

Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 3 – September 2018
Contents – First part of April 2017 Amrit Varta



Sound file:

Krishna Kaneiya

<http://www.anandamayi.org/mmedia/mp3/Krishnakaneiya.mp3> - Sung by Pushpadi and Sri Ma

Videofile:

Guru-Puja

<https://youtu.be/IRH7c7Fq-MI> – Anasuya Dave offers Guru-Puja to Sri Ma

Talk in Hindi with English subtitles:

Sri Ma Anandamayi

https://youtu.be/XH_T8ivG2lk Sri Ma talks at Naimisharanya about how the song "He Pita, He Hita" first came to her.

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.-21

APRIL, 2017

No. 2

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ANNUAL SUBSCRIPTION (POSTAGE FREE)

INLAND-RS.150/-

FOREIGN-US \$ 24/- OR RS. 1500/-

SINGLE COPY-RS. 40/-

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This journal is published in four separate languages—Bengali, Hindi, Gujarati and English, in the months of January, April, July and October. The year begins from January.

The journal mainly publishes articles relating to Sri Ma. Other informative articles on religious literature and Saints and Teachers of any country or religion will also be welcomed.

Writing from devotees about their own experiences, not entirely personal or private, throwing some light on Sri Ma's behavioural pattern with people who came close to her, are also specially invited.

All articles must be clearly written, preferably typed, on one side of the sheet only and sent directly to the Managing Editor.

Subscriptions should be sent in advance either by Money Orders or through Bank Drafts drawn in favour of "Managing Editor, Ma Anandamayee Amrit Varta."

All correspondence regarding the journal and subscriptions should be sent to:

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The rates of advertisements in the journal are :

B/W Full Page	:	Rs. 2000/-	One Year
Coloured Full Page	:	Rs. 3000/-	One Year
B/W Half Page	:	Rs. 1000/-	One Year
Coloured Half Page	:	Rs. 1500/-	One Year
B/W Quarter Page	:	Rs. 500/-	One Year
Coloured Quarter Page	:	Rs. 500/-	One Year

Advertisement matter along with advance amount to be sent to the above mentioned address.

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

EDITOR --BR. DR. GEETA BANERJEE (IN-CHARGE)

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Didi writes :

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

The meaning of Gayatri :

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

—Sri Sri Ma Anandamayi



*With respectful pranams at the lotus feet of Ma
from
Elizabeth Roy*



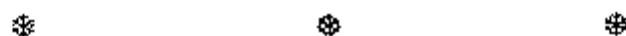
MATRI VANI

As much *bhāva* (faith, inspiring thought) you have got, so much will be your gain. He will give you as much as you are able to receive.

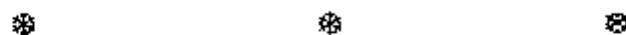


Dr. Pannalal : One Mahatma said, "You have got such a mighty stream of Ganga; get from it whatever you want to get."

Ma : There is a special way to take a dip. Taking a plunge means surrendering oneself, giving away all one's defects and virtues. To give is to receive; if you give everything, you will get everything.

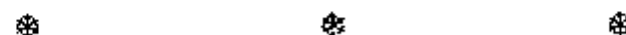


There is no room for God and "me" to be placed together. There is no room for "two", Where there is "I" there is no God; where there is God there is no "I". There is only One that exists. Who will render service to whom? He himself manifests in the form of *jiva* (creature). He is doing all work. His own work.



Jogesh Brahmachari : Will God manifest Himself during the Samyam Saptah or not?

Ma : Of course He will. The curtain will be removed. What is eternal is self manifested. It is your work to remove the curtain. So, go on doing your work and do what is good. What will happen if God manifests Himself and what will not, this question will cease to exist (if you concentrate on your own work).



God does not manifest Himself as a result of our *karma*. He is not subject to *karma*. You ask if God is dependent on *karma* or not. Can God be shackled by *karma*? He would be regarded as depending on *karma* if anyone and everyone were able to realize Him by doing *karma*. You ask, "We will work for God realization, is it possible?" Is it possible to realize God who is self-revealed for ever? Let the clouds be dispersed. It is necessary to do work for removing the clouds, that is, the cover or the curtain. The cover has been formed by your *karma*. The bondage created by your *karma* is to be undone by your own *karma* for being freed. You must work, no doubt. What kind of work? The work for removing the cover of the clouds. You are sitting in the *pandal*, it is covered overhead. All are sitting under the marquee. Similarly the curtain (of ignorance) has put a wall (between you and God). That is to be made to disappear, for He is self revealed. There the question of forcing His revelation does not arise. Where He reveals Himself, He is realized.



