

MA ANANDAMAYEE
AMRIT VARTA

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

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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.
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—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')

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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 125th 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. For this body, the question of accepting or declining anyone does not arise. At all times and under all circumstances, whether through inspiration or in subtle form, this body remains and ever will remain with everyone.

* * *

2. You know in what manner *sevā* (service) used to happen through this body. I was myself the patient, myself his suffering, and the nursing also done by me. This is why, whatever was required anywhere at any time, came about in precisely the way needed. You also should exert yourselves and at least try to engage in service with heart and soul considering whomsoever you serve as your own Self. By doing so, all your service will in time will become spontaneous in life.

* * *

3. When, according to your point of view, this body is somewhat indisposed, you see it adopting unusually, the ways of your world. While on the other hand, when this body is in what you call, 'good health', then you say that this body is behaving in the opposite manner.

* * *

4. Talk to everyone with calmness, with serenity, steadiness and with equal consideration.

* * *

5. To live according to the *Guru's* instructions is indeed the path to Self-realization. When prompted by the desire to attain God, *yogic kriya* is used to awaken the *kundalini*, it is then impossible that He should not respond. If one really and truly yearns for God, can it ever happen that He will not reveal Himself? Practices that aim at awakening the *kundalini* should be undertaken for the sole purpose of attaining God. It is impossible that this will remain fruitless; be convinced of this.

* * *

6. The perusal of scriptures, daily study of books of wisdom, is a matter of *ānand* (bliss). Spiritual instruction, the teachings of the *shastras*,

whatever has been disclosed of spiritual experience in the scriptures for the sake of undoing the *granthi* (knots) of the heart— this is called *Guru grantha*. There the Guru manifests as the scripture. The reading of books of wisdom and the singing of God's Name — the cream of the Kaliyuga— are the expedients by which to cross over the *bhavasāgar* (ocean of emotions). So many times have you undertaken the pilgrimage to death; over and over again have you experienced happiness and pain. Now become a pilgrim on the path to Immortality; retrace your steps and proceed to your real Home.

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7. The practices leading to the Goal that has been shown by the *Guru* as the ideal, are performed to become one pointed. When the disciple, with single-minded devotion, advances towards that one Goal, how can one say that there is no ideal? To make efforts for the attainment of the Goal, as per the *Guru*'s instructions is indeed called *nishthā* (firm faith). To engage in activity for the sake of enjoyment is one thing, to perform action to attain the Goal is quite another. When directed towards the supreme quest it is called *yoga* and when directed towards worldly aims it is called *bhoga*. He who treads on the path of *yog kriyā* (yogic action) is on the way to liberation. Whatever path he may follow, he should be ever united in that path endeavoring through *yog kriyā* to attain liberation from action. In the realm where one is ever free, in the transcendent and beyond, there, questions, doubts never arises. On any path, first of all become united to *yog kriyā* with single-minded devotion, then only can you reach liberation from action. To be a *yogi* means to be eternally united, and to be eternally united means to be eternally free.

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8. Where Enlightenment exists, there compassion will work even during *Nirvana*— just as, when you remove any amount of heat produced by a fire, yet its power to burn will not be diminished. In God too, whom you conceive as complete and perfect, nothing can ever decrease. Poised in Him, depend on Him alone, He is absolute.

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9. That there is an infinite variety of *āsanās* that, can only be understood by realization. When the divine sentiment awakens, of which a particular

āsana is an expression, then the *āsana* has borne its fruit. In the material world also, one feels at ease and contented when taking up the posture that corresponds to one's state of mind at that moment. It has to be understood that man necessarily must always be in some posture or other. What exists at the root thus finds expression in the physical. When the root is activated, then accordingly each *āsana* will take form in its own precise manner; this is called the spontaneous occurrence of an *āsana*.

* * *

10. The spiritual practice that will cleanse one from the trash accumulated life after life and that, for purpose of unfolding one's innate, radiant, illumined Self, which lies latent deep within, that has to be nurtured and performed. What does service signify? Action that, purifies the mind.

* * *

11. In order to annihilate what is undesirable and adverse (*anista*), the mind has to be steeped in the adoration of the Beloved (*Ishta*). The notion that He is far away must be altogether given up. He is within and without, in every vein and artery, in every leaf and blade of grass, in the world and beyond it. The awakening of the sense of yearning is to be welcomed; it opens the way. He is there at every step to make the unfit expert. As the sense of yearning and desolation arises, 'You and no other is ever close by, God, I take refuge in You. I take refuge in You'.

* * *

12. Knowing *Mā* (the Mother) means realizing *Mā*, becoming *Mā*; *Mā* means *Ātmā*, *Mā* means *Ma-ee* (all-pervading), self-permeated, reposing in the *Ātmā*. That Knowledge, That *Ātmā* is all *Shiva*. To become That, actually means – That which is forever That.

* * *

13. Only in the realm of body and mind can adverse forces create control. Sit absolutely still in a fixed position for as long as possible and try to remain immersed in *chetanā'r-dhārā* (flow of consciousness).

* * *

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Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

Sat-Chit-Ānand

7th Māgh 1355, Thursday (A.D. 201.1949). Today on reaching the Ashram at around ten in the morning I saw that Ma was sitting in the Hall. Several men and women were sitting around Ma. Ma was conversing on some topic. The conversation concluded the moment I reached there. Sitting in silence for some time, a gentleman asked Ma, "Brahma is called as Sat-Chit-Ānand. What is the meaning of this Chit?" Devshankarbabu asked simultaneously, "Whatever is meant by 'Sat', 'Chit' does not mean the same, again 'Ānand' has a different meaning. A single object cannot have three names at the same time. 'Sat' and 'Chit' cannot be called as attributes, because Brahma doesn't have attributes. Then how is it possible to have three different names for the same object?"

Ma: Chit means Chetan, knowledge, Chit is different from Chitt. Chitt (mind) is an object to be rubbed clean, just as it can be said, purify the mind. Once the mind is purified, Chit is revealed. (To Devshankarbabu) And that you said, how can an object have three names. To that, it can be said that, Sat, Chit, Ānand are not different. On getting established in Sat that is, in Satya (truth), then because of it Chit gets unfolded and once Chit or gyān (knowledge) is revealed, Ānand (bliss) is revealed. If Sat is not revealed in totality Chit is not revealed. Only its glimpse can be observed. When Sat is revealed in totality then the revelation of the Chit begins. The more Chetan gets revealed in totality, the more will Ānand get unfolded in totality. Hence Sat, Chit, Ānand is the same object, you call Him only as Brahma. Again Sat being one can become infinite. Observing Sat piece by piece, it is infinite. Similar is the case for Chit and Ānand. By continuous sādhana, Sat can be attained in pieces. Again by God's grace complete Sat can be attained at once. There are so many varieties!

A gentleman: Mataji, attaining God by *sādhana* and attaining God by divine grace; what is the difference between the two?

Ma: By God's grace only God is attained. But people of course observe that someone has attained God by *sādhan-bhajan* (religious pursuits and worship); but God has already decided when and how attainment will occur. Whatever is occurring is occurring on its own; nothing is occurring as a result of *sādhan-bhajan*. But the importance of *sādhan-bhajan* is that it destroys the ego. Hence it is said that, nothing can be done, everything happens. God has been attained, which has been mentioned now, that is only in the practical sense. Here attaining – not attaining does not exist. When there is only One entity who will attain whom?

A lady: Mataji, God is attracting us from far itself.

Ma: Yes, if you say far, then it is far. Again God is nearer than the nearest of all. He Himself is our *antar-ātmā* (inner soul). If duality exists then remoteness exists, if not where is the remoteness? When the *ātmā* (soul) is one, the question of near and far does not arise.

How can the infinite be attained?

At this moment some more gentlemen of this area arrived. Pointing at them Ma said, "From where have you all arrived? One among those gentlemen replied, "Mataji, we stay in Kashi. Our house is near the Manikarnika ghat. One of our companions is a Magistrate." Ma requested them to sit down. After taking their seats one of them asked Ma.

A gentleman: Mataji, God is infinite, to attain Him, with whatever *sādhan* (spiritual pursuits) can be performed are all finite. Hence how can the infinite be attained by that which is finite.

Ma: No, *sādhan* too is infinite, it is not that, performing so much of *sādhan* God can be attained. God can be revealed in any stage of the *sādhan*. And if you say of performing *sādhan*, there is no end to it. It is infinite. When the entity (*astitt, sottā*) is One, then it can be revealed at any time.

The gentleman: What is the harm in saying, two entities?

Ma: I am not saying about any guilt. You may call it two also. From the master-slave, total-partial, point of view, even being One, two exists. Seed and the tree, these two may seem to you to be separate but in fact, these are not separate. A tree within the seed, again a seed within the tree.

Within One only, infinite creations, infinite mobility. What is this mobility? That is, all those small, large, etc., shapes of the trees, are within that seed itself.

The gentleman: The tree does not just, sprouts out of the seed. Soil is also required. Hence it is difficult to say whether the tree has arisen from the seed or the soil.

Ma: Well, say that the tree has grown from the soil. Because before the tree starts growing, the seed has to get mixed up in the soil. For the growth of the tree, do you know why both the seed and the soil are required? For creation to take place, two are required. Creation cannot occur with only one.

Another gentleman: Why is there so much obstacles while following the path of *Dharma*?

Ma: These occur due to the *sanskārs* of the previous births, you have scattered your desires and craving on the various elements of the universe, when you abandon them and move in the path of *dharma* then they themselves arrive and plead before you 'please do not abandon us'. From them only all the obstacles arises.

The gentleman: Just as, when the children want to get educated, the parents do not create obstacle in it, similarly while traversing the path of *dharma*, why doesn't God Himself remove the obstacles?

Ma: All these obstacles that arise, that arises for the sake of benefit only. To increase the intensity of *sādhana*, to inculcate patience, all these obstacles are also required.

The moment the conversation ended, Shri Krishnaprem arrived with his pupil Krishnarпита. They were supposed to come today, hence the discussions did not further continue with Ma. After this Shri Kumarbabu started reciting the *Bhagwat-pāth*. With this, it was already twelve in the noon. Observing that the time for meals was getting delayed, Ma informed Khukuni-didi to take Shri Krishnaprem and others for meals. Didi too was waiting for them, after preparing their meals. She departed with everyone. We too made our obeisance to Ma and departed to our residence.

GopiBaba arrived in the evening to meet Shree Shree Ma. When he enquired as to when Ma will depart from here, Ma replied to GopiBaba, "It has been planned to leave for Vindyachal from here on the coming

Saturday. *Baba*, come along with us and visit Vindiyachal for once.” Without any objection *GopiBaba* agreed to visit Vindiyachal for two three days. Informing *GopiBaba* to have *prasād* tomorrow at noon, Ma also said, “Tomorrow when *Baba* arrives here, it will be then decided on which train we will depart for Vindiyachal.”

After this Shri Krishnaprem and others came and sat down in the Hall. On Ma’s request he sang a *kirtan*. *GopiBaba* was extremely satisfied on hearing it. At around dusk, *GopiBaba* departed from the Ashram.

After dusk, Ma roamed around on the verandah adjoining the Ganga. We too kept standing there. Observing me Ma said, “Will you go to Vindiyachal or not? I replied, “I do not know.” Ma said, “Come, have a view of Vindiyachal.” Ma even requested my friend Manmohan to come along. I thought I will go alone. But later understood that my wife and daughter too will have to go along with us, as Ma advised. So we prepared ourselves in that manner.

Journey to Vindhyaachal.

9th Māgh 1355, Saturday (22-01-1949). Today at around eight in the morning we departed in a bus for Vindhyaachal. I too locked my house and went along with my family. Since the owner of the house resides in the ground floor of our house, I did not take any other precaution. The bus was stopped near the residence of Gopinath Kaviraj Mahasay. *GopiBaba* and *Sadananddada* got up from here. The bus now moved towards Rajghat after crossing the station.

Ma enquired how I had locked our house. Ma just did not like that, I had not arranged for someone to stay in our house, in our absence. When the bus reached Rajghat, Khukuni-didi handing over my house keys to (Brahmachari) *Kusumdada*, said to him, “Hand over these keys to (Brahmachari) *Yogeshdada* and inform him to arrange for a person to stay in *Amulyadada*’s house.” Ma also said, “As much as caution is required that has been done. Now whatever happens.” Hearing Ma’s words I was a bit frightened. I thought on observing Ma’s behaviour that, Ma meant that I should not rely too much on the landlord.

The bus crossed the Ganga after Rajghat and moved towards Vindhyaachal, reaching Chunar at around three in the afternoon. The bus

was stopped her and we got down from the bus. Once Jyotishbabu (Bhaiji), for a change in environment, had constructed a house here in Chunar. Ma and Bholanath had been to this house earlier. We too went to that house, which is very near to the Ganga and the place is quite charming too.

A divine incident had occurred here, which Jyotishbabu had mentioned in his book 'Matri-darshan'. The day Ma had been departing from Chunar for some other destination, Jyotishbabu had accompanied Ma to see Her off at the station. In a horse-cart, they had gone from the side of the Chunar Fort to the station. When Jyotishbabu was returning back from the station, Ma informed him to pick up and take along the garland of red Shoe-flower that he will see lying below the Fort. Jyotishbabu on his return, saw very near to Fort a beautiful garland of red Shoe-flower lying on the road. Who had kept a garland on this deserted road, below the hill of the Fort, thinking about it Jyotishbabu was truly astonished. Later it was learnt that, the day on which the garland was picked up, on that day in the Dhaka Ashram, a Shoe-flower garland was not offered to Shree Ma-Kali. Ma on the request of Dr. Pannalal, showed the place where the garland was found. On his request *kirtan* was held here for sometime and *prasād* was also distributed. Later we boarded the bus again and reached Vindhyachal in the evening. All twenty-six or twenty-seven of us got down from the bus below the hill. The bus moved up the hill with our luggage and we walked up the hill to the Ashram. Ma Herself made the arrangements for our stay. GopiBaba, Mr. Petit, Manmohan, Sadananddada and myself got accommodation in Mahesh Bhattacharya Mahasay's 'Bhajanalay'. Dr. Pannalal, Shri Vinay Sen and Shri Amal Sen got accommodation in the 'Pitri-Mandir'. The ladies got accommodation in the ground floor of the Ashram building.

Matri-satsang at Vindhyachal.

10th Māgh 1355, Sunday (23-01-1949). Today getting up at dawn, had an opportunity to have a good look of the Vindhyachal Ashram. Roamed around with my friend Manmohan. This Ashram of Shree Shree Ma is situated on the Ashtabhujā Hill. The top of the hill is flat and most probably triangular in shape. On one corner of this triangle is the temple of Ashtabhujā, on the second corner is situated the Kalikho temple and on the third corner is Shree Shree Ma's Ashram. People assume that, on this site where this Ashram is situated, once upon a time the ancient

temple of Ma Vindhyavasini was situated, because on this triangular site only the Vindhyavasini temple was possibly situated. Actually on the Ashram area, a partial relic of the temple was also obtained. The present Vindhyavasini temple is situated within the Vindhyachal town. On the site where it is assumed the ancient temple could have been present, Ma had advised to construct a *Panchavati* at that place. On the advice of the archaeological department that site was dug and several relic statues of gods and goddesses were obtained. On that site a piece of stone in the shape of a coconut garland was also obtained. The experts commented that it is not a stone but a skull which was transforming into a stone with the passage of time. Later on further excavating that site, the remnant parts of the skeleton of the body of a sage were also obtained and all of these looked like pieces of stone. One day Ma had seen the sage whose *samādhi* was here, moving to higher worlds in a luminous form.

