

Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 24 – March 2022

Contents – First part of July 2020 Amrita Varta



Sound file:

<http://www.anandamayi.org/mmedia/mp3/BeenuJayakrishna.mp3> Sri Ma sings Jaya Krishna Jaya Rama,

Text file:

<http://www.anandamayi.org/new/Bhagavat.pdf> Sri Ma's words recorded at Delhi in November 1957, from Ananda Varta 1980 Vol 27, No 2, by Sw Bhagavatananda.

Kirtan in praise of Sri Ma

<https://youtu.be/WUdwIG4msf0> Composed by S.N. Sopory, accompanied by photographs of his, including at the Savitri Maha Yagna in Varanasi (1947-1950); sung by Ardhendu Bhattacharya, at Mataji's Janamotsava, Pune Ashram, 2013 sung by Ardhendu Bhattacharya, at Mataji's Janamotsava, Pune Ashram, 2013.

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

MA ANANDAMAYEE AMRIT VARTA

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

VOL. 24

JULY, 2020

No.3

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Editors Note

1. In order to ensure proper receipt of the quarterly journal Amrit Varta, it has been decided to slightly enhance the yearly subscription to Rs.325/- with effect from January 2020. Your heartfelt cooperation is earnestly solicited.
2. This journal is published in four separate languages – English, Bengali, Hindi and Gujrati, in the months of January, April, July and October.
3. The journal mainly publishes articles related to Shree Shree Ma. We invite articles from devotees about their divine experience of Shree Shree Ma and also on religious literature of any country or religion.
4. Efforts are being made to make the journal more attractive, interesting, appealing and lucid and to spread the nectorial preaching of Shree Shree Ma Anandamayee for the benefit of mankind in all fields of life, whether worldly or spiritual.
5. Gift the journal to your friends and distant family members and encourage them to subscribe.
6. Advertise yours or your friend's shop, office or company in the journal.
7. Donate to the Amrit Varta a/c. and help us to uplift the quality of the journal.
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The Managing Editor, Ma Anandamayee Amrit Varta,
Shree Shree Anandamayee Sangha,
Mata Anandamayee Ashram, Bhadaini, Varanasi-221010.

(b) By email at : ssaspublication.vns@gmail.com.

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-----MANAGING EDITOR- BRAHMACHARINI DR. GEETA BANERJEE (INCHARGE).

Hari-kathā hi kathā aur sab vrithā vyathā
- Ma Anandamayee
('To talk of God alone is worthwhile;
all else is in vain and leads to pain')

Contents

1. Matri Vani	- Editor	1
2. Shree Shree Ma Anandamayee Prasanga	- Prof. A.K.DuttaGupta	4
3. Amrit-Katha	- Bhaiji	11
4. Pādpeetham Smarāmi-Udaytirth Kheorā	- Brhini Dr. Geeta	14
5. List of Festivals	- Editor	16
6. Teachings of Ma	- Dr. Premrata Srivastava	17
7. Existence of God	- M.M.Gopinath Kaviraj	21
8. Bhimpura Ashram	- Sw. Bimalanandji	24
9. Shree Shree Ma Anandamayee (Vol18)	- Gurupriya Devi	30
10. Children Section	- Dr. Premrata Srivastava	38
11. Memorial Tribute - Mala-di	- Brhini. Dr. Guneta	41
12. Memorial Tribute - Bani-di	- Kanyapeeth	45
13. Reminiscenes of Gopalpriya-di	- Dr. S.K.Haldar	47
14. Gurupriya-di's treasure trove	- Brhini. Dr. Guneta	50
15. Ashram Varta	- Brhini Dr. Geeta	54

COVER PAGE
MATRI MANDIR - KHEORA
BIRTHPLACE OF
SHREE SHREE MA ANANDAMAYEE

God often gives a trivial suffering and thereby prevents a much graver misery. Sufferings too are one of His forms, by which he attracts jiva towards Himself. Those who can convert a suffering into His remembrance and offers prayers to Him, for them suffering is a true friend.

- Ma Anandamayee

'Akhand Bhagwat Smriti' Japa

On the occasion of the ongoing 125th Birth Anniversary of Shree Shree Ma Anandamayee, it is been decided to revive the '*Akhand Bhagwat Smriti*' Japa, to be participated by one and all who hear about it. Shree Shree Ma has always said, "*Hari kathā hi kathā aur sab vrithā vyathā*" (To talk of God alone is worthwhile all else is in vain and leads to pain). Shree Shree Ma also used to say, "This body begs for 15 minutes in day from all to be devoted completely to God in the form of *japa*, *bhagwat-paath* or *bhagwat-smaran*. And once chosen, this 'time' cannot be altered in any condition.

Hence we request you to inform us your time slot of 15 minutes (of your choice) for offering at the lotus feet of Shree Shree Ma. This record will help us to determine if any slot of 15 minutes has not been utilized within the 24hours. May Shree Shree Ma's infinite Grace showering on us be remembered again in the form of this '*Akhand Bhagwat Smriti*' japa, during this 125th *Maha Abhirbhaav Mahotsav*.

Swami Nirvanandaji Maharaj

In service of Ma
General Secretary
Shree Shree Anandamayee Sangha
Kankhal, Haridwar-249408.

Please send your name and time slot to:

Sw. Shivanandaji, Kankhal ashram

mob: 9557009159,

Refer Ma's video: <https://www.youtube.com/watch?v=ltXaLLAkoDQ>

It is our sincere request to all readers who have not sent their subscriptions for the year 2020 and 2021, to send the same at the earliest. The curious readers are also requested to subscribe for the magazine.

--- Managing Editor, '*Ma Anandamayee Amrit Varta*'



Matri – Vani

1. For this body, the question of accepting or declining anyone does not arise. At all times and under all circumstances, whether through inspiration or in subtle form, this body remains and ever will remain with everyone.

* * *

2. You know in what manner *sevā* (service) used to happen through this body. I was myself the patient, myself his suffering, and the nursing also done by me. This is why, whatever was required anywhere at any time, came about in precisely the way needed. You also should exert yourselves and at least try to engage in service with heart and soul considering whomsoever you serve as your own Self. By doing so, all your service will in time will become spontaneous in life.

* * *

3. When, according to your point of view, this body is somewhat indisposed, you see it adopting unusually, the ways of your world. While on the other hand, when this body is in what you call, 'good health', then you say that this body is behaving in the opposite manner.

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4. Talk to everyone with calmness, with serenity, steadiness and with equal consideration.

* * *

5. To live according to the *Guru's* instructions is indeed the path to Self-realization. When prompted by the desire to attain God, *yogic kriya* is used to awaken the *kundalini*, it is then impossible that He should not respond. If one really and truly yearns for God, can it ever happen that He will not reveal Himself? Practices that aim at awakening the *kundalini* should be undertaken for the sole purpose of attaining God. It is impossible that this will remain fruitless; be convinced of this.

* * *

6. The perusal of scriptures, daily study of books of wisdom, is a matter of *ānand* (bliss). Spiritual instruction, the teachings of the *shastras*,

whatever has been disclosed of spiritual experience in the scriptures for the sake of undoing the *granthi* (knots) of the heart— this is called *Guru grantha*. There the Guru manifests as the scripture. The reading of books of wisdom and the singing of God's Name — the cream of the Kaliyuga— are the expedients by which to cross over the *bhavasāgar* (ocean of emotions). So many times have you undertaken the pilgrimage to death; over and over again have you experienced happiness and pain. Now become a pilgrim on the path to Immortality; retrace your steps and proceed to your real Home.

