

Ananda Varta



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

Vol. XXXXV ● OCTOBER—1998 ● No. 4

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To invoke that to be constantly intent on realizing it is Man's duty. At all times in her arms, in Her embrace—within the Mother. On finding the Mother, everything is found.

Shree Shree Ma Annadamayee

For the Vaishnavas, the final result, the Param Dham if Nama, So always remember and Sing Nama.

Jai Nama, Jai Nama, Jai Nama
Jia Nama, Jai Nama, Jai Nama

Sri Sri Sitaramdas Onkarnath

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God is the one and only friend of the Pilgrim to ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is Single Minded there will be obstacles to every step

Shree Shree Ma Anandamayi

There is no sin born out of any deed, word or thought which is not destroyed by the Power of Name.

Sri Sri Sitaramdas Onkarnath

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Matri Vani

He is the destroyer of all sorrow. Try to invoke Him at all times : contemplate Him alone, pray to Him, bow down, dedicating your whole being at His Feet. He is the Fountain of Goodness, Peace itself, all Bliss and what else ? Verify, the life of your life, the SELF.

Your body, which is part of and depending on this illusory world, is on the other hand the expression of a hidden inner process, You are yourself the many, appearing in various aspects, forms and modes. Each one of them exist in fact to fulfil a particular need. Yours is the give and take of the universe, yours the need and yet you yourself are the fulfilment, that hidden inner process is generated by you.

Someone asked Mataji : "Have you seen God ?"

Mataji replied without the slightest hesitation : "Why, indeed, He is always visible. Yet again, who sees whome since all are He ? In very truth, nothing exists apart from God".

If you are able to Love God really—this is the consumation of all love.

In search of the inner Guru one seeks and accepts a spiritual guide. With single-minded devotion one must advance on the path. Whatever takes one

nearer to God, no matter from what source it may come, should be adipted. A person who desires God as his one and only goal is bound to find a path. He Himself will reveal Himself.

In worldly life man is subjected to calamities and may go astray. The only expedient for deliverance from such calamities is the Revelation of Self within oneself.

No matter in what way the One may manifest Himself, man must endeavour to draw close to Him. The rare boon of human birth has to be made fruitful. Truly, God's beneficent hand is ever at work.

If, at some stage, inner agitation is aroused, there is always the possibility that in the course of development the road to peach to unfold itself. When one is anchored in patience the path to peach opens out.

Man must go out in search of that which is concealed behind the world. He should choose an abode that will make it easy for him to proceed to his true home.

God's grace pource down every where and at all times, According to one's self-dedication one will receive enlightenment. To pray constantly for God's grace is man's duty.

Sri-Sri Ma Anandamayee as I saw

S. K. Bose

It was early evening of autumn I had the fortune to see Sri Sri Ma Anandamayee at Sattya Gopal Geetashram Allahabad in the year 1949. She was sitting with Gurupriya didi at one corner of the hall and was talking to ashramites. In no time information of her arrival was spread widely and people leaving their assignments began to assemble there to catch a glimpse of Sri Sri Ma. Her first look appeared to me, a personality of highest order possessing some super human qualities. Her face was bright and smiling with a power to attract people by her spiritual personality and motherly conversation. My age was hardly fourteen and she talk to me like a friend of mine as if I was known to her earlier. Persons irrespective of casts and religion including late Gopal Thakur offered pranams by bowing heads and chanting pranams mantras. Sri Sri Ma also offered homage to Sri Gopal Thakur in a similar way. Some how I did not appreciate this till the time I realized that she in-fact offered pranamas to the enlightened soul of the great mendicant Sri Gopal Thakur of that time. Suchamystic atmosphere gave an immense pleasure and happiness to me specially by witnessing persons waiting silently with tears of undefined happiness for her Darshan. A heavenly atmosphere of this kind forced me into conclusion that Sri Sri Ma an absorbent of spiritual entity is capable to promote strength and self confidence in facing problems and sufferings of life by her

Kripa Dristi. My greatest intellectual debt and deepest debt of gratitude goes to my late mother who was responsible in inclining my mind to come nearer to her which directly or indirectly unfolded the state of reality.