Near the entrance of the Ashram, on the left side is a banyan tree, whose base is bound on all sides by bricks. This is called as *Shashti-talā*. Heard that Ma used to sit here in the midnight, along with devotees like Abhay. Then several idols were observed here and during that time only the above mentioned luminous form of the sage was seen. On entering the Ashram the building that is observed first is Shree Shree Ma's residence. The building is of three floors and there are verandahs all around. There is a cave too below this building. There are two other buildings named as 'Yog-mandir' and 'Pitri-mandir' in the Ashram. A little further from the Ashram is the famous Late Mahesh Bhattacharya Mahasay's 'Bhajanalay'. When the people in the Ashram are quite large, they are accommodated in this 'Bhajanalay'.

The Ashram area is extremely pleasant. Standing here and looking towards the eastern direction an extremely beautiful scene is observed. A vast green coloured grain field, with dense foliage in-between, a clean lake and several houses and temples, everything decorated like an enchanting painting. Far away the Ganga, like a silver thread curving here and there, unable to move away the eyes. Though the hill top is plain, there are several small and big holes all around. In this thinly populated hilly region a calm and serene feeling exists all around.

Manmohanbabu and myself after enjoying all these enchanting scenery, finally went for a bath in the Ganga. On returning from the bath, found

Shree Shree Ma conversing with GopiBaba and few others in the verandah of the 'Bhajanalay'. We too bowed and paid our obeisance to Ma.

All sufferings are because of the fruits of *Karma*.

At this juncture Dr. Pannalal asked Ma, "Mataji, All sufferings are because of the fruits of *karma*, how can that be understood? All this can be our imagination too."

Ma: There are two ways to understand this; one is faith, that too blind; and the second is direct perception. As long as it is not perceived directly till then doubts will exist.

GopiBaba: Whatever Ma says, all that is in the scriptures. However it can be explained in more detail. According to one's *sanskārs*, everything exists in the consciousness of the *jiva*. *Sanskārs* can be divided into parts; one is *karma-āshay* (action dependant) and the other is *vāsanā* (desires). The desires are expressed as memories. Just as when you go to a place, the past memories of that place arise in your mind, here the past *sanskārs* that were present regarding that place, those on getting a reason for excitation, get awakened due to the past memory. And the expression of *karma-āshay* arises in the form of joy and sorrow. There are several *karma* (actions) which will produce a fruit or not that is uncertain. All these actions can be overcome. Again there are several actions whose fruits have to be reaped and suffered.

(to be continued)

* * * *

Whatever helps to advance towards God that alone should be eaten, whether it is any vegetarian diet or fish. Isn't there a mention of *sattvic* diet in your *shastras*? That diet is *sattvic* which aids in the progression towards God.

--.Shree Shree Ma Anandamayee

Amrit-Kathā*

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

Bhaiji

(continued from before)

In the meantime Ashu's *janeu* (sacred thread ceremony) was held, I was alone and kept *maun* (silence); all work as if were concluded like a mechanical doll in a planned and decent manner. Everyone was amazed to observe this body's work being so properly organized. I used to stay in a very pious manner. Seeing this, Bholanath and others used to say that, I have become an ascetic. Along with Aashu's *janeu*, Bholanath decided mentally to hold a *Kali-puja*. With great dedication I with my own hands wiped clean a room within ten-twelve days, cleaned the surrounding and sprinkled cow-dung water on the *bhog* (offered food) items. Washed and wiped all the items and vessels for the *puja*, dried them in the sun outside and kept them properly in the room. I did all these only after washing and bathing.

The day *Puja* was held, I did not move around anywhere except within the wiped area, until it was concluded, and even did not touch anything other than the washed and clean items. Within the whole day and night I bathed three-four times. Everyone were pleased to see all these beautiful arrangements.

In those days in almost every house, there was a tradition to weave threads using the *charkhā* (the wheel). Bholanath said everyone are purchasing the *charkhā*, I will also buy one, these days you have a lot of free time. I gave my consent. Bholanath brought the *charkhā*. The trainer of the *charkhā* was a male person. He had to be paid six annas. Bholanath asked whether he should be called or not? I said that if I cannot weave the thread, then you may call him. I tried on my own and started weaving the thread. Along with the weaving, the *gun-gun* sound of the *charkhā* used to occur. I used to observe that along with that sound, the *beej-mantra* is also occurring in a normal manner in the throat. In this manner the thread was weaved. To understand whether the thread has become thick or thin, Bholanath used to take it to compare with others thread.

Later I learnt that, the weaved thread was quite thin and beautiful. When quite a lot of thread had been weaved then with that a pair of cloth was manufactured. During this time Janakibabu's sister had come. I learnt that, she had made a towel with her threads. On seeing that, I too had a wish that, I too will make something similar. On informing her, she said that she hadn't brought the items for manufacturing it. Hearing from her I myself made all these items. She was amazed to see all this and said that she had got few items manufactured from a carpenter. I learnt the type of towel that she knew to fabricate. I also fabricated a different type of towel. Later along with the change of mood where that *charkhā* disappeared that I have no idea.

After the *Purnima* day in the month of *Shravan* (bengali calendar), i.e. on *Jhulan-Purnima*, I never partook anything on being invited. Later one more emotion occurred within that I should not take anything from anyone. But as per tradition if a married lady offered me bangles of *shankh* (shell), *sindur* (vermilion), *paan* (betel leaf), etc., and if I didn't accept these, Bholanath used to get angry. Hence I accepted those items. During *maun* (silence) also if we were invited to a dinner in the neighborhood and they lovingly called me for helping in their cooking, I used to go and did all types of work, but I myself never took anything. Hence several neighbors used to become quite sad, and after this slowly slowly stopped inviting me.

As long as the thought of yours and mine exist, till then behaviour also exists. Gradually the behaviour 'mine' and 'not mine' also went away. Selective speaking, showing respect, all these emotions, behaviour, to gossip, etc., had completely stopped. Observing this, the relatives of this body used to unhappily mention that, you have as if become everyone's. We don't get you like earlier days. Now as if everyone has taken you away.

Bholanath's brother-in-law Kali Prasanna Kushari had come. While conversing he said, 'I always see that you are engrossed in an unknown emotional state. I do not get any words from you, only your body is observed. Please say where do you stay?' I smilingly replied, 'Why, I am always in one place. All are one. Where can roaming occur?' He replied, 'I cannot understand so complex words. You just like earlier days, becoming our *bahu* (housewife), talk with us.' I replied, 'Why, sitting in

front of you, I am behaving like a house wife.' He then said, 'We receive all the respect and hospitality from you, still I feel that as if you are not meeting us, that is, we are not able receive you. You are completely different from us and hence even after having you we feel the lack of getting you.' He again said, 'How do these conditions arise in you?' I replied, 'If a temple has to be seen completely with its steeple, then one has to stand afar on the ground with the eyes raised and the head tilted up, then only the whole temple can be properly observed. After that only on going inside the idols are observed. If the idols are observed to anybody in a proper manner then like the touch of a *pāras-mani*, becomes just like that.' He again questioned, 'Your condition that we observe, what is that condition? I replied, 'can you explain me one thing? This flower that you see in here, how much beautiful does it appear to you? What is your sentiment on it?' He became quite. Observed, that his affection for this body, kept on increasing. As long as he was in Dacca we had discussions on this type of matter.

He had arrived in Dacca once before this. During those days my *maun* (silence) period was continuing. I conversed only by making *kundali*. That time he had made fun of me. Initially on observing Bholanath he started saying, 'Where is your god?' Coming near this body laughingly said, 'That you stay with only three-four grains of rice, how can you understand what is a *pav* (250gms) of grains?' After some time making his *kundali* I had a lot of discussion on this body's condition and on various religious topics. Suddenly he said, 'I didn't even think it is so late. If you have the power, then convert me into ashes.' So saying he started laughing and departed. I too got up. He was residing in another place in the town. Bholanath and myself too had to go to the town, hence we went along with him.

(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 the year 1939, in the month of August, just before *Jhulan Purnima*, Ma again arrived in Kheora. With Ma's arrival the whole of Kheora was filled with a festive mood. Besides the inhabitants of this small village, the people from neighbouring villages too started arriving by boats in multitudes to have Shree Shree Ma's *darshan*. There was an atmosphere of a fair with variety of boats and multitude people.

Though being a poor country-side, whatever they had they brought to offer it to Ma. They had brought decorated condensed-milk, sweetened coconut balls, other coconut dish, various varieties of milk-sweets, fruits or vegetables from their fields or garden, banana stem or flowers, pure cow's milk or curd, etc., as they could afford. Moving Ma from one house to another. Sometimes sitting in the fields surrounded by people conversing on various spiritual topics. Even in the night various spiritual discussions were held. Ma too fulfilled the wish of the people as per their capacity. Blissful Ma thoroughly poured Her grace on the inhabitants of Kheora.

All those childhood friends and benefactors of Ma, who were alive, came near Her and with tears in their eyes recollected the tales of the old days. Those who were lucky to take care of Ma and take Her in their laps, were also extremely excited. The atmosphere had become engulfed with non-stop *kirtan-bhajan*. There was no discrimination between Hindus and Muslims. Either they were feeding Ma with some of their offerings or some were worshipping Her and offering sweets etc, and distributing the *prasād*. The ambience had a feeling of a large *Durga Mahotsav*.

In Ma's presence one day an all-night *kirtan* was held in the Ashram. The villagers first worshipped Ma then conducted *ārati* and then started the non-stop *kirtan*. Since flowers were not available, Ma Herself taught the ladies how to make garlands with leaves and jute-sticks. The ladies decorated in those garlands and sandalwood paste, started the *kirtan* first. In the night around thirty devotees arrived from Dacca. Next day morning the men decorated themselves in similar garlands and sandal-paste took

over the *kirtan*. Ma then had a bath in the nearby pond along with the ladies. After the special *bhog*, Ma departed in boats to show them the birth-place. Several men and women stood at the bank of the canal to have *darshan* of Ma. After returning back, Ma was worshipped and *bhog* was offered. That day few thousands of people received *prasād* in the Ashram. Actually that day was *Jhulan Purnima*. *Kirtan* continued from morning till night.

The next day at dawn the *kirtan* group went around the village and on returning started dancing madly near the Ashram entrance. As per their custom, carrying holy-pots on their heads they started dancing along with the *kirtan*. They enjoyed by pouring the water on each others head. Ma said, "This *kirtan* area, it is favorable to roll on this soil too." Immediately several devotees started rolling on the ground. Ma to started rolling on the ground and everyone became afraid. After some time Ma got up and went to the pond. The moment Ma stepped into the pond, people also in groups of men and women stepped into the pond. Ma's bathing *lila* with the devotees continued for quite some time. After reverberating the birth-place for seven days, on the eighth day when Ma was departing, all the villagers, both Hindu and Muslims bade farewell to Ma with tears in their eyes.

After Ma departed from Kheora this time, on the exclusive interest of Ma's truly trustworthy devotee of Dacca, Shri Sachikant Ghosh and with the combined efforts of others in 1939, 11th December the holy site of Ma's birth-place was purchased in the name of Ma's Ashram. Hearing the news of the repossession of the birth-place, Gurupriya-Didi again returned to Kheora in the month of August of 1940, for the installation of a *Shiv-linga* on the birth-place. On 8th August, Thursday, 1940, *Narmadeshwar Shiv-linga* was installed on that place. Ma was then staying far away in Raipur, Dehradun, hence Ma could not come to Kheora. Several pilgrims came from far-off villages to have *darshan* of Ma, but had to return back disheartened. The previous year only around this time, Ma was here. Hence for that reason, on the *Jhulan Purnima* day, with everyone's interest, day-night *kirtan* was organized in the Ashram. From *Jhulan-Ekadashi* to *Jhulan-Purnima* (11th to 15th full moon day), a fair was held in the birth-place. The devotees stressed that a similar fair should be held in this birth-place every year.

Around 125 years ago, on this holy place Ma had manifested in a human form. It is an important duty of all of us to keep it secured and protected regardless of caste and religion.

This pious land without any doubt will one day become the world renowned pilgrimage centre and will usher peace and joy among all the pilgrims. Will inspire mankind to become engaged in love and sacrifice. Every grain of dust of this place has as if trapped those agile movements of Ma. In this holy land of Kheora, Ma is still existing and will exist forever for in the form of a Divine Consciousness for the benefit of mankind.

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List of Festivals

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|--|------------------------|
| 1. Shree 108 Swami Muktananda Giri
Nirvan Tithi | July 23, 2020. |
| 2. Jhulan Mahotsav | July 10 - Aug 3, 2020. |
| 3. Shri Bhairavi Nirvan Tithi | July 31, 2020. |
| 4. Shrimad Bhagwat Saptah | Aug. 26 – Sept 1, 2020 |
| 5. Shree Gurupriyadi Nirvan Tithi | August 24, 2020. |
| 6. Shree Sharadiya Durga Puja | October 21-26, 2020. |
| 7. Shree Shree Lakshmi Puja | October 30, 2020. |
| 8. Shree Shree Kali Puja | November 14, 2020. |
| 9. Shree Shree Annakut Puja | November 16, 2020. |
| 10. Shree Shree Samyam Saptah | November 22-29, 2020. |
| 11. Shree Shree Jagadhatri Puja | November 23, 2020. |
| 12. Ras Purnima | November 30, 2020. |
| 13. Geeta Jayanti | December 23-26, 2020. |

Teachings of Ma

Dr. Premlata Srivastava

I. *Sādhana and Vibhuti*

I. During the process of *sādhana* several astonishing powers are seen. In the initial stage *vibhūtis* (powers) in the form of joy arises. This is the joy of taking God's name. Ma advises the *sādhak* (aspirant) to be cautious from this joy. Ma says, "One who proceeds ahead immersed in this *ānand* (joy) he alone improves his powers. This power has to be kept secret. One who remains unsatisfied and immersed in the Divine, that is, one who does not get any joy on curing disease by a mere touch, by fulfilling his desires just by a mere wish, he alone will one day attain his true nature."

II. Birth

According to the desires of the previous births the human body is attained. This body only has the capacity to attain God. As one sows so one reaps. In the realm of God only after full justice a new birth is obtained. As one thinks during the time of death, so one obtains in the next birth. If evil deeds are done in this birth then at the time of death, how can pure thought arise?

What the birds and animals think during the time of death is already destined. The next birth is also destined in each stage after stage. There is no way of changing this by their actions. Ma says, "Only humans can control their next birth by their actions in the present life. But do not think that on being self-willed throughout the life and asserting pious thoughts at the end of life you can get salvation. Because during the time of death such a situation arises when one cannot think at will. His thoughts at the end are determined by the actions of his whole life. All these various actions are collectively passed onto the next birth. Hence it is essential to perform pious deeds."

