

MA ANANDAMAYEE AMRIT VARTA

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

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Rājavesha of Shri Anand Chhaliqji
(25. 8. 2016)

MATRI VANI

God himself exists in this form also. There are innumerable forms of His; non-violence is one of them-the form of "**Bodha**" (enlightened consciousness) - "**Vishva-bodha**" (consciousness of the universal oneness)- "no" only exists- "no" also exists- "yes" also exists (the consciousness of the co-existence of "no" and "yes")

* * * *

Question : If one does not reach the spot of "*satsang*" on time.....?

Ma : One should oneself be careful about it; other thoughts should not be allowed to trespass. Whatever is your thought, that too will give its fruit (If a person is unable to join *satsang* on time, he may still get the fruit of *satsang* by letting his thought dwell on God). While sitting here (at *satsang* on the other hand), your meditation will be fruitless if you keep thinking on worldly things even though you are sitting here. The fruit of *satsang* will slip away if your mind is contemplating worldly phenomena. If you keep thinking of the world, your mind will not get success (in concentrating on God). Although you will receive the effect of the (piousness of the) place, you will not get the fruit of the thought of your mind. Join your mind with the holiness of the place for reaping the beneficial effect of the place. Contemplate on Ganga, sitting on the banks of Ganga.

* * * *

When Hari (God) is not, where there is no talk of Hari (God) there is sin. The time spent without thinking of Hari is (vitiated with) sin.

Plunge yourself in *nāma-japa* and *satsang* in such a way that no other thought may enter into your mind. If you sow the whole, you will get the whole in return. In the kingdom of god it cannot be (that it does not happen). He will give (you the fruit of your action) with hair-split accuracy the entire fruit. If you complete your work, you will get the complete result. If you perform each and every aspect of the work, you will get the return for the total. As you will do, so will you receive.

* * * *

Instructions were given; how much were they followed? Words were heard; how much were they put to practice? Hear (the words of wisdom) and act upon what is heard. Even if you only hear, you benefit from it-nothing goes waste. you make offerings to God. to whom are you giving what you have received from God? Who am I to give anything? Everything has been given by God Himself (this should be your attitude).

Question : If one tries to approach God, he receives a lot of pain.

Ma : Whatever happens, let that happen (So ho jaye-one's efforts for God-realization should be unconditional). How much is my mind distanced from worldly henkerings? And how much is my mind engrossed in worldly pleasures? How long can it stay immersed in *kirtan* in praise of God? (One should ponder over such questions to measure one's spiritual progress). If a person is unable to walk, another person holds him and facilitates his journey. One has strength and the other has not (but a weak person may be helped out by a strong one; similarly God sends help to a weak seaker of His grace).

If a pilgrim is unable to ascend stairs to reach the temple on top, he is helped by others to ascend. Help may come unasked for (but a weak person) fears that he may not get assistance. You should try (under all circumstances); you should remember your aim. For example you have got a job in an office; you have got to get your salary; out of your 24 hours per day you have to work during the office time and you remain alert at least for being punctual in your work. Like this, you should remember God whether you like it or not. Repetition of your mantra, carrying out cleaning operation in the world-these are also some of the ways of taking His name.



Shree Shree Ma Anandamayee Prasang

Prof. Amulya Kumar Dutta Gupta

(Translated from Bengali)

(Continued)

23 November, 1948, Tuesday

Today we are scheduled to leave Jhusi. We set out for Allahabad by 9 in the morning. Shree Shree Ma left from Jhusi in a motor car by a different route that winds through distant places.

Arriving in Allahabad, we proceeded towards the house of Shree Niraj Nath Mukerji. Arriving there, we found that in the portico of the house where cars are parked, carpets and bedcovers were spread on the ground for the congregation to assemble there. Seating arrangement for Ma and Hari Baba was made on a cot covered with sheets. However, Ma and Hari Baba had chosen to sit on the covered ground. Hari Baba was reading out from a scripture. Outside it was raining fairly heavily. The rain waters started streaming through the portico where *pātha* was being done. Among the audience too many were getting drenched by the lashing showers. **Kirtan** took place for a little while. Now it was time for lunch. Niraj babu treated us to a sumptuous meal consisting of many delicious dishes.

In the afternoon, Ma went to visit a devotee's house and from there She went to "Krishna-Kunja." "Krishna-Kunja" is the name of a wing of the house of a gentleman. In that part of his house there is a hall decorated with many pictures of Shree Krishna looking like a beautiful bower to deserve the name "Krishna-Kunja", the bower of Shree Krishna. From there Ma set off on Her trip to Vrindavan. We returned to Kashi the next day (Varanasi).

Geeta Jayanti celebration and Matri-Satsang in Kashiidham

14 December, 1948, Tuesday

Khukuni Didi has arrived here in Kashi today from Vindhyaachal. Shree Shree Ma will come here tomorrow. We heard about Shree Shree Ma's schedule of future activities from Didi. After staying here during **Gita Jayanti**, Ma will again go to Dehradun. Sadhan Brahmachari has launched a special **Nama Yajna** for the welfare of the world. The **Yajna** will be concluded on **Paush Sankranti** (mid-January, the day of the sun's transit from saggitarius to capricorn) After that Shree Shree Ma will proceed to Punjab along with Hari Baba. By birth, Hari Baba belongs to this province. Following this, she will come back to Vrindavan to participate in Dol (Holi, the festival of colours). Uriya Baba has his Ashram in Vrindavan. He is also an elderly *sadhaka* and a close friend to Hari Baba. I have seen also in Jhusi that when Hari Baba would do *pāth* or sing *kirtan*, a seat used to be provided for Uriya Baba. Similarly, in Uriya Baba's Ashram, a seat is arranged for Hari Baba on similar occasions. Uriya Baba hails from Odisha, that is why he is called as such.

* * * *

14 December, 1948, Wednesday

Shree Shree Ma has arrived in Kashi. I went to the Ashram from my residence in Ramapura: *Pāth* was going on. I met Mr. Petit there. On being asked, he told me he had been to Raipur and from there he had gone to Vrindavan before coming to Kashi. I wanted to know his opinion about Vrindavan. He replied, "Vrindavan and Kashi both have their own specialities. I found that in both these places I was overcome with *bhāva*. I did not experience the same in Mumbai or in Kolkata. There was special programmes **Puja** etc. in Vrindavan which would bring tears to my eyes. I used to be emotionally overwhelmed. When I was travelling from Dehli to Vrindavan, I could not be given accommodation in the coach in which Ma was travelling. I took a seat in an adjoining coach, but there I began to weep so profusely that when Pandeyji came and found me in that state, he took me to Ma's coach and provided me a seat there."

