

# MA ANANDAMAYEE AMRIT VARTA

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

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'CHALIYA'  
Raj Mata of Gwalior's Chaliya — Consecrated  
At Vrindavan Ashram by Shree Shree Ma



Shree Shree Ma satisfied after  
The consecration of 'Chaliya'

## MATRIVANI

Do call out to ma in all earnestness. Verily, She is your Mother. And again, how should a son be? Son of Immortality. It should be clearly comprehended. Whether you call out to Father or to Mother it is all the same. He does not assume the role of father or Mother-that would be just play. people assume roles in play. He is what He (already and always) is. You are not serious about grasping what the mahatma say, that which is always True. The one and the same Path. If your father changes his name, he still remains your father. He changes into each and every form (and yet remains the same).

\* \* \*

The soul of our soul--God, our only Beloved- that one exists in totality in us. As it is heard from the scriptures and from the sadhus and mahatmas ---"I" (the true Self) exists in you. But since it is not known to you, keep in satsang and read holy scriptures. Continue doing japa and meditation each and every day regularly and try to live in pure bhava. The Supreme Path is the only path---the rest are devious paths. By straying into allies, (vipath) one will come across calamity (vipad). And, again, the manifestation of one's own Self (svarupa). That is the true path. The true Path leading to the revelation of God. That is the Read Path.

\* \* \*

In This world created by God, how is it possible that it (realization) will not take place? God always resides in the world created by Him. wherever there is a creature, there is Shiva--- within one's own Self. Wherever falls the glance, Krishna is glimpsed there. He is the only One ----. There is no one else. Only you say, 'It will not happen' Say instead, 'Why will it not happen?'

\* \* \*

Rare is the human birth' for one born as a human being it is a duty to adopt the beautiful way of God, for realizing one's Self within oneself. Adopt This very way; for while you think God is not there in us, you are in the midst of joys and sorrows, miseries and misunderstandings. Misapprehensions and calamities will be there. You are being told to do such kriyas (for God realization ) as would cleanse you of all the sins accumulated in life after life. Do tapasys - tolerate the heat (of sufferings), for the

sake of God. You should engage in sadhana regularly. For this, you have to apply your wisdom rightly ----the wisdom which the birds and beasts do not possess.

\* \* \*

It is foolish to expect happiness in the world. There is never any happiness in the world. How can there be happiness in a world filled with misgivings? (samsara--world and samshaya – misgivings; there is a play on these words). I am not calling you foolish; but if you build a sooty house and live in it, how is it possible that you will not be smeared with soot? You will touch fire but will not get scorched --- how is that possible? You will dip your hand in water but will not feel cold, ---- that is not possible.

\* \* \*

God understands what to do for whom. Verily, He Himself is the Non-dual One; so He keeps dispensing the Good to each and every being; by doing for the being all that is required He pulls the being towards Himself. God's mercy is there. He will listen. He will listen (to you). pray to God, 'O God, Have mercy on me. Do pray, and see what He tells you, what He says.

\* \* \*

Question---What is the sign of kripa (mercy)? Ma-- just as when one takes food, one receives the sign-- the stomach is filled. It is not at all possible that God does kripa and it is not felt (by the one receiving kripa). Right now there is the absence of such realization. Realization (of kripa) takes place on having received God's Kripa. What one wants happens to take place--- evidently (that is the evidence) --- it cannot be that this (Kripa) is not felt.

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## SHREE SHREE MA ANANDAMAYEE PRASANG

—Amulya Kumar Dutta Gupta

(continued)

19 November, 1948, Friday

Ma is leaving for Kashi today, and tomorrow itself She will come back. From Jhusi She will go to Kashi by car. On account of my illness I did not get out of bed in the morning. Ma came to my room before leaving. I got up and did pranam to Ma. On seeing the condition of my throat, She said, "your illness has tightened its grip on you, I see. Do one thing. I keep small globules of pasted neem leaves in my mouth—you, too, do the same. They are very good for the throat. Take care. Let me find you in good health when I came back tomorrow. When Mana Baba (Shree Manmohan Ghosh) hears of your sickness, he will say, 'Go ahead, continue your talk on nada-bindu\* further'. Saying so, Ma began to laugh. We too joined in the laughter. These last words uttered by Ma referred to the occasion when Ma had asked Manmaohan and me to go to Jhusi from Kashi and in reply Manmohan had said, "Let Amulya go to Jhusi and hold discussions with Ma on topics like nada- bindu, prarabdha\*\* and so on. I have no need go there". Ma reminded us of this comment made by him.

### Shree Shree Ma in the Guise of a Jyotishi (Astrologer/Palmist)

After Ma had left, lay down in bed. Just after some time Didi sent for me. I went and found Ma had started a comic play. She had taken seat at the entrance to the Ashram in the role of a palmist. She had put on spectacles and was reading everyone palm. On reading the palm of Manohar, a devotee of Hare Baba, She said, "You will quarrel a lot with Baba". Then She took up the palm of another and commented, "You will do a good deal of pranama to Baba." To the third one, She prophesized, "You will play a lot on the table". When She read the palm of our Parmananda Swaniji, She prognosticated, a "You will construct many large buidings". Shree Shree Ma's astrologer -- leela" provoked a hearty lught among the spectators. In fact, Ma had pointed out the most prominent characteristics of each one. The gentleman about whom She had said that he would do much obeisance is actually in the habit of offering prolonged pranama; once he starts bowing down his head in the gesture of

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\*. nada bindu - Holy sound and Holy light reprinted-OM as well as Shiva -Shakti in Tantra.

\*\* prarabdha- post karma that has begun to yield fruit.

obeisance, he would not rise from that position for about an hour. The one who had secured the prophesy of playing tabla has been seen accompanying the kirtan party on the tabla for some days. Swamiji has got several blocks of building construct led in the Ashrams at Kashi, Allahabad and Dehradun. When Ma saw me approaching, She said "Why have you plied brought Baba, too, here?" Didi "Amulyadada likes to see these leelas of yours". Girindada sat down to make Ma wear sandals. Ma said to him, "The bald on your head is a sign indicating that you will spend much time sitting along in silence" In reality Girindada like to be in solitude. Even while in Jhusi., he had spent most of the time staying along in his kutia, engaged in meditation etc.

After Shree Shree Ma left in car for Kashi, I came back to my room and lay down. Girindada gave me two more cibazol tablets. The tablets of neem leaves, which had been recommended by ShreeShree Ma, were also being taken by me. During the daytime, the pain remained the same . Even during the night, the pain did not increase; but I did not hope that the next day itself the pain would disappear completely, for over a long period. I had been very well acquainted with this kind of pain. It had never taken less than 6-7 days, once it had set in. I had just passed a couple of days.

**20 Novmber, 1948, Saturday.**

This morning, on getting up from bed, I noticed that my throat pain had been healed completely. I felt quite astonished in my mind. Only by the Grace of Shree Shree Ma It was possible, I thought. At about 1 p.m. Ma came back from Kashi. As soon as I did pranam to Her, She asked me, "How are your?" I replied that I was cured of the malady. Didi said, "Oh you are cured in a single day?" I replied, "Ma had also said I would be cured in one day".

(to be continued)

\*



## MOTHER AS REVEALED TO ME

—Bhaiji

On another occasion there was discussion about man's past lives. Mother said, "Past births are real. There is no doubt about it. When a cataract in one's eye is removed by an operation, one's eye-sight is restored. likewise by deep concentration on the divine, when the veil that obscures our intelligence is removed and the mind purified and focused on the self, the significance of mantras and of the allied forms of gods dawns on us and the impressions of previous births flash upon our consciousness. Just as while at Dhaka, you can have a mental picture of what you have seen in Calcutta, so also you can project a more graphic image of your past lives upon your present mental screen." She added, "When I see you, I can get a vision of a series of pictures of your past births." On one occasion while in Calcutta, a gentleman and his wife came to Mother with their son aged about seven or eight. On seeing the child Mother remarked, "This boy was related to this body as a brother in his past birth." One of Mother's brothers died very young. He had a severe hurt on his arm and it was bent. The above mentioned boy also had a crooked arm.

At times Mother shows wonderful courage and a strong disposition. There is not a trace of fear in her. What She wills or says must be carried out. If Her thoughts and actions are allowed to function without any protest or hindrance, it contributes to the welfare of man. If obstructed it causes harm. In Her younger years examples of this were of common occurrence.

When four or five years old, She used to go to her Bara Ma\* with a pot for fetching churned curds. One day She filled the pot almost overfull with it; this irritated the old lady who said, you eat so much curd every day! today you won't get any. "No sooner was this uttered than the old lady found to her dismay, that the churning pot cracked a hole and all the curds came out through the leak. She stared at Mother's face in surprise. After this incident she would often call Mother herself to take the curd, even when She happened to arrive late.

We have seen mother become as stern as thunderbolt, although She is by nature as soft and tender as a flower. On one occasion she was so severe with me for talking thoughtlessly that she commanded: "Go get out of my sight!" On another occasion I disobeyed Her and the result was that Mother observed silence for some days. There

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\*. greatgrandmother.

were many instances in which I was fortunate enough to receive Her highest chastisement. If any body does any wrong and expresses his repentance, Her sweet, merciful looks shed so much ineffable grace that the transgressor's mind changes altogether and becomes pure and blissful. But if one's mind is agitated with anger and self-pride at Her words, one feels terrible anguish until there is repentance.

