

**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

There is no requirement of worrying about the world, worry about yourself; you had a desire to come into this world and so you have been born; it is due to your desire and prayer that you are born.

\* \* \*

One has to remember and pray to his God. One should live with the aim of realizing his God. As long as you live you should endeavour to realize your God.

\* \* \*

Q : After accumulating the virtues of so many births one gets the human form, then why does one sin ?

Ma : Virtue is a result of virtuous deeds done before — Why do they forget ? They form a habit. They have got into the habit of doing (good and bad) *karma* (that leads to rebirth). That you are born in the human form is a great blessing of God. There is a lot of sin that has accumulated. The way of virtuous deeds is different and it washes away the sins of all previous births. If you sin in between again you go back to the stages of animals, birds and trees. The human birth is a rare birth. The duty of one born as a human being is to act according to God's teaching for attaining Him. Do aspire to find God. As all the grief, pains and set backs happen due to our thought that God is not is us.

\* \* \*

All work should be associated with God and by this the sins of all previous births are washed away. He asks to work thus. Meditate on God, Do *tapasyā*, tolerate the heat (of suffering and challenges in the way of *sādhana*). For the sake of God one must carry out the spiritual practices as prescribed. Right thought is for this (to guide one on the right path). Doing such work will be beneficial, not the deeds which get one back to the stages of animals, birds and plants. Such pious deeds should be performed whether one feels like it or not.

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If you do not do so, you will suffer. Sins accumulated in a number of births are yielding fruit. They are active. Evil thoughts rise in the mind. A habit has been formed. This state is removed by good habits. You should cultivate pure beautiful habits. Such (negative) *bhāva* (thought, feeling) should not crop up. All work should be pure (pious) work. *Satsang* (company of the holy) and *samyam* (self-control) — this is the way recommended (for self purification).

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Everything is in you — all is in all. You yourself are Ma. (You are) *Brahmamaya* (one with *Brahma*) or *Brahmamayī* (one with *Brahma*-feminine) — is it not true ? You are *Purusha* (God the Primordeal Person present in every creature's heart) — verily you are, you are. All exists in all. He has no vacant room around for taking turns. (He fills all space and is beyond space and time). That one Truth pervades you in and out. He is in the form of motion; He is in the form of stasis. *Sādhana* is needed for revelation. Believing in the fantasies of the mind is one thing and another thing is revelation (of the truth), where there is no question of (being in) the territory of the mind. Where does mind exist there ? The realm of mind ceases to be there. (It is the state) beyond mind-mindless (*aman*). One has to reach God. He is in Nature; He is beyond Nature — He alone is. *Brahma* is one without a second. *Ātmā* is one. (There is) no question of (His) ignorance. He is self-revealed.

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## SHREE SHREE MA ANANDAMAYEE PRASANG

Vol - 5

—Amulya Kumar Datta Gupta

(tr. by a Devotee)

Me — If one thinks that his mind would be fixed in spiritual pursuits at Kashi and after staying there for 2-4 days he feels that perhaps going to Vrindavan would be helpful for spiritual pursuits and thinking so he rushes to Vrindavan, then would it be beneficial for him to run after the desires of the mind ?

Ma — Staying at one place with a stable mind is good. But your scriptures also talk about the state of *parivrājaka* (wandering monk). A *sādhu* should keep moving from place to place and whenever his mind is quietned, he should settle down. A spiritual aspirant (*sādhak*) often himself knows which particular place would be suitable for his spiritual pursuits and knowing this he goes to that place. Moreover it is prohibited for a *sannyāsī* to stay at a place for more than three nights, lest he should develop an attachment for that place. There are many monks who have established a household even without a wife, at a particular place. There could be a feeling of reputation for a monk about staying at a place for a long duration. Don't people say that such and such a person has been carrying on his spiritual pursuit at a particular place for a long time, hence he is a great saint ? For such various reasons a spiritual aspirant has to keep changing his place of stay. Do you Understood ?

Me — Yes Ma, I have understood.

After all this conversation Shree Ma suddenly asked me, "Baba, will you go to Vrindavan ?

Me — I don't know.

Ma — Won't you have a look at Vrindavanchandra (the Moon of Vrindavan, i.e., Shree Krishna) ?

Me — That is a different matter.

Thence Ma changed the topic and said, "The stay at Vrindavan won't be for too long. Raipur could be the place of stay for some days.

I understood that Vrindavanchandra was not for me. In case I tried, I could just reach Vrindavan if I could bear the rigours of the journey.

**The Image of Disease**

Wednesday 17.11.48

Today the *ushā kīrtan* started at 3 a.m. because Haribaba would leave with Ma for Vindhyachal early in the morning. Today I did not go for the *ushā kīrtan*. It is very cold outside. I thought that when Ma starts Her journey, I would go outside and do *pranām*. After some time I heard Ma saying, "Where is Girin ? Where is Amulya" ? Instantly, on hearing this, I left my bed and went outside and did *pranām*. Ma said, "I saw a terrific image coming".

Me - Which direction is this image coming to ?

Ma - If you talk of a direction it is all directions and then there is a particular direction also. Sometimes I keep seeing such images once in a while.

From the manner in which Ma was speaking. I understood that there would be no discussion on the subject now.

Yesterday it was said that one gentleman would come from Allahabad in a motor vehicle to Jhusi and take Ma to Vindhyachal. Ma had said to me and my wife — "One out of two of you could come with me to Vindhyachal. You between yourselves decide as to who would go."

Accordingly I had decided that if my wife wishes, she would go. I do not like running around. At 3 a.m. Ma sent Subodh to check the floating bridge on the Ganges, if it was all right. Subodh returned and informed that the bridge has been damaged and the motor vehicle would not come to Jhusi. An *ekka* (horse driven cart) arrived. Haribaba and others started. In another *ekka* Shree Shree Ma took my wife along. We walked towards the Ganges.

When we reached Allahabad after crossing the Ganges, we saw a motor vehicle stationed there. Since it was not possible for so many people to travel in one motor car, my wife stayed at Allahabad. Ma left for Vindhyachal with Haribaba and his disciples.

In the evening I was gossiping in Girindada's (Dr. Girin Mitra) room, when my wife came and informed us that Ma had arrived. On hearing this we instantly rushed to Ma's room. Ma was speaking with a smile.

(to be continued)

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## MOTHER AS REVEALED TO ME

—Bhaiji

On another occasion, I observed Mother striking the ground with a bamboo chip when a fly was accidentally killed by a stroke. With great care and concern Mother picked it up and kept it in Her closed fist. Many persons were present. Four to five hours passed in conversation. Mother then opened Her fist and said to me, "Can you do anything for the good of this fly which has passed on to the other world?" I said, "I have heard people say, there is heaven inside the body of man." So saying, I swallowed the fly.

Mother began to laugh and said, — "What have you done? Does not a man get ill when he eats a fly?" I replied, — "If through your goodwill the fly meets with a better life, no harm will come to me." I did not get ill.

Referring to this incident Mother said, — "Insects, flies, spiders and men all belong to one family, — nobody knows what they were, are or will be and how they have become interrelated to one another."

I had a very pious Muslim friend, the late Moulvi Jainuddin Hossain. He used to pass nearly all his time in divine contemplation. One Thursday evening I went to Shahbag with him and Niranjan. Kirtan was in full swing in the Nat-mandap\*. We three stood at a distance under a tree so that we might not be seen from the place of the kirtan. After about half an hour we found to our surprise that Mother suddenly came out of the hall with Her devotees following Her with a lantern. With quick steps Mother came towards us, touched my friend with Her right hand and then walked on. We three followed Her footsteps. There was a very well preserved grave of a Muslim saint in a corner of Shah-bag. Mother went there and took up the postures usual to Muslims during their prayer, uttering at the same time all the particular words they use. My Muslim friend also joined Her. On returning from there the kirtan was resumed and my friend too sang with the party, clapped his hands with them and moved round and round. It so happened that the man in charge of the grave was absent that evening and did not light candles or offer sweets as usual. Under Mother's instructions my Muslim friend offered some Batasha\*\* at the grave and lighted candles. He had a desire to see Mother eat some of the sweets. When he carried to Mother the plate containing them, She opened Her mouth and he dropped some

\*. An open hall meant for kirtan etc.

\*\* . Batasha — a kind of sweet made of boiled sugar with imprisoned air bubbles.



sweets into it. He himself partook of the prasad offered at the end of the kirtan. He was an orthodox Muslim but had a high notion of Mother, and after this he came to have an unshakable regard for Her.

At the loving request of a Muslim Begum, Mother performed Namaz (prayer) at the same grave. The Begum was an educated lady. She said that there was wonderful correspondence between what Mother said and the sacred texts used during Namaz. Mother said, "Some four or five years back when I was at Bajitpur I saw the ethereal body of the Faquir\* whose grave was over there. After we came to Shah-bag I met him and some of his disciples. He was a stalwart figure, an Arab by descent." On enquiry this was found to be correct.

Once Mother went to the house of Rai Bhahadur Jogesh Chandra Ghosh. There was kirtan that day. Suddenly a change was observed in Her. Some 150 to 200 cubits away a young Muslim dressed like a Hindu sat in the dark, quite unnoticed. Through the crowd Mother forced Her way to the youth and began to chant "Allah, Alla-ho-Akbar". The young man was moved to tears and joined Mother in saying the usual prayer. He told us afterwards, —"The ease and distinctness with which Mother invoked the name of Allah, was beyond our best achievements. And such joy as I felt that day when uttering the name of God together with Mother was never experienced by me before."

(an excerpt)

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So long as you have not found a *Guru*, adhere to the name or form of Him that appeals to you most, and ceaselessly pray that He may reveal Himself to you as the *Sadguru*.

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\*. A Muslim saint.

## PILGRIMAGE TO KAILAS

—Gurupriya Devi

### Monday, 15 July

Today again we finished eating before we set out. Now we are on the return journey— we completed the *pradakshina* yesterday. Last night we were at Didipo and today we reached Jijipo.

Parvati Devi received *diksha* from Bholanath at Manasarovar and Tunu was initiated at Gaurikunda. Jyotish Dada was now travelling in the *dandi*. We went to Boond, collected our luggage and then descended to Barkha by sunset where we camped for the night.

