

MA ANANDAMAYEE
AMRIT VARTA

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

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Writing from devotees about their own experiences, not entirely personal or private, throwing some light on Sri Ma's behavioural pattern with people who came close to her, are also specially invited.

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CONTENTS

1.	Matri Vani	1
2.	Shree Shree Ma Anandamayee Prasang —Prof. A.K. Datta Gupta	3
3.	Mother as Revealed to Me —Bhaiji	...	...	5
4.	Pilgrimage to Kailas —Gurupriya Devi	...	...	7
5.	Swakriya Swarasamrita	...	...	11
6.	Letters Written by Baba Bholanath to Devotees	...	...	13
7.	Shree Shree Ma's Divine Conversation Collection—Kirpal	...	...	15
8.	The Ramna Ashram (Dhaka) —Brahmcharini Geeta	...	...	19
9.	Shree Shree Ma Anandamayee Kanyapeeth —Krishna Banerjee	...	...	23
10.	Communication With Ma- Part II —Ajay Sopory	...	...	26
11.	"Tvameva Sarvam Mama Devadeva" —Bramhacharini Guneeta	...	...	27
12.	Information Regarding the workshop Arranged for Mata Anandamayee Hospital at Varanasi on 10 and 11 August 2015	...	...	33
13.	Pilot Initiative in India....	...	...	36
14.	Visit of Smt. Arundhati Bhattacharya, Chairman and MD,(SBI)	40
15.	Ashram Varta	41

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MATRI VANI

“Name” and “form” reside exactly where there are “name” and “form.” After all, it is *rasa* (juice) only- be is the juice of sugar cane or the juice made of sugar candy. Only the “name” has been changed, isn’t that so ? That also is all right. In him there are all *rasas*, are there not ? There are infinite *rasas*- is that not true ?

* * *

One tree-innumerable seeds. Innumerable trees in one tree. All modes of *sadhana* are present in yourself the *sadhaka*. All that is being done by whomso ever in the world - I - the One beyond the universe - in that form alone, which includes stability, movement annihilation the one God only in all this. Where there is no illumination, questions will remain.

* * *

Doing *sadhana* is that - the progression in the direction of the manifestation of the Limitless within limits. The directions of *sadhana* are innumerable. Just as you cannot count the ripples of water. There may be ripples and there may not be ripples-water and its waves. When the true form of the self is revealed, even then there is no question of the infinite *sadhana* and the perpetual state of *sadhaka* being left behind. There are endless directions, no question of any direction being non-existent. When you have become “father” (the creator) your direction (of *sadhana*) in revealed in that form. (In that state) there is no question of the *sadhaka*’s not having achieved this or that.

* * *

He is kind. How do we understand the undivided whole universe ? There are as many paths as the number of sages, the main stream is only one. In all the beliefs there is only one whole and the bhava of the one is revealed. To cross the boundary there is one main stream, until that direction is realized. to meet the main stream till then there are as many directions as the number of sages. While you are within the rivulets it is as many paths as to the number of sages (one has to find one’s own way) The saints have the feel of the omniscient. It is natural and favourable to meditate to go beyond the path. It is all yours, the presnce or absonce, till It is reached. My friend or foe (this feeling) is to be discarded to reach the whole. The direction of surrendering yourself is the direction to attain yourself.

* * *

If your breath follows the rhythm of "Name" then everything is possible. Realization happens at the proper moment-the effort is to continue. The process of breathing is of various types. During the repetition of "Name" (the rhythm of breathing changes) the results are according to the force (of effort) All types of activities of the world are there (related to different rhythms of the breath). Even if there is a breakthrough in one direction (it leads on to further progress). Whether you call it a *granthi* or all the *granthis* of all the streams (of energy) - once you reach the centre, all the *granthis* of all the streams (of energy) get unravelled. It is required to reach there.

* * *

First, it so happens that one (a *sadhaka*) does not say anything (about his *sadhana*). Second, it may be that one (another *sadhaka*) reveals everything. Last of all, there may be another who reveals (his experience) partially. It is like starting a journey together. After going some distance, one may further go ahead; another may take a turn into an alley. Someone reaches there (at the destination). Everything is possible at the place where all meet.

* * *

Q. Which path to follow, will the Guru show us the path?

Ma. Of course, the power of the Guru is there, and by that he (the *sadhaka*) forges ahead. One who can give everything in total is the Guru.

* * *

Vivek, Vairagya (discrimination, dispassion)- whatever there is- when fully awakened in the heart, that itself gives one all that is needed. It is like the secret *Mahashakti* dormant (but active).

*

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

—Shree Shree Ma

SHREE SHREE MA ANANDAMAYEE PRASANG
VOL-5

—Amulya Kumar Dutta Gupta

(Tr. by a devotee)

Today in the Ashram 'Ramlila' has been organized. We all went to see the same. It was organized in the Ashram compound. I did not find any lack of dresses and make up. But the acting was not at all to any respectable standards. The part of "lila" in that Ramlila was just nominal. There was abundance of songs, dances and buffoonery. After the Ramlila we left with Shree Shree Ma and sat in her room.

Today a widow has arrived in Jhusi from Kolkata. I heard she has some mental problem. Shree Shree Ma told me that tomorrow itself I should send a telegram to her brother. He should come and take her back to Kolkata.

Today morning I asked Shree Shree Ma about the ghostly image of disease she had seen. Shree Ma said, "That is an image of a disease. Seeing the image it seemed it is coming to give pain. But many images come who give joy (*ananda*) These image are not spoken of often. Again sometimes, I speak of such images.

Since today evening my throat pain has started and as the night progressed the pain kept increasing. I understood that the ghostly image Shree Ma saw in the morning has come for me. Throat pain is my old ailment. I have suffered for 10-15 years with the ailment. But the disease did not recur for the last 8/9 years. Since it has recurred after a long time, I understood that for at least 5/7 days this malady is not going to leave me; but what is the remedy ?

Thursday (18/11/48)

After rising in the morning I sent a telegram to the brother of the mentally disturbed widow. The post office is close to our Ashram.

Swami Umeshanandaji arrived from Puri yesterday. He has come to Jhusi at the order of Shree Shree Ma. He has received his initiation into Sannyas from Devigiri Maharaj of Uttar Kashi. He is a special devotee of Shree Aurobindo. He has spent a lot of time in Pondicherry but he does not stay there permanently.

At present he is staying with his elder sister in Puri and does his spiritual practices there. When I went to Shree Shree Ma early in the morning, Umeshanandaji was sitting there. Shree Ma was saying to him, "Baba, if you have taken Sannyas, then why stay with your sister ?

Umeshanandaji- I have become old and I need a person to look after me. The place Puri is temperate so I am comfortable there.

Shree Ma- All your life you have stayed in Mirzapur and you didn't have any problems and now there is a requirement of staying in Puri ? If you need the services of a person then why not return home? There too you have people to look after you. Since you have become a Sannyasi then why stay with relatives ? Instead go to your Guru. At present he is present in Mirzapur. Whatever he asks you to do do accordingly. If you have to die at the feet of your Guru, what is the harm in that?

Umeshanandaji agreed to go to Devigiri Maharaj at Mirzapur.

Today the throat pain has increased considerably. I could not go to Shree Ma for the rest of the day. Shree Ma told me to leave my room and go to Umeshanandaji's room. On instruction from Shree Shree Ma a cot was provided in the room. I went there and slept for the night. The room was better then the room I was staying in. The chill here was considerably less. Girinda asked me to take a few Cibazol tablets but I know in my heart that this pain would not subside before 5/7 days.

(to be continued)

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Wherever God may keep you at any time, from there itself must you undertake the pilgrimage to God- realization. In all forms, in all actions and non-action is He, the one Himself. In God's empire it is forgetfulness of Him that is detrimental, The way to peace lies in the remembrance of Him and of Him alone.

—Shree Shree Ma

MOTHER AS REVEALED TO ME

—Bhaiji

Mother introduced the name of Hari (God) in a very respectable Muslim family. While reciting the name they were moved to tears. They had great regard for Mother. In this connection Mother said,- "Hindus, Muslims, and all the communities in the world are one; they all worship the Supreme Being and call for His mercy. *Kirtan* and *Namaz* are one and the same."

Sri Kali Prasanna Kushari and his wife Sm. Mokshada Sundari Devi, Pitaji's sister, loved mother much. In Her company they found a great deal of delight. At one time Sri Kushari came to Dhaka, but was staying somewhere else. He had discussed religious matters with Mother and was about to depart. He said with a laugh, "You are credited with great power. If you have such power, just burn me to ashes. Saying this he lighted some *agarbati* (insense sticks) and started for his place with the sticks in his hand. Pitaji and Mother were to go to a different place and all started together. The sun was very hot. Sri Kushari held his umbrella over mother. The two were walking ahead. Suddenly Kushari startled up and exclaimed, "Alas, from where is fire raining down upon my head ? Are you burning me ? Are you really ? Please stop the fire. I have got ample proof of your power." To his consternation he found a portion of the umbrella burnt away.

On a different occasion a gentleman laid some flowers at Her feet. She picked up one of them and pointing at its petals, pollens and alluding to its scent etc, She illustrated the material, astral and spiritual aspects of life and made people understand the eternal play of the Divine.

Mother is always on the move from place to place. She said in that connection, "I find one vast garden spread out over the universe. All plants and animals, all human beings,- all higher mind-bodies are playing about in this garden in various ways, each has its own uniqueness and beauty; their presence and variety give me great delight. Everyone of you add with your special feature to the glory of the garden. I move about from one place to another in the same garden. What makes you feel my absence so keenly when I happen to leave your part of the garden for another, to give delight to your brothers over there ?"

Towards the middle of 1931, while walking in the Ramna fields, Mother said,- "Prayer is an essential part of the practice of religion; its power is irresistible; prayer reveals the life of human beings. All the thoughts that arise in your heart should be offered to God. Pray for His Grace with all earnestness and in a spirit of self-surrender."

Just at that time I was reading in the news paper that before Lord Irwin came out to India as Viceroy and Governor-General, he asked his father's opinion. The latter replied,- "Don't worry about the outcome of events; we have no control over them. Pray to God and you may get some glimpse of the future." Both father and son went to a church to pray. While returning from there, the father said, "You will have to go to India." The son confirmed, "I also feel the same."

When Mother heard it, She said,-" This is a good instance of the efficacy of prayer. But one must have deep faith like a child. By constant practice the foundation of faith becomes strong; when pure faith takes root in the mind, sincere prayer issues forth from the soul. Through devotion the real spirit of prayer awakens in one's soul, when the Divine Grace manifests itself in the desired results."

On another occasion Mother said, "When you talk of Divine Grace it implies that something descends on man without any intelligible cause. At its own time it comes of its own volition. You find a child forgetting his mother when deeply absorbed in his play; but the mother, out of her own motherly love, bends down over him and takes him on her lap. The Divine Grace blesses a man just like that. A mother's affection reveals itself before the child has time to think of her. You will certainly say that blessings in the shape of Divine Grace are the result of one's good acts in previous births. From one standpoint this may be true, but from a different view-point one may say, as God is absolutely free from all chains of cause and effect, one must not enquire about His motives; though such search for reasons often disturbs us, His mercy descends on all beings evenly. But when one develops a higher vision, one begins to feel the Divine Touch. Have something to rely on. Try to be in vital contact with it and you will find the free flow of His blessings upon your soul, just as a bucketful of water comes out of a well only when the rope to which the bucket is tied is being pulled."