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7. The practices leading to the Goal that has been shown by the *Guru* as the ideal, are performed to become one pointed. When the disciple, with single-minded devotion, advances towards that one Goal, how can one say that there is no ideal? To make efforts for the attainment of the Goal, as per the *Guru*'s instructions is indeed called *nishthā* (firm faith). To engage in activity for the sake of enjoyment is one thing, to perform action to attain the Goal is quite another. When directed towards the supreme quest it is called *yoga* and when directed towards worldly aims it is called *bhoga*. He who treads on the path of *yog kriyā* (yogic action) is on the way to liberation. Whatever path he may follow, he should be ever united in that path endeavoring through *yog kriyā* to attain liberation from action. In the realm where one is ever free, in the transcendent and beyond, there, questions, doubts never arises. On any path, first of all become united to *yog kriyā* with single-minded devotion, then only can you reach liberation from action. To be a *yogi* means to be eternally united, and to be eternally united means to be eternally free.

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8. Where Enlightenment exists, there compassion will work even during *Nirvana*— just as, when you remove any amount of heat produced by a fire, yet its power to burn will not be diminished. In God too, whom you conceive as complete and perfect, nothing can ever decrease. Poised in Him, depend on Him alone, He is absolute.

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9. That there is an infinite variety of *āsanās* that, can only be understood by realization. When the divine sentiment awakens, of which a particular

āsana is an expression, then the *āsana* has borne its fruit. In the material world also, one feels at ease and contented when taking up the posture that corresponds to one's state of mind at that moment. It has to be understood that man necessarily must always be in some posture or other. What exists at the root thus finds expression in the physical. When the root is activated, then accordingly each *āsana* will take form in its own precise manner; this is called the spontaneous occurrence of an *āsana*.

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10. The spiritual practice that will cleanse one from the trash accumulated life after life and that, for purpose of unfolding one's innate, radiant, illumined Self, which lies latent deep within, that has to be nurtured and performed. What does service signify? Action that, purifies the mind.

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11. In order to annihilate what is undesirable and adverse (*anista*), the mind has to be steeped in the adoration of the Beloved (*Ishta*). The notion that He is far away must be altogether given up. He is within and without, in every vein and artery, in every leaf and blade of grass, in the world and beyond it. The awakening of the sense of yearning is to be welcomed; it opens the way. He is there at every step to make the unfit expert. As the sense of yearning and desolation arises, 'You and no other is ever close by, God, I take refuge in You. I take refuge in You'.

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12. Knowing *Mā* (the Mother) means realizing *Mā*, becoming *Mā*; *Mā* means *Ātmā*, *Mā* means *Ma-ee* (all-pervading), self-permeated, reposing in the *Ātmā*. That Knowledge, That *Ātmā* is all *Shiva*. To become That, actually means – That which is forever That.

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13. Only in the realm of body and mind can adverse forces create control. Sit absolutely still in a fixed position for as long as possible and try to remain immersed in *chetanā'r-dhārā* (flow of consciousness).

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Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

Sat-Chit-Ānand

7th Māgh 1355, Thursday (A.D. 201.1949). Today on reaching the Ashram at around ten in the morning I saw that Ma was sitting in the Hall. Several men and women were sitting around Ma. Ma was conversing on some topic. The conversation concluded the moment I reached there. Sitting in silence for some time, a gentleman asked Ma, "*Brahma* is called as *Sat-Chit-Ānand*. What is the meaning of this *Chit*?" Devshankarbabu asked simultaneously, "Whatever is meant by '*Sat*', '*Chit*' does not mean the same, again '*Ānand*' has a different meaning. A single object cannot have three names at the same time. '*Sat*' and '*Chit*' cannot be called as attributes, because *Brahma* doesn't have attributes. Then how is it possible to have three different names for the same object?"

Ma: *Chit* means *Chetan*, knowledge, *Chit* is different from *Chitt*. *Chitt* (mind) is an object to be rubbed clean, just as it can be said, purify the mind. Once the mind is purified, *Chit* is revealed. (To Devshankarbabu) And that you said, how can an object have three names. To that, it can be said that, *Sat*, *Chit*, *Ānand* are not different. On getting established in *Sat* that is, in *Satya* (truth), then because of it *Chit* gets unfolded and once *Chit* or *gyān* (knowledge) is revealed, *Ānand* (bliss) is revealed. If *Sat* is not revealed in totality *Chit* is not revealed. Only its glimpse can be observed. When *Sat* is revealed in totality then the revelation of the *Chit* begins. The more *Chetan* gets revealed in totality, the more will *Ānand* get unfolded in totality. Hence *Sat*, *Chit*, *Ānand* is the same object, you call Him only as *Brahma*. Again *Sat* being one can become infinite. Observing *Sat* piece by piece, it is infinite. Similar is the case for *Chit* and *Ānand*. By continuous *sādhana*, *Sat* can be attained in pieces. Again by God's grace complete *Sat* can be attained at once. There are so many varieties!

A gentleman: Mataji, attaining God by *sādhana* and attaining God by divine grace; what is the difference between the two?

Ma: By God's grace only God is attained. But people of course observe that someone has attained God by *sāadhan-bhajan* (religious pursuits and worship); but God has already decided when and how attainment will occur. Whatever is occurring is occurring on its own; nothing is occurring as a result of *sāadhan-bhajan*. But the importance of *sāadhan-bhajan* is that it destroys the ego. Hence it is said that, nothing can be done, everything happens. God has been attained, which has been mentioned now, that is only in the practical sense. Here attaining – not attaining does not exist. When there is only One entity who will attain whom?

A lady: Mataji, God is attracting us from far itself.

Ma: Yes, if you say far, then it is far. Again God is nearer than the nearest of all. He Himself is our *antar-ātmā* (inner soul). If duality exists then remoteness exists, if not where is the remoteness? When the *ātmā* (soul) is one, the question of near and far does not arise.

How can the infinite be attained?

At this moment some more gentlemen of this area arrived. Pointing at them Ma said, "From where have you all arrived? One among those gentlemen replied, "Mataji, we stay in Kashi. Our house is near the Manikarnika ghat. One of our companions is a Magistrate." Ma requested them to sit down. After taking their seats one of them asked Ma.

A gentleman: Mataji, God is infinite, to attain Him, with whatever *sāadhan* (spiritual pursuits) can be performed are all finite. Hence how can the infinite be attained by that which is finite.

Ma: No, *sāadhan* too is infinite, it is not that, performing so much of *sāadhan* God can be attained. God can be revealed in any stage of the *sāadhan*. And if you say of performing *sāadhan*, there is no end to it. It is infinite. When the entity (*astitt, sottā*) is One, then it can be revealed at any time.

The gentleman: What is the harm in saying, two entities?

Ma: I am not saying about any guilt. You may call it two also. From the master-slave, total-partial, point of view, even being One, two exists. Seed and the tree, these two may seem to you to be separate but in fact, these are not separate. A tree within the seed, again a seed within the tree.

Within One only, infinite creations, infinite mobility. What is this mobility? That is, all those small, large, etc., shapes of the trees, are within that seed itself.

The gentleman: The tree does not just, sprouts out of the seed. Soil is also required. Hence it is difficult to say whether the tree has arisen from the seed or the soil.

Ma: Well, say that the tree has grown from the soil. Because before the tree starts growing, the seed has to get mixed up in the soil. For the growth of the tree, do you know why both the seed and the soil are required? For creation to take place, two are required. Creation cannot occur with only one.

Another gentleman: Why is there so much obstacles while following the path of *Dharma*?

Ma: These occur due to the *sanskārs* of the previous births, you have scattered your desires and craving on the various elements of the universe, when you abandon them and move in the path of *dharma* then they themselves arrive and plead before you 'please do not abandon us'. From them only all the obstacles arises.

The gentleman: Just as, when the children want to get educated, the parents do not create obstacle in it, similarly while traversing the path of *dharma*, why doesn't God Himself remove the obstacles?

Ma: All these obstacles that arise, that arises for the sake of benefit only. To increase the intensity of *sādhana*, to inculcate patience, all these obstacles are also required.