(to be continued)

**If at all your 'I' remains, let it exist only as His servant or as His child
and therefore the notion that He is far removed will be ruled out.**

Shree Shree ma

Shree Krishna Chhalia Mandir, Vrindavan

Swami Narayanananda Tirtha

(Translated from Bengali)

(Continued)

While the construction work of the temple was progressing in full swing under the supervision of Raibahadur Shree Narayandasji, Shree Shree Ma had the *kheyal* that Yogibhai's *idol* of shree Krishna and the Krishna idol presented by the Rajmata of Gwalior, Smt. Vijaya Raje be installed together in the temple. Shree Mohan Pal, the like son of the like father the late Nitai Pal of Kolkata, has also established himself as an efficient sculptor. An order was placed with him for making the pair of Radha Krishna idols to be presented by Yogibhai. There was not much time left, hence Shree Shree Ma sent Swami Paramanandaji, known for working relentlessly and dexterously, to fetch the idols from Kolkata.

As per instruction given by Swamiji and according to his choice, two idols of Radha and Krishna were made of *ashtadhatu* (an alloy of eight metals). The Vaishnava devotees of Vrindavan worship the *Yugala Vighraha*, the pair of Shree Krishna and Shree Radha. They are used to seeing Shree Radha by the side of Shree Krishna. Keeping in view their wish, the need for an idol of Chhalia's Radha was felt by all. Although Shree Shree Ma is already there as Shree Radha of Chhalia, yet for the satisfaction and pleasure of the devotees, the demand for an idol of Shree Radha symbolic of Shree Shree Ma was sent to Swami Paramanandaji. When Shree Ranjit Kumar Banerjee and his wife Bhavani Devi, the veteran couple of Shree Shree Ma's devotees, heard of this, they placed an order an idol of Shree Radha to be presented to Shree Shree Ma. This very idol is now seen to the left side of Shree Krishna Chhalia.

When all these three idols got ready and were securely packed, Swami

Paramananda left for Vrindavan along with the massive pack containing those three large metal idols. Ma's devotees like Shree Anil Kumar Ganguly, Shree Ranjit Kumar Banerjee, Shree Shantinoy Banerjee and Shree Gopal Das Gupta had worked tirelessly with dedication during the whole time the idols were in making to ensure flawlessness of execution and also afterwards for their proper packing till they were safely despatched. Without their timely help, the making of the idols in due time would hardly have been possible. All of them feel themselves blessed in working for Shree Shree Ma, that is why they never think twice to devote their valuable time and labour to Her service.

The three idols together weighed 12 mounds. When Swamiji arrived in the Ashram with them, all were overjoyed. The idols still needed to be painted; two artists came from Kolkata and painted the idols beautifully.

It was decided to inaugurate the temple and install the idols on the auspicious day of Shree Krishna Janmashtami, on 7 September, 1976. This year the *Jayanti Yoga* (the concurrence of multiple astrological aspects to confer special significance on a birthday) has occurred on account of its being a Wednesday with the moon in "Rohini" (a star related to Taurus). This concurrence of *Tithi* and *Nakshatra* (the star of Krishna's birth-Rohini) does not take place every year. Its occurrence has lent a special importance and glamour to this year's Janmashtami.

On the previous day in the morning, the rituals started with entering into the *mandapa* (marquee) with all the *puja* arrangements according to scriptural injunctions. It was followed by *Nāndīmukha* (consecration), *Vridhhi Shrāddha* (propitiation of the deities and the ancestors to seek their blessings) and the *Varana* (welcoming) of the *vratīs* (persons elected for observing the prescribed rules and taking part in the rituals) took place. Shree Durga Singhji of Baghat nominated Brahmachari Nirmalananda, brought up, educated and trained in the Ashram, as his representative for carrying out all ritualistic performances on his behalf. Yogibhai did *varana* (the ritual of welcoming, honouring and nominating) of Brahmachari Nirmalananda. After this, *varana* was accorded serially to the *Āchrāya* (the main priest), *Brahmā* (the priest to preside over the *Yajna*) and the assistant priests. Thus ended the schedule of the day's programmes. Brahmachari Nirmalanandaji received the honour of performing and participating in all the rituals also on behalf of Shree Shree Ma Herself.

(to be continued)

**PADA PEETHAM SMARAMI
SHREE SHREE MA IN VINDHYACHAL AND
THE VINDHYACHAL ASHRAM**

—Br. Geeta Banerjee

(Translated from Bengali)
(continued)

**Installation of Panchavati in the compound of Shree Mahesh Chandra
Bhattacharya's house at Shree Shree Ma's advice**

Shree Mahesh Chandra Bhattacharya had got his house built near Shree Shree Ma's Ashram in Vindhyachal and was living there. In those days there were only three buildings in that area (Today also they are there among others built later on). Besides Shree Shree Ma's Ashram on top of the hill, the house of Maheshbabu could be seen a little below on one side and a Dak Bungalow on the other. Ma had given some instructions about *sādhana* to Maheshbabu and had advised him to create a *Panchavati vate* - (a grove of five holy trees) in his home-stead and pass there at least a little time daily. During that period, there were two Brahmacharis in the Vindhyachal Ashram for tending the fire of the *Yajñakunda* and taking care of other duties.

In 1936, in the presence of Shree Shree Ma and Bholanath, a *Panchavati* was created in Maheshbabu's home-stead by planting saplings of *vata*, *ashvattha*, *bilwa*, *āmālaki* and *ashoka*. Ma and Bholanath touched the saplings before they were planted.

**Gurupriya Didi reads out her diary to Shree Shree Ma for the first time
here.**

The series of Gurupriya Didi's diaries on Shree Shree Ma's *lila* and teachings is of immeasurable literary and spiritual value. Didi used to carry about her diary and

*. *Ficus indica*; *Ashvattha*- *Ficus religiosa*; *bilwa* - wood apple; *aege marmelos*; *āmālaki* - emblic myrobalan; *Ashoka* - *janonia asoka*-

would scribble in it amidst activities and crowds as well as in solitude and at leisure. She was always anxious to make sure that the records were faultless. Impelled by this eagerness, she would request Shree Shree Ma every now and then to listen to her reading from the diary. Ma could not always give her time for it. Here in the Vindhyachal Ashram one day Ma said to Gurupriya Didi, "You wanted to read something to me-go, fetch that right now." Didi, without a moment's delay, fetched her diary and began reading line after line and elicited Ma's valuable comments.

Arrangement for the maintenance of the Yajña fire.

Ma was once conversing with Maheshbabu's nephew Kumudbabu when the topic of the **Yajña Kunda** in the Vindhyachal Ashram was raised. It was decided that Shree Ananga Bhattacharya would alone take the responsibility of keeping ablaze the Yajña fire there. Ma said to Kumudbabu, "All of you will also look after the Yajña. Verily, the Yajña has been initiated for the good of you all."