As the wind was strong the cold became acute. We realized that whenever the sun appeared the weather warmed up slightly; as soon as the sun went behind a cloud or when a strong breeze began blowing, the weather turned very cold. Today was very cold. The grooms who were with us scoured the vessels helped by Keshav Singh. By nine p.m. everyone lay down. The peak of the Kailas mountain looked beautiful from here. It was fully covered with snow. Ma had made me light a lamp with ghee in it, perform arati and prostrate. Ma had some holy water of Manasarovar and Gaurikunda taken along.

### Tuesday, 16 July

This morning the sun shone brightly. Everyone hastened to dry their clothes and linen in the sunshine. Leeches had got into Tunu's *kurta* and had bitten him blue and black. Today he took off the *kurta* for airing. By twelve noon we finished eating and set out. We had managed to buy yak's milk and butter here as also some goat's milk and butter. People here store butter in little sheep skin containers. We travelled for five miles and reached a plain where the Rakshasa Talab was situated; we encamped on its banks at four thirty p.m. Ma travelled in *dandi* today. No other incident of importance occurred today.

### Wednesday, 17 July

We ate in the morning and set out by eleven a.m. We encountered plain ground as well as ascents and descents. Last night it snowed and the temperature fell considerably. Even now we could see the Kailas mountain. We climbed a hill to view the Manasarovar again. While returning we had not come past the Manasarovar

but had travelled by another route. The horses had become quite numb. After travelling a distance of nine or ten miles in about six hours we camped on the other bank of the Rakshasa Talab. It will take us two or three more days to reach Taklakot. The weather is rapidly changing from warm to cold.

We had carried five tents with us. Ma, Bholanath, Swamiji, Jyoish Dada, Parvati and I would use one. Dasu Dada, Tunu and Brahmachari camped in another. The third tent in which Keshav Singh lived was used for cooking. The guide and the other men used the remaining two tents. Every morning the household items were packed and every evening they were unpacked again. This routine will go on for some more days. Other than rain with snow which was some times heavy we had no other troubles at present. Yet, this rain had put us to great inconvenience many times as we had to live out in these wide open spaces. Again as we descend from Taklakot we will have to face the difficulties of trekking in a downpour.

#### Thursday, July 18

We finished our meal and set out by eleven a.m. When we had gone some distance I suddenly experienced a pain in the left side of my body which seemed to have gone numb. I got down from my horse and lay down. A little later Ma made me get into the *dandi* and she travelled on my horse. We trekked another ten miles and pitched camp before sunset. It was still very cold and a strong breeze was blowing.

We could see the Kailas mountain for quite some distance. We were looking at the Rakshasa Talab as we proceeded. This was also vast. Ma said, "From here it seems as if someone has dug out the pond which is Manasarovar and the mud unearthed and piled has formed the mountains surrounding the pond. See, there is no sign of a waterfall on any side." In the course of conversation people were saying that if the gods made the Manasarovar then Ravana made the Rakshasa Talab close by. So Ravana was not demeaned. Ma said, "What is impossible ? The possible is impossible and the impossible is also possible." We had reached the vicinity of the Mandhata mountain. It is said that King Mandhata performed penance here. From here we could no longer see either the Kailas mountain or the Ravana Tal.

#### Friday, July 19

We ate and set out. We will have to halt after travelling six miles, for now many of us do not have the stamina to proceed much further in one day. After a six-mile trek we found plain ground surrounded by mountains and pitched camp. Today again I travelled in the *dandi* as instructed by Ma. My left hand had become paralysed because of a sudden chill.

Our staple diet consists of *khichdi*, but here we could not get lentils and therefore

we could not make *khichdi*. We would cook rice or roti and eat it. For quite some time the only vegetable that could be procured was potatoes and when even that became scarce, we roasted the Bengal gram that we had carried with us, or we just managed with sugar. By the grace of Kailasapati, we somehow managed to light a fire by blowing on green plants so that some sort of cooking was possible, else that too would have ceased. The days were passing by in this manner—sometimes we camped near a waterfall. There the incessant roar of the water, like the sound of ocean waves, fell on our ears—that was good to hear.

On our return journey of the perambulation, Swamiji had yet another dream. A man came to invite him for Durga puja and began stuffing something into his pocket. Swamiji asked him, "What is this you are giving me?" He replied, "I have given you the blessings of the Durga puja." Swamiji joined his palms and remarked, "We also celebrate Durga puja every year at home."

(to be continued)

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### AN ANNOUNCEMENT

We are glad to announce that the Golden Jubilee of Shree Krishna Chhalia Mandir at Vrindavan will be celebrated on the auspicious day of Janmashtami in the year 2016. This Temple was constructed and inaugurated in 1966 specially to house the idol of Shree Krishna Chhalia, presented to Shree Shree Ma by the then Rajmata of Gwalior.

On this occasion, we cordially invite all devotees of Shree Shree Ma to enhance the merriment and glamour of the Jubilee celebrations and make this event memorable and successful by their participation and cooperation.

Jai Ma.  
Shree Shree Anandamayee Sangha

# SWAKRIYA SWARASAMRITA

## Chapter Two

Yogini Thakurma :

Longing Itself for Revelation of 'That One'

(continued)

### Thakurma's *Japa* : From Counting to Beyond Counting :

The other activity of Thakurma was to devote a long time in performing her daily *sandhyā*. She took her meals only after all this was over. Sitting for *sandhyā*, as she continued doing the *japa*, she became so much absorbed in it that the fixed number of *japa* (repetition of the name of the *Ishta*) for the day could not be completed, which resulted in delay. It was a job for her to complete the *japa* after repeated *āchamanas*\*. After meals, there was hardly any time left before the day ended. Thakurma would spend almost 24 hours of the day in this way, and was not bothered at all about the domestic affairs of the family.

### Thakurma and Ma : Dealings on Extra Mundane Level :

As we know, Ma's Thakurma was very good natured and much advanced in age too. Ma indulged in light humour with her as if they were friends. One day, after finishing her *sandhyā*, she was going towards the dining room while muttering something, no one knows what, in an indistinct language and hardly audible. She was probably repeating the name of her *Ishta* at that time. Ma was, then, about seven or eight years old. She told Her grandmother, "I notice that you have been saying this one particular word only all the time." The grandmother was surprised and said, "How could you know what I have been saying ? It is not proper for all this to come out of the mouth of children." Ma sat down immediately, keeping quiet like a good little girl.

On another day, when Ma told Thakurma something, there was a transportation of *bhāva* all over her body. A little later she said, "I lost my senses, as it were, as soon as I heard you !" Ma stared at her face vacantly, like one non-plussed. Ma's Thakurma never had any education; she was illiterate. When Thakurma had some conversation with Ma, sometimes the atmosphere there would assume such a gravity that the fact

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\*. *Āchamana* is the act of sipping a little water from one's right palm three times while uttering a particular mantra before commencement of worship or any other religious ceremony.

that Ma was only a small girl would be as if lost sight of during the talk.

**In A Holy Environment : Thakurma, Above Desire, Ever Cheerful in Austerity**

There was yet another significant facet. In some homes, food was cooked with vegetables bought, but the curry prepared with Thakurma's pot-herbs and their fresh soft stalks constituted, as it were, nourishing delicious dishes for all. The thought about the quality of cooking, whether it was good or bad in comparison to that of others, never arose in any one's mind; contentment was always there. However, it did occur in the corner of our minds that such was the (poor) provision of Ma's food at that time ! With a peculiar (depressing) *bhāva*, we were, then seated close to Ma. Noticing our *bhāva*, Ma remarked, "Oh, certainly you have never eaten that, neither will you ever do so. On a few drops of oil, a little spice is added, and after cutting thick slices of radish, they are left there. A little turmeric, salt and chilli powder (or red pepper) are then added, the contents stirred together and water poured in. The container is, afterwards, taken out of fire as soon as the radish pieces are boiled. This soup, when taken with rice and raw radish, is very delicious. What is wrong with it? Your cooked food, according to foreign style too (is like this); health is maintained by having boiled vegetables. Ulcers and other maladies and operations were not there. Why are you looking so glum with such a facial expression and mental state ?

Village Kheora was, indeed, forests and jungles all over, but in the midst of it, what a marvellous inspiration and glory one could experience ! Thakur-Puja was performed daily, and in the evening too, incense and resin were burnt and oil lamps lighted (before the Deity). The environment itself of the place, sustaining a holy inspiration, was enchanting. No touch of any *bhāva* of poverty could be felt there. This (poverty) two was well-nourished, one does not know how, by the power of the charming and lovely supernatural majesty of the place. Ma's Thakurma too, leading the life like that of a Yogini, kept herself engaged day and night, maintaining progress in joy to attain her own objective. That, in the world, there was happiness and comfort which yielded earthly pleasure to be enjoyed was an aspect of life that had no place at all to be reckoned with. The question did not arise in any way—such was her mode in this respect too. Again, she had a small wooden box with nothing in it except a silver coin, and that box too she had given away to Mokshada Sundari Devi. Let alone (the question of) her having any bag and baggage of her own, she did not have even a small bundle of clothing. Such was the aspect of all her desires.

With an inner joy, uniform and uninterrupted, she remained calm, composed and serious. After she had brought her daughter-in-law into the family, she became as if free for ever, and all at once, from the point of view of domestic chores. This clearly showed the special trait of her character.

(an excerpt)

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**Shree Shree Ma Anandamayee's Philosophy**  
**"EVERYONE IS ONE'S OWN"**

**Collection —Late Kirpalji**

Q 1 : What should be the conduct of living ?

Q 2 : Why is one born ? Cannot one realize God from the state where one is ?  
What is the necessity of being born if one had to leave everything and sacrifice everything ? What would happen if everyone in the world were to sacrifice and renounce everything? Are we here for something else or only for always trying to realize God ?

Will M. Serano ever be able to get what he is searching for ? And he is searching for God. He is always torn between the conflicts of life and family and attachment on one side, and desire for God on the other.

Ma : There is no need to contemplate on the world - contemplate on your Self. There exists the desire to come into this world. Hence, one is born, You are born because of your desires.

Q : Is that the reason for one to be born : to satisfy one's desires ?

Ma : Forget thinking about the world - (it remains) all the time desires remain. You must constantly remember your God.

One must live for one's goal - for however long one lives one must endeavour to reach God. Wherever you may be, in whatever condition, try to reach God.

Whatever is necessary will happen on its own. Leave off the renouncing or the holding on. One should endeavour to reach God - try to reach God - try to reach God - whatever has to be renounced or held on to, that will be so on its own.

Q : Please thank Mother very much from me. How does one thank Her ?

Ma : (One should give) thanks to oneself only.

