

# Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 25 – May 2022

Contents – Second part of July 2020 Amrita Varta



Sound file:

<http://www.anandamayi.org/mmedia/mp3/Didimaranchi.mp3> Didima (Sri Ma's mother) singing at Ranchi.,

Text file:

<http://www.anandamayi.org/new/Amaravani1.pdf> Sri Ma's words in Amaravani, an article taken from Ananda Varta 1952/53 Vol 1, No 5.

**Sri Ma talking in Pune May-June 1960 (English subtitles).**

<https://youtu.be/093lcdhSSyU> Recording in Hindi from the Harvard website, bMS 00556-Anandamayi, 1896-1982. Andover-Harvard Theological Library, Harvard Divinity School, Cambridge, Massachusetts.  
<https://mps.lib.harvard.edu/sds/audio/430554814>

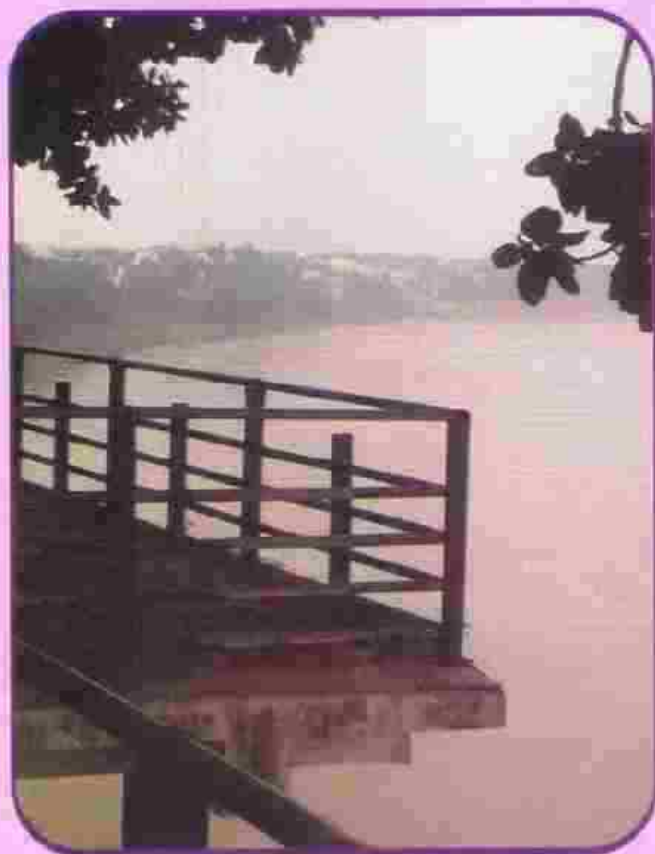
**Sangha website** <http://www.shreeshreeanandamayeesangha.org>



The Banyan tree at Bhimpura Ashram where  
Ma had seen sages performing *satsang*



View of the old Bhimpura Ashram  
in 1940



The River Narmada as viewed  
from Bhimpura Ashram



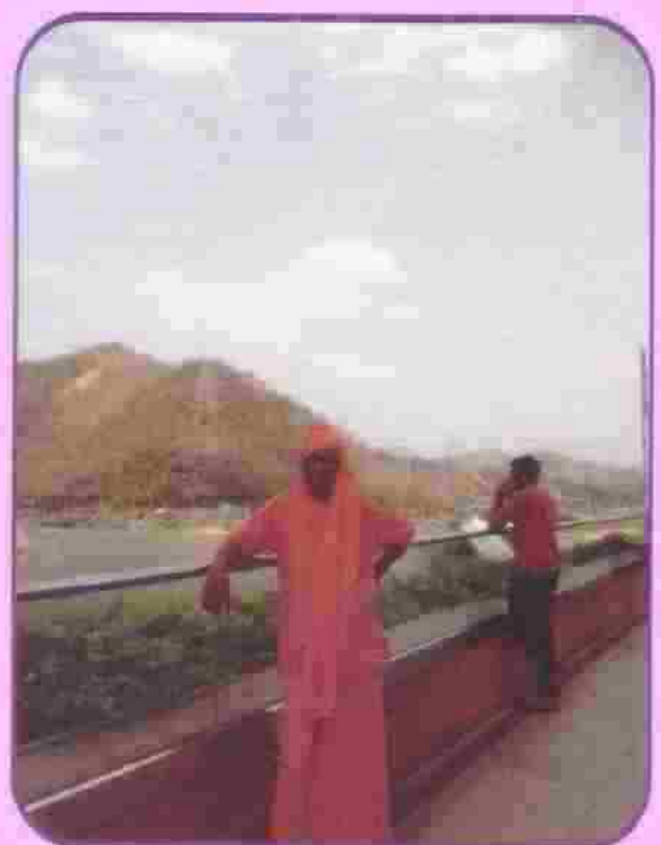
The Ashram as viewed from  
the river bank