Gurupriya Didi's *sādhanā* in the Vindhyachal Ashram at Shree Shree Ma's behest.

Ma was leaving for Kolkata from Vindhyachal. She told Akhandananda Swamiji to stay in the Dehradun Ashram. At the same time she asked Gurupriya Didi to stay back in the Vindhyachal Ashram. This was the first occasion when Didi was asked to stay away from Ma's company. But what could she do? She knew very well that an order given by Ma had to be obeyed. Ma consoled her saying, "As you have been given the sacred thread and have been initiated into Brahmacharya, you have been living your life accordingly. So many years of your life you have passed in this way; now it is time for you to break free from all shackles and live independently like a man."

At the station before departure Ma again said to her, "Get a short hair cut and keep a **Shikhā** (a lock of hair comparatively longer than the rest at the meeting point between the top and the back of the head - a sign of brahminhood)." Then turning to Swami Shankaranandaji she said, "A brahmachari smears himself with *bhasma* (holy ashes collected from a **Yajña-Kunda**). Give her in writing the rules of applying *bhasma*. She does not use *bhasma*, when it has happened (her initiation into brahmacharya), all things should be done as per rules."

Before boarding the train, Ma said to Didi, "Take care" Thus Ma left for Kolkata. After some days, stay there, she set out on *ajñātavāsa* (secret sojourn away from others without letting anyone know about Her address or movements) for 4/5 months. During this period, she went from place to place in North India. Separated from Her, Didi passed her days in *Sādhanā* in the Vindhyachal Ashram.

(to be continued)



Shastitala, Vindhyachal Ashram



Devimata in Shastitala
Vindhyachal Ashram



Jhulanotsava of Shri Gopalji
Anand Joyti Mandir, Varanasi
18. 8. 2016

SVAKRIYA SVARASAMRITA

(continued)

CHILD BAU MA MANIFESTS AS PERSONIFICATION OF SUPERNORMAL SKILL AND EFFICIENCY

Transport by boat was the only means of travel to and from Kheora during rainy season. In other seasons, one could go on foot or be carried in a palanquin. While going to the father-in-law's house, after the marriage, Ma was made to board a train at Kasba Railway Station along with all the luggage. Before this, Ma had never seen a railway train, and, of course had not travelled by it. Suddenly, meanwhile, it was announced that they would have to change their compartment. Ma, with the veil on, was sitting quietly, when She was told, "You will have to shift to a different compartment; be quick, there is no time left, get down!" All the luggage had been piled up in front, and there was no passage even to move. Well, no more was Ma the child-wife with a veil on! At once She got up and began helping in removing all the luggage out of the compartment by pushing it out quickly, and got down after getting the whole work completed, as if with a mighty heroism, tact and lightning speed. This scene was enacted before the eyes of Sitanath Kushari Mahasaya. Afterwards, he used to often mention this incident, as if a feeling of affection and regard remained rooted in his heart. (with the thought) : "For this girl, how was it possible to accomplish such a feat with Her hands?" He was simply amazed (to have seen all that).

At the time of departure from Kheora, Mokshada Sundari Devi had counselled Ma that a woman must always guard her chastity; even if life is lost in doing so, she must not give up her chastity. (Also) Whatever the husband or the guardians may ask Her to do, She must obey silently. Immediately after marriage, Bholanath left for his place of employment. He too advised Ma to obey his eldest brother and his wife. Well, with this began the role of implicit obedience on the part of Ma.

On the next day after marriage, Ma was taken to Sripur, where Revati Babu, the eldest brother of Bholanath was in service. The wife of the next elder brother of

Bholanath too was there after her marriage. Her name was Prafulla Devi. At that time Revati Babu was employed as Station Master of Sripur Railway Station. His wife (mother of Ashu) remarked with pleasure, "This is nice, the name of my companions from early years at school were Prafulla and Nirmala, and now my sisters-in-law too bear the same names."

MA ENTERS INTO HOUSEHOLD DUTIES

When Ma was first taken to Sripur, She noticed, on reaching there, that Ashu's mother was ill. There were eruptions of small boils all over her body, which caused itching, and which could not be cured in any way. Ma's age, then, was only twelve years and ten months. On arrival at Sripur, Ma engaged Herself all the time, day and night in domestic chores, obeying the instructions of elders. Cooking, taking care of the children of the elder brother of Her husband, keeping the house tidy, cleaning utensils and doing all kinds of other household work. Ma would attend to all these duties single-handed like a machine. Under pressure of work, She could not have the *Kheyala* at all to take food, comb Her hair, keep Her body tidy-do all this in time. Observing Ma's dextrous handling of work, Shriyukta Mokshada Sundari Devi's words of assurance, "You will be able to do everything alright at the proper time, there is no cause for worry", were proved as a correct prophecy.

Bholanath and the second brother Suren Babu were married almost at the same time. Suren Babu was older to Bholanath, but Suren Babu's wife Prafulla was younger to Ma by a few months. That is why Ashu's mother had said, "Prafulla, you will address Nirmala as Sezdi (third elder sister) and Nirmala will call you Mejdi (second elder sister). The wife of his brother (Suren Babu), however, did not do much work. When cleaning utensils, she would tell Ma, "Sezdi, you do the scrubbing, and I shall do the final rinsing." Ma would say, "Alright", and in close co-operation, as with one's own sisters, the two lived cheerfully. Nobody liked her (Prafulla's) cooking. As a result, Ma had to cook both the meals. At that time, there were often, at one meal, about ten to twelve mouths to feed.

(to be continued)

MA ANNANDEMAYI LILA

Hari Ram Joshi

(continued)

When Pitāji died, Jogeshda had suggested to bury the body of his Guru within the compound of the Kishenpur Ashram and erect a *Samādhi Mandir* over it, but this could not be done for reasons already mentioned. I am happy that Yogeshda's cherished desire has been fulfilled by Mataji's grace and a Siva temple has been built in memory of Pitāji. Brahmachari Yogeshda, who in the earlier part of his life was one of the revolutionaries of East Bengal, is one of the oldest disciples of Pitāji.