Q : Why to oneself ?

Ma : Everyone is one's own - thanks should be given to oneself.

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# SHREE SHREE MA'S DIVINE CONVERSATION

Collection — Kirpal

Translation— Mrs. Rohini Purang

(continued)

Q : What is forbearance ?

Ma : Where there is happiness or sorrow. It is like this...in a situation of sorrow - (when one) responds from there - responding from there, it seems like that.<sup>1</sup>

Q : What is consciousness in its innate form ?

Ma : What/who is called 'Thākur'? That which is awakened knowledge — which is awake-ness in the form of knowledge. Awakeness, which is said to be eternal, in the form of knowledge-awakeness (that is) awake-(the state of) awakeness means (being) eternally awake-that which is eternally awake.

Udasji had caused the glass top of a table to crack by placing a hot utensil on it.

Bhaiyya : So it is in the world...

Ma : By the fierceness of *sādhana*, the veil is torn.

Ma : This mind, which is a child - give pure food to the mind-child-pure food means the *sāttvik* state that which is one's own-that. Help your life to become pure.

It (a child) sees (that) the parents have gone to watch the cinema - (and if it is) time for *darshan* - at that time (the child) cries a lot-it looks to see if its mother is there or not.<sup>2</sup> The mind has the nature of a child - its aim is joy. (but) it is this which it forsakes.<sup>3</sup>

The nature of the mind is (to want) to know - that which is wanting to know its own *svarūpa* - that becomes manifest. Give food to the mind-child-give pure food to the mind-child.

- 
1. Thinking in this manner helps one to have forbearance because one realises that it is only because of being in such a situation that the sorrow is experienced. On the other hand, for a *Sthitaprajña* who is beyond the duality of joy and sorrow, there is no question of forbearance.
  2. Ma emphasised the need to maintain regular timings in one's spiritual *sādhana*. Here She is saying that the mind, used to dwelling on the Lord during *sādhana* at an appointed time every day, becomes like a child crying for its mother when the *sādhana* is not done at the proper time.
  3. The mind forsakes its aim when it indulges in worldly activities that lead it away from its goal of true happiness.



Q : The mind is inert..

Ma : That is its (the mind's) nature — (but) there is consciousness in everything. To find Him - doing that which will make Him manifest as one's own form, in the form of the *atma*- to make that manifest- (that is) the activity that has to be taken<sup>4</sup> from the guru. Even if the mind be inert - but (for the person) who contemplates the feet of the Lord with this mind - then (for such a person) where is the mind ? - it is non-mind. That which is destructible (the mind) is the one which holds on to the *ishṭa*-that which can be destroyed will by itself be destroyed. The nature of the mind, and the kingdom of the mind-while these exist - one will have to use the *buddhi* to work the mind. That which is Oneself within oneself-to make that manifest is the duty of a human being.

The teaching of the guru has to be followed - as the guru says - (follow that) to the letter as is your strength - the rest the guru will fill in - by your action<sup>5</sup> He will not become manifest - (for) He is by Himself always manifest — the teachings of the guru - (will also) show that which is destructible - (to/for) you who is yourself pure, conscient, and eternal.

Q : For the seeker there are different paths.

Ma : According to (different) *samskāras* (there are different paths) - he is one who is just what he (actually) is - (in) eternal union - when the manifestation of eternal union takes place, then you will be a youth<sup>6</sup> - (and also) a *jogi* - if you understand it as (being) a youth, it is the same : a youth (or) a *maha-jogi*.

One's own state is manifested by oneself - that which is there with everyone - there is a child within everyone - a tree has an infinite number of seeds - a seed can manifest an infinite number of trees.

Ma : (When) by dwelling mentally upon the Highest, there is advancement, (then) there is no thought of the body.

Q : Where shall we look for the guru ?

Ma : Within - search within - you are thirsty yet do not find water - that cannot happen.

Q : If there is an *ātmā*, why is it not manifest ?

Ma : This that you are saying is just knowledge that has been heard - where there is a (true) question, there is also found the answer.

4. Meaning ...has to be learnt.

5. meaning those actions done with the sense of doership.

6. There is a play here upon the word *jogi* (yogi) and the Hindi word for a youth, *javan* (ja-van).

Q : How should one recognise the state of *Brahman* ?

Ma : If It itself does not allow you to recognise (It) then you cannot recognise It - (in which case) the signs that are given in the scriptures (about such a state) - use those signs to recognise It.

Q : We strive for happiness, and do not want unhappiness, yet it (unhappiness) comes. Why is it so ?

Ma : The efforts that are made for happiness - to light the fire - if the fire catches, then everything burns up - you will become (like) an (empty) field. There is only one *Brahman* without a second - everything will get burnt up; burn it by devotion - by knowledge, discrimination and dispassion everything will be burnt.

Q : The sorrow experienced by the body of a *mahātmā*...

Ma : *Mahātmā* - in the state of the (*mahān*) great (*ātmā*) soul, the question of sorrow cannot arise - if sorrow is reported, then (the person) is still on the path - in that (ultimate) state the topic of sorrow or happiness cannot come.

Q : Does *prārabdha* exist or not ?

Ma : where the results of *prārabdha* are experienced - from that point of view it is true (but) in the real view everything is only a dream. From the point of view of worldly existence sorrow and happiness - all are there - (but) if you strive for eternal bliss, (for) *Paramābrahina*, why should you experience sorrow ?

(to be continued)

\*

If you feel no desire to turn to God, bind yourself by a daily routine of *sādhana*, as school children do, whose duty it is to follow a fixed time-table.

## MOTHER

—M.M. Pt. Gopinath Kaviraj

(i)

What is the mystery of Mother's Being and Personality ?

But, it hardly becomes us, children as we are, to analyse and dissect our Mother, nor is it possible for us, crying ourselves for light in the darkness of night, to shed any light on Her.

I sympathise with those to whom Mother is verily a riddle. She is so very unlike ordinary or even extra-ordinary persons known to us that it is extremely hard to make any positive statement about Her with any degree of confidence or accuracy. We know that similar difficulties leading to misunderstanding were experienced in the case of some of the supremely great persons of the past and that as a result many of these persons actually felt that they were not truly appreciated and were even misunderstood by those among whom they lived and for whom they worked. Śrī Kṛṣṇa for instance, complained that most people—some of the gods as well—not knowing his true nature looked down upon him as an ordinary mortal. Gautama, the Buddha, too, in a subsequent age spoke in the same strain saying that very few people understood him properly.

That Mother's life, even Her earliest life, should abound in extra-ordinary incidents is not surprising, —we are accustomed to such incidents in the lives of genuine saints, mystics and yogins. They exist and have their place of honour in those lives. But all these pale into insignificance before the wonderful poise and bliss of Her sweet but magnificent personality—a personality which strong as it is, blends into the Impersonal, nay, is utterly undifferentiated from it.

It is well-known that the illumination and liberation of saints and mystics presuppose an earlier stage of ignorance and bondage, followed usually by a period of aspiration, personal exertion and austerities. This stage is usually found in the present life itself, or, in exceptional cases, in a pre-natal state of existence. But in the case of Mother, we are told, that such a prior state of ignorance never existed at all. The possibility of an ante-natal embodied existence is ruled out on Mother's definite assurance that Her life is not subject to the laws of natural causation and that She has no prior life to account for Her present existence. And even what looked like a path of

discipleship in Her pre-marital and early post-marital life was not, as we shall see presently, more than a playful representation of self-imposed discipline in which She condescended to take part merely as a matter of sport. It had no meaning for Her subsequent life in any way.

Among the well-known mystics of the world we seldom find any in whom we do not observe a period of gloom and subjective torture antecedent to the descent of Light. Mother had no experience of darkness in Her life, either of the soul or of the spirit, nor had She any experience of the descent of Light except as a matter of play. It is said that from her very birth She was aware of what She had ever been and what She would always continue to be and that there was no possibility of a deviation from Her self-conscious stature for a single moment.

Her self-knowledge, we are assured, did not arise under the impact of an extrinsic element outside of Herself—it was always with her, being a state of Her nature. It was there already in its fulness, requiring no effort on Her part, nor any grace from above, to bring it into greater perfection.

(ii)

Ordinarily three sources of illumination are recognised, viz. (a) *Daiva*, (b) *Ārṣa* and (c) *Pauruṣa*.

In the first case knowledge dawns on the soul absorbed in contemplation of some heavenly form, as illustrated by the knowledge of Arjuna coming from Śrī Kṛṣṇa. This contemplation may or may not be accompanied by the descent of self-conscious grace from the form of the deity concerned; and in the case of descent of grace it may be gross, subtle, more subtle, or even the subtlest depending on whether it is effected through touch, speech, vision or mere thought. Apart from the difference in degree of grace there may be difference in the quality of the grace infused, according as it results in the unification or otherwise of the soul with the source of its knowledge. There are cases known to history where such knowledge is not found accompanied by conscious grace at all, e.g. the knowledge of the analysis of the five-fold sheath of the soul which was received by Bhṛgu from Varuṇa or the particular *Vidyā* which Yama imparted to Nachiketā.

(to be continued)

\*

## FROM MA ANANDAMAYEE LILA

—Hari Ram Joshi

### Bhaijis Mission and Legacy

(continued)

As already stated, Mataji had in the night after Bhaiji's death given me some detailed directions for fixing up a regular daily routine of morning and evening *kīrtana*, *bhajana*, *pujā* and recitation of Holy Scriptures like *Bhagavad Gītā* and *Śrīmad Bhāgavata* so that the sanctity of the Ashram might be well preserved, as desired by Bhaiji. Mataji had told me very clearly not to disclose to anyone that the programme had been suggested by Her. Efforts were made by me to carry out Mataji's instructions, but unfortunately I did not receive the co-operation of some important devotees.

Two days after Her arrival in Kishenpur, Mataji asked me in the presence of Pitāji, Gurupriya Devi and others, to show Her all the articles that Bhaiji had left with me before his departure for Kailash. a small attache case, a fountain pen and a few other articles of his use were brought there by me and shown to Mataji and Pitāji. Bhaiji had given me a sealed packet, which contained a manuscript in Bengali—'Early Life Story of Mataji'—right from Her first appearance in this world on April 30th, 1896, till June 2nd, 1932, when She left Dacca for Dehradun with Pitāji and Bhaiji. This life story had been narrated to Bhaiji by Mataji Herself. During the years 1933 to 1936, when Mataji was mostly living in Dehradun, Bhaiji had requested Her to give him some detailed information about Her Līlā for the period from 1896 to 1932, which facts were unknown to the earnest devotees. This book was compiled by Bhaiji on the basis of what he had heard from Mataji. Bhaiji had given me positive instructions that the sealed packet should be delivered by me to Mataji in private. Thus I did not give this manuscript to Mataji in the Kishenpur Ashram, but only at Karnali, Baroda, in December 1938. I am informed that this manuscript is being revised after being read out to Mataji. My personal feeling is that this book is not being published as yet as Mataji does not want to disclose Her divine supernatural powers to the general public for the present.