Enjoying the scenery around the Statue of Unity



Visit to Swami Narayan Temple on  
the eastern bank of Narmada



Swami Vimalanandji at the  
Sardar Sarovar Dam Viewpoint





Swami Vasudevanandji and  
Bulananda with the statue  
at the background



Kanyapeeth girls at the Statue of  
Unity complex



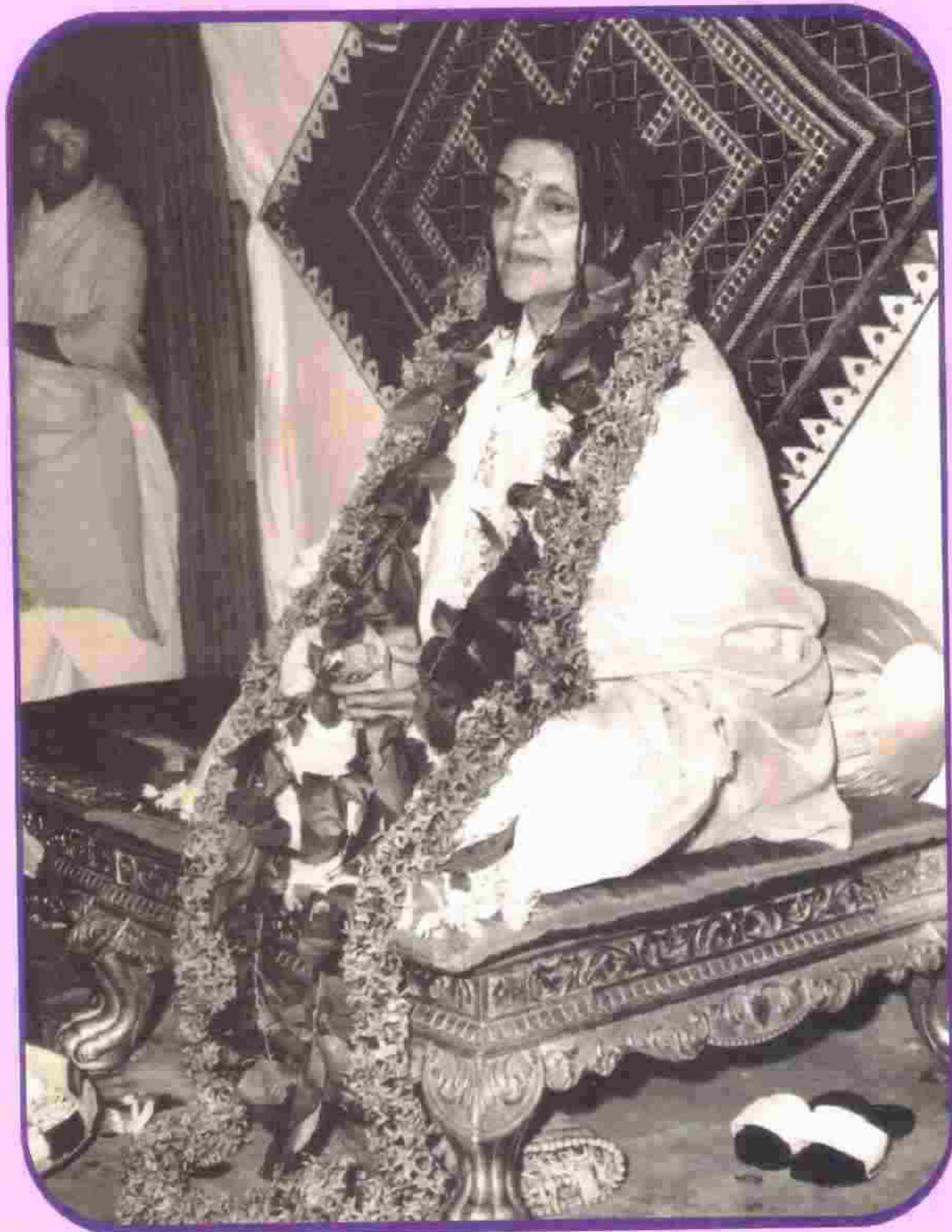
The Valley of Flowers



The lazer light and sound display  
on the Statue of Unity



Bhāgwat-kathā at Varanasi Ashram by Rashmi (Kanyapeeth student)



