Fine. Do you think you have a brain?

—Yes, I do.

—What is the proof that you have a brain?

—As I can move my limbs and I can think, I believe I have a brain. Controlling of the limbs and the thinking ability are some of the specific functions of our brain.

—But, how can I believe that you have one? I don't see it anywhere.

—It is located inside my head that's why you can't see it.

—That's right. I think this is the reason why God is not visible. As everyone does have a brain yet it is invisible, likewise there is God, yet He is invisible. But, He is visible on different levels of the intellect as he exists in all things.

(From *Inspiring Stories*)

## KANYAPEETH IN UTTARKASHI

—Br. Geeta

Exhausted by the excessive heat of Varanasi, we had decided previously that in this summer we would visit Uttarkashi. The grace of Ganga and the lofty snow covered mountains of Himalaya have an unparalleled fascination. Earlier it was definite that only four or five elders would go but later on we decided to include younger girls of Kanyapeeth also. Hence 25 tickets were bought in Doon Express of 5th June 2013. Accordingly, we started for Kankhal on 5th June by Doon Express. We reached Kankhal on 6th June. Some familiar persons like Ajay and Narottam were present at station. We had also informed of our arrival to Arunaji and the present General Secretary of the Sangha. Sri Somuda (Sri Somesh Chandra Banerjee) earlier. Accordingly all the arrangements were by the Sangha made. Then we took bath to become fresh and went to Anand Jyoti Pith for salutation (*pranam*) with all. Vidyapith in mates were not there in Kankhal. So all the members became very glad to see the little girls of Kanyapeeth. Girls were welcomed warmly. Girls were also very pleased.

In the early morning, the girls used to do '*Vedapāth*' and '*Stavapāth*' in the Shiva temple, then do *pranam* to Ma Ganga and all the Gods and Goddesses in Daksha Temple they participated in the recitation of Vishnu Sahastra-Nāma; Gītā and Chandī *Pāth*, *Kīrtan* etc. in Anand Jyoti Pith and paid homage to Ma's *Samādhi*. They used to go to Shiva Temple for refreshment and played there till lunch [*Bhoga*]. After lunch, the girls got *prasād* and returned to their shelter in queue. In the evening also, they had some refreshments. Again in late evening, they did *Stavapāth*, Ramayan *Pāth*, Arati and *Kīrtan*; then took their dinner, offered night prayers and slept. Girls did mornign *Kīrtan* at their residence. Brahmacharini Niranjanidi took care of the children with the help of a few elder girls. Food arrangement was made by Arunaji. This programme of girls continued till 10th June.

Meanwhile, the news of the dangerous and devastating situation of Uttarkashi and the whole Uttarakhand, due to heavy rainfall and damaged roads, worried us; how to reach Uttarkashi? All people advised us to stay at Kankhal. They assured to visit us in Rishikesh, Dehradun and Mussorie. In Uttarkashi, JogenBhai had already purchased 1 quintal of Basmati rice, flour etc. for Kanyapeeth. On his advice, we also purchased *moog* pulses, puffed rice, flour of barley and gram. Somuda had also procured two cans of mustard oil and ghee etc.

So inspite of all objections, Ma Kali's call was deeply inspiring deep into our hearts, "Come you all to Uttarkashi". I said to all, "We came here to go to Uttarkashi, not to stay in Kankhal, hence we will go to Uttarkashi certainly." At last, decision was in favour of Uttarkashi.

We rented a bus on 11th June and started for Uttarkashi with Sri Udayan Chakravarti (a grand son of Gurupriya didi's sister). Sri Narottam Sri. Krishnakant Dubeyji a clerk of Sampurnanand University, whose daughter lives in Kanyapeeth), and Vimal and reached Uttarkashi in the afternoon. Jogenbhai made all the arrangements. Four rooms were reserved for us in the Guest House. First of all, we did *pranam* to Ma Kali, Bholanathji and the Divine Statue of Ma. Ma and Ma Kali seemed very pleased. We ate *puri* and *sabji* as *prasād*. For dinner rice and vegetable curry were prepared.

From next day the routine of Kanyapeeth started here also. The day began with 'Morning Hymn, Stava, Worship, Vedapāth, Vishnu Sahastranama, Gita and Chandipath; After some refreshment, the girls did study, then enjoyed games like ludo, football, badminton and cycling. Jogenbhai bought many toys for the small girls like dolls, cooking sets etc. The whole day the girls entertained themselves at games. After taking *bhog prasād* at lunch, they were delighted to see the C.D's of Sri Sri Ma or on other spiritual themes. After evening play, they were engaged in reading Ma's books, *Satva*, *Ramayan Path* and evening worship. Then as usual they took dinner and offered night prayers before sleeping. This was the routine of the girls here.