Sri Sri Ma lived without book learning and inspite of that the most brilliant educationists found in her an intellectual giant. She had the power to interpret even minute details of scriptures which otherwise can not be realized without actually experiencing every steps of meditation. Her explanations used to be simple and short but on analysis found to have tremendous impact in directing the sense parameters towards the inner soul. These are understood by those who actually practice the steps of meditation and attained some level of consciousness. To me it seemed as if a highly sophisticated and advanced super computer ever developed is placed in her brain that functions in the body machine according to programmes incorporated by the Supreme Authority-Soul dwelling in her system. This seems to be the reason in not giving importance to the body which is simply a physical object a bio-chemical machine completely and exhaustively described and maintained by the law of nature. In order to substantiate this I would like to draw attention about her refusing to eat or depending upon few grains of rice for months together. This was quite astonishing to us of her absolute surrender to the nature. On asking she expressed that God has provided every thing for survival. Even illness is transmitted by his desire to function in the body according to its properties and habits. This

indirectly indicates that Sri Sri Ma an integral part of the Supreme Power an inseparable entity of Brahma is engaged in the process of transformation of all the physical objects of the univers the totality of all that exists. Being a representative of the Supreme Soul "Ghani Bhuta Paramalaya" she is actually function in her self 'Adyatya State" deep through micro states without any intention. These are visualized by the evolution of events such as diseases, which on interaction with the biochemical machines result in the growth of disorder. These are possible due to exchange of energy between micro states till it is converted to macro level so that it is perceptible to us. A never ending transformation is operative in her self which is left to be controlled by the law of nature. Perhaps, this was the reason why on our request she was not in favour to disturb the system by administering external agencies in her body system for so called relief or cure. She softly kept herself apart from these measures on our occasional persuasions at Ranchi assaram. Even in that state, on the contrary we were showered by her blessings and "Kripadrusti".

I used to pass my time with Swamy Paramanandaji and often he advised us to maintain contact by writing to Sri Sri Ma. The reason was to draw her attention in promoting strength and tranquility to overcome obstacles in the path of success. To me she is omnipresent, omniscient, omnipotent god who conveyed a message through late Bibhuda, moment before leaving India for advanced studies "Always to keep Geeta and read, not to change your religion" (1967).

Her vani had tremendous impact in my mind to become perfect, to become devine. On my return, while travelling in the train she enquired about my impression of those (1973). I said in reply. it is good but somewhere there is great dissimilarity with us. Hearing my statement Ma immediately exclaimed before everybody traveling together "Look our country men are receiving blessings of the almighty God. Understood ?" These are my treasures now which to some extent keeps my mind away from worries and anxiety.

Sri Sri Ma had the power to know every thing in advance and in some occasions she was found indirectly alarming us about it. Recalling our stay with Ma at Sangam Prayag in the year 1953 during ardhkumbha she was for some time looking indifferent and silent. The day before mauni amavashya all of a sudden she called few persons and out of them I remember about the presence of Bibhuda and Jotuda. They were given responsibility to take a group of devotees for holy dip at Ganges during the auspicious "Churamaniyoga" moment and return after taking bath without waiting there. Seeing this, some of them asked Ma, are you foreseeing some tragedies, if so are we going to be safe ? She replied in affirmative. We took holy bath and returned safely to our huts. In the evening all of us left to our home after offering pranams to Sri Sri Ma. On our way back with great astonishment we saw dead bodies heaped at places on the opposite bank of the river and people were curiously trying to identify the bodies. It was a horrible scene and such event ever happened when hundreds of pilgrims

were crushed to death due to stampede. Where as we were saved by Ma from the tragic event and all of us stayed with her returned to our destination safely.

Sri Sri Ma is not now with us bodily where I could express my self without any hesitation. Some I feel totally helpless and alone and have conveyed my plight to Udasji (1994) at Kankhal, asking her whether she is not feeling lonely ? She vehemently objected and replied ' who says I am alone, Ma is with me all the time. Just clap and Ma is here.' For Udasji it was possible since she worshipped Ma all the time and had seen her to a sufficiently greater depth, looked for the soul functioning in the body of Sri Sri Ma. Despite my limitations I feel proud that I have seen Ma, went nearer and talked to her. She often used to repeat "Not to live upon words and theories, make sincere efforts to see God and that alone can destroy and remove your miseries for ever." For Ma it is possible to transmit spirituality with a touch even with mere wish but one is to be prepared to absorb it. She used to say "strike the spiritual light with in you, darkness, impurities and sin will vanish". **Jyoti Se Jyoti Jagao.**

AN APPEAL

It is hereby requested to every members of Ananda Varta and devotees to inerease the number of the subscribers fot our Society and donate generously. This Publications Division will appreciate this type of gesture on your part. Otherwise it is becoming very difficult to run this publication of Ananda Varta owing to price hike annually.