Once Pitaji took my side and pleaded for me, but Mother said, "Severe punishment is awarded to those who are able to stand it. If you want to fell a tree, you have to use an axe at first; then a hatchet and a knife may be employed to cut off the boughs and little branches. Thus chastisement will be severe or slight, as the case requires." For the relief of the sick and distressed Her kindness manifests itself in various ways. On many occasions Mother has said, "I don't do anything with a motive or by an effort or will. It is your thoughts and desires that move this body to say or do things for your welfare. I often see what will or will not happen in the future, but words do not always find their way out."

Cases are too numerous to mention, where boys and girls, men and women have obtained help and relief directly or indirectly in cases of disease, in their trades or professions, in their examinations or selection of studies, marriages and the like. To rid people of the ills of life, she made wounds in Her own body or took upon Herself the sufferings of the patient. Such cases are without number. Instances are also frequent in which it was found that appeals from strangers, when brought to Her notice through a third party, produced a picture of their sufferings in her mind and they were relieved of their distress. We have been told by Mother that when She heard sincere prayers for the redress of the misfortune of a person, relief in some shape would come to him. Many persons saw Her in their dreams and felt Her blessings in their bereavements or illnesses.

(an excerpt)

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## "PILGRIMAGE TO KAILAS"

—Gurupriya Devi

### Monday, July 22

We set out early, taking some hot tea along. As the cold tends to upset our health, hot tea is a necessity. We hope to reach Garbhan tomorrow. We set out at seven thirty a.m. The ice on Lipu was less this time and the ascent across the ice was not so extensive. The descent was long but not over ice. The route above Takalkot consisted of large extents of plain but here the path was highly modulated and rocky. We had to travel along the mountain edges and the steep slope beyond the edge was a terrifying sight. By Ma's grace the horses trotted across the paths quite effortlessly and by three fifteen p.m. we reached Kalapani and pitched camp.

Everyone was exhausted after the long journey. We had some refreshments on the way and meal was cooked at Kalapani. We had got potatoes on the way. What a happy event that was. The potatoes were dry and rotten. But such was our condition ! Before evening we ate and rested. Here too we could hear the deep reverberations of a waterfall. The moon shone and the sky was clear. The camp had been pitched on plain ground on the edge of the mountain. All around were snow capped mountain peaks. We decided to set out early next morning and eat our meal at Garbhan which is now eight or ten miles away. The route is supposed to be bad.

### Tuesday, July 23

This morning we all set out. Yesterday we met Nandaram Babu who was on his way to Takalkot. He is the father of Randra Devi of Almora. At this time of the year many people commute to Takalkot and back as this is the season for buying and selling. Most people trade in wool which is the chief wealth here. All merchandise is made out of wool. Clothes, shirts, caps, even ropes, are woollen. Bags for carrying food and clothing are made of leather. We also see people wearing leather jackets.

We set out at seven thirty a.m. The route is very bad for in addition to the ups and downs the difficult, rocky paths made our fear of falling off, greater. If the horses missed even one step here or there, we would land right down into the river. Only one horse could traverse the path at a time. Only those who witness the sight of these horses negotiating this steep climb to the peak and then the equally difficult descent to the river bank can believe the sure-footedness of these animals. The grooms also walk along these paths casually. They have held us and escorted us across very

difficult terrain. In some places the path was so terrible that it seemed impossible for even one man to stand there it seemed to be sheer cliff side without any path whatsoever. Practice makes anything possible this was a living example. Only those who have experienced it will understand. by Ma's grace and Baba Bholanath's enthusiasm, we arrived safe and sound. Today we felt delighted to see trees and plants on either side of the path (Deodar and Chir trees dominated) and forests. We enjoyed the shade of the trees during the journey. We had not seen such scenery for days and this evening beauty brought us great peace. From yesterday we have been sighting small flowering shrubs-innumerable varieties of flowers are blooming. It looks like a beautifully planned garden.

On the way we had met large groups of merchants traveling from Garbiyan to Takalkot. They traveled with horses, yaks, mules, sheep and goats loaded with merchandise. The Sheep and goat are loaded with equally heavy bags on either side; each animal carries between ten and thirty seers. As there is a shortage of wood in the higher regions, one log of wood was tied to the back of each sheep. It was difficult to wade through the enormous herds of sheep. As it was, the path was so treacherous and these herds of goats and sheep added to our troubles.

Yet in the midst of all these travails, a continuous stream of bliss seemed to flow all the time. Almost all the people accompanying us were from Garbiyan. The men carrying dandis were singing joyfully at the prospect of returning to their homes. We also felt we were nearing the completion of our journey.

Around two thirty p.m. we reached Garbiyan and camped in the school described earlier. We were uncertain as to when the coolies would arrive from Dharchula. We were considering spending four or five days here in order to arrange for the coolies. After food was cooked Ma and Bholanath sat down to eat. Khichdi, rice, roti and potato curry had been prepared. Just then a gentleman from Moradabad arrived for Ma's darshan. Later we came to know that a deputy magistrate, a doctor, a judge from Dharchula named Pranvallabh Babu who had made all arrangements for us and also a police inspector, had all arrived.

We had received the news that these people were going to Garbiyan while we were on our way. These people were accompanied by many others including coolies. Because of their importance in these parts, their arrival had caused quite a stir. They arrived for Ma's darshan with our guide Sandel Singh and sat with her for a long time. They put up two tents in the school compound and went to stay in a dak bungalow. They expressed their readiness to make all arrangements for our meals and also for coolies to accompany us, which was a great convenience for us. So we were saved any further worries about getting coolies and other requirements.

We decided to leave by the morrow or the day after. By Ma's grace we did not face any kind of inconvenience. We received many letters from various places; Jyotish Dada fetched the letters from the post office. Thus we got news about many people. We lay down soon after sunset. Ma's arrival was announced in the village by night-fall.

### **Wednesday, July 24**

Today we shall stay here. The deputy sahib has made all arrangements. He had also set out for Kailas Darshan with a big group. A sadhu named Kailas giri was with him-he was also headed toward Kailas. He has been going to Kailas every year for the last fifteen years. After so many days we started feeling very comfortable as we changed out of our trousers, coats and caps to don dhotis. After a meal we relaxed with a feeling of relief. Many people arrived with offering of rice, dal, ghee and other items; This kind of offering is made traditionally in these parts.

### **Thursday, July 25**

Today we were to Leave after a meal and so all preparations were going on briskly; by ten a.m. we departed. The deputy sahib's group left for Kailas. Before they left they gave some fruit and pickles to Ma; in return, we gave them some items which were essential for their journey.

Before lunch many people came for Ma's darshan.They prostrated before Ma and bade us farewell repeatedly before leaving with downcast eyes. Those who had accompanied us also took leave with tearful eyes as we climbed into dandis and started our descent down the mountainous path.

Again the Kali Ganga flowed beside us roaring as she cascaded down. To those who have never seen this river, I cannot explain how she roars and the manner in which she surges forward. She danced ecstatically and sped away, filled with the bliss of flowing. Whenever she met a big rock she would jump, jostle and flow into the depression in front, as if Bhagirathi had transformed Herself into a flowing form in order to bathe Lord Vishwanath.

On either side were the mountains, their peaks touching the sky and at their feet flowed the Kali Ganga, swiftly, while we proceeded along the treacherous path. The path was truly terrible. At some places, even two individuals could not stand side to side. On one side of the path was the towering mountain side and on the other side was a steep drop, reaching into the nether world ! The lower part of the view below was invisible to us and we could barely look down without feeling giddy. Even below that was the roaring river. If we faltered even by a hair' s-breadth, it was needless to write what our fate would be!

On such paths we traversed, sometimes in a dandi, and at times, when the path was too bad, we walked with the help of the dandi bearers. Each dandi was manned by six coolies. Four to carry the dandi and two to relieve the others by turns. Whenever we had to alight from our dandi the bearers would hasten to help us. With great care they held our hands and escorted us across the worst paths. They hardly had room to stand one at a time on the path and yet effortlessly helped us across. This is the result of practice. At those moments we felt that no persons, other than these, were dearer to us in the world!

We had to sit quietly in the dandi, with hands folded, legs held close to the body. Everybody's condition was similar. Our eyes and faces revealed our fears of falling with every step. At places, on this terrible path, rocks jutted out of the mountain-side, hanging precariously overhead, so that it was even more frightening to walk with our heads down. At times we passed through such dreadful spots that some of us shut our eyes and sat like logs of wood, numb with fear. Every moment we feared a fall but these hill folk, with their years of practice negotiated these paths so expertly that they carried a dandi across a path that we feared to even tread over. Today, Tunu, Dasu Dada, Brahmachariji and Keshav Singh walked, as no more dandis were available and horses could not walk on these paths.

Around four p.m. we reached Malpa. A lot of people were there. A room which was utterly repulsive (the dharmasala) was reserved by a man who said that his twenty odd companions were soon to arrive. Seeing no alternative, we had to enter the room in spite of his remonstrances and occupy it. We knew that we would get wet despite staying inside the room in case it rained, but there was no other solution, cooking was done outdoors.

Jyotish Dada developed a slight fever because of which he was feeling very weak. But what could be done? He had to travel in that condition. We decided to leave early the next day because we could procure no food for the coolies; tomorrow's route was expected to be even worse than today's, so we planned to leave as soon as it became light. Rain fell during the night and the roof leaked like a sieve. We spent the night with great difficulty. To start with, the room had been filthy; now it was also wet. We spread leaves and creepers on the floor and somehow managed to roll out our bedding on top of the plants. It had to rain at such an hour! It will not be difficult for anyone to understand our problems but we had grown so used to this sort of a situation that we simply wrapped on our rain coats and slept.