Maladi standing behind Shree Shree Ma



Acharya Brahmachari Samaatma Chaitanya Maharaj and respected Swami Nirgunanandji used to give discourses on *shruti smriti*, and *Mātri-prasanga*. After this *satsang*, the devotees exclaimed that the discourses were excellent.

In between the programs, *Vishnusahasranām*, *Narmadashtakam* and *Hanuman chalisa* were read in a melodious manner by Shyamal Brahmachari and Brahmacharini Geeta-di and others. Lipika-di whenever possible sang beautiful *kirtans* and almost daily sang the *ārti-kirtan* at 9:30pm.

6th February is Narmada-Jayanti. On this day, Lord Shiva's daughter Narmada, emerging as a water-fall from a cave in Amarkantak, flows westward for almost 1400 kms before merging with the Arabian Sea in the gulf of Khambhat near Dahej/Bharuch. On the occasion of Narmada Jayanti it is essential to perform worship and float burning *diyas* on to the flowing Narmada at dusk. Since Swami Vasudevanandji had gone out of the Ashram for some purpose, Bulanand brahmachari reminded me of this ritual. So we hurriedly made all the arrangements and reached the bank of the flowing Narmada, going down the stairs beside the Ashram. Geeta-di and others were informed about it and all of them arrived at the bank. Swami Vasudevanandji also arrived. Sujit the *pujari* started the worship and the *Narmadashtakam* was read three times. Then 108 *diyas* were lighted and all present floated three lighted *diyas* each with excitement and joy onto the flowing water. Innumerable lighted *diyas* from the direction of Chandod were already moving towards us dancing on the waves of the water. The whole scene was enchanting.

On 7th February, the concluding day of the *Sanyam Saptāh*, after the culmination of the discourses, the respected *Mahatmas*, were honoured with various offerings and donations.

Before the *Mahā-Nishā-dhyān*, a video on *Mātri-Lilā* was displayed by Christopher Pegler.

On 7th February, the *Mahā-Nishā-dhyān* took place from 11:45pm to 12:15am in the midnight. All devotees sat down motionless and in silence in their seats. Along with the *bhog*, twenty-two candles were lighted in front of Shree Shree Ma. All electrical lights were switched off. All necessary songs during this period were sung by Geeta-di. At 12:25am, Shree Shree Ma's *Ārti* was held and *Mātri-prasād* was distributed to all present.

On 8th February, from around 8:00am, *Dev-Yagna* began at around 11am it culminated with *purnahuti*. The *vratis* smeared their forehead with *Yagna-tika* and hence culminated their *vrat Sadhu-bhandara*, attended by 100 *sadhus*, was held delightfully from 12pm to 1pm. They were also offered clothes, suitable donation and a steel thermos. In the evening, under the direction of the Ramayan Sangha, Baroda, a musical *Sundarkand* was performed till 9pm, and with this the 22nd *Sanyam Saptāh* came to an end.

On 9th February, we went to Chandod and visited Kashi *Vishwanath* temple, *Chandi-Devi* temple and the *Shesh-Narayan* temple with the reclining *Narayan*.

On 10<sup>th</sup> February, we hired a bus and went to visit the Swami Narayan Temple on the southern bank of Narmada. We enjoyed the glorious *sandhya ārti* there.

