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“Where everything that exists is revealed in its fulness, this is called Self-revelation, THAT ITSELF, the Self-luminous One — call it what you will.”

—Sri Sri Ma Anandamayee

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# ANANDA VĀRTĀ

*A quarterly presenting the divine life and teaching of  
SRI ANANDAMAYI MA and various aspects of  
Universal Dharma*

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ANANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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# ĀNANDA VĀRTĀ

*The Eternal, the Ātman—  
Itself pilgrim and path of Immortality  
Self contained—THAT is all in One.*

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“The Eternal Virgin (Kumari) does not depend on anyone, She is the One Itself as Power. *Mahasakti* is the root-cause of everything — creation, preservation and dissolution.”

—Sri Sri Ma Anandamayi

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## Sri Sri Ma's Utterances

One day, while conversing with Didi, Ma said, "Verily, in all forms there is that One Being. Look, Khukuni, just now on your way you came across so many *Sadhus* down there — you know what is going on at some of those places? Often there are groups of hemp-smokers — even that may tempt the *Sadhus* to gather together. A little bit of *Sadhan-bhajan* goes on together with the smoking of hemp and chatting — that is the spirit in which they gather there. There are *Sadhus* of yet another kind — those who do some spiritual practices; a few things which they say also come true; due to this attraction peoples of a like mentality, that is, those who want to hear some forecast of their future, assemble there. They believe that there is nothing greater than those prognostications. Don't you say sometimes that at such and such a place they forecast the future so well? Is it the aim of your life to know one or two facts of the future for the sake of worldly happiness? — You don't think about it. How to achieve the higher degrees of self-purification — how to attain peace for ever — that should be your concern. You should try to keep your aim lofty amidst all your activities. There is hope of attaining enlightenment in proportion to how great is the object of your meditation. These peoples are, of course, making efforts —

whatever joy they are experiencing — that is their gain. Verily, *you* alone dwell in all forms. Again, there is another category of *Sadhus*; they wear dresses in imitation of great saints, but inside they don't have much realization. You know what happens on account of it? Their feeling of diffidence persists, because the knots in them are not yet untied. Again, listen, as just now I have referred to various states, even then sometimes it may so happen that a person who happened to adopt the external holy attire at one auspicious moment — just due to that — all of a sudden he may lose all interest in external show. Then the gateway to truth opens up, and he is carried over to sublime realizations. That is why, I say, you should not disrespect anybody. If you see someone living like a *Sadhu*, you should show him due respect. You should learn whatever good you find in a person. Your intention is to gather roses — you should not pay any attention to the thorns. You should do obeisance (even to a false *Sadhu*) thinking that this is just a form of that Supreme, Sublime Being. And do it with *Shraddha*, for the feeling of *Sraddha* does good to the giver as well as to the receiver. Also, speak with the same feeling; this will make you imbibe whatever good effect that person's spiritual practices has got. This attitude will also help you. You will see that as you go on practising the seeing of that One Reality in all, there is, in the very contemplation of that Supreme, Sublime Being, the hope of finding the way that leads to Him. But, listen, there is yet

another thing you may unwittingly be influenced by the entire character, with all its good and bad qualities, of those persons whose company you keep and to whom you do obeisance. That is why, when doing obeisance to a person, one should think that he is doing obeisance to his own Guru, Ista or the idea of God which spontaneously rises in his mind, in case he is not initiated. In this way, the obeisance would be offered to *Him* only. Water becomes purified when it is filtered — that same pure water is present in *this* (dirty) water ; in the same way, He is in all. To Him alone one should bow, in the holy company of Him alone should one live — this is also an aspect of the matter, mind you !

Question : “Can a corporate being do meditation on the incorporate ?”

Ma : “Yes, one may do meditation ; but meditation ‘done’ and meditation ‘happening’ are two different things. If once meditation happens automatically, then who would meditate on whom ?”

Once a certain gentleman was saying, “I have nothing to ask ; I just sat, drink and live happily. Why should I rack my brain over those spiritual questions ?”

To him Ma said with a smile, “Very good, stay as you are. But you cannot stay just like that. The spiritual questions do peep into your mind ; otherwise all that you are saying : Why should I rack my brain ? and so on — what is the need of saying even this much ?”



The gentleman laughed and said, "All right, I won't say even these words."

Ma smilingly said, "As you are saying I won't say, I won't say — that also shows that the same thought is haunting your mind. To say, I won't say, I won't say, is also to say something!"

Upon this, that gentleman and all the other people present started laughing together and admitted the truth of Ma's words.

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"I am the essence of Bliss". Follow no ideal, you are all there is. Fear naught: You are the essence of existence. Be at peace, do not disturb yourself. You never were in bondage, you never were virtuous or sinful. Get rid of all these delusions and be at peace. Who is there to worship? Who worships? All is the *Atman*. To speak, to think is superstition. Repeat over and over, "I am *Atman*." "I am *Atman*". Let everything else go.

—Swami Vivekananda,  
Inspired Talks, 1980/P. 149.

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# Doctor's Visit Given by Ma

Dr. Baren Guha Roy, Lt. Col. AMC (Retd.)

## INTRODUCTION

( Published in Bengali Ananda Varta  
October 1984 to October 1985 )

Place : Naimisharanya Ma Anandamayee Ashram  
Nov. — Dec. 1968

[ I went as an escort to my old mother to attend the ceremony of 15 days Bhagavat Path and opening of "Vedavyas Mandir". These facts happened there. Since then I thought of writing and publishing it in Ananda Varta. But due to various reasons this did not materialise, though I have told the facts to many devotees of Ma and to my doctor friends. Being in the Army Service, there were lots of restrictions to write earlier. Now after retirement I am writing these unbelievable facts so that Ma's devotees can know of them.

As I am writing after a long gap, there may be some errors for which I may be pardoned.]

I was a Doctor serving in Army Medical Corps, posted in Pathankot. My old parents, wife and one son and one daughter were staying with me in Military Quarters.

My mother (Smt. Santi Sudha Guha Roy) had her DIKSHA from DIDIMA (Ma's mother) and was a staunch devotee of Ma since her stay in

Dhaka. Whenever my mother used to get an opportunity, she used to attend the functions of Ma in different Ashrams. During my earlier posting in Allahabad, I had also seen Ma Anandamayee but felt no attraction. During my young age I was too busy with my duties in Military Hospital, sports, games, mess life, parties, family life and so on.

Ma Anandamayee and the General Secretary of Sangha Swami Paramanandaji loved her very much. Whenever my mother used to tell us this, I used to reply that every devotee thinks so and my mother used to get annoyed. However my mother used to write letters and send money regularly to Swami Paramanandaji and used to get reply to letters and prasād. When my mother came to know about the coming function of Naimisharanya, she wrote to Swami Paramanandaji for permission to attend the function. Swamiji replied 'No'. There was extremely tight position in accommodation so my mother should not go.

My mother was depressed, started crying and talking irrelevantly and asked me to send a prepaid telegram for the permission to go there. We got the reply telegram. Swamiji informed again, "NOT TO COME".

In spite of that my mother started pressing me again so that I should arrange somehow to take her to Naimisharanya. She was ready to stay outside the Ashram in the village with difficulties.

I disagreed as Naimisharanya was an unknown place to me. Moreover there was no good place

for lodging and food. How could I take my mother there? My mother was accustomed to stay in a decent way with attached bath and privy. How could she stay for 15 days in Naimisharanya without these arrangements?

Then my mother threw her "Atom Bomb" and rebuked me, saying "Why will you not take your mother? If your wife had asked you, you would have been ready to arrange everything within no time."

There cannot be any argument after this. Immediately I arranged for two small tents and camp cots from Army Stores and started from Pathankot for Naimisharanya. I sent a telegram to Swami Paramanandaji "Coming with mother. Arrange accommodation."

From Nimsar Railway Station I hired a bullock cart and reached outside the Ashram by 10 O'clock in the morning.

Keeping my mother in the bullock cart I went inside to find out Swami Paramanandaji and met him nearby. After presenting my introduction, I told that, "I have come with my mother. Please arrange a little accommodation for us."

Swamiji got annoyed and replied, "I have told you again not to come with your mother. Still why have you come? There is no place here."

I requested politely, "I have come with tents. Please show me a place inside the Ashram Compound where I can pitch two small tents."

Swamiji replied, "There is no place inside" and showed me a vacant plot of land outside the Ashram Compound where I could pitch tents.

Inside the Ashram Compound a few big tents were pitched and occupied by the VIP's. It was dangerous and unsafe to stay in tents outside the Ashram Compound. What to do now? I was in a dilemma.

At that moment one lady Ashramite came near Swamiji and said, "That girl Basu is again having severe pain in the abdomen, and feeling a tendency to vomit."

Swamiji replied, "Nothing can be done here. She will be sent to Lucknow or Delhi for treatment in the afternoon train."

The lady Ashramite said, "Then what to do? Basu's suffering is intolerable and we are unable to see it. She is crying and tossing due to severe pain."

Then I opened my mouth "Swamiji, I am a doctor. May I see the patient."

"What will you do? There is no medicine here." Swamiji replied.

I replied, "Swamiji, I have come with my old mother and brought a lot of different medicines for emergency treatment to look after my mother. Will you allow me to see to the patient?" I firmly said.

Swamiji then allowed me to see the patient with great reluctance and told me, "Go inside."

Then I went inside with Swamiji and the lady ashramite, examined Kumari Basu who was lying on the floor over a mat and tossing due to pain and trying to vomit. It was obvious from the history, symptoms and signs that this was a case

of Acute Renal Colic (Kidney pain). I got my hand bag from the bullock cart and gave her a Pethedrine and a Baralgan Injection. Within a few minutes the patient became quiet and went into slumber.

I came out with Swamiji and told him that after one or two hours I like to see the patient again.

Now Swami Paramanandaji was happy with me, came with me upto the Ashram Gate and told a local man known as Rampanda, "There are two rooms kept reserved in your house. Give one room to this Doctor Sab and her mother. Keep the other room for another Doctor Sab who is coming from Calcutta to-morrow."

My mother and I came to Rampanda's house with the bullock cart. The house was next to the hot spring "Narayan Kunda" where devotees and villagers used to take a bath. The warm water from the spring flows towards the Gomti river passing nearby.

I took a bath in Narayan Kunda — changed to Dhuti and Kurta, then proceeded towards the Ashram with medicine bag and examined the patient Basu. She was completely quiet. She got up and started talking a little. She has already taken some Nimbu Pani sarbat.

It was just few minutes past 12 O'clock. Suddenly some ladies of the room said, "Ma Anandamayee is coming to see Basu." After a while Ma Anandamayee came and stood in front of Basu. Swami Paramanandaji was accompanying her. He pointed me out to Ma and told, "This doctor is the son of

our devotee Santi Sudha. He examined and gave an injection to Basu one hour before. After that Basu is calm and quiet. She was having severe pain since last night.”

Ma smiled a little. Then asked me, “Have you taken your food?” I thankfully replied, “No. I was not having any place to stay in the Ashram with my mother. Thank God, Basu was ill and I treated her. So I could now get accommodation in a Panda’s house.”

Ma smiled a little more and said, “Baba, all will be OK. You stay here. God has sent you here to look after us.”

Then Ma told Swami Paramanandaji to arrange everything for us and left the place.

Now Swamiji laughed and said, “First go for food. Then we will decide what to do with the patient.”

Then he called somebody and said, “Take the doctor to the general kitchen. Tell Swarup or Moni — he is the son of Santi Sudha and they should look after him well.”

Swamiji turned towards me and said “Your mother will have food here with the Ashramites.”

*(To be continued)*

## Exhibition of Mural Paintings of Shree Ma's Divine Life

A very pleasant function was held from 5-30 p.m. on the 12th Sept. at the Academy of Fine Arts, Calcutta, at which Mrs. Justice Padma Khastagir was invited to preside.

The meeting was convened, in the absence of Swami Swarupananda, the main architect of the whole idea, due to temporary ill health, by Sri P. K. Kundu, the Vice-President of the Sangha. Swami Chinmoyananda and Brahmachari Tanmayananda from Agarpara, and Swami Achyutananda from Delhi were also present amongst a host of distinguished devotees of Ma.

Brahmachari Tanmayananda, as the oldest monastic member present, was given the privilege of lighting the specially prepared ceremonial lamp to inaugurate the Exhibition. Mrs. Justice Padma Khastagir recited a very inspiring anecdote about how she first met Ma, and what Ma made her do as a token of Ma's first request to her to follow a path of devotion.

It was Swami Swarupananda's idea, inspired by Ma, that the walls of the Nat Mandir of the Ananda Jyoti Peetham at Kankhal should be decorated by a number of beautiful Mural paintings depicting typical scenes of Ma's Divine Life, which would last through Centuries to perpetuate her memory.



It was not easy to find a suitable artist, but due to Ma's Kripa at last a suitable painter was found in Sri Mrinal Kanti Das with his Studio at Narendrapur, where he was closely associated with the Ramakrishna Mission Vidyapeeth there. He was dedicated to his sadhana, and used to work daily in seclusion from 8 a.m. to 10 p.m. He was assisted by his able associate painter and artist Sri Ratan Acharya, who was imbued with the same spirit.