You have come (to the world as a human being) on account of so much *punya* (meritorious deeds)- why do you forget that? your habit lingers with you-you have got the habit of doing *karma* (that forges bondage). This birth of yours (as a human being)- what a marvellous work of God! Heaps and heaps of evil deeds have been stored by you. All those sins committed in life after life will be effaced (by pious deeds). If in the mean time you do anything (wrong) again, then once more you will have to be born in such species as animals, birds, plants, etc. The human birth is very rare; born as a human being, one should follow the beautiful way (of salvation) prescribed by God. Adopt this way for realizing your Self within yourself.



SHREE SHREE MA ANANDAMAYEE PRASANG

Amulya Kumar Dutta (Gupta)

(continued)

During conversation the topic of Shree Krishnamurthy was raised. Ma said 'This time I met Krishnamurthy in Delhi. Just as your Chhotoma says that nothing will be gained by taking the name of Hari, Durga etc, and that the only name Ma is effective, similarly Krishnamurthy says that *diksha* received from a guru, the *japa* of God's name, etc are in vain and that the only way to get result is rational analysis. One has to carry on rational analysis always in one's own mind. If any question arises in the mind one should immediately try to find an answer to it by reading books or by approaching knowledgeable persons. Liberation will come only by incessant reasoning in this manner and not by any other way. I said to him, "Baba, will you not be the guru to those who would follow the path shown by you?" He said "There should be the *bhava* of being a disciple" I said, "If there is a disciple there will also be a guru". He did not say anything in reply to this. But you already know it is said that there is no opposition between anyone and this body; this too is the manifestation of a particular state(referring to what Krishnamurthy had said) ; from what level such ideas had emerged was quite clear to me."

Me: If a person has a question in his mind for the solution of which he has to approach some one then the person who provides the solution will become the guru of the questioner.

Ma: They believe that it is not necessary to regard a person as one's guru even if the person offers solution to one's question. Look, for example, suppose you are going on the road; all of a sudden a dog begins to bark loudly; you start at the sudden noise, look at the dog and find that the dog had begun barking excitedly on spotting a snake on the road. Had the dog not barked you would have stepped right on the snake. so you see the dog has the credit of saving your life by a timely warning. In view of this you may regard the dog as your guru but in general in such cases people do not regard such a helper as their guru. Like this even in case they receive solutions to their queries from somebody they are not ready to accept him as their guru.

After the conversation on such lines *path* began once more. I did *pranama* and left. 1st- Paush (16,12,1948)

In the morning I did some shopping and after that proceeded towards the Ashram. On reaching the Ashram I found the *Yajna* was being performed. Shree Shree Ma was seated in the *Yajnashtala*. Standing outside the *Yajnashtala* I began to watch the *Yajna*. There were ten brahmacharis sitting round the *Yajnakunda* (sacrificial pit); each of them had a white turban. A copper pot filled with ghee was hanging from the ceiling over the *kunda*; from that container ghee was trickling down drop by drop into the fire sending forth a blaze each time and in consonance with it those ten brahmacharis were offering oblation of grains of barley, sesamum etc. into the *Yajna* fire with Savitri mantra. Shree Batu Dada was sitting to the south of the *kunda* and was doing *Veda path*. Shree Kusum Brahmachari was doing *japa* of Gayatri mantra. And to the north of the *kunda* Shree Shree Ma was observing all the proceedings from Her seat. The river Ganga flows northward washing the base of the Ashram on the eastern side. I stood in the courtyard of the Ashram over the banks of Ganga. The flowing stream of all hallowing Ganga looked marvelously beautiful under the morning sun. The entire crescent shaped facade of the city of Kashidham was reflected on the scintillating surface of the river. Far away the white bridge across Ganga was dazzling, bathed in sun light The boats stationed on the river looked like a still picture. Standing there I was enjoying the beauty of the scenery.

(to be continued)



“Like a restless child, unconcerned about good or bad, you seek Suprem Bliss, never satisfied with transitory happiness and, therefore, you are ever wandering.”

- Shree Shree Ma

MOTHER AS REVEALED TO ME

Bhaiji

(continued)

I was really unfortunate. Though Sri Ma tried to attract me to the divine beauty of *Kirtana*, I hardly developed a taste for it. One evening I went to Shahbag with Niranjan. There was *Kirtana*. Ma said, "Those of you who have not taken part in the *Kirtana* sing the name of God all together." Niranjan and I sang in a subdued almost inaudible voice owing to our natural shyness. But I felt sincere remorse because I could not carry out Ma's wishes fully.

All at once She said: "Today is Saturday, it will be Sunday tomorrow: why don't you sit together and pass some hours of the night singing *Kirtana*? Niranjan returned to his house. I spent the whole night at Shahbag singing *Kirtana*. Towards the early hours of the morning, Ma began to sing in a morning tune:

"Hari, Hari, Hari, Hari, Hari, Hari, Hari bol."

It awakened in me a new inspiration. From that day onwards I could feel that in spiritual culture *Kirtana* has a much higher place than other religious rites and observances. The present practice of singing *Kirtana* at the Ashram every Saturday evening started from November 1926. That day along with the name of 'Hari' the word 'Ma' (Mother) was added for the first time. After a few days *Kirtana* was arranged by turns in the houses of one or other of Ma's devotees on each day of the week.