An impartial study of Pitāji's life, specially the period from his marriage in 1909 until his death in 1938, will be very illuminating to the future devotees and admirers of the Divine Universal Mother, Anandamayī Ma. Only due to Pitāji and Bhaiji, the two foremost devotees of Mataji, so many *sādhanaks* were able to come in such close contact with Mataji and receive Her guidance in their various *sādhana*s of a very high order. Mataji, in Her *bhāva*, showed him the spot at Ramna, Dacca, where the *sanādhi* of his previous life had been. She had also shown the *sanādhis* of their previous lives at Ramna to Bhaiji and Swami Akhandananda. Pitāji was a great *tapasvi* (ascetic) endowed with the capacity to recognize Mataji's Divine Nature. Yet, in spite of being helped so much by Her, he could not shake off his ego completely. Fortunately, while suffering from smallpox, Pitāji at the end of his life realized his mistakes and in the early morning of his last day prayed to Mataji to forgive him for all his shortcomings. At his request, Mataji then with Her own hand put Her *prasāda* into his mouth. Pitāji died a *sannyāsi*, having embraced *sannyāsa* on the occasion of the Kumbha Mela at Hardwar, only a few weeks before his passing. Mataji Herself gave him the name of Swami Tibbatananda Tirtha. After having been in close touch with Mataji for so many years and having played a most important role in the Lila of the Divinity Incarnate, Pitāji passed away at a not very advanced age, just about nine months after Bhaiji's death. It is certain that by Mataji's grace he achieved the final goal of Self-realization through *bhakti marga* (the path of devotion) in *pūrṇa ānanda*

(complete bliss) and *pūrṇa śānti* (complete peace) and merged his identity with the Universal Mother, as had been the case with Bhaiji.

Pitāji had a very kind heart. He could not refuse help to any *sādhaka* who approached him to secure the blessings of Mataji in the search after Truth. It is not very easy to understand the secret of the relationship of Pitāji, Bhaiji, Swami Akhandananda and similar *sādhanaks* with the Divine Universal Mother. If a seeker continues his *sādhana* with unflinching faith and unshakable perseverance he must succeed in reaching the Goal at the appointed time, as destined for him by the Creator. Sincerity alone enables the aspirant to attain to Self-realization.

* * *

Mataji accompanied by Swami Akhandananda, Gurupriya Devi, Swami Paramananda, Brahmachari Abhaya, and others again left Dehradun some time in November 1938 for Baroda and Ahmedabad, where the devotees were pining for Mataji's *darśana* ever since She had gone there a year before with Pitāji. During the Christmas holidays of 1938 I also went to Baroda. When Mataji was staying at Karnali on the bank of the holy Narmada, I delivered to her the sealed packet of the manuscript of the early life story of Mataji, entrusted to me by Bhaiji before he left for Kailash. No one else has maintained a detailed correct record, specially for the period from 1896 till 1932 of Mataji's life.*

From Karnali, Mataji and Her companions went by motorboat to Vyasa Ashram which is situated in a solitary place on the bank of the holy river Narmada, about six miles from Karnali. I left Mataji and Her party at Vyasa Ashram and returned to Dehradun on January 1, 1939. I met a good number of Mataji's devotees at Baroda where I passed one night. Sri Narayana Swami was also in Baroda at that time and in the night we attended the *akhandā kīrtan* arranged by his devotees in a big hall in the city. Narayana swami had a very attractive personality and a sweet, melodious voice. His singing was extremely enchanting and throughout the whole night, while Swamiji performed the *kīrtana* uninterruptedly, the place was surcharged with an indescribably calm and spiritual atmosphere. I was deeply impressed by the extraordinary devotional attitude of the majority of Swamiji's devotees who had assembled in the beautifully decorated hall where was installed a full sized image of Radhakrshna.

(to be continued)

From 1926 onwards, Sri Gurupriya Devi has kept a diary of Mataji which has been published in Bengali and Hindi in many volumes.

Mother as Revealed to Me

Bhaiji

(continued)

Naturally such an arrangement was disliked by many. But if an Ashram was to be established at all, the site selected appeared to be the best suited for the purpose. The Ashram was for Sri Ma; we believed that She would do all that would be necessary for it. It was useless for us to speculate on the future. With these thoughts in mind we took lease of the plot of land on the terms offered. Sri Mathura Natha Busu, Nishikanta Mitra, Brindaban Chandra Basak took a leading part in the transaction. On April 13th, 1929 Sri Ma was requested to set Her feet on the premises in ruins. Niranjan was then in mourning over the untimely loss of his wife. But he managed to be present there on the occasion. About two months later he also departed from this world. With the money collected by him by begging, the foundation of the Ashram was laid. Wherever he and his wife might be now in the other world, their connection with Sri Ma continues to this day. This is my belief.

Regarding the Ashram, Mataji said: "An Ashram means a holy place which awakens divine thoughts in man. All its inmates must strive hard to keep the atmosphere pure by continuous prayer, sadhana, noble thoughts, meditation and religious discourses. In such a place it is sufficient if there be a few thatched huts for inmates to live in anyhow." It was on this account that a tiny hut was first erected for Ma.

Sri Sri Ma's movements and the play of her various moods are beyond human comprehension. It is futile to try and prevent what She proposes to do, or to enquire why a particular course of action is followed by Her. On May 2nd, 1929 Sri Sri Ma entered the new Ramna Ashram. There were shouts of joy all around. S. J. Baul Chandra Basak brought garlands and wristlets made of flowers and dressed Ma like Krishnaji. She too appeared to be in a playful mood. But I stood aloof, watching Her movements. It seemed to me that there was the shadow of a cloud lurking somewhere mysteriously. Ma's smile and vision appeared to be floating away to distant places. I

returned to my house at 2A.M. Next day towards evening *Pitāji* visited our part of the town. Someone came with a message that *Pitāji* was wanted back at the Ashram immediately. I accompanied him. It was about 10 or 10-30 P.M. We found all persons in the Ashram quite sad and depressed. A gloom of anxiety darkened every face. Sri Ma was sitting in the open outside the boundary of the Ashram. We were told that she had come out of the Ashram very early at dawn. Right up to 10-30 P.M. She had passed the whole of the time wandering about in the fields.

On seeing *Pitāji*, Mataji said: "Let this body go on a journey with its father; you yourself may please stay in the Ashram." *Pitāji* after many protests gave his consent, blurted out all on a sudden: "Well, let your will be done." Many accompanied Ma to the station. *Pitāji* and I stayed back, but after some time we too went there. *Pitāji* tried his best to dissuade Her from the project, expressing his disapproval. But Ma remained firm. The train to Mymensingh stood ready. Sri Ma got into it. *Pitāji* asked me to get into another compartment in case Ma should stop me. In obedience to his instructions I accompanied Her.

After I started for Mymensingh at about midnight with only a piece of loin-cloth about me and without informing anybody of my family about my sudden departure, there was a great struggle in my heart. I hardly find words to describe it. The sun is called the source of all life and activity and when the night wore on, with the rays of the morning sun, demands of the office and family life revived memories of endless unfinished duties waiting for me. What slaves of routine we all are! The chains of the world are too stiff and too subtle to be broken asunder. My mind was strangely clouded with dark thoughts about the duties of that day, even when I got a unique opportunity to sit at Sri Ma's feet. Year after year I had yearned to touch those feet, and She had practically snatched me away from the jaws of death. It seemed to me that our regard, reverence and love were nothing but fleeting emotional impulses; in actual fact we secretly worship our selfish desires. Sri Ma too says: "Your expressions of love and reverence float over your body and mind like gusts of wind. Unless the inmost chamber of your soul be opened to allow a free flow of true devotion, how can you offer the real thing in place of a mere semblance?"