Swarupda provided the basic ideas for the topics, at which he was assisted by senior devotees of Ma in Calcutta such as Sri Anil Ganguli, Sri Gopal Dasgupta and so on. Swarupda also provided the original photos at his disposal, and from them, the inspired artist produced 19 wall paintings depicting the following scenes from Ma's Divine Life :—

1. The scene from the Kali Temple at Kasba, (beyond Agartala near the Bangladesh-Tripura border), where Ma's grandmother, while praying for a son for Didima, somehow found herself praying for a girl, which boon was duly granted by the Goddess, resulting in Ma' birth.

2. The birth of Ma at Kheora just across the Tripura border on the 19th Baisakh, 1896, as described by eye witnesses.

3. The advent of a Holy Sadhu when Ma was only nine months old, and his prophecy concerning Ma.

4. Ma's Ecstasy on hearing Kirtan in the house next to her uncle's place, when she was 2½ years old.

5. Ma conversing with aged trees, as if they were alive.

6. Ma's marriage to Bholanath in 1909.

7. Ma burning the food she was cooking while in her Divine Bhava.

8. The first naming of Ma by the word, "Devi" and "Ma" at Astagram, due to her Divine appearance.

9. The initiation of her husband Bholanath by Ma in 1922. Later Bholanath worshipped his wife as the Mother Incarnate at Dhaka and Kamakshya.

10. A typical scene from Samyam Saptaha Mahavrata with Sadhus on a dais besides Ma.

11. A scene depicting Bhaiji naming Ma for the first time as "Anandamayee Ma" at Siddheshwari.

12. A scene showing the manifestation at Vrindaban Ashram of a Mahatma from a stone half buried there, and his bowing down to Ma in pranam after liberation.

13. A scene showing Ma's power over animals such as sacrificial goats and snakes.

14. A scene from the Akhand Mahayagna at Kashi Ashram lasting 3 years commencing on 14th January, 1947.

15. The founding of Naimisharanya Ashram, the installation of Puran Purush there, and a Bhagavata Parayan Mahayagna with Swami Akhandananda expounding the Bhagavata and Hari Baba sitting at his side.

16. The worship of Ma dressed as "Shiva" and her Arati performed by the senior Kanyapeeth girls.

17. A typical scene depicting Ma with leading Ashramites, Brahmacharis and Brahmacharinis, with Bibhuda at the harmonium and Monida at the Sri Khol.

18. Ma at Kumbhamela, astride a decorated Elephant, leading a procession of Nirvani and Niranjani Akhara Sannyasis.

19. A typical scene from a 24 hrs. Akhand Maha Nam Yagna, so much a favourite of Ma — with Birenda singing his typical “Adhibas Kirtan”.

The exhibition was kept open from 3 p.m. to 8 p.m. daily up to the 16th Sept. and many distinguished visitors visited the gallery, including Lady Ranu Mookherjee, the proprietor of the Academy, who attended daily except at the opening ceremony which was too crowded for her.

A beautifully printed Souvenir was sold at a nominal price on the opening day, containing messages from the P.M., Sri Ravi Sankar, a preface by Sri Anil Ganguli, an extract from Sri Prativa Kundu's recently published book, “Ma Yar Anandamayee”, a few typical Vanis from Ma, and 4 reprints from among the 19 pictures exhibited in the Art Gallery, a brief article by Br. Chitra Ghosh headed “The artist's tapasya”, a picture of the Anand Jyoti Peetham at Kankhal and a list in English and Bengali of the 19 drawings exhibited, and finally interesting Biodatas of the two Artists responsible for the work.

All 19 murals have already been taken with great care to Kankhal and are being mounted on the walls of the Anand Jyoti Peetham Nat Mandir, so

that they can be ready for display by the time devotees start congregating for the coming Samyam Saptaha Mahavrata commencing from the 15th November.

“All glory to Ma”

**Shree Shree Anandamayee Charitable Society**

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**List of Holidays 1989**

Occasion	Date
1. Republic Day	26th January
2. Saraswati Puja	10th February
3. Shiva Ratri	6th March
4. Holi	22nd March
5. Bengali New Year's Day	14th April
6. Ramnavami	14/15 April
7. Shree Shree Ma's Janma Tithi	8th May
8. Independence Day	15th August
9. Janmastami	24th August
10. Guru Purnima	15th September
11. Mahalaya	29th September
12. Gandhiji's Birthday	2nd October
13. Durga Puja	7-10th October
14. Lakshmi Puja	14th October
15. Kali Puja	28th October
16. Bhatni Dwitia	31st October

# The Holi Festival of Brojdhumi and our Vrindaban Ashram

Dr. Usha Garg

The Holi festival is a very special occasion of Brojdhumi. The land of Krishna is specially famous for the unique celebrations of Holi. That is why the devoted poets have called the 'Holi' of Brojdhumi as Hora (excess of Hori is called Hora) in the land of Lord Krishna Avtar where Almighty incarnated Himself, is known as the land of Holi Utsava.

THE THREE SPECIFIC ACTIVITIES have increased the grace of this festival. First of all, this festival is directly related with the lord of Brojdhumi i.e. *Radha Krishna*. The saints, the beloved of lord love to celebrate only those festivals which are related directly or indirectly with the divine lila of 'Shyama Shyami'. Only these two deities — inwardly one — are the destination of Brojvasi people. The saints of Brojdhumi like to breath only in the name of Shyama Shyami, otherwise they feel suffocated.

Secondly, this holy festival of Brojdhumi of Nandgauva — Basant Panchmi. On the same day, people worship Ma Sharda, Saraswati — the goddess of all knowledge. From the very day, the holi starts in different temples of Brojpradesh with

Abir and gulab. Each and every heart sings the songs of Holi. Holi creates a natural feelings of love towards Lord Krishna and Radha. In the atmosphere of Holi, people feel as if they are singing and dancing with the Lord and every lila is happening before them. Nothing seems to them historical rather living. The living presence of Lord is felt by the sensitive souls.

Thirdly, this festival is celebrated in the different parts of brojdhumi — on the different dates in the different way. The innumerable number of men, women and children reach on the appointed dates at the appointed places and enjoy the individuality of the place. For example, on Phalgun Shukla Asthami, this holi is celebrated in Barsana — the place of Radha Rani. On this very day, the Gopas of Nandgauva come to Barsana with their special instruments to protect themselves, in different colourful dresses. They are hosted by the people of Barsana. First of all, they gather near Prem Sarovar of Barsana. There the Gopas of this place accord them a hot welcome. After that, they come in the temple of Shree Radha Rani with a flag which is a symbol of Lord Krishna's victory over the Gopas of Barsana. The flag is a challenge from the side of Lord Krishna as if it gives an open challenge to the Gopi, whosoever dares, should come and play holi. This open challenge is accepted by Radha Rani. Then, these Gopas come in the rangili gali where Gopis keep themselves ready with a bamboo in their hand. This holi of Barsana is known as 'Lalhamar Holi'.

After this, next day i.e. on Navami, the Gopa of Barsana go to Nandganva, and the holi is played on the same pattern. One thing should be kept in mind that only the residents of Barsana and Nandganva are allowed to take part in this.

From Ekadashi this holi starts in each and every temple of Mathura and Vrindaban. On this very day, the special sort of holi is played in the famous temples of Dwarikadhish, situated in Mathura. They decorate the temple with green leaves and flowers.

In Vrindavan, Bankey Bihari comes out of his temple and sits in the swing of gold and silver in the spacious verandah. On behalf of Lord, the pujaris of Bihariji throw gulab and abir on the devotees. This multi colour is embraced by devotees as if they are meeting their Lord Krishna. The Gopis of Brojbhumi feel to play holi with the Lord. The Gopi symbolises, the Jivatma and Krishna, the paramatman Himself. So the Jivatma always aspires to cling with his own paratmatman. The human soul is just like a huge flame of fire and the Lord is a huge fire. Naturally, this flame wants to identify itself in the huge fire. This feeling is imbibed in whole process of Holi festival. This is the only cause the Gopi sings in a holi song addressing Phalgun — the month of Holi — as the month of fortune.

In this continuation on Chaitra Krishna Dutiya, this holi is celebrated in the village Baldeva. The people of Broj call Dauji, the elder brother of Krishna. The king of Broj.

On the day of Holi Purnima, about 13 km. far from Kosi, there is a village known as Phalen. Here people celebrate holi in the mythological manner of Prahlad, the great devotee of Govind. The Prahlad was saved from the huge flames of fire in effect of the continuous enchanting of the name of Hari, in the same way, till to day, one selected man of the village Phalen takes bath in the holy waters of Prahlad Kund and then enters in the flames of fire. God's grace, after some time, he comes out from the flames in the loud enchantment of Harinam and establishes the effect of Harinam. The name of Hari is just like a protecting garment for the man who takes it. Nothing of this world can bring harm to his life.

Ma Anandamayee Ashram of Vrindavan adds its own contribution to this holi festival of Broj-bhumi. The blessings of Ma are always with us. This festivity started in Ashram with 24 hours Ramayana path by the devoted Ashramvasis. The arrangements were made by Veenadidi. This Ramayana path was completed with an inspiring speech of Rajababa, a famous speaker of Broj-bhumi.

The special five day holi programme started in Ashram from Rangbharmi Ekadashi to Purnima i.e. from 11th March to 15th of March with Akahandanam Samkirtan of Hari :—

Hare Krishna, hare krishna, krishna, krishna hare  
hare,  
Hare Rama, hare Rama, Rama, Rama, hare hare.

This Nam samkirtan started in the temple of Chhaliya in front of Gauranga Mahaprabhu in the



divine presence of Ma Anandamayee. Her beautiful photograph was symbolising her eternal presence with the devotees. This feeling naturally overwhelmed devotees and they started Harinam with their full throats. In this period from 12th March to 14th March Rasalila was also arranged. The disciples of Ma decorated Ma's figure with different colours as if Ma was enjoying holi in her silence.

March 15th, Holi Purnima, the birthday of Chaitanya Mahaprabhu was celebrated in special glamour. On this day of purnima, premavatar Mahaprabhu incarnated himself on this earth. In this gay time, the special puja was offered to Lord Mahaprabhu. The Akhanda Nam Samkirtan also took rest this evening with a parikrama of Matri Mandir. This whole celebration reminded the devotees of the past memories of Ma and brought tears in their eyes.

Next day i.e. on 16th March, this colourful festival reached at its height when a small six year old child named Chinmaya, who calls Ma his friend and Gorima started playing holi with the devotees of mother. He was appearing as if Lord Himself was playing holi with the devotees of Ma. This enjoyment reached at its peak when people could not listen even to the bell for food. Devotees prayed again and again to Ma to give such occasions to increase the divine love. May Ma infuse this feeling in her devotees to come in Vrindavan and enjoy the divinity of Brojbumi every year.

Jai Ma

**Shree Shree Ma Anandamayee**

**Kanyapeeth**

**GOLDEN JUBILEE CELEBRATION**

**( 11.10.88 — 25.10.88 )**

Entirely due to the boundless grace of our beloved Ma, the Golden Jubilee Celebration of the Kanyapeeth was conducted amidst scenes of great happiness and solidarity. It is our very good fortune that we are in a position to express our gratitude to all of the Ma's devotees whose participation in our function has made it such a success.

On 11th October, 1988, the *Navaratri Pratipada*, the foundation-tithi of the Kanyapeeth, the fortnight-long final phase of the Jubilee was solemnly inaugurated with *Ghata-sthapana* for the *Navaratri Puja* of *Sri Durga*. In commemoration of the Foundation-day, Kumari-puja of two little Brahmacharinis of the Kanyapeeth was performed with the usual set of puja-offerings, a *Siva-lingam* and a rosary were also presented to each of the two — just as the first two *Brahmacharinis* were given — fifty years ago.

The same day in a function presided over by Sri Venkatachalamji, the Vice-chancellor of Sampurnananda Sanskrit Vishwavidyalaya, the first issue of "*ADORINI*", a hand written annual magazine of the Kanyapeeth girls, was released by Sri Vidyanivas Misraji, Vice-chancellor of Kashi Vidyapeeth.

The credit for preparing this magazine with appropriate designs and decorations goes to Br. Bishuddha Chakravarty, a brilliant degree-holder of the Kanyapeeth.

The main Golden Jubilee function was held during the three days' span from 21st to 23rd October, 1988. The most important feature of the entire programme was the participation of the *Mahatmas*. The familiar sight of the well-known ascetic figures sitting on the dias created for us the atmosphere of Sri Sri Ma's divine presence. It is for us a great honour that the *Mahatmas* came to our function, gave us their blessings and created so much self-confidence in us by their appreciation, we hope and pray that we shall continue to be worthy of praises showered on us by Swami Vidyanandaji Maharaj, Swami Chidanandaji Maharaj and Mahant Sri Girdhardasji. We offer to them our respectful pranams.

We are also grateful to H. H. The Maharaja of Varanasi, Dr. Vibhuti Narayan Singh, who, accompanied by his daughters, so kindly graced the occasion, took a keen interest in our programme, and augmented our spirits with encouraging words.

The gathering of old students was a colourful aspect of our programme. It is a matter of great satisfaction to us that the two girls who were initiated as the first members of the school were with us for the function. Smt. Bhaktipriya and Smt. Shantipriya were happy to meet the present inmates of the school. All the old students expressed the desire for regular reunions because this

function did prove to be an occasion of great joy and nostalgic memories of our beloved Sri Ma.