Before his departure to Kailash, Bhaiji had given me a small pocket diary in

which he had written instructions for my guidance so that I might become a good devotee of Mataji. According to Bhaiji, he alone can be a real devotee who is able to reduce himself to zero; in other words, a good *sādhaka* must completely shake off his ego. Then alone can he expect to reach the goal of Self-realization. Bhaiji had quoted the following two *ślokas* of the *Śrīmad Bhagavat Gītā*, which he thought were the “seed mantra” of that sacred book. In these two verses, Lord Krishna gave directions to his great devotee Arjun as to how he should proceed in order to merge his identity with Him. The two verses are :

*“Nirmānamahā jitasangadoṣā  
Adyātmanityā vinivrittakāmāḥ I  
Dvandvairvimuktāḥ sukhaduhkhasanjñair  
Gachhantyamūḍhāḥ padam avyayam tat II”*

Gita, XV, 5

*“Tasmāt sarveṣu kāleṣu  
Mām anusmara yudhya cha I  
Mayyarpita mano budhir  
Mām evaiśyasyasanśayah II”*

Gita, VIII, 7

“Without pride and delusion, victorious over the vice of attachment, dwelling constantly in the Self, desire pacified, liberated from the pairs of opposites known as pleasure and pain they go, undeluded, to that indestructible state.”

“Therefore at all times think upon Me only, and fight. With mind and reason set on Me, without doubt thou shalt come to Me.”

The seeker after Truth who can mould his life in the manner indicated in the above verses is sure to succeed in reaching his goal of Self-realization. Bhaiji's instructions, seventy-seven in all, are reproduced below. They have proved very useful to me and it is hoped that other seekers might also derive some benefit by reading and putting them into practice.

Bhaiji was an ideal *sādhaka* throughout his life and as a result of his sincere efforts in this and also in previous lives, he, before leaving his mortal coil, could merge his identity with his *Iṣṭadeva*, Mataji, (*Purṇa Brahma Nārāyaṇa*)—who in Her mercy has appeared in this world in Her present form. Genuine seekers of whatever caste, community or religion, if they carefully study the life of Mataji with *śraddhā* (faith and devotion) will get a considerable amount of encouragement in their search after Truth. Bhaiji compiled ‘*Sad Vāṇi*’ (Sayings of Mataji), which was

published in 1935 in Bengali and English. Bhai Ganga Charan Das Gupta, a great devotee of Mataji and a close friend and relative of Bhaiji, translated *Sad Vāni* into English and it was through him that Bhaiji made arrangements for its publication. In 1936, Bhaiji also compiled another book '*Mātri Darshan*' which was published after his death by Bhai Ganga Charan Das Gupta, who also translated this book into English under the title 'Mother as Revealed to Me'. It was published first in 1952 and has had four editions by now. The Hindi and Gujrati versions of '*Sad Vāni*' and '*Mātri Darshan*' were published some time in 1951. The Hindi translation of '*Sad Vāni*' was done by Sri Krishna Pant, the eldest brother of Sri Chintamani Pant.

(to be continued)

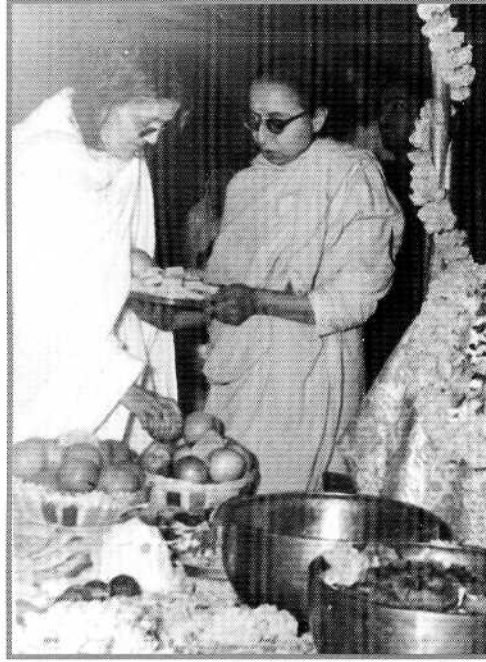
\*

By virtue of the *Guru's* power everything becomes possible; therefore seek a *Guru*. Meanwhile, since all names are His Name, all forms His Form, select one of them and keep it with you as your constant companion. At the same time He is also nameless and formless; for the Supreme it is possible to be everything and yet nothing.



Sri Sri Ma with DidiMa at Bairagarh Ashram May 1971





Ma is observing arrangement of the bhog on the occasion of  
Shri Krishna Janma at Srimad Bhagwat Katha  
with Maitryji at Bairagarh Ashram 1971



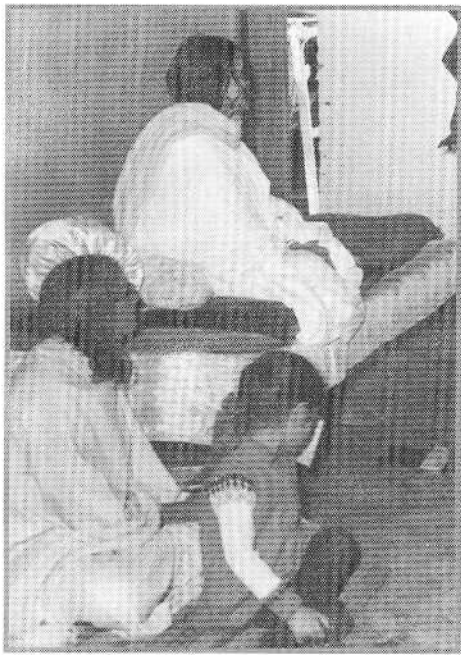
Sri Sri Ma with yog Guru Mr. Ganguli with  
his family at Bairagarh Ashram 1971



First Day Srimad Bhagwat Katha Sri Sri Ma's Pooja  
at Bairagarh Ashram 1971



Dandiswami Vishnuashramji from Shuktal Srimad  
Bhagwat Saptah held in Bairagarh Ashram in 1971



Kirpal Ji with her niece in the feet of  
Ma at Bairagarh Ashram 1971



Kirpal Ji with her niece in the feet of  
Ma at Bairagarh Ashram 1971

**“TVAMEVA SARVAM MAMA DEVADEVA”  
O MA, THE SUPREMEST OF ALL DIVINITIES,  
THOU ART ALL IN ALL FOR ME**

—Br. Guneeta

One day in Shree Shree Ma's Delhi's Kalkaji Ashram Badi Didi (Kripalji) and her friend Vibhaji's sister had gone for Shree Shree Ma's darshan. After darshan Her floating mind ultimately found the shore. This was her destination and last resort. In the Ashram the erstwhile I.C.S. Shree Pannalaji got her introduced to Shree Shree Ma and informed Shree Ma about her antecedents. Shree Shree Ma spoke to Badi Didi in private for a long time. It was decided that she would come to the lotus feet of Shree Shree Ma along with her daughter. The problem for Badi Didi was of convincing her parents. Shree Shree Ma graciously gave her the solution to the problem. Badi Didi could visit her parents often if her parents required her. She could also stay with them for some time along with her daughter. Her parents agreed to this proposal. It was a matter of joy for the parents to let their daughter stay where she would find peace.

In the year 1954, Badi Didi along with her daughter arrived at the Varanasi Ashram. Shree Ma was also present there. The name of 3 years old Guneeta was written for the first time in the attendance register of class one of Shree Shree Anandamayee Kanyapeeth. By the grace of Shree Shree Ma, she was the first student of the Kanyapeeth to do research on Advaita Vedanta under the aegis of the Sampurnananda Sanskrit University and in the year 1979 she got her doctorate for the same. After that she became a teacher appointed by the state government in Shree Shree Anandamayee Kanyapeeth. In the year 2011 she was appointed as the Principal of the Kanyapeeth and retired from the post on 30 June 2014. Shree Shree Ma's Grace cannot be described in words, thus fulfilling the aspirations of a mother and this could only be done by the One who has the reins of the universe in Her hands and is omnipresent.

Recounting the 93 years of Badi Didi's life would be voluminous. Shree Shree Ma's Grace was her life.

Most of the time during this period of her association with Shree Shree Ma was spent in Bairagadh which is a sub-division of Bhopal, the capital of Madhya Pradesh. Her father had built an Ashram with residential quarters for Shree Shree Ma close to his house. Shree Shree Ma visited this place in the year 1965 for the first time. On 3rd

May 1970, on the occasion of Shree Shree Ma's Birthday, the worship of Shree Shree Ma and celebrations were conducted in this Ashram. Along with Shree Shree Ma, Gurupriya Didi and Didima (Shree Ma's mother, Swami Muktanandaji) also came to the Ashram. In the year 1971 the Brahmanishtha Dandi Swami Vishnu Ashramji carried out the week long rendition of the Srimad Bhagwat in the presence of Shree Shree Ma. On 13th May 1973 on the auspicious day of Vaishakhi Purnima Shree Sir Datar breathed his last in Bairagadh at the Military Hospital. At that time Badi Didi was in Uttar Kashi participating in Shree Shree Ma's Birthday Celebrations. On receiving the news Shree Shree Ma sent her back immediately. She had met her father before leaving for Uttar Kashi. Who could predict that this would be the last meeting with her father? In the year 1976 she merged this Ashram with Shree Shree Anandamayee Sangha. On behalf of the Sangha she was appointed as the Secretary of the Ashram, the post she served with utmost dedication all her life. In the year 1977 Shree Shree Ma visited the Bairagadh Ashram for some time; it was Her immense Grace and benevidence. She visited the Ashram on the request of Shree Sir Datar Singh's wife. On 6th June 1979, on the auspicious day of 'Nirjala Ekadashi'. Badi Didi's mother breathed her last. Her cremation was done close to the place of her husband's cremation at one end of Bairagadh which was sanctified by the foot fall of Shree Shree Ma and so it was done; the wife does have the right to the place next to her husband. Thus the last rites of both the ardent devotees were complete on the land sanctified by Shree Shree Ma. In that place, Badi Didi made a memorial and a Gurudwara, so that Gurbani is heard in the mornings and evenings. At that time only the relic of a Gurudwara was existing and Badi Didi planned the construction of a grand Gurudwara.