In this connection a question was put to Mother,- "Can a person who has seen God, make others see Him?" She replied that a man could have a vision of Him only when the time was ripe. One who has that vision himself, can help others towards it only to a certain extent. The vision itself is possible through God's Grace alone.

(an excerpt)

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PILGRIMAGE TO KAILAS

—Gurupriya Devi

Saturday, July 20

We set out by seven a.m. and reached Taklakot after a trek of five or six hours. We had set out without eating anything. At Taklakot we saw some shops and residences of householders. There was also a marketing centre. The uncle of Randra Devi of Almora took Ma to his shop where some things were purchased as many of our supplies had been exhausted. We could not procure potatoes or any other vegetables. We purchased sugar and certain other provisions. Pea fields abound here. The people in our group went into the field and plucked a lot of greens. We managed to boil these and make some sort of a curry.

It seems the king of this region has forbidden anyone from plucking greens from the fields. The king has to be paid heavy taxes and therefore the people are unhappy.

We saw many Lamas and also spotted many caves. But no one could give us information about a Lama who had attained realization. It is the tradition for Lamas to remain celibate and they are punished if they happen to get married.

Our tents had been pitched at the foot of the mountains near the water. We purchased provision and descended to the camp slowly. By the time we cooked and ate it was five p.m. Randra Devi's brother arrived with some fruit and a beautiful bowl for Ma. We purchased some *chamar*. We have not so far spotted any cattle other than yaks in these parts.

We learnt about a beautiful tradition prevalent here. Some of the grooms in our party had caught some fish in the Manasarovar and had strapped them on to their backs. When we enquired whether they would eat them they replied, "We have not brought these fish to eat. The fish of Manasarover are invaluable. When a tiger attacks a herd of sheep or goats, the smell of this fish being burnt reminds the tiger of Manasarover alone. It is then easy for us to dispatch the tiger to *Yamaloka*." We do not know how far this story is true, yet these people believe in it implicitly.

The cold was much less intense now; also our breathing was nearly normal. Many changed out of trousers and warm coats into ordinary clothing; that was a relief. Yet after awhile we again had to wear trousers and woollen coats but the cold was not as bad as it had been. Many Tibetan women were standing nearby with their children and watching the fun. The whole day through there was a stream of people standing there. Ma began playing a small tambourine and asked them to sing a song. We could

not understand a word of their language. When the grooms explained Ma's request to the women, four or five of them held hands and began dancing and singing joyously. These women are very simple hearted without a trace of shyness in them. By Ma's instruction, the pista, raisins and other dry fruit we had with us were distributed amongst those women. They were very happy to receive the dry fruit. We lay down at nightfall.

N.P. Garbayan is still three or four days away. At dusk, Randra Devi's brother (Nandaram Babus's son) delivered some letters which had arrived at his address in Garbayan. After many days we received letters from Hiran Didi and Ganesh Dada of Dhaka as well as from Snehalata Basu and Nani of Calcutta. There were also some letters from Nagen Dada and others. All these days we had no postal contact with anybody - we were in a completely different world.

It was decided that we would eat and set out tomorrow.

Sunday, July 21

This morning Parvati Devi proposed that she would take us to the caves of the Lamas. It was decided that I would return and make *rotis* while Dasu would do the rest of the cooking.

Ma, Bholanath, Tunu, Jyotish Dada, Parvati Devi and I began the ascent on horseback for the Lamas' caves which were at the peak of the mountain. The house of the Raja's minister was close to the caves. We went to see the caves. The ascent was very steep and so was the descent on our return. But now we did not find the ascents and descents on horseback frightening as we had got used to them. Actually these paths are situated so precariously on the edge of the mountainside, that if the horse were to stumble no one would even come to know where the rider had landed. The paths barely exist. Climbing by the edge of the mountain in this manner we reached the peak.

The Lamas' cave was painted yellow and the Rajs' house was red. We walked around the cave which was enormous. Many people lived in it. We heard that the local people had handed over little children as sunnyasis to the Lamas. The Raja looks after the needs of all, that is, he has ordered the people to make donations of all provisions needed by the Lamas. We saw many boys reading scriptures.

We climbed a dubious strong wooden ladder to meet the main Lama. He was an elderly person and was seated on a cushion with a dog. The room was decorated with the pictures and statues of Lord Buddha and other saints. As mentioned earlier in the description of other caves, here too we found a vessel filled with water in front of each statue. There were many books. Jyotish Dada spoke up and requested, "Please

give us some *shakti*." The Lama could not understand us at all. Finally some of the grooms and Parvati Devi managed to convey the request whence the Lama began distributing a variety of *prasada* from Tirthapuri, from Khaccharnath and from other places.

We had not visited these places as it involved too much time and also because the pathways were not good. The Lama also gave us coloured pieces of cloth; we came to know that these pieces are considered to be extremely auspicious because, as has been described earlier, similar bits of cloth had been strung together and hung in every temple. Also, these pieces decorate the house tops of householders and can be found along the path, hung between rocks. These rocks are engraved with many letters and, surprisingly enough, the letter 'Om' is very similar to the one that we write and the people here use the word very often.

We looked at the caves in detail. At one place we saw the image of Goddess Tara and at another we saw the image of some other goddess. In one room there was an enormous brass statue of Buddha. Some statues of Lamas were also kept as memoirs. One elderly Lama asked us if we would drink tea, when we entered his room. It seems they offer tea to the idols and then drink it as *prasada*. Drinking tea is compulsory here. We had brought tea, money, dry fruit and sugar candy to give as offerings. These items are traditionally offered.

We saw the rooms that the boys lived in. The rooms were dark and the surroundings were not too clean. But the rooms with idols in them were kept very clean. As soon as we entered we sensed some kind of stench. There was no paucity of yak and sheep horns and bones. At the entrance to the cave we saw the head of a large yak.

We heard that Lamas eat *dal*, rice and *roti*, but some also eat meat. The cave was a kind of palace. In the elderly Lama's room we saw thin, round sheets of paper with something written on them. Jyotish Dada wished to take some but they were not supposed to be carried away from there. It is believed that any mishaps in agriculture can be set right by these sheets. After much discussion we gave eight annas and procured two of the sheets.

It was late in the day by the time we returned. We made *roti* and offered *bhoga*. Many people had come to meet Ma and the hill women were constantly peeking into the tent. They remained crowding round the tent as long as we were there.

N.P. By the time we ate and set out it was one p.m. Yesterday Jyotish Dada had travelled in the *dandi*; today Ma sat in it as the rest of us rode our horses. We saw many merchants, some grouped in tents, others seated at the foothill of the mountain around a pond cooking. They had released their horses and yaks and the loads carried by the animals were lying here and there. After eating, the animals would be re-loaded and they would set out again.

Taklakot is a trading centre and these merchants were on their way there. This is the main market for sending goods up and down. People gather here and exchange goods.

Today we camped after trekking a distance of about six miles. After another two miles the ascent of Lipu will begin. We did not camp closer to Lipu as the cold would be more intense. The tents were erected near a waterfall....we have been living thus. We saw many varieties of wild flower. Sometimes we camped amidst meadows of yellow flowers, sometimes red, today the fields were full of purple flowers.

We reached well before sunset. We had brought dried peas from Taklakot. There was no other vegetable; the *dal* was also finished. The peas were black_ we roasted them on the stove and ate them. Tomorrow we have to cross Lipu. Everyone is afraid of this bit of the journey as I had already mentioned while recounting our forward journey. The height of this mountain is between eighteen and nineteen thousand feet. Many suffer from giddiness; Keshav Singh had fallen after a dizzy spell on the way up. Therefore today Ma had pickles, camphor and other necessary items distributed in advance. Tomorrow we have to leave early; tomorrow's meal time has not been decided as yet. Therefore some edibles have already been prepared. I slept around midnight.

(to be continued)

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Such is the pilgrimage through life! Whatever task comes to you in this world, in whatever manner, regard it as your duty and carry it out faultlessly to the best of your ability. To manifest power spontaneously- through divine contemplation, through God's Name- is His very nature. In all conditions of life one should be engaged as much as ever possible in japa, dhyana and similar practices.

—Shree Shree Ma

SWAKRIYA SWARASAMRITA

Chapter two

Yogini Thakur Ma

Longing Itself For Revelation of "That one"

(continued)

MOKSHADA SUNDARI DEVI'S BHAVA IN SEVA OF MOTHER-IN-LAW

In regard to *seva* rendered by Shriyukta Mokshada Sundari Devi (to her mother-in-law, Ma's Thakurma), it had, indeed, the following aspect :-

As far as possible, the wearing apparels of the mother-in-law were maintained intact and kept clean and well tucked away. Also, after her meals were cooked, rice, curry, etc., were kept ready in a big marble plate. The floor (where food was served) was swept clean, water sprinkled over it and (food served) in a spirit of offering *bhog* (to a deity) with reverence. A glass of water was kept there, and salt, green chillies, etc., too, separately. Further, Mokshada Sundari Devi kept a vigil (over the served food) till the mother-in-law sat down to take her meal. Generally the former herself kept the vigil, but occasionally, she made Ma sit for this purpose. When the mother-in-law sat down to eat, Mokshada Sundari Devi remained nearby doing something or the other, and attended to her as the need arose. Her bed on which she slept was also a special one- clean as far as possible, with all the things she needed any time also kept secure at the right place.

YOGINI THAKURMA'S ONE-POINTEDNESS-EVER IN ONE

While talking about Her Thakurma, Ma said, "Eh! she was within herself the (regular) ocher-robrd yogini." With her presence in the context of the particular background, she gave as much company as she could for a few days in this form too. When Ma was talking about the yogini form of Thakurma, She was referring to her subtle yogini form.

Whenever Ma's Thakurma took up something to do she completed that task with single-minded concentration. It was noticed that her attention would not normally be diverted to anything else. Ma said, "This was the aspect of concentration on the One (where) many are in One and that One is in many, and that in such one-pointedness (as of Thakurma) is completeness. Where the *kriya* (action) gains the aspect of perfection, there the doer himself is revealed in perfection. There only, Infinity is in One and the One is in Infinity - the One only is in two also, and those two are, indeed, in One too. That the Self alone exists in the form of a complete undivided whole; this

truth has to be realized on all points. Concentration on the One (by Thakurma) pertains to this revelation”.

REALIZATION OF THAKURMA'S ONE-POINTEDNESS THROUGH CEASELESS ALL-ROUND EFFORT

Question : Ma. we must have a sustained desire for *satsanga* (assembly for spiritual discourses). In fact, we do join that, as available. Is not this verily our duty ?

Ma : Yes, you must join *satsanga*. *Sadhakas* and *sadhikas* should accept advice, if it is in conformity with that of their own Guru, and reject it, if not so. If one delivers lecture after studying the Ramayan, the Bhagawat and other scriptures, etc. and if that helps anyone, who by understanding them, gains what he did not have before, to pursue the journey leading to the Supreme Objective; also, if the speaker himself too, being already established in that enlightened and inspiring state pertaining to *satsanga*, was marching towards the Supreme State- this aspect of *kriya* (action) being of his own, as he himself is engaged to get merged (in that state)- then, this is indeed, a matter of 'Ananda' (blissful joy).