During *Kirtana* at Shahbag the words 'Hair bol' figured prominently, I came to feel that since Sri Ma is the supreme object of our thoughts and adoration, all the prayers of our soul are directed to Her and therefore the word 'Ma' should be the basic element of our *Kirtana*. I expressed these thoughts to some people, but they did not pay any heed to what I said. I myself could not sing well. So I had to drop the matter for some time.

When Sriman Anathbandhu and Brahmachari Kamala Kanta joined the Dacca

Ashram, I asked them to introduce the word 'Ma' into the *Kirtana* gradually. At that time, S. J. Kulada Kanta Banerji came to Shahbag. He had a deep regard for the performance of Hindu rites and rituals and was well versed in them. He too hesitated to introduce such an innovation in *Kirtana*. However there was a combination of the names "Hari" and 'Ma' in some songs. It is really difficult to alter our set habits, mental make-up and moods of expression. Specially in religious matters, to allow oneself to think along customary grooves is rather an easy affair for most people. Besides to shake off the chains of tradition requires considerable force of will.

At that time I reasoned within myself in this manner: We try to concentrate our attention on Sri Ma's figure, all our desires drive us to touch the dust of Her holy feet. An image of Her face floats before our minds, eye, our ears strain their utmost to catch every single syllable that falls from Her lips, all our love and reverence flow in an unbroken stream towards Her Grace. In such a state of mind, if during *Kirtana* we sing: "Prana Gouranga Nityananda, (Gouranga, Nityananda my life) Eso he Gour, boso he amar hridaya prangane, (come, O Gour, sit down in the chamber of my heart)" and roll on the floor overwhelmed with emotion, can there be any harmony and rhythm between our song and the flow of our love and reverence?

The aim of all worship or concentration is to give our many-sided tendencies a unified direction, to divert all our feeble scattered desires and longings towards the Divine Being we worship. Under these circumstances if, instead of allowing our sentiments and thoughts to float away on fine imageries of the distant past called up by various topics, tunes and melodies of traditional songs we try to concentrate on the Living Presence of Mother through thoughts, tunes and songs directly bearing on Her name and personal imageries that have constant appeal for us all a new inspiration will enliven our worship and *Kirtana*. We shall be able to achieve concentration and attract Her Grace.

If we mean to be real devotees of Sri Ma, we should be capable of reviving in the *Kirtana* with the 'Ma' name only the ardour and strength the beauty and harmony of the Vaishnavite composers of old. The word 'Ma' is a word that forms spontaneously on the lips of a child from his very birth. It is the natural derivative of Om and is the breath of our life. The first cry of a child, as he emerges from the womb of his mother is 'Om-Ma', which is the same as 'Om'. It is the one sound-symbol for all human beings to draw the attention of the mother to her child.



(to be continued)

SVAKARIYA SVARASAMRITA

(continued)

Answering a query on this topic, Ma said that the duty of the younger is to take the work from the hands of the elder when the latter is about to do it and do the same herself. If the elder be still keenly desirous of doing the work herself then for the sake of her prestige the younger should leave the work in the hands of the elder but at the same time stay behind and appropriately assist in the work. Such is the style of taking the work from the elder. The action should be a swift one done in a pleasant mood while remaining calm, composed and steady. When conversing with the elder one should, while maintaining equanimity, make queries with eyes cast down towards the ground and questions put and answers given with truth as the objective. Supposing one is just sitting idle then as soon as an elder approaches one should stand up with courtesy. At all times the clothes etc. must be kept covering properly the right parts of the body. One should never talk excitedly with gesticulations in the presence of elders. Nothing should be done with the object of gaining praise and position for oneself. None whether old or young should be hurt through one's words and behaviour and one must be particularly careful in this respect.

Seva: A Journey leading to the Supreme Objective During the course of Ma's *grihasthashram* such were the beautiful patterns of Her *seva* in various ways. If a guest came, whether in time or untimely, it was Ma alone who would cook for him, attend to arrangements from behind to make the guest feel at home and all this was a pleasure for Ma. On account of this *seva* if Ma Herself was late to take food there was some admonition (on that account) It was in Ma's *Kheyala* that harbouring of any mood to disprove the admonition must find no quarter in Herself, in fact, it must never take place. Because an *atithi* (guest) is looked upon as Narayan so one must entertain a specific *bhava* of cheerfulness while serving him. A *seva* rendered in a dissatisfied mood is futile. One does not feel any exertion or fatigue when serving one's own people. In the same way one must maintain a commendable disposition when serving others. Of course the service suitable for an ashram is a distinct one. Charity with disrespect and behaviour with indifference produce distress. In one's external dealings with others one should maintain a proper code of behaviour in talking, a disciplined, composed, sober and cheerful disposition as befitting the occasion. In movement and talk one should definitely be civil and of amiable behaviour.

