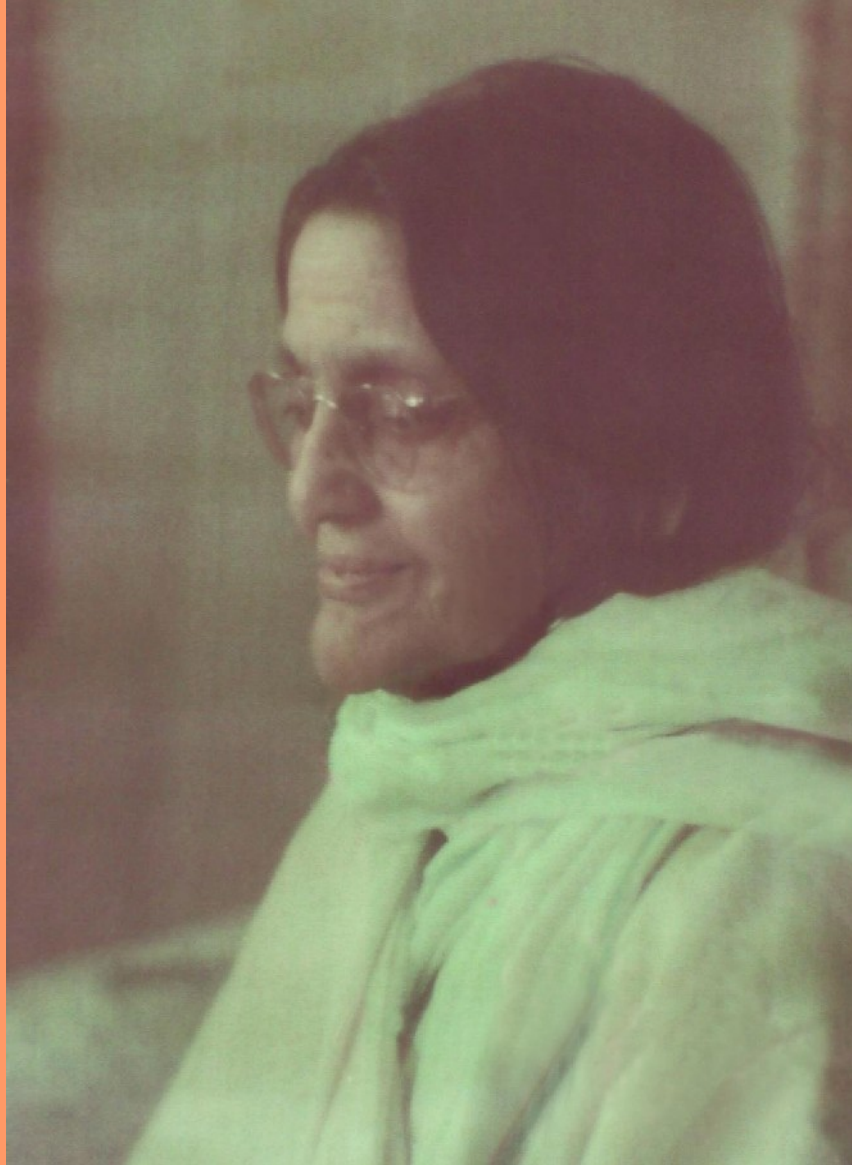


# Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 16 – November 2020

Contents – First part of July 2019 Amrita Varta



Sound file:

[Sri Ma Anandamayi.](http://www.anandamayi.org/mmedia/mp3/Krishnaram.mp3)

<http://www.anandamayi.org/mmedia/mp3/Krishnaram.mp3> Sri Ma sings Krishna Keshava Pahi Ma.

Source of sound recording: Anandamayi Ma. Recordings. DIV\_bMS00556\_AU\_002\_B\_DeI\_Side\_1. Performed by Anandamayi.1896-1982 Krishna Keshava, Pilani, India, November 1962; -Repository: Andover-Harvard Theological Library, Harvard University. Digitized content accessed via <https://sds.lib.harvard.edu/sds/audio/430372585>

Text file:

<http://www.anandamayi.org/new/Trivedi.pdf> (souvenir at the time of inauguration of Sri Ma's samadhi temple in 1987.) Article about Ma by Sri R.K.Trivedi, Gov. of Gujratrat.

Talk in Hindi with English subtitles:

**Sri Ma Anandamayi.**

[https://youtu.be/KBTBZX\\_onUw](https://youtu.be/KBTBZX_onUw) Talk at the Samyam Saptah at Pilani in November 1962.

Anandamayi Ma. Recordings. DIV\_bMS00556\_AU\_036B\_Pilani November 1962 Performed by Anandamayi.1896-1982)Repository: Andover-Harvard Theological Library, Harvard University. Digitized content accessed via <https://sds.lib.harvard.edu/>

**Sangha website** <http://www.shreeshreeanandamayeesangha.org>

# MA ANANDAMAYEE AMRIT VARTA

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

**VOL.-23**

**JULY, 2019**

**No. 3**

---

## **BOARD OF EDITORS**

Swami Debeshanandji  
Dr. Krishna Banerjee  
Br. Niranjani Bhattee  
Br. Dr. Guneeta  
Km. Archana Ghosh

\*

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

\*

ANNUAL SUBSCRIPTION (INCLUDING POSTAGE)  
INLAND-RS.300/- (BY REGISTERED POST)  
BY ORDINARY POST RS. 200/-  
REGISTRATION CHARGES FOR NEW SUBSCRIBERS (ONE TIME) RS. 100/-  
FOREIGN-US \$ 24/- OR RS. 1500/-  
SINGLE COPY-RS. 40/-

