

# Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 1 – Janmotsava 2018

Contents – First part of January 2017 Amrita Varta



Sound file:

**Hriday duyare aji** Recorded by Sri Ma in HMV studio, Calcutta in October 1938 onto 78 rpm record.  
<http://www.anandamayi.org/mmedia/Macassetteb1.mp3>

Videofile:

**Shri Sunil Maharaj** recalls an important conversation with Sri Ma.  
<https://youtu.be/p7EbwK1Vj8>

**MA ANANDAMAYEE**  
**AMRIT VARTA**

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

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**VOL.-21**

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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 pronams at the lotus feet of Ma  
from  
Elizabeth Roy*



## MATRI VANI

What others have, what others do not have-what have you got to do with that? Prepare yourself and get ready. If you yourself are beautiful (as a good person), and are able to establish the Ever-Beautiful in your beautiful heart, then everything else will be beautiful.

\* \* \*

Wherever you go, go with a fully open mind, then you will find no one is an outsider to you.

\* \* \*

Just as for the treatment of diseases, there are medicines prescribed according to allopathic, homeopathic, ayurvedic and such other systems, similarly, for the treatment of *bhava-roga* (the ailment of the world-bondage of ignorance) there are many remedies prescribed by the saints in the *shastras* and in spoken words. All of them (the prescribed rules) have the same goal. The paths followed by the Hindus, the Muslims, the Shaktas, the Vaishnavas etc. all lead the followers to the same gate of Him. Noises, crowds, jostling, pushing and pulling, you find all this along various roads leading to the railway station. Once the crowds reach the platform, the destinations of all the travellers become clear and the noises subside.

\* \* \*

For once, awake and arise with enthusiasm, then you will be able to contemplate on God very, very much.

\* \* \*

There is, verily, only one call; there are various rules and regulations among various peoples of the world only for making that call. The day a man is asked to call (Him), he begins to understand the difference between calling and not calling. In fact, you do not call Him, He Himself is calling you always. Just as the sound of blowing of conchshells and the temple bells can be clearly heard only in the stillness of the night, similarly, when the mind's agitation caused by worldly hankerings is quietened by the love of God and devotion, only then the echo of His call is clearly heard in the heart.

\* \* \*

Do not find fault with anyone, for that would make your sight and your mind unclean and would add to the load of sins in the world. Hence, whatever you see, whatever you hear, try to focus your glance on the good aspects of that. If your thoughts inside your mind and outside in your expressions are the same (positive) then your mind will be joyous and pure, your intellect and thoughts will be purified.

Always give joy, receive joy, see the joyous, hear the joyous-then you will be able to live in joy-*ananda*. Moroseness is a sign of death, the world does not support that.

\* \* \*

Mental gloom is a sign of death; the world does not stand by it. If your mind is possessed by gloom, throw it out by force and think; I am a child of Anandamaya; why should I live in unhappiness?

\* \* \*

Always throw out fears, anxiety, dejection etc. wherever there are joy, enthusiasm and endeavour, there is Mahashakti (the presence of the supreme Divine Power).

Always try to laugh as much as you can. By that the knots of inertia keeping you in fetters will be loosened. But the laughter should not be just for show. Laugh such a laugh as would unify the inner and the outer.

\* \* \*

***“ Let your mind be like a beautiful flower that  
may be offered at the Lotus Feet of the Lord  
in Worship”***

**• Shree Shree Ma**

## SHREE SHREE MA ANANDAMAYEE PRASANG

● Prof. Amulya Kumar Dutta Gupta

Vol V

(Translated from Bengali)

(continued)

The *pāth* being over, Ma came out and sat down in the open. The topic of Haribaba came up during conversation. Ma said, "This time, a trip to Behrampur had been planned during the festival of Dol (Holi), but Haribaba said, "Since I had your darshan for the first time they have allotted one month to me during the Dol festival. If this year you are not present during Dol, then there is no need to celebrate the festival of Dol. Let me get it cancelled."

Uriyababa's ashram in Vrindavan is also quite large. It has several spacious wings. It is heard that Haribaba once wrote a letter to Uriyababa in which he hinted that Uriyababa was following the path of indulgence (*pravritti*). In reply Uriyababa wrote to Haribaba, "I was once roaming from place to place as a destitute; it was you people who got me settled in an ashram. If at all I have started to tread the path of *pravritti*, I wish to see the end of it. You go ahead on the path of *nivritti* (renunciation) to see the limit of that". Uriyababa is a follower of the Vedanta (the path of knowledge) and Haribaba is a *bhakta* (follower of the path of devotion).