Uuder the circumstances, it has become impera- tive for us to enhance the price of Ananda Varta from Rs. 40/- to Rs. 60/-. Henceforth the Membeship Fee of Society has become Rs. 75/- instead of Rs. 51/- from 1st April. 1997 to our Society.

All the members of the Society are requested to contribute some amount of money as donntion to overcome the present financial crisis and for the development of the Society's Projects. Your help will be highly commandable for the smooth tunning of our Society and Publications Division.

We are expecting from you a prompt cordial res- ponse. Hope. you will appreciate out seeling and will do the needful.

On Society's behalf, I am conveying our best wishes and Vijaya/Diwali greetings to you.

JAY MA.

Yours in the Mother

Sri Tapan Bose

General Secretary, Publications Division

Shree Shree Anandamayee

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A Message from the Geeta

Swami Vivekananda

On the Geeta said "The teachings of krishna as taught by the Geeta are the grandest the world has ever known. He who wrote that wonderful poem was one of those rare souls whose lives send a wave of regeneration through the world. The human race will never again see such a brain as his who wrote the Geeta." While listening to some discourses on the second chapter of the Geeta it occurred to me why not pen down whatever little has gone into this human brain. Basically it is a foundation on which man can build the edifice of Shiva (Truth & Beauty) in his heart and yet stay on the stage to perform the drama of his life.

Introducing us the Atma which is immortal krishna tells Arjun (us) that death is inevitable to those who are born. This cycle goes on & on yet we forget the simple ways in which the Lord tries to emancipate us from this cycle of bondage by following his teachings. He further tells us that the wise person whom these sense objects do not afflict, who

is equanimous in pleasure and pain is fit for immortality.

In this world of human suffering we have to live the life of a hermit yet stay in our places where the Lord has destined us to be. The simple theory of Duty, Discipline and Devotion will certainly lead us to our goal. This can only be attained by Sadhana and Guru kripa. It may sound very simple and easy but to the daily bread earner it becomes a very difficult task. In trying to do his duty he or she becomes so involved that the ego rises and forgetting his basic (duties) path he falls into an ego clash and begin to think I am indispensable. As soon as this 'I' gets over ones mind Vasana takes over the person is diverted towards the wrong path & so towards destruction. Krishna warns us to be above the three Gunas and rise to be free from the dualities, and always be established in goodness regardless of acquisition or preservation and be self possessed. All the purpose that small reservoirs served is served by a vast lake entirely filled with water (Gyan ganga) similarly the purpose that all the Vedas serve is attained by a man of realization. His message to the world lies in just these two lines :- (Ch II Sl 47)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
मा कर्मफलहेतुर्माते सङ्गोऽस्त्व कर्मणि ॥

Sages have come and gone, poets have written from years in different languages about life in general and the paths to be taken but the Geeta gives a sure & simple way. Just as Shakespeare wanted us to act as different characters on different stages of life so throughout our whole being Krishna too wants us to give ourselves up to do our respective duties at every step but leave the fruits of Karma to Him and Him alone. We have to give up all our luxuries and temptations of life and devote our mind to the Almighty for better or for worse because everything will happen according to His divine Will. He alone will take us to our goal once we surrender ourselves to Him but this should be complete without any hope or reward. The master is so kind and benevolent he will definitely help us once we call out to Him.

To depart from the stage gracefully we need to be humble and free from anxiety leaving everything to Him only then our devotion will be complete. Along with it we need to perform our duty to others, our elders and those who need our help, think of ways of helping those who it, both outside and inside the circumference of our daily existence. One has to be obsequious towards our fellowmen in this great wide world.

Finally we have to remember the need of prayer

which can be in any form any language, any time but in a disciplined way daily. This simple path further in the Geeta is elaborated in the fifth, fourteenth and the last chapter of the Geeta. My humble readers may pardon me if I disagree with them but this was my way of thinking.

Guru Kripa hi Kevalam.

