

# MA ANANDAMAYEE AMRIT VARTA

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

---

---

VOL. 24

APRIL, 2020

No.2

---

---

## BOARD OF EDITORS

Swami Debeshananda Giri  
Dr. Krishna Banerjee  
Br. Dr. Guneeta  
Km. Archana Ghosh  
Dr. Nobin Banerji

\*

Managing Editor  
Br. Dr. Geeta Banerjee (In-charge)

\*

Annual Subscription (Including Postage)

Inland : Rs. 325.00  
Foreign : US\$ 30.00  
Single Copy : Rs. 75.00

Published by

Shree Shree Anandamayee Sangha  
Varanasi Branch: Bhadaini, Varanasi-221001, UP, India.  
Ph: 0542-2310054; email: ssaspublication.vns@gmail.com  
Head Office: Kankhal, Haridwar - 249408, UK, India.  
Ph.: 01334-246575, email: anandamayeesangha@rediffmail.com  
web: www.anandamayi.org

## Editors Note

1. In order to ensure proper receipt of the quarterly journal Amrit Varta, it has been decided to slightly enhance the yearly subscription to Rs.325/- with effect from January 2020. Your heartfelt cooperation is earnestly solicited.
2. This journal is published in four separate languages – English, Bengali, Hindi and Gujrati, in the months of January, April, July and October.
3. The journal mainly publishes articles related to Shree Shree Ma. We invite articles from devotees about their divine experience of Shree Shree Ma and also on religious literature of any country or religion.
4. Efforts are being made to make the journal more attractive, interesting, appealing and lucid and to spread the nectorial preaching of Shree Shree Ma Anandamayee for the benefit of mankind in all fields of life, whether worldly or spiritual.
5. Gift the journal to your friends and distant family members and encourage them to subscribe.
6. Advertise yours or your friend's shop, office or company in the journal.
7. Donate to the Amrit Varta a/c. and help us to uplift the quality of the journal.
8. All correspondence regarding the journal for articles, advertisements, subscriptions, etc. may be sent :
  - (a) By post to the following address :  
The Managing Editor, Ma Anandamayee Amrit Varta,  
Shree Shree Anandamayee Sangha,  
Mata Anandamayee Ashram, Bhadaini, Varanasi-221010.
  - (b) By email at : ssaspublication.vns@gmail.com.
  - (c) By whatsapp thru mobile no. : +91-80098-64852
9. Subscriptions, advertisement charges and donations for Amrit Varta may be sent :
  - (a) by EMO / cheque / Bank-Draft, payable to  
'Shree Shree Anandamayee Sangha - Amrit Varta'.
  - (b) Or by NEFT / PAYTM to the following account:  
Name of Account: Shree Shree Anandamayee Sangha – Amrit Varta.  
Name of Bank: State Bank of India, Assi Branch, Varanasi.  
Account Number: 10370697059. Branch Code: 8002.  
IFSC: SBIN0008002. MICR: 22102022.
10. The Annual rates for advertisements in the journal are:  
B/W Full Page : Rs. 2000/- ; B/W Half Page : Rs. 1000/-  
B/W Quarter Page : Rs. 500/- ; Colored Quarter Page : Rs. 500/-  
Colored Full Page : Rs. 3000/- ; Colored Half Page : Rs. 1500/-
11. Advertisement matter should be sent directly to the Managing Editor.
12. Donations for any purpose other than for Amrit Varta may be sent :
  - (a) by EMO or cheque or Bank-Draft, to the address mentioned in (8), payable to 'Shree Shree Anandamayee Sangha'.
  - (b) Or contact the above mobile no. for account details of NEFT transfer.

PRINTED AND PUBLISHED BY BRAHMACHARINI DR. GEETA BANERJEE ON BEHALF OF SHREE SHREE ANANDAMAYEE SANGHA, THE OWNER, FROM SHREE SHREE ANANDAMAYEE SANGHA, BHADAINI, VARANASI-221001 (U.P.) AND PRINTED AT RATNA PRINTING WORKS, B-21/42, KAMACHHA, VARANASI-10 (UP).

— MANAGING EDITOR - BRAHMACHARINI DR. GEETA BANERJEE (INCHARGE).

*Hari-kathā hi kathā aur sab vrithā vyathā*  
- Ma Anandamayee  
(*To talk of God alone is worthwhile;*  
*all else is in vain and leads to pain*)

## Contents

1. Matri Vani	- Editor	1
2. Shree Shree Ma Anandamayee Prasanga	- Prof. A.K.DuttaGupta	4
3. Amrit-Katha	- Bhaiji	11
4. Pādpeetham Smarāmi-Udaytirth Kheorā	- Brhini Dr. Geeta	14
5. List of Festivals	- Editor	16
6. Teachings of Ma	- Dr. Premlata Srivastava	17
7. Existence of God	- M.M.Gopinath Kaviraj	21
8. Bhimpura Ashram	- Sw. Bimalanandji	24
9. Shree Shree Ma Anandamayee (Vol18)	- Gurupriya Devi	30
10. Children Section	- Dr. Premlata Srivastava	38
11. Memorial Tribute - Mala-di	- Brhini. Dr. Guneeta	41
12. Memorial Tribute - Bani-di	- Kanyapeeth	45
13. Reminiscenes of Gopalpriya-di	- Dr. S.K.Haldar	47
14. Gurupriya-di's treasure-trove	- Brhini. Dr. Guneeta	50
15. Ashram Varta	- Brhini Dr. Geeta	54

COVER PAGE  
MATRI MANDIR - KHEORA  
BIRTHPLACE OF  
SHREE SHREE MA ANANDAMAYEE

*God often gives a trivial suffering and thereby prevents a much graver misery. Sufferings too are one of His forms, by which he attracts jiva towards Himself. Those who can convert a suffering into His remembrance and offers prayers to Him, for them suffering is a true friend.*

*- Ma Anandamayee*

### **'Akhand Bhagwat Smriti' Japa**

On the occasion of the ongoing 125<sup>th</sup> Birth Anniversary of Shree Shree Ma Anandamayee, it is been decided to revive the '*Akhand Bhagwat Smriti*' Japa, to be participated by one and all who hear about it. Shree Shree Ma has always said, "*Hari kathā hi kathā aur sab vrithā vyathā*" (To talk of God alone is worthwhile all else is in vain and leads to pain). Shree Shree Ma also used to say, "This body begs for 15 minutes in day from all to be devoted completely to God in the form of *japa*, *bhagwat-paath* or *bhagwat-smaran*. And once chosen, this 'time' cannot be altered in any condition.

Hence we request you to inform us your time slot of 15 minutes (of your choice) for offering at the lotus feet of Shree Shree Ma. This record will help us to determine if any slot of 15 minutes has not been utilized within the 24hours. May Shree Shree Ma's infinite Grace showering on us be remembered again in the form of this '*Akhand Bhagwat Smriti*' japa, during this 125th *Maha Abhirbhaav Mahotsav*.

Swami Nirvanandaji Maharaj

In service of Ma  
General Secretary  
Shree Shree Anandamayee Sangha  
Kankhal, Haridwar-249408.

Please send your name and time slot to:

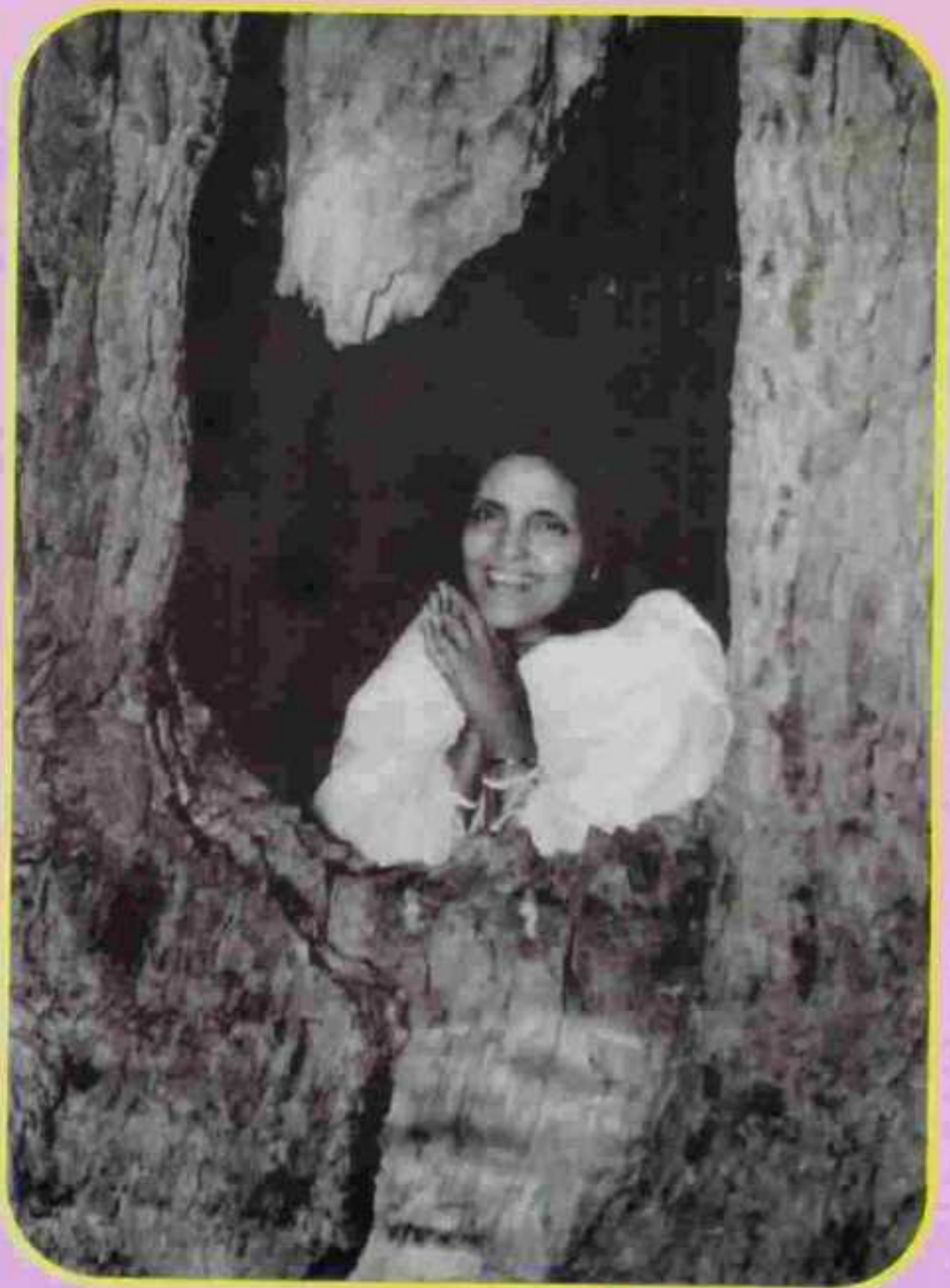
Sw. Shivanandaji, Kankhal ashram

mob: 9557009159,

Refer Ma's video: <https://www.youtube.com/watch?v=ItXaLlAkoDQ>

It is our sincere request to all readers who have not sent their subscriptions for the year 2020 and 2021, to send the same at the earliest. The curious readers are also requested to subscribe for the magazine.

--- Managing Editor, '*Ma Anandamayee Amrit Varta*'



## Matri – Vani

1. A long life is a mark of virtue. The longer one can live, the more the sufferings (*karma-bhog*) are worn out. Contemplation of death should not be done, rather one should think that, my sufferings are getting abolished.

\* \* \* \*

2. It is the duty of women to serve their husband and family. They have not been born for their own happiness.

\* \* \* \*

3. The mind is restless by nature. It will naturally dart this way and that. As long as it does not attain its *svadhan* (inherent wealth), does not attain *shudh bhāv* (pure consciousness), till then it will not attain peace. Hence I call the effort to attain *svadhan* as *sāadhan*. *Sāadhanā* is for steadying the mind only. Once the mind is steady, little remains to be desired. In order to steady the mind one must adhere to a single *bhāv*, such as repeating the 'name', taking part in religious discussion, reading religious books etc. Devoting more time to pious ideas leads to greater development of the pure mind.

\* \* \* \*

4. Just as a *guru* or teacher is required for acquiring worldly education, similarly in the religious sphere also a *guru* is required. Authentic and genuine efforts are needed for the attainment of a *sadguru*. If the efforts are wholehearted, the *sadguru* has to appear. You see, when a child calls upon the mother and is in all tears rolling on the dust, can the mother stand apart, unconcerned? She is bound to come. You should also plea for a *guru* in the same manner. He will come and surely come. You see, we are not servants of God. God Himself is our servant. He is bound to supply to us what we desire.

\* \* \* \*

5. You see, everything occurs because of habit. Whatever habits are formed, that itself passes into one's nature. We often say that, we do this,

eat this, drink tea, wear *dhoties*, etc. But actually we neither wear nor eat. The *dhoti* itself wears us and tea itself consumes us. If we wore or ate then we could have shed these again at will. But how many of us can do that?

\*                      \*                      \*                      \*

6. *Brahma* is both finite and infinite. He is present in his entirety within the finite and also within the infinite. Just as when you touch my finger, you touch me, but I am not the finger. If you touch my cloth also, you have touched me though I am not the cloth. Just as a part of my body is myself, again my whole body is also myself. Being one too He is many and being many too He is one. This is His (Divine) play.

\*                      \*                      \*                      \*

7. One is affected by the emanations from the objects with which one stays. Just as if you approach a hot object you feel hot, again if you go near a cold object, you feel cold. If you stay with worldly matters, if you stay with disturbing matters, disturbance will arise. Staying with divine matters or pious matters only there is infinite peace. Besides that, in worldly matters there is only partial peace, which is peace mixed with anxiety. So always remember Him. Whether it is *Kali*, *Krishna*, *Allah* or *Khuda*, it does not matter at all. Because all are One. The real thing is to try to remember Him constantly.

\*                      \*                      \*                      \*

8. To awaken the spiritual essence whatever you do, *pujā* (worship), *japa*, *dhyān* (meditation), *kirtan*, *dān* (donate), in that only you will get benefit. At the outset while doing *japa*, it is advisable to stick to one 'name' and try to get it established on the mind. Hence one has to do *japa* of the 'name' that he naturally likes or that given by the *guru*. Once it gets assimilated within the mind, the man rises to a higher level. Also, a person does not meditate, meditation occurs spontaneously.

\*                      \*                      \*                      \*

9. We are now in a state of (*abhāv*) want. That itself is now our (*svabhāv*) nature. Just as, when we feel hungry, we feel wanted, later, on eating, this want goes away. Then again we feel the desire for sleep, rising from

sleep we then feel the desire for roaming or conversing. In this way one or the other desire is always occurring within us. We have established ourselves in this state of desires. This is only called the desire-based state of nature. One has to move from this state to his true nature. Man has the ability to move to this innate nature. Hence it is said that, just as man has within him the veil of ignorance, similarly he also has the door to knowledge. Through this door of knowledge man reverts back to his (*svabhāv*) intrinsic nature, attains (*sthiti*) his innate stable state.

\* \* \* \*

10. On trying to grasp worldly pleasures you are bound to lose it. The joy that I am talking of cannot be grasped. It occurs by itself and remains forever. Here the joy is not dependant on effort. Joy is one's innate nature (*svabhāv*). Material happiness is dependent on effort and is partial and temporary. And the bliss of *Satchitānanda* is eternal. The happiness that we are getting in the worldly life, compared to that the permanent happiness is already within us. We should try to attain permanence in that only.