When Uriyababa recites the Vedanta, Haribaba keeps himself away. When Haribaba does *pāth*, Uriyababa stays there seated for some time on occasions. As *sādhakas*, they have no similarity between themselves, but they both are very good friends. Uriyababa says, "Just as the peacocks begin to dance when they see clouds gathering in the sky, in the same manner, we feel delighted at the very sight of each other."

### **The rise of *bhava* does not depend on the knowledge of a language**

Thompson sahib has also come for the darshan of Shree Shree Ma Petit and Thompson were engaged in a prolonged conversation in French. Watching them immersed in hearty conversation, Ma commented referring to Peatit, "He is full of joy being able to talk in his own language after a long time. Today after so many days h



has got the convenience of talking in his own largeeege. When he listens to the *kirtan* of this country, tears well up in an unbroken stream from his eyes. Since he is unable to hold back his tears, he very often keeps lying down on his chest. And what tears he sheds! not just a few drops. It is quite a stream that flows from his eyes. People raised the question as to how he gets into such an emotional state How can the songs of which he does not follow a single word make him shed tears so profusely?

Yogesh Brahmachari replied to this question in this way; He said that just as the rhythms of the Vedic mantras cast their effect on the mind of the hearer, similarly, the tune, cadence etc. of a song may produce an effect on a person's mind, In fact, it is because Petit sahib's mind is permeated with this *bhava* that he is so deeply affected by *kirtan* and devotional songs."

(to be continued)

\*

*"To keep your mind engrossed exclusively in the  
contemplation of the Self (Ātma Chintan,) you  
must attempt again, again and again; Never  
allow your thoughts to dwell on your  
helplessness."*

●Shree Shree Ma

## MOTHER AS REVEALED TO ME

Bhaiji

(continued)

After some days both Mataji and *Pitāji* came from Chandpur to Dacca and stayed there at the Siddheshwari Ashram. *Pitāji* fell seriously ill. After much suffering, as soon as he was on the way to recovery, Mataji became bed-ridden. This has been described before.

In October 1929 the image of Kali was removed to a corrugated iron shed erected for this purpose in Ramna Ashram. In 1930 all the gold ornaments of the deity were stolen and its wrist was broken by the thief.

Doubts arose as to whether the broken image could be worshipped at all. Many *pandits* were consulted on the point. Mahamahopadhyaya Panchanan Tarkaratna said; "Since the image of Kali was not immersed after the annual *puja* due to the order of a saintly person, her directions should also be followed in this special case, although under ordinary circumstances worship of a broken image is not permitted." According to Sri Ma's directions the image was renovated and worshipped.

Long before, when I pointed out to Sri Ma that the construction of the temple was necessary in order to house the image of Kali, Ma replied: "What, for one more year." Thanks to the best efforts of Sjs. Bhupati Nath Mitra and Nagendra Nath Roy, the foundation stone of the temple was laid. When a trench was dug for laying the foundation, four or five tombs, large and small, were discovered, containing a skeleton each, some in sitting posture and others lying down.

Regarding these, Sri Ma said to me: "The whole site has sanctity of its own, having been the residence of a few *sannyasis* in the past. You were one of them. I have seen some of the saints moving about in the Ramna grounds. These *sadhus* desire that some temple should be built upon their graves so that men might come and pray to God here and maintain the purity of the place for the benefit of the people. This is the reason why you have been disposed to set up an Ashram here. Those who have taken part in the undertaking must have had some association with the departed saints."

I enquired of Ma: "If I was a *sannyasi*, why should I be plodding on in this way now?" Her reply was: "Till the fruit of one's karma is exhausted, one has to continue one's unfinished work."

While Ma was at Shahbag before the Dacca Ashram was started, there was *kirtana* almost every evening; it was prolonged till late at night on the full-moon and new-moon days. One full-moon night I lay on my bed. It was 11 P. M., I was wide awake. For a long time a sweet tune came floating into my ears, repeating these two lines :

Hare Murare Madhukaitabhare,  
Gopala, Govinda, Mukunda Shaure.

It occurred to me that Sri Ma must be singing the song at Shahbag. It sounded like Her voice. Next morning I learnt that Ma had actually been singing those verses at the time. She sang only those two lines over and over again.