## Contents

1.	Matri Vani	1
2.	Anandamayee Prasanga (Amulya Kumar Dutta Gupta)	3
3.	Padapeethamsmarami (Brahmacharini Gita)	9
4.	Pride of Tripura-Sri Sri Ma Anandamayee (Brahmachari Panuda)	11
5.	My First Impression (Vijayananda Dr. Adolphe Jaques Weintrob)	19
6.	Children Section	25
7.	List of Festivals	27
7.	Mataji Gives Darshan	28
8.	Ashram Varta	31



Sri Sri Ma, Tithi-Puja, Varanasi Ashram

## Matri-vani

Question: Who are the fortunate ones to have the grace of the God and who are the unfortunate ones not to have it?

Ma: God is *lilamaya* (divine player). He is fond of playing different *lilas* for the human being in order to teach lessons. *Kripa* (divine grace) and *purushartha* (object of human pursuit) go together. Human being is asked to undertake and achieve the goals of human life through *purushartha*. But *kripa*, the divine grace, is the ultimate thing that takes the man to the ultimate goal. It means, always keep your faith in God and He will usher His grace upon you. He manifests Himself if you wholeheartedly depend upon Him as well as do your *purushartha* at the same time.



Ma: God always ushers His grace. There is no dearth of it. You have to put your bowl in a right way to receive that divine grace.

Question: Who will put the bowl?

Ma: Only He.

One woman: Our world.

Ma: This world lacks happiness because it is full with qualms. It is total foolishness to seek happiness in this world. However, I'm not saying you are foolish. Yet, you are living in a room full with black colour and it is not possible for you to keep yourself away from that black. You will surely have the spot. It's not possible that you are untouched by fire that engulfs you. In other words, happiness must be realised within. He whose happiness is within, whose rejoicing is within and whose light is within, is established in God.

Devotee: Why does Ma not speak?

Ma: What is the story of the God? He is *Ekamevadvitiam*, He is

the one and only without a second. He is the Supreme Reality or Being- the one eternally existing and unchanging reality or entity, which has no alternative, or any existence other than, separate from, or independent from it.



Question: What is *paap* and *punya* (vice and virtue)?

Ma: *Paap* resembles misery or dismay that always keeps the mind unhappy. It is a kind of emaciation. Action that brings unhappiness is *paap*. Action that is unholy is *paap*. Virtue, on the other hand, can be achieved through good action.



Mother: It's a deadly sin if one forgets God and never tries to call Him.



Question: God is invisible and impassable, that is not seen. Can the human being progress in spiritual life following observing the truth and its love for fellow being?

Ma: Human mind is very fickle, failing to devote to the God even in meditation. Action depending on truth leads to God while God is not manifest to those involved in own's fame and *atma-pratishtha*. World is advancing but is this a real advancement? How many are able to realise God's existence and His grace? *Gopis* were able to recognise the Truth, means Sri Krishna, means the Absolute. Path towards God opens up only when human being wants to walk on the right path. Faith means unflinching trust in something sublime. When one is engaged in the duties of God consciousness, he does not act in relationship to the material world.

Therefore, advice is given to carry out all the work in the name of God. All must discharge their duties accordingly. Serve your deity as your own and this service will take you to your God. This is the process called as "purification of mind" or *chitta-shuddhi*.

\*\*\*\*

## *Anandamayee Prasanga\**

Amulya Kumar Dutta Gupta

(Continued)

**12 Pausha, Monday ( 27.12.1948)**

We have an invitation in the Ashram today. I arrived there by 10 a.m. in the morning when *kirtan* was going on in the presence of Ma, Gopal dada and others. Gopal dada requested Ma to sing. He said, "Your song is an integral part of Gita Jayanti and you have to sing." Ma recited three songs one after another. Jogesh Brahmachari, disciple of Sri Kulada Brahmachari, was also present on the occasion. After a pause for sometime, Sri Vaidyanath Shastri wanted to know from Ma whether the saying "As many faiths, so many path" is true?

Ma: Faith is there if path exists.

Jogesh Brahmachari: No, it is not true. Every person possesses different faiths, but it is not true that all those faiths lead to the realisation of God.

Ma: Point of discussion is different here. Every sect has its own faith or system for the realisation of God. There are different faiths and at the same time there are different paths too. And, the saying "As many faiths, so many path" derives from this concept.

### *Divine Pleasure and Worldly Pleasure*

Devshankar Babu: What is the difference between the divine pleasure and worldly pleasure?

Ma: Oh! You people very often say divine pleasure (ब्रह्मानन्द) is the highest form. Worldly pleasure, on the other hand, seldom provides real pleasure. Worldly pleasure is a disease.

Devshankar Babu: Does it not reflect that this world is without pleasure or happiness?

\* Vol : 5, pp. 103-111, Translation: Bharati Bhattacharya



Ma: I'm not saying this world is without pleasure. Pleasure or happiness of this world is linked with sorrow and distress. People, generally, are not satisfied with the pleasures and happiness they have. Instead, they want more and rush to have more pleasure. This question would not have been raised if people remained satisfied with worldly pleasure. It can not be said that world is without pleasure. Yet, worldly pleasures appear very little in comparison to the divine pleasure. God, out of compassion, combines both sorrow and happiness in this world in order to draw people towards the highest happiness or pleasure (God Himself). It can be explained in another way. Suppose a son is born to you and that makes you happy. On the other hand, you are in dismay when the son is dead. It means worldly pleasures are temporary and thus, happiness too are temporary. It is, therefore, people should run after permanent happiness and this happiness or pleasure is the highest form of divine pleasure; condescend spirituality - *bhagavad sukham*.