\* \* \* \*

11. We can have no concept of Him (*Paramātma*) from reading scriptures or listening to religious discourses. The scriptures only inform us the path. I call the (*shāstras*) scriptures as (*sva astra*) one's own weapon. Scriptures have various views. Each one of them are true. Whatever the sages could experience and attain in the course of their *sādhana* that they have written down in the scriptures. It cannot be understood simply by reading or listening. The proper meaning of the scriptures can be understood only when one has attained all those states. In this sense, all scriptures are true.

\* \* \* \*

12. Just as when you do not have an appetite you take medicines to increase your appetite, taking the 'name' of God is also like that. By repeating the 'name', the sense of want for the Almighty is awakened and then one is restless for attaining Him.

\* \* \* \*

\* \* \* \*



## Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

### All paths are ways to attain Him

**5th Maagh 1355, Tuesday (18-01-1949)** Today evening also after the *kirtan* there was a discussion for some time. Vaidyanath Shastri Mahasaya started the discussion. He had asked Ma a few days ago that, 'as many opinions, so many paths', whether this statement is correct or not. Today also when he picked up this topic, Shri Satyabhushan Rai asked Ma the meaning of this statement.

Ma said, "The statement that 'as many opinions, so many paths' means that if an opinion exists then a path also exists. It is already mentioned in your scriptures that various *rishis* have various opinions and based on these opinions for different different pursuits there are different different methods or paths. The law of *Chakradhāri* (Lord Vishnu) is also so marvellous that, people whose houses are on the brink of any of those paths, they will follow those paths only and try to attain God, that is, depending on one's *sanskār* the people select any one of the paths laid down by the *rishis*. The *rishis* have mentioned almost all the paths, in the scriptures."

Shastri: If all opinions are paths then the unscriptural opinion will also be a path.

Ma: Why will a wrong path be called as a path? And the one which you define as a wrong path that too has been defined as per the rules of the scriptures, then how is it different from the scriptures. Yes, if somebody says I will not at all listen to the scriptures, I will decide and follow my own path, then I will say that for him, that itself is a path. All paths are different methods to attain Him. Again, the path to attain Him is only one. Just as it is said, all forms are His form, all names are His name. Again He is One, unrivalled.

Shastri: The example you mentioned today morning that is the best I think. In the morning you had said that though the tree has several branches,

each one of them are connected to the one root. Holding anyone of these one can reach the root. Similarly in attaining God, as many opinions may exist or not, following any one of those, God can be attained.

Ma: Yes, then I had said, with any tip of the tree, whether it is the branch or the leaf, there is a connection with the root. Of course the analogy is not the same in all parts, but from that only one has to presume. It was then said that, if one becomes single-minded with the tip of the tree there itself the root or the seed of the tree is obtained. Just as the tree has seeds, in the seed too there is a tree. If the tree was not present in the seed then from where did the tree come? Hence the seed grows into a tree. Again when the tree grows, fruits are formed in its tips and in those fruits seeds are present. Again if the branch of the tree is cut and that is sown then from that too a tree is formed, fruits are formed and seeds are formed. Hence if one becomes single-minded with any part of the tree, the tree can be obtained there in totality. Since, at every instance at every place everything is present. Hence with whatever you become single-minded then there itself its manifestation will occur.

“Is it not said many a time that, you attain yourself. What is the meaning of attaining oneself? To attain oneself means to attain in totality. While attaining oneself, if something or the other is left out then attaining oneself has not yet occurred. When oneself can be attained in totality, then only it can be said that, what is everyone’s path that itself is my path or my path only is everybody’s path.”

“People worship Lord Krishna. Here, understand that, in spite of worshipping one Krishna, everyone’s Krishna is separate. In this context Krishna is infinite, again Krishna is One. In other words, He in spite of being One, depending on the people’s *sanskār* He has revealed Himself in infinite forms. See, man though retaining the same blood and flesh physique each one is different, everyone’s appearance is different, emotion is different and attitude is different, similarly Krishna though being One is separate separate Krishna for every person. The Krishna that you have attained, others though being a worshipper of Krishna will not attain that Krishna. This is called more than One. Again you attaining your Krishna too, in whichever way others have attained Krishna within themselves, that too you can attain within yourself. Your Krishna will exist separately within you, again along with it the infinite ways in which all others have

attained Krishna, that too will exist within you. Though the words have been said keeping Krishna in mind, this is applicable to Shiva, Kali and all others. Again pursuing the path of Krishna it is not that only Krishna can be attained in totality, Shiva, Kali and others also in this manner can be attained in totality. In this manner whenever attainment occurs, then only it can be said that, you have attained yourself. In this attainment if something is left out, if on any matter darkness or ignorance still persists, then it has to be mentioned that, you have not attained yourself. (To Vaidyanath Shastri Mahasaya) once upon a time you were a baby, where is that baby form of yours?

Shastri: That is present, again it has died too.

Ma: (Laughingly) It is the truth. In one sense it has died; because it does not exist. Again it can be said, that baby itself is present in this old form. In this sense the baby is alive. But know this, the various forms of your childhood or various forms of your youth, none of these have been destroyed. All are existing. Why only you all, for all the creatures existing in this world regarding everyone know this fact that, in this world whatever existed, exists now and will occur, when all of these, you will see minutely present within yourself, then only you have attained yourself. The other day discussion was going on that, one thousand years ago was it like this. To that, I had said that who says that one thousand years ago it was like this? I say what was present one thousand years ago that exists now also.

Shastri: Why, by also reading a book written one thousand years ago can we say like this?

Ma: Yes, you can. But I will say that one thousand years ago the person who had written that book, in the form he had written, in that very form it is still present.

Satyababu: Such an immense statement. Then will we understand that the Kurushetra war is still continuing. Napoleon Bonaparte is still present?

Ma: Yes, truly true all are present, exactly in that form.

Then Khukuni-didi came to call Ma, hence the discussion stopped.

### **Regarding Caste System and path for liberation**

*6th Maagh 1355, Wednesday (19-01-1949).* Going to the Ashram Hall at 11 am found Swami Shankarananda lecturing like a storm favouring

Indian caste system. Maybe somebody had asked a question regarding Hindu caste system. When Swamiji's flow of lecture subsided a bit, Shree Shree Ma observing a Parsi lady started speaking. This lady was present yesterday too. She is a devotee of Shri Krishnamurti. Shri Krishnamurti does not believe in caste system, that there is a need of a *guru* that too he cannot accept. According to him enquiry of truth-untruth is the only path to attain God.

Ma started speaking, "All these Brahmin, Kshatriya etc., discrimination in caste system is observed; instead of concentrating on these, wherever one is present, if from there itself one make's efforts to attain God, then he will observe one day that the knowledge of discrimination of all these caste-race etc. have dissolved within himself. Then he will be able to see himself in all forms. In this state no question will arise on caste or racial system. This is one side of the discussion. Further you said that caste means only human caste; no other type of castes will be acknowledged and the only duty of the people is that, how through him ten people are getting served that has to be noted and to enquire about truth-untruth in every work; this is another side of the discussion. There is not much of a difference between these two sides. Because on reaching the root it will be seen that One only exists in infinite forms. But be aware, not accepting caste system and declaring enquiry as the only path for liberation, will not be true uniformly for everyone. Because whatever people may say or hear, by which path he will reach the truth that is destined and when the time comes he will move in his own path. Other than this there is no other way. But this statement is also true that, one who is saying that, other than reasoning there is no other path to the truth that is true for him only. And, in fact too, the path in which one has attained a minute touch of the Lord, he will always talk of that path only. There is a state when it is understood that, those who are speaking of that feeling they are speaking the truth and it is natural, being in that state they cannot speak anything other than that. Because being in that state nothing else is getting revealed in them. Again such a state exists when it is observed that, of which ever path people talk of all of it seems to be the truth. Only on attaining oneself in totality it can be said that all paths are my own path. To attain one-self means to attain God and to attain God means to attain one-self.

### Stages of *Shakti Sādhanā*

Shri Bhupen asked Ma, "Yesterday you had said that by starting *sādhanā* with the help of *Shakti* one can reach upto *Shivatv* and then both *Shiva* and *Shakti* can be attained together. After that the power of *Shakti* should be utilized. I have not understood all these properly."

Ma: Yes, All those are topics of *Shakti-Sādhanā*. Proceeding with the support of *Shakti*, one can reach upto *Shivatv*. Since within that *Shiva*, *Shakti* is also present, hence they can be called as a couple like *Har-Gouri* and *Radha-Krishna*. Attaining *Shakti* in totality in this form, She can then be utilized. Then just by wishing, *Shristi* (creation), *Sthithi* (stability), *Proloy* (annihilation) of the infinite Universe can be achieved. Because all these are the play of the Divine Power (*Shakti*); this only is Her glory. You consider *Brahma*, *Vishnu*, *Maheshwar* as separate. But in fact within each one of them the other two are present; where *Brahma* is, there itself are *Vishnu Maheshwar*, where *Vishnu* is there itself are *Brahma Maheshwar* and so on. Consider in a simple way, a marriage; you are one, but by staying alone you do not get joy, to remove this incompleteness you search for someone of your choice and get married. In this manner from one you become two and later become many. The creation of the Universe is also similar. Being alone there cannot be a play, hence two are required. For that reason *Shiva-Shakti*. Later this only, in regular succession becomes many and then the infinite cosmos is created. Again in the reverse order taking the help of worldly power when *sādhanā* is continued in stages higher powers are attained and the more these powers are attained the more the attachment for worldly matters becomes diluted. In this manner in stages again one can reach *Shivatv*. Doing *sādhanā* in stages which has been just mentioned this too is not the similar every time. Since *MahaShakti* (the Divine power) is present everywhere hence at any place at any instance that Divine Power can be attained. As I had said yesterday that, if one becomes single-minded on any part of the tree there itself its root is obtained. In the material world also it is observed that everyone do not get married and settle down. It so happens that, somebody gets married and the moment his marriage is over, alas there itself his family-life ends, immediately he resorts to asceticism and begins his pursuit for attaining *MahaShakti*. Here his marriage ceremony is only for a meeting with *Shakti*. The moment this want is fulfilled another of

his viewpoint opens up. So many weird things are observed in this world, isn't it? There are so many topics regarding this matter, can it be ever completed.

Discussing in this manner it was already twelve in the noon. Ma was taken off for *bhog*. We too paid our obeisance and departed.

### **Natural occurrence of *yoga-mudras* in Shree Shree Ma's body.**

After dusk a *sanyāsi* from Bharat Seva-ashram came and sang a song for Ma and on his request Ma too sang a song for some time. After he departed we started conversing with Shree Shree Ma. Shri Vaidyanath Shastri asked Ma a question related with *nād*, *bindu*. I could not properly comprehend the subject or the aim of his question. Ma discussed in depth with regard to this *nād*, *bindu*, most of which was not apprehensible. Explaining *bindu* in a simple manner, Ma said that from which creation occurs that only is *bindu*. This *bindu* is also infinite and again One. Explaining the relation of *nād* and  *jyoti*, Ma said, it is that which is related to bodily gestures i.e. where *nād* is  *jyoti* also exists. Everything in this universe is luminous. By doing *trātak-sādhanā* all these can be observed. If *trātak-sādhanā* is done on a black *bindu*, later it is observed that, that black *bindu* is illumined in so many various forms. The reason for this is that, changes keep occurring in the aspirant also along with the aspirations. The aspirant is in infinite forms, gradually that understanding arises. Again *trātak-sādhanā* can be done on *shunya* (nothingness) too. This is very difficult, concentrating on *shunya*, nothing around it or beyond it is observed. Ma further said, "Earlier that I had mentioned about *nād* and  *jyoti*, understand that since within us too that  *jyoti* is present, we are able to visualize the worldly  *jyoti* like electric light etc. Again with the help of that  *jyoti* we can see the darkness too. Though the term 'seeing darkness with the help of  *jyoti*' seems absurd, but it is the truth. It is how you know, removing darkness by lighting a lantern, the shadow or darkness of the lantern is also visible, this, is also like that."

Conversing in this manner Ma started talking about the experiences of Her own life. How Her *āsanas* occurred, how from Her mouth the *strotrās* used to emanate. While talking about the *strotrās*, Ma said, "When the different states of aspirations were passing through this body then had observed that, just as the *āsanas-mudrās* etc. used to occur by automatic movement of the hands and legs, similarly as a result of the

*kriyā*, by automatic movements of the various parts of the mouth like lips, tongue etc., *pranav* (Om) and other *stotrās* have issued out. It is not that, along with the *kriyā*, only the hands, legs or the mouth changed movements, the *nāri's* within the body also changed in various forms. Then, it was a state of an aspirant, hence everything happened very secretly. *Kriyā* was occurring over the body and were observing that the body is undergoing various *āsana-mudrās*. Then at that moment, I observed that suddenly everything has stopped. On searching for its reason saw that, somebody else is coming and hence all these have stopped. However before stopping I did not know that somebody is coming here. Again many a time, all these used to occur among people too. The funny part is that, just as because of the *kriyā* several changes used to occur in the body, again many a time without waiting for the *kriyā* too, the *āsana-mudrā-stotrās* have taken place; these emanations are natural, innate. Since these are innately present hence these used to be emanated. Why will it wait for *kriyā*? Here is the difference between supernatural (*aloukik*) and natural (*svābāvik*). Supernatural, we call all those, when staying in one world (*lok*), something of the other world is displayed. And natural means, that which is present, only that. Since everything is present everywhere at all times, hence whenever whatever is emanated, that itself is natural. Earlier, regarding this body, utterance of various facts used to occur a lot and listening to them several people used to say, 'She always talks about Herself only.' Now, utterance like old days, do not occur. It is not because of this type of local gossip that, all these have been stopped. All these have stopped on its own. And when the facts of this body were being uttered, then if I had felt that the utterances were mine, maybe then it would not have emanated in this manner. While uttering all these, I used to feel that this body is completely separate from myself. Hence saying anything related to this body is the same as saying about any other person."

Conversing in this manner it was ten 'o'clock in the night. Khukuni-didi had come in between to take Ma inside but had returned back.

(to be continued)

\* \* \* \*

## Amrit-Katha\*

(certain incidents in Shree Shree Ma's Own words)

Bhaiji

(continued from before)

Whatever Bholanath used to tell me, that I always tried to complete. Whatever I could not accomplish, regarding that, instead of getting sad used to inform I am unable to do it. Hearing and observing me for so many days he was able to understand my emotions and attitude. That day when again I sat silently I saw where my father is present; going there I gave him something for his protection and then, at that moment from within, this thought arose that he will now live, but this also I understood from within how and with which disease he will leave his body. Later when I met father, then came to know that that some time ago due to asthma his condition had become very bad and a person had told him about a *kavach* (amulet) which had to be worn on the neck. He had done that only.