We have heard that there were endless praises for Ma. But in the case of Ma,

it was out of question to take notice of that. She would just carry on with Her attention focussed on what was required to be done and how it should be done.

Sometimes Ma Herself had done some work, but one who happened to be present there got the praises, thinking that it was that one who had done that work. At that time (to think) that *I* did it and the praises were due to *me*— an expression of this sort even by any kind of hint- or by any trace too of such a feeling was never there in Ma. (Because) though it was true, yet it would certainly have been self-praise. For Ma, this was also a shameful act and a cause of embarrassment. In fact, in Ma, there was no place for giving any thought on or having any consideration for all such matters. She would, of course, go on doing what had to be done in Her natural way. In reply to queries in this context, Ma said, “One derives one’s own benefit through *seva*, understand this. It increases only one’s own power to do good deeds. One can learn various kinds of jobs. And it is right that one should work with joy, to make progress quickly, ahead of all. Otherwise, it is only giving indulgence to indolence and lethargy, that is, one does positive harm to oneself in life’s journey, resulting in suffering for oneself only. All-round cleverness is required. Unless there is competence with cool temperament, how will one get on? Whichever line is chosen, one must not be a failure there; only then can one acquire skill in work. And this skill can even arouse the technique of action, favourable for the journey leading to the Supreme Objective. (This is so) because, through *seva*, indeed, is the way to purification of mind, (and) it is you who say so.

Look, whatever the work is, it should be performed well. If any work has gone wrong through someone, the thought that I have not done it but someone else has, must not be kept in the mind, nor should there be an expression of it through words. What was held by this body was this: The work has gone wrong, whether it was through this hand or through another, it is the same thing. Hence when it is not done properly whatever (harsh words) have to be said (about it) will be spoken and those words will have to be listened to. Since the work has, indeed, been spoiled, as a result, one has the right to charge (the worker) whoever he may be. Otherwise how will the lesson be learnt to work carefully in future? And this accusation is the lesson and should be accepted smilingly. In this situation too, it should be so. That is why when one is blamed for an act, one should take it with a smile. One must admit the fault if there be any defect in one’s work, and should not make various excuses to hide the fault, because this is very harmful from the point of view of character building. This is lying and an action wrong in principle leading to sorrow and suffering. Proper building of a good character is absolutely essential for all human beings.

(During) whatever little respite Ma had in the midst of work, Ashu’s mother would call Ma and ask Her to scratch her body. She had not told Ma that immediately after scratching, She had to wash Her hands. And as for Ma She would have no

Kheyala indeed in such cases all the time. *Seva* meant *seva* only (in the truest sense of the term). On hearing this some one asked Ma about this point, "Ma, according to your statement we understand that (with you) things take place spontaneously; this particular way too in the present case?" Ma smiled and said, "Understand it like this: 'Suppose the *Kheyala* too was there that one should wash hands immediately after scratching the sore. Even then in the corner of her (Ashu's mother's) mind she would have felt that perhaps there is a feeling of aversion in Her to scratch or else why should she wash Her hands time and again? Probably (because of this) she might have hesitated even to call (me) freely without delicacy, for this work. For this body at that time there was of course no such aspect of feeling of aversion nor does it ever arise. *Seva* is after all *Seva* whatever may take place in the context of any particular time! Does one wash one's hands every time after scratching one's own body, just tell me?" Ma's hands are delicate and soft. As a result some itching scabs appeared on Her fingers. Later on, there was some abnormality on finger nails and on other parts of the body.

An Example of Height of Self-denial Before Ashu's mother became quite fit physically; the wife of the second brother went to her father's place. Later, Ashu's mother became well. Ma would after feeding the rest of the inmates of the house sit alone in the kitchen and have Her meal. One day, Ashu's mother came and on seeing what Ma was eating, exclaimed, "What is this: for yourself you have not kept sufficient quantity of pulse soup and vegetable curry, and are having rice after adding water only. I understand now that you do not know how to apportion food and serve. He who does not know how to eat does not know how to cook either. From now on, you will have to sit with me and eat." When there was not enough left to eat. Ma used to add water to rice and finish Her meal with it only. But from that day onward, for one and a half years, Ashu's mother made Ma sit with her and eat.

One day at noon Ma was running high temperature. She did not even take food properly but had not disclosed it to anyone. Ashu's mother called Ma and asked Her to comb her hair a little. Ma started doing so. Then feeling the heat of Ma's palm Ashu's mother exclaimed, "Are you running temperature? Surely it is very high already! You better go and lie down" Ma obeyed as She was asked to do. When Revati Babu returned home, he said "Probably Bau Ma (wife of younger brother) has high temperature, otherwise She is not one who would lie down." In spite of a strict barrier, enforced during those days between the elder brother and younger brother's wife, all favourable and unfavourable conditions Ma would be in, would somehow strike a compassionate note in the heart of Revati Babu. When any good thing was brought and distributed among the children, he would ask Ashu's mother, "Hope you have not missed giving it to Bau Ma," as if Ma was also one of his daughters, such was his feeling (towards Ma)



(to be continued)

PILGRIMAGE TO KAILAS

- Gurupriya Devi

(continued)

Saturday, July 27

We decided to set out after eating. We managed to procure potatoes, pumpkin and greens. *Khichdi*, *roti*, greens and curry were all prepared. We also got oil and some milk so henceforth we may not experience much inconvenience.