Time is now for the lunch and I went to Manmohan's residence after lunch for rest. Atuldada (Brahmachari) came there to inform the arrival of Gopibaba and I returned to the Ashram. I found Ma sitting in the hall along with Gopibaba, Jogesh Brahmachari and Gopaldada. I assumed some one raised question to Ma and I came to know it from a gentleman that Jogesh Brahmachari asked Ma whether it is fruitful to come to Her if the *karmic* actions have to be endured by the individual himself? Ma, however, looked not interested in answering this question as She started speaking on different subjects. I then questioned Her, "Ma, discussion had been initiated on "As many faiths, so many path" and you supported this concept...

Ma: I did not support. I only explained its true context.

Myself: It is said that unless *kundalini* (*kundalini* is a Sanskrit term for the latent energy and consciousness lying coiled at the base of the spine) unravels there is no beginning of *sadhana*. The lone path for highest *sadhana* is with *kundalini* awakened.

Ma: There was no reference to *kundalini* during the time of discussion.



Had it been so, I would have supported your saying too.

Myself: Now, tell which one is true?

Gopibaba: The path that does not incorporate the awakening of *kundalini* can't be accepted as a path at all.

Ma: Faiths seem different in the context of various ideas and opinions and even saying, "As many faiths, so many paths" is relevant only in this stage. Otherwise, path is one for all to realise God.

*Weakness continues till God is not realised.*

Jogesh Brahmachari: You are yet to answer to my question. My question was: Why should I seek the *kripa* or grace of the God when I myself have to go through my destiny? I would rather go for the *karma* or action. Why should I avail of the path of weakness?

Mother: Your very question reflects your weakness because a weak person can only raise such a loud query (every body laughs). Human being always depend upon God who alone can grace the people. Your weakness will continue unless you realise the existence of God.

Gopal dada (to Jogesh Brahmachari): Certainly you have got something from Jaipur, and it is reflected in your loud utterance (every body laughs).

Ma: Yes, it has resulted from the company he enjoyed there.

**Pausha 13, Tuesday (28.12.1948)**

Mother left for Dehradun. I heard that she will be returning here again before Pausha *Sankranti*. I offered my *pranam* to Her before Her departure.

*Sri Ma's presence during the Savitri Maha-yajna in Kashi*

*(Chapter-5)*

**Pausha 26, Monday 1355 (Bengali calendar), 10.01.1949**

Savitri *Maha-yajna* will complete two years on Pausha *Sankranti* (last day of Bengali month Pausha) in Varanasi Ashram. Ma arrived here from Dehradun via Lucknow for the ceremony. After Her arrival, She was walking on the terrace overlooking the Ganges. Once She saw me, She

enquired me about Gopibaba. I told, Gopibaba had gone to Deoghar last Saturday as Choto Ma had sent somebody to fetch him. Also heard that he would be staying there for five days.

Ma: Is he going to live incognito?

Myself: I have no such information.

I could not understand as to why Ma raised such a question. She told while walking, "Kashi is not cold in comparison to Dehradun. But, people were saying that unlike previous years, cold is comparatively not so severe there". Khukuni didi came there informing that her bag was lost which had been given to Buni who now failed to remember where she has kept it. The bag was carrying a number of important documents including letters. Ma started laughing to hear this and said, "Something should be lost because number of belongings has increased." On Buni, She further commented, "It is because that Buni and others always concentrate on how to board Ma's car and they remain less responsible towards other work." Ma again laughed and lovingly teased Khukuni didi as she continued to regret at losing her bag.

### 27 Pausha, Tuesday (11.01.1949)

I arrived at the Ashram around 10 in the morning. Sri Ma was staying in the upstairs room and Khukuni didi asked me to go there. I offered my *pranam* to Ma who was surrounded by a couple of persons including Mr. Petit. He was touching the holy footwear of Mother on his forehead. It seemed he is always attached with Her.

Ma came out of the room after sometime and entered the room of Nepal Dada (Sri Narayanananda Swami) to enquire about the '*bhoga*' of Narayana. She smiled and said, "I was told by somebody in Lucknow that Nepal looks so impressive after performing *yajna* for two years. He appears quite like a '*rishi*' (saint) with a face full of effulgence. I had not noticed it earlier and thus, looking at him now. Change in the face and physique is inevitable due to the righteousness. Oblation is offered during *yajna* by hand and if the inner spirit is

equally sanctified then this would also transform the appearance".

Meanwhile, Swami Shankarananda arrived and he said to Nepal Dada as to why is he standing like a culprit.

Ma with a smile: It's all '*mudras*' (everyone laughed). You all perform different '*mudras*' (ritual hand gestures) during puja, isn't it? These '*mudras*' come out spontaneously along with the devotional spirit. Though these are hard to notice yet these do take place and its true.

Sri Bibhu Brahmachari came and informed about the recital of religious discourses. Maimmediately proceeded towards the ground floor. We also accompanied Her and took our seat. A *brahmachari* started reciting the *Ramayana* of Tulsidas.