RUBY GHATAK

JAGADHDHATRI PUJA AT "MATRI MANDIR"

Shree Shree Anandamayee Charitable Society

Calcutta Zonal Office

"MATRI MANDIR"

57/1, Ballygunge Circular Road.

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Dear brother/Sister,

We have great pleasure in informing you that we have organised Jagaddhatri Puja on the auspicious day of 28th October 1998 Wednesday (Bengali 10th Kartick. 1405) and on the following day i.e, On the 29th October, 1998, Thursday Bengali 11th Kartick,) with Special Puja Shree Shree MA Anandamayee (Shree Shree Onkarnathji Kumari Puja in MATRI MANDIR After the Purna huti the assambled devotess with be entertained with Prossads.

We look forward ro your active Partticipation in this auspicious Programme.

Yours

In Service of MA (Members)

(Excutive Council)

Shree Shree Anandamayee

Charitable Society

1st Sepetmer 1998

The Divine Mother Shri Shri Ma Anandamayi

Dr. Premlata Srivastava

The pandal was beautifully decorated. Among the various programmes held during this occasion was Raslila, Ramlila from 8.30 to 11.30 in the morning, followed by Kirtan of Sri Haribaba. Later, Haribaba's group would organise mass reading of Ramayana prior to the talks by several Mahatmas.

The evening session would begin with Haribaba's Kirtan, the daily routine time of total silence from 8.45 P. M. to 9.00 P.M. , and then Matri satsang. The last programme attracted the maximum crowd, sometime even seven eight thousand people. How amazing !

The night used to be devoted to musical programmes by eminent artists before an audience of seven to eight thousand. Sarcidist Ali Akbar Khan, the son of Ustad Alauddin Khan, and Sitarist Ravi Shankar are among those who kept the crowd spellbound during the celebrations.

The festivities began with Ram Archa (Special Pooja of Sri Ram) at the verandah of Chandi mandap from May 2nd and continued for the next 22 days. Shrinath Shastri was the chief priest for Bhagavat Saptah. Brahmins did 'Chandi-path' followed by Rudrabhishek, Shivarchana, Vishnu Yagna etc.

The most attracting among these pujas was Sri Ma's Tuladan beautifully arranged as laid down in the scriptures.

Eye-witnesses have found this most fascinating and unique. At the end, were Chaturved Path and Basanta Puja. Puja of the major temples in Kashi, Gangapuja, servicing of Lepers, Kumari Puja, Akhand Ramayan path were also done during this occasion. The Akhand Japa and Kirtan also continued for 26 days without a break.

The festivities ended on May 27 with special Tithi puja. Someone said, "We had only read in Puranas and Mahabharat about Rajsuiya Yagna, but we were lucky to witness it today."

On August 25, 1954, Ma entered the newly built Kalkaji ashram in Delhi. The devotees organised Naam Yagna, for the first time in Ashram premises in presence of Ma.

The circular-shaped hall in Delhi Ashram has been built keeping in mind the liking of the Delhi devotees for Naam Yagna. This Ashram was the venue for 'Sanyam Saptah Mahavrata from November 22 to 28, 1957.

Rajgir, a small town 50 miles away from Patna, was once Ma's favourite get away where she spent time, away from crowd. At Rajgir, she would frequently get lost in the bamboo jungles at Venuvan. She would sit there alone.

It is said that Mahatama Buddha had come to Rajgir after leaving his home forever. At the time of Buddha's Mahanirvana, there were 18 monasteries in Rajgir. It is said, that king Bimbsar, had felicitated him and other bhikkhus and offered them Venuban as a gift.

History tells us that during the monsoons, Buddha lived and preached here on a number of occasions. After Buddha's

Mahanirvana, King Bimbsar built a stupa, commemorating his life.

On 5th Jan' 1955, Ma came to the new ashram at Rajgir.

1955, Ma's birrh celebrations were held in Solan from May 4 to 11. At the initiative of Yogibhai several Mahatmas and devotees and of course, Ma graced the occasion. Ma stayed at Solan from April 24 to July 11. The Guru Purnima festival was also held at Solan.

This year's celebrations were held despite heavy rains with a storm and thunder showers on the day of the main Puja. The Raja's men daily decorated the pandal only to be spoiled by the showers which squeezed place for audience only under the sheds. Despite all this however, the fervour of festivities remained at peak.