This incident is a few months after I stopped talking; hearing about the change in my attitude a *sadhu* (monk) expressed his desire to meet me. I told Bholanath that if he had a strong desire then he may come. He came one day in the evening. Bholanath made him sit down in a stool. I was sitting in my own emotional state in the place where I used to sit daily. Bholanath said, "The *sadhu* wants to talk with you." I gestured yes. Sometimes explained to Bholanath in this manner only. I was sitting facing the north so I sat facing the east. That *sadhu* asked a lot about me but my *kundali* (birth-chart) also has not been made nor could I answer his questions. This continued for some time. He then narrated my incident referring to another lady saying that they have attained *siddhi* (enlightenment). Then saw that from within this body *shlok* (divine narrations) etc. started pouring out and I made the lines of my *kundali* and then sat down. Looking sharply at the *sadhu* words emerged from my mouth, "So, have you attained *siddhi*, you rob and by giving false *taabij* you demand for money." In this manner all his hidden deeds started emanating from my mouth. Hearing this a few nearby people gathered



there. The *sadhu* was amazed. Frightened he shut the door of the room. Getting down from the stool on to the ground he told Bholanath to keep quiet. Then looking towards me said, "Please pardon me, I have made a mistake. Please tell how I can get *siddhi*. I have not attained anything." In the meantime my attitude of talking loudly had diminished. I said, "You say that you will not do like this any further." He did that only. Later I told him how he can attain *siddhi* by doing *pūja* and various actions, etc. Whatever I had said to him that I had never done myself nor I had seen anybody doing it. Automatically all these emanated from my mouth. Happily he went away.

### **The state of a *sādhak***

Such a state arises in the *sādhak* (aspirant) that, whatever he observes he informs, he does not get any feeling of keeping it secret. Actually when the aspirant's knots (*granthi*) of emotion break down, then his attributes are really very charming. Along with the distraction of the senses, rudeness and or politeness or various other divine emotions are observed in him all the time. Whether it is rudeness and or politeness, an ordinary person will be disturbed, that emotion is only the true emotion. Any one of these emotions is a tempting thing for persons desirous of compassion. In this state bit by bit the aspirant's future and present all relations get detached. Hence for sometime the aspirant feels the extreme of rudeness and or politeness. But if there is any shortage in his attitude then both the emotions do not occur at the same time. Just as a person drowned in grief, even during his restlessness does not bare his clothes, he keeps wearing his clothes, everything goes about in a natural way. Similarly in an aspirant too, like the behavior of this body, along with the emanation of various emotions, if within, a steady disposition is maintained, then he obliterating all the above emotions will reach the state and emotion of innate peace.

(to be continued)

\*('Amrit Katha' a book published in Hindi, from an old manuscript of Bhaiji, where Shree Shree Ma in Her own words intimates and clarifies Bhaiji about various incidents in Her life)

\* \* \* \* \*

## Pādpeetham Smarāmi

### Udaytirth Kheora

Brahmacharini Dr. Geeta

In this twentieth century, in this conflicting environment, due to the distressed and ardent call of the devotees, for the welfare of mankind, once again the Lord of the Universe, the Divine Father descended on this earth in the form of Shree Shree Ma Anandamayee.

Just as the grace of the Supreme Lord is beneficial to all beings in this world, similarly the place where His divine manifestation occurs, where His divine play unfolds, all those places are also very dear and beneficial to the devotees.

The name of one such village is Kheora, in the District of Brahmanberiya (then it was under Kumila District). This village has a uniqueness of its own. Regarding this village Ma Herself has said, "Kheora village is full of jungles. Within this too, as if an appealing joyous feeling and effect was observed. The surrounding of that place itself had an untainted and fascinating effect. Poverty never seemed to affect anybody."

Blessed is this land of Kheora where the Divine Mother appeared in the form of Shree Shree Anandamayee Ma. In the very auspicious *brahma-muhurt* (4:00am early morning) of Thursday, 30th April, 1896 (*Bengali era: 19th Baishakh, 1303*) the courtyard of the house of a devoted brahmin Shri Bipin Behari Bhattacharya and his wife Smt Mokshada Sundari Devi (the parents of Shree Shree Anandamayee Ma), started echoing with the beneficial sound of the conch shells. The auspicious moment was *Krishna Chaturthi* (moon calendar) in the third *prahar* (quarter) of the night. This date and time not only for India but for the whole world is an auspicious and pious moment, when the Divine Mother descended to earth in the form of a divine baby-girl, for whose glimpse, the hearts of the people yearned for again and again.

Today Kheora is not just a village for the devotees of Ma, but the place of Ma's manifestation, the pious and very eminent pilgrimage (*mahan-tirth*), the manifesting pilgrimage (*uday-tirth*). Ma's divine and

beautiful childhood unfolded in this very village. Ma's pious marriage also took place here. In the future this *uday-tirth* will one day become a place for spiritual mega gathering for all mankind, a divine pilgrimage where people from all sects will assemble in divine brotherhood and reverberate the atmosphere with songs in praise of Ma. The people will come from every part of the world to get inner peace and joy. This land will one day give solace and new hope to all the people enveloped in this dark and gloomy world.

Ma's father Shri Bipin Behari Bhattacharya (*Dadamoshai*) was the only child of Shri Trilochan Bhattacharya of Vidyakut and his second wife Smt Tripura Sundari Devi (Ma's *Thakurma*) of Kheora. Shri Bipin Behari had lost his father when he was quite young. However, he was bent towards religion and wanted to become a *sannyāsi*. While staying in Vidyakut, after completing his education he had left his home for the Himalayas. He was then brought back and given to marriage to Smt Mokshada Sundari Devi (Ma's mother *Didima*), who was the youngest daughter of Shri Ramakant Bhattacharya of Sultanpur.

After about one and a half to two years of marriage, Shri Bipin Behari along with his family left his father's home in Vidyakut and settled down in his ancestral home in Kheora. In this very village of Kheora their first issue was a baby girl, who died a few days after birth. *Didima* had mentioned that after her death Ma's *Thakurma* Tripura Sundari Devi had gone to the nearby Kali temple in Kosba for praying so that a boy is born to his son and daughter-in-law. But the divine play of the Lord is such that when she went into the temple to pray suddenly she asked for a baby daughter. She herself was astonished at this incident.

After that only Shree Shree Ma manifested as the second daughter of Smt Mokshada Sundari Devi (*Didima*) and Shri Bipin Behari Bhattacharya (*Dadamoshai*). *Didima* lovingly called Ma as 'Nirmala Sundari'.

Kheora village at that time was not too big. There were few Brahmins, few Kayasthas and the rest Muslim and other communities. All the neighbours around Shri Bipin Behari's house were Muslims. Ma used to visit these neighbouring Muslim houses quite often, because for Her the whole village was Her own house and hence She roamed around everywhere.

It has been heard that even in the winter months Ma used to go bathing in the night with Her *Thakurma* in a neighbouring pond. That pond is still present and its water is now very sacred for the devotees.

Ma's education (whatever She had) was also in this village only. Then in Kheora, there was only one primary school comprising of ten to twelve girls. By the time Ma reached the age of twelve, *Dadamoshai* became impatient for Ma's marriage. In February 1909 (*25th Magh, 1315, Bengali era*), Ma got married to Ramani Mohan Chakravorty (Baba Bholanath) of Bikrampur and had to leave Kheora. After two years *Dadamoshai* also left his maternal home in Kheora and settled down in his paternal home in Vidyakut.

Almost sixteen years later in the month of May 1927, after touring through various places Ma had visited Vidyakut and Kheora along with Baba Bholanath, Swami Akhandanandaji (father of Gurupriya-Didi), Gurupriya Didi, *Dadamoshai*, *Didima* and several others. By this time *Dadamoshai's* house in Kheora had been purchased by somebody else, who knew Ma and loved her too.

Everybody requested *Dadamoshai* to indicate the exact birthplace. But the place had changed a lot in these sixteen years and hence it was difficult for *Dadamoshai* and *Didima* to locate the place. Ma roamed around and showed everybody the various trees and plants and kept talking about the old times. A little later Ma went behind a house and standing at a spot picked up a little mud from that spot and started crying. Then everybody understood that, that very spot was Ma's original birthplace. Then *Didima* looking around recognized some signs and remembered the whole incident. That place was however covered with a pile of cowdung.

After some time Ma standing at that spot and wiping her tears called the neighbours and said, "See, if you keep this place clean and virtuous you yourselves will be benefitted. Coming here if you pray piously then you will get the desired results. Do not desecrate or dirty this place." All of them were overwhelmed on hearing Ma's advice.

In the month of May 1937, Ma again arrived in Kheora village with several others. There were five palanquins and one small back-palanquin. Many walked all the way from Kosba to see Ma's birthplace. Covering

almost five miles in about six hours they reached Kheora. In the meantime, an intolerable rain had started. But the villagers remained gathered to see Ma. Ma showed around the places where She played and bathed in the ponds. The childhood playmates also came forward and started talking about the old days. Ma also enquired about those who were not present there. Surprisingly the old men and women too were paying their obeisance by falling at Ma's feet. They were seeing for the first time such a divine Motherly figure. The Muslim ladies and men also came and merrily talked of old times. Ma was also giving joy and happiness to all by sharing with them Her old memories. Till about two-thirty in the night people crowded around Ma and gossiped with Her. Everyone were extremely pleased with Ma's sweet and humble behaviour. Ma spent one day with the residents of Kheora in this manner and departed for Kosba the next day with the group.

A few days later on October 1938, Gurupriya-Didi along with Brahmachari Yogeshda and Dacca's Moulana Saheb Premgopal went to Kheora to establish an Ashram at Ma's birthplace. The birthplace was owned by somebody else for a long time. Hence Premgopal had also gone to explain to the residents about Ma and the importance of that place. The wife of Shri Lakshmi Charan Bhattacharya (late), Smt. Prasannamoyi Devi expressed her deep desire to donate her small land for Ma's ashram. The donation papers for the land was completed on 9th October, 1938 (*Ben. era: 22nd Ashwin, 1345*). This place too had been seen by my Ma on Her last visit. She had said, "I had played a lot in this place adjacent to the pond." Everybody agreed to construct an ashram at this place though it was a little farther from the birthplace.

On the *Purnima* night of *Kojagori Lakshmi Puja*, all the villagers sang songs and *kirtan* on that allocated place. *Kirtan* continued till late night with great zeal and enthusiasm. Gurupriya-Didi departed from Kheora the next day leaving behind Yogeshda for managing the construction work of building a small residence, on that small land, which by Ma's grace had been obtained so comfortably. Moulana Saheb was also left behind along with Yogeshda in order to get possession of the birthplace as soon as possible.

Due to Yogeshda's incessant efforts and the enthusiasm of the villagers, a small building was constructed on that land in a very short

span of time. The construction included a room for Ma, a kitchen and a moderately sized *Nat-mandir* (hall for *satsang*). The inauguration of this newly built ashram was done in Ma's divine presence a few months later when Ma next arrived in Kheora. The actual birthplace, in spite of the sincere efforts of Moulana Saheb could not be acquired till then. However, everyone's fervent wish was finally achieved by the end of the year 1939.

(to be continued)

\* \* \* \* \*

### LIST OF FESTIVALS

- |   |                  |
|---|------------------|
| 1. Shree Shree 108 Swami Muktananda Giri<br>Sanyas Utsav                          | April 13, 2020   |
| 2. Akshay Tritiya   | April 26, 2020   |
| 3. Adi Jagatguru Shree Shankaracharya<br>Jayanti                                  | April 28, 2020   |
| 4. Baba Bholanathji Nirvan Tithi  | May 1, 2020      |
| 5. Buddha Purnima   | May 7, 2020      |
| 6. Shree Shree Ma's Janmotsav   | May 2 - 11, 2020 |
| 7. Ganga Dusshera   | June 1, 2020     |
| 8. Guru Purnima Mahotsav  | July 5, 2020     |
| 9. Shree Shree 108 Swami Muktananda Giri<br>Nirvan Tithi (Shravan Shukla Saptami) | July 27, 2020    |

## Anandamayi Ma a 'Phenomenon'

Anil Ganguli

Anandamayi Ma is a 'Phenomenon', a wonder of wonders in the history of spirituality. To enquiries regarding her identity, she replies, "Whatever you think me to be." Self-illuminated, Anandamayi Ma is a 'Lotus' sprouting full-blown even at her advent, without a *guru's* guidance. Ma is the despair of her biographers, because a biographer's work is to mainly narrate facts relating to a person's life which are ascertainable. The concatenation of the events of Ma's life is not known and even the facts that are known admit of more than one interpretation. Incidentally, Ma's photographs are bewildering. Thousands have been taken, but not a single print leaves on one's mind the same impression as any other. A biography is expected to deal with one's aspirations, actions and achievements and mission. But so far as Ma is concerned, She herself says that she has no aspiration, no action and no achievement. Ma once told me, "This body has no mission, nor anything of the sort."

Ma has no patronizing air about her, no pretensions, and neither does she wear saffron robes associated generally in India with spiritual leaders. She introduces to all and sundry as, "your uneducated little daughter" and behaves as such with excelled cordiality. In this ever changing Universe, nothing can escape inevitable transformation through the lapse of time. The only exception is the supreme Truth, called *Brahma*, who is beyond the limitations of time and space and ever remains the same. Ma also seems to answer to the same description as disclosed by herself to Paramahansa Yogananda. She said, "My consciousness has never associated itself with the temporal body. Before I came in this earth I was the same. As a little girl I was the same. I grew into womanhood, but still I was the same. When the family in which I was born made arrangements to have this body (meaning herself) married, I was the same. And, Father, in front of you now, I am the same. Even afterwards, though the dance of creation changes around me in the hall of Eternity, I shall remain the same."

According to the *Gita* and the *Upanishad*, *Brahma* dwells in the heart of every individual and is essentially the same as the *ātma* or Self of each one of us. We are not conscious of our identity with *Brahma*, Ma is. She realizes that She, along with every other person, is *Brahma*. In the *Kaushitaki Upanishad*, Pratardan declares, 'I am the *prān* (the vital breadth, explained as *Brahma*). I am the conscious Self.' Some of Ma's sayings are comparable to great utterances of Vedic seers such as *Aham Brahmasmi* (I am *Brahma*) and *Tat twam asi* (That thou art).

Indeed, Ma is the embodiment of the ideal perfection revealed to the mystic seer of the *Chhandogya Upanishad*, 'Where one perceives no other, hears no other, recognizes no other, there is fullness.' As seen by Ma, 'Oneness' has been expressed by her in words the gist of which is somewhat to the following effect, "Whether one takes the path of devotion where the 'I' is lost in the 'Thou', or the path of Self-enquiry in search of the 'I', it He alone who is found in the 'Thou' as well as in the 'I'. Why should one's gaze be fixed while treading the path? The gaze is He and the way also is He. Whatever is revealed or hidden anywhere, in any way, is 'Thou', is 'I'. The crux of Ma's teaching is Union, conscious union with *Brahma*. Ma confirms this again and again in various ways, through dialogues and parables, through letters and songs.

When Ma appears to us to be in communion with the absolute, does she at all take notice of us? This question once happened to be the occasion for Ma to say something unique about herself. "I am conditioned, as well as unconditioned. I am neither infinite nor confined to limits. I am both at the same time. My will would be irresistible if I expressed it. My being had existed before there was any creation, duration or dissolution of the world. If you say I am conditioned, you confine me within a limit; again if you say I am limitless, even then you are restricting me. I take food and go to sleep, hence I am subject to limitations again there is no need of food and hence I am above conditioning.

Ma's Eternal Truth – 'All One' message is, "As long as you see this object world, creation exists for you. When the activities prompted by the senses and by outer impulses have been renounced, your *inner self* will awaken. Then you will be able to fix your gaze on the Supreme Being and be liberated from the bondage of the vision that perceives the world of duality."