Among other features which also attracted attention and appreciation, mention may be made of the *Pundit-sabha* — the scholars forum — which gave us the opportunity of hearing interesting, learned talks in Sanskrit.

We were very fortunate to have amongst us Gitashree Chhabi Banerjee, our *CHHABIDI*, whose melodious *bhajans* and *kirtans* invoked Sri Ma's palpably felt presence in our hearts.

Our Pushpa Didi also took an active part in organising the girls programme and guided their rehearsals. Each evening the daily programme was concluded with *bhajans* sung by her.

Another memorable feature was the musical programme presented each evening from 11.10.88 to 19.10.88 by wellknown musicians of Varanasi some of whom are famous artists of national and international fame such as Sri Ritwik Sanyal, Smt. Manju Sundaram, Smt. Mangala Tiwari, Smt. Purnima Choudhury and others.

The last but not the least interesting feature to recall was the brief cultural programme presented by the Kanyapeeth girls, mainly in Sanskrit, interspersed with items in Hindi and Bengali. The Vedic chants, songs, skits, debates, recitations, etc., all with a special emphasis on Sri Ma's teachings in the Vedantic tradition, elicited applause from no less eminent personalities than the great *Mahatmas* and scholars like Padma Bhusan Sri Pattabhiram Shastri, present on the occasion.

It is a matter of great satisfaction and joy that by Sri Ma's grace the Kanyapeeth could bring out its own publications. A Bengali volume, MA JE AMAR SARVARUPE, containing pages from the diary of Br. Jaya Bhattacharyya, and "Pramanamanjuri" translated with annotations by Br. Geeta Banerjee were released besides the Golden Jubilee Souvenir.

The award of running trophy for ideal character, bestowed on Br. Bani Bhattacharya for this year, added colour to the function. This trophy was introduced with money donated by Sri Somnath Banerjee in the name of his father, late Harish Banerjee. Two other devotees of Ma, Km. Surama Dey and Dr. Km. Bhaktisudha Mukhopadhyaya donated sums (Rs. 6000/- and 2500/- respectively) for annual prizes to be awarded to our students.

It was our extremely great fortune owing to Sri Sri Ma's *Kheyal* that the installation of Ma's Murtis in the ANANDA JYOTI MANDIR on 21.10.88 coincided with our Golden Jubilee Function.

Lakshmi Puja took place on 24.10.88. The same evening Asta Prahar Nam Yagna led by Km. Chhabi Banerjee, was inaugurated. The following day, on 25.10.88 with *dadhi mangal* and hariloot, Golden Jubilee Celebration was concluded in a befitting manner.

We are specially grateful to all Ma's devotees who came and participated in our programme and to our magnanimous donors and helpers. It gives us happiness to think that all such persons have

our welfare at heart and wish us well. We feel greatly strengthened in our chosen way of life by the goodwill shown to us by Ma's devotees. May Ma's blessings remain with us for ever.

Jai Ma

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I, Dr. G. N. Roy (Misra), General Secretary, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dr. G. N. Roy (Misra)  
General Secretary

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**“Worship is not a ritual : it is an attitude ;  
it is an experience.”**

**—Sri Sri Ma Anandamayi**

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# Brahma Vidya—Para Vidya and Apara Vidya

Nirmal Chandra Ghosh

( Continued from previous issue )

(4)

Those big fools being desirous of worldly gains and enjoyments and pleasures — in heaven, perform sacrifice etc, dig ponds, well and tanks believing these to be the right and the best action for achieving their objectives. They do not know the best beneficial things (i.e. the realisation of Brahman) which ensures perpetual happiness. These people therefore having enjoyed their fruits of good action on the summit of heaven, enter this world or an inferior one to suffer the fruits of the remaining action. Such people being ignorant of Para Vidya think themselves to be very wise and learned. They ramble about in this universe like a blind man lead by another blind man and go astray from one blind alley to another and suffer innumerable sorrows and miseries.\*

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\* Shri Krishna also tells Arjuna that there is no wisdom for the worldly minded people.

The undiscerning who rejoice in the letter of the VEDA, who counted that there is nothing else, whose nature is desire and who are intent on heaven, proclaim these flowery words that result in rebirth as the fruit of actions and (lay down) various specialised rites for the attainment of enjoyment and power.



But those learned persons, having serenity of mind, who dwell in the forest after renouncing the world, live by begging and perform their duties with austerity and faith and meditate on Brahman, realise him, become free from the bondage of action, and after death go by the Northern Path of the Sun (UTTARANNA) to the Supreme Abode where the immortal and undecaying Supreme Person is.

If however one performs the duties (Sacrifices and other actions) recommended in the Vedas flawlessly without being desirous of worldly gains and enjoyments in heaven after death, then one's mind is gradually purified and he understands the futility of performing such action with desires and realises that in order to end all sorrows and miseries of life again and again after each birth, one is to realise Brahman the Supreme Self by knowing about Para Vidya which speaks about Him.

Such persons like one mentioned above and others, who, due to the grace of God by other means, realise the futility of performing actions with desires as recommended in the Vedas (Apara Vidya) should therefore go with faggets in hand

The intelligence which discriminates between right and wrong, of those who are devoted to enjoyment and power and whose minds are carried away by these words (of the Veda) is not well established in the Self (or Concentration). They will not have the one-pointedness of mind in God. The intelligence which is intended to be well trained is seduced from its normal functioning.

Bhagavad Gita, Chap. 2, Verses 42-44 English translation by S. Radhakrishnan.

to a competent teacher well versed in the Vedas and having knowledge of Brahman, for learning Para Vidya. Then to such persons, who have already acquired serenity of mind, self-control and 'brahmacharya' the enlightened teacher will impart Brahma Vidya ( Para Vidya ).

(5)

Now the great sage Angira speaks about Para Vidya to the sage Shaunaka.

“O Dear Shaunaka ! All that I have told you about Brahman earlier is true. Just like thousands of fire-particles like the fire fly off from the blazing fire and merge in that blazing fire, similarly from the Immutable Supreme Person ( Brahman ) originate during creation all the different kinds of creatures and afterwards merge into Him during the great deluge.

The resplendent self-effulgent Supreme Person, who dwells in the cavity of the heart of everyone is all pervasive, formless and without any shape or image. He is everywhere, both inside and outside this universe. He has no birth or death. He has no vital force and breathing system and mind. He is pure and stainless. He is far more superior to the superior imperishable Jeevatma ( Individual Soul. )\*

\* See Bhgavadgita, Chapter 15, Verse 18.

As I surpass the perishable and am higher even than the imperishable, I am celebrated as the Supreme Person in the world and in the Veda.

Though the Supreme Person is formless and without mind, senses, organs etc, yet He is all-powerful and can do anything and everything. During the time of creation He creates the vital force, breathing system, mind, senses and organs and the five elements viz, ether, air, fire, water and earth, that supports everything on it. Though He is formless, yet He may be conceived and meditated upon as "His head is heaven, the moon and the sun are the two eyes, all the directions are His two ears, the revealed Vedas are His speech, air is His breathing system, universe is His heart, the earth came out from Him like His two feet. He is the soul of everything in their cavity of Heart."

From him emerges the fire of which the sun is the fuel. From Him the moon emerges and from the moon clouds and from the clouds the rains, and the trees, plants and herbs grow on earth. Due to His power a male sheds semen into a female and from Him many many creatures, men and animals etc, are born.

From Him are the 'mantras' ( Sacred words, verses, etc ) of the Rik Veda, Yajur Veda and Sama Veda ( and Atharva Veda). From Him are the initiation, all the types of sacrifices, all kinds of offerings to the Brahmanas, the years, seasons and months etc ( the periods for which the Vedic rites are performed ) and from Him are the sacrificer, who gets the sacrifice performed. From Him are all the worlds and regions where the sun and the moon shine and purify.

From that Supreme Person emanated also the different types of gods ( Adityas, Rudras and Basus etc ), Sadhyas ( also a type of gods ) men, animals and birds, prana and apana vayu ( breathing in and out sustaining life ); and from Him are rice and barley, austerity, faith and veneration, truth, 'brahmacharya' and rules and regulations.

From Him are the seven senses,\* seven flames\*\* and seven objects of senses, seven types of oblations, the seven worlds ( seats of the seven sense organs ) from where the seven senses move in and out of the cavity of the heart, and all this has been ordained by Him, the Almighty GOD, in groups of seven seven.

From Him issued all the seas and oceans, all the flowing rivers and rivulets of different types and all the mountains and hills and hillocks. From Him are all the different types of corns and herbs and plants and fruits and juices, by taking which the bodies of all beings grow and in the cavity of the heart of each of those bodies dwells the Supreme Lord, who is the sole of every one.

(6)

O Dear Shaunaka ! That Supreme Person Himself-alone is all actions and austerities and everything. He is the Supreme Immortal Brahman. By realising Him in the cavity of the heart the

\* The number of the senses has been taken by counting 2 eyes, 2 ears, 2 nostrils, and 1 tongue. (Total  $2+2+2+1=7$ )

\*\*Seven flames are Kali, Karali, Manojaba, Sulehita, Sudhumravarna, Sphulingini and Vishwaruchi.

wise untie and the knots of ignorance, which bind men in the fetters of the world causing repeated birth and death and sorrows and miseries.

He, who is self-effulgent and shining, who is greater than the greatest and smaller than the smallest, in whom all the worlds are situated and in whom their inhabitants dwell in that Immutable Brahman, the life, speech and mind of all beings. He is the Absolute truth, immortal and He is nectar ( because those, who realise Him became immortal ). He should be your goal of life. O Dear ! Try to achieve that Supreme Goal.

O Dear Shaunaka ! Take Praunava ( Om ), recommended by the Upanishads as your mighty bow, and by penances, austerities, mental worship and other means purify yourself ( mind and intellect ) like a brightened and sharpened arrow. Then fix your mind and intellect on the sacred word Om by repeating it again and again and thinking about its meaning with concentration like an arrow fitted carefully and properly on the bow and string.

Then meditate upon Om by thinking about the aspects of Brahman with devotion and undivided attention and realise Brahman like drawing the arrow and then throwing it aiming the target with precision and piercing the target, its goal with accuracy. Know that Supreme Self alone, who is one and without a second, on whom the heaven and earth and the intervening space between them, and all beings and their vital faces with mind and other

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senses and organs are strung,\* who is the soul of all ; and do away with all other talks. He is the bridge for attaining immortality by crossing the sea of this world.

He, who is manifested in many forms, is moving within the cavity of the heart of every one, where all nerves are fixed like the spokes on the hut of the wheel of a chariot. Meditate on Him, the Supreme Soul, as Om. May all be good to you for crossing the ocean of darkness ( ignorance ).

( To be continued )

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\* There is nothing whatever that is higher than I, O winner of wealth (Arjuna). All that is here is strung on me as rows of gems on a string.

Bhagavadgita, Chap 7, Verse 7  
Translation by S. Radha Krishnan

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“The essence of spirituality is contained in the phrase ‘complete and utter abandonment to the will of God’. By that I mean we should never think of ourselves, but be continually occupied with loving and obeying Him. We must put aside all those fears, those uneasy broodings, those qualms of conscience, and those anxieties which can arise from the concern we have for achieving holiness and our salvation.

—Jean Pierre de Caussade

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# The Aim of Sufism

Dr. K. M. P. Mohamed Cassim, Ph. D.

We are all searching for happiness. It is very essential to understand whether happiness can be achieved by the mind. If the mind undertakes the journey to find happiness, then it is possible to presume that the mind may imagine mere sensation as happiness. Our experience proves that passionate desire produces a sense of momentary pleasure but the impacts of such emotional excitements intensify the desire for further experience of lower sensations.

The best and the only method for the mind is to observe its reactions silently and this self-observation alone will facilitate the mind to purify the pollution of its past impressions. The mind must be alert in watching its thought-process and this awareness should be continued in our relationship with people, ideas and things. Normally the mind reacts in the presence of an object and this object can be a living person or ideation or thing. The mind works in the form of attraction and repulsion in contacting the object and this dualistic psychological like and dislike is due to the past association of memory. By following this automatic process of habitual drive the mind has lost its vigour and strength for dispassionate observation. Self-observation is the right way to free the mind from past impressions.

When we watch the mind we will find that the mind is filled with discontent and insufficiency. The motive of the mind is to get some sort of pleasure by dwelling on its past sensations and this indulgence weakens its power of concentration. Instead of depending on the lower form of sensation, the mind must watch its internal confusion calmly so that there is the possibility of transcending the conditioning deteriorating factors of past impressions. The mind makes every possible attempt to deviate from the path of self-observation and thus evade perceiving Reality. When the mind is confused, it does not face the fact of confusion but, instead of experiencing acuteness of suffering that comes as a result of confusion, it runs away by projecting fictitious distractions.

We must just be aware of the state of confusion without identifying ourselves with personal reactions. If we experiment with this method of examining the problem of confusion without introducing our emotional colouration to it, then we will be able to be free from the confusion. Then we will have the freedom to watch everything with concentration without acting on mere impulses. As soon as we observe any mental conflict we will feel that the emotional attachment to the problem is dissociated and dissolved. This dissociation gives us inner freedom to listen to any problem without being influenced by its reactions and this capacity to watch with full attention the problem that operates in our mind is the only method of solving the psychological problems.