On reaching Mymensingh, I enquired of Ma: "Where would you like to go next?" Her reply was: "To the hills." I said: "The rainy season is already ahead of us; will it be advisable at this time to go to the hills with your old father? If you want to pass some time in seclusion, let us go to Cox's Bazar on the seaside." Sri Ma remained silent.

We ordinarily find that She gives an instruction or suggestion only once. If we carry it out in toto, without any scruple, it finally turns out to be for our best;

otherwise we get either disappointed with the result or fall into some unforeseen troubles.

We discussed amongst ourselves where we should go next and it was decided to start for Cox's Bazar by the evening train. When we reached Ashgumj Station there was a severe thunder-storm. Sri Ma said: "The fury of the storm is a trifle compared to what you will see tomorrow." At Chittagong we boarded the steamer for Cox's Bazar. When we reached the sea at the mouth of the Karnafuly, a severe storm arose. There was considerable rolling, waves began to pass over the deck. The passengers were screaming with fear, but Sri Ma's joy at the sight of the agitated sea knew no bounds.

Watching the play of the storm with the waves, She said: "Listen to the uninterrupted *kirtana* that is going on over there! If man desires to secure his spiritual uplift, he must constantly remember God's Name, sing His glory and try to listen to His mighty voice through all the turmoils of life in this world."

We went from Cox's Bazar to Adinath.* Sri ma remained there. I returned to Dacca. After a few days *Pitāji* went to Adinath and took Mataji to Kolkata. From there She proceeded to Harwar with Her father.

Afterwards She travelled to Sahasra Dhara (Dehradun), Ayodhya, Varanasi, Vindhyachal and Nawadwip. From There she returned to Kolkata with *Pitāji* and then proceeded to Chandpur. On Her way from Nawadwip through Kolkata I met Her. I learnt that She was then eating only some fruits and a glass of lemonade and had been passing several days in this way, lying on the floor day and night, quite absorbed in Her own meditations. I also noticed that She moved about mechanically like a doll dragging a body made of clay, but pulled by some invisible hand. Finding her in such a state I was led to the conclusion that when the Divine puts on a body-vehicle on earth, it has to behave like an ordinary mortal in obedience to the laws of this illusory material world.

(to be continued)

* A temple on the top of a hill on the island of Hash Khali.

Pilgrimage to Kaitas

Gurupriya Divi

(continued)

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 nightfall.

Wednesday, July 24

Today we shall stay here. The Deputy Sahib had made all arrangements. He had also set out for Kailas darshan with a big group. A *sadhu* named Kalias Giri was

with him....he was also headed towards 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 meins. 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 mountainside 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 they effortlessly helped us across. This is the result of paretice. 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 mountainside, 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 beddings 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.

(to be continued)

What is life-breath-really an aspect of the universal, all-pervasive energy that functions continuously; it is He in one of His forms. He is Truth-Consciousness-Bhiss revealing Himself in this mode.

Shree Shree Ma

List of Festivals

1. Sanyam Saptaha Mahavrata 7-14th November, 2016
2. Shree Shree Jagaddhatripuja 9th November, 2016
3. Raspujima 13th November, 2016
4. Geeta Jayanti 7th - 10 December, 2016
5. Makar Sankranti 14th January, 2017
6. Shree Shree Saraswati Puja 1st February, 2017
7. Maha Shivaratri 24th February, 2017
8. Adhivas 11th March, 2017
9. Holy Mahotsav 12th March, 2017

Endeavour to concentrate on the breath. This will provide a check on the mind in preventing it from wandering away to outer objects.

Shree Shree Ma

SUPPORTING PILLARS OF HEALTH

(1. Food, 2. Sleep and 3. Control of Senses)

Dr. Kavita Vyas Ayurveda Specialist

According to Ayurveda 1. Food (Ahar) 2. Sleep (Nidra) and 3. Control of senses (Brahmacharya) are considered as three supporting pillars of health.

In the first article we have given some important information about food. We are giving here some more information about food and also we will discuss sleep and brahmacharya.

- 1. Food (Ahar) :** Food is the major source of energy. It is said that 'food is medicine'- that means, if we are careful about our diet then we can avoid so many diseases. Diet can be an effective treatment in itself. Though dietary results are slower to manifest, over a period of time they are as certain as those of herbs. Dietary treatment is usually the safest therapy. Wrong diet is the main physical causative factor of disease. In its constitutional approach, Ayurveda emphasizes correct diet for the individual. This is the main factor in long term treatment of the physical body, called in Sanskrit, **annamaya kosha**, the food sheath.

What we eat affects our emotions and can create a predisposition for both psychological and physical disorders. Just a wrong emotion can upset our digestion, so wrong digestion can also upset our emotions.

The following food items are good to take daily : The rice which grows in 60 days, brown rice, green gram, black salt, *Amla* (Embilica Officinale), barley flour, pure water, ghee (butter), milk and honey.

Water : Uddalaka Aruni tells us "The water, that is drunk is divided in three folds. The gross part becomes urine, the medium part becomes blood, the subtle

part becomes the life force (Prana)" (Chhandogya Upanishad VI:4.2.). Hence what we drink also nourishes our life force and thereby affects our emotions and thoughts.

- * We all know that water is important but it has been seldom discussed like this before. Even MILD dehydration will slow down one's metabolism as much as 3% .
- * One glass of water shut down midnight hunger pangs for almost 100% of the dieters studied in a U-Washington study.
- * A mere 2% drop in body water can trigger fuzzy short-term memory, trouble with basic mathematics and difficulty focusing on the computer screen or on a printed page.
- * Drinking 5 glasses of water daily decreases the risk of colon cancer by 45%, plus it can slash the risk of breast cancer by 79% and one is 50% less likely to develop bladder cancer.

Dietetic Incompatibilities (*Viruddhahara*)

Acharya Charaka has described 18 factors regarding dietetic incompatibility.

1. **Climate (*Desha*)** : If one eats hot and spicy food material in a hot and dry country or cold and oily food in cold and moist climate, then it will be injurious to health.
2. **Season (*Kala*)** : E.g. in the summer season if one takes hot, spicy and pitta (biete) aggravating food then it will have negative effect on one's health.
3. **Digestive Power (*Agni*)** : If one takes more or less food according to his / her digestive power then it is also harmful for the health.
4. **Measurement (*Matra*)** : e.g. If one takes honey and ghee (clarified butter) in equal quantity then it becomes toxic; one should mix 3 parts of honey and one part of ghee or vice versa.
5. **Adaptability (*Samya*)** : When one person becomes used to a certain kind of food if he takes now some opposite type of food then it will affect his/her health. If somebody is used to take spicy and hot food then for him food with sweet taste will not be suitable.
6. **Body Humour (*Dasha*)** : The food which aggravates the same **Dosha** which is already dominant in a person's body, that food is harmful.