The environment of this ashram was very pure and pious. From morning for the whole day, we heard on the mike morning hymns and preachings of holy saints. It really gave us spiritual satisfaction. We always offered *Bhoga* to Ma Kali and Ma, before taking food ourselves. Ma Kali and Ma looked so graceful when girls made garlands with the flowers of the garden and placed them on Ma Kali and Ma. I said, "Ma Kali is also a girl of Kanyapeeth so she should get equal love and care." Daily in the night, Kirtan and Bangla Shyama Sangeet were sung.

*Bhoga* or meal was prepared by the girls. Brahma Khichari, Chatni and Kheer were served first to Kali Ma, Ma and Baba Bholanathji. Jogenbhai was very much pleased. He used to distribute this '*Bhoga Prasad*' to nearby people also.

Bhagavat recitation was going on in Leela Maidan. The speaker was from Varanasi. He used to do *kirtan* and give discourses in Vrindaban and Varanasi He was known well to Ma. One day, on his invitation, all the girls recited Veda from the stage. We felt blessed by a *darshan* of 'Ekasdash Rudra' and Devi Bhawani in Rajasthani Temple.

Terrible rain and lightning and cracking of cloud started from the night of 15th. On 16th, it rained heavily and we were stunned and bewildered to see the wild waves of Ganga. The roaring and mighty Ganga seemed to wash away everything with it. The whole Uttarakhand was under the impact of 'Himalayan Sunami'. Sri Kedarnath was deserted. All roads to Badrinath and Gangotri were also blocked. So our Gangotri trip was cancelled. Lacs of people lost their life crushed under the heavy hilly rocks. The condition of Uttarkashi was also alarming. People were saying that they had never seen such a huge quantity of water in Ganga. Some fourstoried houses and hotels had fallen. But by the grace of God, Ma Kali's temple was intact. Water and electricity supply was barred for three days in Uttarkashi as the electric poles were damaged. Everything was disturbed. But after some days, things were restored.

Rescue helicopters could be seen flying overhead in the sky.

On 18th June, on the occasion of Ganga Dassehra Ma Ganga was worshipped near Kedarghat. No one dared to take a dip in Ganga seeing its dashing waves. We touched its water only. But the worship of Ganga was excellent. Kirtan with the traditional musical instruments like khol and kartal was enchanting. The sound of chanting words like, 'Devi Sureshawri Baghwati Gange', 'Patitoddharini Gange' and 'Jai Ganga Ma Ganga' seemed dancing with the dancing waves of Ganga. We got *prasad* after *puja*. Ma Ganga became a little peaceful after the *puja* of Ganga Dushehra. On Ekadashi, 19th June, we worshipped in Vishwanath Temple here. We also visited Kailash in Uttarkashi. The saints also welcomed our girls.

On 30th June, we did special *kirtan* for the peace of the departed soul of Yogen Bhai's brother. Many phone calls were coming from Delhi, Mumbai, Kolkata and Kankhal asking us to get down from Uttarkashi. But how to get down was a great question! The roads below were completely damaged. Once we thought of hiring a helicopter to get down. But it was too costly and troublesome. No bus was plying from Uttarkashi. Only eight buses came from Paramarth Niketan of Rishikesh. They willingly offered the very first bus for ashram girls to carry them to Rishikesh. On 22nd June, Niranjanididi arranged '*yajna*' with 'Gayatri Mantra' in the *havanshala* of the ashram. On 23rd June in the morning we did *pranams* to Ma Kali, Ma and Baba Bholanath and started for Kankhal by bus.

Throughout our journey we were chanting, 'Durgar Nam Bhulona, Kapkhono Bipot ghote, Durga Smoron karoga Sankote' 'Devi Sureshwari Bhagwati Gange and 'Patitoddharini Gange'. At many places, rescue teams were stopping the buses and offering biscuits, water, food and drinks sincerely and earnestly. Some people were showing pictures of their missing family members and asking us, "Have you

seen him/her?" It was heart rending to say 'no', as this reply put them into deep despair. At last with the grace of Ma, we reached Rishikesh, though at many places, the road was horrible. The generous bus owners did not charge any money from us. Meanwhile Arunaji arrived from Narendra Nagar with a bus of Ram Panjwani School and a van. All the girls boarded the school bus with bag and baggage and we sat in the van. No money was spent to reach from Rishikesh to Kankhal; truly, it was all the mercy and greatness of Ma. At 6 O'clock in the evening we reached Kankhal.