Similar situations have risen in the past too. Ma mentioned about Basanti Puja at Siddheswari, Dhaka which too faced torrential rains and storm. So much so that panicky devotees implored to Ma to stop the rains. Unperturbed, Ma continued to sing Kirtan in Her melodious sweet voice, in the open. Several others joined Her. Those who still avoided for fear of spoiling their clothes, were compelled to come out of shelters as Ma sprayed water on them. Amidst the heavy rain, Kirtan continued with great fervour. Ma then asked everybody to collect the prasad in the corner of their sarees. After taking the prasad, Ma and all the devotees went to bathe in the pond nearby, By the time, they returned from the pond, the rains had stopped. Thus went on the Leela.

There are similar instances though venues are different.

In 1955, the kalipuja at Ranchi Ashram was held in Ma's presence on November 13. A lively image of Kali was instituted on the occasion. Nirvananand Brahmachari was doing the consecration pujas, touching Kali's chin and then heart. Ma was sitting close to the image touching it.

After sometime, Ma said, "The pendant of the chain round Kali's image is moving as if pushed by her breath."

In utter disbelief, the priest discovered that the pendant was stuck near the heart by fresh coat of paint.

On the request of Swami Sukdevanandaji of Paramartha Niketan, Rishikesh (who had attended the 60th birth anniversary celebrations of Ma at Kshi). Ma went to Rishkesh on June 6, 1956. She was given a ceremonial welcome by more than 300 Ashram inmates of Swamiji as well as Shri Avadhootji and Haribaba and their respective followers. It was a memorable event to watch.

Paramartha niketan, located on the banks of Ganges, is a huge Ashram with more than three hundred rooms meant for religious minded people who spend their time in Sadhana, Bhajans, Kirtans and Satsang, From 4 o'clock in the morning to 11 o'clock in the night, with a few hours break in the afternoon some or the other religious activity is going on there.

During Her stay in Rishikesh, Ma visited Swami Shivananda It's ashram one day.

On 29th Aug 56 on the auspicious day of Janmas-thmi (Lord Krishnas Birthday) it was Ma's Kheyal to

weigh Gopal nine times with nine different articles: 1) Tulsi leaves, including one Gold Tulsi, 2) Panchamrita 3) Big, White Batasa (made of sugar), 4) Fruits, 5) Ashtadhatu, 6) Basmati rice, 7) Til (a kind of spices), 8) Ghee (clarified butter), and 9) White clothes

The first seven articles were more than the weight of Gopal idol. Strangely, at the time of weighing with clothes, the balance didn't come down, Ma asked for more white clothes and said, "This awakened Gopal has the old habit of stealing clothes."

It was Ma's Kheyal that this time the weighing should be exact, But neither did she want clothes cut to balance the weight. Instead, pure ghee (clarified butter) which was white too, was used as a substitute. This ghee was sent by a devotee from Shillong. Now both Gopal and clothes with Ghee weighed the same.

Someone asked Ma. "What's difference it made had the clothes outweighed slightly like previous articles ?".

Ma said "Ma balances the weight so that no harm to children may occur."

On April 13, 1956 devotees celebrated for the first time at Kashi the sanyas festival of Giriji (Didi Ma).

Akhand (Uninterrupted — Kirtan started at 4 o' Clock in the morning for the next 24 hours, Usha Kirtan, Mangal arti, Guru Bandana, Geeta. Chandi, Upanishad reading and subsequently Guru Puja,arti and Pushpanjali were performed, As usual. Shrimad Bhagavat and Upanishad were read publicly followed by evening arti, kirtans and bhajans, After the

period of silence, there was a discourse on Giriji. All these were organised in the presence of Ma,

Ma left Kashi for Calcutta on 1st October 1956 Many devotees accompanied Her, Suddenly, on way, Ma had a Kheyal to alight at Gaya station, With two-three companions, Ma got down while the rest of the party continued their journey.

From Gaya, Ma went to Bodhgaya. Her company included Narayan Swami Udasji Dasu. All of them were having darshan at the temples when they came across a pleasant aroma of several flowers in that area, Ma said "Buddhadeb has presented himself today through this aroma of flowers."

From this place, they went to Vishu Pad Mandir, It was around midnight and they expected that temple to be closed However. to their they found not only the temple open but that the Vishnupad Padma decoration was in progress.