In the next 2-3 years Badi Didi had to face many sad circumstances. In 1980, the son-in-law of her younger sister Amriteshwar Anand and Maneka's husband, Shree Sanjay Gandhi passed away. Badi Didi planned a get away for the family members from such sad circumstances and she requested Shree Shree Ma if a Bhagwat Saptah could be organised for the peace of the departed souls of her parents, her younger sister who had died at the age of 15/16 and also for the departed souls of her sister's husband and son-in-law. Shree Shree Ma asked her to consult Swami Paramanandaji. It was decided that in December 1980 after the Geeta Jayanti it would be an auspicious time for the Bhagwat Patha and so the Bhagwat Saptah was scheduled accordingly at Varanasi Ashram.

At Varanasi Ashram in the year 1980 itself Gurupriya Didi passed away to her Eternal Abode at the Lotus Feet of Shree Shree Ma. This was a shock for all the Ashramites, sannyasis, Brahmacharis and devotees. Gurupriya Didi was like a roof

for all. This was a great setback for Badi Didi. In the year 1981 she lost her younger brother Shree Mahender Pal Singh who died at a relatively young age of 56. Badi Didi withstood all this grief with steadfastness and a heavy heart. She was the eldest of the siblings and it was her duty to be the pillar of support.

Then came the time for her pillar of strength to crumble. On 27 August 1982, in Kishenpur Ashram, the only shelter for innumerable devotees, Shree Shree Ma Anandamayee withdrew Herself into the Unmanifest (*Avyakta*). Badi Didi was near Shree Shree Ma and she was given the favour of doing all night non stop *japa* sitting at the step of Her room.

Shree Shree Ma's divine, radiant body was not to be seen anymore. It was an impossible situation. There was confusion and chaos in the minds as to where to go? Whom to ask the way? Who will show us the way? Badi Didi found the answer to all this on her own — that Shree Shree Ma had not gone anywhere, she had made the hearts and minds of Her devotees Her abode and if one has to relate to Her, one has to look within oneself. On such a conclusion, she dedicated herself wholly to *Nāmajapa* and meditation. On 1983 another pillar of support was gone. The revered Swami Paramananda was no more. After this for some time Badi Didi went to Badrinath for her spiritual practices and in the same year she facilitated the tour of Kedarnath, Badrinath, Yamunotri and Gangotri for her daughter Guneeta and 2-3 Brahmacharinis of the Kanyapeeth.

From 1984 she spent most of her time in Bairagadh Ashram. When the girls of Kanyapeeth would visit the Ashram during summer vacations, she used to look after them to the extent of even making breakfast for them by herself. She used to take the girls for an outing to the religious places near Bairagadh and also entertain them with visits to tourist spots. On such occasions her spirit of service with absolute happiness was a spectacle. For 3-4 years the girls of Kanyapeeth were regular visitors to the Bairagadh Ashram in their summer vacations.

(to be continued)

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## SHREE SHREE MA ANANDAMAYEE KANYAPEETH VISITS AGARPARA ASHRAM

—Dr. Gita Banerjee

(translated by a devotee)

(continued)

### Siddhapeetha Tarapeeth

This is the *sādhana* place of the great Siddha Purusha, the great tantra *sādhaka* Shree Vamakhya — an extremely sacred place. We started off for Tarapeeth on 15th June 2012 on Yogini Ekadashi, with Swapanda.

There was the dark greenery of Bengal everywhere. We reached Tarapeeth at night, because the car got spoilt. In spite of this, the day passed with great joy, since we sang *kīrtana* of Tara Ma all along the way. Tarapeeth was illuminated by the brilliance of lights. We had been earlier to Tarapeeth in 1995 during the functions which took place celebrating Shree Shree Ma's 100 years of advent. There were not so many buildings. The greatness of Tarapeeth is infinite.

It is described in the Puranas that the Rishi Vashishthadeva was performing *tapasyā* on Kailas, one of the high peaks of the Himalayas. All of a sudden, he received a command to go to Tarapeeth. On reaching there, he received an order to obtain *dikshā* from Tara Ma. He sat in meditation under a *semal* tree and obtained *darshan* of Tara Ma during the meditation. It is in accordance with his *darshan* that Tara Ma's *murti* (idol) is constructed here. He saw Tara Ma's head (Shree Mukh), separate from her body. Hence, Tara Ma's silver head is kept separated from her body each night. It is heard that Devi Sati's third eye had fallen here. Tarapeeth is a *Shaktipeeth*.

On reaching Ma's ashram in Tarapeeth after doing *pranam* in the Matri Mandir and the Shiva Mandir, the girls had something to eat. All this was under Swapanda's perfect arrangements. After this, we went to Tara Ma's Mandir at once and had her *darshan*. Then the girls went back to the ashram and had a quick meal, after which we returned to Tara Ma's Mandir again. We took a *sāri*, a '*Prasādhan set*' offering of comb, oil, mirror etc. and some sweets as offerings. We entered the Mandir where Shree Shree Tara Ma's *darshan* was to be obtained in the form of Stone *Murti* (idol).

The Murti did not have a head. Shivaji was on the Devi's lap. The *darshan* of the Devi of the whole piece of stone (the Murti), has to be obtained with one's *bhāvanā* only. We have to imagine the form of the Devi.

We put a lotus garland on the Devi with our own hands (not through the priests).

Then after applying oil, we offered *sindur* (vermilion). The priests had the *Mahāsnāna* (the bathing of the Murti) performed by the girls of the Kanyapeeth. All this was possible only due to Swapanda. It was possible to experience the shower of Shree Shree Ma's love, compassion and Grace at every step. Other devotees were not allowed to have *darshan* at the temple while we were there. The very young girls of the Kanyapeeth were performing the bathing ceremony by their very own hands. This was an extraordinary scene, an experience impossible to describe. While the Devi was being bathed, the girls were chanting the Veda mantras and *stotras* (hymns). Some were performing *Kirtan* with folded hands. All the ingredients for *Prāsādhān*<sup>1</sup> e.g. *āltā*<sup>2</sup>, mirror and comb were offered at the Devi's feet and then, the mirror was offered to the Devi. Later, after taking off the *sari*, removing the *prāsādhān* ingredients, the Devi Murti was bathed again with Ganga water, rose water, aguru<sup>3</sup> etc. The divine body of the Devi was wiped dry with a towel and then, She was again covered by another *sari*. After offering *bhog* (cooked food), we bowed down at the feet of Devi, offered *dakshinā* (offering of money) and left the Mandir.

We did *pranam* to the Chandranath Bhairavnath Mandir without entering in it. It was in this mandir that Baba Bholanath had gained *siddhi* (fulfilment in *sādhanā*). We left for the ashram after that. The mind was filled with indescribable joy, since we were able to perform such beautiful *Puja* and *Snāna* (bathing ceremony) by our own hands. That day it was Ekadashi. So I had some fruits on our return to the ashram.

The ashram rooms were allocated for the girls and they slept in all the rooms. We were 25 in all.

(to be continued)

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In very truth the *Guru* dwells within, and unless you discover the inner *Guru*, nothing can be achieved.

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1. *Prāsādhān* — beautificational, make-up.
  2. *āltā* — liquid red tint for drawing a decorative border round the feet and toes.
  3. A perfume specially used for worship.



## SHREE SHREE MA ANANDAMAYEE KANYAPEETH AN OVERVIEW

—Krishna Banerjee

(continued)

In a short time more blocks were added, along with the temple of Shree Annapurnaji, Kaliji, Shivaji and other deities installed for daily worship. During 1947-50, *Sāvitrī Mahāyajña* was performed, and round the *Yajñakuṇḍa* a permanent shelter was erected to protect the flame, as it was Shree Ma's *Kheyal* to keep it ablaze with daily oblations. Past the *Yajñakuṇḍa* stands the Kanyapeeth block which has since expanded to have a main *Thākur Ghar*, an adjacent *Thākur Ghar* for small girls, a library, a handicrafts section, kitchen and dining hall, a sick-room, and a number of rooms for girls, resident teachers and *sevikās* (assistants). There are two rooms, one on the ground floor and the other on the second floor, where Shree Ma used to stay. Decked with Ma's photographs, articles of Her use, and Her gifts to Kanyapeeth, these rooms are now meant only for silent meditation, *japa* and *kīrtana*.

Classes are held in the hall on the first floor, in the verandah facing Shree Ma's room, and also in the rooms of the teachers. Since the teacher-taught relationship has been absolutely informal and homely, the absence of separate class rooms is not felt as a hampering factor.

The girls play in the small garden-cum-courtyard downstairs and the terrace upstairs, both overlooking the Ganges and the crescent of ghats on both sides.

Boarding, lodging, all necessary articles, such as clothings as well as education were all free of cost in the beginning. At present, however, in view of the increased number of girls and the increasing cost of necessary commodities, a nominal amount only as per hostel charges is solicited from guardians who can afford to pay.

As Shree Ma lay an unswerving emphasis on God-realization or Self-realization as the prime aim of human life, She pointed out the importance of *Brahmacarya* in building the foundation of one's character during the earliest phase of life, so as to achieve flawlessness in all righteous pursuits of life, cultivate detachment and the power of discrimination and never stop seeking the highest goal until it is reached. The activities which assist in promoting purity and enlightenment, such as *svādhyāya* (study of scriptures), *pravacana* (teaching) and *niṣkāma sevā* (selfless service) are

encouraged as part of routine. Hence at Shree Ma's suggestion, the teaching-and-learning programme has been accepted not primarily for award of degrees but as an aid to spiritual endeavours and also as an important feature of the life of *Brahmacarya*.

In exploring the treasures of Indian scholarship and wisdom, the crucial role of Sanskrit cannot be over-estimated. Since the very inception of the school, there has been teaching of Sanskrit at all levels, from the primary onward. In undergraduate and postgraduate classes, the students specialize in various branches, as for example, philosophy, logic, grammar and mythology. And all girls who join this institution at a tender age take to Sanskrit with a spontaneous ease. With what fluency they speak in Sanskrit, recite, debate and sing in Sanskrit, one has only to experience it in order to believe it.