Every incident in life is an opportunity for us to purify ourselves and thus maintain mental equilibrium because everything in life takes place according to the Cosmic Will. If and when our like and dislike interfere in our relationship with people, then only the deteriorating factor sets in. If we want to get in touch with the supramental state of Divinity we should not overlook the paramount importance of disciplined life due to too much preoccupation with worldly entanglement. It is to be learnt that sensual enjoyment is not only useless as a means to spiritual liberation, but also potentially harmful which gives restlessness to the physical body and mind. Therefore we have to put into practice the technique of meditation in our daily activities. The main obstacles in practising meditation are the forces of habit which compel us to repeat the old familiar pattern of behaviour, the psychological memory of the past and the anticipation of the future.

According to Sufism the root-causes of all our mundane troubles are greed, hatred and delusion. We must realise the fact that only by non-attached observation alone can we eradicate these destructive habits. In other words permanent cure for psychological illness is through meditation. Everything accumulated in life is stored in our subconscious mind and continues to exist unknowingly since we are so occupied with other things that we are unaware of these unconscious conflicts and urges. But when we are quiet in meditation we can observe that these conflicting desires rise to the surface into

the conscious mind. Without becoming aware of all the states of mind and its contents both conscious and unconscious, it is not possible to develop meditative awareness or insight. It is observable that the mind is subtle matter in a state of vibration and through the mind alone sense-organs receive impressions of objects and react upon them. If we probe further into the mysteries of mind it has three substantive forces partaking of the Divine, human and animal qualities. Therefore, a man is no better or worse than his state of mind at a given point of time.

Sufism teaches that clean living in action, speech and thought is the basic principle for the purification of mind. In all our activities there should be awareness and clarity of consciousness. If we meditate, that is, live fully in the present from moment to moment, then there is no confusion, no ignorance, no illusion and if anything comes up we know it and understand it. As we are spiritually awake we have the potentiality to tackle whatever the problems that come to us. Living with meditative awareness is the aim of Sufism. Some people think of meditation only in terms of sitting in a particular place at a particular time, but in Sufism meditative awareness can be experienced at any moment. The purpose of Sufism is to help to first increase the awareness of what is going on inside the mind and subsequently reduce the movement of the mental fluctuations, because the state of *Fana* cannot be attained by mere mental effort and hence Sufism advises that the best way to overcome the

assertive ego which is a barrier to self-knowledge is completely surrendered to Allah and this total surrender of the ego at the Sanctuary of the Infinite is the secret of a truly spiritual life. In *Fana* the psychological memory of the past and the anticipation of the future which tend to condition the function of the mind is negated. The term *Fana* has often been grossly misunderstood. It does not mean absence or extinction, but it is unmovable, unshakable like space with nothing destructible. *Fana* means to unlearn the false identification of thought-waves with the ego-senses. This process of unlearning involves a complete transformation of character and the freedom from remorse, anxiety and mental distress.

Sufism stresses that man must move from the world of concepts, theories and imaginations into actual living. Man can never know his real Self as long as he is falsely identified with the ego senses. Sufism directs the seeker to cherish the awareness of the existence of the Absolute Reality behind the changing world of name and form. Allah is beyond the comprehension of human speech and mind and therefore, when a Sufi realises God, he becomes silent and gets merged in the bliss of the Infinite. Meditation serves as a spiritual link to Allah. At a certain stage of spiritual development the seeker grows more complete in his contemplation and finds fulfilment in perfect oneness in the Divine Unity. Then the Sufi sees everything as Divine because his vision is such that he has reached the transcendental state of *Baqa* in which exalted state the Supreme

Consciousness prevails in him and in that perfect liberation he leads the life of fulness and blessedness. The state of *Baqa* remains for ever outside the power of thought waves, it is eternally pure, enlightened and free. In *Baqa* we touch the perennial substratum of all manifestation in the universe of space, time and causality. It is the essence of Reality, attributeless Supreme Consciousness. The precreation state of silent non-dualism and indivisibility. Psychologically speaking this state of *Baqa* is seeing in wisdom the truth as the truth, falsehood as falsehood, free from delusion and ignorance. This Supreme awareness is not an ordinary perception of something, but actually an experiencing of the Truth at that moment in which the ego is completely cut off.

It is to be realised that a lustful thought is always painful because even when satisfied causes addiction, jealousy and bondage. Sufism recommends that in preference to worldly pursuits we must work first for the spiritual liberation of ourselves and then for the good of the world because it is apparent that only after attaining the supreme state of self-realisation we are best equipped to elevate others spiritually. Peace of mind is a universal longing of every human being. We may differ variously by race or religion, but we all agree to have a peaceful mind. In spite of this universal longing for perfect peace the number of mentally suffering people seems to be on the increase in many countries. Many people live in luxury and yet they have lost peace of mind. In our modern age of ever-increa-

sing complexity greater importance should be given to take care of mental health and to get peace of mind certain disciplines are to be practised. Whenever we meditate we have mental clarity, spiritual alertness and Divine awakening within us and at that moment the mind is pure and silent.

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## PROGRAMME

January '89 to April '89

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|--|--------------------------|
| 1. Paush Sankranti                                       | : Saturday, 14th January |
| 2. Mauni Amabasya<br>bathing at Kumbha<br>Mela at Prayag | : Monday, 6th February   |
| 3. Saraswati Buja  | : Friday, 10th February  |
| 4. Shiva Ratri   | : Monday, 6th March      |
| 5. Holi  | : Wednesday, 22nd March  |
| 6. Giriji's Sannyas Utsab                                | : Thursday, 13th April   |
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# Shri Krishnam Vande Jagatgurum

Saroj Paliwal

Shri Vrindaban Dham has avowedly been adored as the play-ground of Shri Krishna along with His Divine Beloved Shri Radha — the Innate Power or Ahladini Shakti, whose blessings alone can enable an adorer to enjoy the blissful bounds of the boundless Vrindaban. It is only Shri Radha, the Sweet, who catches hold of a devotee through Her own grace for his enjoyment of calm and cool breezes of Vrindaban groves, and for oppertuning him to drink the nectar of Shri Krishna's, the Universal Guru's grace for his benediction.

Our Beloved Ma, One with Shri Krishna's consciousness or Shri Krishna Herself is also hailed as Jagatguru as She came to manifest Herself by Her own sweet will for the univereal good.

Let us make out very explicitly that what Shri Krishna gospels us in Gita, has been exhorted to us by Ma in Her day to day 'Vanis'. If we care to ponder over Her 'Vanis' we will come to feel the absolute oneness of Shri Ma's 'Vanis' with those of Shri Krishna's in Gita. One or two illustrations will reveal this fact clearly.

Gita says :—

*Yogayukta Vishudhatma Vijitatma Jitendriyah.*

*Sarva bhutatmabhutatma Kurvannapi na lipyate.*

Gita : V-7

Ma says :

Let a sadhak be a yogi, pure in mind and senses, keeping the mind in Self, wide-awake in the current of Reality, where the unfathomable, the One-without-end is ever revealed in His Infinity. This must, with the intensity of an obsession, be your one and constant endeavour that will make you free from the bondage of Karmas.

Gita says :—

*Yogayukta Vishudhatma Vijitatma Jitendriyah.*

*Sarva bhutatmabhutatma Kurvannapi na lipyate.*

Gita : V-7

Ma says :—

Verily, God is in all shapes and forms. Keep this fact firmly engraved in your heart and mind. Everybody should be told that in God's creation, according to the Hindu Sanatan Dharma, to be opposed to anyone is to be opposed to the Supreme Being.

As such, it should be borne in mind by us very explicitly that when we celebrate Guru-day every year on the Ashad-Purnima, we only adore Shrikrishna as Jagatguru in the form of Ma. Specially we, the residents of Shri Vrindaban Dham, has to grasp a deeper meaning of this Jagatguru concept, as Ma has blessed us to remain identified with Shrikrishna Consciousness while residing in Her ashram of Shri Vrindaban Dham.

It has been a blessed day for us to remain in Vrindaban on the day of Gurupurnima on 29th of July 1988, when the puja was elaborately performed amidst the sweet chantings, by Shri Dadu, our age-

old pujari deeply devoted to the lotus feet of Shri Shyama Shyam.

On the 14th of August, 1988 our agile Secretary, Br. Sitanshu Dada, enabled us to enjoy the holy vibrations of fifty one Rudri path, performed by the illustrious Acharya Vamadeva of Haridwar along with his disciples.

From 15th August upto 27th August i. e. Hariyali Teej to Jhulan Purnima, the colourful Rasa-lila was enacted by the reputed Mandali of Acharya Chaturbhuj, who enacted merilly various lilas of Shri Krishna along with those of some devotees' life stories, which was followed by a Nama-Yagya chanted by Delhi Party.

Here, it is apt to understand that all the temples of Shri Vrindaban Dham look beautifully attractive due to swings, chanting the glories of the Divine couple Shyama Shyam. This swing ceremony begins from the Hariyali Teej to the Jhulan Purnima that culminates into a deeper joy, on account of its inner spiritual meaning.

After all, what is a swing? What does a swinging ceremony manifest? Why is it called Jhulan Purnima?

Let us pause here and try to highlight the significance of these phrases, so that we may be enabled to catch a glimpse of Jhulan Purnima, the most sacred day to us, as it is symbolized as the Dikshaday or the day of Initiation of our Darling Mother, the Great.

Truly speaking, a swing means to symbolise the lulling emotions of a devoted soul that briskly



enjoys the to and fro movement coupled with humming tunes of the amorous rainy season. In all, it sums up a cheerful mood exploding the innate inner joys of a soul seeking for Boundless buoyance. As such, a swinging ceremony stands for the revelation of untainted joy.

It is hailed as Jhulan Purnima, because on this sacred day, all the temples of Braj-bhumi are decorated with the colourful swings swinging the Divine couple Shri Shyama-Shyam — ever in love, made for each other. The eternal flow of Divine Love, thus, signifies the celebration of Jhulan Purnima that is observed as Diksha-day of our Beloved Ma. Since Ma manifests the eternal stream of Love for Her devotees, it is apt to visualize and realize within the emergence of all the deities in Ma's sacred body for gracing their own existence. It is like Goddess Mahishasuramardini, the Super Devata Durga being adored and assisted by all the gods for winning over the devils, when they enter Durga's body and offer their own arms of weapons for enhancing Her Shakti. Similarly, all the gods and goddesses felt great and gratified by entering into the sacred body of Shri Shri Ma. In this way, Ma's body became the ambrosial abode of thirtythree crores of gods and goddesses that sanctified the entire earth by its living presence.

The Janmastami and Shri Radhashthami are the leading festivals of our Braj-bhumi, as they mark the births of Shri Krishna and Shri Radha, the Divine couple that hails the spirit of eternal blissfulness of Shri Vrindaban Dham.

Our ashram joyfully celebrated these two festivals amidst the chantings of Samkritan and got immersed in the unending bliss of Shri Shyama Shyam that is Ma alone.

Jai Ma.

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### ANNUAL NAAM KIRTAN AT "MATRI MANDIR"

On Saturday, 11th March and Sunday, 12th March, 1989 annual Naam Kirtan will be held at Matri Mandir as detailed below :

11th March — Evening : Adhibas

12th March — Sunrise to Sunset : Naam-Kirtan

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# The synopsis of discourse delivered by Dr. Narain Ch. Goswami

Through the courtesy of Sri Tarun Goswami,  
who tape-recorded this talk during a Satsang  
at his house. (Editor).

(Translated from Bengali by Smt. Swati Bhattacharjee)

Sri Sri Ma is God incarnate, a celestial delight flowing from the Brahman itself. God can assume infinite forms, and is always keen to deliver good to human kind. Time and again, He descends upon the earth beneath. Gita tells us that He appears to save the virtuous, to blight the evils and re-establish righteousness. But how are the virtuous delivered? It is not just deliverance of the body. It is not to be rescued from robbers, or snakes or tigers. For I may fall before the dangers of living again, and then again I shall need help. Deliverance of the virtuous does not mean rescuing them from innumerable accidents happening everyday. Salvation lies in ultimate deliverance from misery. It is to promote this cause that He comes upon the earth. He comes when a chosen few await His mercy, are worthy of His mercy, are ready to realise Him in their hearts. It is to fulfil this divine intention that He manifested Himself in the form of holy motherhood — in the form of Sri Sri Ma Anandamayee. Even in childhood as in matu-

rity, she has inspired hundreds to become pilgrims of the divine path, on their way to supreme happiness. This is the true deliverance, where man finds his way to God to feel Him, to delight in Him. Every step in the Mother's life is a sacred vista to the people, to be cultivated everyday.

I saw Mother first in 1960. After that, whenever I talked of her with anyone, a strange thing happened. Every one claimed, 'It is perhaps me that She loves best of all.'

The monks from Hardwar and Hrishikesh came to Her to be blessed. A few years ago, a week of continence (Samyam Saptaha) was being observed in the Ashram at Kailash. Mother had kindly invited me. Many Sannyasins, invited or not, were present in the Ashram. From whatever opportunity I had to talk with them, I found that these men, who had renounced parents, home and children to come to the Himalayas in search of salvation, had happily enchained themselves to the love of Mother. Swami Vidyanandaji said, 'I could renounce my own mother, but the Universal Mother here has impressed me so much that I cannot even think of renouncing her, and unfortunate shall be the day when such a thought shall enter my mind. From saints to ordinary folk, all say in one voice, 'Nowhere can I find such love as the Mother's.' All have felt mother in this same way.