It is heard again that Uttarkashi was lashed by heavy rain on 25<sup>th</sup> and 26<sup>th</sup> June. Water level in Ganga has highly increased. Roads are broken. But before this calamity, we reached Kankhal safe and sound due to Ma's blessing. We visited Raipur, Dehradun and Kalyanvana. Children got the *darshan* of Chandi Devi and Mansa Devi with Vishuddhadidi. Our return ticket for Varanasi was for 29<sup>th</sup> June. Hence we reached Varanasi on 30<sup>th</sup> June.

The safe and secure stay of Kanyapeeth in Uttarkashi, during the 'Himalayan Sunami' in Uttrakhand, was undoubtedly due to the shower of Divine Ma's grace on us.

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God's mercy pours down everywher and at all times.  
 On becomes aware of this by making oneself receptive to  
 it. To pray constantly for His Grace is man's duty.

—Shree Shree Ma

## ASHRAM NEWS

From the Editor's Desk

**Dear Anandaswarup Brothers and Sisters,**

Bhagwat Saptah took place in Kankhal Ashram between July 10 and 17 for the departed souls of Shree Shree Ma's very special devotees Panuda and Govinda Narainji, held high in esteem by everyone.

On 22 July Guru Purnima was celebrated with *puja* on Muktananda Giriji's statue by Sri Chandan with love and devotion. Jayadi performed a grand *shodashopchar puja* on Ma's *pratima* in Ananda Jyoti Mandir. Brahmacharinis from Kanyapeeth sang favourite traditional *bhajans* both in Bengali and Hindi, sung earlier in Shree Ma's presence—O go tomar din anandejabejaple Gururnam, Parabrahmarupa guru kripanidhan. Vibhuda's favourite Jai Gurudevdayanidhe, bhaktankehitkari, etc. It created a special ambience and revived spiritually charged memories, strengthening the internal link with Ma, for both the seniors and new devotees.

Guru Purnima was celebrated with no less enthusiasm in all other ashrams of Shree Shree Ma's Sangha.

On the occasion of Nirvana Tithi (the day of shedding the earthly form) of Swami Muktananda Giriji, *puja* and *sadhu bhandara* took place.

On August 15—Independence Day Swami Deveshanandaji organised a function in Mata Anandamayee Hospital. The city's important personalities ie MPs were invited. Food and fruit were distributed to the needy.

On 20th August the beautiful festival of Jhulan was celebrated with great enthusiasm as usual by Kanyapeeth girls in Varanasi. Several Gopalmurtis which had been hallowed by Shree Ma's touch together with other *murtis* of Gopal and Shree Radha Krishna and Shree Shree Ma's photo were placed in affectionately and artistically decorated swings in the temple in Kanyapeeth. *Bhajans* were sung lovingly in the Lord's praise in both Ananda Jyoti Mandir and the temple at Kanyapeeth; meanwhile the *deities* were swung gently and rhythmically by the brahmacharinis. *Bhajans* like Shravanarate Radhikarashathe phoola jhoolanatejhuleshyamarai... composed and sung by late Bhajananandaji erstwhile famous singer in Ma's presence and much appreciated by Shree Ma Herself - brought life to the celebrations.

Vrindavanashram was not far behind Patotsav - veda path, shodashopcharpuja, akhandakirtana, bhog, bhajan-along with chanting of Vishnu Sahasranam and sadhu



bhojan were arranged.

Jhulan was celebrated in other ashrams too.

On 22, 23 and 24 of August, in keeping with Shree Shree Ma's tradition in Kanyapeeth, Kansavadha and bhakta Gopaldas Leela were enacted.

As in other years, Sri Krishna Janmashtami was fondly celebrated in Varanasi Ashram Gopal Mandir and in the temple in Kanyapeeth with love and devotion. According to traditon, at the stroke of midnight- the time of His manifestation on earth, the statue of Gopalji was brought down from His throne, amidst Vedic chants, bathed gently, caringly with, milk curd, gheet (refind butter), honey and sugar and holy water of the Ganga by Sri Chandan and Br. Jayadi. All devotees and ashramites participated with *bhava*. Apt Sanskrit sloka was chanted in praise of the Lord Sundara Gopalamurvanamalamnayanavishalamdukha haram... Besides sweet bhajans, filled with love and devofion were sung to please Gopal Krishna. Shree Shree Ma's devotees, specially attached to Lord Gopal, made it a point to participate in the function.