### ***Reference to Mother Sita***

The recitation was followed by *kirtan*. Besides other narratives, Ma told us about Her meeting with a certain mataji in Lucknow. She described: "A colonel found her in the forest during his hunting expedition and since then both, husband and wife, are attending upon her with great dedication. This time I heard from the colonel that this mataji predicted a number of things about his children and all became true. This mataji often do speak while sometimes she observes total silence. This time, she has been in silence for past six months. I noticed that cough is flowing down from her nose but she makes no effort to clean it. Same is in the case of faeces and urine. Colonel and his wife silently washed them out. She is known as Sitamata".

Vaidyanath Shastri: Is this state called '*jivan-mukta*' (One who is inwardly free while living in this world)?

Mother: "This physical body" (as Ma referred to Herself) will not say whether this is such a state or not. However, Paramananda was telling that such a state may result due to any serious ailments, for example, mental disorder. Also, he was saying that situation may arise out of vowing a '*sankalpa*' (it is a tool meant to harness the will, and to focus and harmonize mind and body). This again is not the real case. One may take *sankalpa* that he/she will observe silence for sometimes or will

make no effort to protect the body. Such *sankalpa* can lead to self-restraint or forbearance. Interestingly, if a person continues self-restraint following the practice of silence etc. for a certain period, words she/he would utter, will become true. Sitamata was brought to me and she lied down. I addressed her 'Ma' twice and she gazed at me. I noticed a *bhava* of *Trataka Sadhana* (a sure gateway to develop psychic powers). I am not saying that Mataji was practising any such *sadhana*, but her first look bore such qualities. Later, she looked at me normally.

Khukuni didi came to call Ma for her lunch. Ma asked her to distribute the fruits that have been offered to Her by devotees. She offered a fruit to the person who recited the *Ramayana* of Tulsidasa and also a garland to him. She further said: "You had not been honoured with a garland during the recitation hence I gave it now. With your daily recitation you keep this place sanctified. We all gather at this sacred spot."

Khukuni didi: Yes, this is how Ma is given *punya* in bits. (everyone laughs).

Ma to Khukuni didi: And, by establishing the Ashram and by arranging these recitation sessions, you are grabbing a part of this *punya*. (all laugh)

(to be continued)

\*\*\*\*

# Padapeethamsmarami

Sri Sri Ma Anandamayee Vishwa Mandir

(Continued)

Brahmacharini Gita

## *Saints at Dehradun Ashram*

Renowned saint of Kharina, Mahatma Sri Triveni Puri Maharaj spent time with Ma here at Dehradun Ashram. Also, spent time here was Sri Prabhudatta Bharhmachariji. It was a historic moment of great spiritual significance when Ma and Haribaba met in this Ashram. Vibhuda, Manida and others were involved in *harinam kirtan* at the gate to welcome Haribaba at the behest of Ma. Car stopped at the portico of the Ashram and Ma was standing there to receive him. Haribaba got down and fell flat (*sashatanga dandavat*, a symbol of complete submission that reminds devotees how to respect God) to the feet of the Ma who too rolled down on the ground. That was a memorable scene which can never be forgotten and the dust of the Ashram still silently remind the meeting of the two *mahatmas*.

Normally, Sri Haribaba used to come here and spend the summer with his followers after Ma's Birthday Celebration. He used to remain engaged in *kirtan* with his followers in the hall making the devotees enthralled. His devout nature always made him busy in undertaking spiritual activities. Therefore, he was noticed sometimes reading the biography of the Ma in Her presence or reciting from *Bhaktamal* throughout in a standing posture inspite of his old age. Last but not the least, devotees failed to control their emotions to witness Sri Haribaba continuously fanning the deities during *Rasa-Lila* ceremony held in the premises of Siva Temple and Matri Temple.

Deradoon Ashram was blessed with the presence of numerous

saints like, Sri Vishnu Ashramji, Sri Shanakaracharyaji of Govardhan Math, Sri Prabhudattaji, Sri Chakrapaniji and Sri Avadhootji who visited to have *darshan* of Sri Sri Anandamayee.

### ***Visit of Pandit Nehru and Vijaylaxmi Pandit***

Pandit Jawharlal Nehru and his sister Vijaylaxmi Pandit visited Dehradun Ashram to have *darshan* of the Ma on more than one occasion.

### ***Installation of Idol of Baba Bholanath***

It was on the auspicious day of *Akshay Tritiya*, April 30, 2006, the idol of Baba Bholanath was installed inside the Siva temple of the Ashram.

### ***Mahasamadhi of the Mother***

Ma returned to Dehradun from Kankhal Ashram on June 26, 1982. Shankaracharya of Sringeri Math came to meet Her here and Ma pronounced, '*Avyakta ke taraf khinch raha hai*' (I am attracted towards *avyakta*). *Avyakta* is the unmanifest. When you loose the sense of separation, you realize that you are *avyakta*. You realize that this *avyakta* is the Supreme truth. *Avyakta* is synonymous with absolute reality, *Brahman*, *Satchidananda*, etc.

She left for Her original abode in Dehradun Ashram on August 27, 1982. Ma is both *vyakta* and *avyakta*. Ma often used to say, "This body is the same as it was before and it will remain same in future too". She is Herself *Purna-Brahma* (Supreme Reality), eternal. Dehradun Ashram is ever illuminated with Her omnipresence. Dehradun Ashram is well stocked with books and photographs of Ma in a small museum. Jai ma!