The moment the conversation ended, Shri Krishnaprem arrived with his pupil Krishnarpiṭa. They were supposed to come today, hence the discussions did not further continue with Ma. After this Shri Kumarbabu started reciting the *Bhagwat-pāth*. With this, it was already twelve in the noon. Observing that the time for meals was getting delayed, Ma informed Khukuni-didi to take Shri Krishnaprem and others for meals. Didi too was waiting for them, after preparing their meals. She departed with everyone. We too made our obeisance to Ma and departed to our residence.

GopiBaba arrived in the evening to meet Shree Shree Ma. When he enquired as to when Ma will depart from here, Ma replied to GopiBaba, "It has been planned to leave for Vindyalachal from here on the coming

Saturday. *Baba*, come along with us and visit Vindychal for once.” Without any objection *GopiBaba* agreed to visit Vindychal for two three days. Informing *GopiBaba* to have *prasād* tomorrow at noon, Ma also said, “Tomorrow when *Baba* arrives here, it will be then decided on which train we will depart for Vindychal.”

After this Shri Krishnaprem and others came and sat down in the Hall. On Ma’s request he sang a *kirtan*. *GopiBaba* was extremely satisfied on hearing it. At around dusk, *GopiBaba* departed from the Ashram.

After dusk, Ma roamed around on the verandah adjoining the Ganga. We too kept standing there. Observing me Ma said, “Will you go to Vindychal or not? I replied, “I do not know.” Ma said, “Come, have a view of Vindychal.” Ma even requested my friend Manmohan to come along. I thought I will go alone. But later understood that my wife and daughter too will have to go along with us, as Ma advised. So we prepared ourselves in that manner.

Journey to Vindhychal.

9th Māgh 1355, Saturday (22-01-1949). Today at around eight in the morning we departed in a bus for Vindhychal. I too locked my house and went along with my family. Since the owner of the house resides in the ground floor of our house, I did not take any other precaution. The bus was stopped near the residence of Gopinath Kaviraj Mahasay. *GopiBaba* and *Sadananddada* got up from here. The bus now moved towards Rajghat after crossing the station.

Ma enquired how I had locked our house. Ma just did not like that, I had not arranged for someone to stay in our house, in our absence. When the bus reached Rajghat, Khukuni-didi handing over my house keys to (Brahmachari) *Kusumdada*, said to him, “Hand over these keys to (Brahmachari) *Yogeshdada* and inform him to arrange for a person to stay in *Amulyadada*’s house.” Ma also said, “As much as caution is required that has been done. Now whatever happens.” Hearing Ma’s words I was a bit frightened. I thought on observing Ma’s behaviour that, Ma meant that I should not rely too much on the landlord.

The bus crossed the Ganga after Rajghat and moved towards Vindhychal, reaching Chunar at around three in the afternoon. The bus

was stopped her and we got down from the bus. Once Jyotishbabu (Bhaiji), for a change in environment, had constructed a house here in Chunar. Ma and Bholanath had been to this house earlier. We too went to that house, which is very near to the Ganga and the place is quite charming too.

A divine incident had occurred here, which Jyotishbabu had mentioned in his book 'Matri-darshan'. The day Ma had been departing from Chunar for some other destination, Jyotishbabu had accompanied Ma to see Her off at the station. In a horse-cart, they had gone from the side of the Chunar Fort to the station. When Jyotishbabu was returning back from the station, Ma informed him to pick up and take along the garland of red Shoe-flower that he will see lying below the Fort. Jyotishbabu on his return, saw very near to Fort a beautiful garland of red Shoe-flower lying on the road. Who had kept a garland on this deserted road, below the hill of the Fort, thinking about it Jyotishbabu was truly astonished. Later it was learnt that, the day on which the garland was picked up, on that day in the Dhaka Ashram, a Shoe-flower garland was not offered to Shree Ma-Kali. Ma on the request of Dr. Pannalal, showed the place where the garland was found. On his request *kirtan* was held here for sometime and *prasād* was also distributed. Later we boarded the bus again and reached Vindhyachal in the evening. All twenty-six or twenty-seven of us got down from the bus below the hill. The bus moved up the hill with our luggage and we walked up the hill to the Ashram. Ma Herself made the arrangements for our stay. GopiBaba, Mr. Petit, Manmohan, Sadananddada and myself got accommodation in Mahesh Bhattacharya Mahasay's 'Bhajanalay'. Dr. Pannalal, Shri Vinay Sen and Shri Amal Sen got accommodation in the 'Pitri-Mandir'. The ladies got accommodation in the ground floor of the Ashram building.

Matri-satsang at Vindhyachal.

10th Māgh 1355, Sunday (23-01-1949). Today getting up at dawn, had an opportunity to have a good look of the Vindhyachal Ashram. Roamed around with my friend Manmohan. This Ashram of Shree Shree Ma is situated on the Ashtabhuj Hill. The top of the hill is flat and most probably triangular in shape. On one corner of this triangle is the temple of Ashtabhuj, on the second corner is situated the Kalikho temple and on the third corner is Shree Shree Ma's Ashram. People assume that, on this site where this Ashram is situated, once upon a time the ancient

temple of Ma Vindhyavasini was situated, because on this triangular site only the Vindhyavasini temple was possibly situated. Actually on the Ashram area, a partial relic of the temple was also obtained. The present Vindhyavasini temple is situated within the Vindhyachal town. On the site where it is assumed the ancient temple could have been present, Ma had advised to construct a *Panchavati* at that place. On the advice of the archaeological department that site was dug and several relic statues of gods and goddesses were obtained. On that site a piece of stone in the shape of a coconut garland was also obtained. The experts commented that it is not a stone but a skull which was transforming into a stone with the passage of time. Later on further excavating that site, the remnant parts of the skeleton of the body of a sage were also obtained and all of these looked like pieces of stone. One day Ma had seen the sage whose *samādhi* was here, moving to higher worlds in a luminous form.

Near the entrance of the Ashram, on the left side is a banyan tree, whose base is bound on all sides by bricks. This is called as *Shashti-talā*. Heard that Ma used to sit here in the midnight, along with devotees like Abhay. Then several idols were observed here and during that time only the above mentioned luminous form of the sage was seen. On entering the Ashram the building that is observed first is Shree Shree Ma's residence. The building is of three floors and there are verandahs all around. There is a cave too below this building. There are two other buildings named as 'Yog-mandir' and 'Pitri-mandir' in the Ashram. A little further from the Ashram is the famous Late Mahesh Bhattacharya Mahasay's 'Bhajanalay'. When the people in the Ashram are quite large, they are accommodated in this 'Bhajanalay'.

The Ashram area is extremely pleasant. Standing here and looking towards the eastern direction an extremely beautiful scene is observed. A vast green coloured grain field, with dense foliage in-between, a clean lake and several houses and temples, everything decorated like an enchanting painting. Far away the Ganga, like a silver thread curving here and there, unable to move away the eyes. Though the hill top is plain, there are several small and big holes all around. In this thinly populated hilly region a calm and serene feeling exists all around.

Manmohanbabu and myself after enjoying all these enchanting scenery, finally went for a bath in the Ganga. On returning from the bath, found

Shree Shree Ma conversing with GopiBaba and few others in the verandah of the 'Bhajanalay'. We too bowed and paid our obeisance to Ma.

All sufferings are because of the fruits of *Karma*.

At this juncture Dr. Pannalal asked Ma, "Mataji, All sufferings are because of the fruits of *karma*, how can that be understood? All this can be our imagination too."

Ma: There are two ways to understand this; one is faith, that too blind; and the second is direct perception. As long as it is not perceived directly till then doubts will exist.