The Padpadma was layered with white Sandal paste upon that paste layer were drawn Shankh (Snail), Chakra (Circle), Dhvaja (Flag) and Ankush (hook with a long handle)—all auspicious symbols. The bower of Padpadma was covered with Tulsi leaves upon which were placed garlands of white flowers.

Everybody watched this adornment with great delight.

The moment Ma came out of the temple, the priest announced that now Shesnag of gold will be decorated and dressing will start now.

They went back inside to see many golden hooded Nags (serpents) were placed around Vishnupadpadma. The Arti

followed after which the doors of the temple were closed.

Due to Ma's divine blessing, people were able to watch that spectacle, A little early or late visit would have deprived them of this magnificent event ! But Ma was there at just right time !

In 1960, 'Sanyam Saptah' was organised from October 21 to 27 at Naimisharanya. According to programme, a discourse on Brāhma Vaivarta Purana was scheduled to be held at the initiative of Yogi bhai. But the Purana was not available at the place where Maharashi Vedvyas had composed 18 puranas.

Only after a lot of efforts made by Avadhoot Ji Maharaj, the Purana was procured and read.

Ma's Kheyal came to establish at this place a temple dedicated to the Puranas. Her Kheyal was fulfilled when a devotee pledged to donate the entire construction cost of this proposed temple.

Ma said, this year the flood has indicated how wide the Gomti could flow. She suggested the Hanuman Tila (hilck's top) as the ideal place for this temple. Needless to say, the spot as suggested by Ma was chosen, and a beautiful temple was built there, which was consecrated in Ma's divine presence in November 1967.

Back to the Sanyam Saptah which was over by Oct. 28, 1960. After that, a huge pandal was erected for reading of Shrimad Bhagavat. There were rows to seat 108 pandits who came from all over India, Everyone had a small desk before him, decorated with yellow silk cloth upon which

were kept Shrimad Bhagvat and Panchapatra. Attired in yellow clothes these pandits faced the chief speaker on the occasion. Batuda, whose seat was on a raised platform was the chief speaker. The reading was done for three hours each in morning and evening, in sanskrit.

In another pandal, famous Bhagvat exponent Dandi Swami Vishnu Ashramji talked in Hindi both in morning and evening hours. Swami Akhandananda Ji Saraswati used to speak briefly on Bhagavat regularly. In this way, Bhagavat's nectar was overflowing, there.

After this festival, was over Pandit Vishnudatt Mishra was returning home to Kashi. At Balamau railway station, he got down to fetch drinking water. As he was passing by the track, an engine of goods train hit him and his right arm was separated from his body.

People were shocked to see him in that condition. But they were even more shocked when Panditji picked up his arm and went to the platform. The astonished station master sent him elsewhere immediately as no facilities to treat him was available at the station.

There was no sign of pain on Panditji's face. In response to people's queries Panditji said,

"I was destined to die (Mrityu yoga), but Bhagavat path enabled me to reduce the pain and suffering".

Sri Ma said later ; "This kind of wisdom and knowledge he got only through Bhagavat.

On the occasion of Haridwar Kumbha, on 13th April 1962 Ma was staying thereat Baghat house in Kharkhari. Suddenly

in the afternoon she came along with Yogi Bhai and Gopi Baba to the ghat, At the nearby crematorium, the final rites of a dead were being performed. As Ma proceeded to watch the rites, the devotees followed Her.

At the crematorium, the military and police were present giving full honours to the dead. A senior officer of the forces, this person was on duty at the Kumbhmela when the end came. That person had never met Ma in his life. Then how Ma was present there at his funeral ? Whether Ma's arrival there was to honour this selfless worker ?

On January 21, 1963, Raibahadur Gujarmal Modi had organised a ten-day satsang programme at Modinagar on the occasion of consecrating the temples of Laxmi Narayan, Durga and Maheshwar. He had invited his Guru, Shri Krishnanand of Gangotri, Ma Anandmoyi and several other Mahatmas and devotees on this occasion. A Raslila troupe came from Vrindavan, Ma and Her group were lodged in the beautiful "Krishnashram."