\*\*\*\*

# **Pride of Tripura - Sri Sri Ma Anandamayee**

Brahmachari Panu Da

Tripura, one of the seventh north-east states of India, is not only scenic with all the beauties of the mother nature but it is equally rich with its cultural and spiritual heritage. Ma made her holy appearance for the first time on this earth in this land (though the village Kheora now falls in Bangladesh).

This state is the living place of many a '*lila*' of Sri Sri Ma Anandamayee. Her parental family resided in the village Kheora. There was a Kali temple in Kasba region and grandmother of Sri Ma arrived here to pray to the goddess for a male grandchild when Ma's mother was ex-pecting. However, grandmother actually prayed for a female grandchild to the goddess and Sri Ma came to this earth. She spent her childhood in this village and her wedding also took place here. This village and entire Tripura are proud to be associated with their daughter who became the representative of universal Motherhood.

Maternal side of Ma had a connection with the royal family of Tripura as the male members had been the '*sabha pundits*' (royal priests or scholars) in court since long. They were regarded and respected by the royal family. Ma's maternal grandfather, Sri Ramakanta Bhattacharya, was a famous scholar of his time. Her father, Sri Bipin Bihari Bhattacharya, approached the royal family of Agartala for an elephant for the wedding ceremony of Ma. The groom's party took out the wedding procession with this elephant from Kasba Kali temple.

***Arrival of the King of Tripura and the initial talk on the establishment of the Ashram***

Ma was staying in Poona (now Pune) in the 1970s when the King



of Tripura happened to visit for her *darshan*. She told the King when he entered her room, "How come you are here? When have you arrived? You have come to me after long time." The King offered his regards to Her and said, "I'm here for some special work and have come here when I came to know You are here. You have your ashrams all over the country except Tripura." Ma said, "this physical body does not do anything. You people establish the ashrams and you know it better."

The King was moved by Her words that touched his heart deeply. He wanted to avail of this opportunity and discussed the issue with the then Chief Minister of Tripura, Sri Sukhomay Sengupta, immediately after his return to Agartala. Sri Sengupta adored Sri Ma deeply and offered all his cooperation. There is a big lake in front of the royal palace surrounded by three temples from three sides. Uma Maheshwar temple is situated in the east, Jagannath temple in the west while Laxminarayan temple is located in the south. All these temples earlier belonged to the royal family but were transferred to the government after the merge of the royal estate to the Government of India. It was the earnest initiative of Sri Sengupta and the King of Tripura that Uma Maheshwar temple along with its sprawling compound was officially dedicated to the service of Ma on October 4, 1977. Contributions of Sri Priyadas Bhattacharya was notable in this whole process of transfer. It was his personal initiatives that king also donated a piece of land adjoining to the lake to the service of Sri Ma. Eventually, Sri Sri Ma Anandamayee Vidyapeeth was raised on this land and this institution has been making all of us proud since its inception.

We observed many a *lila* of Sri Ma in this Ashram. How we, the common people, can understand these *lilas*! Ma Herself solved the problem of her living quarter in the Ashram compound at a time when its location was not decided. And, She did it while staying away in a long distance in Haridwar.

Sri Ma developed a *kheyal* (desire) to organise Saraswati Puja in the Ashram. It was towards the end of January in 1978 when She

called me and directed me to arrange the Puja in the land north of Her proposed living quarter. She also instructed me to specify the location. Her directives made others curious as to why the Saraswati Puja being organised before the construction of Her living quarter. Sri Ma developed the same *kheyal* next year and the Puja was arranged. I came over to Agartala and organised the event with the cooperation of the devotees. A brick platform was built up on the site under Ma's instruction and the reason was not known. Neither Ma disclosed it.

Living quarter of the Sri Ma was about to get completed and Her devotees were eagerly awaiting Her arrival. But She was not keeping well at that time and She was residing in Vrindavana (March 1982). However, she called me one day and asked me to come to Her with an almanac. She asked others to leave Her room and asked me to close the door. She then asked me to find out an auspicious date for the inauguration. I found the date March 31 that fell in the holy *Navaratra* festival. Ma calmly said, "Arrange to take this body there before that date. Condition of this physical body is not well. It may not happen at all, if delayed." I became surprised but it was Her *kheyal* (desire) that I spontaneously pronounced "Agartala?" She said, "Strictly keep it to yourself for now. You leave tomorrow and make all the arrangements. I will leave once you return." I was again surprised to know Her instruction and said, "Assam and Tripura are under turbulence now-a-days. It takes 45 minutes to reach Agaratala from Kolkata by plane but it will take about four days by train. Ma, how will you travel such a long distance under your present physical condition?" Ma was determined and made it clear that She would go, "This body will travel lying in train and cars." I wanted to know who else would accompany Her because tickets would be booked in advance. Ma said, "Names cannot be disclosed right now. Book the tickets for ten people including yourself and don't ask any more question."

I was totally puzzled and spent a sleepless night. I could not understand how arrangements would be made to take Ma to Tripura under such a disturbed situation. Besides, Her poor health status was a

matter of great concern to me. I was helpless as I was unable to discuss the matter with anybody because of Ma's strict instruction. I met Her to offer my regards next morning before my departure from Vrindavana. Ma told me, "Make arrangements to construct one platform (white marble) on the site of Saraswati Puja and another platform on the south facing verandah of the living quarter. Go and finish these work and get back to me with the information of my journey." I found myself in trouble because my only concern was safe journey of Ma. I went deep in my thought while travelling to Delhi and all of a sudden I found a solution from my inner conscience - I can take suggestion from one person, Prime Minister, Indira Gandhi. I will surely narrate the whole situation to her and later will offer my apology to Sri Ma for disobeying Her instruction.