GopiBaba: Whatever Ma says, all that is in the scriptures. However it can be explained in more detail. According to one's *sanskārs*, everything exists in the consciousness of the *jiva*. *Sanskārs* can be divided into parts; one is *karma-āshay* (action dependant) and the other is *vāsanā* (desires). The desires are expressed as memories. Just as when you go to a place, the past memories of that place arise in your mind, here the past *sanskārs* that were present regarding that place, those on getting a reason for excitation, get awakened due to the past memory. And the expression of *karma-āshay* arises in the form of joy and sorrow. There are several *karma* (actions) which will produce a fruit or not that is uncertain. All these actions can be overcome. Again there are several actions whose fruits have to be reaped and suffered.

(to be continued)

* * * *

Whatever helps to advance towards God that alone should be eaten, whether it is any vegetarian diet or fish. Isn't there a mention of *sattvic* diet in your *shastras*? That diet is *sattvic* which aids in the progression towards God.

--Shree Shree Ma Anandamayee

Amrit-Kathā*

(certain incidents in Shree Shree Ma's Own words)

Bhaiji

(continued from before)

In the meantime Ashu's *janeu* (sacred thread ceremony) was held, I was alone and kept *maun* (silence); all work as if were concluded like a mechanical doll in a planned and decent manner. Everyone was amazed to observe this body's work being so properly organized. I used to stay in a very pious manner. Seeing this, Bholanath and others used to say that, I have become an ascetic. Along with Aashu's *janeu*, Bholanath decided mentally to hold a *Kali-puja*. With great dedication I with my own hands wiped clean a room within ten-twelve days, cleaned the surrounding and sprinkled cow-dung water on the *bhog* (offered food) items. Washed and wiped all the items and vessels for the *puja*, dried them in the sun outside and kept them properly in the room. I did all these only after washing and bathing.

The day *Puja* was held, I did not move around anywhere except within the wiped area, untill it was concluded, and even did not touch anything other than the washed and clean items. Within the whole day and night I bathed three-four times. Everyone were pleased to see all these beautiful arrangements.

In those days in almost every house, there was a tradition to weave threads using the *charkhā* (the wheel). Bholanath said everyone are purchasing the *charkhā*, I will also buy one, these days you have a lot of free time. I gave my consent. Bholanath brought the *charkhā*. The trainer of the *charkhā* was a male person. He had to be paid six annas. Bholanath asked whether he should be called or not? I said that if I cannot weave the thread, then you may call him. I tried on my own and started weaving the thread. Along with the weaving, the *gun-gun* sound of the *charkhā* used to occur. I used to observe that along with that sound, the *beej-mantra* is also occurring in a normal manner in the throat. In this manner the thread was weaved. To understand whether the thread has become thick or thin, Bholanath used to take it to compare with others thread.

Later I learnt that, the weaved thread was quite thin and beautiful. When quite a lot of thread had been weaved then with that a pair of cloth was manufactured. During this time Janakibabu's sister had come. I learnt that, she had made a towel with her threads. On seeing that, I too had a wish that, I too will make something similar. On informing her, she said that she hadn't brought the items for manufacturing it. Hearing from her I myself made all these items. She was amazed to see all this and said that she had got few items manufactured from a carpenter. I learnt the type of towel that she knew to fabricate. I also fabricated a different type of towel. Later along with the change of mood where that *charkhā* disappeared that I have no idea.

After the *Purnima* day in the month of *Shravan* (bengali calendar), i.e. on *Jhulan-Purnima*, I never partook anything on being invited. Later one more emotion occurred within that I should not take anything from anyone. But as per tradition if a married lady offered me bangles of *shankh* (shell), *sindur* (vermilion), *paan* (betel leaf), etc., and if I didn't accept these, Bholanath used to get angry. Hence I accepted those items. During *maun* (silence) also if we were invited to a dinner in the neighborhood and they lovingly called me for helping in their cooking, I used to go and did all types of work, but I myself never took anything. Hence several neighbors used to become quite sad, and after this slowly slowly stopped inviting me.

As long as the thought of yours and mine exist, till then behaviour also exists. Gradually the behaviour 'mine' and 'not mine' also went away. Selective speaking, showing respect, all these emotions, behaviour, to gossip, etc., had completely stopped. Observing this, the relatives of this body used to unhappily mention that, you have as if become everyone's. We don't get you like earlier days. Now as if everyone has taken you away.

Bholanath's brother-in-law Kali Prasanna Kushari had come. While conversing he said, 'I always see that you are engrossed in an unknown emotional state. I do not get any words from you, only your body is observed. Please say where do you stay?' I smilingly replied, 'Why, I am always in one place. All are one. Where can roaming occur?' He replied, 'I cannot understand so complex words. You just like earlier days, becoming our *bahu* (housewife), talk with us.' I replied, 'Why, sitting in

front of you, I am behaving like a house wife.' He then said, 'We receive all the respect and hospitality from you, still I feel that as if you are not meeting us, that is, we are not able receive you. You are completely different from us and hence even after having you we feel the lack of getting you.' He again said, 'How do these conditions arise in you?' I replied, 'If a temple has to be seen completely with its steeple, then one has to stand afar on the ground with the eyes raised and the head tilted up, then only the whole temple can be properly observed. After that only on going inside the idols are observed. If the idols are observed to anybody in a proper manner then like the touch of a *pāras-mani*, becomes just like that.' He again questioned, 'Your condition that we observe, what is that condition?' I replied, 'can you explain me one thing? This flower that you see in here, how much beautiful does it appear to you? What is your sentiment on it?' He became quite. Observed, that his affection for this body, kept on increasing. As long as he was in Dacca we had discussions on this type of matter.

He had arrived in Dacca once before this. During those days my *maun* (silence) period was continuing. I conversed only by making *kundali*. That time he had made fun of me. Initially on observing Bholanath he started saying, 'Where is your god?' Coming near this body laughingly said, 'That you stay with only three-four grains of rice, how can you understand what is a *pav* (250gms) of grains?' After some time making his *kundali* I had a lot of discussion on this body's condition and on various religious topics. Suddenly he said, 'I didn't even think it is so late. If you have the power, then convert me into ashes.' So saying he started laughing and departed. I too got up. He was residing in another place in the town. Bholanath and myself too had to go to the town, hence we went along with him.

(to be continued)

('Amrit Katha'* - a book published in Hindi, from an old manuscript of Bhaiji, where Shree Shree Ma in Her own words intimates and clarifies Bhaiji about various incidents in Her life)



Pādpeetham Smarāmi

Udaytirth Kheora

Brahmacharini Dr. Geeta

In the year 1939, in the month of August, just before *Jhulan Purnima*, Ma again arrived in Kheora. With Ma's arrival the whole of Kheora was filled with a festive mood. Besides the inhabitants of this small village, the people from neighbouring villages too started arriving by boats in multitudes to have Shree Shree Ma's *darshan*. There was an atmosphere of a fair with variety of boats and multitude people.

Though being a poor country-side, whatever they had they brought to offer it to Ma. They had brought decorated condensed-milk, sweetened coconut balls, other coconut dish, various varieties of milk-sweets, fruits or vegetables from their fields or garden, banana stem or flowers, pure cow's milk or curd, etc., as they could afford. Moving Ma from one house to another. Sometimes sitting in the fields surrounded by people conversing on various spiritual topics. Even in the night various spiritual discussions were held. Ma too fulfilled the wish of the people as per their capacity. Blissful Ma thoroughly poured Her grace on the inhabitants of Kheora.

All those childhood friends and benefactors of Ma, who were alive, came near Her and with tears in their eyes recollected the tales of the old days. Those who were lucky to take care of Ma and take Her in their laps, were also extremely excited. The atmosphere had become engulfed with non-stop *kirtan-bhajan*. There was no discrimination between Hindus and Muslims. Either they were feeding Ma with some of their offerings or some were worshipping Her and offering sweets etc, and distributing the *prasād*. The ambience had a feeling of a large *Durga Mahotsav*.