### **Friday, July 26**

We rose very early and prepared for the day's journey. The rain had stopped. Though it took some time to pack our luggage, we could set out before sunrise.

Today's path was probably the worst one that we had ever traversed during the entire trip. We had to walk most of the time. The sun rose, yet our path extended before us almost endlessly.

Jyotish Dada could not walk so one man carried him on his back. In between wherever the path was slightly better (though it was still dangerous) we rode on the dandi and rested. But as soon as the path become bad the dandi bearers made us alight. Ma and the rest of us were all tired but we had to walk for we could do nothing else. The coolies volunteered to carry us on their backs but Ma and I did not agree to this.

At the time of setting out for Kailas, Naveen Babu's wife, Juthika Devi, had applied oil to Ma's hair and plaited the hair into two braids so that her hair would not get matted. I had also plaited my hair similarly. On the way to Kailas, at Garbiyan, Ma had loosened out her hair as She was not used to wearing braids. So now Ma again had her hair flowing loose. With scattered tresses, a stick in her hand, her face flushed with exhaustion, sandals on her auspicious feet as she walked along the mountain path, her form was marvellously unique, reminding me of goddess Parvati disguised as an ascetic.

We walked across mountains. Many a waterfall cascaded from the mountainside, roaring deafeningly. Sometimes we had to cross these waterfalls. Though we walked past with umbrellas raised, the spray from the cascades drenched our clothing. Water descending from such heights on to the rocks below raised such a dense spray that it seemed as if the surrounding area was engulfed in mist. We saw the most wonderful sights as we walked along but none of us was then in a condition to appreciate the beauty thoroughly. Today's path had been trying. On the mountains near Kailas there had been no trees or plants as if the white palace of Kailaspati was lying bare.

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# SWAKRIYA SWARASAMRITA

## VOL.-2

### CHAPTER THREE

#### Transcendental in Mundane

**Kanya Dan : The form of action in handing over  
bride ceremonially, on the basis of the  
fundamental truth of the couple being Shiva - Durga\***

When Ma completed Her twelve years of age, the father got worried about Her marriage. Ma's youngest maternal uncle knew how to read a horoscope. He took Ma's horoscope and would not return it even after he had been asked to do so repeatedly. For this reason, Her parents thought that there must be something unfavourable in it. Shriyukt Bipin Bihari Mahasaya belonged to Vidyakut's famous respected Bhattacharya families of the lineage of Kashyap Rishi. Ordinarily, they never gave their daughter in marriage anywhere but in the district of Vikrampur. Many matrimonial proposals from good and well-to-do families came from other places, but they were all refused. In the first proposal for marriage of Ma, negotiated by Shriyukt Bipin Bihari Bhattacharyas Mahasaya, the prospective bridegroom was a widower with two sons and a daughter too. He was a big zamindar (landlord), handsome and learned. (But) Ma's Thakurma said, "I shall not approve this proposal for this marriage, because the groom is a widower, however rich the family may be." Hence the negotiation fell through.

A photograph of this prospective groom with his sons and daughter had also been brought by Shriyukt Bipin Bihari Mahasaya. All were having a look at it.

At that time Ma was passing by one side of the courtyard on Her way to the ghat of the tank. As soon as she went beyond everybody's gaze, She started moving with a rhythm in a dancing pose, and looking up at the trees, while waving Her hands slowly, began humming a tune, as it were, 'Photograph, Photograph, Photograph', as if this was also a verse of a song. A grandfather of Ma asked from behind, "Look here ! What are you saying?" At once Ma shrank, as it were, though bashfulness. In those villages, how many people had ever seen a photograph, I do not know. Many of them, perhaps, may not even have heard about photographs.

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\* Eternal Divine couple with Shiva as the Supreme being and Durga - his Inseparable Divine Energy - as Mother of the Universe.



## PRE-MARRIAGE NEGOTIATIONS

Ultimately Ma's father himself went to village Dokachhi in district Vikrampur, looking for a groom. Meanwhile, Mā told Her *Thakurma* and mother, "I saw police and inspector." *Thakurma* asked, "where did you see?" Ma replied, "In this house only!" The father was not at home ; and Ma, from her childhood, had always been quite peculiar in Her talks and behavior, and so they were worried. Police inspector, etc., had been seen in the neighborhood in connection with a theft case elsewhere. What will happen now ; will the police come here then ?

Whatever it was, Ma's father returned home suddenly, one day, with Sitanath Kushari Mahasaya of Dokachhi. This gentleman was the eldest brother -in-law of Bholanath (Ma's future husband). Kushari Mahasaya had come to see Ma after having almost completed the negotiations (about the marriage). The next day, when Ma was sitting in the verandah, in front of the kitchen, Kushari Mahasaya came slowly near Her and asked, "What is your name ?", and also put certain other questions. Ma told Her name and also answered all questions. He was satisfied with the answers. Meanwhile Mokshada Sundari Devi came and Kushari Mahasaya conversed also with her. Later on, choosing one auspicious day, he came and blessed Ma, and went back. Bholanath was, then, working in the police department. It became clear that what Ma had seen was what Bholanath's employment then was. Her conversation at that time had conveyed concisely how Bholanath would appear in this household at first and how he would be in the end. Did anybody think about it in this way ? Certainly not.

The day of the marriage was fixed. It was to be held in the Indian month of Magha (January- February). Within a few days, after Kushari Mahasaya had left, Ma's *Thakurma* fell ill and breathed her last. Mokshada Sundari Devi, on her part, engrossed in *Thakurma's* seva in its completeness, kept on uttering (in her ear) the name (of her *Ishta*) during her last moments and did all that was required to be done at such a time (according to the traditional religious practice). As for Shriyukt Bipin Bihari Bhattacharya Mahasaya, he was, in his usual way, engrossed, as ever, in doing *kirtan*, oblivious of everything else. Where was he physically at that time ? After a search and some persuasion, he came back and completed his mother's last rites. Later, he observed the rules according to the injunctions of the *Shastras* and also had *habishanna*\*. Amidst this, he went to Tripura's capital Agartala to arrange for an elephant for the groom's marriage procession.

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\*. Boiled rice with ghee, which one is supposed to take for a prescribed period on a near one's death.

About the proposal for marriage, the old men and old women of the village who were related to Ma as well as others of the same age- group started teasing her in various ways, but Ma maintained the same one Bhava, namely just listening to what was said. Gradually, The day of Marriage drew near, the religious ceremonies of the grandmother had already been completed, and when, at the end of the year, the shradha ceremony was over, the time also arrived for handing over the bride ceremonially. Arrangement had been made for an elephant ready for use at Kasba It was decided that the procession should start from there. The groom and party arrived in time at Kasba Kali temple. After the Vridhi Kriya\* was performed, The groom mounted the elephant, the procession started and arrived at Kheora at the previously appointed place on the date fixed, with the band playing ahead. Meanwhile, all of them who had to come from Vidyakut and Sultanpur, had also arrived. They had made Ma sleep in a room of a different house situated on the east and brought Her along at the right time.

(an excerpt)

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\*. A scriptural rite to be performed preceding the marriage ceremony.

# MA ANANDAMAYEE LILA

—Hari Ram Joshi

*Sri Sri Ma Saranam*

*Bhaiji 's instructions for the guidance of Hari Ram Joshi*

*Reduce Yourself to Zero*

1. Every man's duty is to do what he can to make his fellow -men wiser, better and happier. This is the best form of charity and is sure to bear fruit in this world and the next, even though our progress be slow and produce no immediate visible result.
2. On this life's journey, keep attending to your own steps. As you come nearer and nearer to the destination, you will find yourself reconciled not only to the Ideal, but also, most difficult of all, to others.
3. To become a devotee for want of occupation or out of disgust is a sin against society and yourself. Examine yourself thoroughly with the help of a guide and find out if you have real honesty of purpose.
4. Take a vow to be true and sincere to the Ideal, chaste, obedient and full of humility. The rest will take care of itself.
5. If you are always busy watching the actions of others, you become a passive sight-seer to your own doings. First Know yourself, your own errors and faults, only then you can become a useful C.I.D.
6. Be sweet and kind to all, high and low, in action, thought, and speech. You will then become conscious of the affirmative attitude of life and find the peace resident in the soul.
7. A pessimist is always miserable. Not only does he gain nothing, but he loses what he has already got. So be an optimist ; even if you cannot gain, you will lose nothing.
8. The good of man does not depend on any possession, except the right inner quality.
9. If you go to have a bath in the sea, you are always careful so that you may not be carried away by the waves. Thus in your love and devotion for the Ideal, you should be beyond impulses and emotions.
10. Without a really disciplined life, harmony and wholeness cannot be achieved.
11. To see God in everything is a better method than renouncing everything with the idea that it is all transitory.

12. A sincere and selfless idea and an aspiration to serve can set the whole being in activity.

13. No separate effort is needed to control the senses if you can make your heart the abode of God.

14. Always stick to the ideal, the reality. Innumerable influences which are pouring upon you from all quarters of the universe will disappear in no time.

15. There are three stages in Karma Yoga :

(1) To give up the idea of result in work.

(2) To give up T -ness.

(3) To dedicate every action to God.

The sense of duty or 'I ought' must be qualified by the above three conditions.

16. The mission of the guide is to inspire the quest ; it is for the pupil to discover the treasure.

17. Peace, which is a resident of the soul, can receive its true culture only from within.

18. Mingle with the world only to the minimum extent needed, without being entangled in it.

19. When we have known the Mother, we shall know that all around Her are but our brothers and sisters.

20. Cultivate patience - a virtue which is never defeated.

21. Love never claims, it ever gives ; Love ever suffers, never resents and never revenges itself.

22. The pursuit of truth may entail suffering and difficulties, but in the long run it must contribute to the greatness.

23. You get nothing unless you feel more or less a need for it. You have got the present environment because you have wanted it ; so, if you desire seriously to extricate yourself from this self- created misery, you must apply yourself earnestly to the purpose, like a lion in a net.