Sadhakas, Be on Your Guard!- But without attaining that state, and only through studies and repeated listening of scriptures, if one aspires after name and fame, hankers for devotees and disciples, men, money and landed property where these propensities exist-there, one must be prepared to suffer from unhappiness born out of various wants in respect of these items. However, where there is journey for attainment through *sadhana*, one should understand as to which way one is moving. Where evil appears in the garb of auspiciousness, nobody knows where one will be led to at any moment. Even when at any time, the thought, 'I am talking about spiritual truth to people' is harboured in the corner of the mind, and if with this pretence, action sustaining self-interest is indulged in, one does not know when and to what a state pertaining to joys and sorrows of the domain of mind, one will land in, on being caught by fond attachment through public contact, resulting in being adversely deflected from the path leading to the Supreme Objective. What shape this will cause to be taken gradually before the masses, is very difficult to comprehend in the realm of mind !

Therefore, *sadhakas*, be on your guard, on your guard, on your guard ! One must definitely shun the way leading to what is harmful, what will bring a downfall and cause hindrance in attaining the Supreme State. It is the special duty of a *sadhaka* to remain devoted to his journey aiming at the Supreme State. That a *sadhaka-tapasvi* should strive day and night without break in all his activities by body and mind for the fulfilment of the objective- this must be kept in mind.

(an excerpt)

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LETTERS WRITTEN BY BABA BHOLANATH TO DEVOTEES



Anandamayee Ashram Kishenpur
P.O. Raipur
Dehradun
21.9.37

May well being be with you,

Father Naren ! The letter and the fruits sent by you have been received. Your Mother is keeping well The ache in the stomach has been reduced. Don't worry about us at all Father ! I want to make a point- till you all receive my hand written letter, please don't send fruits anymore. Who-so-ever may write but be careful not to send the fruits anywhere. You could send the cooker of *Sadhak*. You can keep our cooker with you as of now, don't send it. Please don't worry about me. My health is alright now. You all must correspond always. Please do accept my blessings. Always try to concentrate on your goal.

Yours
Rama Pagla.

Ma Juthika ! I was quite satisfied on receiving your letter. Please don't be

worried about me at all. Your Mother's stomach ache has reduced. She is quite better now. I take fruit juice and Ovaltine. Don't send our cooker as of now. Keep it with you. you could send Sadhak's cooker. After you all left, you can well understand how my mind yearns for you all. Now I can't show my annoyance on any body, now I just keep to myself. You, Ma, should always correspond through letters. We are all fine. I have kept your pair of wooden slippers in the almirah of my room. It is convenient, Come over during the Pujas. Many people from Kolkata would come over then. Your Dada Mahashaya and Didima may also come over then.

Your's
Rama Pagla

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In all forms and shapes and in the formless is only the Supreme Being. That alone is, Service performed with the conviction that one is serving Him in everyone will purify the mind and lead to the highest good. Patience is the foundation on which spiritual endeavour is based. The pilgrim on the path of the Supreme must be intent on becoming endurance personified.

—Shree Shree Ma

SHREE SHREE MA'S DIVINE CONVERSATION COLLECTION

—Kirpal

Translation—Mrs. Rohini Purang
(continued)

Q : Is the *atma* eternal ?

Ma : Where there is birth, there is death. Where have you come from ? — where there is no question of coming and going - there a question such as "Where have you come from ?" cannot arise. Where does Bhagavan stay ? (Actually) there is no place for Bhagavan to even turn His side (as one does while lying down) - He Himself is in Himself, (there is) no one else. Ignorance is (only) that which is not known.

A little girl said : I committed a sin. Even though I performed its atonement, I am still being criticised.

Ma : You have done the atonement - those who are criticising — if any fault of yours (still) remained, it is (now) gone. If it (the criticism) is correct - your sin is being washed away. It is said that a certain person was greatly critical of the great saint Kabir. Arrangements were made for the criticisms to be heard and to be broadcast. One day Kabir was crying - a devotee asked him why he was crying — he said, "My washerman has died."

Question asked by a boy aged about nine years: How is Knowledge obtained ?

Ma : You do one thing - every day attend the time of Maun - (you) will slowly understand how Knowledge is obtained. And *satsang* must be done - by that (*satsang*) ignorance leaves you.

The company that you keep - the impressions which you gather from your associations - the time that you spend during Maun will lead you to begin to enjoy it (benefit of the association). Therefore, do *satsang* — it is what is important.

Q : What is the *svarupa* of the *jiva-atma*, or the *atma* ?

Ma : the *svarupa* of the *jiva* you are seeing — the *paramatma* is *jnana-svarupa*, *atma-svarupa*.

Q : Why is there this talk of *svarga* ? What is the need for such enticement ?

Ma : Those who do not want the enjoyments of *svarga* — there is no need for them to go (there) — (for) one is oneself *atma-svarupa*, *jnana-svarupa*.

Q : Can this really be effected ?

Ma : Certainly. Those who are bent on enjoyments, they are sent there (*svarga*). Without a doubt-those who want (to go), they (are sent) — those who do not want, they are not sent.

Q : What is the aim of human birth ?

Ma : The human body is obtained to get vision of the Lord, vision of the *atma* — whatever is done (by a person) that does not lead to it (to the divine vision) It is a path to death and suicide. You - (as) a human being only can get realisation of Bhagavan - by this realisation you (realise) the self-effulgent Lord- (you realise that) “I who am *jnana-svarupa, atma-svarupa* am manifest” — that should be the aim (of human birth).

Q : What is *paap* and what is *punya* ?

Ma : *Paap* is misery - the ever-present misery of the mind - the suffering of depression and misery - the actions that give rise to sorrow, those (actions) are *paap* - wicked actions are *paap*. Actions related to Bhagavan are *punya*. There is a stage where until *paap* or *punya* are over, one cannot go forward. If there is *punya* — there is the enjoyment of its result — *punya* is actions that are good.

The world of *paap* results in the suffering of sorrow — where there is misery - untruthful actions are *paap* - to tell lies is *paap*.

This living while forgetting Bhagavan - this is the greatest *paap* - not going towards Bhagavan, *this* is *paap*.

(and yet) I do not speak with them - who is mother ? who is father ? who is friend ? _ I do not speak with anyone - do not go to anyone's house - (remain only) within myself.

Q : These are all your children — you have taken it (all) in the form of the *atma*...

Ma : Everything is the *atma* alone.

Q : This is going around in circles...

Ma : How to straighten it then ?

(Everyone laughs)

And who is greater than a friend ?

Hiroo (a devotee) : What am I? Not friend or mother or father...

Ma : You are *atma* — If you say child, then you are also a child — I am also a child. You are also the mother, you are the father, friend, master — you only.

Q : Since we are going around in circles ...

Ma : Pitaji, then straighten it out. (Laughter) Pitaji, you spoke — by speaking, you spoke for the benefit of (this) child.

Q : Ma, why all this...

Ma : Pitaji, one must laugh also — taking this vow of discipline, drinking only Gangajala — one must laugh also !

Where are fetters - I do not know (about) fetters - Pitaji is saying that we are all your children - what happiness is greater than relative happiness ?

If you become a child, the Lord cannot but come to you as a father — because he is the Lord — (you say to Him) you are mother, father, friend, relative — (and) He becomes that — the one who becomes is the Lord (even if) you do not want the Lord Himself Who becomes (mother, father, etc.).

Q : All these are your children, you are the mother, the foundation.

Ma : When you construct a house you will have to lay the foundation. (Now) just sit — so much of the building has been constructed — (arrange) to sit — to find yourself within yourself — whether the *atmarupa* or *prabhu dasa* or *nitya dasa*.

Q : You gave a very beautiful speech !

Ma : I did not give a speech. (I speak with) so many (of my) fathers and mothers

Q : All these are your children, you are the mother and (they) have come in front of you in the form of the Lord.

Ma : Where has the 'I' gone ? Wherever the eye falls, there Sri Krishna appears - this is the best thing that is said — (a) very good (thing to say) — the Lord is bigger than the biggest, smaller than the smallest, greater than the greatest — it is He only Who goes downwards, and He only Who goes upwards. Call out to the Mother — to Him Who is the Mother. And how should the son be ? — he should be perceived to be the child of immortality. Call out to the father — call out to the mother - it is the same thing — He does not (actually) become anything — it is just play — he becomes something just for play — (but) that what He is - (He continues to remain) that. You do not want to understand the words of a *mahatma* : what is, is — there is only one way — Pitaji, (even) if you change the name it still remain the same — He appears in every form.

In the sphere of name and form, there is name and form only — (and yet, in all) there is the essence (of it, its juice or *rasa*) — (juice), whether of sugarcane or sugar candy — it is the name that has changed — that is also all right — there exists in all these the *rasa* — is infinite, no ?

Q : Ma, we cannot take the infinite *rasa*, we want Ma's *rasa*.

Ma : Certainly — You are Ma — certainly you - I said 'Ma' — (but) why will 'I' give ? - you are Ma.

Q : The same *vishvavyapaka* is in the *ahamkara* of the entire *prakriti*...

Ma : Whatever is desired, that will be obtained — is is — not not

He cannot remain without giving of Himself.

Q : (If only we could) become Ma !

Ma : (One can never 'become' Ma — is, is — it is 'is' — does not ever 'become'.

Ma : Behind the 'I' (lies) the momentary world. In the material world, the non-material that is in you the kingdom of consciousness — while that is not manifest...

To make that manifest (is this) life of discipline.

Your veil will be (ready to be) removed - make the effort to change your style of living - do not shave (etc.) — you are a big officer — donot wear hat and coat — it does not matter who comes — a king or a minister : you are a *vрати* - do not do your hair (etc.) - (you may appear) like the poorest of the poor — (like someone) very low - here (during the *samyam saptah*) there is none who is wealthy or poor, just one *atma*. It is in the material form alone that there are different natures and forms — there is only one God, one form. (At home if a visitor comes you think) I cannot wear these clothes and go — (but) anyone (who comes) — (it is) the one Lord only, none other.

Whether (as) in the *advaita* line (of thoughts is said) '*eko brahma dvitiyo nasti*' —(and) 'not,this, not this, — whatever is correct for that particular line — whether the constant (repetition of the) name of the Lord — that line — (if) *karma* — the appropriate *karma* — it is That only in the form of *karma* — it is *prabhu dasa* — '*eko brahma dvitiyo nasti*' — one *atma* — in whichever line one goes, there is only That - like father and son - it is the same. In the fromless and the formed, it is only That — like water and ice — the (same) Brahma is formless — whichever line the Lord has given you, follow that line and a disciplined life — this is the foundation.

(to be continued)

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THE RAMNA ASHRAM (DHAKA)

—Brahmacharini Geeta

In Dhaka, the capital of the erstwhile East Bengal, near Shahbag is the vast field of Ramna. On one end of this vast field is located one ancient Kali temple. It was famously known as 'Ramna Kali Bari'. Shree Shree Ma used to visit this place often along with Baba Bholanath. At that time Shree Shree Ma was staying in Shahbag.