(to be continued)

**"Devote yourself to the practice that will enable you to remain undisturbed under all circumstances."**

**● Shree Shree Ma**

## PILGRIMAGE TO KAILAS

● Gurupriya Devi

(Translated from Bengali)  
(continued)

### Friday, July 26

We rose very early and prepared for the day's journey. The rain had stopped. Though it took some time to pack our luggage, we could set out before sunrise. Today's path was probably the worst one that we had ever traversed during the entire trip. We had to walk most of the time. The sun rose, yet our path extended before us almost endlessly.

Jyotish Dada could not walk so one man carried him on his back. In between wherever the path was slightly better (though it was still dangerous) we rode on the *dandi* and rested. But as soon as the path became bad the *dandi* bearers made us alight. Ma and the rest of us were all tired but we had to walk for we could do nothing else. The coolies volunteered to carry us on their backs but Ma and I did not agree to this.

At the time of setting out for Kailas, Naveen Babu's wife, Juthika Devi, had applied oil to Ma's hair and plaited the hair into two braids so that her hair would not get matted. I had also plaited my hair similarly. On the way to Kailas, at Garbiyan, Ma had loosened out her hair as she was not used to wearing braids. So now Ma again had her hair flowing loose. With scattered tresses, a stick in her hand, her face flushed with exhaustion, sandals on her auspicious feet as she walked along the mountain path, her form was marvellously unique, reminding me of Goddess Parvati disguised as an ascetic.

We walked across mountains. Many a waterfall cascaded from the mountainside, roaring deafeningly. Sometimes we had to cross these waterfalls. Though we walked past with umbrellas raised, the spray from the cascades drenched our clothing. Water descending from such heights on to the rocks below raised such a dense spray that it seemed as if the surrounding area was engulfed in mist.

We saw the most wonderful sights as we walked along but none of us was

then in a condition to appreciate the beauty thoroughly. Today's path had been particularly trying. On the mountains near Kailas there had been practically no trees or plants as if the white palace of Kailaspati was lying bare. Here, however, the mountains were covered with dense forests and green foliage. These mountains had taken on a completely different form. As it had been raining the forests were even thicker with greenery.

Somehow, with great difficulty, we reached Dipti by two p.m. We found a tolerably good room at some height. It was past sunset by the time we could eat. Exhausted, we lay down to sleep. Tomorrow's path is steep uphill but not supposed to be very bad.

As soon as Ma reached here, a man, whom we had seen earlier, arrived with some mustard greens, two raw radishes, one raw pumpkin and some milk. These vegetables seemed unique to us. Bholanath began cooking with great enthusiasm. I made a curry in addition to cooking the greens. After so many days we all ate with great relish and contentment. We also sighted a shop in this place!

(to be continued)

\*

“ Endeavour to go through life, leaving your burden in his hands. Nobody has the power to lift a blade of grass by himself. It is His will, the Almighty's will, that alone prevails.”

● **Shree Shree Ma**

## SVAKRIYA SVARASĀMRITA

(continued)

### **Ideal Discipline in Domestic Life. An Infallible Key to Happiness and Success: Ma's Ways**

There were several other aspects too relating to Ma. In reply to questions in this connection, Ma said that excessive work, less work: small job, big job; heavy work, light work-no question (of this type) ever occurred in Her *Kheyala*. And to take account of the work : "so much work I have done: to tell others about this would be a matter of shame and embarrassment, lacking in decorum, and could it be considered cultured?" Ma was not the least inclined to do such things. The way it was possible to do more work, so that everyone could be looked after properly, according to his need and without any shortcoming-this is what alone remained in Ma's view in joy and cheerfulness, with no trace of fatigue or exertion. If any elder was about, to do any work, Ma would take that work from her hands with a smiling face and do it Herself. That anyone did some work or why did not do that work-not even an inkling of any such *bhāva* was ever noticed in Ma. And if someone voluntarily took the responsibility for some work, Ma would gladly give her a helping hand in Her faultless way.

Again, say, someone else did a piece of work which was not done properly, and Ma happened to be present. If, at that time, an elder, not knowing as to who was responsible for that bad work, blamed Ma with harsh words in front of all others, She would listen to that silently. Under such circumstances, or under any other circumstance, an appropriate behaviour on the part of Ma was always there, and this happened spontaneously. 'It was such and such a person who had done that work and not I'-making this kind of protest or nursing a feeling to that effect was altogether absent in Ma. For Ma, this too was something shameful; She was ever in Her same poise. To talk in such a fashion is, after all, not polite; it was noticed that in that elder, in repentance, the kindly feeling, affection and esteem for Ma was enhanced still more, as it were.