Besides Sanskrit, Hindi and English have also been always given their due importance in the syllabus. Since 1980's, Kanyapeeth has adopted at the primary level the Central School syllabus with a greater attention to modern mathematics, science and English as medium of instruction. This step has been taken in order to maintain parity of standard of primary education with that in other schools under the Central Board of Education, so that students are better prepared to cope with diverse circumstances and have no problem of adjustment after they leave this institution.

In earlier years pupils of this institution appeared in examinations conducted by various boards of education, such as the West Bengal Sanskrit Parishad, Vishvabharati, the College for Oriental Learning, B.H.U., and the U.P. board. In the year 1958, the syllabi of the Sampurnananda Sanskrit University of Varanasi were first introduced here. Subsequently the institution obtained affiliation to the same University in 1961. So far several girls have passed its examinations from Prathamā (Junior High School) to Āchārya (Master's degree), some of them obtaining merit scholarships. One of them obtained a gold medal for standing first at the Shastri (equivalent to B.A.) examination in the year 1979. One of the Āchāryas was also awarded the degree of Vidyavaridhi (equivalent to Ph.D.) in the same year.

Some of the Āchāryas of Kanyapeeth have also got the degrees of M.A. and Ph.D. from the Banaras Hindu University.

Like Sanskrit, music, both vocal and instrumental, has been not only a favourite subject but also a way of life to the girls. They begin their day with *ushā kīrtan* and conclude their daily programme with devotional songs before going to bed. Music classes are regularly run by efficient teachers. There are a number of inmates and ex-students who have obtained degrees like Sangeet Prabhakar and Sangeet

Praveen from the Prayag Snageet Samiti (Allahabad) in classical, vocal and instrumental music.

Kanyapeeth has always been very fortunate in having efficient, scholarly teachers, some of them eminent scholars like Pt. T.A. Bhandarkar. Many of them have rendered voluntary, honorary service to this institution, regarding it as service to Ma.

The girls are given a thorough training in sewing, tailoring, embroidery, crochet, knitting, etc. They also learn light handicrafts and make decorative and useful articles. As mentioned earlier, there is a handicrafts section known as Shilpa Pratisthan, which was founded with liberal donation from Rajmata Smt. Kamalendumati Shah of Tehri-Garhwal in 1952.

(to be continued)

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Family life, which is the *āśrama* of the householder, can also take you in His direction, provided it is accepted as an *āśrama*. Lived in this spirit, it helps man to progress towards Self-realization.

## COMMUNICATION WITH MA- PART I

—Narrated by Ajay Sopory

As Mataji has told Her devotees, while you live in this material world in domestic life and when you wish from afar to inform Ma about any happy event or forthcoming auspicious occasion or at moments of emergency, problem or distress seek Her attention and Grace, you have to use the material media to communicate to Her by either writing to Her or by telephone or telegram and await Her response.

Here is an exceptional story of a communication to Ma by my father Late S.N. Sopory. A sincere devotee since 1933. Sopory bhai as he was affectionately known by other devotees served Ma in many ways and after founding of the Sangha in 1950 Didi handed over responsibility of the post of Vice President of the Sangha to him in 1952.

At Mumbai in Dec. 1973, my Bhabhi, elder brother Ashok's wife, delivered a baby girl, by cesarean operation. There arose a crisis that for no known reason her hands and feet got cold, B.P. dropped every half hour to 40. There was no internal bleeding. The gynaecologist surgeon Dr. Mrs. S.M. Shirodkar, a friend of the family who had delivered sister's son some years ago could not diagnose the problem. She called her father in law India famous Gynaecologist Dr. M.V. Shirodkar and also the Superintendent of the Hospital but no one could figure out what was the cause, so no solution was in sight. (later apparently it was traced due to some injection defect).

My Bhabhi is a pediatrician herself and saw my mother sitting rubbing her cold feet and the nurse taking the sinking B.P. every half hour and knew her own crisis. Her parents, sister, brother had driven down from Srinagar, Kashmir to attend the first child in the family. All clustered in the passage outside. Other doctors, friends of the family, devotees of Ma came but no solution was in sight. We rang old devotee of Ma Dr. O.T. Somani, Cardiac Specialist; he told me to meet him and lead him to the ward and room.

Meanwhile father tried to send message to Mataji who was in *Agyātvās*<sup>1</sup> and no one could pass on telephone message; we did not know where to send telegram. Father sat next to Bhabhi, held her cold hand and prayed to Ma as a last resort. Before him the daughter-in-law was passing away with no known reason and no cure. Now only Ma could bless and save. If Ma receives the fervent prayer may She give father a sign — he thought.

1. Sojourn at an unknown place.

At that time Dr. Somani arrived, sat at bedside, took his stethoscope and B.P. machine and took Bhabhi's B.P. He remarked, "My reading of the BP is higher than the last reading on the chart". Father received the sign from Ma. The BP went up without any treatment just as inexplicably as it had gone sinking down and down. By the prayer which reached Ma and by Her Grace Bhabhi recovered and is well today with daughter.

It has been suggested after Mataji's Samadhi that communication to Ma may be done nowadays by placing your message in a letter in front of Her photo in your Puja place. Ma will reach you.

Jai Ma

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## OBITUARY

Dr. Bireshwar Ganguly, Ex. Head, Dept. of Economics. Magadh University Bodh Gaya left this world for his heavenly abode on 15th of June 2014. Cremation took place by the side of the Ganga at Patna. Dr. Ganguly was not only an eminent teacher and scholar of Economics, he was also out and out a spiritual soul and is known much for his spiritual activities. After retirement he settled in Ranchi and started Vedantic Research Centre of which he was the founder Director. Till his last he remained active and a devotee of 'Ma Anandamayee' who he cherished and worshipped as Durga and Kali. May 'Ma' bless him and give peace to his soul.

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## LIST OF FESTIVALS

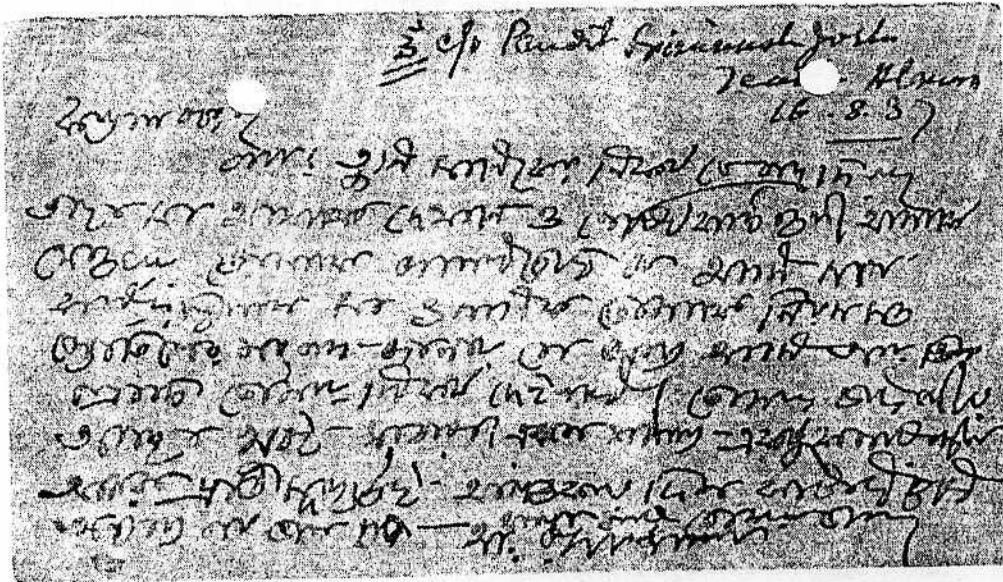
1. Guru Purnima — 31<sup>st</sup> July, 2015
2. Shree 108 Swami Muktananda Giriji's Nirvan Tithi — 23<sup>rd</sup> July, 2015
3. Jhoolan Mahotsav — 25<sup>th</sup> August, 2015
4. Nirvan Tithi of Bhaiji (Swami Maunananda Parvatji) — 27<sup>th</sup> August, 2015
5. Raksha Bandhan — 29<sup>th</sup> August, 2015
6. Shree Krishna Janmashtami — 5<sup>th</sup> September, 2015
7. Shreemad Bhagwat Saptah Mahaparayana — 20-27<sup>th</sup> September, 2015 .
8. Respected Gurupriya Didi's Nirvan Tithi Lalita Saptami — 20<sup>th</sup> September, 2015
9. Shree Shree Sharadiya Durga Puja — 19<sup>th</sup> -22<sup>nd</sup> October, 2015
10. Shree Shree Lakshmipuja — 26<sup>th</sup> October, 2015
11. Deepawali Kalipuja — 10<sup>th</sup> November, 2015
12. Annakut — 12<sup>th</sup> November, 2015

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**LETTERS WRITTEN BY BABA BHOLANATH  
TO DEVOTEES**

To  
Shree Naren Choudhury  
Delhi

C/o, Pandit Srinivash Joshi  
Teacher, Almora,  
16.8.37



May well being be with you,

Baba, Ma has shown me your letter written to Manik and given me the other postcards and on receiving these I would like to tell you that I thought Ma is keeping you posted about Jyotish and that's why I didn't write anything separately. Your brother's condition is greatly serious. Now he eats very little. We are passing our days in apprehension every moment. Rest is all fine. Hope you all are well

Your's  
Rama Pagla

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## MAHARSHI RIBHU

Maharshi Ribhu is one of Brahma's mind born sons. By nature he is knowledgeable about Brahma Tattwa (essential nature of Brahman). He was on the path of renunciation but to protect the traditions of accepting a Sadguru, he had accepted his elder brother Sanat Sujat as his Guru. With faith and devotion, he had accepted the Mantra according to the tradition, as also Yoga and spiritual knowledge. He also always rested in his innate nature (*swabhāva*). He used to lie around anywhere, devoid of any sin, agitation, disturbance as also any covering except for the body. He had no abode; wandering about in this way, he reached Pulastya Rishi's ashram, where. Pulastya Rishi's son Nidagh was studying the Vedas. Nidagh came up and showed no respect to him. Maharshi Ribhu took pity on him and said, "The true reason for human birth is to gain knowledge of the self. Even if you know all the Vedas by heart and yet there is no knowledge of the essential truth of things, what is the use? Nidagh, do a deep study of *Ātma Jñāna* [knowledge of the Atma]

A desire for knowledge awoke in him on hearing Maharshi Ribhu. He took refuge in Maharshi and leaving his father's ashram travelled everywhere, with him. On seeing his one pointedness [एकग्रता] and surrender while serving him, the Maharshi instructed him on the knowledge of essential truths. After this, he told him. "Nidagh now become a householder, follow my instructions."