In Ma's presence one day an all-night *kirtan* was held in the Ashram. The villagers first worshipped Ma then conducted *ārati* and then started the non-stop *kirtan*. Since flowers were not available, Ma Herself taught the ladies how to make garlands with leaves and jute-sticks. The ladies decorated in those garlands and sandalwood paste, started the *kirtan* first. In the night around thirty devotees arrived from Dacca. Next day morning the men decorated themselves in similar garlands and sandal-paste took

over the *kirtan*. Ma then had a bath in the nearby pond along with the ladies. After the special *bhog*, Ma departed in boats to show them the birth-place. Several men and women stood at the bank of the canal to have *darshan* of Ma. After returning back, Ma was worshipped and *bhog* was offered. That day few thousands of people received *prasād* in the Ashram. Actually that day was *Jhulan Purnima*. *Kirtan* continued from morning till night.

The next day at dawn the *kirtan* group went around the village and on returning started dancing madly near the Ashram entrance. As per their custom, carrying holy-pots on their heads they started dancing along with the *kirtan*. They enjoyed by pouring the water on each others head. Ma said, "This *kirtan* area, it is favorable to roll on this soil too." Immediately several devotees started rolling on the ground. Ma to started rolling on the ground and everyone became afraid. After some time Ma got up and went to the pond. The moment Ma stepped into the pond, people also in groups of men and women stepped into the pond. Ma's bathing *lila* with the devotees continued for quite some time. After reverberating the birth-place for seven days, on the eighth day when Ma was departing, all the villagers, both Hindu and Muslims bade farewell to Ma with tears in their eyes.

After Ma departed from Kheora this time, on the exclusive interest of Ma's truly trustworthy devotee of Dacca, Shri Sachikant Ghosh and with the combined efforts of others in 1939, 11th December the holy site of Ma's birth-place was purchased in the name of Ma's Ashram. Hearing the news of the repossession of the birth-place, Gurupriya-Didi again returned to Kheora in the month of August of 1940, for the installation of a *Shiv-linga* on the birth-place. On 8th August, Thursday, 1940, *Narmadeshwar Shiv-linga* was installed on that place. Ma was then staying far away in Raipur, Dehradun, hence Ma could not come to Kheora. Several pilgrims came from far-off villages to have *darshan* of Ma, but had to return back disheartened. The previous year only around this time, Ma was here. Hence for that reason, on the *Jhulan Purnima* day, with everyone's interest, day-night *kirtan* was organized in the Ashram. From *Jhulan-Ekadashi* to *Jhulan-Purnima* (11th to 15th full moon day), a fair was held in the birth-place. The devotees stressed that a similar fair should be held in this birth-place every year.

Around 125 years ago, on this holy place Ma had manifested in a human form. It is an important duty of all of us to keep it secured and protected regardless of caste and religion.

This pious land without any doubt will one day become the world renowned pilgrimage centre and will usher peace and joy among all the pilgrims. Will inspire mankind to become engaged in love and sacrifice. Every grain of dust of this place has as if trapped those agile movements of Ma. In this holy land of Kheora, Ma is still existing and will exist forever for in the form of a Divine Consciousness for the benefit of mankind.

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List of Festivals

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|---|------------------------|
| 1. Shree 108 Swami Muktananda Giri Nirvan Tithi | July 23, 2020. |
| 2. Jhulan Mahotsav | July 10 - Aug 3, 2020. |
| 3. Shri Bhairavi Nirvan Tithi | July 31, 2020. |
| 4. Shrimad Bhagwat Saptah | Aug. 26 – Sept 1, 2020 |
| 5. Shree Gurupriyadi Nirvan Tithi | August 24, 2020. |
| 6. Shree Sharadiya Durga Puja | October 21-26, 2020. |
| 7. Shree Shree Lakshmi Puja | October 30, 2020. |
| 8. Shree Shree Kali Puja | November 14, 2020. |
| 9. Shree Shree Annakut Puja | November 16, 2020. |
| 10. Shree Shree Samyam Saptah | November 22-29, 2020. |
| 11. Shree Shree Jagadhatri Puja | November 23, 2020. |
| 12. Ras Purnima | November 30, 2020. |
| 13. Geeta Jayanti | December 23-26, 2020. |

Teachings of Ma

Dr. Premlata Srivastava

I. *Sādhana and Vibhuti*

I. During the process of *sādhana* several astonishing powers are seen. In the initial stage *vibhutis* (powers) in the form of joy arises. This is the joy of taking God's name. Ma advises the *sādhak* (aspirant) to be cautious from this joy. Ma says, "One who proceeds ahead immersed in this *ānand* (joy) he alone improves his powers. This power has to be kept secret. One who remains unsatisfied and immersed in the Divine, that is, one who does not get any joy on curing disease by a mere touch, by fulfilling his desires just by a mere wish, he alone will one day attain his true nature."

II. Birth

According to the desires of the previous births the human body is attained. This body only has the capacity to attain God. As one sows so one reaps. In the realm of God only after full justice a new birth is obtained. As one thinks during the time of death, so one obtains in the next birth. If evil deeds are done in this birth then at the time of death, how can pure thought arise?

What the birds and animals think during the time of death is already destined. The next birth is also destined in each stage after stage. There is now way of changing this by their actions. Ma says, "Only humans can control their next birth by their actions in the present life. But do not think that on being self-willed throughout the life and asserting pious thoughts at the end of life you can get salvation. Because during the time of death such a situation arises when one cannot think at will. His thoughts at the end are determined by the actions of his whole life. All these various actions are collectively passed onto the next birth. Hence it is essential to perform pious deeds."

III. *Shrāddh*

On asking Ma whether it is essential to perform *shrāddh* (rituals performed to pay homage to ancestors), Ma said, "*Shrāddh* must be surely

performed. I seem to remembered a story: A pundit and a fakir were sitting in a house. Suddenly the aroma of a ripe jackfruit entered that room, even though it was not the season for jackfruit. The fakir said, 'Come with me.' Both went to the bank of the river. They crossed the river in a boat and went to the other side. There a boy was performing *shrāddh*. Pointing at him the fakir said, 'This boy is your son of your previous birth. Today he is performing your *shrāddh*. You loved jackfruits in your previous birth hence he has collected jackfruits and performed your *shrāddh*. It is the aroma of this jackfruit that you are getting now.' Ma further said, "Don't you all say that which is done with *shraddhā* (reverence) is only *shrāddh*. *Durga Puja*, *Narayan Puja* are all actions of *shrāddh*. But the manner in *Narayan Puja* is performed, *Durga Puja* is not performed in the same manner. The procedure for each task is different. Similarly the procedure for *shrāddh* is different. In whatever one is accomplishing the task, in that manner only satisfaction is obtained. Hence Muslims, Christians, etc., conduct *shrāddh* according to their own culture. You people only say that the *mantrās* that have emerged from the lips of the *rishis*, even not understanding its meaning if an oration of it is heard, then also fruits are reaped. Similarly not understanding the meaning of *shrāddh* etc., if it is conducted according to the rules of the scriptures, then its fruits are also obtained. The person who has respect for *shrāddh*, this ritual should be conducted through him only. Then this fact is also true that, just as a *Puja* can be performed using *mantrās* and emotion, similarly with proper emotions *shrāddh* can also be performed."

"There is always a *yogic* link between parents and children. Hence from the children's hands the parents expect water and *pind* (lump of mixture) during *shrāddh* and on receiving it attain progresses upwards. On not getting that, an obstacle is created. On receiving *sanyās*, by either the father or the son, this link is broken. If there is no son, then either the husband or wife, whoever is alive can do it."

"On shedding tears or crying for the dead person, sometimes it may harm him too. Several incidents of this type have been heard. Hence dutifully and patiently, one should pray for the salvation of the deceased soul."