One of the keywords often repeated by Ma is *kheyāl*. Once I asked Ma what was the meaning of her *kheyāl*. She simply raised her hand upwards, indicating that *kheyāl* emanated from above. Thereupon I concluded that the motive force behind Ma's *kheyāl* must be the Will of God Almighty. Then, what is the difference between Ma's *kheyāl* and an ordinary man's *kheyāl* which means a wayward will? The answer to this question is implanted in Ma's saying, "There is only One and nothing but the One. Everything is in the One and the One is in everything." Therefore, so far as Ma is concerned, the question of the existence of an individual will, apart from the Divine Will, does not arise at all. An ordinary man's will arises from his personal desires. Ma's *kheyāl* is usually unpredictable and unconventional and sometimes apparently illogical and devoid of what is according to us rhyme and reason. All apparent contradictions of her *kheyāl* dissolve in her into a perfect sense of poise and proportion, inspiring awe and wonder. Yet Ma is full of sparkling humour. Indeed, she is a perennial fund of merriment.

Ma may be called a *crux criticorum*, a puzzle for critics. Inscrutable are her ways and enigmatic her words. Let us not try to explain what is inexplicable.

\* \* \* \* \*

*Losing hope is losing all indeed. But has this loss of everything actually occurred? Is not the heart bubbling over with desires and hopes? This is the innate tendency of the individual. Perfect resignation gives deeper joy than anything else. Accept it as your sole refuge. Whatever God does at any time is wholly benign. If you can bear this in mind, you will be at peace. - Ma Anandamayee*

## Children section

Sw.Shivanaanda (Shri Saileshda)

### I. The clever businessman

Shree Shree Ma narrated another story about search of God:

There was a Sethji (rich businessman). He was going for business purpose to a distant land. A thief came to know about this and disguised as a businessman came to the Sethji's house and said, "Sethji, you are going out for business, I am also going too. Thought, it would not be good to go alone with all my wealth and jewels. Since you are also going so I came to ask if both of us can go together, it will be safe for both of us."

Hearing the stranger and observing his behaviour, the Sethji had a doubt in his mind. But keeping his feelings to himself and based on the thief's request he agreed to go with him. He then kept his valuable jewels in a bag after counting them properly and departed with the thief.

The thief walked along with the Sethji but his mind was completely on the sethji's bag. He was only thinking, when he would get a chance to catch hold of the bag and run away. After walking for the whole day, when it was dark they halted in a *dharmshala* (rest-house) for passing the night. After having their meals, they spread out their bedding and lay down. The Sethji fell asleep the moment he lay down but there was no sleep in the thief's eyes. Why he was not able to sleep that you must have understood? How could he sleep? His mind was only on the Sethji's bag full of jewelry. He was only thinking 'how can I get the bag?' Finally he got up and saw that the Sethji was in deep sleep. The thief thought 'I should not delay any more, this is the best time to run away with the bag of jewels.' So thinking he started searching for the bag, 'where could the Sethji have kept it?' He kept searching for the whole night but could not find it anywhere. About to be dawn, the tired and helpless thief lay down and started thinking it was useless to come all this way. The sun rose, the Sethji got up, washed his hands and face and got ready to leave for the journey ahead. What could the thief do, he also got up to get ready."The

Sethji opened his bag, counted all his jewels and found them intact. Then they departed for their journey. During the journey the thief started thinking ‘how surprising, for the whole night I could not locate the bag, where could he have kept it?’

Again it was evening and they stopped in a *sarâi* (rest-house) for the night. Like the first day they had their meals and lay down. Today too the Sethji fell asleep immediately on lying. The thief started his job again, started searching for the bag, in his clothes, bedding and other items, but could not get a trace of the bag. Seeing it was dawn, like the first day he lay down and pretended that he was sleeping. This continued for a few days till they reached their destination. The thief continued with his job every night but he could not fulfill his aim. Daily the Sethji counted his jewels in front of the thief before starting for the journey. The thief finally broke down due to disappointment.

At last unable to control himself he questioned the Sethji, “O brother! Please don’t feel awkward for asking this question. You are my friend. There is no benefit in hiding from you, I am not a businessman, in order to steal your bag of jewels I have disguised like this. Every night I searched for it but could not locate it. But every morning I saw it in your hands. Please explain its secret.”

Hearing the thief the Sethji first laughed, and then said, “You too are my friend, there is no benefit in hiding from you. I had understood from the beginning only that, you have joined me in order to steal my jewels. Knowing all this too, I slept peacefully in the night. Because I knew you will never locate my bag. What I did, you know? I used to keep my bag below your pillow.”

Shree Ma finished Her story and said, “See! God is present in this manner within every man, but man in search of Him, roams about in pilgrimage, in jungles, in mountains, etc. That the Lord is within him, he never understands that for a moment also.

\* \* \*

*He who has given you a mouth will also provide you with food. Observe strict truthfulness and be ever mindful of Him alone. It is for you to concentrate with all your might upon spiritual practices such as meditation and prayer, all the rest He Himself will get accomplished.*

*- Ma Anandamayee*

## Reminiscence of Matri-Darshan

Shri Tara Prasad Chattopadhyay

(continued from before)

Most of the blessings of Shree Shree Ma that we had was mainly in the Shree Shree Ma's Ashram in Kalkaji, Delhi. Writing about this Ashram reminds me immediately of Shri Dhirendranath Dutta, elder brother of Jitendranath Dutta (Jitenda). The area presently occupied by the Delhi Ashram was earlier an area covered with jungle. Dhirenda had first built a small room for himself at the designated area, after clearing the jungle, and staying alone in that isolated place, eating once a day, he had busied himself in building the Ashram. Initially Shree Ma's room, kitchen etc, was built. Later the ShreeNaamBrahma temple and others were constructed. Among the aspirants and *brahmacharis* who came along for aiding in the construction work, the support of Swami Paramanandaji and Swami Swarupanandaji are commendable. After the Ashram was built, during Shree Ma's presence very few people used to visit the Ashram. There was no fixed path or road to reach the Ashram within the jungle. While visiting the Ashram, we used to form a group and from the Kalkaji bus-stop traversed for almost half-an-hour through the pebbled and muddy fields with trees and shrubs, towards the direction of the Ashram. After reaching there and having Shree Ma's *darshan* we used to completely forget the difficulties of the path. Nowadays with Shree Ma's grace there are a lot of temples in this Ashram, the path to the Ashram is also well done and it is one of the important Ashrams of the Sangha. So many religious functions have been organized here in Shree Ma's presence, like, Shree Shree Durga Puja, Shree Shree Kali Puja, Annakut, Shivratri, Sanyam Saptah, etc.

Just as several devotees have received the grace of Shree Ma and have been saved from various calamities, similarly for not taking Her advise seriously or for not listening to it at all, several devotees have faced serious problems too. Let me relate here one such incident. Once a party of six devotees including my wife had gone from Delhi to have *darshan* of Shree Ma in the Vrindavan Ashram. On the day of their

departure from Vrindaban back to Delhi, Shree Ma all of a sudden left for an unknown place informing them that they should meet Her before leaving for the station. As it was already getting late and Shree Ma had not returned back, the group caught a *tanga* (horse-carriage) picked up their luggage on to it and left for the station. How strange! After trotting for a few steps the horse suddenly stopped, would not budge at all. Time was passing away; they then boarded another devotee's car and left for the station, hoping to catch the train. In spite of speeding off, the train had departed when they reached the station. Depressed, they waited at the station for the next train to Delhi. The next train, extremely crowded arrived at one'o'clock in the night. They somehow managed to enter into one of the compartments, paid a huge fine, as they did not have a ticket for this train, and reached Delhi, tired and troubled. All this trouble and problems occurred just because they had not heeded Shree Ma's advice, but with Her grace also they could reach home safely.

In 1969 with Shree Ma's permission we had gone to Bombay to be with Shree Ma and attend the *Jannotsav* in Shri B.K.Shah's house, which was more of an Ashram than his residence. On the day of our departure from Bombay, on requesting Shree Ma's blessings for our new residence in Calcutta, Shree Ma gave me a Mango after thoroughly looking at it for some time. We packed the *prasād* mango in our luggage and returned back to Calcutta. To our great surprise, even after seven days the status of the mango, while receiving it from Shree Ma and after it was taken out of the trunk was the same, fresh and bright. There was not the slightest difference in it. This is only Shree Ma's grace and nothing else.

In 1971, my eldest son, after getting his medical doctor's degree got a job in the Central Govt. C.G.H.S scheme. However because of the Indo-Pakistan war for Bangladesh, he was immediately posted as a voluntary doctor to the nearest border to serve the Borders Security Force, although this was not a part of his job. We were disturbed for this reason, still we went to Kashi Ashram for attending Shree Ma's *Jannotsav*, in May. When we got Shree Ma's *darshan*, we requested blessings for our eldest child. In reply Shree Ma said, "*Dikshā*? Let him come back, then it will be done." By Shree Ma's unimaginable Grace, we were now assured that he will return and will get *dikshā* too. He returned back very soon within one and half months, and then in July all of us went to Kankhal Ashram

for attending *Guru Purnima*. The day before the function, Shree Ma while giving several advices, mentioned about doing *japa* for twenty-one thousand times on *Guru-Purnima*. I could complete the mentioned amount of *japa* in two-three sittings. During the *japa*, I visualized two-three *beej-mantras*, which on informing Shree Ma, She advised us to attend the 'Om Shree Shree Durga mahotsav' in Dehradun Ashram.

Hence in October all of us went to the Dehradun Ashram and Shree Ma after blessing us informed that we will get *dikshā* on the *ashtami* day. On that day in the evening, Shree Ma took us to a open space opposite to the *puja-mandap*. Shree Ma told me to repeat the *beej-mantra* written on a piece of paper three-times. Then I did the same to my wife and eldest son, and finally my eldest son got his wife to repeat it three times. So in this way, with Shree Ma's infinite grace and due to our extreme good luck our initiation took place. Then Shree Ma offered us *prasād* and later gifted us the book '*puja-paddhati*' written by Shrimat Narayan Swamiji.

We are worldly (*sangsāri*) creatures. Even though knowing that the world (*sangsār*) is only '*sang*' (clowns) *sājāi* (established in) *sār* (essence), we forget our true essence and drown ourselves in this worldly essence. Shree Ma has bestowed on us several advices, one among these is: "Act with a pious mind, through these actions only try to rise in steps. In every action, keep Him attached, then nothing will have to be detached. All your work will get completed properly, it will become easier to find Him too. You will observe yourself growing within, just as a mother nurtures her child with care. Whatever work you do, do it with total simplicity and satisfaction. Then only completeness will occur in your actions. When the time is ripe the dry leaves will fall off by itself, and new leaves will sprout out.

\* \* \* \* \*

*Earthly love causes intense suffering and does not last whereas the love of God gives extreme happiness. The ceaseless, never-ending current of Divine Mercy and compassion ever flows forth; in that current one should bathe.*

- Ma Anandamayee

## Notable Events and Sayings of Ma

Naren Chowdhury

I had numerous opportunities to be near Ma at different places, either alone or with my family members. Thus I have witnessed several of Ma's *leelas* and have heard related advises that She had uttered. A few of those which I recollect distinctly, with Ma's grace, are mentioned below:

### (1) Bare feet should be covered

One day in June 1937, me and my wife were at Almora with Ma, when I asked Her, "On many occasions, we notice that you carefully cover your feet with several folds of cloth. Why Ma? You do not want us to ever look at your feet?" Ma replied, "It is not as you think. You do not know that several astral (bodyless) beings, gods, goddesses, saints, *rishis*, *munis*, etc, come to see this body. The bare feet should not be shown to them.

### (2) Testing Ma

After Bhaiji breathed his last in Almora, Ma had become unconscious and in that state She was taken to Dehradun. She regained consciousness after three days and did not take any food for seventeen days, except two-three teaspoonful of water three-four times a day. I visited Ma during these seventeen days in Dehradun. I found that though the upper part of Her body, from head to waist, was warm and had sensation, the lower part of Her body was still more or less paralyzed and cold. One day at dusk, I alone was sitting on the bed-side close to Her head. I noticed that Ma was moving Her hands and fingers as if to exercise them. I got the impression that Ma was Herself trying to recover and somehow thought that I should test Her strength and so I said, "Ma, will you clasp my hand, so that I can know how much strength you have regained?" At this, Ma became completely motionless and Her fair and bright countenance suddenly darkened, the eyes became sunken and were half-closed. As She looked into my face, I was awfully frightened by Her intolerably piercing gaze. In an unusually hoarse and masculine voice, Ma passed the stern order, "Don't test me." The next moment, Ma became normal and resumed Her beaming and joyous appearance. My fright and anxiety



Kolkata Educational Tour - Science City, Kolkata



Amusement Park, Science City, Kolkata





Maritime Centre - Science City, Kolkata



Alipore Zoological Garden, Kolkata



Kripa Bhawan, Saltlake City, Kolkata  
(Swapanda's house and his office)



Swapanda performing Ma's puja



*Vastradaan to vidyapeeth students*



*Prasad distribution in Kripa Bhawan*



H H Raja Joginder Sen Bahadur and H H Rani Kusum Kumari  
of Mandi preparing for Shree Shree Ma's *aarti*  
( behind: Shri Gurupriya Didi, Vishudha-di and Buni-di (Jutika Guha))



Shree Shree Ma being offered *bhog* by H H Rani Kusum Kumari of Mandi  
Venue: Mandi Palace, Himachal Pradesh



Shree Shree Ma taking a rest on arrival at the Mandi palace



Shree Shree Ma being decorated with flowers, garland & scent  
by H H Raja Joginder Sen Bahadur of Mandi



Shree Shree Ma resting in the Mandi palace with the Rani Sahiba in the forefront and Swamiji behind Ma



Shree Shree Ma on a trip to Revalsar in Raja Sahib's beautiful Ford Car, along with Rani Sahiba and others



Shree Shree Ma along with H H Rani Kusum Kumari of Mandi



Shree Shree Ma along with H H Raja Joginder Sen Bahadur of Mandi

were gone. Since then I have never thought of testing Ma in any manner whatsoever.

### (3) Ma's abstaining meals

When Ma continued Her fast even after regaining consciousness after *samādhi*, nobody could remotely guess the real reason for Her fasting. Being over curious, I directly asked Ma, "Why are you not taking any food?" Ma's reply was terse but significant and easy to understand. She said, "In the course of *samādhi*, life had left the body for a while; hence the recovery is slow." From this I understood that Ma's body-soul was no longer in existence, i.e Ma's body was dead for sometime. Of course, recovery from that situation and revitalization and proper functioning of all the organs of Her body must take time. After realizing the actual reason for Ma's fasting, I never implored Her to take food, as several other devotees did.

### (4) Biren-da's fasting

When Ma was observing fast at Dehradun Ashram, Biren-da was also staying at the Ashram. Biren-da looked upon Ma as his own little daughter. When Ma with Her body still partially paralyzed, was helped to sit up, She was unhesitatingly reclining against Biren-da's body for support. But inscrutable are Ma's ways. Even an ardent devotee of Biren-da's caliber could not correctly discern why Ma was abstaining from food, and most of Her devotees were insisting on Her breaking the fast. That is why Biren-da repeatedly implored Ma to take food. When all his persuasions failed, Biren-da decided to go on a fast himself, so that Ma may break Her fast. But when Ma dissuaded him from undertaking the fast, he bluntly refused saying, "Who are you of mine that I should go on a fast for your sake? I shall fast for the sake of my own health." After he abstained from food for a day, rashes appeared all over his body and finally he had to abandon his fast. Later he came to know of the reason of Ma's fasting and regretted for the same and for not listening to Ma.