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 name 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 elders. The action should be a swift one, done in a pleasant mood while remaining calm, composed and steady. When conversing with the elders, 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.

(to be continued)

\*

**“Whenever you feel hurt by anything that is said, you should eject the matter like poison. By your goodness shine like a lamp.”**

● **Shree Shree Ma**

## MA ANANDA MAYI LILA

● Hari Ram Joshi

(continued)

In early March 1939, Mataji with Her party returned to Dehradun from Her tour in Gujarat. After a couple of weeks She went to Hardwar with Her companions and stayed in a *dharamsala* not far from the house of Dr. Pitamber Pant, in which the *Anandamayi Nari Siksha Niketan* had started functioning. At Hardwar, Mataji developed some serious liver trouble. Didiji informed Dr. Pant and he persuaded Mataji to shift to his house where he wanted to look after Her. Swami Akhandananda wired to me to Dehradun about Mataji's serious illness. On receipt of this message I immediately started for Hardwar. On my arrival Dr. Pant told me that Mataji had developed cancer of the liver. I suggested to him to phone to Dr. Neelambar Joshi, the renowned Surgeon of Delhi, who was his brother-in-law, and to request him to come immediately to Hardwar. But Dr. Pant said that Mataji's cancer was no more a surgical case. In his opinion it was incurable and Mataji would not survive for long.

This cancer of the liver had developed within a fortnight from the day of Mataji's arrival in Hardwar. When I went to see Her, I found Her lying flat on the floor in the room adjoining the Kirtan Hall in Dr. Pant's house. She could breathe only with great difficulty and Her whole body had become bluish on account of severe pain. According to Dr. Pant, Mataji had had no sleep ever since She had been brought to his house. He, therefore, was trying to persuade Her to allow him to give Her an injection of morphia, so that She might sleep and have some rest which was absolutely necessary. Mataji then asked Dr. Pant what happened to one in sleep. Dr. Pant said that the mind did not work and thus the body got complete rest. Mataji thereupon told Dr. Pant that She never had such sleep. When She is supposed to be sleeping, She is fully conscious of what is happening all around. Dr. Pant could not conceive how anyone could live in such a state and Mataji agreed that this was not within the grasp of his science. All the devotees of Mataji present in Hardwar including Dr. Pant, who had lost all hope of Her recovery, became extremely worried. We knew that Mataji would not undergo any medical treatment and so all of us, each in his or her own way, fervently prayed to Her to cure Herself.



Mataji would not permit Dr. Pant to give Her a morphia injection. He retired to his room on the top floor of his house and asked me to share it for the night. When we had gone to the top floor, I told Dr. Pant that he would be well advised not to give Mataji any injection; otherwise Her condition might get much worse, as had been the case a year before when he had treated Her for malaria, after which She developed heart trouble. On hearing this Dr. Pant became furious and asked me to take Mataji away from his house if he as a physician was not allowed to treat Her to the best of his ability. I thereupon argued that he himself had persuaded Mataji to shift to his place. In discussions of this sort we passed the whole of the night, and after taking Mataji's permission, I left for Dehradun by the 4 A. M. train, assuring Mataji that I would return to Hardwar the same evening after taking leave from office.

However, since I did not want to argue with Dr. Pant for another night, I left Dchradun only the following morning by the 9 A. M. train, reaching Hardwar, at about noon. I found Dr. Pant standing at the main gate of his house. To my great surprise he touched my feet and, after embracing me, informed me of the miraculous disappearance of the cancer in Mataji's liver. This had happened abruptly at about 10.30 P. M. the previous night, when he had finally decided to give Her a morphia injection. Mataji had inquired from him if I had not returned from Dehradun by the last train. At that moment he observed that Mataji's body, while She was lying on the floor, bent like a bow and then immediately She sat up erect in a particular *asana* and he saw an extremely bright halo encircling Her head. He told me that he felt at that moment that he was standing before the Goddess Durga. While a few minutes before, She seemed in a dying condition, it now appeared to him that She had practically no physical ailment.