III. *Shrāddh*

On asking Ma whether it is essential to perform *shrāddh* (rituals performed to pay homage to ancestors), Ma said, "*Shrāddh* must be surely

performed. I seem to remembered a story: A pundit and a fakir were sitting in a house. Suddenly the aroma of a ripe jackfruit entered that room, even though it was not the season for jackfruit. The fakir said, 'Come with me.' Both went to the bank of the river. They crossed the river in a boat and went to the other side. There a boy was performing *shrāddh*. Pointing at him the fakir said, 'This boy is your son of your previous birth. Today he is performing your *shrāddh*. You loved jackfruits in your previous birth hence he has collected jackfruits and performed your *shrāddh*. It is the aroma of this jackfruit that you are getting now.' Ma further said, "Don't you all say that which is done with *shraddhā* (reverence) is only *shrāddh*. *Durga Puja*, *Narayan Puja* are all actions of *shrāddh*. But the manner in *Narayan Puja* is performed, *Durga Puja* is not performed in the same manner. The procedure for each task is different. Similarly the procedure for *shrāddh* is different. In whatever one is accomplishing the task, in that manner only satisfaction is obtained. Hence Muslims, Christians, etc., conduct *shrāddh* according to their own culture. You people only say that the *mantrās* that have emerged from the lips of the *rishis*, even not understanding its meaning if an oration of it is heard, then also fruits are reaped. Similarly not understanding the meaning of *shrāddh* etc., if it is conducted according to the rules of the scriptures, then its fruits are also obtained. The person who has respect for *shrāddh*, this ritual should be conducted through him only. Then this fact is also true that, just as a *Puja* can be performed using *mantrās* and emotion, similarly with proper emotions *shrāddh* can also be performed."

"There is always a *yogic* link between parents and children. Hence from the children's hands the parents expect water and *pind* (lump of mixture) during *shrāddh* and on receiving it attain progresses upwards. On not getting that, an obstacle is created. On receiving *sanyās*, by either the father or the son, this link is broken. If there is no son, then either the husband or wife, whoever is alive can do it."

"On shedding tears or crying for the dead person, sometimes it may harm him too. Several incidents of this type have been heard. Hence dutifully and patiently, one should pray for the salvation of the deceased soul."

IV. *Sanyās Āshram*

According to ancient Hindu custom, *sanyās dharm* is the *sanskār* of the highest order.

The *sanyās* of Dr. Shashank Mohan Mukherjee in 1934, was the first and solid step of Ma's teachings. According to Ma's *kheyāl* who else could have been a better and suitable person? Ideal family-man, skilled doctor and matured in spiritual practice, he was truly a suitable person. Hence Ma put forth in front of everyone the ideals of *sanyās dharm* through his *sanyās*.

Dr Shashank Mohan (father of Gurupriya Didi) met Ma in 1926 at the age of sixty. He was among the first devotees of Ma and gradually became inclined towards spiritual pursuits. The person who lived his whole life till now with grand pomp and show, with Ma's attraction everything disappeared gradually and his reclusion towards the household increased.

When Ma was visiting the caves of Salogra in Solan in March 1934, Ma saw him in subtle form dressed as a *sanyāsi* and Ma immediately had a *kheyāl* that *Baba's* time has arrived for *sanyās*. When Shri Shashank Mohan received Ma's message written by Bhaiji, he was in Vindiyachal Ashram observing penance. He immediately left for Haridwar where Ma was present. Ma told him what She had seen in subtle form and said, "You have the *sanskār* of *sanyās* within you. On *Chaitra-sankrānti*, *Baba's dikshā* with *sanyās-mantra* will be performed. I do not act on my wish, whatever happens."

Since Ma had said, he did not object, but he said to Ma, "Whatever is due to me, you will do, but accepting another person as my *Guru* is beyond my imagination. Ma said, "You know I cannot perform anything with my hands." "What you cannot do, that I just do not need." *Baba* said and remained silent. Ma said soberly, "Then there is nothing to be done." Hearing this Shashank Mohan, who was quite a serious person walked away hurriedly to the nearby bank of the flowing Bhagirathi river. It was already dusk. He sat there disturbed for hours and then suddenly late at night, he went near Ma, made his *pranām* and said, "Ma, whatever had arisen in my mind that I had informed you. Now whatever is your *kheyāl*, I am ready to obey that."

In Ma's presence in 1934 at Kankhal, on the day of *Chaitra-sankrānti* (13th April), Swami Mangalanand Giri gave him *dikshā* with the *sanyās-*

mantra. And his *sanyās* name was Swami Akhandanand Giri. Wearing the saffron robe he paid his obeisance to Ma by lying stretched on the ground and making *pranām*. Ma blessed him, "You have completed your family life in *akhand-roop* (in totality), now also may your present work be completed in totality."

How beautiful is Ma's teachings. For ten years Ma guided him in the path of spirituality along with rigorous *tapasyā* and finally made him a *sanyāsi* at the age of seventy. "*Ādarsh-sanyāsi*" (ideal *sanyāsi*) is what Ma said for him.

Ma always had a high respect for a *sanyāsi*. Ma says, "To achieve the highest spiritual practise, they have taken renunciation from family life. But those who want to escape from their duty and take the path of spirituality by accepting *sanyās dharm*, they neither do good to themselves nor to the world. The saffron robe is God's dress. It's honor has to be protected."

In an another incident Ma said to a fake *sanyāsi*, "By doing this neither you will be able to do good to yourself nor to the world. The saffron robe has some meaning in this world. It cannot be worn to solve the complexities of the world. If you cannot consider the importance of *sanyās dharm*, the highest ideals of *sanyās*, then you do not have the right to accept food or lodging from the generous public who respect you as a *sanyāsi*."

* * * *

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

Existence of God

M.M.Gopinath Kaviraj

Whatever arguments may be advanced either to prove or to disprove the existence God, not one of them is likely to be accepted universally as the absolute truth. The studies of these multifaceted discussions do sharpen the intellect, but does it really help in believing the existence of God. However arguments put forth by exalted souls who have attained self-realization have a special efficacy.

By the term 'God' is meant the Supreme Being, the creator, the preserver and the destroyer of the universe, the bestower of rewards and punishments. An embodiment of Truth, Knowledge and Bliss, an embodiment of infinite energies, within a state of equilibrium. By disturbing this equilibrium, several other endless energies arise and have been seen functioning in this universe.

The existence of the immense super-sensual energy within the universe is always observed. No activity is possible without energy. If this energy flow is somehow stopped by some method, the activity resulting from that energy also disappears. Such diverse activities occurring in the physical world because of some form of energy are the blowing of the winds, thunder and lightning, and so forth. Within the human body too the activities like the senses of perceiving, hearing, grasping, moving about, etc., are all inspired by some form of energy. It is not that all these are inter-related, but actually the very primordial super-sensual Energy is seen working behind each of them. This very Primary Energy is manifested in various forms, and functions differently through different mediums.

'Nityaiva sā jagannmurtistayā sarvamidam tatam'..Chap-1,61.

(She is eternal, embodied as the universe. By Her all this is pervaded. Nevertheless She incarnates in manifold ways.)

The truth of the above dictum from *Durga-Saptasati*, Chap-1, verse-61, has to be acknowledged with reverence even by the scientists of the present century.

This Energy losing its subtle aspect gets manifested as dense matter with such properties which are impossible to trace in its original energy. In truth, physical matter is but a form of bound energy submitted to fixed laws. And when the grossness is taken away from the physical matter, its existence is reverted back to the original form of pure energy. Hence energy and matter, though representing different phases, have at its basis an unitary life energy noticed all around the universe. Normally this energy cannot be perceived in its pure aspect with our faculties. But is some *mahapurush* (super-personage) enables us to have a vision of it, we will not be able to bear its transcendent splendor.

Karma

A close examination of the chain of cause and effect in the universe will show that no effect can appear without a cause. The cause and effect must essentially be in the same proportion. Cause is that which gives rise to a *karma* (action). And effect is the result or consequence of *karma*. A particular *karma* bears fruit (effect) according to its nature and magnitude, so that a *karmic* cause can be inferred from the fruit, just as a fruit from a *karma*. When we see the play of joy and sorrow (i.e. the *karma* and its effect) in the worldly life and search for their cause, we are actually unable to recognize this special *karmic* factor. The extraordinary factor which morally accounts for joy and sorrow is called *sanskār* (impressions brought over from the past or present actions). No other factor in the external world can give rise to joy and sorrow. We observe that the objects for enjoyment are abundantly available but there may be several who do not have the good fortune to obtain them for enjoyment. The reason being, the *karmic* factor responsible for such acquisition is in this case absent. A man who thrusts his hand in the fire, burns it and feels pain. Unless a seed is sown, a plant cannot grow.

Will-power

Although any action bears its own fruit, the energy behind the action is just a blind energy, unable to function without the guiding presence of an intelligent power or 'will' behind it. Similarly, though the individual soul experiences pleasure and pain according to its *sanskār* (previous actions), it does so under the supervision of the Cosmic Self without whose Will nothing can occur in this universe. This Universal self is the

silent witness of the actions as well as their fruits and it is under His Will that a particular action develops into joy or sorrow for the individual soul concerned with that *karma*.

Knowledge

In analyzing the universe too, two causes have to be recognized. First the stuff of which the universe is made also known as *Paramānas*, the *Gunās*, *Māyā*, etc., but is recognized as insentient. But an insentient cause cannot transform itself into an action and effect without being related to an intelligent sentient being. This intelligent super-sentient agency or Being is the second and efficient Cause of the universe, under whose influence and Will the Primordial stuff gets agitated and transformed into a variety of forms.

As mentioned earlier, the physical matter is bound energy submitted to fixed laws. These laws working in various spheres are extremely complex and unintelligible. Without a proper knowledge these laws cannot be understood. An understanding of many of these laws constitutes the highest achievement of science. Both knowledge and action are present to a certain extent in every living being. Were it not so, a sentient being could not be differentiated from insentient matter. As the knowledge develops, more and more of these laws and principles are understood. Hence the manifestation of infinite knowledge and action and intelligence can be attained only in That Absolute Supreme Being called God. The existence of God as the efficient cause of creation is thus clearly proved.

Sādhana

Those who are traversing the path of *sādhana* (spiritual discipline), the existence of God is not revealed by plain reasoning. Until we transcend the plane of our present knowledge, the world of our own self. However, through an inscrutable Grace of the Divine, a sudden change in the level of our consciousness can occur, and then we will observe that our existence and knowledge will assume new and unforeseen forms. It is in this manner that true God-vision or true knowledge has taken its rise in the world. It has never been accomplished by reasoning or logic or by hair-splitting discussions and thoughts.

Bhimpura Ashram and surrounding tourist spots

Swami Vimalanandji

Introduction

On the holy shores of the Ma Narmada, blessed by Lord Shiva and influenced by penances, is situated the Shree Shree Ma Anandamayee Ashram in Bhimpura (3km from Chandod), Gujarat. It encompasses a huge area with large courtyards, farms, cattle-shed, gardens with variety of flowering plants, temples, building, and Ma's room, *Nāt-mandir*, etc., and almost free of pollution.

As is known, the establishment of this Ashram is also connected to Shree Shree Ma's divine *lilā*. In September 1937, Ma along with Bholanath was residing in the famous Tikkamji temple in Chandod. One day Ma along with others was taking a boat ride to Vyas-Bet (the site where Vyas-muni carried out his penance) on the river Narmada. While crossing the Bhimpura village, beside the bank of the river, under a huge banyan tree, Ma saw several monks carrying out severe penance. However, no other devotees had observed anything. Then the area was like a jungle, filled with shrubs, trees, etc.

Another incident occurred after the Ashram was finally established in 1940. Shree Shree Ma was residing in this Ashram. One night Lord Hanuman appeared before Ma in the form of a child. After this incident a temple was constructed with a child Hanumanji installed in it.

Sanyam Saptāh

With Shree Shree Ma's divine *kheyal*, *Sanyam Saptāh* is being held here in Bhimpura Ashram, from the year 1952. However from 1998, due to the inspiration of Shree Shree Ma's staunch devotee and a deep aspirant, lovable and ever-smiling Swami Bhaskaranandji, *Sanyam Saptāh* was revived and is being held every year in a large scale from 31st January to 8th February. *Sadhu Bhandara* is held on the first and the last day. Various *sadhus*, *brahmachari's*, *brahmacharini's* and other devotees have been regularly or irregularly attending the *Sanyam Saptāh*. The well-known Brahmacharini Geeta-di of Kanyapeeth along with other inmates have

been attending this function for the past three years, which has added a gratifying dimension to the function.

This time too brahmacharini Geeta-di, brahmacharini Gunita-di and others arrived from Kanyapeeth. Also arrived, Sw.Nirgunanandji, Sw.Chetanandji, brahmachari Shyamal-da, brahmachari Biplab-da, Shri Swapan Ganguly, Shri PD Sheth, Shri Patun-da, and many others. The *vratis* were mainly devotees from Baroda and Ahmedabad. On 29th January, *Maha Saraswati Puja* was held with great devotion by Shri Naveen-bhai, who has been conducting all the special worships in Bhimpura Ashram for several past years. The worship culminated with Geeta-di's devotional songs and *shraddhanjali* and *pushpanjali* by the gathered devotees. The *bhog* comprising of *Khichidi*, *kheer*, *chutney* and vegetable fry, was prepared by the efficient hands of Sunanda-di of Varanasi Ashram.

The *Sanyam Saptāh* program was held on the vast courtyard overlooking the river Narmada. The inauguration was held on 31st January. The *pandāl* for the program was beautifully erected and the main dais and Shree Shree Ma's *Āsan* was neatly and nicely decorated. At around 3:30pm the *vratis* kept their *āsan*'s at the appropriate places. From evening 7 pm the inauguration ceremony commenced with *Mangalācharan* sung by the members of Kanyapeeth. Then respected Jagat-bhai welcomed the revered *Mahatma*'s and the *vrati*'s. After that successively two *Mahatmas*, namely, Swami Uttamanand Giriji of Kailash Ashram, Bikaner and Swami Chetanand Giriji of Ramnath Mahadev Sanyas Ashram, Chandod, elevated the devotees with their spiritual inspirations. The program culminated at 8pm. For the next seven days the *Usha-kirtan* was held by Geeta-di, Shyamal-da and Lipika-di. The *Sanyam* programs commenced with a dedicated song and also culminated after the *dhyān* with dedicated songs like *satyam gyānam...*, etc., sung by Geeta-di and Shymal-da. The atmosphere of the surrounding was itself boosting and helping the devotees and *vratis* in observing dignity and discipline during the *Sanyam Saptāh*.