### (5) Disease-forms and devotees

In March 1938, when Bholanath was at Tarapith, he got an intimation that Ma was suffering from high fever at Raipur, near Dehradun. On his way to Raipur, Bholanath informed the devotees at Delhi about Ma's illness. The devotees of Delhi deputed me to go to Raipur to bring Ma to



Delhi, if She would consent to come. At Raipur, I saw Ma confined to a bed in a room of an old dilapidated *dharmshala* (rest-house), attached to the Shiva temple. Ma was getting attacks of high fever on alternate days. The fever would start in the evening and leave the next morning. One morning when She was free from fever, She said to me, "Last evening while I was conversing with you, the disease-form (Ma could distinctly see the different subtle forms of different diseases) was sitting at the corner of the room and weeping. It wanted to enter this body. I told it to wait and enter this body after I finished conversing with you." I said to Ma, "Will you please show me the disease-form? I will strike it hard with the broom and drive it away." "Why do you want to chase it away?" argued Ma. "You all love this body and like to play with it. The disease-forms also love this body and like to play with it. Why drive them out?"

I was bewildered to learn that Ma had the same love and concern for obnoxious disease-forms as She had for us, Her privileged human devotees.

#### **(6) Ma appears as *Pārvati***

At a good distance of at least two hundred feet from Ma's room at Raipur Shiva temple, an elderly Muslim devotee of Ma used to patiently wait daily (often for hours) to have Ma's *darshan* for even a minute or two. Being a Muslim, he was not allowed to enter the Temple premises. One evening, just after sunset, I went to see this elderly Muslim devotee from close quarters. On seeing me he stood up and I observed that his face was beaming with joy looking towards Ma's room. I too turned back to look towards Ma's room. Just in front of Ma's room I saw Ma in a beautiful form of Goddess *Parvati* (the consort of Lord Shiva) standing at the foothills of the Himalayas. Her radiant face and exquisite features betrayed Her divinity. I considered myself blessed to have this rare vision of Ma because of the presence of the Muslim devotee. And he must be hundred times more blessed for enjoying this vision daily through Ma's grace.

#### **(7) Ma not saving Bhaiji**

After Bhaiji's sad demise, I regretfully complained to Ma, saying, "Ma, Bhaiji was the chief of your devotees. At Almora, he passed away in your presence. Why did you not save him?" Ma replied apologetically, "How could I save him? He was continuously praying to me that he may die at that moment in my presence."

### (8) Paths are not same for all

After the Shree Shree Durga *Puja*, held in Ma's presence at Dehradun in October 1937, Ma and Her devotees went to Haridwar and stayed in Nankibai's *dharmshala*. One day, when Ma was sitting in a spacious hall in the *dharmshala*, with a crowd of over forty devotees, seated around Her, a question arose, "Could there be one common religion for all?" Answering the question, Ma said, "How could that be? Consider two leaves which have grown side by side from one stem on a single branch of a tree. If you critically compare them in all details, it will be found that they are not identically the same. There must be some difference in some part or the other in the two leaves. Similarly no two persons are identically the same. So many of you have assembled here. You are all seated in different positions. Hence, if any two of you will try to come to me, since you are occupying different positions, the paths leading towards me can never be identical. Thus, the path to God, for two persons how-so-ever similar, can never be the same. In the same way, paths followed by all seekers of God, i.e., their religions, can never be the same."

### (9) *Sādhanā*

Emotionally upset, one day in Delhi Ashram when I found Ma sitting alone, I said to Ma, "Ma, after we have seen you, we have no more duties to attend to." Supporting my point I quoted Shree Paramhansa Ramkrishna Dev, who said, 'If you light just one match-stick in a room, which has been left dark for a thousand years, the room is instantly lit up.' At this, Ma observed, "That is an odd excuse, persons like you often put forward. The thousand year long darkness may end instantly, but how can the foul odour in a room, which has been kept closed for a thousand years, go off? The task is not quite that easy. *Sādhanā* has to be performed."

\* \* \* \* \*

*God, the Ocean of Mercy, who, ever blesses the world, pours out His grace at all times. It is essential for man to consider everything that happens to be for the best; 'For the best' denotes that which is most helpful towards the realization of the Divine, the fullness of Bliss.*

- Ma Anandamayee

## Faith in God

M. M. Gopinath Kaviraj

Faith is the effect of hearing something from someone who is worthy of our credence and we naturally take his words as true. This is however faith based on ignorance and hence is called as blind faith. This blind faith or faith without any real basis, not illumined by the light of one's own knowledge can be scared away by the frightening look of reasoning and argument and can be lost forever. Although this faith may be termed as blind, its existence cannot be denied.

Blind faith with its basis in truth, has many advantages. It easily prompts one to action without the help of argument or reasoning. Later on, when the action brings forth the desired results, it becomes stronger and unshakeable. It is then no longer blind faith. Arguments then no longer can undermine it. The actual development of the human mind depends on this type of faith.

If the seed of faith is sown in the heart of a person by the words of some high soul who has attained enlightenment, it may develop gradually into consummate knowledge. This type of faith, though not illumined by one's own knowledge, is not, as a matter of fact, based on ignorance.

Faith in God arises because of two different aspects. (1) Rudimentary stage of faith or simple faith: Learned elders or aspirants who have experience in spirituality and have acknowledged the existence of God, preach about it from time to time for the welfare of the people. As long as their theories are not refuted by convincing arguments, it is natural for many of us to believe them in obedience with the respective tendencies of our minds. (2) The higher stage of faith arises from direct knowledge through spiritual activities. As he makes progress in spiritual discipline he obtains proof in every step that the simple faith which he hugged as real is undoubtedly so. As one advances on the path of inner self, one comes across such unusual occurrences and repeatedly witnesses such miracles in his life which compels him to acknowledge some highly powerful Intelligence as the controller of the whole visible world and also of the supersensual world. Here is an illustration to elucidate this point.

While going towards his destination, a man passes through a distant and un-inhabited jungle at the dead of the night. He has finished his provisions for sustaining himself. Fatigued with wandering all day and night he has no energy to move any further. The attack of wild beasts is also apprehended. Besides these physical problems he may also be suffering from mental tension and worries. In such a terrible situation, when he perceives the dark shadow of death approaching, in the twinkling of an eye, he beholds a glorious divine form, wearing a countenance full of affection, mercy and tranquillity, appearing before him and removing away all his fears addresses him soothingly, "Why are you afraid, dear? Look at the light glimmering over there. Go there and all your wants will be fulfilled. I am with you. There is no room for fear." So saying the divine form vanishes and right ahead of him he finds a hut with a lamp burning. He goes in, gets the required food, clothing and rest and shelter for the journey too.

However staunch an atheist he may be, and whatever doubts he may have as to the existence of God, because of the feeling that surged in his heart due to this incident, he will have to acknowledge there is a surely a Higher Power which manifested itself like a loving friend in dire need and protected him. It is immaterial whether this Power is termed God or anything else. But there is no doubt that the Power is all-loving, all-intelligence, extraordinary and supernatural in all respects. Several such events occur in the life of a man which cannot be explained by the ordinary relation of cause and effect. The sole objective of this Power is to do good to the person in question.

It cannot, however be expected that all people in this world will believe and have faith in God. Faith in God does not manifest itself in equal measure everywhere. There is a time for its manifestation. Through education, culture, scriptures, example and precepts, and the teachings of high souls produce faith in a pious heart. But the element of time also has to be taken into consideration.

As long as one feels satisfied with acquisition of material and transitory objects, or, on failing to acquire them, wistfully looks to the physical world for help, his attention will never divert towards the existence of a Power which is beyond the perception of our senses. If all our

ambitions are achieved by exploiting the visible world, why should we look for satisfaction in an invisible Power? However, a human being, having his plans thwarted, in spite of strenuous efforts of various kinds, by incessant obstructions, with adverse circumstances, gradually realises the limitations of his and that of the worldly power.

As long as man's ego is constantly being enforced in so many diverse ways in this world, it is hardly possible for him to consider himself as being permanently dependant and backed by that Higher Power. When the force of egoism gets gradually weakened by the forces of action and repercussions of this world, the hollowness of the worldly power is realised and acknowledged. Then the existence of the Divine Energy working within him and all around the universe gets unfolded within him.

That is why a person cannot really believe in the existence of God till the time is not ripe for the same, i.e. till the ego or tendency to enjoy worldly pleasures diminishes.

Hence, as his aspirations (*sādhanā*) progresses, his inner self also grows and he arrives at a certain stage of his life when he begins to realise that nothing that the world can afford, will satisfy him permanently. He experiences a sense of utter helplessness which is actually an indication of his spiritual upliftment. His internal feelings diverted from the sensory world, gets directed towards the unknown, inscrutable and infinite Divine Power with an intensity proportionate to the intensity of his aspirations.

The Srimad Bhagwat Gitā says that there are four types of people who having faith in the Lord embrace Him, (a) those who are in distress, (b) those who seek worldly objects, (c) those who seek divine knowledge, (d) those who have attained spiritual knowledge. Again there are people in the world in the same condition but do not have faith in God. It is hence clear that the mind of a person cannot be drawn towards the Lord even though he may be in affliction, or a seeker for knowledge, or has a desire to obtain a worldly object, or possessed of wisdom, until and unless he has it in his *sanskār* (spiritual merits achieved in past lives). Then faith in God takes root by teachings from spiritual adepts and association with pious people (*satsang*) and then it increases from strength to strength as one advances in the path of spiritual activities (*sādhanā*).

As the Lord is infinite, so both belief and disbelief in Him are within His laws. A person who today has put his foot on the ladder of faith in God, in this or in previous births, may have been a disbeliever of Him. We have come across numerous such instances in the history of every religion. Sainly individuals have certified that one who is a down-right non-believer today may and does rise to heights of a transcendent devotee, if and when his present stock of *kārmic* enjoyments and sufferings gets exhausted and is able to revert back to his past habit of renunciation. Hence disbelief also constitutes a necessary stage in the life of a human being. This disbelief ultimately gets transformed into faith, and therefore in truth it is not evil. Since we in general, who cannot see far into the future and consider the present as the only platform of life, are led to think that disbelief in God is likely to be harmful. In other words, if disbelief in God is only a preliminary stage leading onto faith, then the harm accruing from it is only temporary, and must be accepted as such, in view of the ultimate good.

If it is accepted that God is the truth, and if the mind can believe in it and so become wrapped with it, then no matter whether this faith is not grounded in knowledge, by reason of the power of this faith itself, a definite relationship is established between the human mind and God. This faith which is founded on reality becomes instrumental in leading a man onward in slow and gradual stages to a realisation of the Truth Absolute. The believing soul is then able to come within the orbit of the Divine Attraction and gets drawn towards Him every moment. By virtue of this faith, the believing soul sheds its faults, whatever their number, almost effortlessly. The fruit of faith is life everlasting of Light and Bliss. The fruit of lack of faith is subject to the death and darkness, the soul has to undergo a course of endless journey from birth to birth, can there be a greater misfortune than this.

\* \* \* \* \*

*It is man's duty to try to cultivate faith and devotion in God. Pains are characteristic of this world; by this man is taught to understand this world. And then detachment from pleasure and enjoyment ensues.*

*- Ma Anandamayee*

## The glorious spirit of Amarkantak

Brahmacharini Dr. Guneeta

Shree Shree Ma always says “*Ek vahi vahi vahi*” (Only He, Only He, Only He exists). He Himself is omnipresent in infinite forms. His creation of the Universe includes both micro organisms as well as macro organisms like us, human beings. The Supreme Father, the heavenly Lord not only creates the Universe but also operates and assigns the duties and paths of every creature in the Universe. About forty years ago, the late Swami Narayananda Tirth was writing his book ‘Santana Vatsala’ in Bengali and publishing few pages from it regularly in the Bengali version of the quarterly magazine ‘Ananda-Varta’. He wished to get the same published in the Hindi version too and hence said to me one day, “It is my wish that you translate this book in Hindi.” At that time I was studying *Shastri*, but still translated several pages and got it published in the Hindi version regularly. For some reason, the publication of Ananda-Varta was terminated and hence my work also got discontinued.

However, during these years, I was translating in Hindi few other books. While continuing with volume seven of the book by Shri Amulya Kumar Dutta Gupta, suddenly a thought came to my mind that the job of translating ‘Santana Vatsala’ is unfinished for quite some time and it has to be completed first. Though I had firmly decided to start on this venture, the main problem in hand was to find out how much had been translated and from which page to continue. Brahmacharini Geeta Didi helped instantly in locating the magazines and sending me xerox copies of all the articles published in ‘Anand Varta’. The next hurdle was to go through the articles and decide how and from where to start. Then in the month of July 2019, I decided to visit Amarkantak alongwith Geeta Didi, who immediately arrived in Bhopal along with two others.

Shri Milind Kopargaonkarji of Amarkantak regularly visited Ma Anandamayee Ashram, Bairagarh, Bhopal. Late Shri Deenbandhu Maharaja, a ardent devotee of Shree Shree Ma, is the *guru* of Milindji’s *guru*. Shri Milindji is also completely devoted to Shree Shree Ma. The images of Shree Shree Anandamayee Ma, Shree Narmada Ma and Shree Gayatri Ma is installed in his worshipping dais. He has completed several

*purashcharan* (tantric-mantra ceremony) while staying in Amarkantak. He had asked me several times to visit Amarkantak but I myself could not spare time for the same. However, during *Chaitra-Navratri* (March-April, 2019) when he visited us and requested me for visiting Amarkantak, I instantly agreed and said I will stay there for almost fifteen days. Till then there was no thought or decision made by us on this matter. In the month of June, 2019, suddenly the craze for translating 'Santan Vatsala' took me by heart. However a lonely and quite surrounding was required for this job. On informing Shri Ram Narayan Tiwari, the manager of the Ashram, he contacted Milindji and made arrangements for our stay there. He then escorted us i.e., Geeta didi, Sunanda didi, Nisha, Radhaji and myself in the train 'Amarkantak Exp' from Bhopal, reaching Pendra Road station at four'o'clock in the morning. Since it was dark and the road to Amarkantak from there was through a jungle, we waited in the station till dawn. At six'o'clock, a friend of Tiwariji staying in Pindra Road came along in a car and took us to Amarkantak, which is about 28km from there. The car was passing through a hilly scenic beauty of nature. The golden ray of the early morning sun was glistening on the greenery all around, the hills staying with us for most of the time and above the light blue sky was totally captivating with the early birds of various color chirping and fluttering unrestrained. We were enchanted at this scenic beauty. Very much wanted to capture this astounding beauty of this road journey in our mobiles. Enjoying and watching the hilly nature around us passing away speedily we suddenly found ourselves in Amarkantak.

We reached our destination in Amarkantak in an hour's time. The car stops in front of a verandah of an extremely captivating pink colored bungalow surrounded by a garden with a variety of plants and red, blue, yellow, pink colored flowers of rose, jasmine, decorative flowers, oleander, etc. Everyone shouts out together Oh, it is like heaven. Seeing a black dog coming towards us we all get a bit frightened, but suddenly it stops when a sweet voice saying JaiMa - JaiMa emerges in the form of Milindji. His heartfelt welcome address drenches us in the ocean of joy and happiness. We seemed to have forgotten all our travel stress. Milindji also thanks Tiwariji for escorting us here comfortably.