The Mother never went to any University, nor did she have degrees. But the words of the Scriptures are revealed in each of her gospels. In my talks

with my mother, she had impressed me as one above all forms of bondage.

The ultimate end of the life of austerity as described in the Bhagavat are the same as revealed by the Mother. She always reminded us of the directions in Scriptures for the welfare of the people, for imparting education. Mother had no prejudices, no bindings. It is difficult to find anyone who has translated the words of the Scriptures in his actual life as Mother has done, and having done so, she had inspired all. There are some, who, in their urge to follow the Scriptures have become too stern. There are some others again, who, in trying to be mild and simple, have ignored the Scriptures. But Ma Anādamayee had a strange power. Her heart was not narrowed down like those who took the instructions of the Vedas literally, and yet she never undermined the Scriptures, even though her heart was soft and wide. Rare is such a phenomenon today.

Some of the advices of the Mother are well-known, she used to tell them often. Usually, we acquire a habit of talking more than necessary, as if we cannot refrain from talking. But Mother advised to practise reticence. Observe silence at least once a week, Reticence says Shri Krishna in the Gita, one of the divine treasures, "Talk less, if you must talk, then talk of God." It is from the tongue that all our troubles arise. If the tongue is not restrained, then the body suffers, quarrels multiply, life is eroded. By restraint in talking and eating habits, Mother aimed at the discipline of

this organ — the tongue. The Scriptures also agree — those who take limited quantities of purifying, nutritious food can purify their souls. Once the soul is purified, meditation on God comes naturally. Thus Mother's advice to all, "eternal talk is Harikatha, and the rest are all futile." Whoever had ever gone near her must have had heard these words. She did not just give such directions, her words and acts were always in harmony. Wherever she went, she insisted upon the arrangement of Harikatha. It was not enough that the devotees should just see her and sit close to her, but they must listen to Harikatha. I had the opportunity to be present when Mother came to Calcutta on the occasion of the Bhagavat week celebrated in Jodhpur Park. She was pleased to find that excellent arrangements had been made, and used to appear before the devotees everyday.

There is but one truth — God. The rest is insignificant. Unless we rely upon this One, our lives are futile. Just as in mathematics, it is the number '1' that is most important. The other eight numbers are dependent on '1'. Deprived of '1', none of the numbers can retain their original status, 8 becomes 7, and so on. Just as in mathematics, so in religion, the "One" is but the true reality. Thus Krishna had said in the Gita, 'Forget everything else, remember only me.'

The Rig Veda, the Upanishads, the Scriptures, all describe Him as the "One". All else in our life, wealth, power, fame, amount to nothing but zero. Just as the zeros can increase the value of '1'

when placed after it, but matter nothing if placed before, so also wealth or power or fame can have some significance if they come after the "One," God. All those who have ever advised us on our way to God had, like Mother, directed us to remember this mathematical truth in our lives.

It was wonderful to see how the implicit meanings of the Scriptures were revealed in Mother's words. Once her birthday was being celebrated in the Krishnanibas Ashram at Kankhal. From 9:00 to 9:30 p.m., Mother used to talk with all present, answering questions and speaking everyone. Her words, even while bringing out the inner-meaning of most formidable portions of Scriptures, were at once replete with humour. Some times she would pretend that we who were but ignorants in front of her, we far better-versed in Scriptures than she. Once when someone asked her a question on 'Bijmantra', she asked me in turn to explain it. She would not listen to my denials. I said whatever I knew about it — in some Sanskrit Slokas. But I requested Mother to explain it further, for what is knowledge without effectiveness? Mother then explained the question in various ways, bringing out the deeper meanings as hidden in the Tantric Scriptures. Tantra is one of the most difficult 'Shastras'. One cannot discuss its meaning with a little knowledge of Sanskrit and a few books on Tantra, just as one cannot learn music with the help of a harmonium and some books of notation. But that day, listening to Mother, talk on Tantra, I was spell bound.

Mother attracted all people alike. Ordinary household people, scholars, saints also came to her to listen, to quench their thirst for knowledge. Such was the personality of the Mother, she was the embodiment of Wisdom and Happiness. When she spoke of knowledge, she seemed wisdom personified, and when she spoke of devotion, she looked as Devotion incarnate. I am yet to meet some one who has seen her but has not been gladdened by the mere sight of her. There were many who came merely to have a look, or to see the 'fun', but they were changed, and purified, on seeing her. Countless are the people who had received her mercy. I have seen how thousands have waited merely to get near her, to touch her feet. What eagerness! What endless patience! It is impossible to attract such numbers and such a variety unless one is the abode of divine power.

Always she was in midst of multitudes, and yet she would have her particular whims. Once, when I was at the ashram in Kankhal, a deep emotion urged me to decide that I would not eat a morsel without touching Mother's feet in the morning, nor would I take the mid-day meal before Mother finishes hers. Vast is the Mother's family, people keep always coming and going, numerous arrangements are being made, homage is being paid to Mother in so many ways. Many were yet standing in the queue to make obeisance. Suddenly some one told Mother, 'Ma, it is past twelve. Gosainji is waiting yet.' All in a hurry, Mother got up, telling the people, 'Please wait, I won't be long.'



Hurriedly she went to Udas and asked him to put oil on her hair, and to call me. ‘What anxiousness ! As if a suckling baby is waiting for his mother to come ! I was astonished to witness the incident. Who am I ! but a fig in the big crowd. And yet, what a loving care she had for me !’

The centre of a vast multitude, yet she was detached, alone. So many large ashrams have been built keeping her in front, none of them she built herself. Once, I was with her in the ashram of Vrindavan to celebrate the Bhagavat week. After the occasion was over, she was to catch the train on that same afternoon. As she was boarding the train, she said to me, ‘My child, look after your ashram, this body of mine is going elsewhere.’ I told her, ‘I can’t understand what you say.’ Mother smiled and said, ‘My child, it is you all that make up all these ashrams, I only keep smiling all the while. You will not find even a signature of mine in all the business affairs, not even a thumb-signature.’ That day, I was elated to observe the height of non-attachment. Who can imagine such listlessness ? But again it was the same Mother who would become restless over a trivial fault in the arrangement of our meals. I have seen Mother thus. Once when in Kankhal, I cooked myself, eating the food only after offering to deities first. Mother herself would come every day to look if all was in order. I used to tell her, ‘Mother, everything is fine. Don’t you take all this trouble on yourself everyday ?’ But yet she would come everyday. One day she said, ‘Who has

powdered the salt? There are still lumps in it. Who has cut the vegetables? They have not been cut properly. Bring me the knife, I shall cut it myself!" And the same Mother could tell me previously, "You would not find even a thumb-impression of myself!"

That day I was reminded of a story of Krishna. One day, Krishna came to the Gopi women and asked for butter. 'Nay', said the Gopis, 'You must first dance for us.' So eager was Krishna for butter that he danced for them. The Gopis watched the overwhelming sight spell-bound. But they said, 'No, the dance was not right. You did not smile, your Nupur did not sound well. You must dance again.' And Krishna, the Lord of the Universe, danced again for a handful of butter. But behold the same Krishna! His smile never wavered when all his kin and relatives came to bid goodbye. Who but the Lord can ever be so aloof, so solitary? That day, listening to Mother, I had this feeling in my heart. From all these incidents, one can hardly doubt she was a manifestation of God Himself.

There are many manifestations of God with which one must first get acquainted. One must learn the forms of worshipping them. But there is nothing strange in this form of motherhood, no question of a new acquaintance. Whoever has ever taken birth, knows the Mother. The Mother who gives us birth rears us. But the Mother suffused with divinity truly gives us life, for while the Mother who gave us birth and gives us that life which keeps the body going, the Mother of the

Universe, Ma Anandamayee gives the power to keep the soul alive, to direct it to the way of pure sanctity. And so, everyday, we recall her, idealize her.

I feel miserable whenever I think that never again can I see Mother with these mortal eyes. But we must always keep in mind that if we can follow the ideal ways she had taught us, her love and affection will always shower upon us. Those who have taken to the divine path after Mother must see to it that the path is not abandoned with her mortal invisibility. All the disciples of the Mother must endeavour to make her ideals transcend the ages. And to do so, they must empower themselves by living the ideal, pure way that Mother had shown. Today we pray at her feet. May she have mercy upon us, bless us, so that we can follow in the path she had directed us along, and make her ideals well known and well established.

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It is possible to practise God's Name under the most adverse circumstances. He causes everything to happen and is therefore ever near.

—Sri Sri Ma Anandamayee

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# Miracles still happen

Vijayananda

Miracles still happen nowadays, and sometimes the most wild dreams become true ; and this is what happened to me when I met Sri Ma Anandamayee for the first time on the 2nd of February 1951 at Her Varanasi Ashram.

I had come to India in search of a real Guru. Not just a teacher, but one of those mysterious Great Beings, who can by their mere presence awaken in us the inner power which makes real Sadhana possible.

I knew almost nothing about Sri Ma Anandamayee. The first time her name was mentioned before me was at Aurobindo Ashram in Pondicherry. One Canadian lady who was coming from Northern India advised me to visit the Ashram of Sri Ma Anandamayee beautifully nested on the bank of the Ganges, and to have the darshan of Sri Ma. It did not awakened in me any interest. Nevertheless, I noted down Her name among other things worthwhile to be seen at Banaras. Anyhow, I had already lost any hope to find the sage I was looking for and my passage back to France was already booked on the 21st of February from Colombo.

I reached Varanasi on the first of February and got my accomodation at the Clark's Hotel, near the Cantonment Station. The next day in the after-

noon a young man (I had an introduction letter from his uncle) accompanied me to Bhadaini area of the town. We crossed a narrow lane, entered through a small door and found ourselves all of a sudden in a vast majestic ashram overlooking the Ganges with a breathtaking view along the Ghats. It was the Ashram of Sri Sri Ma Anandamayee.

My first idea was to have a look and go away. But Sri Ma was just coming out from the Kanya-peeth building. My companion introduced me to Her. They were talking in Bengali. The young man told me: "Ma says you are good". She was looking at me with this strange look which is so familiar to me now. She looks at you, but also far beyond, into your past, your future, your whole destiny.

Can I recollect my first impression? Surprise, I believe. I expected to see an old lady with white hair but I found myself before a person looking fairly young with Her jet black hair falling on Her shoulders; but surprisingly, I did not notice Her beauty at that time.

But the real happening was inside of me. How to explain this? It was like somebody throwing a lighted match in gun-powder. You know that something extraordinary is going to happen, although it does not happen at the very moment. In that moment, I felt something strange which I could not define. But, indeed, a few hours later after I had gone to my hotel the explosion occurred, a feeling of unearthly joy and happiness: "I have found the Guru I was looking for". There was no

shadow of doubt about that in my mind. What gave me this conviction ?

People will call it "Love". But the English word is misleading for this wonderful relationship between Guru and disciple. The Guru is not only dearer than a mother, a father or a friend. All the shades of love and veneration are contained in this relationship. Any worldly love — whatever pure and sublimated it may be — ever ends in disillusion and sorrow. But the love of the Guru purifies the mind and liberates it from worldly attachment. It is like a flawless mirror which reflects our own higher Self, and leads to the discovery of the eternal source of peace and happiness which is inside ourselves.

It is through this love that one can renounce all of a sudden the comforts of luxurious life and devote oneself entirely to the search of the supreme. It is through this love that one gets the strength to conquer Kama, Krodha and Lobha (Lust, anger and greed). This is Guru-Kripa.

To sit at Ma's holy feet was not only a source of peace and bliss, it was also a most powerful sadhana. Her very presence purified the mind, loosening age-long fetters. Without telling a word she could open the way of the nadis, granting one in a few minutes what would have taken many years of hard strenuous Sadhana.

My relation with Ma was that with a Guru. But she was much more than this. She was doubtlessly a Divine Being. Sri Ma had told us that she had not come on earth as a result of some

Prarabdha karma and that she had no previous birth. Was she an Avatar? Or the embodiment of the Divine Mother? Or a perfect sage who had come down to help humanity? Much has been written or speculated about it. What is certain is that the lady we called Sri Ma Anandamayee was a vehicle for an immense power of infinite Love. Once, as I had complained to Her that She had built a boundary around Her against foreigners, She told: "There is no question of any boundary; I and you are one; this (showing Her body) is only an appearance. I am all-pervading." She had only an elementary schooling, and had read no Scripture but Her wisdom baffled the greatest of pandits. In a few words, she could resolve the most intricate philosophical problems and one was left wondering how simple it was.

There was no path of Sadhana which was unknown to Her and She would advise everyone on the path which was best suitable to him. What struck me specially was Her extraordinary skill in opening and closing (when needed) the Nadis of Sadhakas without any effort, just playfully.

I travelled with Ma for the first 19 months without a break (except one day) for, after having found such a miraculous being, how could I have left Her? Travelling with Ma was not just travelling; it was an unique experience. One was moving in a world of miracles. By "miracle" I do not mean something which strikes the imagination as a disruption of natural laws (although this too happened sometimes) but the fulfilment of a wish or a desire

at the very moment one has desired it, and just the way one would have liked it. We knew that whatever might happen, "Ma will arrange", that we were under the protection of a great being for whom the word "impossible" does not exist. Of course, this was not only while travelling, but wherever Ma was and for all those who had come into contact with Her. And it happened in such a simple spontaneous way that at the moment, one was hardly aware of it.