I called Mrs. Gandhi's secretary, Mr. Dhawan, from a telephone booth of the New Delhi railway station and requested for an appointment with her only for ten minutes. Mr. Dhawan already knew me, immediately came to action after hearing the name of Mother. I rushed to PM residence and found her being ready to leave for the Parliament. She eagerly enquired about Sri Ma's and I explained everything to her. Mrs. Gandhi too became surprised to know about the long train journey. She exclaimed how come Sri Ma is keen to visit Assam and Tripura in this situation full of turbulence. Mrs. Gandhi, however, asked me to meet her secretary the same evening and she said she would talk to Sri Vidya Charan Shukla, the then Railway Minister, and get back to me. She just wanted to know the date of Sri Ma's journey. I heaved a great sigh of relief and realised that this latest development is again the *kheyal* of the Sri Ma Herself.

I met Sri Dhawan in the afternoon and got the information that a special coach (compartment) would be attached to the main train for the Ma from Delhi to Dharmanagar. Besides, Central Government will take every step for Her safety and security and details have already been sent to Tripura Government in this respect. Again, I could realise the miracle of our beloved Ma.

I left for Varanasi and informed one of Ma's nearest devotees, Sri

Priyadas Babu about my visit to Agartala. More surprise was awaiting to me in Agartala as I found the then DGP of Tripura, Sri Ramen Bhattacharya, along with Sri Priyadas Babu who came to receive me in the airport. Sri Priyadas Babu enquired from me about the arrival of Ma and I got the point that official instructions had already arrived from Delhi. I, however, requested him not to disclose the news as Ma did not want it to be disclosed at this stage.

Our next steps were to chalk out the route from Dharmanagar to Agartala as Ma would be travelling by car on this route. Besides, we also discussed the halt for Ma to take rest as well as Her stay in the night of March 30 in Agartala and Her journey back to Kolkata. The DGP informed that the Central Government would be making arrangements for Her security upto Dharmanagar while the Tripura Government would do the same in the State.

Priyadas Babu told in the afternoon that official instructions have already arrived from Delhi and we must inform the Tripura Chief Minister as a part of protocol. Accordingly, we met the then Chief Minister, Sri Nripendranath Chakravorty, next morning. I requested his 'help' and he immediately replied, "Tripura is a poor state. How can we help you?" I made it clear that Sri Ma is coming and She is the daughter of Tripura. Situation is not normal here and I, therefore, seek your help." The Chief Minister uttered after a pause, "Will do whatever is possible." He then said, "I often rushed to Her after my school is over when I was studying in Dhaka." Sri Chakravorty was a staunch Marxist but a man of his own words, said Priyadas Babu, adding that he would definitely do his duty. Later, his regards to Sri Ma was reflected on several occasions.

I felt great relief and instructed Priyadas Babu before leaving for Delhi via Kolkata. I deposited the train fares to a railway officer after meeting Mr. Dhawan in Delhi. My next destination was Vrindavana and there I met Sri Ma and after narrating all the details handed over the train tickets to Her. I also offered my apology to Ma for disobeying Her. She listened to me but did not react.

It was an elaborate arrangement when we gathered at the Delhi Railway Station on March 26 with Sri Ma. Her troupe included ailing Swami Paramanandaji, Dr. Triguna Sen, Brahmachari Nirvanananda, Brahmachari Shantivrata, Brahmachari Dashu and some Her close female assistants and myself. There were as many as ten commandoes and one commandant travelling along with Sri Ma's coach. Except myself, members of the party have no knowledge where they were travelling to and none of them dare to ask this question. Ma's troupe reached Dharmanagar on March 29 after travelling three nights and the security personnel left here after offering their regards to Her.

At this point, DGP of Tripura, Mr. Ramendra Bhattacharya, himself undertook the security charge and escorted Sri Ma and Her convoy with a huge police force. The convoy reached Manu in the afternoon for a night halt in a guest house. Ma reached Agartala next day on March 30 and She stayed in a new police quarter in the city. Meanwhile, the news of Sri Ma's arrival spread all over and the people thronged to the place of Her stay. Even the Maharaja of Tripura came to have Her *darshan*. He repeatedly expressed his gratitude that Ma ultimately arrived in Tripura to honour his request without caring Her ailing health.

It was the early dawn of March 31, 1982 when Ma arrived the Uma Maheshwar temple. It's a beautiful temple and also known as Kali temple because goddess Uma or Parvati is known as Mahakali here. There is a temple on the left side of this temple and there are spherical stones placed on the platform. It is said that these stones are the gods of the tribal community of Tripura. Ma sat here for sometime and went around entire temple compound before leaving for her own living quarter. She also offered valuable clothes she brought with her for the Uma Maheshwar temple.