We were taken inside the house by Milindji through a marbled verandah and were amazed with its beauty. All around there was a marbled verandah



with attached rooms and a green lawn in the centre consisting of various flowering plants and colored shrubs. the plants were laden with shoe-flowers and roses. There was an attached kitchen too with all necessary arrangements made available. We were all getting emotional, seeing all these systematic and charming arrangements made available for our stay in Amarkantak.

After properly settling down we had our bathes and went upstairs to hang our wet clothes. Wow what an extraordinary view of the Vindhyaachal hills all around clad in greenery and the surrounding too full of green vegetation as far as the eye could see. Here not a pinch of sadness or pain can penetrate one's mind. As if in the form of the ancient sages the innumerable trees all around were meditating on the blissful Lord. All around there was an attitude of peace and silence. This solitary silence cannot disturb one's consciousness, on the other hand, it was filling the body and soul with complete happiness. The purity of the blue sky was making me remember those lines of a poet –

*'Neel jhalak jhalake jhalak, chalak chalak chavi jaat.'*

*'lalit lalit jin ka amar, lalna lakhat lubhay.'*

Sunanda didi and Radhaji made arrangements for cooking. Our *Thakurji* was with us. Offered *bhog* to *Thakurji* and put him to rest. We too then had *prasād*. Quite a comfortable arrangement was made for us like beds, new bedspread and quilts. Though the pure environment of Amarkantak did not make us too tired, still we took rest for a while. Tiwariji after seeing all our arrangements returned back to Bhopal. I had decided that, since with Shree Shree Ma's unimaginable grace I am fortunate enough to stay in the birthplace of the Divine Mother Narmada, I should complete the translation job which has been abandoned for the last forty years.

Our daily routine commenced from *brahma-muhurta* (i.e. four'o'clock at dawn), when we got up with the words '*Narmade Har*' on our lips and along with Geeta didi and Sunanda didi sat down to contemplate God's name. After sunrise we used to have our bathe and start our daily chore. My job was to wake up *Thakurji*, offer Him some light food and then sit down for the translation work. After bathing Radhaji used to get busy in making *bhog* for *Thakurji*, etc. and Nisha went out for gathering colorful

flowers, bathe *Thakurji*, clothe Him with a fresh dress, offer and decorate Him beautifully with the variety of beautiful flowers and then offer *bhog* with fresh fruits and sweets and culminate with morning *ārti*. We then used to have our share of the *prasād* of the fruits and sweets. Radhaji, Sunanda didi and Nisha then got busy with the afternoon *bhog*. Geeta didi helped me with the translation work. At around one'o'clock, after offering *bhog* to *Thakurji* and putting Him to rest, we used to have our afternoon meals. We had requested Milindji to have afternoon *prasād* with us too. After lunch we used to rest as per our taste.

Since we had received direct proximity with Shree Shree Ma, Milindji requested us that he is always eager to hear the various physically observed incidents of Ma. Milindji had a fixed schedule of visiting Narmada between two to two-thirty in the afternoon. Hence he had decided to hear Shree Shree Ma's narrations at five in the evening and used to arrive everyday at our residence exactly at that time. He used to leave at seven'o'clock for his daily worship and again arrive the next day in the afternoon for lunch. His spiritual practice (*sādhanā*) was hence highly regulated and took care for our requirements and comforts too. Trying his best to rectify immediately any problem of light or water or health or any other minor problems. Found him to be a true *sādhak* of Mother Narmada. At sunset, *sandhya-ārti* of *Thakurji* took place followed by Ramayan *paath* and *kirtan* by Geeta didi. After the night *bhog*, putting *Thakurji* to bed, we kept *maun* (silence) from 8:45 to 9:00pm, had a small dinner of *prasād* etc. and taking Mother Narmada's name and *jay-gaan* (song of praise), we departed to our respective rooms for the nightly rest.

Our days were passing with joy in the blissful garden of Ma Narmada. The translation work was going on in full swing. With the cry of '*Narmada Hare*' every now and then and especially after waking up and before retiring for bed, our inner strength was increasing by tenfold. There was no awareness of the passing away of the hours and days. The month of *Savaan* (15 July-15 August) arrived. A local devotee brought a new swing for *Thakurji*. We felt as if *Thakurji* Himself arranged for a properly sized swing for Himself. In the evening with the blowing of conch shell and ringing of bells, *Thakurji* was seated on the swing. Now everyday *Thakurji* was enthroned on the swing and decorated with colorful flowers *Thakurji* had a completely different charm and beauty. We were also overjoyed

with this spectacle. One day during the evening *satsang* we asked Milindji how the name Amarkantak came into being. He said that during the churning of the divine ocean by the Gods and the demons, Lord Shiva had become disturbed with the intense heat of the poison, which he had swallowed. Lord Vishnu had advised Him to take rest in the cool environment of the Vindiyachal Hills. Baba Bholanath went there and became engrossed in deep meditation. After an unknown period of meditation, a drop of sweat trickled down from his throat. Lord Maheshwar opens His eyes and finds a maiden standing in front of Him with folded hands. The Lord understands that she is the outcome of His sweat. Gangadhar-Visheshwar directs the maiden to serve mankind in the liquid form. The maiden asks for a boon saying, "Your name should always be linked with my name." Hence the maiden's name became (*'narm dadaati eti Narmada'*) Narmada. Hence now also in this area the sound '*Narmade Har*' is heard everywhere. The second boon asked was, "Every pebble of mine will be *Shankar*." In fact now also every pebble found in the River Narmada is considered as a *Shiv-linga*. There is an unique importance of *Narmadeshwar Mahadev*. The third boon asked was, "*Na Mridaye*" meaning 'I will never change into mud', that is, 'my water will never dry up'. With the blessings of Lord Ashutosh the River Narmada never gets dried up. Narmadaji is ever flowing majestically.

Amarkantak is the non-grammatical or local form of Amarkant. Hence Amarkantak is considered as the birth-place of Mother Narmada. Finally the translation pending for the last forty years was completed here today. The pain of the thorn of the pending job of several years was completely removed today. The realization being felt now cannot be expressed in words.

We had completed almost twenty days of our arrival in Amarkantak. We had not left our residence to go anywhere, except for walking in the secluded paths in the morning or evening. After the completion of our aim without any hindrance, we decided to hold a *kumari-puja* and visit the tourist spots here. Padma Shukla didi had arrived for the last five days for sight-seeing. Amarkantak is the centre of Adivasis. We had invited nine young adivasi girls for the *kumari-puja*. They were the children of the adivasi ladies helping in our daily chores. Although they were of dark complexion, still their faces were very sharp and bright as if Mother

Narmada has Herself arrived in the form of these girls. Being adivasi, they were offered rice-dal and puri-halwa. Padma didi had brought sweets from Bhopal. The girls accepted the food heartily. They were given a donation of rupees eleven each. Their simple smiles and stammering words touched our hearts. The helpers were also donated clothes and food.

Our residence was established by Sangha pracharak Shri Bhagwat Sharan Mathur. In 1983, respected Mathurji joined the Bharatiya Janta Party. Now also he is attached as a Sangha pracharak. Respected Milindji was also a Sangha pracharak. Few years ago he felt a passion for *sādhanā* and hence he left the work of Sangha pracharak and took to *sādhanā*. Shri Mathurji after purchasing this land asked him to make a small cottage here. Ma Narmada got a *sādhanā* intented cottage built through him and him a disciplined *sādhak*. Two days were left for our departure. On 10<sup>th</sup> August Milindji took us for sight-seeing of Amarkantak. First we bathed in the river Narmada. The bathing ghat was very beautiful and there was an unusual pleasure in bathing. In front of the ghat was the temple of Ma Narmada. There were several small small temples nearby. There is a small stream here which is considered as the origin of Narmada. Originating from here only Narmadaji moving upstream takes the form of a huge river. After that we went to Mai ki Bagiya, where it is said that young Narmada comes to play. All around the jungle are huge mango trees, accompanied by red and black faced monkeys. There is special medicinal tree here which is called as 'Gulbakabli'. Medicine for the eyes is made out of it and it is very useful for the eyes. We also purchased a few small bottles of this medicine. Onputting on the eyes though there is an initial burning but later on it gives comfort to the eyes. In Mai ki Bagiya there is a enchanting statue of young Ma Narmada made of black stone, from which we could hardly move our eyes away. It resembled the Bal-Gopal of the Gopal Māndir in Shree Shree Ma's Varanasi Ashram.

Then we departed for Sonmuda. This also has an interesting story. Ma Narmada was supposed to get married to Sonbhadra. In the courtyard of *Maiya*'s house a mandap had been constructed. That place still exists. Seeing the delay in the arrival of party of bride-groom, Ma Narmada sent her friend Juhela to find the reason for their delay. On reaching the bride-groom's house, Sonbhadra thought she was Ma Narmada and hence put the marriage garland around her neck. Ma Narmada declined to marry

him. So she remains unmarried or kumari. Sonbhadra turns towards the east and hence this is the origin point of Sonbhadra and is known as Sonmuda. The scenery here is very enchanting too. Like Brahmaputra, Sonmuda also comes in the class of large river. The waves of this river here are captivating. Tourists come here to watch these waves only. As Narmada *maiya* could not marry Sonbhadra, Narmada *maiya* turns towards the west and crossing Gujarat falls in the Arabian Ocean.

One day I had asked Milindji, "Lot of saintly people stay along the banks of Narmada, can we not have the good fortune to meet some of them? He had replied, "There are a lot of saintly people around but because of the mischiefs of the local people they penetrate deep into the jungle for their *sādhanā*. There is one mahatma who is more than 125 years of age. He is continuously murmuring 'Sitaram Sitaram'. If he comes nearby you may be able to see him. But till now we didn't have the good fortune to meet him.

When we were returning from Sonmuda through the curving jungle road, all of a sudden Milindji orders the car driver to stop the car and says that Babaji is right in front of them. We were looking the other way and did not see a car parked ahead of us. Milindji went out from the car to meet the Babaji. He informs him that we have arrived from Shree Shree Ma's ashram and are eager to meet him. Babaji says that there is no need for a meeting, it is ok from here. Milindji then informs us, "Please don't go near him. He is the Sitaram Baba I had mentioned." We alighted from the car and watched him from afar. In the meantime the car turned around and passing very close to us departed away. We saw him perfectly and paid obeisance to him by bowing and joining our palms. He had a divine look, with black goggles on his eyes, red colored clothes and white hair. A feeling of deep satisfaction arose within me. Narmada *maiya* had blessed us by fulfilling our wish of seeing a holy person. There is mammoth blessing of such saints on Milindji. He had informed us that Sitaram Baba had taken donation from Bajirao Peshwa. He worked in the army as incharge of fooding. He is supposed to be more than 300 years old.

After the *darshan* of Sitaram Baba, it came to my mind that by this *darshan*, Narmada *maiya* has proved to me that the Amarkantak trip has been a great success.

Next day Milindji took us to see Kapildhara. We walked all the way from our residence to Kapildhara, where Sage Kapil had meditated. There is a waterfall here. In the middle of the jungle, from between the huge rocks this immeasurable waterfall falls down to more than a hundred feet. The beauty of this waterfall is beyond description. The mind gets so highly engaged in its beauty that it seems difficult for even the eyelids to fall. Milindji informed that there were few more waterfalls nearby, like Lakshmandhara, whose charm is more than Kapildhara. He mentioned that to see the other waterfalls we would have to come here again. The infinite blessings of Mother Nature are still hidden in the jungles of India.

The day of departure from Amarkantak finally arrived. On the night of 12<sup>th</sup> August we bade goodbye to Shri Bhagwatsharan Mathurji's 'Narmadehar seva nyas' and departed for Bhopal.

\* \* \* \* \*

*This is the time to mould yourself. You will have to resort to renunciation and fortitude. Try to make your mind the consecrated shrine of Divine-Thoughts and desirelessness. The first thing is to feel drawn towards God. What worldly life is you have seen; day in and day out one is immersed in an ocean of misery. This is only Sangsar. If happiness and peace has to be found in this world you have to aspire to God-realization.*

*- Ma Anandamayee*

## *Our educational tour to Kolkata*

The Vidyapeeth boys

From 15th to 25th December, 2019, we the boys of the Shree Shree Ma Anandamayee Vidyapeeth, Ma Anandamayee Ashram Kankhal, visited Kolkata on an educational tour along with our seniors, Shri Ram Prasad Balodi (principal), Shri Ashish Saklani (teacher), Swami Shivanandaji, Shri Ajit-da and others. From Haridwar station we reached Howrah station by train. From there a bus took us to Ma Anandamayee Ashram, Agarpara, Kolkata.

The tour started with Belur-*Math* and we were astonished to see the large expanse of the *Math*, the various temples and the *samādhi* of Shree Shree Ramkrishna Paramhansa Dev, SriMa and Sw. Vivekananda. In the Vivekananda Museum we saw items like clothes, shoes, books and diary used by Sw. Vivekananda. From there we went to Dakshineswar, the famous Temple of *Ma-Bhavatarini*, an aspect of *Ma-Kali*, where *ārti* was going on with the melodious beating of drums, bells and conch-shell. The next stop was the nearby Adyapeeth Temple enshrining the idols of *Radha-Krishna*, *Adya Ma* and *Sri Ramkrishna*.

The next day we went to the Alipore Zoological Garden and were thrilled in watching the various species of animals and birds, especially the zebra and the kangaroo. The following day we went to the Birla Planetarium and the Science City. In the Planetarium we learnt how the moon was born and saw models of the sun, moon, earth, spaceship, astronaut and satellite. In the Science City we truly enjoyed the various laughing mirrors. Then visited the National Park and the Eco Park.

One day we had been to Kripa-Bhawan, the office and residence of Shri Swapan Ganguly. We were welcomed affectionately and offered *bhog prasād* (lunch) and *daan* (gifts) by Swapan-da.

The rest of the time were spent in *bhajans* and *kirtans* in the Ashram and enjoying its vast green lawns, the nursery, the cattle-shed, the various temples, the pond and the Hoogly River (Ganges) flowing past the Ashram. We had excellent food and lots of fresh coconut water. One night we even had a camp fire and sang numerous patriotic and tribal hilly songs. On 25th, we departed from Agarpara Ashram for Kankhal Ashram.

## Memorial Tribute Jai Maa!

Brahmacharini Dr. Guneeta

### *I. Late (Shri) Somesh Chandra Banerji (Somu-da)*

If you have arrived in this world then you will have to depart from it too. That is why on this subject of transmigration, Shree Shree Ma says, "God is present everywhere in His infinite forms. On arrival one has to depart, whether it is two days earlier or two days later. Get ready to go back to your own home, this is a house of breath only."

There have been several devotees who had a strong belief in Ma's words and were always prepared to go back to their own home. Though they did not have any outward show. Behaving normally with everyone. I would like to mention the names of few of these pious married individuals whom I had the privilege to meet, namely – Dr. Gopal Dasgupta (founder of Anandamayee Karuna), Dr. Amulya Kumar Dutta Gupta (author of 'Shree Shree Ma Anandamayee Prasanga'), Dr. Anil Ganguly, Shri Jitendranath Dutta, Shri Nagendranath Chakravorty, Shri Harischandra Banerjee, and in this list recently another name gets attached Shri Somesh Chandra Banerjee (Somu-da).

Somuda as he was commonly known in the Ashram, was the youngest son of Shri Harischandra Banerjee. Somuda met Shree Shree Ma in the year 1948 along with his father. After he retired in the year 1998 from the post of General Manager, Uttarakhand Jal Nigam, he was reinstated for one and half years on the basis of his efficiency. After his final retirement he had dedicated his full time in the remembrance and service of Shree Shree Ma. During this period he also wrote a book, 'Shree Shree Maa Anandamayee – The Universal Mother'.