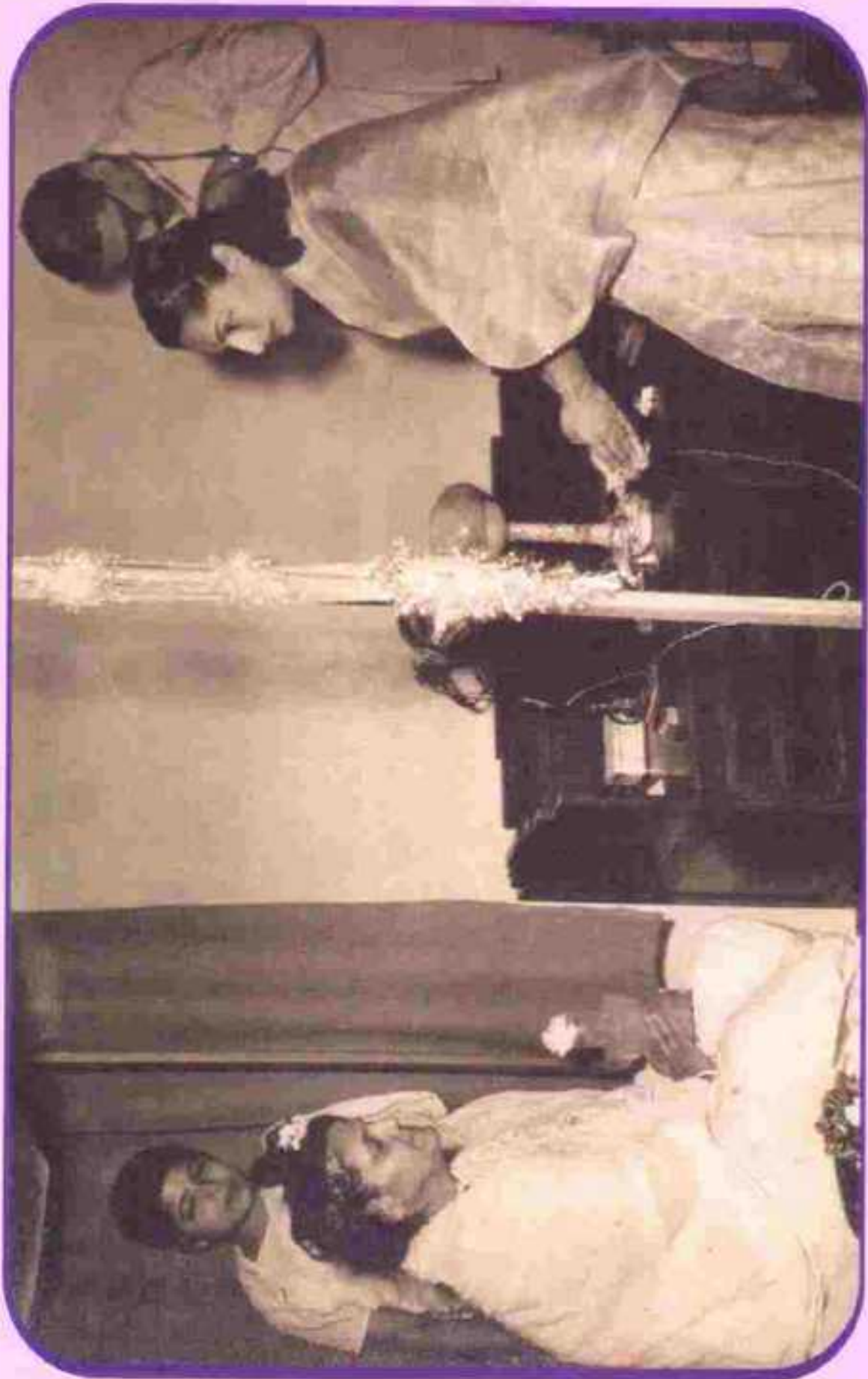
Respected Swami Uttamanand Giriji explained beautifully the various philosophical topics of Mandup Upanishad. Swami Omkaranand Saraswati Maharaj from Shuktaal initially discussed about the elements of Creation. He said at the inception *Parameshwar Shiva* existed in the form of a *Bindu* along with His inseparable *Mahashakti-Mahamaya*. For the joy

of creation, an agitation occurs in that *Bindu* and then on dividing it becomes many. From One to two, from the unrevealed to the revealed, from compression to expansion. During creation the *Mahashakti Mahamaya* Herself expands. Theoretically the whole universe itself comprises of duplets. Ma also used to say “*duniyā māne dui niye*” (the world means with two only). Swamiji then presented the theoretical representation of the early period of *Devi-Bhāgwat*. And finally describing the divinity and greatness of *Devi Bhāgwat* concluded his discourse.

Acharya Brahmachari Samaatma Chaitanya Maharaj had arrived from Chinmoy Mission, Bhavnagar. In a simple and easy manner he explained theoretically *Gunatray-Vibhag-yog*: of the fourteenth chapter of *Srimad Bhagwat Gita*.

During the presentation of *Mātri-prasanga*, the gem of a truth that has been understood by me was that, right from the auspicious time of *dikshā* (initiation), the *Guru* becomes attached with the *shishya* through the *dikshā-mantra*. All the active work of the pupil gets regulated and induces atomic changes within his system. Slowly disintegrating the barriers of the past *karmas* and *sanskārs* of the pupil, finally subdues and destroys the ‘I-ness’ of the pupil. The pupil takes refuge in the ‘play’ of the Lord. The *Guru* sorts out the way of life of the pupil in such a manner that it becomes favorable with his *sādhana*. But, on several occasions these regulations become little or more painful from his worldly point of view. However on pondering about it in his later life, these past sufferings emerge as the golden moments of his life. The sufferings, pain and diseases of the life of a pupil or devotee is just not the *kripā* of the *Guru*, but is a *Mahakripā*. The Almighty God with extended palms accepts our worship in the form of sufferings. Our tears of pain and sufferings fall as offerings on to His lotus feet. Shree Shree Ma has said, “God gives sufferings to abduct your sufferings.” So much intense meaning and mystery is hidden in this *Mātri-vāni*. It is the duty of every devotee of Ma to intensely understand and absorb this *Mātri-vāni* so that one can attain a strong mental energy in times of distress and pain.

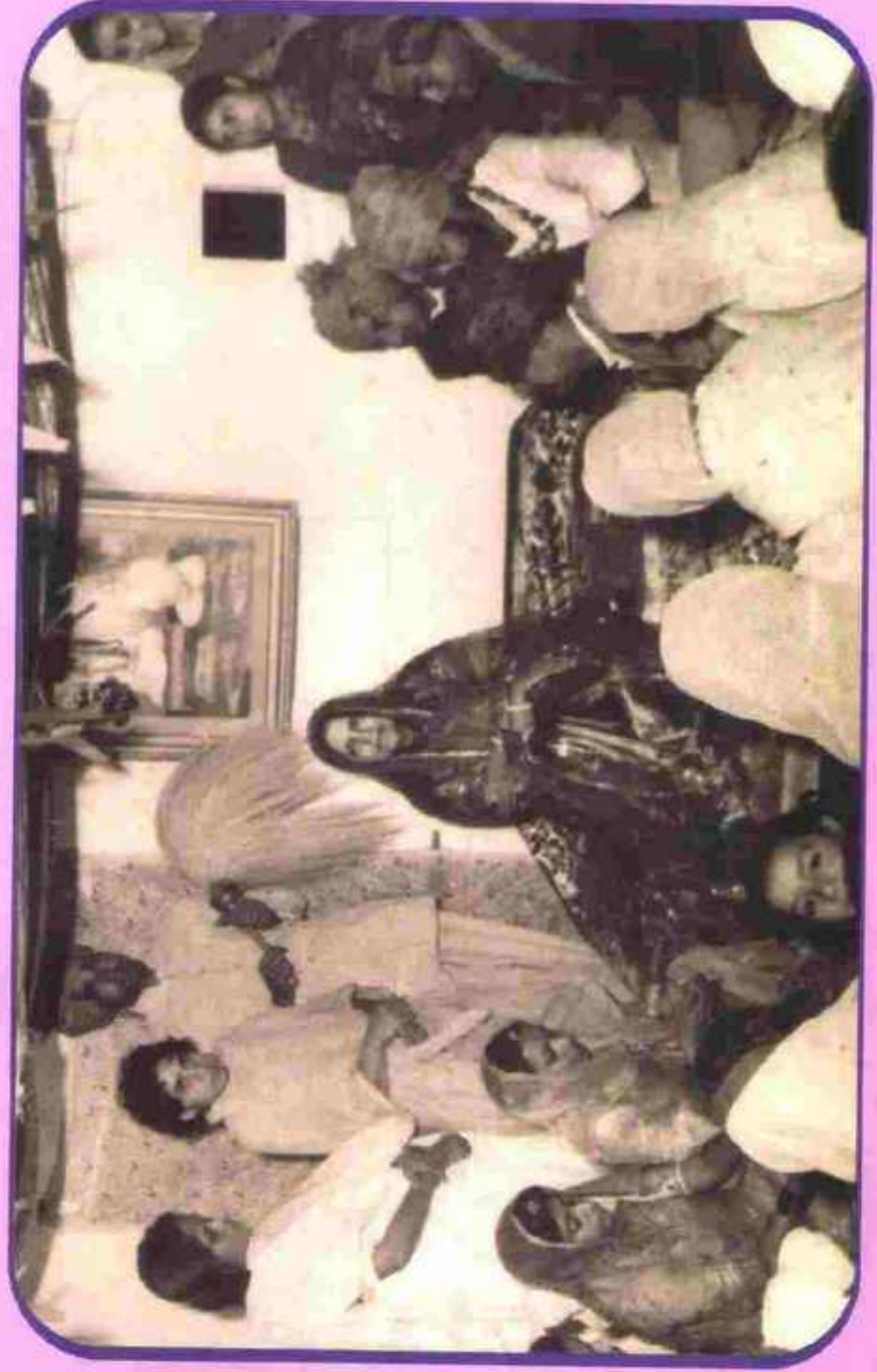
During the *Sanyam Saptāh*, a ‘jungle *satsang*’ used to be held on the western border of the Ashram campus in the morning and afternoon by Christopher Pegler and other devotees who were weak in Hindi.



Shree Shree Ma at Mandi with the Rani-saheba of Mandi



Ma engrossed in *kirtan* at Mandi



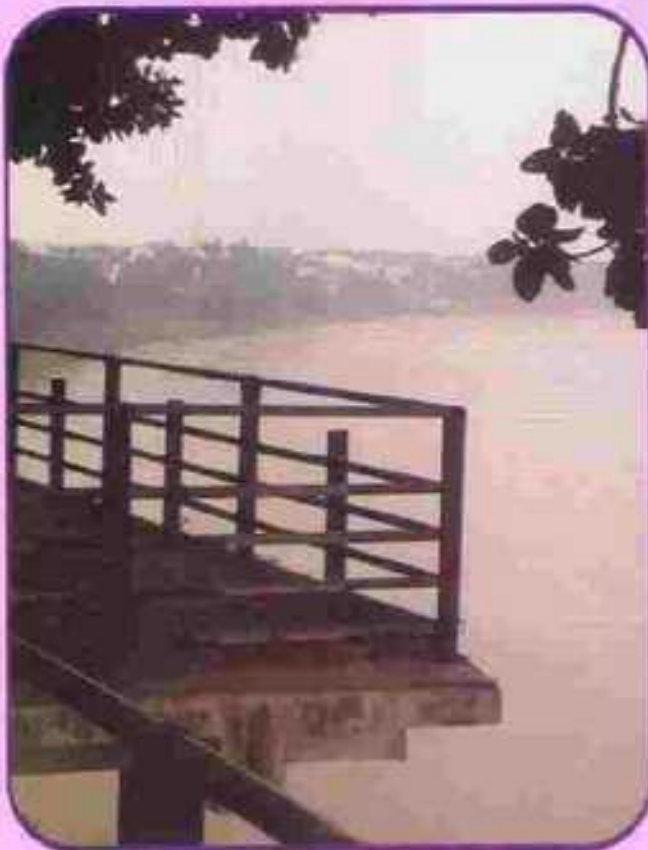
Shree Shree Ma:at Suket with the Raja-saheb of Suket and his family



The Banyan tree at Bhimpura Ashram where Ma had seen sages performing *satsang*



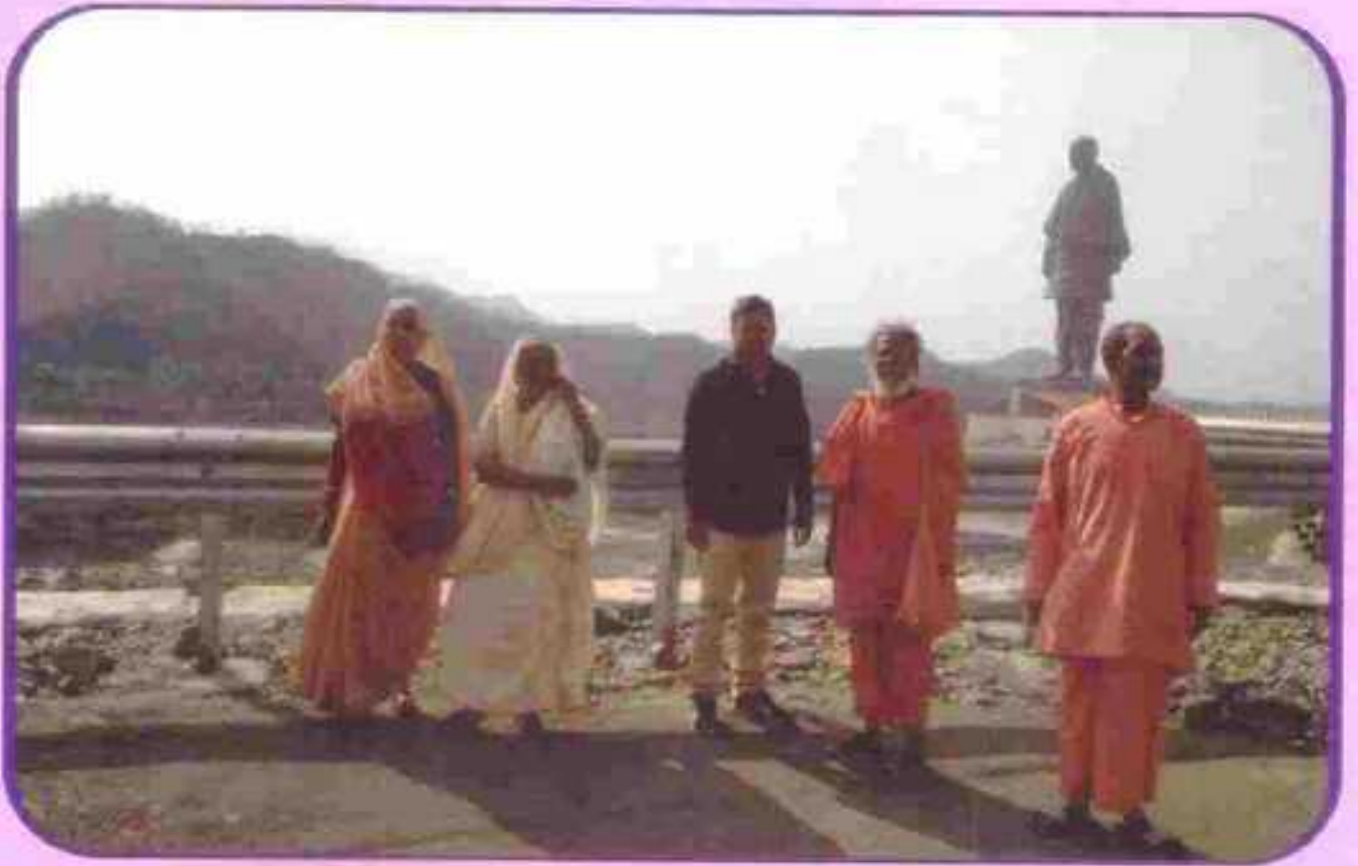
View of the old Bhimpura Ashram in 1940



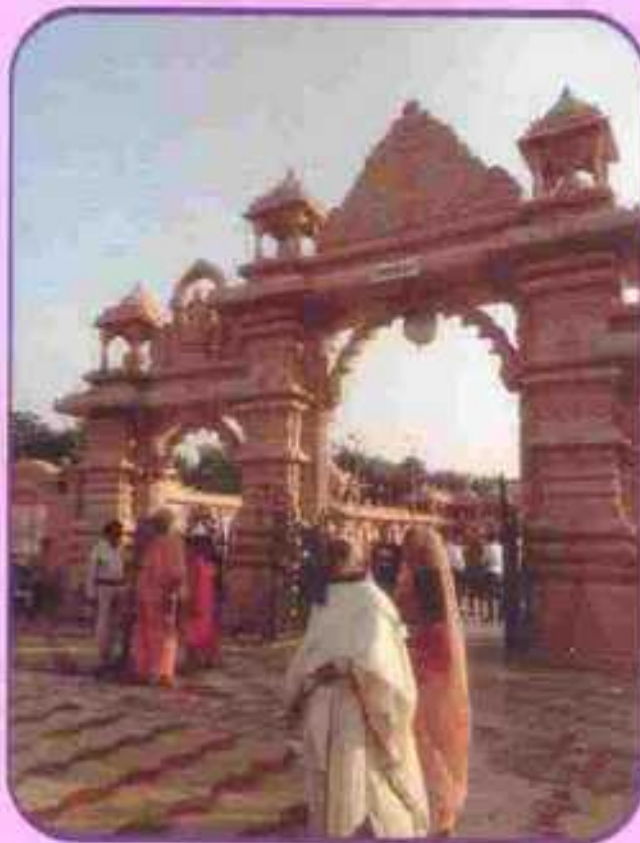
The River Narmada as viewed from Bhimpura Ashram