After receiving his Gurudeva's instructions, he went to his father, who found a wife for him. After that Nidagh built his own ashram on the banks of the river Devika, near Veernagar. He lived there with his wife and followed the Grihastha ashram's rules (householder's rules). He became involved in *karmas* (action). After a lot of time, Ribhu remembered him. He went to do something beneficial for somebody who had been accepted by him. A great person (Mahapurush) never deserts anyone who has been accepted by him. At the time of *Bali-Vaishwadeva* he approached Nidagh.

In spite of not recognising him Nidagh according to the rules of the house holder, thinking of him as God in the form of a guest, served him food according to his liking. In the end he asked him, "Lord, are you satisfied with the meal? Where do you stay? Where do you come from? And where do you wish to go?" Maharshi Ribhu due to his compassionate nature answered him, trying to enlighten him at the same time — "Brahmin, hunger and thirst are only for the *prānas* (life breath). I am not the body. When I am neither hungry nor thirsty, where is the question of satisfaction or



non-satisfaction? Well being and satisfaction are slaves of the mind. The *Ātmā* is always completely separate from them. To remain or to come and go, the questions you asked regarding that, listen to the answer — the *Ātmā* pervades everything, just like ether ( *ākāsha*). There is no coming and going for that. I do not come, neither do I go. Nor do I stay in any particular place. As to being satisfied or not, *svāda* (taste) and *vishay* (object of senseorgans) are always changing. Sometimes objects which are satisfactory become non-satisfactory and vice-versa. Therefore, do not put faith in changeable objects. Do not pay any attention to these, as also to that which has no connection to the *Ātmā*. Rise above all these and remain fixed within yourself. All these worldly people fall under the influence of *Māyā* and have forgotten what they really are. Gain victory over this *Māyā*. Hearing Maharshi Ribhu's words, Nidagh fell at his feet. Then he told him, "Nidagh, I am your Guru Ribhu." Nidagh was full of joy. Then the Maharshi left.

After quite a long time, Maharshi Ribhu returned there. On that day itself the king of Veerpur was passing by. It was very crowded and Nidagh was waiting on one side for the crowd to disperse. Just at that time, the Maharshi came to him and said,

"Why is it so crowded?"

Nidagh replied, "The king is passing by and that is why it is so crowded." The Maharshi said, "You seem to be well informed. Tell me who is the king amongst them and who would be the others?"

Nidagh replied, "He who is mounted on this mountainously high elephant is the king. Other than him are the rest of the people." Ribhu said, "Maharaj, tell me the qualities of the king and also the elephant, so that I would be able to understand what is above, what is below."

On hearing this, Nidagh quickly climbed up on him and said, "Look I am on a height like the king; you are below, like the elephant. Now try to understand, who is the king and who is the elephant." Maharshi Ribhu replied very peacefully, "If we are placed like the king and the elephant, who are you and who am I?" On hearing this, Nidagh fell at his feet at once, and with folded hands, said, "Lord, you are definitely my Gurudeva Ribhu. I have unknowingly committed a great offence. Saints by nature are very forgiving. Please be compassionate enough to forgive me."

Ribhu laughed and said, "Who offends whom? If two branches of one tree rub against one another, whose offense is it? Initially, I was trying to teach you about *ātmā* by the path of negation. You had forgotten that. Now I have done it by the way of mutual relation, cause and effect. Have complete faith in this. If you reflect on these two paths, then even though you live in this world, you will be unattached to it."

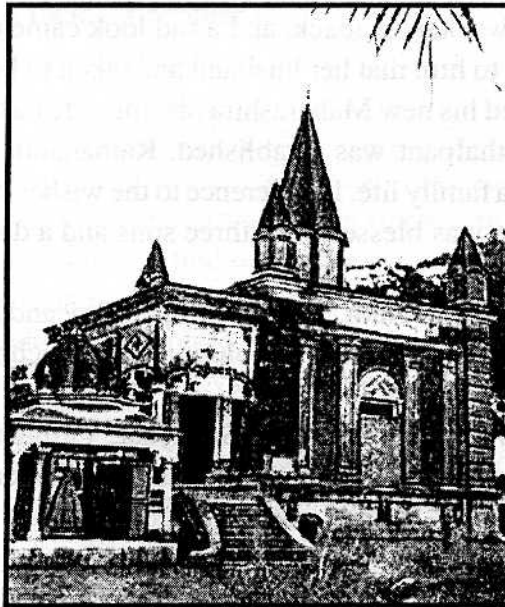
Nidagh said a great deal in his praise. He (the Maharshi) left of his own free will.

Sanat Sujāt and the other rishies were astonished when they heard about Ribhu's compassionate nature. They sang his praises before Brahma. Using one letter of "Ksha", they called him "Ribhuksha". From that time onwards, the people of the sect call him Ribhukshananda.

Due to his blessing, Nidagh became Atmanishtha. Even now who knows in which form Maharshi Ribhu comes to us? It is not known, how many others, like Nidagh have been saved from the ocean of worldly miseries.

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**COVER PICTURE OF SHREE SHREE MA ANANDAMAYEE AMRIT VARTA  
JANUARY AND APRIL-2015**



**Shree Shree Ma Anandamayee Ashram at Ramna, Dhaka (Bangladesh)**

The first in the series of Ashrams founded in the name of Shree Shree Ma. This Ashram was constructed by Rev. Bhajji as per Shree Shree Ma's *khyal* and was first hallowed by Her holy feet in 1929. At present it exists only in photographs and sketches.

## SANT JNANESHWAR

Excerpt by S.N. Sopory

Great among the saints of all time and the foremost among the mystics of Maharashtra was Shri Jnaneshwar Maharaj.

Vitthalpant, a Kulkarni of Apagaon, married Rukma Bai, daughter of the Kulkarni of Alandi. After some years of married life, Vitthalpant left for Benares and joined the *sannyasi* order under Ramananda taking the name of Chaitanya Swami. Rukma Bai, the devout wife of Vitthalpant made due enquiries and learnt that her husband had become *sannyasi* at Benares. She spent her time in austerities, visiting shrines and saints. Ramananda the guru of Vitthalpant, left Benares on a southern pilgrimage. In his sojourn at Alandi, Rukma Bai offered him her respects and the saint blessed her with children. She was taken aback, and a sad look came on her face. The saint noticed it. She narrated to him that her husband had taken to holy orders at Benares. Ramananda remembered his new Maharashtra disciple. He hastened back to Benares and the identity of Vitthalpant was established. Ramananda asked Vitthalpant to rejoin his wife and lead a family life. In deference to the wishes of his Guru Vitthalpant rejoined his wife and he was blessed with three sons and a daughter, all divine and born Siddhas.

The children were Nivriddhi Nath, Jnandev, Sopan Dev and Muktabai. The names given to them are suggestive of spiritual evolution that detachment and wisdom lead on to Mukti.

Society looked down upon a quondam Sannyasi. Vitthalpant lead a family life with children, and they were roaming in the woods near Nasik and once they ran into a shelter at the sight of a tiger. Nivriddhi was separated from them and he ran into a cave in Brahmagiri for shelter. Gahini Nath, the disciple of the famous Gorakhnath, was in that cave. He welcomed Nivriddhi Nath and initiated him into Nath Sampradaya. Nivriddhi Nath in turn initiated his brothers and sister.

The Pandits of Alandi gave their opinion that Sanskara and thread ceremony of the boys could not be performed and they should only live a life of devotion. Undaunted, Nivriddhi and Jnandev pleaded their cause with the learned men of Paithan. Someone among them taunted the boys with derision at such fine names being given to them and said that such names could easily be given to a buffalo. Jnandev called a passing buffalo and at his bidding the buffalo recited Vedas to the astonishment and

abashment of the learned assembly. They thought that the boys were extraordinary and ordinary rules could not apply to them. They gave them permission to have Sanskaras.

Once in answer to some question put by his father Vitthalpant, Jnandev explained that true spirituality lies not in escaping having dual concepts, but in BEING or remaining in SAHAJA NISHTHA, free from desires and aversions and BEING in BRAHMA NISHTHA, knowing one's Self and being that Self alone.

Once Jnandev and his brothers and sister were seated on a wall and Jnandev foresaw Changadev, a reputed Hata Yogi, thousand years old, coming to him riding a tiger with a snake in hand as a whip (chabuk). Jnandev went to receive him taking the entire wall as a vehicle with all four of himself, brothers and sister sitting on it. This impressed Changadev so much that he paid his obeisance to Jnandev.

Changadev had in mind a letter to Jnandev to meet him. However as in age he was older he should use the term Chiranjeev to address Jnandev, but that was not suitable as Jnandev was greater in knowledge so should be addressed with Pranam. This problem caused Changadev to send a blank sheet to Jnandev. Seeing it Jnandev's sister Muktabai laughing remarked, "What, after thousand years you are still "Kora" (blank). She became his Guru.

After this Jnandev wrote his thousand pages of social and religious treatise the Gyaneshwari. The family then undertook a Bharat Darshan then returned to Maharashtra.

Jnandev was inspired by the philosophy of Kashmir Shaivism and the Sankhya system. He was a critic of Maya in Advaitic thought. To him Atma is dynamic and expresses itself in the universe as a play of God, and the universe is a manifestation of the Real. To Jnandev the Absolute of philosophy and the God of religion are the same and Shakti is the Sphurti of Reality. Unlike what Advaita holds the appearance of the phenomenal world is said to be due to the power of God, Maya of Chid-Vilasa, all play of the Lord. The effect is in the cause itself. So manifestation is as real as the Reality. His invocatory verses in Amritanubhava refers to Shiva and Shakti, parents of the world.

The passing away of the three brothers and sister, all of them in 1296/97 is as extraordinary as their birth. Nivriddhi Nath had his Jiva Samadhi at Tryambakeshwar, Sopan Dev at Saswad, Muktabai vanished as a lightning flash and Jnandev had his Jiva Samadhi at Alandi (about 20 KM from Pune).

'Let the yoga of Nivriddhi, wisdom of Jnandev  
The devotional way of Sopan, triumph in Mukti"

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## SHREE SHREE MA — A FRIEND FOR THE CHILDREN

—Guneeta

Shree Shree Ma Anandamayee was a friend for the children, the lessons to cultivate true friendship can be learnt from many episodes of Her life.