7. **Preparation (*Sanskara*)** : e.g. when honey is heated with water, milk or any other material it becomes toxic. So the way of preparation is also important.
8. **Potency (*Virya*)** : When the food which is cold by its nature is taken with the food which is hot in effect then it will also be harmful for the body e.g. just after ice cold water if you drink hot coffee, it will affect your throat.
9. **Bowel Habit (*Koshtha*)** : e.g. if a person suffers from constipation and he takes oily and heavy food material then it will affect his stomach or if a person who easily gets loose motion takes lots of milk then it will be harmful for him because more milk causes loose motion.
10. **State of the person (*Avastha*)** : The person who does laborious work and takes vata aggravating diet or if the person who is idle and takes kapha aggravating food then it will be harmful.
11. **Order of eating (*Krama*)** : If a person eats before passing stool and urine or without having proper appetite then it will be not a proper order of eating.
12. **Things to be avoided (*Parihar*)** : e.g. if a person eats hot and spicy food and then drinks hot coffee it will aggravate pitta. So this will be the improper way; one should avoid it.
13. **Rules of medication (*Upachara*)** : If a person eats oily and fried food and drinks cold water afterwards, then this will be opposite to the rule of medication because ayurveda says after eating oily food one should take hot water.
14. **Cooking (*Paka*)** : Food which is half cooked or improperly cooked is harmful for the body.
15. **Combination (*Samyoga*)** : e.g. if one eats lime with milk or honey with any hot drink then it will be an improper combination.
16. **Palatibility (*Hridya*)** : The food which a person does not like will not get digested properly because mind has its effect on digestion; so one should take food which he likes.
17. **Richness of quality (*Sampata*)** : If a person eats the food material which is not ripe properly or over ripe (rotten) then it will not be good for health.
18. **Rules of meal (*Vidhi*)** : If a person does not follow the rules of meal, takes meal at whatever time and in whatever manner, then it will be harmful.
2. **Sleep (*Nidra*)** : Sleep is such an important source of energy that if you do not

allow a person to sleep for a couple of days, he or she would become mentally unbalanced. In sleep or in meditation only one can go away from body level and can rest. Some times when sleep is not that sound then a person sees dreams. Sometime dreams may give you an intuition about future incidents. But generally dreams are our hidden desires which come out of the subconscious level. So in this way dreams also empty your subconscious and make you feel lighter. So do not pay attention to dreams. Sound sleep is necessary for healthy body and healthy mind. For getting sound sleep you can take help of the following things.

- * Go to bed at a fixed time every day It is better to sleep early if you want to wake up early. Before going to bed take a long walk, if your body allows doing so. Sleeping just after dinner is harmful for the health.
- * Wash your face and feet, clean your teeth before going to bed, it will be helpful for sound sleep.
- * It is good to give a gentle massage to your feet; it improves eye sight and gives sound sleep.
- * Relax your body before sleeping, pay attention to your different organs and relax them while lying on the bed; this is called as *yoga nidra*.
- * You can watch your breath for 2 minutes; you will get a sound sleep.
- * For some people listening to Indian Classical Music / Bhajans (devotional songs) / positive talks etc, also helps to get sleep.
- * In ayurveda medicines, ashwagandha or brahmi are helpful in giving a sound sleep.
- * Taking one glass of hot milk is also helpful to get sound sleep for some people.

In ayurveda only in summer season day sleep is prescribed. In other seasons if a person sleeps in day time, it aggravates *kapha doshas* in the body. In the same way sleeping during sunrise and sunset is not good for body and mind, because according to the Indian tradition these times are good for prayers and meditation. Sleeping too much or sleeping too less both are harmful for the body. There should be a balance. Generally for adults six hours to seven hours sleep is sufficient. For the persons who are doing meditation and yoga, 4-5 hour sleep is enough, because their mind is already relaxed. For students 8 hour sleep is required because their body is still growing and in sleep body grows more.

Before sleep what we think becomes the first thought of the next morning,

and it remains the whole night in our subconscious level, so it is better to think some thing good or read some spiritual books before sleep because next morning is your new birth. You are new totally.

If mobile, computer or TV is on in bedroom then electromagnetic waves of all these becomes a hurdle in sleep; so switch off the mobile, TV or computer before sleep, or keep out of the bedroom. Using land line phone at night is better than mobile phones.

3. **Control of senses (Brahmacharya) :** We all have come to the earth as bundles of energy, to perform certain special work. When you see a child you can understand this easily. A child is so active, he will move his hands and feet, or he will laugh using his whole body, the child is reflecting God, the reason is till now he has not wasted his energy in unnecessary thinking, watching television or films, listening to loud music, tasting good hotel foods, or talking unnecessarily and having relationship.

All our energy mainly goes out through these mediums, brahmacharya (control of senses) means to stop this outward flow of our energy and turn this flow inside for achieving the ultimate goal of one's life that is self realization.

It is not saying that one should not see television at all, or should not listen to music at all or should not have good food. One can enjoy all these things within a limit.

Proper use of these senses gives long and healthy life. There is no need of suppressing the urge of senses but one can use them in a balanced way by self control or by using his / her discrimination power (*viveka*).

Actually desires arise in mind, and this mind is the only one that is involved with sense organs to enjoy a particular thing. So for controlling the senses one has to learn how to control one's mind. Mind again works according to your intellect so to control the desire your intellect should be pure which can differentiate between good and bad; this is called discrimination (*viveka*). For pure intellect good company and **sattvik** food is necessary. There are a number of factors through which you can control your mind like.

- * Taking sattvik food, reading good literature, having company of good people or sages.
- * Having the sense of contentment, following social regimen (described in chapter-6)
- * Doing yogasanas, pranayam and dhyam.

Children's Page

Even One Good Act Helps in Attaining Salvation

A thief while returning home was caught in a torrential downpour. Finding no other alternative, he took shelter in a temple of Lord Vishnu. The rain did not subside and so the thief was compelled to spend the night there. Now, the floor of the temple was full of water. So there was no dry place on which to lie down, therefore, the thief carefully swept all the water of the floor and cleaned it and slept there. After a little while the last moment of his life arrived and he died.

Immediately after his death a messenger from the Lord of Death came there to take away the soul of the thief. Simultaneously, a messenger also appeared there from Lord Vishnu and claimed the thief's soul as he had cleaned the floor of the temple before breathing his last.

Both the messengers quarrelled and ultimately Lord Vishnu Himself appeared there and took away the soul with him.