IV. *Sanyās Āshram*

According to ancient Hindu custom, *sanyās dharm* is the *sanskār* of the highest order.

The *sanyās* of Dr. Shashank Mohan Mukherjee in 1934, was the first and solid step of Ma's teachings. According to Ma's *kheyāl* who else could have been a better and suitable person? Ideal family-man, skilled doctor and matured in spiritual practice, he was truly a suitable person. Hence Ma put forth in front of everyone the ideals of *sanyās dharm* through his *sanyās*.

Dr Shashank Mohan (father of Gurupriya Didi) met Ma in 1926 at the age of sixty. He was among the first devotees of Ma and gradually became inclined towards spiritual pursuits. The person who lived his whole life till now with grand pomp and show, with Ma's attraction everything disappeared gradually and his reclusion towards the household increased.

When Ma was visiting the caves of Salogra in Solan in March 1934, Ma saw him in subtle form dressed as a *sanyāsi* and Ma immediately had a *kheyāl* that *Baba's* time has arrived for *sanyās*. When Shri Shashank Mohan received Ma's message written by Bhairji, he was in Vindiyachal Ashram observing penance. He immediately left for Haridwar where Ma was present. Ma told him what She had seen in subtle form and said, "You have the *sanskār* of *sanyās* within you. On *Chaitra-sankrānti*, *Baba's* *dikshā* with *sanyās-mantra* will be performed. I do not act on my wish, whatever happens."

Since Ma had said, he did not object, but he said to Ma, "Whatever is due to me, you will do, but accepting another person as my *Guru* is beyond my imagination. Ma said, "You know I cannot perform anything with my hands." "What you cannot do, that I just do not need." *Baba* said and remained silent. Ma said soberly, "Then there is nothing to be done." Hearing this Shashank Mohan, who was quite a serious person walked away hurriedly to the nearby bank of the flowing Bhagirathi river. It was already dusk. He sat there disturbed for hours and then suddenly late at night, he went near Ma, made his *pranām* and said, "Ma, whatever had arisen in my mind that I had informed you. Now whatever is your *kheyāl*, I am ready to obey that."

In Ma's presence in 1934 at Kankhal, on the day of *Chaitra-sankrānti* (13th April), Swami Mangalanand Giri gave him *dikshā* with the *sanyās-*

mantra. And his *sanyās* name was Swami Akhandanand Giri. Wearing the saffron robe he paid his obeisance to Ma by lying stretched on the ground and making *pranām*. Ma blessed him, "You have completed your family life in *akhand-roop* (in totality), now also may your present work be completed in totality."

How beautiful is Ma's teachings. For ten years Ma guided him in the path of spirituality along with rigorous *tapasyā* and finally made him a *sanyāsi* at the age of seventy. "*Ādarsh-sanyāsi*" (ideal *sanyāsi*) is what Ma said for him.

Ma always had a high respect for a *sanyāsi*. Ma says, "To achieve the highest spiritual practise, they have taken renunciation from family life. But those who want to escape from their duty and take the path of spirituality by accepting *sanyās dharm*, they neither do good to themselves nor to the world. The saffron robe is God's dress. It's honor has to be protected."

In an another incident Ma said to a fake *sanyāsi*, "By doing this neither you will be able to do good to yourself nor to the world. The saffron robe has some meaning in this world. It cannot be worn to solve the complexities of the world. If you cannot consider the importance of *sanyās dharm*, the highest ideals of *sanyās*, then you do not have the right to accept food or lodging from the generous public who respect you as a *sanyāsi*."

* * * *

This is the time to mould yourself. You will have to resort to renunciation and fortitude. Try to make your mind the consecrated shrine of Divine-Thoughts and desirelessness. The first thing is to feel drawn towards God. What worldly life is you have seen; day in and day out one is immersed in an ocean of misery. This is only Sangsar. If happiness and peace has to be found in this world you have to aspire to God-realization.

- Ma Anandamayee

Existence of God

M.M.Gopinath Kaviraj

Whatever arguments may be advanced either to prove or to disprove the existence God, not one of them is likely to be accepted universally as the absolute truth. The studies of these multifaceted discussions do sharpen the intellect, but does it really help in believing the existence of God. However arguments put forth by exalted souls who have attained self-realization have a special efficacy.

By the term 'God' is meant the Supreme Being, the creator, the preserver and the destroyer of the universe, the bestower of rewards and punishments. An embodiment of Truth, Knowledge and Bliss, an embodiment of infinite energies, within a state of equilibrium. By disturbing this equilibrium, several other endless energies arise and have been seen functioning in this universe.

The existence of the immense super-sensual energy within the universe is always observed. No activity is possible without energy. If this energy flow is somehow stopped by some method, the activity resulting from that energy also disappears. Such diverse activities occurring in the physical world because of some form of energy are the blowing of the winds, thunder and lightning, and so forth. Within the human body too the activities like the senses of perceiving, hearing, grasping, moving about, etc., are all inspired by some form of energy. It is not that all these are inter-related, but actually the very primordial super-sensual Energy is seen working behind each of them. This very Primary Energy is manifested in various forms, and functions differently through different mediums.

'Nityaiva sã jaganmurtistayã sarvamidam tatam'..Chap-1,61.

(She is eternal, embodied as the universe. By Her all this is pervaded. Nevertheless She incarnates in manifold ways.)

The truth of the above dictum from *Durga-Saptasati*, Chap-1, verse-61, has to be acknowledged with reverence even by the scientists of the present century.

This Energy losing its subtle aspect gets manifested as dense matter with such properties which are impossible to trace in its original energy. In truth, physical matter is but a form of bound energy submitted to fixed laws. And when the grossness is taken away from the physical matter, its existence is reverted back to the original form of pure energy. Hence energy and matter, though representing different phases, have at its basis an unitary life energy noticed all around the universe. Normally this energy cannot be perceived in its pure aspect with our faculties. But is some *mahapurush* (super-personage) enables us to have a vision of it, we will not be able to bear its transcendent splendor.

Karma

A close examination of the chain of cause and effect in the universe will show that no effect can appear without a cause. The cause and effect must essentially be in the same proportion. Cause is that which gives rise to a *karma* (action). And effect is the result or consequence of *karma*. A particular *karma* bears fruit (effect) according to its nature and magnitude, so that a *karmic* cause can be inferred from the fruit, just as a fruit from a *karma*. When we see the play of joy and sorrow (i.e. the *karma* and its effect) in the worldly life and search for their cause, we are actually unable to recognize this special *karmic* factor. The extraordinary factor which morally accounts for joy and sorrow is called *sanskār* (impressions brought over from the past or present actions). No other factor in the external world can give rise to joy and sorrow. We observe that the objects for enjoyment are abundantly available but there may be several who do not have the good fortune to obtain them for enjoyment. The reason being, the *karmic* factor responsible for such acquisition is in this case absent. A man who thrusts his hand in the fire, burns it and feels pain. Unless a seed is sown, a plant cannot grow.

Will-power

Although any action bears its own fruit, the energy behind the action is just a blind energy, unable to function without the guiding presence of an intelligent power or 'will' behind it. Similarly, though the individual soul experiences pleasure and pain according to its *sanskār* (previous actions), it does so under the supervision of the Cosmic Self without whose Will nothing can occur in this universe. This Universal self is the

silent witness of the actions as well as their fruits and it is under His Will that a particular action develops into joy or sorrow for the individual soul concerned with that *karma*.

Knowledge

In analyzing the universe too, two causes have to be recognized. First the stuff of which the universe is made also known as *Paramānas*, the *Gunas*, *Māyā*, etc., but is recognized as insentient. But an insentient cause cannot transform itself into an action and effect without being related to an intelligent sentient being. This intelligent super-sentient agency or Being is the second and efficient Cause of the universe, under whose influence and Will the Primordial stuff gets agitated and transformed into a variety of forms.