For example, it is well known among Ma's devotees that whenever She distributed fruits or sweets, there was ever enough for all those present whatever might have been the number of fruits and the number of persons. In this connection one instance comes to my mind when I was personally involved : It happened at Ma's Ashram at Vrindavan. One day, it might have been late in the evening, (may be 10 p.m.), I went to Ma's room to tell Her that I would like to leave the next day for Almora and secure Her permission and Her blessings. In the ground floor of Ma's building there are two rooms ; one first room fairly big which serves as a reception room, and another on the back for Ma's private residence. When I came, Ma was sitting in the front room, near the door of the second room. The room was filled to capacity by many people standing close to one another. It was not possible to enter the room or to cross the dense crowd. So I stood outside together with other people. Ma was distributing oranges and it was why the crowd had assembled, every-



one being eager to get prasād from Ma's own hands.

There was a basket of big oranges (perhaps the Nagpur type) before Ma. But however big the basket might have been, it could not be enough for so many people. I decided not to take an orange for myself. Anyhow, I had not come for this but for having a talk with Ma before starting for Almora and Daulchina. To be certain that She would not notice me, I hid myself behind the people ; and as I knew She could feel my bhava, I made my mind completely blank.

After some time the distribution was over and, surprisingly, everyone got his orange. Then Ma asked "Sabko mila" ? (Did everybody get ?). All over the assembly one could hear satisfied "Yes, yes, yes." I kept quiet and hid myself much more behind the people. Then I heard Ma's voice telling : "Ek ko nahi mila." (One did not get). As soon as She had uttered these words, the dense crowd splitted itself in two as if by magic leaving open a way straight towards Ma, and I was sucked inside this way — almost against my will — until I came to Her, I made pranam, and She gave me a big orange with Her wonderful happy smile.

But the most striking miraculous power displayed almost daily by Ma was Her astonishing skill to attract people through Her love, and transform unbelievers into religious people and sinners into religious men. Her power of attraction was indeed legendary. She would at once find the dominant affective feature of the individual and

appear to him in the aspect which was dearest to him. To some, She was the mother; to others a daughter or a close friend, some again would see Her as Ishta, Krishna, Durga, Shiva, etc...., or their Guru. But to the great majority of people, She was "our Ma", the all powerful loving mother ever ready to help and protect Her children whatever race or creed they may belong to.

I remember a Peruvian<sup>1</sup> boy who had come for the first time to Ma. He did not know any English but could converse in French, and I was the only person in the Ashram to whom he could talk directly. On one occasion we were both sitting in satsang in the presence of Ma, fairly apart from each other. At one moment, he was so stunned by what he had seen that he got up in the midst of the satsang and came to the place where I was sitting. His face had an expression of utter amazement when he told me: "Oh! She looks just like my mother."

Sometimes, on special occasions like during Kali puja and Janmashtami, etc...., Her features, Her behaviour, Her bhava would be so transformed as if She had become the embodiment of the deity worshipped. I had myself the good fortune of witnessing such a transformation. It was Janmastami (the birthday of Krishna) at night and the Kanyapeeth girls<sup>2</sup> had dressed Sri Ma like Krishna. She was in a small room in the upper storey of the

1. Peruvian — from Peru, South America.

2. Kanyapeeth — religious school for girls in the compound of Sri Sri Ma Anandamayee Ashram at Varanasi.

Kanyapeeth building and we were allowed to go up and have Her Darshan (usually, males are not allowed in this building). I went rather reluctantly feeling annoyed that Ma had been dressed in what, I thought, was a disguise. But when I entered the room, I stood in awe, before bending to make pranam. There was no question of disguise. Her features had a majestic luminous beauty almost masculine. Her attitude, Her way of sitting conjure those of a royal sage receiving us with his benign smile. She was really identified with Krishna.

When the Lord has come on earth to play with us this wonderful play of love, which leads to liberation from worldly bondage, how can one forego even for a short time his divine presence. But Ma did not encourage sole attachment for Her physical form. It was a stepping stone for discovering the all-pervading Ma and finally the Divine which is seated in our own heart, and which is our Real Eternal Being. Ma used to say: "From moha (attachment) to this Body (Ma), all other moha will vanish". And also: "To know Bhagavan is to know one's Real Self and to know one's Real Self is to know Bhagavan."

With Vijayananda (as she had called me) She did indeed try to wean him away. She had a hard time but finally succeeded. And this happened in 1954. In the month of May, Ma's birthday celebrations were to be held at Almora Ashram. I was in the Varanasi Ashram in the month of April, and came to Almora — after having received Sri

Ma's permission — shortly before the celebrations. I had indeed tried to free myself from the strong attachment I was feeling for Sri Ma's presence in its physical aspect, and thought that I had succeeded. But then, it came again more intensely than before. After reaching Almora I asked for a private interview, and told Her frankly about this. She smiled and told me : "You stay three years at Almora." I was taken aback and bursted out : "Ma ! this is impossible ! Then, one year only" was Her reply. How it could come out I do not know, but I agreed and had bound myself to a dreadful promise, to stay one full year without Ma's physical darshan.

Sri Ma did not leave Almora immediately after the celebrations but remained until the end of June. I was certain that knowing my state of mind She could not leave me at Almora and would tell me — at the last moment — to accompany Her. The dreadful moment of Her departure finally came. I was standing near Her car watching Her but the words I expected did not come. The car started its way down to the plains and my gaze followed it as long as it was possible.

"Perhaps, I thought, She would send somebody to call me". But nobody came. Of course, I could have followed Ma to the plains and She would have laughed it away as She had done on previous occasions. But I had given my word. And also I understood it would be beneficial for me to stay in seclusion.

During the celebrations, as the Ashram was overcrowded, I had been accommodated in the small

Kutia down adjacent to the Patal Devi Mandir. After Ma's departure, I had to shift in one of the Ashram rooms, and was taking my belongings up to the small path leading to the Ashram. My mind was in a very gloomy mood bordering despair; "Ma has gone and so many days are going to pass without Her Darshan; the bracing climate, the majestic beauty of the mountain peaks, what is it without Ma?" Thus was I thinking while looking sadly towards Kasar Devi.<sup>1</sup>

All of a sudden, something extraordinary happened. How can I describe a vision which is not seen with the eyes? Ma was before me, Her subtle body permeating the space. It was a form almost melting in the formless. Her long black hair flowing along the mountain ridges and Her wonderful smile filling my heart with inexpressible peace and joy. She was outside, but also inside of me. "Why do you lament, fool", She was telling me without words, "I am ever with you, very near to you."

Two years before a similar experience had happened in similar conditions at Rajpur, near Dehra-Dun, but that time, there was no form. Only a Divine Presence pervading everything — including myself — with solemn peace and happiness. It was like a taste of eternity. But, although I did not see any form, there was no doubt in my mind that it was Ma who had come in that aspect. But the vision was soon forgotten, and the intense

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1. A height above Almora.

yearning for Ma's physical presence came up again. This time, I had failed the test. But later on, I was able to stay lengthy periods without Sri Ma's physical presence. Her divine Body was not there, but Her Love was ever with me.

Ma had told once : "Whoever has loved even once this body (Herself) will never be able to erase it from his mind, however hard he may try". Almost six years have elapsed since She has withdrawn "this Body", who was so dear to us, from our sight. But Her love is ever present. Tears come in our eyes when we think of Her. These are not the bitter tears of sorrow, but tears of love, which keep alive the eternal link we have with Sri Sri Ma Anandamayee.

"Jai Ma"

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It is a sin not to say, 'I am God'. It is the worst theft to steal the *Atman*. It is falsehood and atheism to say, 'I am a man or woman' or to call yourself a poor crawling creature.....with full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure 'I am' or self. Ye are God ; He and I are one. What a balmy thought, what a blessed idea ! It takes away all misery and unloads all our burdens."

—Swami Rama Tirtha

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**AN IMPORTANT ANNOUNCEMENT**  
**PURNA-KUMBHA MELA AT PRAYAGRAJ**  
(14.1.89 — 12.2.89)

It was duly notified in the last issue of the *Ananda Varta* that like other years, this year also necessary arrangements have been made by our *Ashram* to open a camp at Prayagraj in Allahabad on the occasion of the *Purna-Kumbha* for the devotees.

(1) The devotees are requested to intimate the *Ashram* at the following address, well in advance, the durations of their stay, by stating the date of their arrival and that of their departure, and also the actual number of male and female occupants. In absence of such information, it will be difficult for us to make arrangements for the devotees.

(2) During this year the rent of *Cot/Khatia* is very high : Ordinary tent — Rs. 1200/- ; Small tent (for 2/3 persons only) — Rs. 250/- ; and *Cot/Khatia* — Rs. 150/120. In a tent about 7/8 persons can be accommodated. The approximate cost per person (including *Cot/Khatia*) will be Rs. 350 — 400. Personal requirement must be intimated as early as possible.

It is expected that this year there will be heavy rush during the *Purna-Kumbha*. So the devotees should reach the camp at least two days before the holy time of the sacred bath.

(4) The devotees are also advised to bring with them, sufficient warm clothes, blankets and buckets and mugs for bath.

(5) It is regretted that this year it will not be possible for the *Ashram* to arrange for any reservation for return journey of the devotees.

Secretary  
Shree Shree Ma Anandamayee Ashram  
Bhadaini, Varanasi-221001  
Phone : 54554

# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

**Wednesday — 30.5.45 — Dhaka Ashram**

Just before sunrise, the kirtan ended. Ma was still lying in bed, when going to do our pranams to her we noticed somebody sitting there in order to fan her. On seeing this, Birendada asked Ma, "Why are you lying down in this hot room? Why don't you come out and walk about in the field?"

On hearing this Ma came out. We walked alongside Ma for a while. Subodh Babu took a picture of Ma together with us. So we were late in returning to our homes. Tomorrow was the day when Baba Bholanath's statue would be installed.\*

Birendada went to the bazar with Manmohan.

In the afternoon we again met at the Ashram. Gopaldada was then reading from the Gita. After this Ma came out to walk in the fields. After walking about for some time, she went and got down. A certain gentleman sang a few songs for Ma. The gentleman was the brother of our previous acquaintance Sree Amiya Bala. He sang

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\* This statue has now been installed in the Agarpara Shiva Mandir, well before Ramna Ashram was razed to the ground.



with great feeling. At this time some girls came and started singing for Ma. We heard that they had arrived from Kuthigram, a village near Kheora.

At first they sang a Bhajan.

*Narayana Namoh Namoh Namoh Narayana.*

*Madhysudana Bamana Khagendra Bahana*

*Kanaha Kashi Nisadana, Namoh Namoh*

*Namoh Narayana etc.*

The song sounded so beautiful that all present listened to it as if in a trance. Whether it was Ma's presence, or the effect of the song, or for both reasons, for some time at least all forgot themselves, and got immersed in the Bhajan. There was such a crowd all round but the field was silent, as if deserted. In the midst of all this the chorus song sung by the ladies seemed to be wafted along the evening breeze like the fumes from a Yagna, as if dancing along to waves of the atmosphere. It looked as if the whole universe was standing to attention, and with folded hands was merging its voice in the melody, singing,

*"Narayana Narayana Namoh, Namoh*

*Namoh Narayana."*

Even after the Bhajan was finished, the surcharged atmosphere remained silent thus for some time.

The girls sang two other songs, but they were not as beautiful as the first.

### **Sri Sri Ma's Puja**

Arrangements had been made for an all night festival today. I learnt that after 10 p.m., two

boys would sing Krishna Kirtan, Ma's puja would take place in the early hours of the morning.

On this occasion, owing to Birendada's efforts, it was decided that the Puja would be performed on Ma's body itself. Previously Baba Bholanath had performed such a Puja once or twice, but I had not witnessed it. This time the Puja would take place in the Panchabati. Thinking that I should be present during the Puja, I came back home at 11 p.m. At 3 a.m. I returned to the Ashram with Jatin and my wife. On reaching the Ashram I beheld that many people had already arrived, including my friends, Manmohan and Narayan Babu. They had remained in the Ashram all night. Brahmachari Nepaldada (Now Narayan Swami) had just come back after bathing in the tank nearby. It was he who performed the Puja, which commenced at about 4 a.m. Sri Sri Ma was lying on a dais inside the Panchabati and on three sides ladies surrounded her. We watched the Puja from a short distance away.

As soon as the actual Puja commenced, Ma got up. Daylight had dawned by then, and a saffron glow had suffused the eastern sky. Birds were singing on the the branches of the trees of the Panchabati. A golden crown had been placed on Ma's forehead. Around her neck was a huge garland made up of wondrous flowers and leaves. Around Ma's asana and all around, flowers were lying strewn. Sri Sri Ma was sitting up with a smiling face. Her countenance glowed with a celestial lustre. Ma's appearance looked akin to

the consort of the king of kings. Once you saw it you could not turn your eyes away. Whatever was pure in the world and whatever was beautiful and pleasant, had simultaneously appeared in Ma's image. Nepaldada was decorating the flower-offering with blood from his breast and placing them at Ma's feet. While reciting mantras, the ladies were from time to time uttering joyous notes ( Ulu ) from their mouths.