24. Measure your own mind by the shadow it casts.

25. The final purpose of life, according to all religions, is to realize the ideal or to know that the self is God. By toiling consciously on the side of the forces of God or the Ideal, this becomes possible.

26. How to fix up the Ideal, see the Slokas 7 and 8, Chapter VIII of the Gita.

27. Concentration and relaxation must go side by side. True relaxation will bring contentment and raise you up.

28. Religion is not a science which in its ordinary usage is the expression of a fragment of the self ; it is an art which is the expression of the whole self.

29. Those who seek a reason for all things do utterly overthrow reason.
30. True faith does not look for or depend on any arguments. It comes from within.
31. Love is God. So all our desires must ultimately aim at Universal Love. Human life begins as a baby with intensely selfish love for the mother and ends with selfless love for children as a parent.
32. Saints love because they cannot help it. Realize this and get their love extended to mankind.
33. Withdrawal is not the whole of religious tradition, there is also participation. We renounce the part in order to return to it with the knowledge of the whole. Nothing is to be rejected, everything is to be raised.
34. To keep your balance in life's struggle, take recourse to the depths constantly and develop a disinterestedness of mind which no pleasure can entice, nor pain overpower.
35. The Divine call cannot be heard by anyone whose conflict between body, mind and soul is not over.
36. Try always to be an optimist with unlimited faith in the powers of the ideal.
37. It hampers nourishment to vomit food before assimilation.
38. Mind is energy. Reinforce its strength by good association, noble thoughts and deeds.
39. Every great grief is small because of the brevity of time.
40. It is easy to walk miles and miles in the plains but it is difficult to go up hills.
41. A concentrated attack on mind and body is necessary in order that we may root ourselves deep in the spirit.
42. Prayer and meditation must not be forgotten any day. You can go without food but in no case without prayer and meditation.
43. An honest, dutiful life is needed to raise one to a higher level.
44. As soon as we can make our thoughts pure we shall find ourselves free from all torments of the mind.
45. The soul remains dormant so long as we remain busy with the details of brain, senses, and the body.
46. Narrowness in any sphere means death. Broadness denotes life.
47. Make a persistent effort to keep the mind concentrated on the Ideal, then alone it can become as pure as the ideal.
48. Attraction towards the ideal may be easy, but it is only when all dispersed energies, emotions, desires and even the physical body itself, are gathered up and concentrated that we come close to the ideal.

49. By devotion, worship, and constant remembrance one can make himself free.
50. A silent conscious effort is more valuable than a more formal pompous ceremony.
51. Every breath of our life must be associated with something good or noble.
52. Sever yourself completely from the unnecessary or unconnected conversation of the world.
53. A drop of practice is better than an ounce of theory.
54. Every stage of life is necessary ; but examine constantly whether you are walking up or going down.
55. Consider yourself miserably unworthy during your prayers. This will shape your egoism into proper form.
56. Constant meditation on the presence of the ideal in all helps the cultivation of Universal Love.
57. Don't speak unnecessarily or utter useless words. You will feel strong in your inner force.
58. The world catches us mostly by the futile external of our lives. Always try to get rid of them.
59. Religion is 'is ness' and not 'oughtness'.
60. keep the lamp of love ever burning in the heart, it will remove darkness and all its evils.
61. If you apply your egoism in separating the things of God from those of the world, it will ultimately work on the right lines.
62. Egoism is vitiated when it works alone for itself. Subjugate the small 'I' to the bigger 'I'; selfless work will glorify your career.
63. An utter submission to the Ideal in all respects will give you direct vision of everything.
64. Transformation of our being is more necessary than the wearing of outward garments.
65. Turn your mind homeward (inward) and establish contact with the Creative centre.
66. The mind which strives for divine essence must be totally and thoroughly free from all commerce with corporal senses.
67. To know the truth we have to deepen ourselves and not merely to widen the surface.
68. Prayer, meditation, silence and quiescence are necessary for the replacement of self-will by impersonal Universal will.
69. No determination is valuable which is not self - determination controlled by a resolute Will.

70. See good in everything. Your eyes will then be closed to all ills and evils in the world.

71. If it is not possible for you to keep a check over your own mind, why do you feel angry when others fail. Remember that an idea of outside control is the outcome of vanity.

72. Don't lose yourself in anything except in meditation on the ideal.

73. Praise others and observe your own faults and shortcomings. If you are true to yourself, none can harm you.

74. Care for the ideal alone, others will take care of themselves.

75. Artificial madness is not at all helpful. Intoxication will come of itself when you are up to the mark.

76. pleasant speech and manners can remove many misunderstandings in our every-day life.

77. Develop yourself, to begin with, in a limited area. If you want to be a race-horse before training you will surely lose the race.

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### LIST OF FESTIVALS

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|----|--|--|
| 1. | Shree Shree Saraswatipuja                    | — 13 <sup>th</sup> February, 2016                        |
| 2. | Maghi Purnima                                | — 22 <sup>th</sup> February, 2016                        |
| 3. | Maha Shivarati                               | — 7 <sup>th</sup> March, 2016                            |
| 4. | Holi Mahotsav                                | — 23 <sup>th</sup> March, 2016                           |
| 5. | Shree Shree Basanti Durga Puja               | — 12 <sup>th</sup> April to 16 <sup>th</sup> April, 2016 |
| 6. | Ram Navami                                   | — 15 <sup>th</sup> April, 2016                           |
| 7. | Shree 108 Muktananda Giriji<br>Sannyas Utsav | — 13 <sup>th</sup> April, 2016                           |

## Children's Pages

### THE THORNY WAY TO PERFECTION

An earthen pitcher was bought from the market to perform Puja on it. According to the ritual, before worshipping it, it was filled with Ganges water and life was instilled into it by the priest through appropriate Vedic rites and hymns.

When the rites were over, a saint appeared there and asked the pot to relate its life history. Being so requested the pot narrated -

" In the beginning I was a portion of this great mother earth and was proved to be a part of this beautiful planet.

One day a clay modeler came and started digging, separating me bit by bit from my mother with a spade. Oh ! it was so painful and horrible an experience that even now, when I think of, I tremble with fear. Then he put me in a basket and carried me to his hut. There in the hut I was kept in a corner. There I was pleased to think that I would be in peace, as I was under the roof of the hut and rains, wind and other unkind elements of nature would not trouble me.

But Oh, what an ill luck ! The next day, the man came and began to crush me with a big hammer. You can easily imagine what inhuman torture I had to undergo then. But when he stopped crushing, I hoped that now I would be left alone. But contrary to my expectations, the man came after some time and mercilessly poured ice cold water on me and made me a lump of clay and went away. Again I was hopeful thinking that my misery was over. But I knew not how much sin I had accumulated in my previous births. Again the potter came and transfixed me on a wheel and turned the wheel in a tremendous speed till I took the shape of a pitcher. In spite of all the tortures I underwent, I shall admit, that I was pleased to see my beautiful pitcher form and thought that at last God had smiled on me.

But no, my misfortune was not yet over. The next day I was put under the scorching sun and that went on continuously for several days only to end in a worse state. From the frying pan I was literally put into the fire. After three days I was baked in the burning fire and my body was charred and then painted. Again I was pleased to look at my light red colour and the strength that the fire God bestowed on me.

Then I was sent to a market place, where many people came to purchase me. In the market I was subjected to a different kind of torture. Whoever came to purchase me, banged on me with a stick to be sure that there was no hole or crack on my body.



And ultimately a Pujari (Priest) purchased me, filled me with the Ganges water, and now I am happy to hear that I will be worshiped and people will bend their heads before me in obeisance.

After relating the story Ma commented :

"Similarly, a guru moulds his disciple to perfection by various processes and then awards him wisdom to attain the ultimate goal of human life, the Moksha (Salvation)."

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In all forms and shapes and in the formless is only the Supreme Being — That alone is. Service performed with 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

## KEDAR MALAKAR

(Translated From Mantshī ki Lokyatra)

—Pt. Mahamahopadhyay Gopinath Kaviraj

He was not a sadhu, nor was he a Mahatma. He was just an ordinary boy of 15 or 16 years and used to study in the Bengali Tola high school. His parents had been living in kashi for several years. They lived in Bengali Tola and Kedar used to live with them. There was a sudden and extraordinary change in his life.

This is to do with the year 1937. Gurudev had left his body and I used to live in kashi. One day I came to know from some people that there was an extra ordinary child in Kashi. Due to some divine influence, he was able to leave his gross body and had the power to go to different astral planes [Lokaantar]. This has been described in a daily paper of Kashi. A lot of people used to go and see him. Being drawn by his uncommon personality, I went to visit him one day -10th October 1937. It was possible to experience some recent changes taking place in him in certain ways. Some people used to think that this was an aberration of the mind, but in reality, this was not the case. His father had passed away, when all this was taking place. This child used to live in his father's house with his mother, elder sister and nephew.

When I saw him for the first time, I did not notice anything unnatural. At this time, he was in his normal state. There were no signs of anything wrong. I asked, "What has happened to you? I have heard that on leaving the gross body, you are able to travel outside in space [Shunyamarg]. Is this the truth?" He replies, "Yes, this is the truth. But I can not leave the body and travel by my own powers [shakti]. When I have to travel, someone from the higher planes, some divine being comes and takes me out of my body. On being attracted [drawn] by him, I go out after him. The body is left here."