After the meal we proceeded on our journey. The path was uphill for three miles but we did not have to walk as we were carried in the *dandi*. We sighted many fields with greens. Fields are called "chooya" here.

I shall put down here something that I forgot to write about earlier. Ma's body has thinned down. When we reached Garbiyan we found that all of us had grown darker; this was particularly true of our noses. The horses had become lame due to walking over rocks and stones all the way. Because of this, a young groom jokingly remarked that the *prasada* from Kailaspati was "Black humans and lame horses." Since Garbiyan our colour is changing again.

Though the days are warmer now we still need blankets at night. It usually rains at night but for the last two or three days the weather has been dry. This was lucky for us for had it rained the path would have been rendered even more terrible.

Bholanath travelled in Tunu's *dandi* and also walked some distance. Tunu travelled a long distance in the *dandi*. As the *dandis* have been breaking on the way their numbers have decreased.

We can no longer hear the roar of the Kali Ganga which has been left far behind. It is believed that this very Kali Ganga is famous as the Sarayu in Ayodhya and by other names in other places. Since yesterday we lost sight of snowy mountains and today they are completely absent from our surroundings. Today we have to travel for ten miles till we reach Sasa.

Three or four miles before our destination, Ruma Devi arrived and bowed down at Ma's feet saying, "Ma, I have been sitting here and awaiting your darshan for the last three or four days without going to my ashram. "Before sunset we reached Sasa.

Ruma Devi accompanied us. She had arranged for a house in which we could stay at Sasa. There she had already spread mats for us. As soon as we reached she went to the homes of householders and procured flour, ghee, potatoes and milk for us.

Service is the motto of her life. We were surprised to see this keen spirit of service in such an elderly sannyasini. She told Ma, "Ma, I was counting the days and waiting for you, roaming around here for the last three days. Today I sat on a stone. I was afraid that you would go past and that I would miss you. Many people have come to the ashram and there's much work to be done. But I did not go for I was waiting for you. It is seven days since I came here from Almora". She plucked flowers from the mountainside, offered them at Ma's feet and did *pranama*. We watched the devotion of this elderly lady, enchanted. She had known Ma only for a few hours. At night we ate the meal prepared by Ruma Devi and rested.

In the evening the house was crammed with householders who arrived to see Ma. Ma was suffering from stomach ache so she ate very little in the afternoon and refused food now. As Jyotish Dada was having fever we were all worried, otherwise we had no other problems. Tomorrow we are to leave for Khela after lunch. Today we had set out at ten a.m. and travelled ten or twelve miles, passing through Sirkha on the way. We also slept quite late.

Sunday, July 28

Jyotish Dada was ill. We set out after eating. Khela is seven miles away. The coolies are to accompany us till we reach Khela; then they will leave.

Ruma Devi went with us. She said that she would stay with Ma and that she would not return to her ashram any more. She declared, "I had decided that the vow of service was the greatest in life. But now that I am old I find that there is no end to the work, I do not like it any more; I wish to live with Ma in peace and do my *sadhana*." So saying she accompanied us.

We found roses and champak flowers blooming all around. Dasu Dada plucked the flowers and offered them at Ma's feet. We saw Indian flowers after so long. Since morning the village folk have been coming for Ma's *darshan*. Some brought milk from homebred cows, some covered Ma's bedding with flowers. Some ladies brought flowers and sugar candies for Ma; subsequently I distributed these items to all present.

One woman began questioning Ma on religious matters and asked for Ma's advice on how to proceed with *sadhana*. Some people walked beside Ma's *dandi* for quite some distance. Ruma Devi's Sharada Ashram is about one and a half miles from here. Many villagers hold Ruma Devi in great esteem. The Postmaster of Garbiyan

had written to the Postmaster of Khela to make arrangements for Ma's stay there.

We reached Khela a little before sunset. It rained on the way. The Postmaster's man was waiting by the roadside to convey information about Ma's arrival. We sat in a shop in Khela where the Patwari, the Postmaster and others came to meet us. Jyotish Dada had no fever. But as he was feeling very weak we decided to stay here tomorrow. The coolies, homes are here, so they took leave of us. Tomorrow coolies will be arranged for the trip to Almora. It is still raining. Parvati Devi is with us. She will go to Nainital for her job.