As mentioned earlier, the physical matter is bound energy submitted to fixed laws. These laws working in various spheres are extremely complex and unintelligible. Without a proper knowledge these laws cannot be understood. An understanding of many of these laws constitutes the highest achievement of science. Both knowledge and action are present to a certain extent in every living being. Were it not so, a sentient being could not be differentiated from insentient matter. As the knowledge develops, more and more of these laws and principles are understood. Hence the manifestation of infinite knowledge and action and intelligence can be attained only in That Absolute Supreme Being called God. The existence of God as the efficient cause of creation is thus clearly proved.

Sādhana

Those who are traversing the path of *sādhana* (spiritual discipline), the existence of God is not revealed by plain reasoning. Until we transcend the plane of our present knowledge, the world of our own self. However, through an inscrutable Grace of the Divine, a sudden change in the level of our consciousness can occur, and then we will observe that our existence and knowledge will assume new and unforeseen forms. It is in this manner that true God-vision or true knowledge has taken its rise in the world. It has never been accomplished by reasoning or logic or by hair-splitting discussions and thoughts.

Bhimpura Ashram and surrounding tourist spots

Swami Vimalanandji

Introduction

On the holy shores of the Ma Narmada, blessed by Lord Shiva and influenced by penances, is situated the Shree Shree Ma Anandamayee Ashram in Bhimpura (3km from Chandod), Gujarat. It encompasses a huge area with large courtyards, farms, cattle-shed, gardens with variety of flowering plants, temples, building, and Ma's room, *Nāt-mandir*, etc., and almost free of pollution.

As is known, the establishment of this Ashram is also connected to Shree Shree Ma's divine *lilā*. In September 1937, Ma along with Bholanath was residing in the famous Tikkamji temple in Chandod. One day Ma along with others was taking a boat ride to Vyas-Bet (the site where Vyas-muni carried out his penance) on the river Narmada. While crossing the Bhimpura village, beside the bank of the river, under a huge banyan tree, Ma saw several monks carrying out severe penance. However, no other devotees had observed anything. Then the area was like a jungle, filled with shrubs, trees, etc.

Another incident occurred after the Ashram was finally established in 1940. Shree Shree Ma was residing in this Ashram. One night Lord Hanuman appeared before Ma in the form of a child. After this incident a temple was constructed with a child Hanumanji installed in it.

Sanyam Saptāh

With Shree Shree Ma's divine *kheyāl*, *Sanyam Saptāh* is being held here in Bhimpura Ashram, from the year 1952. However from 1998, due to the inspiration of Shree Shree Ma's staunch devotee and a deep aspirant, lovable and ever-smiling Swami Bhaskaranandji, *Sanyam Saptāh* was revived and is being held every year in a large scale from 31st January to 8th February. *Sadhu Bhandara* is held on the first and the last day. Various *sadhus*, *brahmachari's*, *brahmacharini's* and other devotees have been regularly or irregularly attending the *Sanyam Saptāh*. The well-known Brahmacharini Geeta-di of Kanyapeeth along with other inmates have

been attending this function for the past three years, which has added a gratifying dimension to the function.

This time too brahmacharini Geeta-di, brahmacharini Gunita-di and others arrived from Kanyapeeth. Also arrived, Sw.Nirgunanandji, Sw.Chetanandji, brahmachari Shyamal-da, brahmachari Biplab-da, Shri Swapan Ganguly, Shri PD Sheth, Shri Patun-da, and many others. The *vratis* were mainly devotees from Baroda and Ahmedabad. On 29th January, *Maha Saraswati Puja* was held with great devotion by Shri Naveen-bhai, who has been conducting all the special worships in Bhimpura Ashram for several past years. The worship culminated with Geeta-di's devotional songs and *shraddhanjali* and *pushpanjali* by the gathered devotees. The *bhog* comprising of *Khichidi*, *kheer*, *chutney* and vegetable fry, was prepared by the efficient hands of Sunanda-di of Varanasi Ashram.

The *Sanyam Saptāh* program was held on the vast courtyard overlooking the river Narmada. The inauguration was held on 31st January. The *pandāl* for the program was beautifully erected and the main dais and Shree Shree Ma's *Āsan* was neatly and nicely decorated. At around 3:30pm the *vratis* kept their *āsan*'s at the appropriate places. From evening 7 pm the inauguration ceremony commenced with *Mangalācharan* sung by the members of Kanyapeeth. Then respected Jagat-bhai welcomed the revered *Mahatma*'s and the *vrati*'s. After that successively two *Mahatmas*, namely, Swami Uttamanand Giriji of Kailash Ashram, Bikaner and Swami Chetanand Giriji of Ramnath Mahadev Sanyas Ashram, Chandod, elevated the devotees with their spiritual inspirations. The program culminated at 8pm. For the next seven days the *Usha-kirtan* was held by Geeta-di, Shyamal-da and Lipika-di. The *Sanyam* programs commenced with a dedicated song and also culminated after the *dhyān* with dedicated songs like *satyam gyānam...*, etc., sung by Geeta-di and Shymal-da. The atmosphere of the surrounding was itself boosting and helping the devotees and *vratis* in observing dignity and discipline during the *Sanyam Saptāh*.

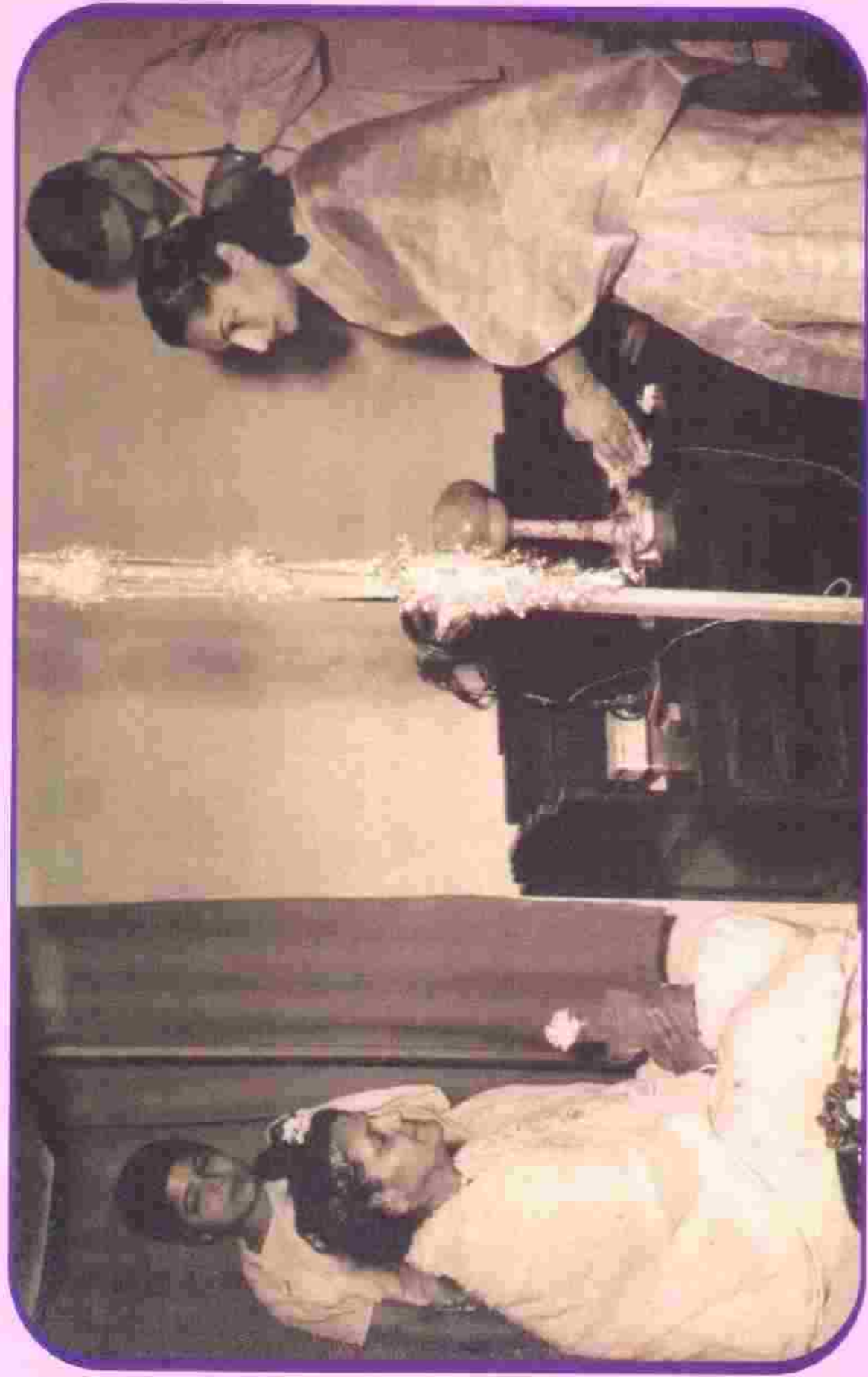
Respected Swami Uttamanand Giriji explained beautifully the various philosophical topics of Mandup Upanishad. Swami Omkaranand Saraswati Maharaj from Shuktaal initially discussed about the elements of Creation. He said at the inception *Parameshwar Shiva* existed in the form of a *Bindu* along with His inseparable *Mahashakti-Mahamaya*. For the joy