I asked, "Who is the divine being?"

He said, "They are beings who reside on higher planes and doing the work of emissaries. Whenever I have to go to certain loka, then the emissary of that particular loka comes to fetch me, e.g. Vishnudoot, Shividoot etc. that is emissaries from Vishnuloka and Shivloka."

I asked, "Do they come according to your wishes?" He said, "No, They come on their own, or they come according to the wishes of the presiding deity of that loka, not my wishes. When they appear before me, I am not able to stop myself. I have to

leave my body. It seems that this is the result of their power of attraction. I am unable to do anything against that power." I said, "How did this start and when?" Kedar replied. "This is the history. I had gone to do some marketing in Deshashwamedha market. There, I saw a luminous being on a tree. From that time onwards, he got into touch with me. Initially, due to association with him, my body used to become warm. For a couple of days, my body was in great pain, due to intense heat. After that it was back to its natural state. I come to know that this happened because of my body being influenced by that radiance. After some-time my body recovered, but an astonishing change took place in my life. The change is that the luminous being comes sometimes and on his coming, I have to leave my body on associating with it." I asked, "When you leave the body, what is it that you experience step by step?" He said, "when I emerge [from the body] by the affinity of that being then all of a sudden, my body, as well as this world disappear in a way. There is an experience of a sort of void [Shunya]. I then pierce that void due to that affinity and go on. After going on for sometime, I experience terrible waves in one place, I have named that place 'Jhatika' (storm). After this, I have absolutely no memory of the path and then search my destination. I have to travel a lot of different Devalokas. I have different experiences in different places."

I asked him, "When you leave in this way, you do not think of your body." He said, "I do not attend to my body, but there is a subtle attraction. Because if somebody, especially someone who is impure touches my body I experience great pain, and have to return immediately. That is why, before I leave, I alert either my sister or my nephew to take care of my body. Sometimes, it is possible that some spirit may enter an empty body. Great harm can take place, if this happens,"

Initial discussions took place regarding Kedar. After that, I used to meet him quite often and see his progress. After seeing his constant progress for some years, I thought that he had definitely received grace from some Maha Pususha from above. Exactly, in relation to that, he was able to rise higher and higher. The history of that ascent is that it is only possible to say that he had some association with various different Deva and Pitri Lokas [Planes of the ancestors]. He had gained some sort of divine Knowledge from all these places. He had even visited the lower lokas, in his subtle body. The gross body was left behind whenever he went to some other place or the pitri-loka, he used to speak the language spoken there. On returning to the gross body, it was to be seen that he used to converse in that language at times.

He used to recite the Veda at sandhya (dusk) every day. But this Veda-path was different from our known Vedas. During his reciting the Veda, it was possible to recognize Udatta, anudatta and Swarita sound waves, but the words were completely unknown. Once I asked him, "Have you learnt the Devabhasha?"

He said, "That divine language ? It has not to be learned like some worldly language, from a book, nor by listening to somebody speak it. A light emanates from the space between the brows of the presiding deity of which ever loka I go to or whom-ever I have to meet. That light touches the space between my brows. After that, I reveal my bhavas, but they are revealed in the form of sound, in accordance with the language of that place. I do not have to remember it from the beginning Devabhasha [the language of the gods] is a natural pulsation of the bhava of the mind [Manas Bhava].

According to the atma, the natural similarity of form is established.

In this way, he had to have discussions on various branches of knowledge at different places. At times, just to test him, I used to ask him extraordinary and ordinary questions. It is necessary now to mention that after some time, due to the result of his gradual spiritual progress, he was able to leave his body as he willed. In the middle state, when the presiding deity used to just "look" at him, [Drishti Vikshep] the atma used to leave the body; it was not necessary to send emissary. In the end, an emissary did not come, as in the beginning or was in the middle state it was necessary for the presiding deity to "look" at him, for him to be attracted or drawn. He was able to travel to any particular "Loka" by his own will. When he had reached this state, one day I asked him, "Go to some loka and tell me what is happening there. Leave the universe, and then looking at the universe, tell me what you see." He said, "Just wait for some time. Just look after my body." On saying this, he left his body. After 2-3 minutes, I was again able to experience consciousness in the body, he returned and said, "I have observed and returned. the entire universe looks as if a person is standing there with his hands spread out like a cross." I reflected, "This is indeed the Vaishwanara Vidya, as mentioned in the Upanishads. The Jain acharyas have the same beliefs.

(to be continued)

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## SHRIMAD BHAGAVAD SAPTAH CELEBRATION AT PUNE ASHRAM

—Pranab Mukherji

### Om Ma

My parents had been devout devotees of Pujya Ma and we had been benefitted too by this association by being blessed by her divine grace and being drawn into her fold at an early age. My wife Nandita too was attracted to Ma in her teens and has been an ardent follower ever since. In line with the traditions of Ma's children, we had decided to organize a "Bhagavad path" for our parents this year. The venue decided upon was our Pune Ashram because it provided the twin advantages of being steeped in tranquillity (Ma used to say that Pune is Punya Bhoomi) and close to our residence in Mumbai.

The Bhagavadpath started on September 2, 2015 and culminated with the yajna and Bhandara on September 9, 2015. On the day of Janma-Ashtami there was a beautiful rendition of Krishna Leela by a talented local group, culminating in lord Krishna's birth. It was due to Shri Shri Ma's divine blessings and to the exemplary backroom work done by Brahmachari Biplab that the program was blemishless for the entire week. Brahmachari Shyamal had been gracious to send a team from Vrindavan, to cook for all devotees and do the micromanagement of the Ashram kitchen. The main Path was done by Pundit Chandrasagarji of Kankhal, Haridwar.

Attended by many devotees from Pune, the entire week was soaked in divinity and spiritual solace for all who attended. While there were and still are many devotees who had been very close to Ma when she was in her body, and are still spoken about with reverence even today, the week long program proved yet again that for Ma, all were equal children, showered by the same grace from her divine self. With hardly a few people in the management team to oversee the nitty-gritty of the program, there were doubts on its success. However, to all present, it was imminently evident that Ma was in the background at all times, overseeing every activity. Nothing went wrong, not even a mike malfunction took place.

Adaraniya Nandu Behn used to say that Ma was always in Pune ashram and could be seen too. For a blessed and lucky soul, this turned out to be true when I perceived Ma walking in her body from her room in the Ashram behind the main temple in the early hours of the morning. During the last session of the last day of the

Katha, a beautiful bird, possibly a parrot, flew into the hall and perched itself on Ma's photo, listening to the Katha for a long time. Thereafter, it chose to fly into the temple proper and we were told that the bird stayed there for the entire night. The whole week had been a dry one and yet on the last day, when the Katha was about to end, it started raining. Every devotee present felt Ma's Divine presence and ever oozing grace. The next day, after the Yajna ended, when the traditional kirtan and parikrama were being done with the Bhagvat being taken to Ma's room, a light drizzle started and lasted till the procession was moving around. Everyone around were overjoyed and said that it was "Pushpa Vrishti" from heaven, The Bhandara was the final bit of the week and Br. Biplab had organized for the devotees to sit in the open air for the prasada. After everyone had taken the mahaprasad and left for home, it poured down bringing cheer to all present. Br. Biplab, with a scant work force, was heard happily commenting that he did not have to even wash the outside premises as the rains had taken care of it too.

There was nothing we could have ever done to deserve this exhilarating experience over the week. But perhaps, it was another living proof of Ma's eternal promise that she reaches out to the poorest of the poor, the least capable in the not-so-capable list, the most ignorant in the less-knowledgeable group, the one who feels deprived of Bhakti sudha amongst Her galaxy of great devotees and also the one who feels forlorn in Her sabha of great rishis, sadhus and elevated souls. I feel fortunate to be so inundated with her love, compassion and grace. At the end of the day, it becomes immaterial who is doing the katha, where it is being organized, who is organizing it and with what degree of pompousness or perfection. At an advanced stage of my life, I got to understand that Ma is the spirit behind everything and every act, turning every activity redundant of its state of preparedness. Her drishti floods every devotee's heart, leaving no room for any sense of inadequacy. She is Nirmala and Anandamayi to the world. For us, she is our Divine Mother -Purna Brahma Narayan.

Hari Aum Tat Sat, Hari Aum Tat Sat, Hari Aum Tat Sat

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# FOOD AND HEALTH

—Dr Kavita Vyas [M.D. Ayurveda]

In the English language there is a saying, "Prevention is better than cure." Ayurveda describes the same theory that it is more important to protect the health than relatively disease treatment. Ayurveda has described several methods for health care. We will see those methods one by one through the Amrit Varta magazine. This time we have chosen food and health. Ayurveda considers three pillars of health 1. food, 2.sleep 3. and celibacy. Food is important because you can treat yourself of 80% diseases of the body if you correct your diet.

## **A. Right time to take food**

According to Ayurveda, the three to four hours after sunrise, our digestive system works very well, so one should have breakfast around 9-10 AM and in more volume because that time our digestive enzymes get secreted in more quantity. One should take moderate amount of lunch and dinner should be light, as after sunset our digestive fire is not very strong, as sun affects our body system too, so after sunset light meal is appropriate for our health.

## **B: What kind of food one should eat**

According to [as per Indian climatic conditions] after cooking within 40 minutes , eating the food is good for health.

Freshly made food for two to three hours after, remains sattvik [pure] food, later on it slowly turns to tamasik [brings lethargy]. Food after twenty-four hours of cooking is not worth eating for animals too.