Somuda was attached with Shree Shree Ma right from his young age. They were three brothers, the eldest brother had settled abroad, while Ronju-da and Somu-da stayed in India with their parents, Savitri-di and Harish-da. Harish-da was a high level officer in Indian Railways and he too was very much attached to the Ashram and their whole family had an incomparable devotion and love for Ma. Harish-da though being a high



level officer there was not a tinge of pride in him. Many a time he used to arrange train tickets etc., for Shree Shree Ma, other ashram residents, and even devotees too. He was truly a saintly person. Maybe for this very reason as per Shree Shree Ma's *kheyal*, Harish-da's youngest son Somu-da got married to Km. Gayatri (Bulu-di), the second daughter of Shri Jadunath Bhattacharya (Mamu), younger brother of Shree Shree Ma.

Somu-da was the General Secretary of Shree Shree Anandamayee Sangha for a few years. He had a very polite attitude towards all whether young or old. And he always tried to incorporate Shree Shree Ma's advice in all his activities and also inspired youngsters to follow Ma's advice as far as possible. Somu-da had a personal room in the Guest House in Kankhal Ashram. Hence he spent most of his time after retirement in Kankhal Ashram along with his wife Bulu-di, mainly from the Holi festival to the Sanyam Saptah. The rest of the year he stayed in Kanpur with his only son Shri Swayambhu Banerjee, who too incorporates a devoted and religious personality.

Harish-da had built a house in Varanasi where he stayed after his retirement. According to his family tradition every alternate year he used to celebrate the *Sharadiya Durga-puja* in this house. During the in-between years, this festival was celebrated in Harish-da's brother's house in Kolkata. But almost all the members of both the families used to attend both the places.

The diamond jubilee celebration of the *Sharadiya Durga-puja* of Ranchi Ashram was held in October 2019. We the Kanypeeth inmates had gone there to attend the function, and there we met Somu-da along with his family. From Ranchi they went to Kolkata for their family *Sharadiya Durga-puja* ceremony in Kolkata. How would we know that, that was our last meeting with him. Though being younger to us, he used to call us respectfully as Guneeta-di, Geeta-di, etc. He loved to read the Amrit Varta and hence used to inspire us in bringing out every issue. We were in Bhimpura Ashram for the annual *Sanyam Saptah* celebration this year. On the morning of 7<sup>th</sup> February Friday, 2020, we got the heartbreaking news that, at dawn 5am our beloved Somu-da has departed for Shree Shree Ma's divine *Anand-Dham*. Learnt from his family members that the previous night, like every other day he had his dinner properly and talked with them too. At 4am in the morning having chest pain and

breathing problem he asked his son Swaymbhu to take him to hospital. He was immediately taken to the hospital. But in the fated moment his soul leaving his body departed for the divine and blissful destination at Shree Shree Ma's lotus feet.

\* \* \* \* \*

## II. *Late Brahmacharini Gopalpriya-di*

"The divine almighty compassionate God, taking whose refuge all guilt get erased, take refuge in Him only. He Himself is the father, He is the mother, He is the friend, this knowledge one should have."

The above words of Shree Shree Ma is so very relevant for the one who was an exclusive devotee of the couplet Gods '*Radhe-Shyam*', our Gopalpriya-di.

Jabakusum hair oil is a popular and famous hair oil brand invented and owned by C.K. Sen & Company in West Bengal, with office at 34 C.R. Avenue, Kolkata. Brahmacharini Gopalpriya-di was born in this renowned and prosperous family in 1939 in Kolkata, and was the youngest daughter of Shri Dhirendranath Sen and Smt Sukriti Sen. She was named 'Chitra' by her parents and others lovingly called her 'Mintu'. Shree Shree Ma gave an appropriate name 'Gopalpriya', by which her whole character is revealed. Gopalpriya-di was truly fond (*priya*) of *Gopal* or *Krishna* and contemplating Him, bidding farewell to this mortal world got immersed in *Shree Shree Gopal's* Divine *Golokdhām*.

The estate of Gopalpriya-di's ancestors is in Kalna which houses the only Chaitanya temple built in Sri Chaitannya's life time. It is a renowned pilgrimage centre. Close to it is Sri Gauranga Mandir. The temple complex houses Sri Chaitanya's manuscripts and personal belongings. Her ancestors had built here the *Nat-Mandir*, etc., of the Shyam Sundar Radharani Mandir. Being built 300 years ago it's family members is still preserving the old tradition of celebrating various festivals ritually like *Dol Purnima*, *Rath yatra*, *Jhulan Purnima*, *Annakut*, etc. every year involving the people of the region irrespective of caste, creed or religion. During *Sharadiya Durga Utsav*, even now *prasād* is distributed to all who arrive there for the celebration. Almost all members, approximating almost a ton of this clan try to be present during this festival. Gopalpriya-

di while telling old stories of this *Dussehra* function used to say, "On *Vijaya Dashami* (the tenth day) day all the senior family members as per tradition used to sit down in a line and all youngsters are supposed to pay their obeisance (*pranām*) by touching the elders feet. Being the youngest in the family, you can understand the state of my health bowing down and touching the feet of all my elders. There was no one who bowed down to me."

Gopalpriya-di's elder sister Tushar-di was married in the family of Dr. Gopal Dasgupta of Varanasi, who also were ardent devotees of Shree Shree Ma.

Gopalpriya-di had a special affection for Lord Krishna (*Thakurji*). When all her elder sisters got married, she gladly accepted the responsibility of looking after her parents though there were a lot of helpers in the house. Serving Lord Krishna and her parents took all her time and hence she had no time nor interest for further education. After the death of her parents Gopalpriya-di alongwith her childhood companions, the enchanting couplet idol of Lord Shree *Shantinath* and Shree *Radharani*, and her elder sister Tushar-di arrived near Shree Shree Ma and stayed back in the Ashram forever.

At Shree Shree Ma's instructions, she was kept in Ma's service and received the compassionate grace of Ma. In spite of all this service she never forgot to look after her couplet Idols and also to stitch their dresses. After the passing away of Shree Shree Ma's divine body, Gopalpriya-di stayed most of the time in Shree Shree Ma's Vrindavan Ashram. Her daily routine included the *darshan* of Lord *Banke-Bihari* in the morning and *satsang* in *Har ki Bai dharmshala*. Because of her regular visits the *sants-sadhus* of Vrindavan attending the *satsang* looked at her with admiration, which included respected Sant Shiromani Ramsukhdasji and respected Shri Malook Peethadheeshwar. Her Lord Krishna helped her to accomplish her *sādhanā* at, and *parikrama* of, the *Govardhan parvat*.

Once I had asked Gopalpriya-di, "You have been staying in Vrindavan for so many years. It is not possible that you have not felt the direct presence of *Thakurji* (Lord Krishna)." Gopalpriya-di replied, "These type of incidents should not be spoken, people will not understand its importance and meaning." On my request she informed me about it. The occasion was of some bathing ceremony. She was thinking whether she

should go for the bath or not, as she was already suffering from arthritis pains. In this excitement it became noon and she finally reached the bank of Yamuna for the bath. When the *ghat* was empty Gopalpriya-di, taking the Lord's name took a dip in the holy Yamuna and turned back to climb the stairs, she suddenly felt a terrible pain in her legs. Seeing nobody around, she prayed fervently to Lord Krishna. Suddenly she observed two kids around eight to nine years old playing a little further away on the Yamuna *ghat*. One of the child came near Gopalpriya-di and said, "*Maiya ka bhaya?* (Mother, what is the matter)." She informed him about her extensive pain and also said that since they were kids only, how could they help her. But the child pulled her along the stairs and then reaching the road called a rickshaw and informed the rickshaw owner saying, "*Baba*, take the mother to her place properly." Suddenly Gopalpriya-di realized that she had not offered anything to the child, she looked around, but the child was nowhere.

Days passed in this manner and slowly slowly her pain and trouble of the knee increased. Finally the knees had to be operated, but still she did not get comfort. Since she could not move around or take care two *sevika's* were appointed for her assistance. And since she was unable to serve her couplet idol *Thakurji*, it was decided to bring the idols to Kanyapeeth, Varanasi. After the *Thakurji* arrived in Kanyapeeth, she sent the required fund for His daily worship. She said that since her Lord was fond of comfort, she arranged for a air-cooler too for the summer months.

In the 1930's when Shree Shree Ma was touring alone with Gurupriya Didi, in Etawah, a Bajpayee family came in contact with Ma and became ardent devotees. They used to visit Vrindavan Ashram regularly. One of the present members of that family Shri Gopal respected Gopalpriya-di and in order to help her took her to Etawah. The whole family was delighted to be with her and listen to the divine incidents of Shree Shree Ma. When her health was further deteriorating she insisted to return to Vrindavan Ashram. She had even requested Shri Gopal Bajpayee to conduct her last rites.

In Vrindavan, another devotee of Ma staying in Ahmedabad made further arrangements in her room for her proper care and arranged for two *sevika's* too. Though she was completely bed-ridden her memory was excellent. Sant Malook Peethadheeshwar Rajendra Prasadji had said

that, “Didi is not in a normal state, she is in a special connection with *Thakurji*”.

In the first week of February 2020, she was admitted to the hospital and on 10<sup>th</sup> February, 2020, Goplapriya-di left her earthly body and transcended to *Shree Shyām Sundar’s* divine *Shānti-dhām.... Rādhe Rādhe*.

After the sad demise of Gopalpriya-di, Shri Gopal Bajpayee was highly disturbed and was missing her guidance. So he met Sant Malook Peethadheeshwar Rajendra Prasadji and informing him of his highly depressed state, requested for some guidance. Santji replied, “*Bhagwat-bhakt bhagwat-dhaam jaaker bhagwat-swaroop hi ho jate hain, ath: vah usi roop mein hi aapko dekhti rahegi.*” (“The devotee of the Lord, reaching the Lord’s abode, attains the Divine form, hence she will take care of you in that form only.”)

\* \* \* \* \*

### **Buddha – The Compassionate Saint**

Brahmcharini Dr. Geeta

While collecting mangoes from a tree by throwing stones, one day a young boy’s stone hits Gautam Buddha on his head and it starts bleeding. The boys understood that Buddha will be angry and will now scold them. They stood there frightened. Seeing them frightened Buddha became thoughtful and tears started rolling down his cheeks.

The boys then saw Buddha coming towards them. Before the boys could say anything to him, Buddha said, “You have thrown stones on the mango tree. In return the tree has given you sweet mangoes. But when the stone you threw hit me, I then could only give you fear.

Conclusion : Only Saints have the ornament of compassion.

\* \* \* \* \*

## Ashram Varta

Brahmacharini Geeta

The New Year day, 1st January 2020, like every year, arrived this year too, with the ecstatic news of the commencement of *Paush Parbon* (the holy festival in the Bengali month of *Paush*). *Bhog of pithhe-paish* was offered in the temples of all Ma Anandamayee Ashrams.

In the Varanasi Ashram, *kirtan* was held from dawn to dusk along with a special *yagna* in the *Gayatri yagna-shala*. Because of the excess cold, the program started from 5:30am with the following *Usha-kirtan* sung by the Kanyapeeth girls –

*'Jai Ma Anandamayee, Japa Ma Anandamayee, Loh Ma Anandamayee Naam Re'*

Then the *kirtan* group of Kanyapeeth girls went around the *Gayatri yagna-shala* three times singing –

*'Jai Ma Savitri, Jai Ma Gayatri, Jai Ma Shibani, Jai Jai Ma.'*

*'Jai Ma Savitri, Jai Ma Gayatri.'*

*'Namō Namō Yagna-Devata, Namō Namō Yagna-Devata.'*

Then continuing with the *kirtan*, *'Jai Ma Savitri, Jai Ma Gayatri, Jai Ma Shibani, Jai Jai Ma,'* the group went over to *Ma Annapurna Mandir*, and then across the lane to *Jyoti Matri Mandir*. Going around the *Matri Mandir* three times along with singing, the group then went upstairs to have *darshan* of *Shree Shree Gopalji*. The kanyapeeth girls melodiously sang – *'Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare'*, while going around the *Gopal Mandir* three times. The *kirtan* then continued throughout the day in the Kanyapeeth verandah. In the evening, the *kirtan* group while singing *'Hare Krishna'*, again went from *Gayatri yagna-shala*, to *Ma Annapurna Mandir*, then to *Gopal Mandir* and back to the *Yagna-shala*, now singing –

*'Jai Ma Savitri, Jai Ma Gayatri, Jai Ma Shibani, Jai Jai Ma.'*

*'Namō Namō Yagna-Devata, Namō Namō Yagna-Devata.'*

Then Shailesh-da's (Sw.Shivanandaji) song *'Param Punyadham Varanasi Ashram Pranami, Namō Namō Yagna-Devata'* was sung

followed by Shree Shree Ma's *kirtans* – 'Dhoro Lao', 'Chai Anando Chai Prem', and 'Hari-bol'. The function culminated with *Hari-loot* of *batasa*, followed by *ārti* of *Gayatri-mata* and *pranām-mantra*. Finally few minutes of *kirtan* followed by *pranām-mantra* was held in the Kanyapeeth verandah.

On 29<sup>th</sup>-30<sup>th</sup> January 2020, on the occasion of the pious *Basant Panchami*, worship of *Shree Shree Ma Saraswati*, the Goddess of knowledge was held in every Ma Anandamayee Ashrams.

From 31<sup>st</sup> January to 6<sup>th</sup> February 2020, *Sanyam Saptah* was held in the Ma Anandamayee Ashram, Bhimpura, situated on the banks of the pious Narmada River. The inaugural function of the *Sanyam* held on 30<sup>th</sup> January began with the *Ved-paath* by the Kanyapeeth girls. Then Shri Jagatbhai (Shri Jagat Kantharia) first praying at the lotus feet of Shree Shree Ma Anandamayee, bowed to all the invited distinguished *Sadhu-Mahatmas* and then informed the regulations of *Sanyam*. This was followed by a joyous and heart rendering, precise and short lecture series by few of the eminent *Mahatmas* like Shree Chaitanya Giriji of Bhimpura, Sw. Utmanandaji of Kailash Ashram, Br. Samathmanandaji of Chinmoy Mission, Sw. Omkarananda Tirthji, and others.