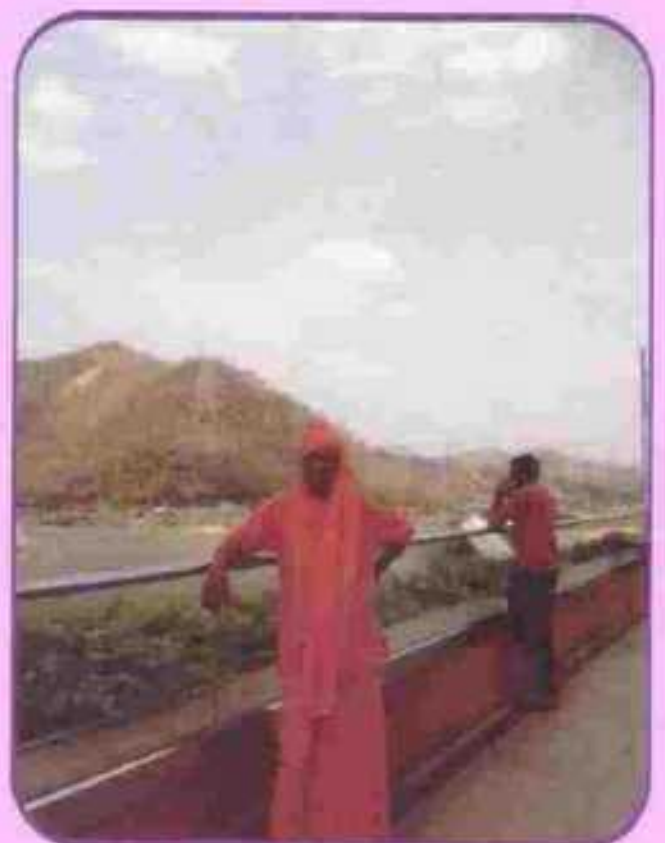
The Ashram as viewed from the river bank



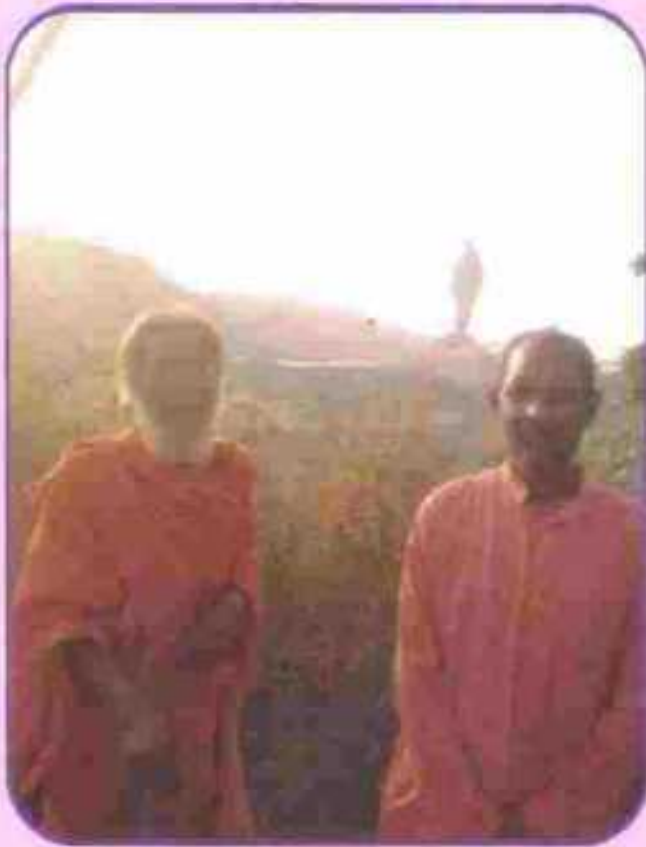
Enjoying the scenery around the Statue of Unity



Visit to Swami Narayan Temple on the eastern bank of Narmada



Swami Vimalanandji at the Sardar Sarovar Dam Viewpoint



Swami Vasudevanandji and
Bulananda with the statue
at the background



Kanyapeeth girls at the Statue of
Unity complex



The Valley of Flowers



The lazer light and sound display
on the Statue of Unity



Bhāgwat-kathā at Varanasi Ashram by Rashmi (Kanyapeeth student)



Maladi standing behind Shree Shree Ma

Acharya Brahmachari Samaatma Chaitanya Maharaj and respected Swami Nirgunanandji used to give discourses on *shruti smriti*, and *Mātri-prasanga*. After this *satsang*, the devotees exclaimed that the discourses were excellent.

In between the programs, *Vishnusahasranām*, *Narmadashtakam* and *Hanuman chalisa* were read in a melodious manner by Shyamal Brahmachari and Brahmacharini Geeta-di and others. Lipika-di whenever possible sang beautiful *kirtans* and almost daily sang the *ārti-kirtan* at 9:30pm.

6th February is Narmada-Jayanti. On this day, Lord Shiva's daughter Narmada, emerging as a water-fall from a cave in Amarkantak, flows westward for almost 1400 kms before merging with the Arabian Sea in the gulf of Khambhat near Dahej/Bharuch. On the occasion of Narmada Jayanti it is essential to perform worship and float burning *diyas* on to the flowing Narmada at dusk. Since Swami Vasudevanandji had gone out of the Ashram for some purpose, Bulanand brahmachari reminded me of this ritual. So we hurriedly made all the arrangements and reached the bank of the flowing Narmada, going down the stairs beside the Ashram. Geeta-di and others were informed about it and all of them arrived at the bank. Swami Vasudevanandji also arrived. Sujit the *pujari* started the worship and the *Narmadashtakam* was read three times. Then 108 *diyas* were lighted and all present floated three lighted *diyas* each with excitement and joy onto the flowing water. Innumerable lighted *diyas* from the direction of Chandod were already moving towards us dancing on the waves of the water. The whole scene was enchanting.

On 7th February, the concluding day of the *Sanyam Saptāh*, after the culmination of the discourses, the respected *Mahatmas*, were honoured with various offerings and donations.

Before the *Mahā-Nishā-dhyān*, a video on *Mātri-Lilā* was displayed by Christopher Pegler.

On 7th February, the *Mahā-Nishā-dhyān* took place from 11:45pm to 12:15am in the midnight. All devotees sat down motionless and in silence in their seats. Along with the *bhog*, twenty-two candles were lighted in front of Shree Shree Ma. All electrical lights were switched off. All necessary songs during this period were sung by Geeta-di. At 12:25am, Shree Shree Ma's *Ārti* was held and *Mātri-prasād* was distributed to all present.

On 8th February, from around 8:00am, *Dev-Yagna* began at around 11am it culminated with *puṇahūti*. The *vratis* smeared their forehead with *Yagna-tika* and hence culminated their *vrat Sadhu-bhandara*, attended by 100 *sadhus*, was held delightfully from 12pm to 1pm. They were also offered clothes, suitable donation and a steel thermos. In the evening, under the direction of the Ramayan Sangha, Baroda, a musical *Sundarkand* was performed till 9pm, and with this the 22nd *Sanyam Saptāh* came to an end.

On 9th February, we went to Chandod and visited Kashi *Vishwanath* temple, *Chandi-Devi* temple and the *Shesh-Narayan* temple with the reclining *Narayan*.

On 10th February, we hired a bus and went to visit the Swami Narayan Temple on the southern bank of Narmada. We enjoyed the glorious *sandhya ārti* there.

On 11th February, the Kanyapeeth members, Swami Vasudevanandji and myself, went to visit the Statue of Unity, situated in the Narmada Valley in Kevadia, around 50km from the Ashram. We departed in a hired bus at 2pm and reached there at around 3:30pm. Within its campus, we stopped in front of a two-storeyed office building, with a parking area on one side and some shops and benches for sitting, etc. Seven tickets for Rs.150/- each were purchased by Swami Vasudevanandji. After some time a luxury bus arrived and all of us waiting there boarded the bus. Within 30minutes after crossing a valley we reached near the statue. After walking for some distance we boarded an escalator, which took us up near the pedestal of the statue. Boarding another escalator we reached above the pedestal very near to the foot of the statue. The Statue of Unity is a colossal statue of Sardar Vallabhbhai Patel also known as the 'Iron man of India'. It is 182mts high comprising of steel frames reinforced with concrete, brass coating and bronze cladding. If the statue is not seen from very close, its enormity cannot be estimated even from a little distance. Enjoying the grandeur of the huge statue for a few minutes and then going round it, we came down to the parking place and boarded the bus.

Since it was still daylight, we went to see the Sardar Sarovar Dam around 5km from there on the Narmada River. We stopped at the ice-cream parlor and while resting a while had ice-cream too. Then we walked

a few metres uphill to the Dam View Point¹. All the lock-gates of the Dam were closed. Though we had a good view of the Narmada River and the Dam, we could not see the flow of water like a beautiful waterfall from the top of the Dam. The height of the Dam is 163mts and length 1210mts.

After enjoying the Dam, its reservoir, and the Narmada River for a while, we boarded the bus to return back to the Statue of Unity. On the way, we stopped at the Valley of Flowers. Covering an enormous area near the Bank of the river Narmada, it has a variety of colorful flowers from *Amaltas* (yellow and red), *Champa* (white), *Gulmohar* (red), *Palash* (red), shrubs like *Krisnachuda* (red and yellow), Coral (red), *Tecoma* (yellow), climbers (*Madhumalti*, *Wadeliya*, *Allamanda*, and bamboos), *Boganveli* (white, red, yellow, and pink), *Oleander*, and colourful grasses. It also includes seasonal flowers like *Calendula*, *Marigold*, *Sadabahar*, *Sunflower*, etc. The flowering plants are positioned in such a manner that it appears as if a rainbow has merged onto the valley with a mesmerizing effect. It was almost dusk in moving around this vast area and enjoying the shade of the trees and its variety of flowers.

Boarding the bus, we reached the nearby Statue of Unity campus to watch the Light and Sound Laser Show. Using the huge Statue of Unity, of 182mts as the screen, and with a synchronized mixture of laser lights, sound and graphics, the life and journey of Sardar Vallabhai Patel is depicted in a concise and majestic manner. Quite a large crowd had gathered for the show. Starting at 6:45pm the display culminated at around 7:30pm.

After the show, we boarded the bus and departed for the Ashram at around 8:15pm, reaching there at 9:30pm.

Next day on 12th February, we packed our luggage's to depart from this enchanting place. Everyone were feeling quite depressed. Within the last three days almost all of the devotees had departed. Only Kanyapeeth and myself had stayed back and will leave today. We had our afternoon *prasād* in time and rested for a while. At around 5pm we boarded the bus A touch of the pain of separation was felt deep in the heart.. However, with everyone's combined jubilation of '*JoyMā, Joy Mā-Narmadā*', the bus sped towards Baroda.

* * * *

Shree Shree Ma Anandamayee Vol-18 (Bengali)

Gurupriya Devi

Ma arrives in Dehradun from Calcutta

31st March, 1964. Today Ma left Calcutta. After staying for a few days in Kashi and Raibarelli, Ma reached Dehradun on the morning of 4th April. On 13th April, Swami Muktananda Giri's (Didima) 25th *Sanyās Utsav* was held at Kishenpur Ashram. By a special request of Shri Rupchand Sood, from 15th April to 22nd April we had a week long *Bhagvat Kathā* at Sadhan Ashram in the presence of Ma. After staying in Dehradun for about three weeks, Ma left Dehradun on the afternoon of 24th April for Almora.

Ma goes to Almora for Janmotsav

26th April, 1964. On the morning of 26th April, Ma passing through Haldwani reached Almora by car. Ma had been to Almora before too, exactly ten years from today. In 1954, Ma's 58th *Janmotsav* (Birth-anniversary) was celebrated at the Pataldevi Ashram in Almora. Pataldevi is located about two and a half miles from the city of Almora. This year the 68th *Janmotsav* of Ma was again celebrated in Almora with great pomp and show, from 2nd May to 30th May. Many eminent Mahatmas and more than two hundred devotees from different parts of India attended the celebration.

Ma visits Dhaulchhina and Khali

On the morning of June 3, 1964, from Almora, Ma went with few others to our new Ashram at Dhaulchhina. Ma stayed there for two nights. This Dhaulchhina ride with Ma in a car and a small bus seemed like an adventure to everyone, as the roads were very dangerous in some places. Ma too had to walk in some places, because the road was so bad that the passengers had to get down and the vehicle had to cross the road very carefully.

The size of the land of Dhaulchhina Ashram is almost 10 acres. This land was leased from the forest department in 1956. Later, three small huts were built on the land at the behest of Shri Hariram Joshi, an old

devotee of Ma. This is a pleasant and suitable place for aspirants for *sādhana* (spiritual pursuits). This is Ma's first visit to that Ashram. The Ashram is located in a very beautiful place. At the very top of a hill, with a spectacular view of the Himalayan snow range. Since the place is suitable for *sādhana*, Vijayananda, the French *sadhu* (monk) of our Ashram, has been doing *tapasyā* (austerities) in that Ashram for a long time.

Staying in the Dhaultchhina Ashram for two days, Ma returned back to Pataldevi Ashram. On the way on 5th June, Ma stayed overnight at a place called Khali near Binsar. Because of a special invitation by a Gujarati devotee of Ma, Shri Navneet Lal Parikh, Ma has arrived here. This huge estate of Khali is situated in a beautiful environment. The scenery all around is too charming. Earlier this place belonged to (Late) Shri Ranjit Pundit, the niece of Pundit Jawaharlal Nehru. Nehruji has been to this place several times. Ma stayed overnight in a newly built wooden cottage. This cottage had been built as Ma's residence only.

Ma goes back to Almora and then to Nainital

On 6th June, 1964 in the afternoon, Ma returned back to our Pataldevi Ashram in Almora. Instead of going anywhere else, Ma stayed there at a stretch up to 30th June.

On 1st July, 1964 Ma went by car to Nainital. The king of Kuchaman Estate in Rajasthan, Shri Pratap Singhji has requested Ma several times to visit Nainital. Ma stayed in Nainital for two nights. On 3rd July Ma arrived at Bareilly, and on the same night departed by train to Dehradun.

Ma in Dehradun

4th July, 1964. Reaching Dehradun on 4th July, Ma stayed for the whole day and night in the Raipur Ashram. From 4th July, 1964 to 5th September, 1964 Ma stayed in Dehradun.

5th July 1964. Today Ma departed to the Kishenpur Ashram. Several functions are supposed to be held here in Ma's presence.

10th July 1964. Recently a new block has been constructed over the existing dining hall of the Kishenpur Ashram. Today it was inaugurated in Ma's presence. This building has been especially constructed for the elderly girls staying with Ma.