Food kept in refrigerator is very harmful because the gases that cool the food are very toxic.

## **C. Things to keep in mind regarding food**

Try to eat food at the same times every day because our digestive system secretes the digestive juices at the same time as per body clock.

Never eat cold and hot food items together. eg ice -cream and samosas.

Never eat onion and milk together as they are opposite in nature, one is sattvik and the other is tamasik.

One should not eat jack fruit and milk together as it increases too much phlegm. In the same way black gram [urad dal] and yogurt should not be eaten together.

Eating and drinking milk should be between one-half hour apart.

According to Charak Samhita [Ayurvedic text] One should not eat yogurt at night and in day time also never eat yogurt without sugar [jagerry] or black pepper.

If food is taken sitting on the ground, food is digested very well, but food taken on seating on the chair is not that much easy to digest.

Seat for 5-10 minutes in Vajrasana [a yoga posture] after eating food, food is well digested and one never gets indigestion, acidity etc.

Sleep two hours after dinner; after dinner a little walk is good.

Digesting food is equally important as eating food, because undigested food produces Ama [toxins], that causes the blockages in different parts and produces diseases like rheumatic arthritis, hyper cholesterol, heartattack etc. If constipation is continues for a long time then it produces the same diseases as mentioned above and may cause piles, fistula, etc.

Food if chewed properly then our saliva in the mouth gets mixed with food and helps in proper digestion. If one eats a little less than what the stomach desires then it is good for health.

One should drink water one hour before and one hour after the food. In between eating food one can drink one or two sips of water just for cleansing the throat. Drinking water immediately after eating food reduces the heat of digestive fire which leads to indigestion.

One can drink buttermilk between meals which is very good for digestion.

Just after too much oily food, one should drink warm water not cold water otherwise it may increase kapha [phlegm] and harshness of throat. At other times also like early morning on empty stomach and during day times it is good to have warm water, it cleanses the system.

By keeping these small things in mind we can reduce the bills of the doctor and medicines.

#### **D. In what pot meal should be cooked and eaten**

If in the ceramic pots meal is cooked it is excellent in terms of the health.

In the Jagannathpuri temple [lord Vishnu temple] for cooking food for god offering, they use ceramic [mud] vessels. After research it is found out that in ceramic vessels cooked food's micro nutrient decreases to five percent only but still it is useful for health in comparison to aluminium vessels.

Food cooked in aluminum pots is harmful to health because 70 percent micro nutrients is lost, and by eating that food cooked in aluminum vessels working capacity of our system gradually decreases. Stainless steel pots are better than aluminum.



While cooking food, air and sunlight touch with food is required. if the food is cooked in pressure cooker then cooked food, does not get sunlight and does not touch the air during cooking and in this way of cooking 90 percent of the nutrients are eliminated. While cooking food in pressure cooker if we remove the upper whistle of the pressure cooker then some nutrients can be saved.

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“Lord, Thou Thyself art present in this way, as that particular activity.” view it in this light. See in every action an expression of That’, Then all actions will help to wards the revelation of the Reality (Svarupa Prakāśa). Do not think of them as reparate one from the other — all are That. Who is the power of action (Kriyā Śakti) ? Thou thyself. And who is Power as such (Śākti) ? That Itself — the One.”

—Shree Shree Ma

## SHREE KRISHNA CHHALIA MANDIR, VRINDAVAN

—Swami Narayananda Tirtha

[By the Divine Kheyal of Shree Shree Ma, about half a century ago, in the year 1966, the consecration of the newly built chhalia Mandir at Vrindavan Ashram took place simultaneously with the installation of the twin Idols of Shree Krishna Chhalia and Ananda Krishna with His Divine Consort Shree Radha on 7 September, during the Janmashtami celebration. As the Golden Jubilee of this auspicious event is about to take place this year (2016) on the lunar date of Janmashtami, we are going to bring out serially a brief transliterated version of Pujya Swami Narayananda Tirthaji's article on Shree Krishna Chhalia, first published in Bengali in Anand Varta of December, 1966.]\*

A pair of Yugala (twin) idols of Shree Radha Krishna, placed side by side on the same vedi (altar) in the same temple in Shreedham Vrindavan--- this in an extraordinary view attracting the pilgrims' attention as it rouses their admiration at the same time. Now and then, visitors keep inquiring about the reason behind this rare sight. It is but natural that they should feel curious about such a novel spectacle. Although the complete historical background to the installation of these twin pairs has been engraved in Hindi on the walls of the temple, yet a brief account of the same is being presented here for the benefit of all those who would like to know some details about it.

Once there was the estate of Bhaghat in what is now the Indian province called "Himachal Pradesh". This royal estate was owned by its ruler, Shree Durga Singhji. He was very religious, virtuous just and kindhearted towards his subjects. The Raja's Queen, Shreemati Shashiprabha by name was equally religious and virtuous; besides, she was fully dedicated to her husband. Both of them were great devotees of Shree Shree Ma and followed Her instructions with unswerving faith. For some time, the Rani had been nurturing the wish to have a cottage built on the hill at Shimla and invite Shree Shree Ma to stay there. But her wish remained unfulfilled as she had an onslaught of paralysis and subsequently passed away quite untimely at the age of 45 on 27/28 March, 1948 on the lunar date of Krishna Chaturthi (the fourth phase after the full moon.)

Raja Durga Singhji was only 46 years and a few months old of age. As per the customs prevailing in those days, widowers, especially of the royal families, generally used to marry again, but in spite of insistence from his family members and friend, King Durga Singhji refused to remarry. At last, when they approached Shree Shree Ma for help, She showed little interest. Shree Shree Ma always supported the spirit of renunciation and there was no exception to it in the given situation.

\*. This article was first published in 1966 in Anand Varta.



Shree Shree Ma enjoying The Company pf  
'Chaliya' and Radha.



Shree Ma with 'Chaliya and Radha' at Vrindavan Accompanied  
By Gurupriya didi, His Excellency Raja Durga Singh of  
Solan (far right), Swami Nirvanananda (2<sup>nd</sup> from right),  
Swami Nirmalananda (far left)

The Raja's grief of bereavement was augmented by the feeling that his dear wife's last wish had remained unfulfilled. Driven by this remorse, he had an exquisitely beautiful place for Shree Shree Ma constructed on a peak of the Shimla hill named Jakhu, a little below the temple of Shree Hanumanji, and at an auspicious moment he brought Shree Shree Ma to the place, feeling that his late wife's wish had been fulfilled at last.

Shree Shree Ma began to stay there at Shimla with a few devotees. One morning when She was lying in bed at about 7/8 a.m., suddenly She heard a female voice of heavenly sweetness plaintively calling out to her missing love in an ethereal musical strain ---- "Ao mere Salone Chhalia re Banawari re, ao mere Salone Chhalia re." "Come, come my cute, playful darling; decked with garlands of forest flowers, do come, O my lovely Prankster!"

"Salone" (vocative salona, meaning "handsome"/ "beautiful") and "chhalia" (deceitful, literarily, but also meaning "full of naughty pranks", "playful", etc.) were two words of Brajabhasha\* which, from the external point of view, had been heard by Shree Shree Ma for the first time.

The unearthly cadence of the song seemed to roll out in every direction, filling the entire space, now getting condensed into vibrant notes and then thinning out like evaporating mist. Shree Shree Ma felt that this celestial music was not going to be heard for long. She had a Kheyal for keeping a record of the words in their exact tune, as sung by the unseen, lovelorn damsel.

Still lying in bed, Shree Shree Ma began to hum the song Herself. Suddenly, Shree Gurupriya Didi entered the room and heard Her humming the divine melody of a uniquely sweet sadness, never heard before. She immediately understood Shree Shree Ma's Kyeyal and promptly fetched Shree Bibhu (Brahmachari Brahmananda at present) there. He was an expert vocalist, capable of learning new songs in their proper tunes in no time. But even he had to go through quite a few trials before he could exactly repeat what Shree Shree Ma had been vocalizing.

Thus as per Shree Shree Ma's Kheyal, Shree Bibhu became the sole custodian of this celestial melody. She told him that the song was not for casual rendition at any time, but was to be presented with its lofty bhava only on special occasions. She Herself asks Shree Bibhu to sing the song on befitting occasions, keeping all its sweetness and seriousness unhampered. She said that the song was "Radha\_Pukaar" --- call of Shree Radha. From this, one can guess that Shree Radha Rani, unable to bear the pangs of separation from Her consort Shree Krishna, had gone to some lonely place in search of Him, and was earnestly calling out to Him ---- "Ao mere Salone Chhalia re Banawari re ----"

(to be continued)

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\*. The dialect of Braj, i.e., Mathura, Vrindavan and the surrounding areas.

## **PADA PEETHAM SMARAMI SHREE SHREE MA IN VINDHAYACHALA AND THE VINDHYACHALA ASHRAM**

—Br. Geeta

Shree Shree Ma Anandamayee Ashram located on the Ashtabhuja hills has a unique beauty of its own. From a distance it is quite picturesque.

The story dates back to about 88 years from today. Early in the year 1927 Shree Shree Ma arrived in Vindhyachala for the first time to spend some time in solitude. In those days Vindhyachala was part of the hilly region. Ma stayed in a house which was south of the erstwhile Government Dak Bungalow, which is even present today. Ma quite liked the climate and environment in Vindhyachala. So after a few months She visited the place again.

Shree Kunjamohan Mukhophadhyay's Fifth Son Manu - Saved from Death By an Anticipated Snake Bite.