Monday, July 29

We stayed on in Khela today. The Postmaster Sahib has arranged coolies who will accompany us to Almora. He offered to Ma ripe mangoes, bananas and milk from his home bred cow. Jyotish Dada was extremely weak because of low fever. We had no worries other than this. We got all kinds of vegetables here. Little hill tribe boys came selling pumpkins, raw bananas, greens and brinjals. We also purchased lentil *dal*. Now Almora is only eight or nine days journey from here. Ma is not keeping too well. Tomorrow we shall set out for Dharchula.

Tuesday, July 30

We set out in the morning. Two miles before Dharchula we went to the District Board Dispensary in Tapovan. Jyotish Dada's temperature had gone up and we wanted to have him examined by a doctor. A young doctor lived here with his family. He examined Jyotish Dada whose temperature had risen to one hundred four degrees. We rested here for some time and proceeded to Dharchula after collecting the medicine. The dak bungalow in Dharchula is situated in open surroundings and Jyotish Dada would find it comfortable.

We reached the dak bungalow by two p.m. The watchman there made all the arrangements; the doctor was to visit Jyotish Dada everyday. Today medicine was brought again, we got provisions and good milk from the many householders who live around here. We shall stay here for a few days mainly because we suspect that the travails of the journey are probably the cause of Jyotish Dada's increasing fever. Some of the householders living around here arrived with mangoes and flowers to see Ma. They also sent milk from their homes. We spent the night here.

We could hear the roar of the Kali Ganga once again and the mountain peaks towered over us all around their heads held high. Situated in such an uninhabited spot, the dak bungalow was indeed charming. Far off dotting the sides of the cliffs were houses, plants and trees adding to the beauty. It seemed as if these had been standing thus for aeons, listening to the ceaseless music of the flowing river. None of

them found the constant gushing of the river disturbing- in fact they seemed to be charmed and delighted . Any one who came into contact with them also experienced the same joy. The jungles all around had become more dense because of the rain.

Last night it rained incessantly and so today the weather was neither too cold nor too warm, Jyotish Dada's fever came down slightly. I slept rather late.

Wednesday July 31

The doctor dropped in this morning. The fever having dropped to ninety nine degrees. Jyotish Dada appeared to be feeling slightly better. We decided to stay on today. After lunch feeling slightly better all lay down to rest. I sat in the open verandah and began to write. I have been getting very little time, I have been writing briefly, barely able to jot down the events in their sequence.

Ruma Devi, Parvati Devi and others are all in our party. In the afternoon we came to know that last night's rain had caused a bridge to break down and therefore we cannot leave tomorrow. The bridge would be repaired tomorrow so that we could leave the day after. There is not much else to pen today. Some missionaries from a mission here came with flowers and fruits to have Ma's *darshan*.

Thursday, August 1

We had to spend today here and we may leave tomorrow. By nightfall it started raining heavily. The bridge is likely to be repaired soon but we do not yet know how we are to traverse the path.

Friday August 2

We could not leave today. The mountain dwellers hold on to a rope and cross the river as the rope is pulled by people from the opposite shore. That is the present arrangement for going to and fro. However, as it was impossible for Jyotish Dada to be taken across that way we decided against starting today. It was still raining and we seemed to have got caught on our journey back at Dharchula There seemed to be no other solution.

(to be continued)



MA ANANDAMAYEE LILA

—Hari Ram Joshi

(continued)

Mataji then called him to Her side and asked him to find out where the cancer of the liver was, over which he had the day before applied a belladonna plaster which he would not change in the morning for fear that the process of removing it would cause Her excruciating pain. When examining Mataji's body, Dr. Pant, to his utter amazement, found no trace of the cancer which had covered Her whole liver and was developing towards Her heart at a very rapid pace. Dr. Pant now apologized for what he had said to me in his room two nights before and then we both went to Mataji. I paid my humble homage to Her and was overjoyed to see that She had been completely cured, without undergoing any treatment medical or surgical.

Dr. Pant now narrated to me in detail what he had seen from the roof of his house at about midnight while he was standing by the railing. A large- sized black monkey- like figure measuring not less than six feet had jumped into the Ganga from the balcony attached to Mataji's room. The following morning he enquired from Mataji whether it had been the figure of the particular disease that had gripped Her. Mataji did not reply. She only said that it was for him to draw his own conclusions. It must be mentioned here that Mataji had told Dr. Pant some time before that all diseases have subtle bodies just like other living creatures and so they often enjoy Her company as do human beings. Dr. Pant did not put any more questions to Her thereafter. However, he told me that if he related his experience of the sudden cure of cancer in such a miraculous manner to Dr. N. Joshi or any other doctor they all would consider that he had become a lunatic.