After completing the Puja, Nepaldada started reciting the following Stotras from the Chandi :—

*“Ya Devi Sarvabhuteshu Shantirupena Sansthita  
Namastasya, Namastasya Namastasya Namoh  
Namoh” etc.*

On glaring at Sri Ma, I found she was in a state of Samadhi. Her eyes were closed, her body was immobile. In the fresh light of the dawn Ma was looking celestial, covered with flowers. She did not appear to have a human body. It appeared that the Mother of the Universe had come down to be worshipped in a mortal body at the call of her devotees.

Nepaldada choked with emotion, was again reciting the following Stotras from the Chandi :

*“Sarvamangalay mangalye Shive Sarbartha  
Sadhike  
Sharanye Tryambake Gouri Narayani  
Namahastute”*

A sanctified emotion swept through all those present. Some were looking with tear filled eyes awestruck at Ma's appearance. Narendada (Chowdhury) and others were singing kirtan and dancing

around. Other devotees such as Joshiji and Pandeji had lost their sense of this world and had started to recite a Stotra in Hindi. The place, time and surroundings were filled with a wonderful atmosphere. Everything seemed to be out of this world.

The first wave of emotion among the devotees waned somewhat in time, but Ma kept on sitting as she was. Birendada prayed to Ma for permission to do pranams to Ma's feet by touching them, but who was going to reply to him? Only Ma knew the world in which she was then existing. Some of us came out of the Panchabati to partake of Ma's prasad. When we returned to the Panchabati after a while, Ma was still lying down. Birendada and others were allowing the devotees to proceed along to Ma in single file, so as to touch her feet and make their exit through another door. Owing to Birendada's sensible arrangements, this business of pranams passed off in a controlled manner. We then returned home.

### **The Installation of Bholanath's Murti :**

On the 31st May 1945, a marble statue of Baba Bholanath was duly installed. Khukunididi invited us to partake of prasad in the Ashram. She added, "You should know this is the instruction Ma has given."

For the installation of the Murti a separate annexe was built next to Bholanath's temple. Birendada had brought 4 Purohits from Icchapur. Jyotish Guha had also brought along a Purohit from Calcutta. Everybody was occupied

in the work of installation from the morning. All utensils had been procured. Because of acute shortage only a small amount of cloth had been procured. With whatever was available the Pundits gladly completed the work of installation.

In the afternoon, according to Ma's instructions, a silk cloth and chaddar were dyed in saffron colour and placed over Bholanath's statue. At this the Baba's statue looked really beautiful.

It was Birendada who performed the puja on the Murti, because although he was not the oldest, yet he was the original disciple of the late Baba Bholanath. Khukunididi also came to the Ashram to help in the installation ceremony. After this was over, Sri Ma told us "Brahmans as well as other castes can enter the temple to worship the Murti, but if they wish to worship with flowers and water they will have to perform their puja on the Banalingam in the temple, otherwise the Murti will be spoilt. Once a year a purifying ceremony can be performed for the Banalingam."

For the installation of the statue, 108 Kumaris were fed in the Ashram. I was not present there, but later, when I arrived, I heard that when the Kumaris sat down in the Ashram Courtyard to eat, the skies became completely overcast with dark rain-clouds.

Everybody became afraid lest the feast be spoilt. Birendada said, "I started calling out to Baba Bholanath with all my strength. I said, Baba, you must be present here in your Ethereal form on this day of the installation of your statue. Please see

to it that there is no hindrance to the feast of the Kumaris." I also heard that Gopalada in his emotional ecstasy kept on perambulating round the Kumaris while reciting the manse of the Goddess Durga. On noticing this, Ma also came out and joined them. So the devotees could not lag behind. There was great joy all around. All of a sudden a strong gust of wind came and blew the clouds away, so the Kumari Bhojan was completed successfully.

It was realised that the clouds had indeed helped the Kumaris during the feast. Otherwise in the hot Sun of Jaistha the Kumaris would have suffered sitting so long in the Sun under an open sky. This no longer happened due to the clouds.

At the conclusion of the feast Ma was heard to say to Birendada, "Did you see the extent of Baba Bholanath's spiritual power?" In reply Birendada said, "I have beheld the power of both Baba and Ma."

In the evening we partook of the prasad, and returned home by 11 p.m.

### **Sri Ma's Departure to Mymensingh**

On the 1st June, 1945, on arriving at the Ashram, I heard that Ma was departing to Mymensingh by the 10.30 a.m. train. The S. D. O. of the Railways there had come to fetch Ma. She would return to Dhaka by 12 a.m. I had a wish to accompany her, but on reaching the station I learnt that Jatin's Saloon could not be attached to the train. So I could not make the journey. I decided

to catch the 5.30 p.m. train to Kauride and return with Ma to Dhaka. Before the train left for Mymensingh, Ma called me and said, "Gopal Baba, Hariram, Pandeji etc. are remaining in the Ashram. You must be present in the Ashram to look after their meals. If Ma Anandamayee's Bhog is delayed then Hariram and Pandeji can partake of what is being cooked for Gopal Baba."

On arriving at the Ashram, I found that Kathopanishad was being expounded. Gopaldada and others were all present. As soon as the reading was completed I requested Gopaldada to go for his bath. He was somewhat surprised at my sudden request, because so far I had never made any enquiries about his bath, or meals etc. When I mentioned the reason to him, he laughed uproaringly and said, "How helpless does Ma think I am? She has spoken to so many people about my bath and meals that I have lost count." As it turned out, they had their meals by 1.30 p.m. After taking leave from them, I returned home.

In the afternoon I went to Kauride with Manoranjan Babu in Jatin's Saloon. But as it turned out I failed to travel to Dhaka in Ma's train. Because when the train arrived from Mymensingh, I saw Ma, Mauni Ma and Khukunididi asleep in Ma's Saloon. Brahmachari Nepaldada was sitting up due to lack of space. So seeing no justification in travelling in Ma's carriage we went and sat down in Jatin's saloon. After one or two stations, many other persons got in from Sreepur. Consequently Ma sent Nepaldada and Vyasji to our

Saloon. We arrived at Dhaka conversing with them.

On reaching the Ashram we found everybody alert. Manmohan, Birendada, Nibaran Babu were all awaiting the arrival of Sri Ma. Ma came and sat down on a dais near the Shiva Mandir. We sat on the floor. Various subjects were discussed. Birendada spoke in a humourous voice and made everybody laugh.

On the next day was the Mahotsab. For the purpose of cooking for the Mahotsab, a lot of utensils were heaped on the veranda of the Shiva Mandir. In passing, Ma said, "See here, I may depart from here on the day of the Mahotsab."

On hearing this, all present remonstrated vigorously. In the end Ma said, "Very well, we will see what happens tomorrow morning."

It was then about 2 or 3 a.m. Ma went to sleep in the temple of Bholanath. I thought it was not worthwhile returning home so late at night, so I went outside and sat under a tent.

In a little while Ma came out, she was dressed as Krishna. For the utsab Pandeji had brought along a blue sari for Ma. They dressed Ma in that sari. There was a golden crown on her head. In the uncertain light of the fields, we could not see Ma properly. At the request of everybody present Ma went and stood on the doorway of the Ashram under an electric light. We continued to behold Ma in this celestial dress with bemused eyes. Whenever Ma acts in this fashion, there is a subtle change in her appearance. Ma looked so



wonderful in Krishna's dress that it appeared as if the light and soul of Vrindaban had taken on a new body and came to stand in front of us. Simultaneously on seeing her a wonderful ecstasy filled our souls. After allowing darshan of herself to us for some time Ma again entered the temples. We also returned to our respective places. It looked as if persuading us to spend the rest of the night in a happy mood, Ma had hidden herself inside the temple. There was not much of the night remaining then. We spent the time in comfort under the tent, and then returned home.

On the morning of Saturday, the 2nd June, 1945, after having bath and breakfast, we returned to the Ashram. We saw Ma sitting on the veranda of the Smriti Mandir and discussing some matter with Khukunididi. We heard Didi say, "This is why people find fault with you."

Ma (laughing) : This body cannot be affected by this type of fault finding. I see the same everywhere, so I consider this type of blame is like blaming one's own self.

Khukunididi (laughing) : Yes, I understand you.

Ma : No, this is a state in which chandan or excrete appear to be equal in importance. As long as one sees no difference between chandan and excrete, so long does one realise that a single thing exists in many forms. Remember he who is flattered by veneration is bound to be saddened on being blamed.

But this body does not differentiate between veneration and blame, so even in flattery this body

does not get pleased, nor does it feel sad in being blamed."

### Talks with an American Soldier

As Ma was speaking on these subjects, Hariram Joshi arrived with an American Officer attached to the American Army.

Joshiji came and told Ma, "This foreigner says that there are ladies present with Ma, so if they are inconvenienced by his approaching Ma, he would rather go away." Ma looked up with an expression of enquiry towards all present and replied, "No, what inconvenience can there be?"

Then arrangements were made to seat the American near Ma who requested the ladies to move off further.

The American at once asked Joshiji, "Should I ask a question of Ma in English? Will I get a reply also in English?"

Joshiji translated the question to Ma.

Sri Ma : There is such a state when in whichever language one may speak, it is understood. Take for instance the Bengalee language, it is pronounced differently in different localities. Such as in West Bengal vis-a-vis East Bengal. Even in East Bengal the pronunciation varies from district to district, such as in Barisal and other districts. But whatever be the difference between the different dialects, just as one understands they all belong to Bengal, similarly English-French etc. may be different, yet they are all related to the one Mother language. So I would

say that one who has understood the mother seed of language, can understand and speak all languages. Normally these different languages do not emanate from this body, because this body has received no learning from you, yet just as mantras and stotras emanate spontaneously from this body, so could English emanate from it. If this does do so, then this will happen automatically. This body has no control over this sort of thing. (Everybody laughs). But from this you are not to understand that this body does not realise in what way or when something will emanate from it. When and how this will happen is known only to this body. So I say, request him to ask his question in English, if it is so willed that the answers will also be in English, then this will so happen. But generally speaking this does not happen."

All this Joshiji conveyed to the Sahib in English and in trying to do so, he added some words beyond what Ma had spoken. On hearing this Ma laughed and said, "Are you repeating to the Sahib even words that I have never spoken?" At hearing Ma's words we all started laughing.

Joshiji was somewhat mortified, but all this proved that Ma understood whatever Joshiji had said in English.

Sahib : Is there a difference between Christian and Hindu ?

Ma : There is no difference between a true Hindu and a true Christian.

Sahib : What will be the state of the British Empire after the war ?

Joshiji : Ma never speaks on such subjects. And it is not wise to speak of such things.

Sahib : I am not an Englishman, I am an American so there is no danger of any fear here.

Joshiji : There is no question of any fear or otherwise. But Ma does not discuss such topics. At the same time Joshiji explained the question to Ma who confirmed she never discuss such things.

Sahib : Is the present war the work of God or the devil ?

Sri Ma : How can the question of the devil arise here ? Is he not part of God's creation ? God is responsible for both good and evil. Else there will be no such thing as good or evil. As long as we differentiate between the dual aspects (this is why the word is called Dunia a pun referring to Dui—two), so long there will be different understandings of good and evil. As soon as this duality disappears there is peace on earth. In that state who will fight against whom or who will hate whom ? The human being is himself shackled in bonds. Just as there is no dirt in flowing water, but as soon as it is confined, it gets unclean, insects breed in it. When you are in bondage, your sight is also clouded. Just as when we are in a crowded atmosphere we cannot see who is outside the crowd, because our sight is blinded by people on all our four sides. But if we leave this crowd and stand up, then we can see not only the crowd, but also other things beyond it. So we can then sight all things around us with ease. Similarly until full knowledge does not dawn, we shall

continue to be confused at the difference between good and evil and God and the devil.

“And you must also ponder over the fact that each being wants to get better and greater. Even if he may lie himself, when others do so in his presence he is liable to be disgusted. From this it can be assumed that even if he may be evil himself he has a passion for truth. Furthermore all love to be at peace and enjoy life. So I maintain that all God's good qualities exist in human beings. But normally they are under a shroud of ignorance, so they are not manifested visibly. When the shroud is removed, it is discovered that God alone exists in all. He is the Lord and servant at the same time. This is His mystery in life. If He lives alone, He cannot play with others, so for the performance of His Leela He has made Himself into many. Although He may be many, His identity is Single. So there can be no dispute here. But such an existence of God cannot be realised in ignorance. As long as duality does not disappear, one cannot have any real knowledge of His Leela.”

In this way Ma explained her point of view for a long time. Joshiji briefly translated all this for the Sahib.

Sahib : Is there anything left after death ?

Joshiji : What Ma has explained already contains the answer to your question i.e. there is no such thing as death. Anyway I will put your question to Ma. When he asked this question of Ma, she replied, “Yes, death exists and again

does not exist. As long as there is a belief among us that we are dying and being born again, so long does death exist, i.e. if you think you are being born, you will have to die. But when true knowledge dawns that neither do you come nor do you go, then there is no such thing as death."

Sahib: Please thank mother on my behalf. I may have wasted a lot of her time.

The Sahib then departed accompanying Joshiji.