Modi's Guru Krishnanandji was then 100 years old but none could guess it from his fast movements and excellent physique. Guruji always lived in a cold place like Gangotri without any clothing, with total abstention from speech, he never came down to the plains, He graced this occasion to break the tradition only at the request of Ma and Shir Modi

On February 3, the festival at Modinagar concluded with whole day long Akhand Kirtan that began at sunrise and ended at sunset without a break. The last programme was

Ma's melodious Kirtan which mesmerised thousands of audience spell bound.

On February 11, 1963 she was in Jodhpur. At 9.30 p.m. Ma suddenly requested Swami Chinmayananda of our ashram to send a message telegraphically to Narayan Swami at Kankhal Ashram.

"Request Giriji to take care of her health."

Ma was to meet Giriji in Delhi only two days later. Then what was the need for such a telegram? Nobody could make out until Ma reached Delhi.⁶

On the night of February 10, at 2.30 a.m., Giriji wished to leave her body. She sat in Asana the whole night. First, she revisioned her previous life, then she had a vision of various other things. In the morning, she left her seat late. Routinely, she went for holy bath at the Ganges, darshan of Daksheshwar Mahadev, then prolonged Japa. Bimaladi now swami Dayanand had accompanied her. She distributed wheat flour and jaggery as alms before returning to the Ashram and sitting in meditation at the Tulsi manch. About this time, Ma was watching her from Jodhpur.

Ma said about the vision: "Giriji was not opening her eyes, her external senses were on the brink. After a long time, she slowly opened her eyes. She was absorbed in a very deep meditation."

Eyewitnesses at Kankhal echoed Ma's words: Giriji had many supernatural or transcendental visions. She saw the steersman (God) of the boat which transported people from this world to another, Giriji and this steersman were together

at the boat, she told him that she had already crossed over. But what will happen to those people waiting on the banks for this ferry? Will the steersman help all of them?

The steersman said, Three times 'Yes' I'll do'.

At that time, she wished all and sundry should have their thought on God, none should feel about the pain and pangs and lust. None should go to hell."

Then she saw—a kingdom illuminated by an aura. Where are the near and dear ones? The God indicated that they are at their respective levels. There are different levels, so is the difference. Once again Giriji said, 'they shouldn't suffer.' The reply came, thrice, 'They won't suffer.'

Giriji had many more visions.

This was a day of Mahabhav. Her message was that Salvation was only when others could also get it. Birds, animals, pests, insects, trees—none should suffer the pain of birth and death.

Until the nightfall, such darshans continued. After that Didima came under the Bel tree. Batasas were brought which she Herself threw into the air (loot—a kind of distributing prasad) and sung Kirtan. The bhav was that through Naam Kirtan and 'Hari Loot', she will lay herself down—would not rise again.

It was at this time, Ma said :

"Won't you look at me ?

Ma did not move Her eyes from Giriji's. Later Ma said, "This body subtly connected to that of Giriji's. So that she may not be able to leave her body."

It was seen that after this eye-to-eye meet subtly Giriji regained energy.

In some context, Ma mentioned about the sincere, dedicated Sadhana, bhajan of Didima in her Purbashram. Husband's indifference to wordly things never perturbed Didima. Her faith in God was absolute and un-parallel.

Seeing the ever growing crowd of devotees, one day Narayan Swami apprehended—

Ma, the way new people claiming a place in your lap, it seems that no place will be left for us.”

Ma replied : “Vishwanath, Ma Annapurna's lap is not so small. If there is no place in such a wide bosom then forget about it.”

Ma arrived at Raipur Dehradun Ashram on July 29, 1963. It was this Ashram where she first settled after coming from Dhaka in 1932. The room where she lived years ago, had changed in shape and structure completely.

This time she was here from July 31 to August 5, when the Jhulan festival was celebrated. Among the crowd of devotees, were many foreigners, who came to see Ma from faraway places.

Ma returned to Raipur on September 11 and stayed for 15 days. This time crowd was so much, that people listened to the discourses by standing outside the Ashram premises.

Installation of 'Radha-Krishna' at Vrindavan

As her late Grandma wished, Yogi Bhai, the Raja of Solan, wished to install an image of the divine pair Radha-

Krishna at Vrindavan ashram. Ma agreed to it. The foundation stone for this temple was laid at a place between Gour Nitai and Shiva temples there, in the presence of Ma.