From 31<sup>st</sup> January the *Sanyam Saptah* started as per schedule by the *vratis* (participants) in the *pandal* set up for this purpose. First *Usha kirtan* and then individual worship by the *vratis*. Worship and *aarti* was culminated in the adjacent temples of *Matri-mandir*, *Shiv-mandir*, *Hanuman-mandir* at the same time. *Ved-Paath* at 7:30am, from 7:45am to 7:55am *kirtan* and then with the blowing of the conch-shell, *Sanyam-dhyaan* took place from 8:00am to 9:00am, which was followed by *kirtan* again. After that reading of the original verses of various scriptures *Gita*, *Chandi* and *Upanishad* was done. Sw. Uttamanandaji used to explain the *Upanishad* beautifully, heartily and with great simplicity. *Ramayan* and *Vishnu-Sahasranam* reading also took place sometimes. After the culmination of the morning session, the *vratis* were offered *prasad* and rest for some time. The *vratis* again took their seats in the hall at 2:30pm, *kirtan* occurred from 2:45pm for 10 minutes and then with the blowing of the conch shell at 2:55pm the meditation started and continued for an hour. At 4:00pm the meditation is broken with *kirtan* and a short discourse of the *Devi Bhagwat* by Sw. Omkarananda Tirthji. At 6:00pm, *ārti* and

*pranām mantra* was held in Ma's room, followed by *sandhya-kirtan* in the *pandal*. Then *Acharya* Shri Chandrakant gave a melodious explanation of the *gopi-geet* and *benu-geet* of the *Bhagwat*. From 8:45pm to 9:00pm as usual *maun* was held, followed by *prasad* for the *vratis*. Later during *Matri-prasanga*, lively and informative lectures on Ma was given by Shri Raghavji, Sw. Nirgunanandaji, Brahmacharini Geeta, Brahmacharini Guneeta, Br. Biplab-bhai, Br. Shyamal-bhai and others. The next six days continued in the same fashion. On 6<sup>th</sup> February, the seventh and last day, in the night the *Sanyam-Saptah* concluded after *maha-nishar dhyan*, *kirtan*, *aarti* and *pranaam-mantra*, distribution of *prasad* and finally with the *kirtan* – ‘*Jai Shiv-Shankar Jai Narmade-Har. Jai Jai Narmade, Hara Hara Narmade.*’ On the eighth day after the *Yagna*, everyone wore the *yagna-tika* on their forehead and concluded the *Sanyam-vrat*. After that as usual, there was *Sadhu-bhandara* and normal lunch for all.

Within this week, on one day *Ma-Narmada's* birthday was celebrated in the evening with all the devotees floating *diyas* in the holy Narmada-River. The pious, quite and solemn *Ma-Narmada* touched the hearts of every individual present and participating in the holy *Sanyam* and staying for a few joyous days in this Shree Ma's Ashram on the banks of the river Narmada is a precious gift for all.

On *Maghi-purnima* day, 9<sup>th</sup> February, a special festival was held in Ma Anandamayee Ashram, Tarapeeth. On the same day in Ma Anandamayee Ashram, Varanasi, the annual *Satya-Narayan puja* was organized.

The festival of *Maha-Shiv-Ratri* was held with heartfelt joy in every Ma Anandamayee Ashram on 21<sup>st</sup> February. In the Varanasi Ashram, in the Kanyapeeth Hall, combined worship of Lord Shiva and *kirtan* was held from sunset to next day dawn at every *prahara*, creating an extraordinary divine ambience all around.

The fiesta of colors, *Basant-Utsav* or *Dol-purnima* or Holi is celebrated with joy and enthusiasm in every Ma Anandamayee Ashram. The Lord of divine love Lord Krishna is installed in Ma Anandamayee Ashram Vrindaban, in the form of *Shree Chhaliya*. The festival of Holi was held here like every year with grandeur and beauty. In Ma Anandamayee Ashram Varanasi too, the story of the advent of Lord Krishna in the form of Lord *Bal-Gopal*, the sweet little adorable darling



of Ma Anandamayee, on 9<sup>th</sup> August 1954, is known to many. In the evening of 8<sup>th</sup> March, on the podium next to the *Yagna-shala*, Lord *Shree-Narayan* (in the form of a *Shaligram-shila*) was worshipped and then the effigy of *Holika* was burnt in the courtyard of Kanyapeeth. On 9<sup>th</sup> morning, on the same podium, special *shodshopchaar* worship of *Shree-Narayan* was held alongwith offering of Holi-hue or *aabir* to *Shree-Narayan* by all present. Then all present went to the Gopal-Mandir to play Holi with *Bal-Gopal*. With the blowing of conch-shells and beating of drums, *Bal-Gopal* was brought outside, from his throne to the temple hall and was seated on a brass plate on Ma's cot. After that every individual present could not control their excitement and started coloring *Bal-Gopal* with various hues or *aabir*. The festival of Holi with *Bal-Gopal* continued for almost half-an-hour after which *Gopalji* was taken inside the temple, bathed with milk, curd, ghee, honey, sugar and water and then finally with *panch-gobyo*, along with the chanting of *ved-path*. *Gopalji* was then magnificently dressed up and garlanded with flowers of various colors. Then after worshipping with all essential and necessary *mantras*, *Gopalji* was offered *bhog* of *kheer*, *noni*, *malai*, various sweets and fruits. The idols of Lord *Krishna* and *Bal-Gopal* of the Kanyapeeth were also bathed and worshipped at the same time. Beautiful and intoxicated *kirtan* was continuously going on by the Kanyapeeth girls creating an enchanting atmosphere in the Hall. It was difficult to forget such a play of *Holi* with *Bal-Gopal* and everyone present hoped to be present for the same occasion next year too.

From 30<sup>th</sup> March to 4<sup>th</sup> April, the function of *Basanti-Puja* was held in Ma Anandamayee Ashram Varanasi, with the minimum of austerities essentially required for the worship. As known to all, the first *Basanti-Puja* was celebrated in Varanasi Ashram in the year 1944. Ma Anandamayee Ashram Delhi was supposed to celebrate its first *Basanti-Puja* this year.

\* \* \* \* \*

*Verily, abounding sorrow is the essential characteristic of life in this world. Fix your mind on God. Let His name be ever with you, imperceptibly, relentlessly; time is creeping away.*

*- Ma Anandamayee*

## God Realization

Sri Chinmoy

God is the only Truth. God is All-love, All-Beauty, All-Bliss, All-harmony. God thinks of us more, infinitely more, than we think of God or of ourselves. Since God has the capacity to create infinite beings, the whole creation, we are His instruments, hence he has the capacity to think of each and every one of us in His inimitable Way.

Initially, it is extremely easy for us to think of God as the Creator and not being within the creation, because when we look around we see that God's creation is full of imperfection. However later a person gets properly convinced through his spiritual master that God exists and that God is everywhere and in everything. But until the aspirant has realized God himself, this will be just a mental knowledge. He has to go deep within himself in order to feel these truths i.e., he has to become spiritual. Unspiritual people accuse a spiritual person that they have no sense of reality, they are afraid and do not want to take responsibility of the world and hence are abnormal. A truly spiritual person will never ignore the outer world in which he lives. He knows the world is the manifestation of God, how can he ignore God's outer manifestation. Several turn to spiritual life, turn towards the inner self out of desperation and frustration from the outer world. But spirituality is a necessity of every human being.

The path of spirituality is three-fold, love, devotion and surrender. So first we have to love God. When we love another person, we try to spend our precious time with that person or think of him, i.e. we try to devote ourselves to him. Similarly in the spiritual life we have to truly love God. Once we feel the love for our God then naturally we will have the inner urge to offer our pure love to Him and devote more and more time for Him, i.e. devote ourselves to Him through our aspiration and self-dedication. So we finally realize that we have to surrender to Him all that we have. And what do we have? Ignorance and/or 'want'. Our unconditional and unreserved surrender to the Supreme is absolutely necessary for God-realization.

Man loves and expects love in return. But when we love a child we do not expect anything in return. We love because he is the object of love, he is lovable. Similarly is the feeling of a devotee to his Lord. An aspirant, a devotee loves God unconditionally and hence he loves all mankind for the sake of his Lord, who abides in all. His love breathes in humility and selfless service. And from this love and devotion arises the essence of surrender. Total surrender is a spiritual miracle. It touches us how to see God with our eyes closed, how to talk to Him with our mouth shut. Our surrender is a very precious thing, it is the un-folding of our body, mind and heart onto the Divine within us. God's all-fulfilling Grace descends only when our unconditional surrender ascends. The more it ascends the more we can understand the Divine Grace all around. The more we surrender, the more God demands from us. Because, according to our capacity He demands our manifestation. In our absolute surrender is our realization, realization of the Self, realization of God the Infinite.

To surrender and realize we pray and/or meditate. Prayers and meditation are medicines to cure our inner life. When we pray, we talk and God listens; when we meditate, God talks and we listen. True prayer is the ascent of our consciousness towards God and to realize Him. True meditation is bringing God's consciousness into our own consciousness.

In order to realize our inner self we should have the hunger to attain it, that is, we should have aspiration to begin our inward journey. Hence aspiration is the endless road that leads eternally toward the ever-transcending beyond. When we aspire during our meditation, we feel that the vast sky the vast ocean inside our heart. By spirituality i.e., by prayers and meditation to God, our life of desires which gives us only frustration, gets nullified by the life of aspiration, of satisfaction, of peace. Hence prayers and meditation are essential for peace of mind. Peace is the harmonious control of life. Peace is Bliss eternal. We will own peace only after we have totally stopped finding faults with others. We have to feel the whole world as our very own. So from today let us resolve to fill our minds and hearts with tears of devotion, the foundation of peace.

*May my soul's beauty, my heart's purity and my mind's sincerity try  
to make the kind Earth happy.* - Sri Chinmoy

## Gurupriya Didi's priceless treasure

Brahmacharini Guneeta

### Shree Shree Ma at Mandi, Kulu, Manali.

Respected Gurupriya Didi has gifted a priceless treasure for the future generation by documenting Shree Shree Ma's divine *lilas* in her diary printed in several volumes of the book series 'Shree Shree Ma Anandamayee'. I have presented here few incidents from this book series for the ardent devotees of Ma.

Gurupriya Didi writes : "21st Jyeshth 1358 Tuesday (June 1951). Avdhutji has arrived from Solan. *Satsang* is continuing on a grand scale. Raja Saheb of Mandi has given instructions that as long as Ma is here, till then Rani Saheba need not follow *purdah* and all ashramites can visit the palace without any restriction. Today we went to Revalsar along with Ma in a car and returned by evening. There in the pond trees float on the water and all surrounding trees are deities. Lomas Muni also did *tapasya* here. Inside the temple there are idols of Lomas Muni and Lord Buddha. In the pond we observed three clay islands floating along with several small sized trees. For the whole day we stayed on the hillock facing the Gurudwara and Haribaba's *satsang* was held here. All arrangements in Revalsar were organized by the Raja Saheb.

23rd Jyeshth 1358 Thursday (June 1951). Today we went to Kulu which is forty kms. from here and we reached there in one and half hour. A tent was pitched in the garden of the palace of Kulu. Rani Saheba of Kulu welcomed Ma from the bottom of the hill and escorted Her to the palace. Ma was carried with every pageantry and various arrangements were made for welcoming Her. Raja Saheb of Mandi had brought along cameramen who were continuously taking photos.

24th Jyeshth 1358 Friday (June 1951). Today we left for Manali from Kulu, which is twenty-three kms. From Mandi. Avdhutji showed special interest for this place. Ma had come earlier to these Kulu hills twice. The natural beauty of this place is inexpressible. The mountains covered with lush green grass and vegetation and down below the Vyas river gushing forth had its own beauty. We were all spellbound witnessing this enchanting view. On the roadside, in a tree there were many cavities, which appeared

to look like a house with doors and windows. Avdhyutji along with Ma went and sat near the tree. Raja Saheb of Mandi wished to inscribe Ma's name near the large cavity, but on searching couldn't find a knife. Suddenly roaming around he found a knife just near his feet. Everyone were surprised at this incident. Avdhyutji exclaimed, 'Some miracle of Ma had to be seen.' Raja Saheb happily engraved Ma's name on the trunk of the tree and kept the precious knife with himself.

Raja Saheb had made all arrangements for our stay in the Dak Bungalow at Manali. Instead of going there we first went to the Vashisht *Kund* which is 4km. from the dak bungalow. The car went very near to the *kund*. We all started walking uphill along with Ma seated on a stool. Haribabaji reached the *kund* much before us and we saw him coming down and returning to the dak bungalow. The *kund* consists of hot water and everyone bathed in it. Then we too returned back to dak bungalow. While coming down Ma walked along with us for a little distance. The natural beauty all around was enchanting and added to it walking with Ma too gave us an immense joy. In the dak bungalow immaculate arrangement was made for all of us. It was surprising indeed to find such excellent arrangements in a remote place like this. Raja Saheb and Rani Sahiba were mixing normally with everyone, having food and sitting together too. The royal couple do not have any vanity and were cautiously managing everything so that there is no complaint or fault in *sadhu seva*. In the afternoon after the *satsang* we again departed for Kulu, reaching there just before dusk.

Observing the charm of the trees alongside the road, Ma said, 'All are *rishi-muni*'s.' Avdhyutji had a feeling for Ma's words and requested Ma, 'Ma, after *Hari-naam* please tell us about the *rishi-muni*'s. Here the sky, atmosphere, trees and shrubs all are charged with the name of *Hari*.' On Avdhyutji's request Ma started *Hari-naam* in a resounding pitch. The entire atmosphere started echoing with *Hari-naam*.

One of the speciality of the trees here are that the leaves of the trees are green and they completely cover the trees. Ma laughingly said, 'Ejecting a wrapper from one's own body and wrapping with that only.'

At Kulu, Ma was lying down in the night and I was lying next to Her. Keeping Her eyes closed Ma was saying, 'Visualizing a person, very tall, the head as if touching the sky, a *sadhu*, is going along.'



Endeavour to go through life leaving your burdens in His hands. Some persons do not like to sit and do *japa*, it is advisable for them to purify their mind through *seva* (service of God in man).

- Ma Anandamayee

*With best compliments and humble pronuams to  
Shree Shree Anandamayi Ma :*

Sugam Parivahan Limited  
43, Lekh Ram Road, Daryaganj, New Delhi – 110002  
Ph.: 232257581, email: office@sugamparivahan.com  
Our Associates: Sugam Transport (Nepal) Pvt. Ltd.

Anandamayee Forgings Pvt. Ltd.  
5A, Site-IV, Industrial Area,  
Sahibabad (Distt. Ghaziabad).

Kalika Bus Service  
P.N. Bose Compound, Ranchi – 834001.

Murari Bhandar & Murari Traders (Mr. Kaushik Ghosh)  
342, G.T. Road, Burdwan – 713101.

Shri Sharat Mishra,  
"Kothi Raja Saheb", Phoolbagh,  
S.O. Kila, Bareilly – 243003.

Unique Enterprises  
D-79, Malviya Nagar, New Delhi – 110017

Sw. Ma Dev Taruna,  
A-3, Adarsh Nagar, Maharana Chowk,  
Durg – 490001.

Our heartfelt thanks to our patrons for supporting the Ashram  
in various manner.



Even if you are unable to concentrate your mind on *japa*, The name you will repeat has its own intrinsic power. None can foretell at what particular moment circumstances will cooperate to bring about the Great Moment for you.  
— Ma Anandamayee

*With best compliments and heartiest pronaams at the Holy feet of  
Shree Shree Anandamayi Ma:*

Shri. Gautam Chellaram, Mumbai.

Shri. Hiren T. Patel, Andheri (W), Mumbai.

Shri. MMSingh, Varanasi.

Shri. Aditya Singh, Happy Model School, Varanasi.

Smt. Ratna & Shri. Gautam Mukherjee, Bangalore.

Shri. Soumyajit Poddar, Kandivali, Mumbai.

Smt. Jayanti Kool, USA.

Shri. LucasSzuska, Poland.

Smt. Aparna Katju & Smt. Kiranji, Ahmedabad.

Shri. Sashank Haldar & family, Kalyani.

Shri. Sishir Haldar & family, Bangalore.

Shri. Soumya Haldar & family, Bhavnagar.

Shri. Anil Kumar Bhati, Meerut.

Shri. Praveen Anand, Chennai.

Smt. Punam Dhawan, New Delhi.

Shri. Amitabh Gautam & family, Meerut.

Our heartfelt thanks to our for supporting the Ashram in various  
manner.