Some time in October 1939 Mataji, Swami Akhandananda, Didi, Swami Paramananda, Brahmachari Abhaya, Jatish Guha of Kolkata and I visited Suket via Baijnath. The Raja of Suket was closely related to Raja Durga Singh of Solan and it was from him that he had heard about Mataji. He therefore invited Mataji on the occasion of Durga Puja. He was a great *Sakta* and a good devotee. Navaratri Puja was performed in his palace compound. On the 3rd day of Navaratri Raja Suket worshipped

Mataji Herself, offering to Her a beautiful silk saree and gold ornaments. Instead of sacrificing a goat, he slightly cut his little finger with a sword and offered his own blood at the lotus feet of Mataji. His wife and children took part in this puja with great devotion. At the time of the puja Mataji Herself was in a special type of *mahabhava*, which cannot be described. The Raja of Suket related to Mataji that in the villages of his state some soul which had become a *yaksha* was doing considerable mischief. On many occasions persons sleeping inside their rooms had been thrown outside and the people were therefore in great terror. After hearing this, Mataji with all of us returned to the dharamsala at about 9 P.M.

Bhai Jatish Guha told Mataji that he wanted to see the *yaksha* that was so much dreaded by the people of Suketraj. At that moment Mataji suddenly observed a change in the facial expression of Jatish. It seemed that he was seeing the horrifying features of that particular *yaksha* standing just in front of the window facing him. Mataji asked Jatish why he was so terrified on seeing the figure about which he had been talking all the time. Jatish admitted that he was extremely frightened at the sight of that spirit just outside of the window. It was reported to Mataji later by the Raja of Suket that the spirit had ceased to trouble the people of his state ever since Her visit to Suket.

On our return journey from Suket, Mataji stayed for a few days in the Ashram of Swami Taranandaji at Tarapith, Baijnath near Jagedranagar. The Raja of Suket and his family had been extremely keen to perform Durga Puja in Mataji's presence in their palace, but Mataji had to leave for Baijnath where Swami Tarananda had a magnificent image of Goddess Tara made of *ashtadhatu* consecrated in his temple on Ashtami day.

(to be continued)



SHREE KRISHNA CHHALIA MANDIR VRINDAVAN

—Swami Narayanananda Tirtha

(continued)

The procession was indeed a grand spectacle worth seeing. Once upon a time in Dhaka processions were taken out on the occasion of Janmashtrami with decorated *chowkis* (small wooden stages) of tableaux; this procession too was organized in a similar fashion. The *chowki* in fore front displayed Shree Ganesha the giver of *siddhi*. This was followed by *chowkis* depicting Shree Hanumanji, Devi Parvati engaged in *tapasya* amid snowy hills, Shree Radha Krishna surrounded by the Gopis in Rasa Mandala (the circle of divine dance), subjugation of the snake Kaliya by Shree Krishna, the royal court of Indra the king of the gods together with the celestial courtiers and the descent of Ganga on the matted hair of Shiva. Last to move in the procession was the palanquin carrying the four hundred year old idol of Shree Ganesha and with him the twin bronze idols of Shree Radha Krishna that were first to come to Shree Shree Ma.

This article will remain incomplete without a few words about these two Sri B.K.Shah's daughter Smt. Sunayana had bought this antique idol of Ganesha from Jaipur and presented it to Shree Shree Ma. She had paid rupees 500/- for a couple of Ganesha idols. She had given one to Shree Shree Ma; the other has been kept in her father's house in Mumbai. When Shree Shree Ma went to Vrindavan for the first time She was accompanied by Smt. Rama (mother of Shree Virendra Saxena of the Railways) and her younger sister Smt. Kamala (mother of Shree Anand Mohan Lal, Collector of Jodhpur). One of them had presented a set of small Radha Krishna idols to Shree Shree Ma during this time; before then nobody had ever presented any idol of a god or goddess to Her. Shree Shree Ma had given this pair of Radha Krishna to a very old devotee of Hers, namely Shree Yogendra Nath Kavyatirtha of Vrindavan and said to him, "Baba, do keep this pair of idols with you for the time being. "Since that day this Radha Krishna *Vigraha* has been kept in his possession. Ma had said to this *Vigraha*, "Thakur (Lord), do procure a place for yourself." Whenever Ma would come to Vrindavan, She used to fetch the *Vigraha* of Radha Krishna and keep them in the Ashram. Again while leaving Vrindavan She would take them to

Yogendrababu's home. Shree Shree Ma says, "These *Vigrahas* of RadhaKrishna have procured their own abode in this way".

Now I return to the topic of the procession. At the end of the procession the *yugala* idols of Shree Radha Krishna and Shree Chhalia Krishna with His Radha Rani were being driven in two separate chariots pulled by bullocks. The idols and their carriages were spectacularly decorated. In these two chariots the brahmacharis of the Ashram were accompanying the idols; some of them were waving *chamar* (a special fan used in puja) and the others were holding *chhatra* (a special umbrella held over a deity). Needless to say the beauty of the *shobhayatra* was thrice enhanced by the divine presence of Shree Shree Ma along with sadhu mahatmas behind the *Kirtan* party led by the Vaishnavas and the youngsters of the Ashram who filled the atmosphere with sweet *Nama Kirtan* to the accompaniment of the traditional "fourteen *madals*" (*madul* is a two-sided drum of a special shape popular among East Indian tribals and folk singers).