Ma said, "Cleaning a shrine is a holy act of great value. It can wash away even all the sins of a life-time."

**The more you let your mind dwell on Him, the more
you will find yourself improving in health, body and mind.**

Shree Shree Ma

Mother

Pt. Gopinath Kaviraj

(continued)

There are thus two ways of approach to Grace in Indian cultural tradition and the two ways generally meet and seem to be really two aspects of one and the same way. Both are concerned with one's outlook on Guru as the Principle of Divine Grace, functioning in one view by itself, and in the other through its concrete expression in a manifested form available for the purpose. In fact there appears to be no substantial difference between the two trends of thought. In actual practice the object of veneration is held from both these standpoints to be above the entire creation. But one should remember an important point in this connection which is likely to be lost sight of. During Manifestation each of the different Aspects of Pure Order beyond Time, where the sequence is only logical, involves complexities in its features, but in the simple Unity of the Eternal self-luminous all complications are conspicuous by their absence, for the transcendent is above all categories. For instance, Guru as an abstract principle is one of the eternal varieties. The Universal Being pervades All and is one with All; by virtue of its presence it occupies every position simultaneously and is identified with each and yet it retains its transcendent character and uniqueness. An individual human being performs the function connected with his position. This, however, is tentative and endures so long as the merit of the incumbent is not exhausted, whereupon he retires giving place to another individual of the same kind who continues the function and keeps the chain unbroken. This shows that Guru is both human and divine, human in view of the transitional character of the medium adopted by the Divine Power for its own purpose, and divine in consideration of the Supreme Principle of Compassion which is eternal and inspires the medium concerned. The power of God functions through a man or any other embodied being. For this reason it is enjoined that even a secondary Guru, human, super-human and even celestial, should be looked upon by the disciple as divine. Strictly speaking, the Divine Being is free

from all attributes incidental to contingent existence and does not deserve to be called by any of the names associated with human activities.

Those in whom the supreme intuition does not arise from within, have naturally to depend for its origin either on illuminated persons or on revelation. But to one in whom it flashes up spontaneously revealing Truth fully and immediately, external aids are held to be unnecessary. Such a man is believed to be a master of every phase of spiritual life and possesses the ability to impart it successfully to the needy. It is said that the process of his so-called self-initiation is in reality a process of introversion of senses and their subsequent unification with the true Self which awakens the latent divine consciousness. This is the secret of his self-acquired authority. He never feels any urge for resorting to external teacher for interpreting the sacred word, for his inner sense reveals it to him. This is an illustration of how Pure Light, free from intellectual and conceptual elements, comes into manifestation. In the matter of communicating his wisdom to others he is guided solely by the consideration of the receptive capacity and other qualities of the seekers. Thus, if the minds of the recipients are absolutely pure the beneficent will of the Mas is by itself sufficient to kindle their spiritual sense. But if they are not so pure, external accessories of a formal character consistent with their inner demands may have to be conceded to suit their requirements. Such a unique person is a Guru unto himself and is known as *Akalpita Guru*, possessed of Full Knowledge and Power manifested from within.

But when this self-derived knowledge and power is imperfect, he has to remove it and bring the knowledge into perfection by some means or other, e.g. through a mental act *viz.* *bhavana* or contemplation or *japa* or *yoga*. Thus by constantly turning in his mind the thought that he is verily one with Brahman or by repetition of a potent mantra or by some such means he has to supplement the knowledge he has acquired from within. Such a person is called *Akalpita Kalpaka*. The difference between the two is that while in the former or superior type of self-illumination the co-operation of the mind, *prāna*, senses or body is not essential, in the latter it is indispensable.

A superficial observer might find in Mother's self-knowledge some resemblance to the illumination of one of the two types mentioned above. If Her subsequent course of life be interpreted as a real process of *sādhana* intended to bring into perfection what she has derived from her inner Self it would come, they say, under the second category. But, if it means simply an outer expression of what She found within and does not convey the usual significance attached to *sādhana*, it would fall under the first category.

A little reflection would, however, show that Mother's case is exceptional and does not come under any of the two categories. The mere fact that here Her knowledge

did not originate from a guru does not take us very far into its mystery. In Vedic tradition we hear of one Triśaṅku as being blessed with such spontaneous illumination due to his deep contemplation on his self as identical with the supreme Brahman. Recently we know of Jacob Boehme (1575-1624 A. D.) of Germany, the "God-taught philosopher", as blessed with some sort of intuitive *Jñāna* directly from within or from above.

In the history of mysticism we come across cases of a sudden as well as of a gradual process of the on-coming of Light without the intervention of any mediating agency. The illumination differs, of course, in kind, quality and degree in each case. The self-evolved gnosis of the *Akalpita yogi* stands also on a similar footing. But we must bear in mind that all this is a result of an intensive action of grace. For from a careful study of work on mystic theology especially of the *Tantras*, it appears that there are three degrees of grace in respect of its intensity, viz. high, medium and low, each of these being sub-divided into three similar classes. Thus in a general way we may speak of nine degrees in all, the first being the most intense and the ninth the mildest. The second degree of grace under this classification would by its descent enable the recipient soul to have self-knowledge without the aid of an external Guru. It purges and transforms the soul instantaneously.

(to be continued)

Duality is pain; so long as a man does not wake up to his identity with the one, the cycle of birth and death continues for him.

Shree Shree Ma

CONVERSATIONS WITH SRI SRI MA ANANDAMAYI

Professor B. Ganguly

(continued)

Question : Can the power be conferred no matter what be the nature of the receptacle?

Mataji : HE can mould the receptacle.

Question : Thus if the receptacle is not ready, does the Guru withhold the power?

Mataji : No, when a flood comes it carries everyone along with it.

Question : What is the means of entering the tide?

Mataji : To ask this question with desperate eagerness.

Question : How can such eagerness be called forth?

Mataji : By keeping satsang for a great length of time. Where that which is doomed to destruction is destroyed, there the Beloved stands revealed. For those who have received initiation it is fitting to devote much time to the repetition of their mantra and to meditation-then only will there be awakening.

Question : Does the repetition of God's Name also amount to satsang?

Mataji : Most certainly, for He is present as the name, Verify, the essence of Truth is He, the essence of the *mantra* is He. The significance of the Name is that its constant repetition will make it easy for the aspirant to advance towards God. It is He who is present in the form of the Name, the letter (*akshara*) and the mantra. Therefore to be with any of them is also satsang. You have found Him in the guise of the Name. If Japa is practiced with faith the benefit will be much greater, but even when adhered to without faith it will yield some result, Ever keep the Name in your mind, ever foster it in the depth of your heart. Just as a seed has to

be buried in the earth, so the name has to be firmly implanted in the soil of the heart and repeated constantly. As a result a tree will develop out of the seed. The tree signifies Self-realization. God's names and forms are of infinite number and variety; by the sustained repetition of His Name His innumerable shapes will be revealed. Having been implanted in the heart the Name will quite naturally reveal its essence. To know oneself means to know God. Thus one should proceed by constant practice. Just as after passing one's examinations one automatically becomes a professor or an engineer, so by engaging in *sadhana*, Realization will come of itself. But it is incumbent to set to work according to the Guru's instructions.