Once Shree Shree Ma was going to Dibrugarh in Assam and after travelling from Naihati to Amingaon in a steamer She had to take a train from Pandughat railway station. Gurupriya didi was with Ma. They boarded the train. On seeing a boy walking past with books, Shree Shree Ma called out to him. He got inside the train and came to Ma. She conversed with him like a friend. He even gave his name and address. His name was Mukul Dutta. His father was a railway employee and he was going to school in Guwahati. In the meantime some more children got into the train and stood near Ma. They were a mixed group of boys and girls going to school in Guwahati and were children of railway employees. In the course of conversation they developed a beautiful and loving friendship with Shree Shree Ma. Guwahati station is the next station after Pandughat and thus they could stay with Ma for a short duration. Ma told them that they should remember God for at least sometime by repeating His Name and asked them "Tell me, who likes which name of God." Some said 'Hari', some 'Lakshmi', some said 'Saraswati' and some remembered 'Allah'. There were two Muslim boys among them. Ma again told them, "As soon as you all get up in the morning you should take a notebook and write the 'Name' of your favourite God 5-10-15 times as per your age and then only you should eat or study as per your schedule. When the note book is filled then you all should touch the note book with your forehead and give it away in the flowing river and start with a fresh note book. Will you all do this much ? Tell me your names and when I remember you all I will think that you all are writing the name of your favourite God." On saying this She asked Gurupriya didi to note down their names. She asked the Muslim boys to do the same. Ma then distributed all the fruits she had among the children. The children were very happy and accepting Ma's words they even noted down Her address. The train reached Guwahati station and the children greeted Ma and got down from the train. The children did not know anything about Ma, but Her ways were endearing and touched their hearts. Moments after disembarking the train some children returned to tell Ma "Our house is very close to the station, when you return you can just call out for us and we shall come. You must meet us on your way back."

After some time on returning from Dibrugarh She reached Pandughat with Her retinue and she was on her way to Shillong. It was the same Pandughat station where Ma had met the children. The children had said, "You must meet us on your way back". On reaching Pandughat station it was learnt that the children came to know about Ma's return journey and they searched every passing vehicle looking for Ma. Nobody in Her retinue remembered the children's names. It was late in the evening and time for the train to leave. Everyone was saddened that the children couldn't meet Ma.

Shree Shree Ma had to keep her word to uphold the values of friendship. Ma beckoned to a person with Her hand. As he came close She asked him, "Where do you live?" He said "I live in this place and work in the railways", Ma said, "Do you know Mukul?" He said, "Yes, I do". Ma said, "Tell him that I had come." This was Ma's way to enshrine the values of friendship.

Children, you too can have relation of friendship with Shree Shree Ma. She will surely reciprocate.

Children, you all must have liked this episode. In the next edition, we shall bring in another such episode so that your friendship with Ma remains everlasting.

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Either melt by devotion the sense of separateness, or burn it by knowledge —  
for what is it that melts or burns? Only that which by its nature can be melted  
or burnt; namely the idea that something other than your Self exists. What will  
happen then? You come to know your Self.

## ASHRAM NEWS

As all devotees know, this year Shree Shree Ma's Janmotsav was celebrated for a week only, as the lunar day or Tithi fell close to Her birthday from 3rd of May to the 8th of May. Kankhal Ashram did not, however, lag behind in enthusiasm. The Birthday was celebrated with love and bhakti for Ma followed by a close knit continuous programme. Ras lila was performed daily in the hall and simultaneously at the other end of the hall, near the murti of Adi Shankaracharya, other religious programmes took place which included puja, Chandi Path, Chanting of Shiva Mahimna, Bhagavad Gita, Vishnu Sahasra Nama, Matri Chalisa, Hanuman Chalisa and the parayana of Akhanda Ramayana. A large number of devotees took part in these programmes. On Buddha Purnima, 108 Kumaris, very young girls signifying Devi, one batuk (boy) and one married woman were worshipped. All were dressed beautifully with ghaghra. Each Kumari was decorated with jewelry and with make up and everything a girl requires to look beautiful. All were fed with choice dishes. Then all Kumaris chanted Ma Chalisa too. It was a divine experience indeed! Ladies performed night long Ma Nāma kirtana culminating at 5 a.m. at Jyoti Mandir. A special Sadhu Bhandara too was arranged.

On Tithi Pooja Shree Shree Ma's devotees invoked Ma with great love. Many had come from Kolkata too. Ma responded to each according to the intensity of call, it may be understood. The next day the sadhus from the main ashrams were invited. All devotees too took prasada in the Bhandara.

All deities of Kankhal, Haridwar and local surroundings including deities in Ma's ashram, total 18, were offered pooja. The function ended with a soulful call to Lord Rama and Krishna in the form of Akhanda Nāma Yajna. Shrimad Bhagwat Purana week was organised from June 17 to 24. Pandit Parashar explained the scripture in the morning and evening accompanied by musicians on Bansuri, violin, tabla and a vocalist. He himself was well versed in classical Hindustani Music. All listened spellbound.

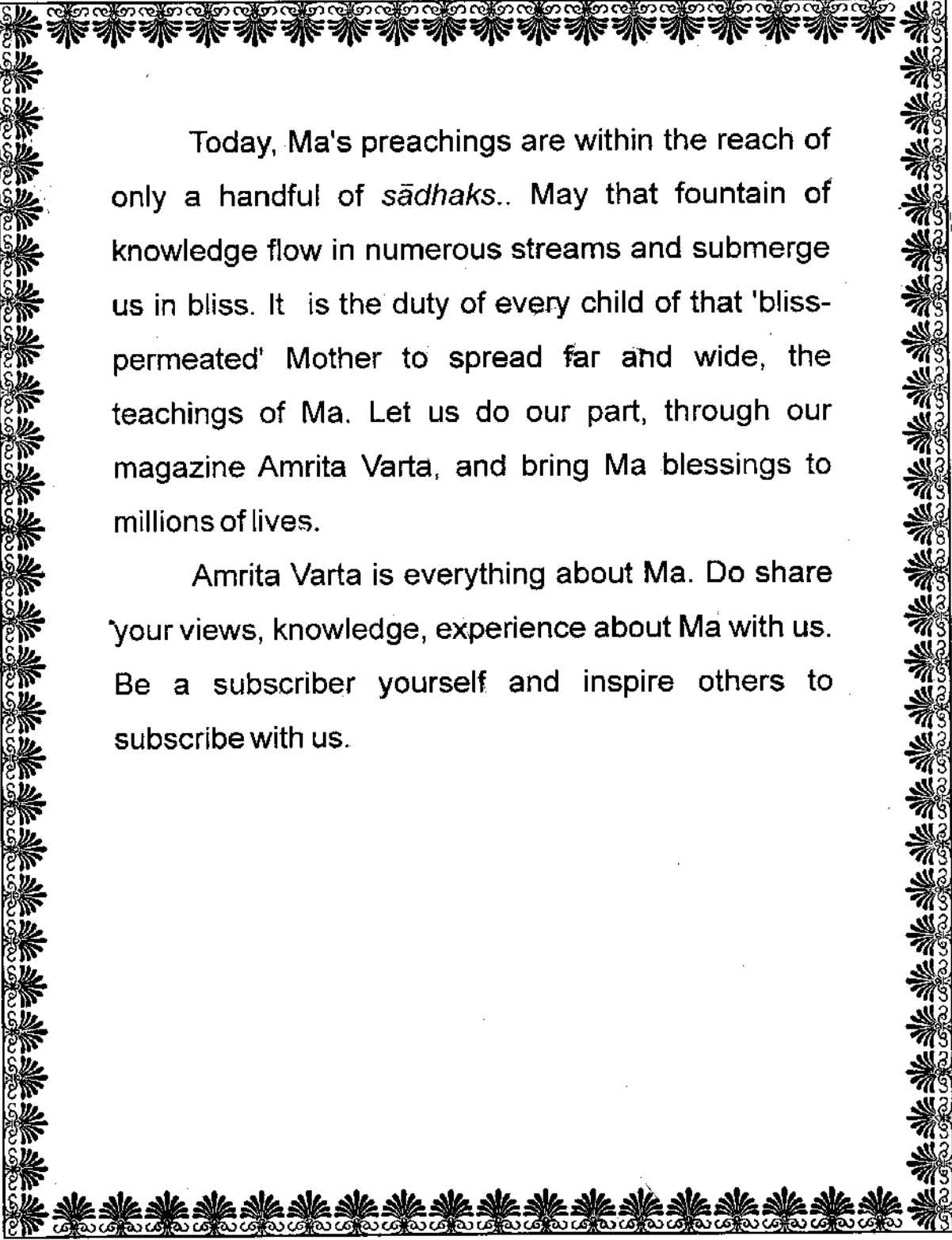
Chandandi visited Agartala (Tripura), Ma's birthplace Kheora and Dhaka in Bangla Desh between 3rd June-26th June. She was requested to give diksha and being authorized she gave diksha to 40 devotees. She observed that devotees in Agartala were well versed in preparations for diksha. The Ashram too was well run including the regular pooja; a bi weekly satsang in the form of Kirtana is regularly

performed. On a regular basis large numbers take prasad from the kitchen daily - a separate section is created for this. On Thursdays and Sundays all take prasad. Chandan di was there for 15 days. In Dhaka she gave diksha to 16 devotees, The Ashram made the arrangements. Then she went to Kheora. Shree Shree Ma's birthplace was well kept presenting a spiritual aura. The Ashram is located further away. The organizers expressed their feelings and practical difficulties as there was lack of arrangements specially to accommodate devotees coming from far for darshan of Shree Ma's birthplace. They would appreciate help in this area.

**Jai Ma**

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A decorative border with a repeating floral motif surrounds the text. The border consists of a series of stylized, fan-like floral shapes arranged in a continuous line.

Today, Ma's preachings are within the reach of only a handful of *sādhaks*.. May that fountain of knowledge flow in numerous streams and submerge us in bliss. It is the duty of every child of that 'bliss-permeated' Mother to spread far and wide, the teachings of Ma. Let us do our part, through our magazine Amrita Varta, and bring Ma blessings to millions of lives.

Amrita Varta is everything about Ma. Do share your views, knowledge, experience about Ma with us. Be a subscriber yourself and inspire others to subscribe with us.