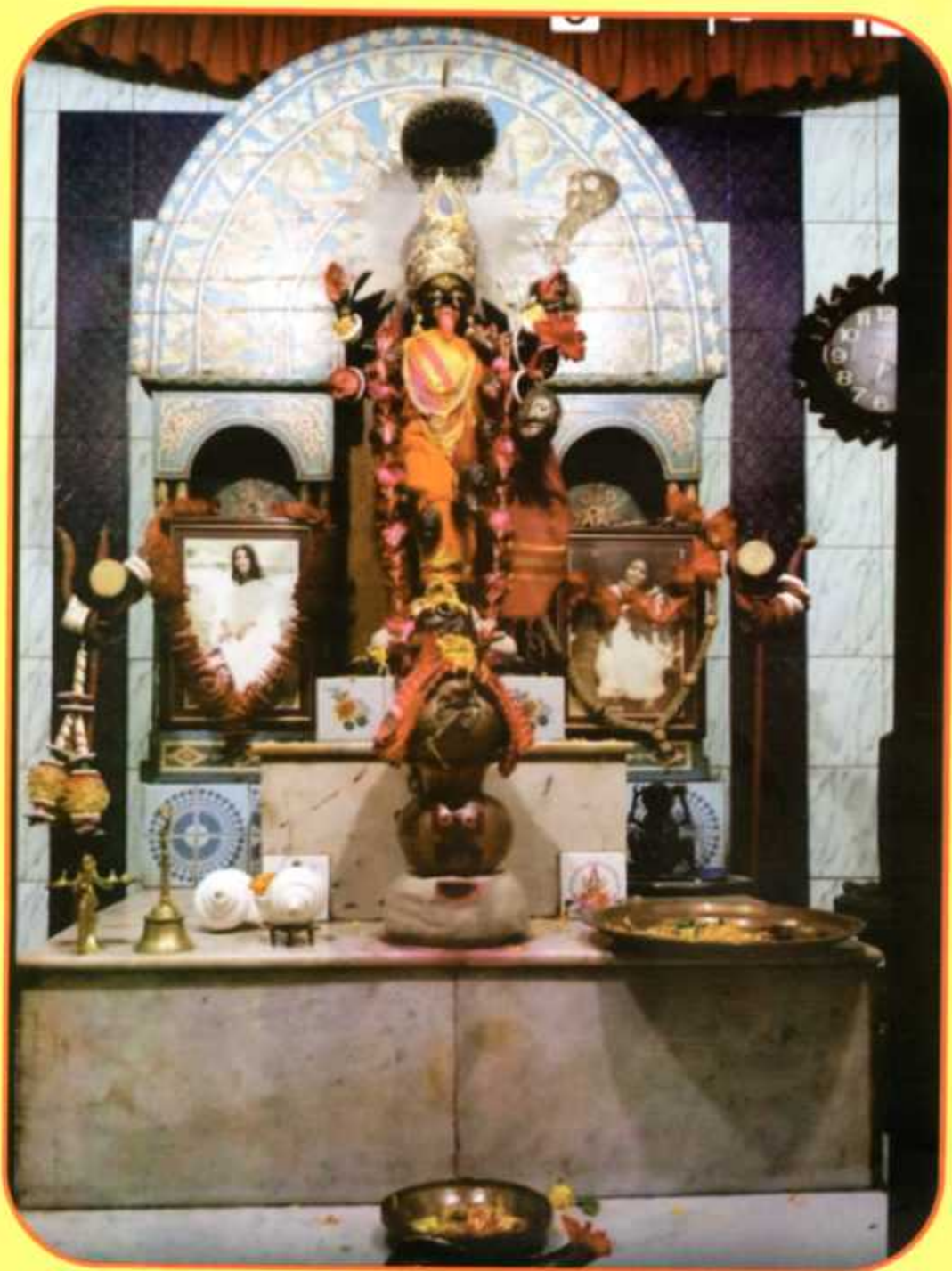
Ma entered her newly constructed living quarter with *narayana shila* and auspicious pitcher. She looked curious to see two platforms which had been constructed on her instruction - one in the north corner of Her room and another in the south facing balcony. She



Shree, Shree Mata  
Anandamayee Ashram  
Varanasi.