In the front of Shree Shree Ma's carriage the sadhus from local Vaishnava Akhadas were marching forward while performing sports displaying skills of wielding staffs, swords and spears. Mounted on a lavishly decorated elephant, the Vice President of Shree Shree Ma Anandmayee Sangha Shree Swami Bhagavatananda Giriji Maharaj had joined the procession. It took about three hours for the procession to pass through the city of Vrindavan and come back to the Ashram. The aged persons of the city who had watched the passage of the procession expressed their amazement and joy saying that they had not seen any other procession like this one for fifty years. After the trip round the city, the four idols were placed side by side for rest in a tastefully prepared bed in the *mandap*.

(to be continued)



**"Indolence and greed, these two are
the greatest obstacles on the path to
self-realization."**

Shree Shree Ma

“PADAPEETHAM SMARAMI”

Shree Shree Ma and the Vindhyachal Ashram

- Br. Dr. Geeta Banerjee

(continued)

Shree Shree Ma's Playful Pranks with Her Devotees. In 1947-48 Shree Shree Ma once went to the Vindhyachal Ashram. Dr. Vyas had sent some mangoes for Ma from Delhi. Didi cut two of them in small pieces and gave them to Ma. In the meantime Ma gave two mangoes to Kamalakantada and Beludi for tasting right then. After Beludi had tasted the mango a little Ma asked her, “How do you find the mango?” Perhaps the mango was a little sour, but since Ma had given it to her with Her own hand she hesitated for a while and then said, “Not bad.” Ma said, “Is it sour? Let me taste a piece from your mango.” Saying so She opened Her mouth. With a great deal of reluctance Beludi put a piece of the mango in Her mouth. She was worried and doubtful about the propriety of offering to Ma a piece of the mango which she had tasted herself. Beludi said in a soft and muffled voice. “You behave with us in such a free and intimate manner that your *lila* of playing an ordinary person makes us forget who you really are; we fail to recognize you”. Ma in Her own *bhava* said in reply, “In the midst of all this one should try to recognize (the Truth)”

Ma said these words in such a low voice that no one but Beludi could hear them. Beludi promptly told Didi what she had heard. Didi was overjoyed. She said to Ma, “I am going to tell everyone what you have said just now.” Ma immediately replied “Alright, go and tell everybody. What was said might be about recognizing mangoes; who can tell what is said about what?” Thus she jokingly deviated from the topic of her casual self revelation. By the ingeniousness of Her jovial playfulness Ma thus used to shroud the glory of Her identity. In fact who can find out Her true identity if She Herself does not reveal Herself? In this way in the joy irradiating presence of Shree Shree Ma, the days passed happily for the devotees in the Vindhyachal Ashram.

Arrangement for the Supply of Water and Electricity Previously the hilly track leading to the Ashram used to be traversed on foot. The motorable road was



माँ आनन्दमयी कल्याण (होमियो दातव्य चिकित्सालय)
श्री श्री माँ आनन्दमयी आश्रम, अष्टगुजा पहाड़, विन्ध्याचल, मीरजापुर

Homeo Charitable Hospital, Vindhyachal Ashram



Gopalji Sringar, Holi Festival, Varanasi Ashram

constructed later. From the foothill to the top of the hillock the whole area belongs to the Ashram. The Ashram people had to descend downhill to fetch water. Later water pipes were laid and supply of electricity was made available.

The Second Samyam Saptah held in the Vindhyaachal Ashram

From 30th January to 7th February, 1953 the second Samyam Saptah was organized here in a befitting manner. The first Samyam Saptah had been observed in Varanasi before this. All who witnessed the occasion were greatly impressed by the impeccable arrangements in such a remote locality of woodland solitude. By Ma's grace everything becomes possible. During this Samyam Saptah, Shree Shree Ma envisioned a number of Divine Presence.

Matri-Satsang in the beautiful ambience of the Vindhyaachal Ashram.

The atmosphere of Vindhyaachal is exceptionally lovely. Revered Pt. Gopinath Kaviraj Mahashay would experience a great deal of joy conversing with Shree Shree Ma in the serene surroundings of this Ashram. It was in this very Ashram that he had several dialogues with Shree Shree Ma on profound philosophical and spiritual topics. A room had been constructed specially for Kavirajji on top of the building called "Taru Kutir" in the Ashram premises. On 12th February 1955 he first stayed in this room. Ma was present there at that time. Later on Kavirajji stayed in this room during his frequent visits to Vindhyaachal.

(to be continued)



“The Guru's power is vested in the disciple who prays for the Guru's grace. All this is manifestation, the self revelation of Him who shines resplendent within.”

- Shree Shree Ma