Adjoining the 'Kali Bari' on the vast field the planning of Ramna Ashram was first conceived by respected Bhajji. The objective was to stay under the shelter of Ma and to lead a pious life. With this aim in 1929 a hall was constructed and was inaugurated by Ma. Here Ashram life was started. "Jai Hriday Basini" (Salutation to the ruler of my heart) was the evening prayer for Ma, composed by respected Bhajji and with this whole hearted devotion the Ashram started in this sacred land.

In the year 1931 Shree Shree Ma Annapurna temple was constructed, and in the same temple the idols of Kali, Shiva, Vishnu etc were installed. This temple was the first temple of the Ashram.

Shree Ma had mentioned that this land was the ancient sacred place of the sadhus of the Giri sect.

Though this Ashram does not exist today, yet the ethos of this Ashram can be seen in all the other Ashrams of Shree Ma. In 1971, during the war of liberation of Bangladesh this place fell prey to the vagaries of time. This could be a part of Shree Ma's eternal *lila*. Shree Ma's *lila* is incomprehensible to lesser mortals like us.

Respected Bhajji has written that in Dhaka all the devotees of Shree Ma felt the necessity of an Ashram. In this place they could sit around the lotus feet of Shree Ma and carry out '*Japa*', meditation, *kirtan* and other spiritual practices. On Bholanath's making a prayer to Shree Ma. She nominated this place saying, " If you have such a wish then the old dilapidated house that you can see would be the right place. This is your old house."

The Establishment of Ramna Ashram :—

At the place shown by Shree Ma, there was an old dilapidated Shiva Temple. This place was contiguous to the Ramna 'Kali Bari'. The owner of the land was Nityananda Giri. The land along with the ancient temple was procured from him. The construction of the Ashram started and was first visited by Shree Ma on 2nd May 1929.

After Kali puja performed by Shree Ma in Shahbag in 1926, the immersion of the idol was not done and the fire of the *yajña* that was performed on that occasion was kept ablaze and not extinguished. The same Kali idol and *yajña* fire were transferred to the new Ashram in the year 1930 on the day of Mahalaya. The door of the temple of Shree Ma Kali used to be opened to the public on the occasion of Shree Ma's birth anniversary and in the year 1931 after the customary worship, on Shree Ma's directions the door of the Kali temple was permanently sealed with bricks and mortar.

On Shree Ma's direction, Baba Bholanath planted and nurtured the Panchavati in Ramna Ashram in the year 1930.

The Samadhi of Sadhus in Ramna

During the construction of Ramna Ashram temple when the place was being dug up many graves of Sadhus were discovered. Shree Ma said among those were also the graves of Baba Bholanath, respected Bhaiji and Swami Akhandanandaji (Gurupriya didi's father) of their previous birth at that place. Shree Shree Ma said "The *rishis* and *munis* who were associated with the place in ancient times will be associated with the place in the present and future. Also know that this body will also be associated as long as those great souls desire". The temple was constructed in the sacred land at Ramna.

Three temples were constructed - Kali temple, Shiva temple and the third temple was dedicated to Shree Ma.

Shree Ma once said- " In ancient times the grounds of the sacred Ramna Ashram belonged to the 'Giri' sect. Swami Akhandanandaji also was initiated into *sannyasa* by Swami Mangalananda Giri of Kankhal. That is why Shree Ma had got the Ramna Ashram established by Swami Akhandanandaji. Shree Gokul Thakur was the owner of these grounds in ancient times.

The Installation of Ma Annapurna

In 1929 during the auspicious occasion of Kali puja Shree Shree Ma had the divine *kheyal* to install a *vighraha* of Mata Annapurna. Shree Ma had directed in detail that on a platform of half a cubit high, the idol of Ma Annapurna sitting with Her right leg over the left should be installed. There would be a lotus under Her left foot. There would be a bowl of food in Her left hand and a ladle in Her right hand, extended towards Shiva, standing to Her right, with a begging bowl in His hands, accepting the alms of food (*anna*) from Mata Annapurna. The Shiva idol on the right side of Ma Annapurna, as Shree Ma further instructed, would be carrying a *trishul* (trident). She added that the idol of Goddess Kali was to be installed a little above the idol of



Ma Annapurnaji, Varanasi Ashram



Ma Annapurnaji, Varanasi Ashram

Ma Annapurna, on Her left side, and below the feet of Ma Kali, there would not be any idol of Shiva. Above and behind the idol of Mata Annapurna, the four-armed Lord Vishnu in sitting posture was to be installed. For the making of these idols as per Her directions, Shree Ma gave to Bhairji a small silver pot, a silver plate, a silver glass, four of her gold bangles and her gold chain.

The idols were ready in due time. In the month of May, 1931 during the celebrations of Shree Ma's birth anniversary, a silver idol of Ma Annapurna was installed. But the idol could not be viewed from a distance. Then again, by adding Shree Ma's ornaments, the present idol of Ma Annapurna was recast in *ashtadhatu* (an alloy made of eight metals). Shree Ma used to visit the goldsmith's shop along with Baba Bholanath and Bhairji and sitting at the workshop she would instruct the craftsman about the fine details. The name of the craftsman was Janaki. It is heard that both the idols, that is, the one made of silver and the other made of *ashtadhatu* were made by the same craftsman and that these were his last creations. He died soon after making the idols.

Thus in 1932, again during Ma's birth anniversary, the idols of Annapurna-Vishwanath and the other deities were re-installed. Baba Bholanath performed the ritual of *pran-pratishtha* (invoking the deities' presence in the idols).

During the midnight of the last day of the birth anniversary, the idols of Annapurna-Vishwanath, Ma Kali and Vishnu were consecrated. The year-old previous idols were given *mantra visarjan* (withdrawal of the presence of the deities from the idols with the help of mantras) in a large pot of water symbolizing immersion. The new idols were placed in a glass case.

The Beginning of Ritualistic Puja, offering of Bhog etc.

The first ritualistic worship of Ma Annapurna started in Shree Shree Ma's Ramna Ashram. The offering of *bhog* etc. was done with utmost purity and dedication. The same tradition is still followed in Shree Ma's Ashrams.

The start of Udayasta (dawn-to-dusk) kirtan

The ritual of *udayasta* (dawn-to dusk) *Kirtan* by the ladies, *satsang* etc., was initiated in this very Ashram at Ramna.

Worship of Ma Annapurna as Shree Ma Anandamayee

After Shree Ma left Dhaka, the devotees of Dhaka started yearning for her presence. Specially the female devotees missed her, the ruler of their hearts. They all went to the famous yogi Shree Ram Thakur and prayed, "Thakur, Anandamayee Ma has stolen our hearts, put us in a state of madness and left us. Before now we were in an ocean of bliss in her presence. Now Ma does not come here any more. We cannot

apply ourselves to household work. What shall we do now ?"

Shree Shree Ram Thakur said, "By establishing Shree Ma Annapurna here, Ma has established Herself here for ever. Find Her in the idol of Shree Ma Annapurna." That is why in Ramna Ashram, during Shree Ma's birth anniversary in Her absence, Shree Shree Ma's worship was done to the idol of Shree Ma Annapurna. Even now a days in various Ashrams, on the last day of Ma's birth's anniversary, a special *puja* is performed at midnight to Shree Ma Annapurna.

The Arrival of Ma Annapurna at Varanasi Ashram

During the three year long Savitri *yajña* at Varanasi Ashram, the idol of Ma Annapurna was brought to Varanasi Ashram in the wake of the turmoil in Dhaka.

Installation of Baba Bholanath's Idol

In 1945, in Shree Shree Ma's presence, the idol of Baba Bholanath was installed in Ramna Ashram. The same idol was later shifted and established in the Agarpara Ashram in Kolkata.

The Razing of Ramna Ashram

During the war of the liberation of Bangladesh in 1971, the Ramna Ashram was razed to the ground. But the words of Shree Shree Ma are remembered for ever — "There have been so many *yajñas* performed here and nothing here is unholy. Every particle of this place is pure and sanctified. due to the desire of the great *rishis* and *munis* (seers and saints) who once carried out great *tapasya* and *sadhan bhajan* in this place."

Jai Ma

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LIST OF FESTIVALS

1. Shree Shree Samyam Saptaha Mahavrata- 19th November to 26th Navember,2015
2. Shree Shree Jagaddhatripuja - 20th November,2015
3. Ras Purnima -25th November, 2015
4. Geeta Jayanti - 18th December to 21st December, 2015
5. Makar Sankranti - 15th Januuary, 2016
6. Shree Shree Saraswatipuja - 13th February, 2016
7. Maha Shivratri - 7th March, 2016
8. Holi - 23rd March, 2016

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SHREE SHREE MA ANANDAMAYEE KANYAPEETH

An Overview

(continued)

—Krishna Banerjee

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 *usha kirtan* 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 Sangeet 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 Pratishthan, which was founded with liberal donation from Rajmata Smt. Karnalendumati Shah of Tehri-Garhwal in 1952.

In 1983, Sri H.D. Vasudeva of Mumbai sanctioned an annual donation of Rs, 25,000/- towards classes of handicrafts and cooking. A teacher was appointed for teaching girls sewing, tailoring, etc. and activities of the Shilpa Pratishthan were accelerated. So far many girls of Kanyapeeth have taken the "Usha" Diploma course, and all of them have obtained very good results.

As regards cooking, all the girls from the age of adolescence onward, have the opportunity to gain experience and expertise as all of them have their turns in the kitchen. Since they do not take food cooked outside, cooking is a matter of routine with them. Some of the elder members volunteer to cook daily meals assisted by *sevikas*. Since all meals are offered to Sri Ma and the deities as *bhoga* and then taken as *prasada*, special care is taken to cook tasty vegetarian food with maximum cleanliness. They have a balanced diet with plenty of fruit, milk, curds and so on. Without going anywhere for lessons, they have found ways and means to learn preparing delicacies, such as sweetmeats, biscuits, wafers, pickles, jams and jellies with an

amazing perfection. From time to time devotees of Ma have volunteered to give them recipes for such items.

Most of the girls are skilled in histrionics, drawing, painting and the art of decoration, which they ably demonstrate on occasions of religious and cultural functions.

Over and above all, efforts are made that the ultimate purposiveness of an integral education, as suggested by Ma, is never lost sight of. Kanyapeeth is not just a school-cum-hostel to its inmates- it is their home; they are all sisters under the loving protection of Ma. The Kanyapeeth graduates and matriculates who have settled down in married life also remain for ever daughters of Ma, carrying in their hearts the indelible impressions of Her teachings and the unforgettable memories of Her love and grace. The others who choose to remain here to continue in their life of *Brahmacarya* at the feet of Ma become teachers and care-takers of the young girls.

Sri Ma has given Her special instructions and guidelines for Kanyapeeth so that the girls receive full attention, care and love and are guided on the right path, so that their gaze is turned God-ward and their character is built on the bed-rock of sound moral and spiritual values. Both orally as well as in writing, She has left extensive advice for all the inmates. To put it in brief, She has urged that the following qualities must be inculcated in all who live here :

Truthfulness, simplicity, purity, obedience, diligence, punctuality, cheerfulness, love of peace, polite manners, equanimity, magnanimity, trust in God and spirit of service as worship of the Lord.