The second time when Ma visited Vindhyachala, Ma's closest companion Gurupriyadidi's paternal uncle's (father's younger brother) fifth son Shree Manu was saved from an anticipated by snake bite by the grace of Shree Ma. Gurupriyadidi's uncle who was named as Swami Turiyananda on embracing sanyasa, was not a monk then. The incident unfolds as follows---

In Shree Manus's birth chart it was predicted that in the month of Sravan (July/August) in 1926 he would die of snake bite. During that period Shree Shree Ma was in Vindhyachala. The Vindhyachala Ashram was not yet constructed and Ma was residing in one house. Shortly Shree Kunjamohanbabu along with his family arrived in Vindhyachala. One day the whole family accompanied Shree Shree Ma to visit the Goddess Ashtabhuja. From there they proceeded to Sita Kund<sup>1</sup>; enroute at one place Ma overtook all others and started walking far ahead of others. At one point She indicated to the rest behind Her not to advance any more. Observing this Bholanath and others rushed towards Ma and found at a little distance from her a big viper looking at Shree Ma intently. On learning that She had stepped on the snake, every one started enquiring if the make had bitten Her. Shree Ma did not reply then and

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1. Mythologically it was supposed to be a small pool of water in the hills where Devi Sita bathed during their sojourn in that region. Even today a stream flows there and the said pond and the place is plastered in brick and mortar, though no one knows the source of the stream. The place is below a hillock and one has to descend many a step from the ground level.



The Double Storied Residence of  
Shree Shree Ma at Vindhyachal Ashram.



The Platform — under which the temple, Idols and  
Artifacts were excavated by the Archeological  
Department



A Rare Picture of Shree Shree Ma  
Courtesy : Raja Rakesh Pratap Singh



started walking in her own bhava. Manu's younger brother Shankar was 6/7 years old then. Suddenly he said to his mother, "Mother, it was written (foretold) that a snake would bite dada (elder brother). Shree Shree Ma has taken it on herself". Listening to this from a child everyone was surprised. Everyone remembered about the birth chart. Ma laughed and said, "Manu, it was written that a snake would bite you but it has bitten me". Later, on reaching back She said, "I shall eat khichuri<sup>2</sup> today."

In the meantime after a few days of Ma's arrival in Vindhyachala, Bhaiji (Shree Jyotish Chandra Roy) had also arrived in Vindhyachala and was staying in the foot hills. That day after the incident Ma straight away came to his house. On hearing about the snake bite, Bhaiji panicked and quickly applied some medicines on Ma's foot. On this Ma laughed and said, "Great treatment, the snake bit me on the right foot and the medicine has been applied on the left foot, now I do not need any medicines". After this She went back to Her residence on the hill top. Normally Ma was frugal in Her eating habits but that day She ate most of the khichuri that was prepared for everyone. Children were playing outside and after Her meal Ma also joined them. After sometime She sat down on a small boulder and then it was noticed that on the sole of Her foot there were two prominent and deep marks of snake bite and the foot had turned blue. Then when everyone asked Her how She felt when the snake had bitten Her, She said "Nothing much, there was just a tingling sensation."

This is how Shree Manu was saved from sure death due to an anticipated snake bite by gracious Shree Ma.

#### **Establishing of Shree Shree Ma's Ashram in Vindhyachala:**

In the year 1928, while going around the Vindhyachala hills, once Shree Kunjamohan Mukhophadhyay reached the site of the present Ashram along with Shree Shree Ma. There were relics of ancient temples in the place. Shree Kunjamohan was attracted by the unique beauty of the place and asked Shree Ma's approval for building a hutment on the site. Shree Ma must have had Her divine vision about the place. After obtaining Shree Ma's approval he obtained on lease one bhigha (roughly 1/3 of an acre) from the government of the King of Kashi and built a room along with an underground room on the site. The underground room (referred to as cave generally) and the room on top of it still exists today.

As per the divine wishes of Shree Shree Ma, this setup gradually expanded to a small Ashram. Thus in the year 1928 was established the Ashram at Vindhyachala in the presence of Shree Shree Ma and Bholanathji. With the passage of time, the then

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2. Khichuri- A mix of rice, lentils, vegetables and condiments, boiled together to make a wholesome meal.

king of Kashi, late Vibhutinakaran Singhji donated 28 bighas of land in and around the existing Ashram for expansion of the Ashram. Thus the Vindhyaachala Ashram has 29 bighas (roughly 10 acres) of land. Gradually, by the divine kheyal of Ma, many more rooms came up, such as the Yajnasala, Tarukutir, Pritrimandir, Sadhan Kutir (for the late Mahamahopadhyaya Shree Gopinath Kaviraj and the original room was expanded to a double story house as Ma's residence. In relatively recent times a double storied guest house and a homoeopathic clinic have also been built.

### **The Divine Vision of Shree Shree Ma at Vindhyaachala Ashram**

A strange incident happened in the year 1955. Shree Ma was present then at the Vindhyaachala Ashram. Shree Ma saw in a vision that at the place in the Ashram compound where there is an expansive platform, there were once two ancient temples and one was a much larger one. The verandahs surrounding the temples had sculpted images of many Gods and Goddesses.

About that vision, Shree Ma spoke to Shree Gopinath Kavirajji and said, "Baba, this body has seen, there is a big temple at that place. There was a quite spacious verandah to the west of it. There were verandahs to the south and east also. On the verandah to the west there were idols of many Gods and Goddesses in a row. In the south there was an idol of a Goddess who had a broken garland in Her hand". Shree Ma saw that the Goddess came and offered the garland at Shree Ma's feet and then went back to Her place with the garland. In the east-south corner of the place lay a maid of the Goddess covered with a sheet of cloth. Pandit Gopinath Kaviraj ji asked Ma, "Was that idol of Goddess, who came up to Shree Ma and offered the garland at Shree Ma's feet the present form of Shree Ma, or the eternal form of Her? Shree Ma did not give a clear reply to the question. Generally Shree Ma used to be silent on such questions. In the era, the scene of which Shree Ma saw, the present Ashram did not exist. She had glimpsed a scene dating back to hundreds of years earlier.

### **Excavation of the Temple Site by the Archaeological Department**

In those days the District Magistrate of Mirzapur was Shree Narsingh Prasad Chatterjee and he was an old devotee of Shree Ma. In one of the conversations Shree Ma described the scene of the vision to Shree Chatterjee. Shree Ma said, "Look, this place that you see, has many idols of Gods and Goddesses buried under it. These idols come to this body in their subtle form and say, 'We are pained to stay here, please get us out of this place'." Shree Chatterjee, hearing this strange narration, felt curious and so he studied the old records of the place, so that he could have a clue to the relevance of Shree Ma's narration. On studying the document he found out that the said place was under the jurisdiction of the kingdom of Kashi and is an ancient

holy place and during the British rule the Archaeological Department had carried out excavation activities twice in the area. What was obtained during that excavation was not clear from the records. With the efforts of Shree Chatterjee the Archeological Department again started the excavation process of the place. The officials of the Archaeological Department heard the narration of Shree Ma and started the excavation with gusto in a large area, reaching out to quite deep levels. Thus with all these efforts many idols, artefacts and parts of ancient temple were excavated from that place to the surprise of all the authorities. Thus Shree Ma's divine vision proved true.

As per the directions of the Archaeological Department many important idols and artefacts were shifted to the government museum in Lucknow. On Shree Shree Ma's directions the remaining idols and artefacts were all buried in the excavation site itself and was permanently sealed by making a huge raised platform in the shape of an altar about four feet high with brick and mortar. To maintain the sanctity of the place a fence of iron railings was put all around. Still there were many pieces of broken and dilapidated idols and artefacts lying around. With the passage of time most of them were carried away by locals, in various parts of the districts, and were installed in many small temples.

On the thorough testing (probably carbon dating etc) by the Archaeological Department it was sort of established by them that probably hundreds of years ago the place had temples etc of stone in that place and that probably it was the period of the 'Gupta dynasty' and again it was established that the main idol was of 'Maha Saraswati Devi'<sup>3</sup>. During the rule of the Moghals the temples in the area were razed to ground many a times Shree Maulana Azad, who was then a minister with the Government of India had shown a keen interest in these idols and artefacts.

There is a lot of difference of opinion on the name of the temple. Some call it an ancient 'Vindhyavasini Temple'; some say it was a temple of 'Devi' and some say that it was a temple of Goddess Saraswati. Many locals of the area believe that it was the actual temple of 'Vindhyavasini Devi'.<sup>4</sup> Though there is no conclusive proof of any of the claims, yet, as heard from Shree Shree Ma, at the place where excavation was done there was the ancient temple of Vindhyavasini Devi. After many years, Shree Shree Ma once said during a satsang, "The Ashram you see here, this was the place of the ancient temple of Vindhyavasini. The place was excavated. May huge idols of Gods and Goddesses were found intact along with broken pieces of temple buildings. The large idols were made of single pieces of stone. The interiors of the temple were found intact and even the vermillion marks etc on the idols looked fresh as if

3. Saraswati Devi- Goddess of learning in Hindu Mythology.

4. The Goddess presiding over the area of Vindhyachal region.

they were recently put. All those were made of single pieces of huge rocks and there were no joints, huge pillars of stones placed one on another were here and those too did not have any joints. The temple was spread from here to there" (while saying so She had indicated with her hands pointing towards the North and extending to the South)."