11th July 1964. Today, within the Kalyanvan Ashram, two cottages were inaugurated in Ma's presence as per the scriptural rules. Among the two cottages, one has been built for Brahmacharini Atmananda

(Ms. Blanca, an Austrian devotee of Ma) and the other for Ms. G. Ameval (Krishnapriya), a Dutch devotee of Ma.

Due to the sincere enthusiasm of the renowned Barrister of Allahabad, Shri Gopal Swaroop Pathak, *Bhagwat Saptāh* was held in Kishenpur Ashram from 11th July to 18th July. Both in the morning and evening, Swami Vishnu Ashramji used to give a fluent and melodious discourse on *Shrimad Bhāgwat*. The *mool-pāth* (original recitation in Sanskrit) of the *Bhagwat* was recited by Shri Agniswat Shastriji (Batuda). The whole family of Pathakji had engaged themselves in the *Bhāgwat* ceremony.

Inauguration of the *Ram Mandir* in Kalyanvan Dehradun

A few days ago, in Kalyanvan, a new temple of *Ram-Sita* has been constructed. The inauguration of this temple will take place in Ma's presence on 15th July.

13th July 1964. From today onwards in Ma's presence, the final preparations began for the inauguration of the *Ram Mandir* (Shree Ram temple). The temple has been constructed very beautifully. In Ma's presence, with all due scriptural regulations, inaugurating the temple, within it, beautiful idols of *Shree Ram, Sita, Lakshman and Hanumanji* will be installed. Kalyanvan, is one of the huge scenic gardens of the Shree Shree Anandamayee Sangha, which is almost half a mile from the Kishenpur Ashram on the Mussourie Road. The tales of the enchanting glory of Kalyanvan has been illustrated several times earlier too. This time too, Ma describing beautifully to everyone, said that, several years ago Ma had once seen several deities, *rishi-muni's, mahatmas* in the whole of Kalyanvan, as if an infinite, unlimited ocean, without any end. Among them Ma had also seen child *Shree Ramchandra* riding a horse.

On Ma's instructions, Shri Navalkishore, the assistant secretary of the Dehradun Ashram, has been reading portions of the *Ram-Charitra--Manas* written by Tulsidasji, for several years on every Sunday evening. In this manner the whole *Ramayan* is being recited and on every *Purnima*, once a month, he has made arrangements for the recitation of the complete *Ramayan*. His contribution in the establishment of the *Shree Ram* temple is quite admirable. Ma is Herself maintaining a special *kheyal* in every part of the work in the final establishment and inauguration of the temple, so that the ceremony is successfully completed.

15th July, 1964. Today in Ma's presence, the inauguration of the temple and installation of the idols was properly done. It won't be irrelevant to

mention a special word here. Similar to the various idols of all the temples of Ma's every Ashram, the idols of *Shree Ram, Sita, Lakshman* and *Hanumanji* seemed to be alive and attractive to every devotee of Ma present in this occasion. The history behind the appearance of these idols is also very remarkable. Smt Kamla Mohanlal and her son Anand, who has been recently transferred officially to Jaipur, on Ma's instruction have been requested to purchase the idols of *Ram, Sita, Lakshman* and *Hanumanji*. Since Jaipur is especially a famous place for the manufacturing of idols made of white stone, hence Swami Paramanand wrote a letter to her to purchase idols of *Ram, Sita, Lakshman* and *Hanuman* of a certain height at the earliest, and after packing these properly to dispatch the same to Dehradun. Then only two months were left for the installation of the idols. But searching the whole town of Jaipur and not finding any idols as desired they became depressed. Kamla searched every shop and idol manufacturing factory. Her wish was to get a really beautiful idol. But the problem was that, the set she liked and chose were not of the height as mentioned by Swamiji. She kept on searching everyday and if she liked one idol of the set the others were not upto the mark. There was no time to give a fresh order. Because the artists informed that it would take three to four months for manufacturing ordered idols. Kamla could not decide what to do. When she heard of few more factories, she went there too, but had to become depressed. Because, there was some or the other defect in the idols. On the last day, after searching a lot and in despair, when she was finally going to sit in the car, then from nowhere a boy of about nine to ten years old wearing an half-pant arrived and told her, 'Come, nearby there is a very beautiful set of *Ramji* which I want to show you.' Kamla was very tired, so she said, 'I have seen all the places, there is not a single place unobserved.' The boy then answered with determination, 'But you haven't seen this place.' Hence Kamla along with his son followed the boy through the bylane into a house. An artist by the name of Sharma was staying there. There was a small courtyard inside where she stood with her son. Right in front in the veranda was kept a newly constructed magnificent set of idols. Even the painting and polishing was not yet completed. Kamla liked all the three idols. On measuring the idols it was seen that it matched with the dimension given by Swamiji. Then Kamla requested Sharmaji to paint and polish the set of idols. Sharmaji also mentioned that he has not

fabricated this set for selling. In divine inspiration and devotion he has done it. The price of the set also matched with that mentioned by Swamiji. After talking with Sharmaji when Kamla turned around to thank the young boy, then he was not seen anymore. Within two days in the presence of Kamla the artist Sharmaji, painted, polished, packed and dispatched the set of idols to Dehradun. Ma gets Her work done in this manner only.

A few days before the installation of the idols, Kamla has arrived in Dehradun. Kamla was feeling blessed with herself, as Ma was happy on seeing the idols. On the day of installation, Ma said, 'There is a blue tinge in *Ramji's* idol. That is the stone is blue tinged. Sharmaji had informed Kamla that, blue tinged white stone is very rare, he had kept this stone separately for sculpturing *Ramji's* idol. In the night Kamla informed the whole incident to Ma, as to how the young boy took her along to show the idols. Ma was pleased to hear this and said, 'Ok! He Himself came and informed you.'

On the occasion of the installation of the idols, several *Mahatmas* have arrived. The President of the Divya Jeevan Sangha, Shivanand Ashram, Rishikesh, Swami Chiddanandji Maharaj has also arrived. On the next morning Ma said to Kamla, 'Go and inform that incident to Chiddanand *Baba*.' Swami Chiddanandji heard the incident very attentively and said, 'Such incidents do occur.' Ma had said to Kamla to inform one more incident to Swamiji, which is like this: Few days ago Kamla had gone to Puri to have *darshan* of Lord *Jagannath*. On reaching there, heard that the temple has been closed. Hearing this she was depressed. During the time of *darshan* (beholding the deity) and *parikramā* (circumambulating the deity), from outside she searched for a hole or a crack from where she can have atleast a minute *darshan* of the Lord. But there weren't any holes anywhere. She became very upset. When she was returning from the temple, then in the courtyard of the temple, she saw a young boy with both his legs swollen like elephantiasis, lying down in the courtyard. Seeing Kamla the boy raised his head and smilingly put forth both his hands. Kamla kept a two anna (1/16 of a rupee) coin in his hands. Then Kamla saw that there was an unusual glow on the boy's face. His eyes and face looked very much similar to that of Ma. He did not look like a beggar. Later Kamla thought why she did not give him a full one *takka* (rupee). She had informed Ma about this incident. Ma had then told her to inform this incident to Chiddanandji.

Hear this incident too, Chiddanandji was extremely pleased and said, 'Such incidents do occur.' Hearing these words Kamla was extremely happy that Ma had fulfilled her trip to *Jagannath-dhâm*. In so many ways and forms Ma is blessing so many people, who so ever keeps a record of that.

In the presence of Ma, the installation of the idols in the *Shree Ram* temple was completed in a proper manner. During Ma's stay in Dehradun this time, several functions were held in the veranda of this temple. Devotees and visitors have been blessed to sit in the spacious courtyard in front of the *Ram-Sita* temple and watch the festival.

Guru Purnima Utsav in Kalyanvan Dehradun

24th July, 1964. Today is *Gurupurnima*. Like previous years, this time too, several devotees from far and near have accumulated here. The compassionate Ma with undue grace has been giving *darshan* to everyone in the same manner right from dawn to late in the night. Anyone going near Ma is being graced by Ma's blessings and compassion. Today Ma's compassion is pouring down in abundance.

The *chaturmāsh* festival begins from the day of *Gurupurnima*. In brief *chaturpaksh* is also celebrated now. From vedic period this belief exists that this period of *chaturmās* is extremely favorable for *sādhas* and *sadhu-sanyāsis* for *sādhana*, penance and meditation. *Chaturmās* means the four months of the rainy season. *Chaturpaksh* begins from the fourth day after *Gurupurnima* till the *Purnima* of the month of September. In general the *sadhus* during this period select some holy place as their residence and with determination, fixing certain rules and controlling their food and sleep, practice *sādhana*. This time Ma informed the elder girls of the Ashram to obey certain important rules. The girls have now started living in the newly constructed building '*Kumari Peeth*' on the second floor of the Ashram. During the *darshan* Ma repeatedly mentioned to everyone, 'During this period everyone should practise *sanyam* (restrictions) in their own houses. In everyone's mind and heart only this prayer should be present that, as soon as possible, getting up very early in the morning I may be able to get involved in the worship of God. Make effort not to sleep in the daytime. You have to fix a certain day of the week such that, on that day you will have meals only once and in the night have only fruits and milk. On one day of the week have meals

without salt.' Ma started giving instructions to everybody in this manner. Ma also informed everybody to have *satsang* whenever it is possible.

Gurupurnima concluded in a very beautiful manner. Everyone received joy and peace. Every day in Ma's presence some or the other function or program is continuing. As if without any exhaustion or fatigue in a non-stop manner functions are being held in Ma's presence.

12th August, 1964. Today Ma went to Kankhal by car. Ma went there to inaugurate the newly constructed Ma's room over the present building called 'Shantiniketan', and donated to Ma for an Ashram, by Shri Nitai Basu Mallick.

13th August, 1964. Today early morning Ma returned back from the Kankhal Ashram. Today evening *akhand Ramayan pāth* (non-stop recital of the *Ramayan*) began within the new *Shree Ram* temple.

14th August, 1964. Today evening in Ma's presence the *Ramayan pāth* culminated in a delightful manner.

Shrimad Bhāgwat Saptah and Jhulan Utsav in Kishenpur Ashram

15th August, 1964. Today in Ma's Kishenpur Ashram, *Shrimad Bhāgwat Saptāh* (recitation of the scripture *Bhāgwat* for a week) commenced, which will continue upto 22nd August. The *pundit* from Vrindavan, Shrinath Shastri, daily morning read the *mool-pāth* (actual scripture) of the *Bhāgwat* in Sanskrit and for four hours in the evening, he explained the *Bhāgwat* melodiously in Hindi.

18th August, 1964. From today onwards the *Jhulan Utsav* (festival of Lord *Krishna* in a swing) commenced, ending on 22nd August.

Every day evening after the explanation of the *Bhāgwat Jhulan* festival is being held in the evening. An extremely beautiful *Jhulan* (swing for Lord *Krishna*) has been fabricated and decorated. In the swing, the idols of *Krishna Gopal* and *Radha-Krishna* have been installed. In front of the swing arrangements for worship and *kirtan* has been made. The elder girls of the Ashram are only decorating and managing the swing and the function. Every day in the evening the swing is newly decorated in a skillful manner. These girls of Ma's have become expert in almost everything. The *Jhulan Utsav* is being beautifully conducted.

22nd August, 1964. Today on the occasion of *Jhulan Purnima* (full moon day) the swing was decorated in a special manner. In the evening Ma sang *kirtan* for some time and delighted everyone. For the mid-night

meditation, from eleven forty-five to twelve fifteen in the night, the hall was completely packed. All around only people and people. In Ma's presence, everyone jointly meditated in a peaceful manner. After that till one in the night, *kirtan*, etc., continued. *Kirtan* was also held before the meditation. This mid-night meditation is held every year on *Jhulan Purnima* day.

In 1922 on the day of *Jhulan Purnima*, in the night, in a divine manner, Ma's *diksha* and related formalities etc. occurred spontaneously. In memory of that holy night, meditation is held every year during the night of *Jhulan Purnima*. This play of *diksha* similar to Ma's other plays of *sādhana*, had been spontaneously revealed, and in the following few years countless paths of *sādhana* in an extremely fast pace have smoothly and spontaneously occurred on Ma's body, which has never occurred or known before.

Rakshabandhan Mahotsav

23rd August, 1964. The day after *Jhulan Purnima* was *Rakshabandhan Utsav*. In spite of keeping awake the previous night for the all-night *kirtan*, there wasn't even a slight lack of enthusiasm among the devotees. From previous late night and for the whole of today, devotees kept arriving and tied a *rakhi* on Ma's hand. Ma too tied a *rakhi* on everyone's hands. Many who couldn't come here, sent their *rakhis* through post. From Los Angeles (USA) too a lady like every year, has sent a beautiful *rakhi* fabricated by herself. Today morning Ma went to the *Ram-Mandir* in Kalyanvan and tied a *rakhi* each to *Ram*, *Sita*, *Lakshman*, *Hanuman* and *Shivji* by Her own hands. Though there were few devotees but all were extremely happy to witness this new *lila* of Ma.

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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

Children section - Result of Charity.

Dr. Premlata Srivastava

Shree Shree Ma narrated a story related to Charity:

There was a king in Ayodhya. He had taken a vow to charity and hence donating his kingdom to a saintly person he left the kingdom disguised as an ascetic. Walking he went far away and saw a well in the distant. In order to fetch water from the well he looked down and saw four creatures in it; A lion, a monkey, a snake and a human. Each one requested to pull him out. The king pulled out the lion first who happily said, "You have given me life, how can I serve you? I live in a jungle near Mumbai, if you go there and call me I will surely come." Then the king pulled out the snake who also said to the king, "How can I serve you? You are my savior, if in distress, call me and I will arrive." Then the monkey was pulled out, he too said, "I live in Dandkaranya. Call me and I will come to help you." All three before leaving, requested him, "Do not take out the human." The king started thinking whether he should save the human or not, then the human shouted for help saying, "You have saved all the others, save me too, I am also a human like you, hence you should pull me out too. Please take me out." The king thought, all the three have refused, still being charitable he pulled out the human. The human also said before leaving, "You have given me life, how can I serve you?" Please come to my house in Udaipur, I am the king's goldsmith.

A few days later the king met the lion first. He went to the jungle near Mumbai and immediately on calling the lion arrived. The lion said, "With what can I welcome you, I am a animal, how can I offer you my food? But you wait I will come just now." Saying so, the lion went into his cave, returned back with a necklace made of diamonds and offering it to the king said, "I found this necklace in the jungle, please accept it." Accepting this, the king left for Udaypur to meet the goldsmith, who came outside and welcomed him, saying, "Have lunch in my house." The king said, "I will cook my own food." The king gave the necklace to the goldsmith as a gift and started cooking. The goldsmith saw the necklace and understood

that it was made by his hands only for the prince of Udaypur. The goldsmith secretly informed the Maharaja, the King of Udaypur that the prince's necklace has been found and that the murderer is present in his house. Hearing this the Maharaja sent his guards to the goldsmith's house, recovered the necklace and arrested the king. The Maharaja ordered the guards, "Don't bring him to me. Push the culprit (the king) into a hole and burn him alive." The guards were about to do the same when the executioner observing the king's bright face and his clothes got pity on him and informed him the reason of his arrest. Hearing him the king was astonished. He could never imagine that the person whose life he had saved would cheat him in this manner. Thinking this the king sat down. A little later he remembered the snake and the snake arrived in front of him. Hearing the trouble of the king he said, "Do not worry I will help you." He taught the king a *mantra* and said, "On repeating this *mantra* a person bitten by a snake will be saved." I will now go and bite the Maharaja. A little later you go there and save him. The snake bit the Maharaja and he died. The whole kingdom was in state of mourning. The ministers tried their best to save the Maharaja but failed. All types of doctors failed. Not finding a solution they made preparations for the Maharaja's cremation.