In a similar manner, She has insisted on weeding out all evils propensities, such as:

Falsehood, vanity, hypocrisy, disobedience, impurity in thought, speech and action, sloth, carelessness, moroseness, groupism, idle gossip, garrulity, disrespect, crudeness and egoism.

Though in the beginning everything was absolutely informal, girls were duly encouraged with small prizes from Sri Ma's own hands for following the rules. (Later, a regular prize distribution function began to be held as part of Kanyapeeth's Annual Day Celebrations.) Similarly, Ma Herself specified punishments for disobedience. However, She categorically ruled out physical punishments.

Some usual punishments, as processes of rectification, formulated by Ma, are as hereunder :

Keeping *mauna* (the vow of silence) for a day or a specific number of days (for the elder members).

Doing extra *Japa* to complete a particular count on the rosary according to age and the seriousness of the offence (for all initiated members).

To do obeisance to the deities and audibly repeat the name of one's favourite deity for a particular number of times (for small girls).

To perform an extra share of daily duties(specially for teenagers and grow-up students).

As mentioned earlier, Sri Ma has bestowed Her special grace on Kanyapeeth in a number of ways. It has been Her *Kheyal* that girls be recipients of *Brahmacharya bhava* manifested in Her. In Her own divine life of inscrutable significance, She did the *lila* of *Brahmacarya* by wearing a gold chain in the style of the sacred thread and dressed Herself as a *Brahmacarini*, all as an outcome of Her spontaneous *Kheyal* and so-called coincidence. During the itinerary days, Her long hair was seldom combed, and a time came when it so hung in a matted heap that it had to be cut short. In the photo installed in the main Thakur Ghar of Kanyapeeth, Sri Ma appears as a *Brahmacarini*, and what is particularly interesting is that this photo was selected by Ma Herself to be placed there.

Performance of the sacred thread ceremony for girls is another extremely significant and memorable event in the history of Kanyapeeth. Gurupriya Didi had already had the good fortune of undergoing *upanayana samskara* which confers the sacred thread with the Gayatri mantra. A brahmin becomes "*dvija*", i.e., twiceborn by undergoing this ritual. In 1971, two worthy *Brahmacarinis* of Kanyapeeth, Br. Chandan and Br. Geeta, were given the sacred thread by the *Kheyal* of Sri Ma. Two years later, in 1973, the sacred thread was conferred also on Br. Jaya, another well-deserving soul. On these occasions, Sri Ma explained to the initiates the importance of the new life they had embarked upon.

Sri Ma has been to these girls at once their *Ista, Guru, Ideal, Affectionate Mother* and Dear Play-mate. These little earthen lamps, lighted by the Eternal Source of all Light, Love and Sweetness, have completed by now many years at this altar of worship. May Sri Ma shower Her choicest Blessings on Her own Kanyapeeth and make the *Brahmacarinis* feel Her gracious presence ever in their life.

Jai Ma.

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One must endeavour to remain constantly engaged in the contemplation of that; all others thoughts engender anxiety. He is holding your hand, so why worry ? Do not allow your mind to be overwhelmed, be ever steeped solely in the contemplation of the Supreme.

—Shree shree Ma

COMMUNICATION WITH MA - PART II

—Ajay Sopory

Five years after the earlier episode, in early 1978 brother Ashok and Bhabhi were driving on a scooter in the evening from our flat in Nepean Sea Road, Bombay to Coffee Parade, 13 km away, to collect a parcel from Srinagar, Kashmir sent by Bhabhi's family.

On the sloping Walkeshwar Road a young girl in white clothes ran from the left across the road, bumped into Bhabhi sitting sideways on back seat of the scooter and knocked her off backwards. She hit her head on the road and was unconscious for a while and had bleeding from the ear. Some shopkeepers helped pick her up and placed her in a chair. She was 7 months in family way. Ashok phoned us at home and father and I rushed in the car to the accident site. We had phoned Dr. O.T. Somani, Cardiac Specialist, our family friend, old devotee of Ma, to get good treatment, at Jaslok Hospital nearby where he was attached. He arranged emergency admission and observation till next day. In great anxiety due to Bhabhi's condition father immediately intimated to Ma the facts and risks. Mataji's reply as usual was to provide good treatment.

By Ma's Grace no particular happening arose and two months later the delivery date for Bhabhi arrived. I remember it was 0230 am and mother and I sat in the parking in the hospital. Father and Ashok were outside the delivery theater. The gyneacologist surgeon was the same Dr. Mrs. Shirodkar who had delivered Bhabhi's daughter by Cesarean as mentioned in episode one.

Lo and Behold ! By Grace of Ma the baby boy was delivered by natural delivery.

A telegram dashed off to Ma informing the happy event, brought a reply of Ma's words "Navyug Gopal." Her thoughts had graced the event and blessed the family.

JAI MA, JAI MA, JAI MA

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

—Bramhacharini Guneeta

In the year 1998 Badi didi (elder sister) established a school in a plot adjoining the Bairagarh Ashram. The school was meant for the local labourers' children and it was named 'Shree Shree Ma Anandamayee Shiksha Upavan'. The school was up to the 8th standard and accredited by the state Government of Maharashtra. She generally stayed all by herself. In the year 1986-1987 she started keeping 2-3 students as residents. The students used to perform worship, reading of the scriptures etc. The students used to cook their meals by themselves.

With the help of support she used to go to the Ashram everyday and be present for the arati everyday in the morning and evening. During festivals when the devotees came she never forgot to greet them with folded hands and a smile.

Badi didi was extremely fond of Go Mata (cow revered as mother). From her birth she was among them and grew up with them. She was fed and grew up on the milk that was produced in their dairy farm. Consequent to her attachment for cows she always had them in the Ashram. She never drank any milk other than cow's milk. She used to be very happy with the cows.

In the year 2011 she travelled to Varanasi for some function. There she visited the temple of Lord Vishwanath. This was perhaps her last visit to Kashi. Though she was frail yet she did not have any diseases like diabetes etc that are associated with age but her memory was fading. Gradually the movements reduced and so did the conversation. She needed help for every daily routine activity. By the infinite grace of Shree Ma her daughter Guneeta was always by her side and looked after her with her utmost ability and dedication. To bring forward from the events of 1998, Badi didi was gradually living up to her sunset days. Going to the Ashram was a routine, greeting other devotees and sometimes the exchange of 'Jai Ma' with an enchanting smile was most of the outward world for her. This was carried on for about two years. One day, out of the blue she told her helpers, "Do not forget Ma ever, Keep repeating Ma, Ma all the time. Ma would set everything right." Hearing such words from Badi didi after a long time made the helpers very happy. Another habit of hers was very noticeable. If any one helped her in her work and even in her daily chores. she never forgot to say 'Thank you' with folded hands. Till the last day of her life she would say, 'Thank you'.

Whoever comes under the shelter of the lotus feet of Shree Shree Ma would not be abandoned by Shree Ma ever. She knew how to attract aspirants and never left them. Not just that alone, She also would provide all means to live with self esteem and honour till the vey end.

During the life time of Badi didi Kripal Kaur ji this was vey evident. She often said, "Pushpa used to say 'Kripal ji' we have seen Ma; we do not have to do anything else". Pushpa didi was from a well off family While she was studying in college she had Shree Ma's darshan. From then she left the world and took refuge at the lotus feet of Ma. She was a recipient of abundant grace from Shree Shree Ma.

It was the month of November 2014. On the 10th Badi didi's daughter Guneeta had to go to Kankhal for name work. Guneeta reached Kankhal on the 11th along with the teacher of the school Shri Ram Narayan Tiwari. On 14th November at about 8pm Badi didi had to be admitted to the hospital and on hearing this Guneeta immediately set off for Delhi and by taking a morning 6:30am flight from there she reached Bairagarh by 8:30am.

Badi didi was taken to a reputed national hospital. There on the first day there was not much relief. After heavy doses of antibiotics were given, the urine flow could not be controlled. The doctor prescribed dialysis but her daughter Guneeta did not agree to that. The doctors started the treatment with very little hope. On the fifth day the difference for the better was noticed and by the 14th day things were controlled and near normal. After getting released from the hospital she returned home. After 10-12 days one day suddenly she was groaning sitting on a chair, She was being woken up to have some milk, but she would not respond. Immediately a doctor was called in and on examining he said that her blood pressure was very low and that she should be hospitalized immediately. Immediately she was shifted to a hospital named Chirayu a little far away from Bairagarh. After staying there for a week she again came back to her home. Now she had a swelling in her feet and had difficulty in walking. Nevertheless she used to be moved around a bit with help. Since she did not have her teeth she used to be served liquid food. Due to incessant rains from the last week of December till the new year it became very cold in Bhopal. The day the sun would shine, Badi didi would be taken out As usual on the 6th January she was taken out in the sun and seated for some time and then made to lie down after some time. Great calmness was visible on her face. She was basking under the sheet of the sun rays, and there was the blue sky above. There was also the pleasant shade of the jamun tree, but she was breathing heavily with her eyes staring skywards. No one could tell that she had a few hours left in this world. As usual her blood pressure was taken and it was found that it was at very low levels. Immediately she was given some water drops with salts and her palms and feet were being



कन्यापीठ का अविस्मरणीय चित्र जिसमें ढाका की विदुषी महिला कुमारी अरुणा भद्र, कृपालजी, गुणीता एवं श्री श्री माँ के कनिष्ठतम भाई-श्री यदुनाथ भट्टाचार्य (मामाजी) के पुत्र एवं पुत्रियाँ हैं।



कृपालजी भोपाल आश्रम के स्कूल के बच्चों को स्कूल ड्रेस प्रदान कर रही हैं।
प्रधानाचार्य श्री रामनारायण तिवारी उपस्थित है।



कृपालजी कन्यापीठ की लड़कियों के साथ गोरखपुर गोरक्षनाथ मन्दिर में, २०११



कृपालजी फूलों की माला गुँथ रही हैं,
बैरागढ़ आश्रम में



कृपालजी प्रसन्न मुद्रा में

massaged. The doctors advised for saline drip, but it was difficult to find her veins. Immediately she was moved to a local hospital as the doctors had said that though she was breathing her last breaths, nonetheless she could be moved to a hospital. She was moved immediately on the back seat of a car with her head and legs resting on the laps of two helpers. There were no signs of discomfort or writhing. Her daughter Guneeta was in the car and she observed that the level of petrol in the car was quite low and she was praying and calling out to Shree Ma to somehow reach them to the hospital. She asked the helpers if Badi didi was breathing and they replied that they could not tell. In the meantime the car reached the hospital. Due to the prior intimation that was given, the team of doctors were ready to receive the patient and she was taken in a stretcher. The daughter Guneeta went along and the doctor conducted all the tests including E.C.G. etc. Then the senior doctor announced 'She is no more'.

This was the absolute truth. The daughter had a consolation thinking Shree Ma you have not made my mother suffer. In peace you have taken her in your lap. She was 93 year old.