Sri Ma: It is difficult for such people to understand all this. God has infinite facets, so we cannot understand him fully through one facet only. For instance there was talk the other day that there is in fact no God. This is preached as "Nothing exists". I am not quoting Buddhadeb here. God's manifestation could be that "He exists" yet another of his manifestation could be "He does not exist". If you say that there is a state in which everything exists, why can there not be a state in which nothing exists? Just as one refers to a void, an immense void. Again see how beautifully it is laid out. This question of there being no God could be a veil of ignorance. For instance someone does Sadhana for some time to realise God, but when he does not find anything happening he thinks that there is in fact no God. So he again resumes his household duties. This cannot be any true state of Sadhana. This is merely ignorance. Again when you are engaged in Sadhana for some time, there arrives a state in which one feels that whatever you see in the world has no true significance, that there is no such thing

as God. It then looks as if everything is untrue. This is yet another aspect of Sadhana. In this state God is revealed to the Sadhaka as being Non-Existent. In this state, even if the Sadhaka maintains that there is no God, he cannot resume his household duties as a normally shackled being. Here he obtains an impression of God as dissatisfaction and this itself can drive him towards a path of fulfilment”.

Thus you see somebody forsaking one Guru and taking over another, He takes initiation from one Guru, after a while he is not enamoured of his initiation, so he gets initiated by another Guru. These are not any special state of Sadhana, these are merely temporary excitements. But it could also happen that within him the eagerness to obtain peace and joy is so keen that he keeps running from one Guru to another. This is the very state in which Mauni Ma found herself.

(Her worldly name was Monorama Dutta. She married and had a son and a daughter. She first got initiated from her Kulaguru then got very attracted by Sri Sri Ma. Thus she got initiated by Swami Mangalgiri Maharaj of Kankhal. Later got initiation from Siddhi Ma of Kashi and started getting many kinds of spiritual realisation. She is now dead.)

This is one state of Sadhana. In this state the Sadhaka has no feeling of disrespect or unbelief towards any Guru. Even if he (or she) may be running from one Guru to another, in his heart there rises a feeling which is somewhat like this.

“Oh, Guru, I do not have disrespect or unbelief towards you. But I want peace, he who can give me peace is my Guru. Please appear in front of me in the form which will give me peace and happiness.”

“Even during this rushing about there is a feeling of steadfastness in him. See here, some hold fast to the one and only Guru, and rely on him. This is another aspect of faith. This is also beautiful to behold.”

Ma was continuing to speak in this line but Khukunididi came and exhorted Ma to wash her face. It was 10 a.m., Ma had not so far had any time even to wash her face. So we also took leave after bowing to her during pranam.

One our later Path started. The Kathopanishad and Yoga Basistha were being read. During this time Ma came and sat down in the hall for kirtans. After the path there was kirtan for a while.

At about 12 p.m. I returned home. Jatin arrived home sometime later. On arrival he said, “Ma has declared that she would be staying on until the Mahotsab. Manmohan Babu, Bhupen Babu, Nibaran Babu and Manoranjan Babu have asked me to request you that Ma has said all of you should complete the utsab in a satisfactory manner. It should not be evident that merely because Ma was not present you had not joined whole-heartedly in the utsab.”

On hearing Ma's order I became a bit worried. What could an incompetent man like me do to help in the Mahotsab? Whatever it be, we all gathered



together in the afternoon at the Ashram. A discussion took place with Manmohan and Nibaran Babu about the utsab.

This year Ma would be present during the utsab. No wonder that over a thousand people would be present daily to participate in the prasad. How much rice, dal and money would be required for the utsab, it was needless to stress this. It was decided to send Nibaran Babu to Jogesh Brahmachari to ascertain all this. He returned to say that conditions were desparate. Whatever had been saved for the utsab had already been spent for the daily running of the Ashram. Simply because soon after Ma's arrival at the Ashram, daily about 200 people were enjoying prasad at the Ashram. So nothing had been saved for the Mahotsab. There was no alternative but to procure more money now. Yet our time was limited. Manmohan and Nibaran Babu then and there started out to beg for some more funds. That morning Manmohan managed to gather Rs. 400/-. More money started flowing in unasked for. Later it was realised that what had been procured for the utsab would easily feed about 3000 people to the full, and so for this purpose, the five of us would not have to donate anything more. And from the amount collected we could still spare Rs. 300/- for Ma's travelling expenses. The matter seemed like a miracle to us and we fully realised that for Ma's utsab the five of us were merely insignificant beings. Everything was in due course beautifully completed under Sri Ma's benevolent wishes.

(To be continued)

# God's Mercy

Saroma Mookerjee

In Gaudiya Vaishnavism it is said that "Jiva Nitya Krishnadas" that is, any living body or animate object is dedicated to God. We can visualise it amongst mankind. Each and every man prays to God in his own way whether he is educated or illiterate, civilised or uncivilised, cultured or uncultured. Even the man who says, "I have no faith in God" or "I do not believe in His existence" utters God's name hundred times without his knowledge only to deny Him. Man is to remember God in happiness as well as in sorrow. Some devilish people all over the world take advantage of it. They allure people in the name of religion and compel them to go through various types of rites and rituals. They threaten innocent masses that if they do not listen to them they will be deprived of God's mercy. They exploit people and extract money even from the poor.

The great saints and godly people who have realised the Truth and have obtained *Prabhu Kripa* or self realisation are aggrieved to see the wretched condition of the common people and try to convince them that is not the way to pray. Our holy mother also tried her best to instil into our hearts the same ideas as propagated by the great saints. The great saint and philosopher Leo Tolstoy narrated this in

a beautiful short story how to pray for His mercy which runs as follows :

In a lonely island three old men were sitting together. They were very old and they used to take the very small quantity of food available in that island. Most of the time they used to sit close by and were absorbed in deep meditation.

One day a missionary Father reached the island with his men in search of drinking water. He was amazed to see the three old men in that position. He enquired what they were doing. The three men at once stood up with a smile and bowed down and told him that they were praying to God for His mercy and their hymn was 'Have mercy on us'. The Father laughed and taught them how to pray to God. The hymn was quite long and it took them whole day to learn it by heart.

In the evening the Father left the island with his men and boarded the ship and went away. The ship went on sailing and the Father stood on the deck a bit unmindful as he was thinking about the three old men whose pure, serene, innocent and cheerful faces had made him thoughtful. He had left his hearth and home at a very early age and was leading a saintly life but was he really happy or did he look so pure and serene ? Again he thought how their earnest desire was to learn the prayer by heart. When they forgot the wordings they were still smiling and though they were embarrassed they were trying their utmost to learn it. Heaven knows whether they had finally remembered it.

(Contd. on page 91)

# Ashram News

## **Kankhal**

As in previous years due to Sri Ma's Kripa Durga Puja, Lakshmi Puja, Kali Puja and Annakut Utsabs were celebrated with the usual pomp and ceremony.

From the 16th to 22nd November, the 39th Samyam Saptaha Mahavrata was completed according to Sri Ma's usual direction with strict observance of the rules of Japa, Mauna, Dhyan, Kirtan and Satsanga. On this occasion about 200 Vratis assembled at Kankhal from various States of India. After the Samyam Saptaha a holy Namyajna was celebrated. On the 23rd and 24th November, the Annual General Meeting of the Sangha, elections and discussion on various Ashram problems were carried out. On the 19th December, Monday, on Ekadasi Tithi Sri Sri Gitajayanti Utsab was celebrated.

## **Uttarkashi**

Gurupurnima and Janmastami were celebrated with special pomp and ceremony. Janmastami decorations, all night Bhajan and Kirtan and next day's feasting of all local devotees were successfully carried out. This was Baba Bholanath's special place for Tapasaya and the Puja of the Kali Murti installed by him and Sri Ma was celebrated with

great pomp and ceremony. On the night of Dipanwita, local Sadhus kept the Ashram courtyard resounding with Bhajans and Kirtan. The next day arrangements were made for a Sadhu Bhandara. About 100-150 devotees were treated with Ma's prasad.

### **Delhi and Vrindaban**

Due to the efficient arrangement of the local devotees of Delhi and cooperation by the Ashram management, the Utsabs of Delhi Ashram were beautifully accomplished. Due to Sri Ma's dear daughter and Kirtan loving Srimati Sarana Mukherji's devoted eagerness and management, on the auspicious day of Jhulan Purnima on the 27th August, a 24 hour Nama yajna was successfully concluded at the Vrindaban Ashram. For this purpose many devotees of Ma congregated at Vrindaban. Due to the special atmosphere of holy Vrindaban and in memory of the many lila's performed by Ma there previously, all present enjoyed the heavenly joy associated with Mahanama Kirtan.

### **Varanasi**

This year owing to the Golden Jubilee celebrations of the Sri Sri Ma Anandamayee Kanyapeeth, Srimadbhagavata Saptaha, Sri Sri Durga Puja and Sri Sri Lakshmi Puja were duly celebrated. On this festival innumerable devotees of Ma arrived from many places on invitation, and all derived great joy from the divine Pujas, beautiful Satsanga, sweet musical programmes, and above all the excellent

organisation of the Kanyapeeth girls trained and inspired by Sri Ma's principles. As in previous years, Kali Puja, Annakut, Samyam Saptaha and Gita Jayanti were duly celebrated.

### **Agarpara**

In this Ashram due to Ma's special kheyal every festival is celebrated with special pomp and ceremony. This year too, Durga Puja, Lakshmi Puja, Kali Puja and Annakut were celebrated with great order before the numerous devotees of Ma owing to their cooperation.

On the week end 24th and 25th December, the Ashram's annual Namyajna Mahotsab was celebrated with special success. Local devotees — over 1000 in number derived great joy in being treated to prasad.

### **Ranchi**

Due to the grace of Sri Sri Ma the Durga Puja, Lakshmi Puja and Kali Puja were celebrated gracefully like previous years. There were Satsanga and offering of flowers on the Maha Ashtami day. About three hundred devotees and Daridra Narayans took the prasad. Every evening there were Kirtan, Bhajan and Arati in the presence of devotees with great enthusiasm.

Sri Sri Jagadhatri Puja was celebrated with great pomp and show on Friday, the 2nd Agrahayana. All devotees who were present on the occasion took the prasad.

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# Obituary

## **Gouri Dasgupta (of Delhi)**

The embodiment of purity, and immersed in Ma's love, Gouri Dasgupta was madly devoted to Nama Kirtan. She died on the Kalipuja day (8th November, 1988) at about 2-30 in the afternoon, after a brief illness. Sri Sri Ma in her compassion took her into her bosom. She was associated with Ma for 35 years. Whenever there was news of Kirtan she used to forsake all her household duties as being useless and would be present there with her favourite pair of Ramtals. During all-night sessions with the girls she used to create a wonderful atmosphere with her pair of Ramtals. May her soul rest in eternal peace in the bosom of Sri Ma.

## **Tushar Kana Choudhury**

It is with great regret that we have to announce the untimely death of Smt. Tushar Kana Choudhury, wife of Sri Narayan Choudhury, late of Kashi Ashram, in the early hour of the 2nd Dec. 1988.

Smt. Tushar was closely associated with Ashram Kirtans and the nightly sessions of Namyajnas that used to take place at Delhi Ashram for a long time until her husband Sri Narayan Choudhury, a devotee of Sri Ma, was transferred to Kashi Ashram on retirement. Since then Tushar entertained the Kirtan sittings at Kashi Ashram until her husband built their own house at Salt Lake, Calcutta and moved there.

We send our heartfelt condolence to Sri Narayan Choudhury and family and hope Tushar's soul rests now in eternal peace in Sri Ma's lotus feet.

**Smt. Minati Banerjee**

Sri Sri Ma's devoted Bhakta, always intent on serving Ma's devotees, the widow of the late Santimoya Banerjee (ex Superintendent of Howrah Rly. Station), our beloved Minudi was suddenly taken ill on the 25th December last and died within a short time at 6 p.m. passing into Eternal peace under the lotus feet of Sri Ma.

We send our deep condolences to her relatives and hope the departed soul is now resting peacefully in her cherished abode.

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(Contd. from page 86)

All these thoughts bewildered him and catching the railings of the deck he stood like a statue for long. Suddenly he saw three illuminated pillars walking through the waters. He was stunned and began to think what they could be. To his amazement he saw the three old men coming towards the ship. The ship was at once stopped and the three old men came on board the ship and were delightful as before and with a shy smile told him that as they could not recollect the prayer hymns, they had come to him. The Father knelt down with folded hands before them and tears trickled down from his eyes. He said, "What you are doing is more than enough. Kindly bless me before you go."

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**SHREE SHREE MA ANANDAMAYEE SANGHA**  
**Tarapith (Birbhum)**

Dear Sir/Madam,

On the occasion of the annual function of Shree Shree Ma Anandamayee Ashram at Tarapith on 19th and 20th February, 1989 (7th and 8th Falgun, 1395) the statue of the Holy Mother will be placed and her Puja will be held in various ways. We expect your presence with friends and relatives and active participation on this occasion.

The devotees intending to participate in this celebration are requested to inform at the address below by 6th February, 1989 so that the provision for their accommodation and for prasad taking can be arranged.

Matrimandir  
432/4, Prince Anwar Shah Road,  
Calcutta-700045  
25th December, 1988

Sincerely yours,  
Prativa Kumar Kunda  
President

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Please Note : Luxury Bus will be arranged which will depart from Calcutta on 18th February morning and return from Tarapith starting 21st February morning. The devotees intending to avail this opportunity are requested to inform positively within 6th February, 1989.

**Time table for Holy Ma's Puja**

19th February— Morning : Abhisek  
Evening : Adhibas, Arati and Satsanga  
20th February— Morning : Blacing of Holy Mother's statue  
and Puja  
Evening : Satsanga and Arati