The Rajmata of Gwalior, Vijayraje, Scind a a regular caller to Ma, was impressed by the idol of Gour Nitai at Vrindavan. She ordered for an idol of Krishna for her own private temple to Calcutta's image-maker Nitai Pal, who was credited with sculpting of the impressive Gour Nitai.

The image Nitai Pal sculpted on his own, was indeed fantastic. But instead of the usual 'Tribhangi' mudra, it was Krishna in dancing stance—the right foot firmly on ground while dancing on the fingers of left foot. Rajmata didn't find it in tune with the Vaishnavite tradition.

She took it home but two successive deaths—first her husband and then her eldest daughter—led her to part with this idol.

Ma told her : "If you're not keen on keeping this idol, you can give it to this body".

During this course of discussion, Rajmata referred to the Krishna idol as 'Chhaliya'—the deceiver.

During the Durgapuja in 1964 while giving the idol to Ma at Vrindavan, the Rajmata said again.

"Ma, this Chhaliya has made my life miserable. I am giving this chhaliya to you",

The "Chhaliy" title of Krishna was first pronounced by Ma in Her merciful voice with pity when she had seen the loving Krishna in the form of Radhapukar', at the hut build by Yogibhai in Solan.

Ma was surprised to hear the same words for Sri Krishna from Rajmata.

On Mahashtami of Durgapuja, the 'Chhaliya' was placed beside Ma, decorated with flower, sandal paste, garlands and clothes, and worshipped by Rajmata. At the time of puja, Prabhudatt Brahmachariji arrived suddenly with fresh butter and milk, These were considered essential for Krishna puja, but were not available at the time, This too, it seems, Chaliya arranged for Himself.

Ma said, "God, you have made your own arrangements !"

After the puja, Rajmata said with deep respect to Ma :

"You are the Radha of our Chhaliya' "

This is how this temple of Krishna came to be called Chhaliya Mandir. Rajmata and the Raja of Solan volunteered to bear the construction cost of this temple.

Later Ma said "She had seen that, at this very place, Krishna sat under a Babool tree on the banks of Yamuna, looking down at the river with his beautiful out stretched neck."

It's possible that once Yamuna flowed here, For when the place was dug for construction of plinth, layer of stand were recovered upto unusual depth. The cost of building went up because of this reason, Ma said, the expenditure over amount pledged, would be borne by Herself.

Vrindavan dham's devotees worship the divine pair together Therefore, ashtadhatu images of Chaliya's Radha and Yogi bhai's Radha-Krishna were procured from Calcutta. On September 15. the images were installed at temples but not.

before Avadhootji had organised a massive procession in which the images were taken round Vrindavan on September 7, The procession included horses, elephants, and several floats depicting the life of the divine pair Ma and Sharananandaji too joined the procession, The next day, Naam Kirtan was arranged at the temple's hall. Ma was in great spirit during these festivities. On the concluding day, it was Ma who began the Kirtan.

“Shri Krishna Chaliya Anand Lal
Braj Ramana Pran Gopal,”

In 1977. Jhulan and Janmashtami festivals were organised at the hall of the Vrindavan ashram. Chhaliya Mandir was the venue for daily Raslila (the tradition continues till today .

The Jhulan celebration began on August 16. A swing was hung in front of the Chhaliya temple. During the evening prayers, Ma Herself placed the divine pair (idols) on the swing. One day, eleven swings were put up at the hall. The Radha Krishna of Raslila party, which enacted the plays, played on each of the eleven swings. It was a memorable scene to watch.

This Janmashtami's speciality was two important pujas on two different nights (27 and 28 August). A naam kirtan party from Delhi organised the Naam Kirtan on 27th August, Ma was appreciative of their performance.

[Contd.]

Reminder

Re : Renewal of Annual subscription of
ANANDA-VARTA for 1999

Dear Brother/Sister,

Kindly note that with this October, 1998 issue your annual subscription for ANANDA-VARTA ends. You are so requested to renew your subscription for the year 1999 and remit the required fees to reach this office on or before the 31st of December, 1998 without fail—in order to enable us to mail your journal regularly from January 1999. Subscription are to be sent to the undernoted address either by M.O. or by DRAFT only on any Calcutta Bank along with your Subscriber Number and present address.

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This also carries our best of wishes and Vijaya/Diwali greetings to you. You are sincerely requested to contribute your experience when and how you came in touch with MA. We gladly publish that in our English Ananda Varta.

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