Now it was time to be patient and do the required work with responsibility. The daughter had the opinion that her mother was a spiritual aspirant all her life and hence her mortal body's last rites should be performed in a spiritually charged place. About 80 k.m. from Bhopal is located Hosangabad and this place soaks itself in spirituality in the lap of the River Narmada. The spiritual importance of this river system has been acknowledged in all Hindu scriptures. Hence it was decided that the body would be taken to Hosangabad for the last rites. Swami Bhaskarananda, one of the sannyasis of Shree Shree Ma's Ashram and the revered Swami Shivauada, who had given *diksha* to Sri Chowksey were original residents of Hosangabad and had great respect for Badi didi. Sri Chowksey and his family sponsored and ran a college in Hosangabad named after Shree Shree Ma. He had lost his devout father the previous year. His family now consisted of his wife, two sons and a daughter. The sons look after his family business in Hosangabad and the daughter is a Tehsildar. There the family was informed so that the necessary preparations could be made in advance. Other than this Srimati Maneka Gandhi was also informed so that she could use her good offices to facilitate the work in hand with the local authorities.

Badi didi's body was brought to the Bairagarh Ashram, her work place for most of her life time. The pujari of the Ashram, Shri Ashok Shastri ji, had made all arrangements for the body to be rested in one of the residential quarters. The residents of the Ashram and the hospital staff together placed the body in the designated place. Earthen and metal lamps were lit to sanctify the place. Shree Shree Ma's photograph was placed on the bedside. Today Badi didi was resting in the lap of Shree Shree Ma,

as it seemed by the look of the face. The atmosphere rose beyond mourning to a state of prayers and remembering God. The ladies were singing kirtan in praise of God. Shri Ashok kumar Shastri carried out the reading of the most sacred scripture-the Gita.

The night turned to dawn. The body of Badi didi was prepared as required for the journey to Hosangabad. She was given the ritualistic bath with the waters of the sacred Ganga, Gomutra and scented water etc and the body was adorned with a new set of clothes. The body was lain on a bed made of bamboo and carried on shoulders to the waiting ambulance, which was to reach it to Hosangabad. The body was accompanied by Godsister Padma Shukla, her sister Raniji and other helpers. All throughout the journey to Hosangabad 'Nam kirtan' was being performed. enroute, Since Badi didi was from the Sikh community her body was taken and halted in front of the steps of the Gurudwara. The Gyani (priest) performed the Ardas (prayers) and finally the body was reached to the cremation grounds at Rajghat Muktidham. Though it was a cremation ground there was an aura of spirituality and peace. The breeze from the sacred river Narmada was blowing across the place. The greenery around together was contributing to the mourning and yet a feeling of peace and tranquillity prevailed. Appropriate arrangements were made for the last rites to be performed. The members of the chowksey family, the pall bearers and other members accompanying the body, the Government official deputed for help and the local devotees made up a group of 60-70 people.

Didi's daughter Guneeta performed the last rites and lit the pyre with all associated ritualistic practices as performed for the occasion.

After completing the rituals at Muktidham, everyone got sanctified by bathing in the Narmada river at the Mangalvada ghat. After this all proceeded towards the Gurudwara for light refreshments. The people who had come from Bairagarh returned. Guneeta had made up her mind that all rituals and ceremonies till the 13th day would be performed on the banks of the sacred Narmada. The Chowksey family had made arrangements for her stay along with the priest Shri Ram Narayan Tiwari and a lady from the Ashram, Srimati Durga Tiwari. So this party stayed back. Thereafter, the daily performance of rituals on the banks of Narmada was a new exhilarating experience.

On the fourth day after the immersion of the urn of ashes in Narmada, the group of associates from Bairagarh reached to be present during the last ceremony. Separate urns of ashes were preserved for immersion at Triveni Sangam and Kankhal, Haridwar. Shri Ram Narayan Tiwari set off with the two urns. The first was immersed in Triveni Sangam after due prayers etc. and the same day he set out for Haridwar from Allahabad with the second urn. It was very cold and the train was 12

hours late. He reached Haridwar at 11 pm At 3 am. He reached Kankhal Ashram. Respected Vishuddha Didi gave some flowers and *yajna vibhuti* from Shree Ma's Temple to sanctify the urn and with them the urn was immersed in the sacred river Ganga at 4 am. Then he had his customary bath etc. in Ganga, visited Shree Ma's temple and set off for Bhopal the same day. The next day the rituals of the tenth day had to be performed and his presence was required for the same. All arrangements were being looked after by Shri Ram Narayanji. On 16th January in the Gurudwara located near Hosangabad Mangalvada Ghat an unceasing *patha* was performed which was completed on 17th January. This day was also the 13th day after the death and so arrangements were made for *brahman bhojan* (feeding of Brahmins) and *langar* (open kitchen) in the Gurudwara. All the events were completed satisfactorily. On the eve of the culmination of the entire programme, on 10th January, Brahmacharini Jaya Bhattacharya, Ex-Principal and present Secretary of Shree Shree Ma Anandamayee Kanyapeeth, along with her colleague, Madhumita, had reached Hosangabad. They imparted support and solace to the bereaved daughter Guneeta all these days. Their association goes back to the days when Badi didi was one of the senior residents of Kanyapeeth and Jaya didi was a child. Badi didi used to look after the children including Jaya didi. Since she had a lot of regards for Badi didi, she had come here to pay her last respects and represent Kanyapeeth in this regard. Shri Pramod Kumar Joshi, an important functionary of Kanyapeeth, had also accompanied her.

On 6th February, on completion of one month after Badi didi's demise, the coremonies associated with this date were placed in Bairagarh. An *Akhanda Patha* was organized from 4th to 6th February. Simultaneously the programme of Shabad kirtan was also organized. Sadhu bhojan was also arranged. Mahant Shri Chandramadasji with the monks of his group from the Lalghati Bhopal Gufa Mandir arrived for the function. The Swamijis from Shree Ramakrishna Mission and monks from Sukh Ashram also graced the occasion. All of them enunciated their word of praise for Badi didi and prayed for the departed soul. That the organization of Shree Shree Ma Anandamayee run by respected Kirpal Kaur may prosper with God's grace was the earnest prayer of all. On this occasion, another Ex-Principal of Shree Shree Ma Anandamayee Kanyapeeth and the present Editor of Amrit Varta, the Ashram quarterly magazine, Brahmacharini Geeta Banerjee and three other Brahmacharinis also arrived. From among the teachers of Kanyapeeth, Smt. Kshama Chaturvedi and Km.Kalpana Chowdhury also arrived.

Owing to the fathomless grace of Shree Shree Ma, all the fancies of the event were successfully completed by Shri Ram Narayan Tiwari and his associates,

Whoever comes under the shelter of Shree Shree Ma Anandamayee, She takes the complete responsibility for the person. In the life of respected Kirpal Kaurji, specially in her last days, from the time she was hospitalised to her last journey, the manifestation of Shree Ma's *kripa* reminds us of the following verse from Srimad Bhagawat Gita-

“ananyashchintayanto mam ye janah paryupasate tesham nityabhiyuktanam yoga kshemam vahamyaham”

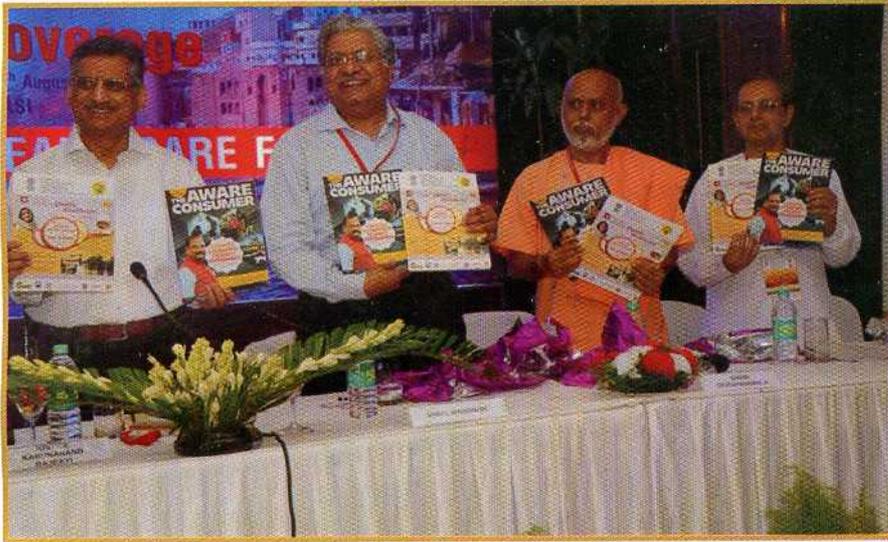
“Those who adore me by one- pointed concentration on Me and who are forever united with Me in thought, I carry to them my select boons and preserve the same on their behalf.”

There is only one sentence to be offered at the lotus feet of the embodinunt of Paramatma- Shree Shree Ma Anandamayee-

“Tvameva sarvam mama devadeva”.

With these words in her heart, respected Didi Kripal Kaur had taken shelter at the feet of Shree Ma at the age of 28. Today on her departure at the ripe age of 93, the same words are heard reverberating in the atmosphere “Tvameva sarvam mama deva deva”

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Justice Karunananda Bajpayee and other Guests releasing the Brochure "Partnership for Safe Medicine (Psm)" in Varanasi.



Brahmacharini Geeta Banerjee and the students of Kanyapeeth singing the "Kulgeet" and "Matri Vandana" at The Clarke's Hotel Assembly Hall



Swami Deveshananda, Secy. Mata Anandamayee Hospital
welcoming Smt. Arundhati Bhattacharya,
Chairman SBI on 16 May 2015



Smt. Arundhati Bhattacharya, Chairman SBI, Presenting a Laptop to
Brahmacharini Madhumita Kapoor on 16 May, 2015

INFORMATION REGARDING THE WORKSHOP ARRANGED FOR MATA ANANDAMAYEE HOSPITAL AT VARANASI ON 10 AND 11 AUGUST 2015

In the Governing Body meeting of Shree Shree Anandamayee Sangha arranged in March 2015, it was decided to take help of Partnership for Safe Medicine in India i.e. PSM (India) to correlate with Govt. of India (G.O.I), State Govt. and other financiers to arrange financial help to strengthen services in Mata Anandamayee Hospital at Varanasi. . Shri Bijon Misra the founder President of PSM (India), Shri P.D.Sheth, Governing Body member of Shree Shree Anandamayee Sangha and that of PSM (India), and others had taken initiative to launch a pilot project to facilitate improving access to safe and quality health care of about one lakh poor and elderly patients through the National Health Assurance Mission (NHAM), in collaboration with Banaras Hindu University and Mata Anandamayee Hospital at Varanasi. Its office has been opened in Mata Anandamayee Hospital itself and Sw. Deveshanandaji, the Secretary of the hospital has been selected Chairman of its Project Core Group.

A workshop was arranged by PSM (India) on 10 and 11 August 2015 at the auditorium of Clarkes Hotel in Varanasi City for launching this project. The inaugural ceremony was arranged there on 9th August evening. Shri Karunananda Bajpayee, Judge of Allahabad High Court and a close devotee of Ma Anandamayee was the Chief Guest. The eminent dignitaries who had attended the function were Shri L. Mansigh, Former Secretary, Govt. of India, Shri W. Habibullah, Former CIC, Mr. Rod Hunter, Senior Vice President PHRMA, Washington DC, USA, Dr. Ashok Kumar, IAS, Addl. Secretary and Mission Director (NRAM), G.O.I. etc. More than a hundred delegates attended the function and several persons contributed generously for Mata Anandamayee Hospital. Prime Minister's Office had shown interest for success of this workshop and was also keen for its future course of actions.