(to be continued)

**“The sovereign and universal remedy is  
the contemplation of the One”**

**● Shree Shree Ma**

## SHREE KRISHNA CHHALIA MANDIR, VRINDAVAN

• Swami Narayanananda Tirtha

(Translated from Bengali)

(continued)

The next day, the programme had an auspicious start with *Ganapati sthāpan* (installation of Shree Ganesha for the function by invocation with mantras and *Shodashopachār* puja with sixteen offering items). Then one after another, the *Shodasha Mātrikās* (sixteen Mother Goddesses), *Nava Grahas* (the nine planets), the *Kshetrapālas* (Deities protecting lands) and such others were also invoked at their appropriate spots and offered *Shodashopachār puja*.

On the third day, the four idols were lain in rice and then in the sacred water of Yamuna. Then they were lifted and lain in bed in the *Mandap*. Fire was ignited and placed with due ceremony in the *yajña-kunda* (sacrificial pit).

On the fourth day, all the four idols were dressed up in gorgeous attires and dazzling ornaments on a royal scale amid jubilant notes of band music, resounding beats of drums, cymbals and so on. This musical party then accompanied the pageantry of *shobhāyātrā*, the long procession of decorated chariots carrying Shree Shree Ma, the idol of Ganesha, the Radha-Krishna idols and the idols of many other deities. The carriages were accompanied by pedestrians singing kirtan.

Here it would not be out of place to mention that Smt. Bhavani Devi had brought silver crowns and other ornaments from Kolkata for the Radha-Krishna idols. Smt. Kamala Mohanlal had brought from Jaipur many attractive dresses of costly brocade for the *vigrahas*. Shree Shree Ma had also brought from Vrindavan beautiful crowns of *zari* work studded with pearls and sparkling stones of various colours, specially designed on order. The renowned saint of Vrindavan, Shree Krishnananda Avadhootji Maharaj had offered to organize the procession and bear all the expenses for it.

(to be continued)

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**PĀDAPEETHAM SMARĀMI**  
**SHREE SHREE MA IN VINDHYACHAL AND**  
**THE VINDHYACHAL ASHRAM**

● Br. Dr. Geeta Banerjee

(Translated from Bengali)  
(continued)

**Shree Shree Ma's Strange *Kheyāl* in the Vindhyachal Ashram**

It was the month of April in 1947. Ma was in Vindhyachal. One day She went with a few devotees to see Motia Talao and Ashtabhuja. Ma later said, "They all had got down to have the *darshan* of Ashtabhuja. This body was alone. A twig was broken from a flower plant. During those moments, this body could have gone away somewhere." She said these words laughing and added,, "A chance was missed." On hearing this, Paramananda Swamiji said, "Then one of us ought to stay with you." One of the devotees said jokingly to Swamiji, "Do you want to avail this opportunity for staying with Ma all the time?" Swamiji replied, "No. If Ma asks the devotees to go away, they will do so, but I will not go even if Ma asks me to." Hearing this Ma said, "If there is a *Kheyāl* then is it not possible to get away even from the midst of all? And if there is the *Kheyāl* to go away while you are there, then it is also possible to send you too away somewhere." Swamiji said, "These tricks of yours will not do. Even if I go away somewhere, I will go on this condition that until I come back you will stay where you are." Ma smiled and said, "If this body has a *Kheyāl* (that She be left alone) then you will not remember these things at all." On hearing Ma's words, everybody present there was frightened.

**Shashthi Talā**

One day Abhay said, "I suggest that we accompany Ma one day to Shashthi Talā and do meditation together; let us see if we get a vision of something miraculous through meditation." Responding to this Ma said, "There is no question of 'ordinary' and 'miraculous', but you all want to do something good and it is a good proposal." She said again, "The hour between 11:30 and 12:30 at night is very propitious. Let us

go there and take our seats at 11:30 night.”

On the very premises of the Ashram, there is a cemented spot under a tree. This place has witnessed many *lilās* of Ma, *kirtan*, *satsang* and so on. This place is called Shashthi Talā. One night Ma was seated there with Dr. Pannalal, Swamiji, Abhayda and a few others. An hour and a half had passed. Suddenly a meteor fell from the sky. Everyone saw it. The bright light of the meteor lighted the whole area and everyone's face was clearly visible in its gleam. The meteor had fallen so close to the place that the persons present there guessed it had alighted on Ma's temple in the Ashram. The next day while this incident was being discussed, Ma said with a smile, “There was the *Kheyāl* that as they all keep talking of ‘ *jyoti*’,  *jyoti*’ (light, glow envisioned during meditation), it would be nice if some kind of a ‘ *jyoti*’ were seen.” saying this, Ma began to laugh.