Vrindavan ashram was not far behind in celebrating Janmashtami. Devotees paid homage to Chhalla Krishna by celebrating with *Patotsava* ie VEd Path, shodshopacharpuja, Akhandakirtana, bhajan and sadhu bhandara.

Finally at the end of this quarter, a wonderful Bhagwat Saptah took place between September 11 and 19 in Varanasi Ashram for the highly spiritual soul of Br. Kanti Gurtu - Didiji - a very popular, beloved, generous and saintly person of Kanyapeeth. All felt blessed having the fortune of participating in it.

### **News received late from Puri Ashram**

This year Shree Shree Ma's Birthday Celebration was organised very well. Sadhu Sannyasis, heads of various ashrams and maths were invited for *mahaprasad*. Puja was performed by a student ashramite.

On 19, 20 and 21 August, Jhulan was celebrated with much enthusiasm. Many VIPs were invited. They spoke on Jhulan and various spiritual topics. Sri Mukhopadhyaya spoke on Chandi, Sri Pratibha Kundu spoke on Shree Ma. Pandit Krishnananda Maharaj spoke on Bhagwat. Golokanandaji, Head, Puri Ashram also spoke on Ma. Bhaktas participated with enthusiasm. As the programme was long, the ashram arranged *mahaprasad* for both the times.

## OBITUARY

### 1. Smt. Vasana Chakraborty

On 10 August Vasana Chakraborty, the first woman President of Tripura State, passed away at her residence at the ripe old age of 86 years. Residents of Agartala Ashram were grieved immensely. Her husband Priyadas Chakraborty was a renowned Congress leader and the Secretary of Agartala Ashram for several years. He was a true devotee of Ma.

Late Vasana Chakraborty too graced the position of the President of Agartala Ashram till the end. She was a minister of Social Welfare Department from 1972 to 1977 and was successful in her mission. She had Shree Shree Ma's darshan in the Kumbha Mela in 1977 in Allahabad and soon received initiation in Shree Ma's presence. She was a soft spoken, sweet natured and friendly soul. She did Ramayana path every Sunday which was liked by one and all. She left her body chanting Jai Ma Jai Ma!

On receiving the news of her demise, the Chief Minister of Tripura paid homage to her at her residence by offering a garland. Members of Anandamayee Vidyapeeth too offered flowers. Her body was then taken to the Tripura Vidhan Sabha, where MLAs and VIPs offered garlands to pay homage to her. Thereafter her body was taken to Anandamayee ashram where Ashramites and devotees offered flowers and paid their last respects to her. Her body was then taken via the Congress Bhavan. As per Government rules during her last rites national honour was bestowed on her. With her demise the State of Tripura lost an important Social worker. Shree Shree Ma's Ashram was bereaved of a sincere devotee and a well-wisher. May her soul find peace at Shree Ma's feet. We also pray to Ma to give strength to her family members to be able to bear this loss.

### 2. Sri Padmakant Trivedi

Sri Padmakant Trivedi passed away on August 21, 2013. He was a very old devotee of Ma since 1940. He was fortunate to have Shree Ma's darshan during Akhanda Mahayajna while he was a student in BHU. After retirement he resided in Bhimpura Ashram with his wife for many years and gave his service as President of the Ashram. Under his able guidance many rare books were published. He was a quiet but an efficient Karmayogin, respected by everyone. He was responsible for the successful organization as well as completion of the function to celebrate 75 years of Shree Ma's advent in Gujarat and the building of the Nam Smaran Sthali.

Prior to his demise Sri Padmakantji had taken sannyasa, so his body was given jala samadhi in the holy Narmada river. Shodashbhandara was given on September 5 in Bhimpura Ashram. We pray to Ma to give strength to his family members to bear the loss.

### **3. Kumari Nandu Ben**

Br. Nandu Ben passed away on September 6 in Pune Ashram. She was 89 years old. She passed away suddenly after a normal day's routine. She was active till the end and was known for her ability to serve VIP guests of the ashram. She was one of the daughters of Mooljibhai and Maniben, very old and dedicated devotees of Sree Ma. Shree Ma visited their residence in Mumbai quite a few times. According to Shree Ma's instructions, she later became a member of the ashram in Pune and served a Krishna statue given to her by Ma. Today Ma's ashram in Pune has lost a dedicated *sevika*.

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