The inaugural function started with the lighting of 'deep' and with 'malyarpan' on the photo of Shree Shree Ma Anandamayee and Mahamana Madan Mohan Malaviyaji placed on the dais and was followed by inaugural song and 'stuti' delivered melodiously by the brahmacharini girls of Ma Anandamayee Kanyapeeth. All the dignitaries sitting on the dais delivered short speeches. The Chief Guest Shri Karunanand Bajpayee spoke wonderfully on this occasion. Apart from the subject, he spoke about Ma Anandamayee and the audience was spellbound. The General Secretary of Shree Shree Anandamayee Sangha Shri Somesh Chandra Banerjee (Somuda) read his speech on this occasion which was well appreciated. The content of the speech is given below:

“Respected Chief Guest, other dignitaries sitting on the dais, Brahmacharinies of Ma Anandamayee Kanyapeeth, ladies and gentlemen,

Shree Shree Ma Anandamayee, the Universal Mother established Mata Anandamayee Hospital at Varanasi for ‘Rog-rupi Jan Janardan Seva’. Such a divine seva is being carried out here since it was inaugurated in 1968 by the then Prime Minister Smt. Indira Gandhi in the presence of Ma. Ma’s direction regarding such a seva was different from the way the public services are generally being done. Ma stressed that every person i.e. ‘jan’ should be looked after considering as ‘Janardan’ i.e. God Himself. Faultless care should be taken for each patient as we try to take care while serving God. If we are able to serve the patients in this manner, our services will be divine like spiritual sadhana and we will be blessed by God.

Nowadays, in the field of medical treatment, profit oriented business is being observed in a large number of hospitals or amongst the persons in the medical profession. Specially the poor patients are worried due to such an attitude. In some private hospitals, the course of treatment is planned after knowing to what extent the patient is covered up under health insurance scheme. But, due to price inflation, establishment expenses of the hospitals have gone up considerably and it is becoming difficult to sustain the hospitals and to run them in a desired manner.

Mata Anandamayee Hospital is also facing similar difficulties. This hospital is having indoor facilities with 48 beds. An indoor patient gets a bed in the general ward still at a meager rate of Rs. 75/- per day which includes cost of both the meals being served to the patient. In the last financial year, about 1.20 lakh patients irrespective of religion, caste or creed were treated including 2000 patients treated in the indoor ward, about 64000 patients treated in various out patient departments in Allopathic wing and 53000 in Homeopathic wing. Therefore a strong financial support will be needed to this hospital to sustain proper medical facilities to the public at reasonable rates. We earnestly hope the Government and others who will be financing this project will sincerely look into it.

There should be a proper master planning for phase wise development of the hospital in all aspects so that it becomes at par with the standard hospitals within shortest possible period. We have to reorganize the staffing pattern and the emoluments in accordance with the requirements in various types of work. We have to plan procurement of latest equipments to facilitate diagnosis and for proper surgery. We have to frame proposals for additional accommodation to house the additional medical equipments, OPD and to accommodate the essential staff of the hospital. Besides, we have to reorganize the tariff system to make it affordable for the patients and sustainable for the hospital as well.

Apart from medical facilities we should promote preventive measures as well to control spread of diseases. In Varanasi city, at many places the water supplied by the

water supply systems were found not potable, specially during the rainy season when at some places the sewerage system overflows. Besides, sanitation condition is poor and cleanliness is lacking. These are sources of generation of various bacteria resulting in water born and other types of diseases. Our ultimate aim should be eradication of diseases as far as possible.

I had a unique experience in the Ardha Kumbha Mela at Allahabad in 1995 when I was the Chief Engineer there. I came to know that several shallow tube wells were proposed to be bored in the dry river bed in the mela area where adequate water was available even at a depth of about 20 ft below the sand surface, When I came to know that the Mela administration was going to construct about ten thousand pit latrines on the dry river bed for the use of pilgrims in the mela area, I immediately asked the concerning Engineers to bore about 200 ft. deep tube wells to tap second or third water bearing strata underneath, as the upper water bearing stratum was expected to be contaminated due to presence of those large numbers of pit latrines. You will be surprised to know that during one and a half month duration of the Kumbha Mela, all the camp hospitals were almost without patients as the pilgrims were safe from any disease. Therefore, the supply of potable water is a strong preventive measure of keeping away diseases. I personally feel that it will be desirable to invite and involve the officials of the Nagar Mahapalika and the concerning Government Departments as well who are looking after the water supply system, sanitation and solid waste management specifically in the areas which are being covered presently under this programme.

I want to thank the PSM (India) for having taken initiative to sustain medical facilities to the poor and elderly patients in this sacred Varanasi city which is the holiest of the holy places in India. We pray to Anandamayee Ma to shower Her blessings on the persons who are sincerely involved for such a philanthropic work.

Thanking you.

Jai Ma

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**PILOT INITIATIVE IN INDIA TO FACILITATE
IMPROVING
ACCESS TO SAFE AND QUALITY HEALTHCARE
CONTRIBUTION OF MATA ANANDAMAYEE HOSPITAL**

—Brahmcharini Guneeta

The venue was a place with ultramodern facilities and decorated in a majestic grandeur and lighting arrangements to match the name - The Clarke's, Varanasi located in Varanasi Cantonment.

The portraits of the creator of the universe Shree Shree Ma Anandmayee and Bharat Ratna Shree Madan Mohan Malaviya were placed on a table. The backdrop of the huge stage read the following message:-

“N.H.A.M.” the initiative
To Quality and Safe
Healthcare Services
Improved Access

“Inauguration”
First time in INDIA
“Total Health Care Coverage”
For the Poor and Elderly
9th - 11th August 2015, Varanasi.

Organised By:-

Partnership For Safe Medicine (P.S.M.)
India Initiative and
Consumers Online Foundation, New Delhi
In Collaboration With
Ma Anandamayee Hospital

The backdrop was an eye catcher for all those present. The hall was hosting a noble gathering of enthusiastic citizens. Among them were Mr. Rod Hunter a foreign donor and there was no dearth of such people. It was the beginning of a great service to humanity.

“Shree Kashi Vishwanath- Mokshadham (Abode of Liberation)”

“Service to *Janardan* (God) in the form of ailing *Jan* (humanity).”

—Shree Shree Ma Anandamayee

“It is my earnest prayer and desire that this centre of life and light to humanity, which is beginning this chapter today will enlighten students who will excel in their endeavour not only in this world, but will also lead noble life, will love their country and will be dedicated and loyal to the ruler of this world.”

Madan Mohan Malaviya.

(speaking on the occasion of inaugurating Banaras Hindu University)

These messages seemed to be inspiring the present noble citizens to do some good to the humankind, to bring a smile to the faces of the ones who have given up hope, to give strength to the prematurely worn out hand. This was the reason that everyone present in the hall seemed to be inspired, may they be from any age group or profession. The message of the present Prime Minister Shree Damodardas Narendra Bhai Modi’s dream and message of “Young India”- seemed to be taking shape. No differently abled person or destitute person should die an untimely death due to lack of means. The lamp of Nightingale may always shine for those with the ray of hope - this was the heartfelt objective.

The chief organizer of the function Shree Bijon Mishra, an alumnus of Banaras Hindu University was responsible for the conducting of the function.

The luminaries present on the stage were Chairman Shri Wajahat Habibullah the erst while Secretary to the Government of India, Shri L Mansingh, the Secretary of Shree Shree Mata Anandamayee Hospital, Swami Deveshananda Maharaj, the General Secretary of Shree Shree Anandamayee Sangha, Shri Somesh Chandra Banerjee (Somuda), Mr. Rod Hunter from the U.S.A. and Dr. Ashok Kumar.

The function was inaugurated by the Judge of the Allahabad High Court, Justice Karunanand Bajpayee, who lighted the inaugural lamp and garlanded the portraits of Shree Shree Ma and Pt. Madan Mohan Malaviya ji amid reverberating applause from the gathering.

In his inaugural speech, Shri Wajahat Habibullah brought in clarity about the programme and highlighted the benefits of the schemes. He said, “Since ancient times, the settlement of Kashi is known to be a place for obtaining **moksha** (liberation). Leaving their households behind, many aspirants have arrived here for ages to be in the lap of Bholanath and Mata Annapurna with a desire to attain **moksha**. The elderly in the households plead with their children saying, “Leave me at Kashi”. They do not worry about the aspect as to who would look after them. They are convinced that the Parents of the universe not only care for the humankind but for all living

beings and lead them towards **moksha**. That is why this is the most suitable place to begin the programme. The light that is lit here will spread to illumine not only this country but the whole world.”

Other present dignitaries showed their enthusiasm by giving talks on achieving success for this programme by the use of scientific methods and technology. Some young professionals who have excelled in this field by the use of modern technology were presented Certificates of Appreciation by Justice Shri Bajpayee.

In his electrifying speech, Justice Shri Bajpayee touched the chords of the heart of every person present in the hall. His main subject was the grace shown by Shree Shree Ma due to which this programme has been conceptualised and begun.

Justice Shri Bajpayee started his speech expatiating upon the historic events of Shree Shree Ma Anandamayee Ashram. The first was the three-year-long continuous ‘Savitri Yajna’ performed in Shree Ma’s presence from 1947 to 1950 during which 9 crore oblations were offered to the ‘yajna’ in this very city of Kashi. The second historic event was the establishment of Kanyapeeth for girls and Vidyapeeth for boys. The third was the establishing of Mata Anandamayee Hospital, the inauguration of which was done by the then Prime Minister of India, Srimati Indira Gandhi in the presence of Shree Shree Ma.

Shri Bajpayee also drew the audience’s attention to the driving force behind these grand events, namely, our beloved Gurupriya Didi who had dedicated herself whole heartedly at the lotus feet of Shree Shree Ma. Ma’s divine thoughts were reflected through her for the welfare of mankind. Didi was the daughter of the then civil surgeon of Dhaka, Shri Shashanka Mohan Mukherjee. No logic can otherwise explain why a devout Brahmacharini with no contact with the corporate world could conceive the idea of a hospital.

It is due to the grace and kindness of Shree Shree Ma that the hospital and the event have come together to day. Didi said, “The foregathering of people who have assembled with such enthusiasm and dedication, in spite of all the obstacles, is an event of great pleasure” I pray at the lotus feet of Shree Shree Ma that I can be of service with utmost sincerity and dedication to the best of my ability.

The speech by Justice Shri Bajpayee had enchanted everybody present and gave a feeling that in spite of the complexities of the world, it was worth while to assemble here from so many far and near places for a noble cause and that probably the inner call for such a mission was a key to its fructification. It was evident from the fact that all present rose to greet and felicitate each other with joy.