of creation, an agitation occurs in that *Bindu* and then on dividing it becomes many. From One to two, from the unrevealed to the revealed, from compression to expansion. During creation the *Mahashakti Mahamaya* Herself expands. Theoretically the whole universe itself comprises of duplets. Ma also used to say “*duniyā māne dui niye*” (the world means with two only). Swamiji then presented the theoretical representation of the early period of *Devi-Bhāgwat*. And finally describing the divinity and greatness of *Devi Bhāgwat* concluded his discourse.

Acharya Brahmachari Samaatma Chaitanya Maharaj had arrived from Chinmoy Mission, Bhavnagar. In a simple and easy manner he explained theoretically *Gunatray-Vibhag-yog*: of the fourteenth chapter of *Srimad Bhagwat Gita*.

During the presentation of *Mātri-prasanga*, the gem of a truth that has been understood by me was that, right from the auspicious time of *dikshā* (initiation), the *Guru* becomes attached with the *shishya* through the *dikshā-mantra*. All the active work of the pupil gets regulated and induces atomic changes within his system. Slowly disintegrating the barriers of the past *karmas* and *sanskārs* of the pupil, finally subdues and destroys the ‘I-ness’ of the pupil. The pupil takes refuge in the ‘play’ of the Lord. The *Guru* sorts out the way of life of the pupil in such a manner that it becomes favorable with his *sādhana*. But, on several occasions these regulations become little or more painful from his worldly point of view. However on pondering about it in his later life, these past sufferings emerge as the golden moments of his life. The sufferings, pain and diseases of the life of a pupil or devotee is just not the *kripā* of the *Guru*, but is a *Mahakripā*. The Almighty God with extended palms accepts our worship in the form of sufferings. Our tears of pain and sufferings fall as offerings on to His lotus feet. Shree Shree Ma has said, “God gives sufferings to abduct your sufferings.” So much intense meaning and mystery is hidden in this *Mātri-vāni*. It is the duty of every devotee of Ma to intensely understand and absorb this *Mātri-vāni* so that one can attain a strong mental energy in times of distress and pain.

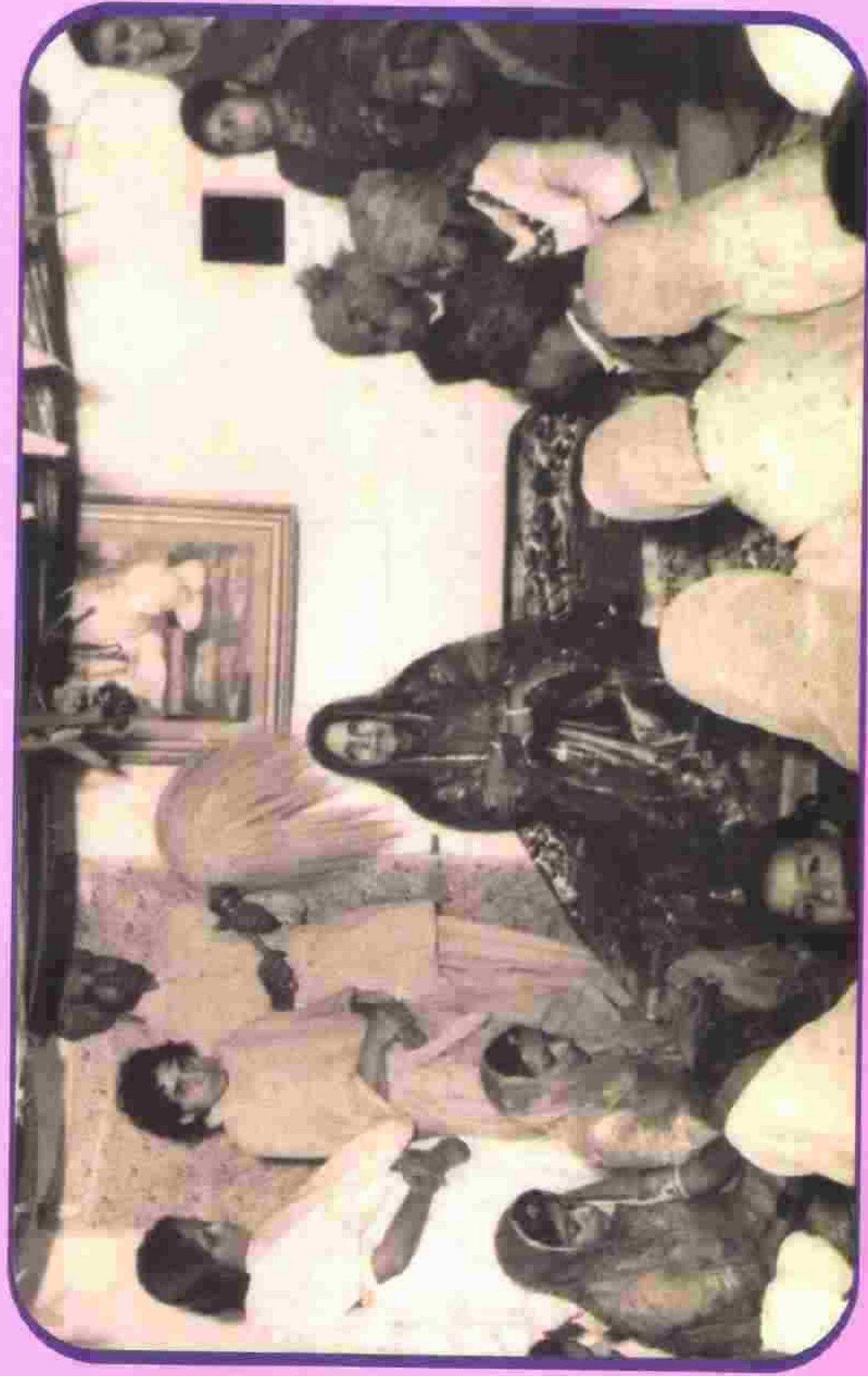
During the *Sanyam Saptāh*, a ‘jungle *satsang*’ used to be held on the western border of the Ashram campus in the morning and afternoon by Christopher Pegler and other devotees who were weak in Hindi.



Shree Shree Ma at Mandi with the Rani-saheba of Mandi



Ma engrossed in *kirtan* at Mandi



Shree Shree Ma at Suket with the Raja-saheb of Suket and his family