The guards and the executioner were in despair and thought that the king himself has died, whom to satisfy by killing this prisoner. They informed the king about the Maharaja's death. The king told them that he can make the Maharaja alive and he did so. The Maharaja learnt that the very person whom he wanted to get killed has made him alive. He called the king from the prison, welcomed him and asked his identity. The king narrated the whole story. Hearing this, the Maharaja got very angry on the goldsmith and ordered for his death in the same manner. The king got displeased and said, "If someone dies because of me then it will be an obstacle in my attitude of charity. Instead of killing him gift him that necklace and donate him land etc., this will satisfy me."

Then the king went to meet the monkey in Dandkaranya. On thinking of the monkey, he stood in front of him. The monkey was in tears to see his savior. Laying down leaves of trees on the ground he requested the king to sit down and offered him a fruit. It was the *Amar* (immortal) fruit. He thought that he had no use of it, so he gave it to the saintly person acting as king of Ayodhya. The new king said, "What is the use of one

fruit? I need one more for my queen.” Where to get a similar fruit? Thinking thus the king went back to the monkey and asked for one more similar fruit. The monkey replied, “Hanumanji had given me only one fruit, where can I get another one?” Then both of them went to Hanumanji. Hanumanji said, “I had only one fruit given by Lord Shiva.” So they went to Lord Shiva and asked for the *Amar* fruit. Lord Shiva said, “Lord Narayan had given me only one fruit, where can I get another.” So they all went to Lord Narayan. Lord Narayan said, “I have donated the whole orchard of *Amar* fruits to the charitable king of Ayodhya. Hence from where can I get another fruit? By doing charity the king of Ayodhya has got control over *Vaikunth* also, so I have nothing else to do. He can either stay in *Vaikunth* or Ayodhya.” After that the king took another *Amar* fruit from the orchard and gave it to the new saintly king sitting on the throne of Ayodhya. On receiving it the saintly person said, “I was just testing you, this whole kingdom is yours, please accept it. Because of the virtue of just one charity you have received your kingdom, the *Amar* fruit and *Vaikunth*, all is possible. The kingdom is yours, *Vaikunth* is also yours.”

Ma says, “*Hari katha hi Amrit katha hai*, by love if all disputes and obstacles can be removed then that helps you only.”

* * * *

Required

A translator keen in spirituality and adept in translating Hindi and Bengali books on religious dialogues into English.

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Memorial Tribute Jai Maa!

Brahmacharini Dr. Guneeta

Late Brahmacharini Mala Bhattacharya (Sangeet Prabhakar)

In the year 1953, Shree Shree Ma has arrived at *Jagannath-Dham Puri*. The devotees of Ma have constructed an Ashram near the beach of the Bay of Bengal.

The news of Ma's arrival pulls devotees from everywhere at Her holy feet. From Bengal arrives the brother's wife of the famous social worker Shri Mahesh Chandra Bhattacharya along with her grand-daughter to have *darshan* of Shree Shree Ma. Ma asks the child, "Friend, will you come along with me t Varanasi." The girl nods her head positively. Ma then again asks, "Do you know to sing *bhajans*?" Again the girl nods her head positively. Ma then asks her to sing a *bhajan*, and the young girl sings, "*Mājhe mājhe pāi Mā tomār āsā jāwār sādā*," and so on. Which means 'Many a time I get the feeling of your coming and going.' After the song Ma calls the girl near and blesses her with a garland around her neck and a handful of *prasād*. This young girl was none other than our loving Mala-di and her family were ardent devotees of Ma. Ma requests her father's elder brother and her wife whether she can be absorbed in the Kanyapeeth. Though they were staunch devotees of Ma still Ma's ways are unparallel.

During that period, Kanypeeth was managed by Kshama-di (Savitri Mitra) daughter of the renowned physician of Motihari (Bihar), Dr. Girindranath Mitra. Kshama-di observing the keen interest of Mala-di in music rather than in general studies, decided to promote her in the field of music. After a lot of search, Ms. Prabha Banerjee, an exponent in music, was appointed as her teacher. Mala-di's hidden caliber in this field emerges out and after six years of intense and dedicated education passes the '*Prabhakar*' exam from Prayag Sangeet Samiti, Allahabad, in first division, holding the first position that year. Three singers were renowned in the Shree Shree Anandamayee Sangha for singing *kirtan*. They were brahmachari Brahmanand Vibhu-da, Brahmacharini Pushpa-di and Brahmacharini Mala-di.

Mala-di's another speciality was that whatever job was given to her she became fully engrossed in it. When we were in class three or four, Kshama-di requested Mala-di to teach us the basics of Sanskrit grammar, i.e. *shabd-roop* and *dhātu-roop*. One cannot progress in learning Sanskrit without understanding or learning these tables. We were forced to learn these just because of her keen interest in teaching these and hence finally we students like Geetadi, myself, Shukla Bose, Minoti Chowdhury etc, became successful in our education. Mala-di has a big hand in behind my higher education and Geeta-di's PhD from BHU.

The third qualification of Mala-di is her attractive cross-stitch thread-work. The various cloths cross-stitched by her are still being used in the Kanyapeeth puja-room as bed-sheet or bedcover for the various *Gopal'ji* idols etc., which will make us remember her every day.

Another of her qualification was her excellent service in cooking *bhog* in a big scale and that too all alone. From the year 1960 to 1998, the Kanyapeeth school timings were from eleven-thirty in the morning to four-thirty in the evening. Mala-di waking up at four in the morning and finishing her daily activities and her morning prayers, used to reach the kitchen for preparing meals. She used to wash the utensils if these were not cleaned, washed and cut the vegetables, grinded the spices and used to finish cooking by ten in the morning. At ten-thirty these were offered as *bhog* to the deities. Between quarter to eleven and quarter past eleven we Kanyapeeth girls had our meals (*prasād*) from these offerings and started classes from eleven-thirty.

During Shree Shree Ma's presence, *Sharadiya Durga Utsav* used to be held in various Ashrams and Mala-di was the first choice for *kirtan* and cooking *bhog*. Even during the annual *Basanti Durga Mahotsav* held in Varanasi Ashram every year, Mala-di used to reach the kitchen first and after finishing cooking (of any amount) of the *bhog*, used to reach the Chandi-mandap for the *kirtan*. And with her melodious *kirtan* a divine atmosphere used to evolve all around.

Shree Shree Ma always had a special *kheyāl* for Mala-di. During Ma's presence, once Mala-di had a severe attack of arthritis, a hereditary disease. Ma had given Mala-di a written time-table mentioning her whole day's routine. Later from the end of 1998, Mala-di was again troubled by this disease and it continued till her last day. From the year 2000 her movements

start decreasing. Her pain and arthritis trouble slowly slowly started increasing. However, with all these stress and pain she used to get up at four in the morning finish her daily chore and sit down for her regular *jap* and *puja*. Even when her age had crossed eighty she never failed from this routine. Slowly slowly she was moving towards her journey to the divine.

Earlier in 2014, on the 8th of November, our respected Prime Minister Shri Narendra Damodardas Modi visited our Ashram. The route to our Ashram was from our Hospital ground and then through the small by-lane to the Ashram and Kanyapeeth. For security reasons everyone were not allowed to stay within this route, nor in the hospital ground or within the Ashram an even Kanyapeeth. Hence with an intense wish to meet Shri Modi'ji, Mala-di along with few Kanyapeeth girls came and stood in the hospital ground and after sometime a chair was given to her to sit down. When Modi'ji arrived, Mala-di got up from the chair. Modi'ji observing a Brahmacharini aged lady standing among the spectators, came near her and greeted her. Seeing the Prime Minister standing in front of her, Maladi said softly, "I am standing here for such a long time. You arrived so late that I am unable to stand anymore." So saying tears came out of her eyes. The kind-hearted Prime Minister understanding her old age problems, wiped off her tears, enquired about her health and boosted her up. The media people took a photo of Maladi along with the Prime Minister. After this incident, whenever Mala-di became disheartened or sad, I used to console her saying, "See Mala-di, Ma has sent the Prime Minister to ask about your welfare. You atleast should not be sad or worried."

On 26th August, Wednesday, on the pious *Radha-astami* day her divine departure commenced. She was lying as usual silently on her bed. In case she fell down from the cot, the Kanyapeeth girls slowly lifter her on to a bed on the floor. In the meantime the annual *Srimad-Bhagwat* had commenced in the Chandi-Mandap. Brahmacharini Jyoti puts one or two pieces of *chirounji* from the *prasād* of the ensuing *Bhagwat-kathā*, onto her mouth and then pours a few spoons of water onto her mouth too. Within few minutes her upward breathing commences and hence the doctors in the hospital are informed about it. Slowly her body starts becoming cool. Before the doctors could arrive from the hospital, in the

presence of the brahmacharini Kanyapeeth girls, surrounded by the cool breeze of the nearby northerly flowing Ma Ganga, Brahmacharini Mala-di left her earthly body and transcended to Shree Shree Ma's divine blissful *Shānti-dhām*. Brahmachari Satinath performed the last rites of Brahmacharini Mala-di on the wooden funeral pyre at the famous Harishchandra ghat.

Observing the calm and peaceful manner in which the Kanyapeeth girls accepted this incident and performed the concluding duties, compels us to believe that Shree Shree Ma was Herself present there and escorted Mala-di to Her divine abode.

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Recent publication

- (1) *SantānVatsalā - Shree Shree Ma Anandamayee* (in Hindi)
 Author: Swami Narayananand Tirth.
 Price: Rs.400.00

To be ready for dispatch within a few weeks.

- (1) *Shree Shree Anandamayee Prasanga* – Volume 7 (in Hindi)
 Author: Dr. Amulya Kumar DuttaGupta. (M.A., B.L.)
 Retired Professor,
 Department of Law,
 Dhaka University.
- (2) *Shree Shree Ma Anandamayee* – Volume 18 (in Bengali)
 Author: Gurupriya Devi

Memorial Tribute Jai Maa!

Kanyapeeth

Late beloved Bani Bhattacharya

Respected and beloved Bani-di came to Shree Shree Ma's Ashram in the year 1957. Her father's name was Shri Kulendu Chandra Bhattacharya, and his family was originally from Vidyakoot of Bangladesh. Her family was distantly related with the parents of Shree Shree Ma. Bani-di's father had the impressions of a *sanyâsi* and was always engrossed in pure thoughts.

On her arrival in the Ashram, Shree Shree Ma told Bani-di to stay in the Kanyapeeth. Bani-di was an excellent cook and besides looking after the kitchen store and preparing the daily chore of the Kanyapeeth, she was indispensable for the preparation of *bhog* on special occasions like Annapurna Puja, Basanti Puja and other important functions. She was very soft-spoken and had a very pleasant and caring nature for all who-so-ever come in contact with her. All the Kanyapeeth residents were and are always grateful to her for providing healthy meals all the time and healthy advices and proper diet during their sickness. She could very accurately tell the amount of ingredients and items required for any cooking or *bhog*, whether it was for twenty people or one hundred people. She used to take care of the Kanyapeeth girls and loved each one of them like a mother. She with her own ideas prepared varieties of sweets, curds, *kheer*, ice-cream and several other delicious food-items for the girls. When the girls used to get fed up with a certain food item being served daily, she would change the item, like after 3-4 days of serving milk, prepared *kheer* from the milk.

She was also an expert in textile-handicraft and taught the girls different craftwork like knitting with wool, cross-stitch, crochet-work, embroidery work, stitching with the sewing machine, etc. She also made arrangements for selling off the properly made handicrafts, in the various ashrams.

Not for a single day did she get angry with any girl or scold anyone or tease anyone. On the other hand she lovingly explained to them how to rectify their faults, whether it was in studies, exams or not eating their food properly or not singing properly. She also guided the shy young girls to come forward and learn and lead the kirtan, and other chores, etc.

Even in recent times with her fragile health she used to enquire about the kanyapeeth girls problems, and even guided them while preparing *bhog*. Incidentally, Bani-di and Mala-di were both suffering for the past few months and were in extreme conditions. Still Bani-di at least twice a day wanted to know Mala-di's condition and whether she was taking meals properly. Bani-di with her ill-health cooked *bhog* for *Janmashtami* in August 2020 and helped in cooking till the last month of her passing away.

On the day of her death, she finished her sick diet and then she requested the kanyapeeth girls assisting her to help her to lie down and cover her. Just after that, our *pujya* Bani-di at the ripe age of 89 years, left her earthly body for an eternal rest at Shree Shree Ma's lotus feet on 28th September, 2020.

Her absence is truly being remembered by Kanyapeeth. By Shree Shree M a's grace she will ever remain in Her divine *Vaikunth-dhām*.

Jai Maa

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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

Reminiscence of Gopalpriya-di

Shashank Kumar Haldar

I first met Gopalpriya-di in the month of August 2009 at Shree Shree Ma's Vrindavan Ashram. Ma had given her permission to stay in Ma's Store-room in the Matri-Niwas. She lived in this room along with her idol God *Shantinath* (Lord ShreeKrishna). A few years before she left this mortal world on 10th February 2020, she had handed over her *Shantinath* on the caring hands of the Kanypeeth.

Her ancestral house is in Moulali, Kolkata, next to the Ahmed Dental College, consisting of a large joint family. In her house was installed an idol of *ShyamSundar* (Lord Krishna). From a very small age of around 7 or 8 she was dedicated to the worship of Lord Krishna. During that period one day she asked for a Krishna idol of her own, but another deity was not allowed in the house. Finally the *pujari* of *ShyamSundar* was consented and she was permitted for the same. She was taken to the market and after a long search the idol of her taste was purchased and brought home. From then onwards she prayed and worshipped that idol in her own style, dressing him and offering *bhog*.

A few years later she suddenly decided not to marry when the elders of the house decided to get her married after her elder sister's marriage. Her family and one of her *Jamaibabu* (sister's husband), were devotees of Shree Shree Ma. Observing her nature this *Jamaibabu* bought for her a few copies of Ananda Varta from the Kolkata Ashram and requested her to inform whether she liked it or not. She liked the journals so much that she felt like residing in the Ashram. She thought, "Will Ma give me shelter in the Ashram? I do not have any qualities". The *Jamaibabu* was amazed to hear this. After this she started writing letters to Ma and surprisingly the reply to those letters also arrived from Ma, with Ma addressing her as *bondhu* (friend). After quite some time, in a letter from Ma, Ma said, "*Bondhu* forget your old name. From henceforth you are only Gopalpriya." She then replied back, "Ma, Gopalpriya means *ShreeRadha*. I do not have any such quality that this name will suit me. How can I inform everybody that this is my new name?" Ma sent her an

immortal reply, "*Bondhu*, put all these responsibility on this body." Corresponding with Ma for three years in this manner, she had occasionally requested for a physical *darshan*. And each time Ma had informed the place and time for a visit. She had replied back to Ma, "As my mother is seriously ill, it is not possible for me to leave the city, as I alone look after all her needs. Ma, if you will inform, as and when you will arrive in Kolkata, I will surely then meet you."

Her waiting was finally over one day, when she received the news that Ma was arriving in Agarpara Ashram for the *Naam-Yagna* in 1961. Ma had informed her by letter, "On reaching Agarpara Ashram, tell somebody to inform Ma that, Gopalpriya has arrived."