Question : Will it be effective if one has found the Guru in a dream?

Mataji : Yes, it will. Is not that which is known as the waking state of the world but a dream! The only difference is that the one is the dream of sleep and the other the dream of waking. If one has received a *mantra* in either of these dreams there will be no more doubt (as to one's having been initiated). However, the *mantra* that has been received in the dream of sleep must be practiced and brought to fruition in the dream of waking.

Question : If this world is God's own manifestation, how can it be dismissed as a mere illusion?

Mataji : When this question has ceased to exist, this is the manifestation called self-revelation (Swayam Prakash). Where the Realization is of the One Brahman-without-a-second, there can be no question of dismissing anything. When the trinity of knowledge, the knower and the act of knowing has merged into one there is the One *Brahman*—not unless this has happened. So long as the world is perceived this trinity will continue to exist. Action, acting and the actor although one, are each apart from one another. The same man is indeed father, son and husband. Similarly there is only one *Brahman* without a second. On the other hand when the world is perceived these three appear different from one another, in the realm of action there is bound to be difference. The world is in the grip of perpetual motion, it changes continually; that which is changing can surely not be eternal—motion implies impermanence. What then is Truth? That which is not subject to change; yet when only the One *Brahman* is perceived nothing whatsoever can be excluded.

Ashram Varta

Esteemed Anandasvarup

Jai Ma

Under the canopy of nimbus clouds glistening with lightning flashes amid the rejuvenating showers playing with wanton gales surrounded by Nature's pageantry of green fields, leafy trees, rejoicing fauna and dancing peacocks when one's heart is easily attuned to the rhythm of the Swing of Vrindavan and rainy day songs two major events of Shree Krishna lila and Matri lila namely Jhulan and Janmashtami are celebrated in Shree Shree Ma's Ashrams. We are happy to bring you the highlights of the celebration of these events this year.

Jhulan Mahotsav: In all the Ashrams as always the Swing Festival Jhulan began on the lunar date of Jhulan Ekadashi occurring this year on 13 August and culminated on the full moon day Jhulan Purnima on 18th August.

The Vrindavan Ashram observed the Jhulan Mahotsav with some special programmes the staging of *Rasa lila* being one of them. In the Ananda Jyotir Mandir of the Varanasi Ashram Shree Shree Gopalji enjoyed a swing ride all these days as the brahmacharinis of the Kanyapeeth pulled the string tied to His swing and sang songs of Jhulan and Kirtan in praise of the Deity. Similar festivities were held in all the other Ashrams.

Ashramites and visiting devotees participated in Mahanisha Dhyana (mid-night meditation) on the full moon night of 17-18 August after a brief kirtan commemorating Shree Shree Ma's Self Diksha The Dhyana took place for 30-45 minutes or so.

On 15 August, 2016 the 70th Independence Day of our Motherland was duly celebrated everywhere in the country with pomp and gaiety. In our Ashrams too the

ceremony of flag hoisting and the singing of the National Anthem was observed in joy repeating the pledge of self-dedication to the cause of the Nation's glory. On this occasion cultural programmes were presented by a group of Kanyapeeth Brahmacharinis. At Mata Anandamayee Hospital, Varanasi Smt Jyotsna Srivastava Member of the Varanasi Corporation impressed all by her speech.

The Nirvana Tithi of Bhaiji, Jhulan Dvadashi coincided with the Independence Day this year. In all the Ashrams shodashopachar puja was offered to Bhaiji. Special puja of Shree Shree Ma was also performed.

Golden Jubilee Celebration at Shree Krishna Chhalia Mandir, Vrindavan

From 22 August to 26 August the Golden Jubilee of the inauguration of Shree Krishna Chhaha Mandir and of the installation of the Deities in this Temple was celebrated on a grand scale with all the shastric rituals and many colourful programmes.

In the afternoon of 21 August the Jubilee Celebration was inaugurated by the Mahatmas like Shree Swami Vidyanandaji, Mahant of Katyayani Mandir, Shree Gurusharananandaji of Kailash Ashram (Raman Reti) and the Sannyasis of Shree Ramakrishna Mission. Many other Sadhu Mahatmas graced the occasion by their presence.

The inaugural function got started with the lighting of the lamp and blowing the conch. This was followed by Vedic chant by Brahmachari students. After this the Brahmacharinis of the Kanyapeeth sang a welcome song (*svagata gita*) while the illustrious guests were accorded a warm welcome with garlands and shawls. The next item was Puranic Mangalacharanam invoking divine blessings by the Kanyapeeth Brahmacharinis. Then the three dignitaries Swami Achyutanandaji, Swami Gurusharananandaji and Shree Swapan Ganguly, President of Shree Shree Anandamayee Sangha together released the Souvenir of Shree Shree Ananda Chhalia Golden Jubilee Celebration. Brahmacharini Dr. Geeta Banerjee of the Kanyapeeth directed by the Sangha President read out the historical details about Shree Krishna Chhalia Temple, Shree Ananda Chhalia, Shree Anandalal and so on. The Vice President of the Sangha Brahmacharini Chandan Puranacharya delivered a speech in which she shed light on the significance of the event. The Mahant of Katyayani Pith paid a glorious tribute to the Lord in his speech. Shree Gurusharananandaji in his speech highlighted the spiritual significance of Vrindavan and the distinctive characteristics of festivities observed here. After the presidential address of Swami



Shri Anand Chhaliaji
(25. 8. 2016)



Rāsharāsheswar Shri Anand Chhaliaji
(24. 8. 2016)



On the occasion of
Golden Jubilee Celebration,
Mahāmanda-isswar
Shri Gurusharananandaji
of Karsani
delivering inaugural
lecture on
(21. 8. 2016)

Gathering of sadhus
on inaugural ceremony





On the occasion of Golden Jubilee Celebration,
erudite scholar on Bhagwat, Shri Parasharji
delivering lecture on Gopigit
(22-24 August, 2016)



Scene of procession on the occasion of
Golden Jubilee Celebration
(24. 8. 2016)



Scene of Bhandārā on Golden Jubilee Celebration
(25. 8. 2016)



Pātotsava (Jalabhisakh)
(25. 8. 2016)



On the occasion of Golden Jubilee Celebration Mahābhisekh
of idols of Chhalia Temple
(25. 8. 2016)



Pātotsava (Jalabhisekh)
(25. 8. 2016)