(to be continued)

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**“As one is released from bondage, the destructible is destroyed, the Beloved One shines forth.”**

● **Shree Shree Ma**

**List of Festivals**

1. Shree Shree Saraswatipuja : 1 February, 2017
2. Maghi Purnima : 10<sup>th</sup> February, 2017
3. Maha Shivaratri : 24<sup>th</sup> February, 2017
4. Holi Mahotsav : 12<sup>th</sup> March, 2017
5. Shree Shree Basanti Durgapuja : 3<sup>rd</sup> to 5<sup>th</sup> April, 2017
6. Ram Navami : 5<sup>th</sup> April, 2017
7. Shree 108 Muktananda Girji's Sanyas Utsav : 13<sup>th</sup> April, 2017

## Children's Pages

### NO ARMOUR AGAINST DESTINY

There was a learned brahmin. One night while he and all his family members were fast asleep a poisonous snake entered their room and bit his wife, daughter and son one after another. Just then all of a sudden the brahmin woke up and saw the snake crawling out of the room. Immediately he looked towards his wife and children and found all of them dead due to snake bite. Finding all his near and dear ones dead the brahmin was shocked and puzzled and could not make out what to do. Being utterly grieved the brahmin ran after the snake with a stick to kill it.

After covering a short distance while chasing the snake the brahmin reached near a stream. All of a sudden he found the snake changed into two bulls which began to fight with each other. Very soon both the bulls died and immediately the brahmin saw a very beautiful young lady appearing on the spot. Simultaneously two persons emerged there and began to fight on the question of ownership of the lady. Both of them fought for some time and ultimately they stabbed each other and were dead.

When both of them died the young lady proceeded on her way. The brahmin was struck dumb to see all these happening so quickly and began to follow the lady. As soon as he approached her, the lady turned towards him and said. "What do you want? Do not follow me."

The brahmin said, "I won't leave you till you explain to me how is it that first of all you were a snake, then changed into two fighting bulls and now you are a pretty girl. Tell me what is your real identity."

The girl first of all tried to evade the question, but the brahmin was not to give up. Then finding him adamant, she said, "I am the destiny".

The brahmin exclaimed, "You are destiny! What are all these? Why are you in a killing spree?"

The lady replied, "I do nothing myself. Do know none can either harm nor do any good to another. It is all one's own past action that determines the manner in which one has to live or meet one's end."

The brahmin said, "If so, can you tell me how shall I die?"

The lady said, "Of course, you will die by getting drowned." Saying this the lady disappeared .

The brahmin at first was very nervous, but soon he made up his mind to battle the destiny. He decided to spend the rest of his life high up in the mountain where there is little water and no chance of his drowning at all. Thinking so he left for the mountains.

One day when the brahmin was roaming about in the mountain he saw a palace-like building and went towards it to find a shelter there if possible.

The owner of the building was standing near the gate at that time. Seeing the brahmin coming that way he welcomed the brahmin and began to talk to him. After some conversation the owner finding him to be a learned man entreated him to stay in his house and be a tutor to his sons. The sons also especially the youngest felt very much attracted to the new-comer and since then the brahmin stayed there as one of the family members.

Days passed on. The younger boy, by and by, became so much attached to the brahmin that he could not stay away from him even for a day.

After some months it so happened that all the family members decided to go to Varanasi to take a holy dip in the Ganges on a very auspicious day. The owner of the house requested the brahmin also to accompany them. But the brahmin refused to go and related all the incidents that had happened to him . In spite of it the owner tried to persuade the brahmin saying , "Oh , if this is the matter, don't be afraid . You need not take any dip, just accompany us, because the youngest boy won't go without you."

The brahmin had to give assent . On the auspicious day the boy insisted that the brahmin should also take the dip along with him.

The head of the family made special arrangement. The rich man made an enclosure on the shallow bank of the Ganges and it was decided that the brahmin, along with the youngest son, would take only one dip inside the enclosure and immediately come out of the river .

Now when the auspicious moment arrived thousands of men and women began to take the holy dip. The brahmin also entered the enclosure with the youngest son. No sooner had they stepped down into the water than the youngest son changed himself into a crocodile and in the twinkle of an eye dragged the brahmin by his legs into the deep water saying, "Brahmin, I am destiny. I work in this way. It is not possible for any one to counteract what is destined for him, as the fruits of his action. Your past actions have brought you here to meet this inevitable death by drowning."

Ma told this story to her devotees to illustrate that there is no armour against destiny.

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