Gopalpriya-di continues her incidents, "I arrived at the Agarpara Ashram with my *Jamaibabu* on the intimated time and day. Observing the immense crowd in the vast area of the Ashram I was totally puzzled and my heart was filled with despair. Just couldn't imagine how to proceed and where to find Ma. However boldly talking with few of the devotees we walked towards the second floor room where Ma is supposed to be residing. Arriving in front of Ma's room, found the door closed and those present informed that it is not possible to have *darshan* of Ma at this moment as Ma is having rest now. All my dreams collected from the past so many months seemed to be disintegrating."

"Suddenly the door of Ma's room opened and there stood the enchanting compassionate Shree Shree Ma. Ma's extremely beautiful eyes gazed over all of us standing there. My amazement and fear was instantly broken when Ma suddenly gripped my hand and pulled me inside the room. Then Ma informed the only person standing in the room, "Panu, leave the room for some time and close the door. I have to speak with her." Gradually coming back to normal I looked towards Ma and realized that this is the Ma that I had imagined deep in my heart. There was an enchanting smile on Ma's face. Ma said, 'See, you have finally arrived. Now there is nothing to fear. Speak what you have to say.' How to say? I was only crying. Resting my head on Ma's lap, with the face turned down, I just burst out crying. All my thoughts, words, questions, merits-demerits were bursting out as torrential tears. Gradually, with the loving caress of Ma's hands on my head, the tears began to subside."

“The very first sentence that came out was, ‘Ma, they want to get me married. I do not want to marry.’ Ma’s divine words were, ‘Ok, whatever you wish that will only occur. Now be at peace. Whatever are your burdens of worries, fear, doubts, just leave it on this body. Why fear? Now you have arrived at your own refuge, do not worry, now go home. In your family father is present, mother is ill, now it is essential to only serve them. Go home and fulfill these duties. With time everything will become alright.’ Ma gave me a white cloth with a thin border, to wear while worshipping. And that was the end of my first *Matri-darshan*. I returned back home to my parents, with a heart full of joy and of course Ma’s infinite blessings. On reaching home and explaining the incidents with Ma, my family members became sad and began to worry. Instead of getting married to a rich suitable groom and living happily, wearing white *dhoti* and worshipping was something they, especially my father, just could not take it for granted.”

“From henceforth a new life ensued at the home. Wearing the cloth given by Ma, worshipping my *Krishna*, contemplating Ma, serving my ailing mother and of course explaining and clarifying father’s doubts and worry about myself. In this manner gradually I grew up, my parents also became old and my mother’s health deteriorated. After some time my mother left her mortal body. The very next day I was thinking of sending a telegram to Ma, when all of a sudden the telephone rang. Ma on the other side said, ‘Friend Gopalpriya, in this period, perform the duties of a slow, steady and detached child.’ Ma is omniscient. Nothing is unknown to Ma. After quite some time my father too passed away. Ma’s order arrived to return back to the Ashram. Along with my *Thakur* (Lord *Krishna*) I arrived at the Varanasi Ashram, totally under Ma’s refuge. The year was 1960 in the month of November and I was then almost sixteen years old. Ma took me along with Her to all places. Occasionally gave me trivial jobs too.

(to be continued)

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Gurupriya Didi's priceless treasure

Brahmacharini Guneeta

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'. Our respected Gurupriya Didi will always be cherished by the devotees of Shree Shree Ma and all other devotees. Before reopening another article from her diaries we bow and convey our heartiest *pranâm* at her holy feet.

I have presented here few incidents from this book series for the ardent devotees of Ma. Gurupriya Didi writes :

Shree Shree Ma at Puri.

1st Āsād 1357 Friday (16th June 1950). Ma at present is residing in Puri for more than a month. On the earnest request of Shri Sharadindu Neogi (Binu-da), around thirty-five devotees along with Ma have arrived at Puri. The Kashmiri devotee Shri S.N. Sopory and his wife are also with us. Since the Puri Ashram is quite small, several devotees are residing at Shri Shashdhardada's house, and some have taken rooms in a hotel. But in the night everyone partook Lord Jagganath's *prasād* in the Ashram. Our Ashram is right on the bank of the Ocean (Bay of Bengal). The scenic view is extremely charming. Everyone are walking on the beach along with Ma and sitting on the sand are listening to the roar of the ocean waves till late in the night and observing the beauty around. Occasionally Ma sang a *kirtan* and we sang along with Her —

"Gopal Gopal Brojer Rākhāl, Nand Dulal Prem Gopal."

And sometimes —

"Brahmamayi Ma vmār Brahma Gopal."

One day Ma along with everyone had Lord Jagannath's *pāntha-prasād*. Ma Herself was putting the *prasād* into everyone's mouth, and from the same plate everyone were feeding a little bit of the *prasād* to Ma too. The next day Ma Herself mixed the *pāntha-prasād* with Her hands and distributed it to everyone, who accepted it as nothing less than *amrit*. In this manner so much joy and happiness was continuing. Ma is supposed to stay in Puri for some more days. One day Ganga-di asked Ma, "Ma,

Sheela has written that, for how many more days Ma will keep me bound to this world?" Ma immediately replied, "Write to her, as long as she likes to this world." In so few words how nicely Ma revealed such an immense truth.

One day Ma said, "At dawn saw that, sitting at a place, conversation is going on with GopiBaba. After that Baba demonstrated the *kriyas* of their own secret custom. He was in a serious mood."

4th *Āsād* 1357 Monday (20th June 1950). One day Gopal-dada and the Professor of Patna Sudhir-dada requested Ma to visit Patna. So it was decided to visit Patna on the way, while returning back to Varanasi from Puri. Here in Puri, after eighteen years, the *Navkalebor Utsav* of Lord Jagannath will be held again. Hence several people requested Ma to stay back in Puri for some more time. But the festival will occur some time later, hence Ma today itself departed for Calcutta to proceed to Patna from there.

8th *Āsād* 1357 Friday (23rd June 1950). On 5th *Āsād* reaching Calcutta, Ma departed for Nabadweep. Returning back to Calcutta on 6th, Ma today night departed for Patna.

9th *Āsād* 1357 Saturday (24th June 1950). Today on reaching Patna saw Gopaldada, Sudhirdada and others at the station. Ma's lodging arrangements were made in a blind school near Sudhirdada's house and it was quite good too. It has been planned that Ma will stay here for seven days and visit several places.

15th *Āsād* 1357 Friday (30th June 1950). Potol has arrived from Varanasi. On his sincere request today Ma departed for Varanasi. Staying there for one day it has been decided to return back to Puri-dham via Calcutta.

20th *Āsād* 1357 Wednesday (5th July 1950). Today we returned back to Puri with Ma. Sashdhardada, Shri Shyamsundar Sopory and others took Ma to meet a *sadhu*. For last few days I have been observing that while taking leave from someone, Ma putting her head either on his lap or chest and saying, "Baba so I take leave now" and then departs from there. While taking leave from this *sadhu* too Ma did the same. Observing this some of the devotees asked, "Ma, you made obeisance to him in this manner?" In reply Ma said, "Not *pranām*. This behaviour occurs occasionally with some people. There can be varied sides of the same

action. This small girl belongs to everyone. In divine love, at any moment whosoever gets something or the other done through me.”

We have been consistently observing this *leela* of Ma. Occasionally helping someone in the path of spirituality by blessing him by Her touch. Again, doing something else, for some other purpose. Also many a time it has been observed that inspite of repeated requests no action takes place. Hence Ma says, “All are His. He Himself is omnipresent. He plays with Himself in any form at any time.”

(2) Shree Shree Ma at Mandi, Yogendra Nagar, Suket.

25th Jyeshth 1358 Saturday (9th June 1951). Departing from Kullu at dawn today, we reached Mandi at around ten-thirty in the morning.

27th Jyeshth 1358 Monday (11th June 1951). Today Raja-saheb along with Ma and few others departed for Yogendra Nagar. The king's name is Yogendra Sen. The hydro-electric station here is quite huge, electricity is made here from a water-fall. The king with the help of the engineer, showed around this place to Ma. One can go directly to the top of the hill using a push-cart, in which twenty to twenty-three people can go at one time. On the way one has to change the push-carts. Some distance has to be covered by a trolley. Everything is run by electricity. There is nothing to hold on to, on either side of the trolley. Just go up and come down. Before boarding the trolley each passenger has to sign an agreement that no one is responsible for anyone's life, and it is very true too. A huge hill, with a river flowing below. Reaching the top of the hill, we saw that *satsang* has been arranged here too. Arrangements for rest and fooding was made in one of the office rooms. From here we returned back to Yogendra Nagar in the evening.

29th Jyeshth 1358 Wednesday (13th June 1951). Staying for two nights in Yogendra Nagar, we return back to Mandi in the evening. Before the departure we were taken to the residence of the Raja-saheb, where arrangement had been made for everyone's meals. After the meals we were taken to another of his residence. There too snacks were offered.

3rd Āsād 1358 Monday (18th June 1951). Due to Rani-sahiba's special eagerness, around twenty-three devotees arrived from Delhi for the *Nām-yagna* to be celebrated here. A special dais has been beautifully prepared and *Nām-kirtan* had commenced from yesterday evening. Rani-sahiba was in an elated mood. Ma too went and joined the *kirtan*

occasionally. In the evening people went out for *nagar-kirtan* and on returning *Nām-kirtan* continued till eleven in the night. Ma too sat nearby. Ma then raising Her hands started '*Haribol-Haribol*' *kirtan* and her body started swaying with a slight *bhāv*. This continued for quite some time. Everyone listened to Her *kirtan* mesmerized. At around twelve in the night the ladies took over the *kirtan* moving in a circle around the dais and creating an enchanting atmosphere. Ma departed to Her room at around one in the night. By the time it was four at dawn, Ma returned back to the *kirtan* site. Saw that Rani-sahiba had been sitting there for the whole night.

4th *Āsād* 1358 Tuesday (19th June 1951). From today morning the men took over the *Nām-kirtan* from the ladies and again at twelve noon handed it over to the ladies. As decided earlier, along with four-five cars Ma departed for Suket, as the Suket Raja-saheb's daughter was seriously ill. The Rani-sahiba of Suket and her son had arrived here earlier to have Ma's *darshan* and requested Ma to visit Suket. Within one hour we reached the border of Suket, where the Raja-saheb was himself standing with garlands in his hand to welcome Ma. After offering the garland to Ma, bowing down to *pranām* Ma, he sat down in our car. Our car was being driven by the Raja-saheb of Mandi. From the day we have arrived at Mandi, he has been driving the car for Ma. He just could not imagine to handover Ma's car to somebody else for driving, as long as Ma is in Mandi. Although, we were supposed to stay in Suket for an hour only, but the Raja-saheb of Suket had made so many vivid arrangements. First he escorted Ma and the Mahatmas to his temple which was quite neat and decorated. Ma had arrived here twelve years earlier too. Along with us forty forty-five people had come. Tea, fruits and sweets had been arranged for all. From the temple we went to palace. A *shamiana* (tent) had been erected for seating everyone. On reaching there, the palace *pundits* worshipped Ma and *ārti* was done too. This was followed by *kirtan*. The Raja-saheb's daughter was brought down with great difficulty to have Ma's *darshan*. Just before dusk departing from Suket, and visiting Sukhdev's ashram on the way, we arrived at Mandi.

(Taken from 'Shree Shree Ma Anandamayee' (Hindi-Vol-13), (Bengali-Vol-10))

Ashram Varta

Brahmacharini Geeta

In Divine Bliss - *JaiMa*.

All of you must be aware of this fact that due to the pandemic of the Covid-19 virus, all festivals in all the Ashrams of Shree Shree Ma Anandamayee have been celebrated in a very brief manner. In Varanasi Ashram, the annual *Basanti Durga Utsav* was celebrated as usual in the Chandi Mandap, but the worship was performed on the holy *kalash* (pot) only. All rituals, *bhog*, *ārati* etc., were also duly performed with proper regulations. *Ganga Dusshera*, *Guru-Purnima* etc., were also performed in a similar manner. In this perilous situation all around the world, all the devotees of Shree Shree Ma have come forward to participate in the *Akhand Bhagwat Smriti* (infinite thought of the Divinity). Everyone have generously donated their valuable time for doing the *japa*. Years ago, one day Shree Shree Ma had said, "If you consider this body as your own, then give with affection and if you do not then give in alms". So saying Ma joined Her hands with palms up in a begging pose. Ma further said, "Within twenty-four hours, at least fifteen minutes of your appropriate time, will you offer it to God forever? Whatever time one has dedicated, without a break, try to keep it intact forever.

Several people have accepted this invaluable advice of Shree Shree Ma and have participated in *japa* and in keeping silence i.e., *maun*. Ma always used to say that during moments of crisis bestow maximum time to God. With Ma's infinite Grace, the impossible can also become possible.

As observed in Varanasi Ashram this time during *Bhagwat Saptāh*. A norm is being followed for several years in Varanasi Ashram to hold a week long *Bhagwat Saptāh* during *Bhagwat Jayanti*. In the recent few years the excitement of the devotees for conducting *Bhagwat* in the Varanasi Ashram has become quite obscure. Last year only the *Mool-pāth* of the *Bhāgwat* in Hindi was conducted. This time since Covid was also present; it was decided to conduct the *Bhāgwat* in in brief. But a Kanyapeeth teacher who is also an alumnus of Kanyapeeth suddenly by

Ma's Grace became motivated. In the Chandi-mandap of the Ashram, She got the *manch* (dias) for the *Bhāgwat* ready in a day and also decorated it beautifully. At the same time a devotee of Varanasi urged us to conduct the *Mool-pāth* too.

Hence the *Mool-pāth* of the *Bhāgwat* was recited for continuous seven days in a beautiful manner in front of Gopalji in the Gopal Mandir by Shri Sandip Upadhyay, a student of the Gopal Mandir.

And over in Chandi-Mandap, sitting on the decorated dias of the *Bhāgwat*, a senior student of the Kanyapeeth, Brahmacharini Rashmi Bharadwaj, elucidated the *Bhāgwat* in hindi in an amazing and unique manner. Of course it has to be believed that there was Ma's *kheyāl* in this overall incident. Shree Shree Ma's presence was also felt by many. There were only a few spectators or listeners because of the Covid. But all the Kanyapeeth girls were present and participated in it with excitement. The accompanied singer along with Rashmi was also a senior kanyapeeth student. On all the seven days of the *Bhāgwat-saptāh*, as long as the oration by Rashmi and the combined *kirtan* and songs were going on, an ecstatic joy permeated all around and everyone participated in it. The *Bhagwat-pāth* was concluded by *Gita-pāth*, *Vishnu-sahasranam-pāth* and *Ganesh-japa*. All this is only due to Ma's divine grace.

* * * *

Gayatri japa:

*Aum Bhur Bhuvah Svah Tat Savitur Varenyam
Bhargo Devasya Dheemahi hiyo Yo nah Prachodayāt.*

Didi writes:

"Ma lays a great deal of stress on *Gayatri japa* for Brahmins. She tells each one to do as much *Gayatri japa* as he possibly can. In Solan, Ma had explained the meaning of the *Gayatri* to me, which I have recorded as follows:"

'He who creates, preserves and destroys, whose form is universal, He Himself inspires our intellect, He Himself is Parabrahma and the Knower within each creature; I meditate on His divine brilliance.'

--- Shree Shree Ma Anandamayee



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 :*

Shri. Gautam Sham Chellaram,
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

Shri. Lal Chellaram,
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

Shri. Sanjay Shah,
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

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Mr. Harsh Gupta,
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Shri Sharat Mishra,
"Kothi Raja Saheb", Phoolbagh, Bareilly.

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