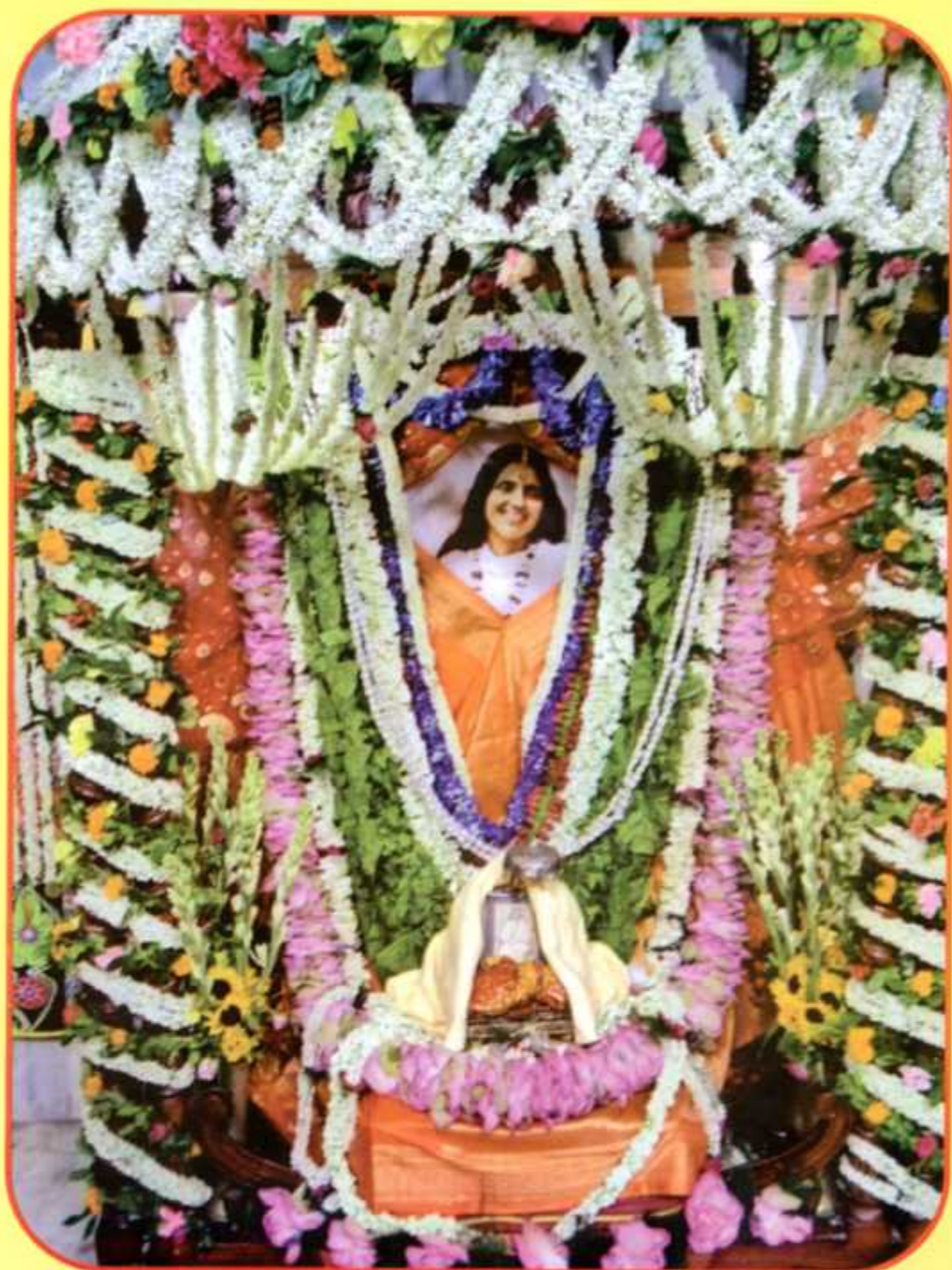
Sri Gopalji, Holi festival, Varanasi Ashram





Sidhleshwari Kali, Dhaka





Sri Ma's Janmotsava Ceremony, Agarpada Ashram





Ma Durga, Vasanti Puja, Varanasi Ashram

privately opened the giant trunks She brought with Her from Delhi. A beautiful white marble Saraswati idol was taken out first followed by idols of Narmadeshwar Siva, Parvati, Ganesha, Nandi, and Gouripeeth. Beautiful Sartaswati idol was brought from Jaipur while Narmadeshwar, Parvati, Ganesha (made of white marble) and Gouripeeth (made of black stone) were brought from Varanasi. Nandi was brought from Kankhal. It is the same Nandi that was once placed by the side of the Ma when Brahmacharinis worshipped Her as Siva in Kankhal (1981).

The idol of Saraswati was installed on the altar inside Sri Ma's room during an auspicious occasion by the priests of Tripura royal family while Narmadeshwar Siva idol was installed on another altar in the balcony. Ma announced Tripureshwar Siva Mahadev would offer His *darshan* right from this point. Other rituals like, oblation, process of consecrating, *bhoga* etc. were completed under Her instruction. By now, devotees and common people realised that all the ceremonies happened at the behest of Sri Ma's divine wish or *kheyal*. Also, it was Her divine *kheyal* that Saraswati Puja was held twice here. Yet, it remained still a mystery as to why Ma installed the Saraswati idol in the Ashram. Only future can answer!

One of the Mother's devotees spread the news of her arrival in Tripura through radio and it spread out like wildfire. Hundreds of people crowded the Ashram making the task of the security a difficult one. They raised slogans praising Sri Ma and wanted to have Her *darshan*, even for a single moment. Ma also did not disappoint them as She frequently came out of Her room to offer Her blessings to the people. It was an unforgettable scene. I was standing by Her side and reminded myself what Sri Ma had told me in Vrindavana, "be sure not even a bird can know about my visit".

I recall another small incident. Session of the Tripura Vidhan Sabha was going on at that time and a member of opposition questioned the Chief Minister, "Why the Tripura Government is so active for the smooth visit of one lady?" (Ma's name and status were not mentioned

by him). Chief Minister simply replied back, "She is the Guest of Honour in Tripura and we are doing the needful."

Ashram remained crowded throughout day and night and hundreds even returned back without Her *darshan*. Sri Ma realised their frustration and She missed Her sleep that night. She left Agartala next morning to reach Kolkata via Dharmanagar. She pronounced before Her departure, "I am leaving this room for the Goddess of Wisdom, Saraswati, who also provides *brahma-jnana*." She visited the temples of the Royal Palace at the request of the Maharaja. I showed the land donated by the Maharaja to Ma. She said, this land should be used for something good and Her words came true. Our Vidyapeeth was built upon this land which is situated just by the side of the Ashram where Goddess Saraswati is installed.

Ma then came over to the official residence of Sri Ramendra Babu. He arranged a beautiful tent on the lawn for Her rest. Chief Minister visited Ma and they held a private session for about half-an-hour. It was really a miracle that a Communist, who once declared himself as an atheist, became a totally changed person after meeting Ma. He even used to recite the *Bhagavat Gita*.

Ma left for Kolkata. Her divine grace to the people of Tripura is till remembered with due respect and fondness. This place is especially blessed because Sri Ma arrived on this earth in this very region.

Jai Ma! Jai Uma Maheshwar! Jai Tripureshwari!

\*\*\*\*