Shree Ma further said, "To save the temple from the attacks of 'Kala Pahad',<sup>5</sup> the priest of the temple shifted the idols and hid them in the river Ganges flowing behind the present Vindhya Vasini temple you all see". From Shree Ma's words it becomes evident the river Ganges course was through the area. Shree Ma went on to say, "That temple, the Ashtabhuj temple and the 'Kali Kho' together form a triangle and this place (Shree Ma's Ashram) is the central point of the triangle. Again 'Kali Kho temple', this place and Ashhabhuj together forms a triangle".<sup>6</sup>

Thus it was amply proved that the location was a holy and divine place where for thousands of years many Rishis (Seers) had carried out meditation and religious practices. Once, while in the Ashram, Shree Shree Ma came across a highly spiritual and accomplished saint who had been carrying out religious and spiritual practices for about a thousand years and She saw him ascending to the realm of the celestials. This place is renowned place for the Tantrik way of spiritual practice. The triangular form is a sign representing Shakti and this is the geometrical design of the site of the temples. As many other spiritual places this place has also seen the ravages of time and followed the laws of obscurity. Due to the grace of Shree Shree Ma those place were rediscovered and given as a boon to us to further our spiritual endeavor.

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5. A Brahmin named Kalachand, who, after being converted to Islam, became a destroyer of Hindu temples and idols. He began to be popularly known as "Kala Pahad" ("black hill").

6. Extract from 'Matri Lila Darshan'- authored by Dr. Devi Prasad Mukhopadhyay - Page 120

# LETTERS WRITTEN BY BABA BHOLANATH TO DEVOTEES

(Continued)



Dehradun  
22.9.37

May well being be with you,

Naren! Received your letter. Your Mother is much better than before.

The pain is nominal. She feels it sometimes. Yesterday night you Mother herself said "it's much less than before now. I realize it once in a While". Anyway, don't worry at all. As of now Raina sahib is here, but it is not decided what he does. Your Mother's instructions are that until you hear from me, please don't send fruits if anyone tells you. Do not send any stove now. When you all come, get it along. There is no point in wasting money now. When you all plan to come, I shall inform you as required. Hope you all are fine. On the demise of the brother in-law of Panchu babu, who had came to Delhi, they are all Grieved.

With blessings,

Yours,  
Rama Pagla

**Mother Juthika (Hasi)**

Received yours detailed letter. As per your Mother's instruction I have told not to send fruits and the stove. I am mentally fine. Don't worry about me. I keep remembering you. And I fell bitter that I cannot scold anybody now. Hope you understand, whom else can I get annoyed with You are very intelligent . I would never say no to your coming here. Don't know who all would come from Kolkata. I just cannot remember about your photograph you mentiorred nor can I say where the photographs would be. I can remember faintly as if I saw them in Almorah. Nothing has been decided about going to Raipur. I feel sad for Manik. I an at grief hearing about Onkarnath's wife. They were very nice people. Hope you all are fine.

With blessings,

Yours,  
Rama Pagla

## SHREE SHREE MA'S DIVINE CONVERSATION

—Kirpal

Translation — Mrs. Rohini Purang  
(Continued)

Ma (Be of) one-pointed devotion to the Guru's teachings — do as the Guru says — (whether) yoga-abhyasa, (or traversing) the path of Knowledge—whatever 'line' the Guru prescribes... Wherever you are (at the moment) — (if) in the material world — (then remain) in the material world while thinking of Bhagavan.

Nirvikalpa and savikalpa are states of the mind—they are also a 'place' (or stage). Some stages remain; some do not. What is, that alone is. Bhagavan manifested in the form of cloth (for Draupadi). Where is Bhagavn?—there is only *Bhagavan*. Other than Bhagavn— does anything other than Bhagavan exist?

(All this is) the play of ignorance. Where there is Self-knowledge<sup>1</sup>-there all forms (and) all names are His. That which has no name (and) no form is also Him. (All this is) Devotion<sup>2</sup> — whichever path you tread-(if of Devotion) then (all this is) Devotion.

Q : What is the difference between the detachment (born) of Devotion and the detachment (born) of Knowledge?

Ma : That towards which there is an attraction<sup>3</sup>... First there should be the attraction for Knowledge, for Devotion — in (by) either can detachment arise.

Q : You have not seen God...

Ma : That<sup>4</sup> is the miracle — He alone is — He at all times (is) it is He who is the Self of the self — (whether one has) seen or not, (such a) question does not arise — (i.e. a statement such as) "I have seen" (does not arise) — (because) He is — (there is) *only* Him.

Such as (when) the Lord manifested in the form of cloth— what is seen like this is Him only — He is doing '*leela*' with Himself — there cannot be any question of 'two' — whatever you may call it, it is Him only — whatever you may call it, it is That only.

A cardamom is Brahma, I and you — all are only That.

The guru and the disciple — the guru must be thought to be ishwar. If the guru is thought to be a human being, that (idea) is a sin.

\*

1. Or knowledge of the Self.
2. *Bhakti*
3. Sri Ma used the word '*anuraga*' which can mean a combination of love, attraction, affection and devotion.
4. Sri Ma used the Hindi word '*vohi*' which could mean either 'that' or 'He'.

## ASHRAM VARTA

Dear Devotees of Shree Shree Ma,

The 66th Samyam Saptah Mahvrata was auspiciously held in peaceful, solemn and joyful environment from last 19th Nov to 25th Nov. 2015. Like every year, many devotees from different parts of India as well as foreign nations attended this great celebration.

Samyam saptah began on the eve of 18th Nov with the recitation of Veda by the girls of Kanyapeeth. Brahmacharini Vishuddhadi sang the samyam song composed by Shree Shree Ma. After that General Secretary of 'Shree Shree Anandmayee Sangha' Sri Somesh Chandra Banerjee in his opening lecture saluting Shree Shree Ma and all the great saints present there, told Shree Shree Ma's amritvani regarding the aim of Samyam saptah Mahavrata. He explained the rules and methods of Samyam saptah. Finally, Somuda welcomed all the Vratees and saluted to the saints and finished his lecture.

Highly learned and keeping indomitable faith in Brahma and Tapasya, Swami Parameshwaranandaji said, "Know yourself, win yourself." is the divine saying of Ma. He suggested the vratees, "To observe silence is essential in Samyam and all creatures should meditate upon the creatures, the universe and the Almighty. He said that by following this, 'seven days Samyam saptah' the whole life of human being will be controlled. This 'samyam saptah' is a guidance of Ma's incredible mercy to us. As this is continuously and successfully celebrated from last sixty six years, it really shows the divinity of Shree Shree Ma Mahamandleshwer. Dr. Shyam Sunder Dasjee of 'Garib Das Asharam' told the significance of Samyam. The opening ceremony is finished with this prayer,

**'Hay Jag trata, Vishwa Vidhata,**

The whole programme was completed smoothly by starting morning keertan followed by a discussion on the Divine Ma in the night and then arti of shree shree Ma. After morning meditation and 'Geeta chands' path, Brahmachari Sidheraswarnandji, Maharaj of kailash Ashram, Rishikesh preached gracefully the mantras of Kenopanishad. Every evening after meditation, Acharya Swami Vijayanandpuriji of kailash Ashram used to narrate beautifully 'Devi Bhagwat'. He told the story of 'savitri and satyawar' in reference to the divinity of Ma Gayatri.

Acharya swami Vijayanandpuriji spoke very sublime ideas. One day he explained the meaning of 'satsang'. 'sat' means that which never obstructs in waking, dreaming

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or sleeping states of mind. 'ब्रह्मविद् ब्रह्मैव भवति' hence to live in the company of Brahma is truly 'Satsung'.

“श्री श्री० आनन्दमयीं देवीं मातरं परमेश्वरीम्  
वेद शास्त्र प्रतिमूर्तिं वन्दे सर्वहितैषिणीम्”

(Shree Shree Anandmayee is our mother and Goddess, a Devi. She has the deep Knowledge of Vedas, She is the well wisher of all people)

This mantra was chanted by Dr. Shayam Sunderiji and he gave three lectures about 'Samyam saptah'. Rest of the four days, Swami Onkarnandji preached.

In Anandjyotipeetham, after the Arti of Ma in the hall of samyam evening keertan, devotees of Ma, used to talk about Ma with sri Ashoka Kulkarniji from 8 to 8.45. He overwhelmed with joy everyone by explaining the beautiful activities of very affectionate and merciful Ma Sri Ashoka Bhaji beautifully described how Shree Shree Ma forgave the faults of own people. After the 'Maun' [silence] in Ma's 'satsung' self experiences about Ma were nicely shared by Swami Goloknandji,

Br. Chandandi, Swami Nityanandji,

Br. Arunaji, Everyday's programme ended daily after Arti of Ma and pronam mantra.

During Samyam one day Mahamandaleshwar of kailash Asham, Sri 1008 Swami Divya Nandyji came He said after detachment from the world, man strats to love God. The next day it was 'Hari' prabodhini ekadashi hence he told the impornace of Ekadashi Achraya Madhanandji of 'Kailash Ashram' also spoke for some time.

On the last day of Samyam, Swami Shri. Nandji the secretary of 'Divya Jeevan sangh' visied. He delivered lecture in English. That was the day 'Kartik Purnima' In the night, the meditation of 'Mahanisha' was held. Before that a video of Shree Shree Ma was shown. After the meditation 'Prasad' was taken by all. The next day on 26th Nov the holy ash at the end of 'Havan' was Taken by all. All did pranam in 'Anandjyoti Peetham', 'Sadhu Bhandara' 'Nam yaggya Adhiwas' were held. On 27th Nov. the whole day kirtan, malsa Bhag and with evening kirtan the sixty sixth celebration came to its close.

In all the ashrams of Ma, last 18 December to 21 December. 'Gecta-jaynti' was profoundly celebrated.

Jai Ma.

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