Here it would be pertinent also to mention that Late Shri Gopal Dasgupta, the physician to the Maharaja of Kashi (Kashinaraesh), and a fore-runner among Ma’s

devotees, had started a homeopathic clinic called Shree Shree Ma Anandamayee Karuna in the lanes of Bhadaini. After having Shree Shree Ma's *darshan*, he had felt a great desire that Shree Shree Ma's grace and compassion should reach the people. It seems that the same Shree Shree Ma Anandamayee Karuna has further enlarged its scope being transformed into Mata Anandamayee Hospital.

On the second day of the event, the General Secretary of the Sangha Shri Somesh Chandra Banerjee extolled the divinity of Shree Ma in his speech and paid his obeisance by his words. He said, "Respected Malaviya ji was highly impressed by Shree Ma's '*darshan*'. '*Sad Vani*', the book containing the pearls of wisdom showered by Shree Ma, which was compiled by Shri Jyotish Chandra Roy (Bhai ji) was one of his favourite books and he used to carry the same with him always. He had invited Shree Shree Ma to the functions organized at the university a few times, At his invitation Shree Ma attended the yajna arranged in the premises of the university. At the place where Shree Ma and other saints and luminaries were present is today the famous Temple of Vishwamath." The narration of such events impressed the audience.

On the invitation of the Gen. Secretary of the Sangha, many from the audience and management visited the Mata Anandamayee Hospital on 11 August, 2015. The Gen. Secretary humbly submitted to all the visitors that this was their hospital.

The Secretary of the Hospital, Swami Deveshanandaji Maharaj managed and participated in the event on behalf of the Hospital with great dexterity and responsibility. His contribution to the event and cause is highly appreciable. That with Shree Shree Ma's boundless grace this event and endeavour be a great success is our prayer at the lotus feet of Shree Shree Ma Anandamayee.

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VISIT OF SMT ARUNDHATI BHATTACHARYA, CHAIRMAN AND MD, STATE BANK OF INDIA (SBI)

On 16th May 2015 Smt Arundhati Bhattacharya was gracious to visit Mata Anandamayee Hospital, Varanasi. She was accompanied by other senior officers of SBI from Lucknow and Varanasi.

The Chairman was welcomed by Swami Deveshananda, Secretary Mata Anandmayee Hospital, and then she paid obeisance to Shree Shree Ma Anandamyee at the small temple at the entrance. This was followed by a small and sweet reception function when she formally presented various medical appliances worth Rs 10 lakha which also included a laptop computer for the Kanyapeeth.

The Management and staff of Mata Anandmayee Hospital are grateful for the kind words and help which she gracefully presented. May Shree Ma give her all that is required to carry out her mission in life.

Jai Ma.

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ASHRAM VARTA

Dear Devotees of Shree Shree Ma :

Shree Shree Ma said, "Always remain in the realm of 'S' — *smaran* (God-remembrance) and *sharan* (seeking the shelter of God) — by this even death dies." Therefore in all Ma's Ashrams and in accordance with her sayings, satsang, regular worship, rendition, 'Bhagwat week' etc. are organized in a planned and periodic manner, so that through these various functions and events people at large get ample opportunities for God remembrance and give oneself unto the shelter of God. This time from 17 July to 24 July 2015, in Khankhal Ashram, Smt. Madhavi Singh had sponsored a Bhagwat rendition week in remembrance of her late husband. The rendition was done by Dr. Shyam Sundar Parashar Shastriji from Vrindavan.

On 31 July on the auspicious occasion of Gurupurnima a special puja of Shree Ma and Giriji (Didima) was performed in Kankhal, Varanasi, Kolkata (Agarpara), Ranchi, Agartala, Pune, Puri, Delhi, Jamshedpur, Vrindavan, Uttar Kashi, Rajgir and other Ashrams. In Kankhal Ashram puja was carried out in the "Ananda Jyoti Peetham", Giri Ji's temple. Baba Bholanath was given offerings in Shiva temple and in the Shankaracharya Hall. Worship was done to Jagatguru Shankracharya ji, Padmanabhaji and Vyasji. After the worship in the respective places and in continuance of the traditional practice the devotees had their wishes fulfilled by the touch of Shree Ma's Samadhi at the Samadhi Mandir. All this was followed by a Bhandara where the devotees partook of the Prasad. Shree Ma's birth anniversary was celebrated in a befitting manner in Agarpara Ashram Kolkata on 3 May 2015. On this day a special worship was arranged for Shree Ma and simultaneously there was dawn to dusk collective kirtan in the 'Nat Mandir'. The poor and the needy were offered a meal and clothing was donated. From 3 May 2015, Thursday on the occasion of the advent of Shree Shree Ma special function was organized. As per traditions worship, singing the praises of Ma, evening Arati followed by Kirtan were held. From 8 PM to 10 PM a dance drama named 'Nimai – sannyas' was staged by 'Natyam Dance Academy'. Then the singing the praises of Shree Ma continued till 3 AM. Simultaneously the rituals of 'Maun', mediation and worship, the special worship connected to the advent of Shree Shree Ma, Yajna and 'Kumari Puja' were carried out in line with the best traditions of the Ashram at the specified timings and days. 8th May was marked by special worship of Shree Ma at close of the festivities, Prasada distribution, a special rendition of the Bhagwat Geeta in the Ashram temple,

Kirtan, Sadhu Bhandara and distribution of fruits etc. to patients at the local hospital. Ganga Puja and Manasa Puja were conducted on 28th may. On 2nd June these were the ritual of Jagannath Snan Yatra and Satya Narayan Puja, 18 July was marked by Lord Jagannath Rath Yatra. On 26 July Ulta Rath was celebrated and on 29 Aug Jhulan Utsav was celebrated. In Jamshedpur Ashram there was a special worship besides many religious and cultural programmes, organized to commemorate 120th yr of Shree Shree Ma's advent.

On 22nd August 2015, on the occasion of the Maha samadhi of Giri Ji (Didima) worship was performed in all the Ashrams of Shree Shree Ma. Sadhu Bhandara was organized. Before this on 15th Aug, Independence day was celebrated in the Mata Anandamayee Hospital and Kanyapeeth in Varanasi Ashram. The occasion was marked by Flag hoisting in the hospital and Kanyapeeth followed by singing of the National Anthem. Sweets and fruits were distributed to all including the patients. From 26th August to 28 August the festival of 'Jhulan' was celebrated in Ashrams at Vrindavan, Varanasi, Kankhal etc. with enthusiasm and gaiety. Beautiful swings were decorated and the Gods were placed on swings as per the tradition.

23th August, the twelfth day of the full moon phase of Jhulan was also the death anniversary of Bhajji. Special worship was organized in Almorah, Varanasi, Kankhal, Agarpada and other Ashrams. Sadhu Bhandara was arranged. On 28th August on the day of Jhulan Purnima, special worship was offered to Gopalji in Varanasi Ashram. The festival went on all days from 26th to 28th August with the puja of Gopalji and Kirtan at prescribed times. To mark the occasion of Shree Ma's self diksha, on 28th August, special meditation session was held from 11.45 P.M. to 12.15 AM, followed by kirtan. Like every year, on 30th August and 3rd September the girls of the Kanyapeeth staged plays of Shree Krishna's lila, Maha Prabhu lila, and Mallikarjun (Shivaji) and entertained everyone.

On 27th and 28th August the festival of Jhulan was organized in Shree Shree Ma's Vrindavan Ashram. On this auspicious occasion, Rasleela was played by the famous troupe of Swami Shri Chandra Sharma. In the evenings special worship was done to 'Krishna Chaliyaji' from 26th to 28th August. On 28th Aug. there was pre-dawn Kirtan followed by recitation of the Vedas, the thousand names of Shree Vishnu and collective Kirtan. The food offerings were made at mid day accompanied by arati, feeding of monks and distribution of Prasad.

From 28th August to 30th August, at Puri Ashram, on the occasion of Jhulan Purnima (28th August) special worship was offered to Shree Shree Ma. The new guest house in the premises of the Ashram was inaugurated. On many highly placed monks and reputed persons graced the occasion. Sadhu Bhandara also took place.

To mark the death anniversary of Srimati Ramadevi Saxena, Dr. Rambabu Saxena and Shri Vir Saxena, an unceasing rendition of the Ramacharitmanas was carried out at Rajgir Ashram from 14th August to 16 August 2015. The sponsors were Smt. Kumud Saxena, Sri Raghavendra Madhav and Smt. Vinita Madhav.

On the 6th of September, Janmasthmi was celebrated in Varanasi Ashram with of pomp and show by the enthusiastic devotees. Brahmacharini Jaya di performed the worship for Gopalji. The Gopal Mandir was decorated with flowers, garlands, lights etc. increasing the splendour of the temple manifold. The function was well attended and the prominent among the devotees were Sri Hiranmay Gupta (Khokanda), Justice Karunananda Bajpayee and family, Sri Satish Dubey and other prominent persons from the city. At the stroke of midnight Gopalji was given the full treatment of his traditional bath with clarified butter, honey, sugar, panchamrita, water from the river Ganges, milk, curds, perfumed, rose water etc. All this was accompanied by the recitation of the Vedas by the girls of the Kanyapeeth, Kirtan etc. After the traditional bath Gopalji was draped in the best of clothings and ornaments. It was around 2:30 A.M. when the special worship and arati was completed. This was followed by distribution of prasada. Till the next day the girls of the Kanyapeeth danced and sang the traditional songs and kirtan singing the praises of Gopalji. Shree Shree Ma used to join the girls of the Kanyapeeth on this occasion, in the hall of the Kanyapeeth, swinging Gopalji singing kirtans and enacting his plays. It seems that the sweetnotes of those moments still reverberate in the corridors of Kanyapeeth and the Ashram even today.

In Shree Ma's Vrindavan Ashram, On 6th September, Sri Krishna Chhaliyaji was offered special worship on the occasion of Janmashtami. This was followed by the night long Kirtan, Saptah Patha etc. and culminated in distribution of prasada to the devotees.

Shreemad Bhagvat Saptah was organised in Pune Ashram from 2nd September to 8th September. The rendition was done by Dr. Pandit Shri Chandra Sagarji (reputed scholar from Vrindavan). The sponsor for the event was Sri Pravan Kumar Mukherjee and his family. The traditional routine of these days was followed except for the day of Janmashtami when the rendition was done from midnight onwards to 1 AM. Simultaneously on the 6th and 7th September 'Nand Utsav', 'Vishnu Sahasra Nam' 'Tulsi Archan' and yajna were organised followed by prasada distribution to the devotees.

On 8th September, at Varanasi Ashram, the birth anniversary of Gopi Baba was celebrated. This event is celebrated as Sanskrit day by the students and teachers of Kanyapeeth. A grand function was held with academic and cultural events. The

function was graced by professor Sri Yadunath Dubey, the Vice Chancellor of Sampurananda Sanskrit University.

Shrimad Bhagvat week was organised at Varanasi Ashram from 20th September to 29th September 2015. The rendition was done by professor Sri Vindhyaeshwari Prasad Mishra of Banaras Hindu University. On 20th September the punyatithi of our saintly Gurupriya didi was commemorated by a special Puja and Sadhu Bhandara.

On 21th September a special worship was arranged for Shree Shree Radhashtami at Vrindavan Ashram. The function was carried on till 22nd September with Kirtan, collective meditation etc.

Jai Ma

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