On 11th February, the Kanyapeeth members, Swami Vasudevanandji and myself, went to visit the Statue of Unity, situated in the Narmada Valley in Kevadia, around 50km from the Ashram. We departed in a hired bus at 2pm and reached there at around 3:30pm. Within its campus, we stopped in front of a two-storeyed office building, with a parking area on one side and some shops and benches for sitting, etc. Seven tickets for Rs.150/- each were purchased by Swami Vasudevanandji. After some time a luxury bus arrived and all of us waiting there boarded the bus. Within 30minutes after crossing a valley we reached near the statue. After walking for some distance we boarded an escalator, which took us up near the pedestal of the statue. Boarding another escalator we reached above the pedestal very near to the foot of the statue. The Statue of Unity is a colossal statue of Sardar Vallabhbhai Patel also known as the 'Iron man of India'. It is 182mts high comprising of steel frames reinforced with concrete, brass coating and bronze cladding. If the statue is not seen from very close, its enormity cannot be estimated even from a little distance. Enjoying the grandeur of the huge statue for a few minutes and then going round it, we came down to the parking place and boarded the bus.

Since it was still daylight, we went to see the Sardar Sarovar Dam around 5km from there on the Narmada River. We stopped at the ice-cream parlor and while resting a while had ice-cream too. Then we walked



a few metres uphill to the Dam View Point<sup>1</sup>. All the lock-gates of the Dam were closed. Though we had a good view of the Narmada River and the Dam, we could not see the flow of water like a beautiful waterfall from the top of the Dam. The height of the Dam is 163mts and length 1210mts.

After enjoying the Dam, its reservoir, and the Narmada River for a while, we boarded the bus to return back to the Statue of Unity. On the way, we stopped at the Valley of Flowers. Covering an enormous area near the Bank of the river Narmada, it has a variety of colorful flowers from *Amaltas* (yellow and red), *Champa* (white), *Gulmohar* (red), *Palash* (red), shrubs like *Krisnachuda* (red and yellow), Coral (red), *Tecoma* (yellow), climbers (*Madhumalti*, *Wadeliya*, *Allamanda*, and bamboos), *Boganveli* (white, red, yellow, and pink), *Oleander*, and colourful grasses. It also includes seasonal flowers like *Calendula*, *Marigold*, *Sadabahar*, *Sunflower*, etc. The flowering plants are positioned in such a manner that it appears as if a rainbow has merged onto the valley with a mesmerizing effect. It was almost dusk in moving around this vast area and enjoying the shade of the trees and its variety of flowers.

Boarding the bus, we reached the nearby Statue of Unity campus to watch the Light and Sound Laser Show. Using the huge Statue of Unity, of 182mts as the screen, and with a synchronized mixture of laser lights, sound and graphics, the life and journey of Sardar Vallabhai Patel is depicted in a concise and majestic manner. Quite a large crowd had gathered for the show. Starting at 6:45pm the display culminated at around 7:30pm.

After the show, we boarded the bus and departed for the Ashram at around 8:15pm, reaching there at 9:30pm.

Next day on 12th February, we packed our luggage's to depart from this enchanting place. Everyone were feeling quite depressed. Within the last three days almost all of the devotees had departed. Only Kanyapeeth and myself had stayed back and will leave today. We had our afternoon *prasād* in time and rested for a while. At around 5pm we boarded the bus. A touch of the pain of separation was felt deep in the heart.. However, with everyone's combined jubilation of '*JoyMā, Joy Mā-Narmadā*', the bus sped towards Baroda.

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## Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

### Ma arrives in Dehradun from Calcutta

31st March, 1964. Today Ma left Calcutta. After staying for a few days in Kashi and Raibarelli, Ma reached Dehradun on the morning of 4th April. On 13th April, Swami Muktananda Giri's (Didima) 25th *Sanyās Utsav* was held at Kishenpur Ashram. By a special request of Shri Rupchand Sood, from 15th April to 22nd April we had a week long *Bhagvat Kathā* at Sadhan Ashram in the presence of Ma. After staying in Dehradun for about three weeks, Ma left Dehradun on the afternoon of 24th April for Almora.

### Ma goes to Almora for Janmotsav

26th April, 1964. On the morning of 26th April, Ma passing through Haldwani reached Almora by car. Ma had been to Almora before too, exactly ten years from today. In 1954, Ma's 58th *Janmotsav* (Birth-anniversary) was celebrated at the Pataldevi Ashram in Almora. Pataldevi is located about two and a half miles from the city of Almora. This year the 68th *Janmotsav* of Ma was again celebrated in Almora with great pomp and show, from 2nd May to 30th May. Many eminent Mahatmas and more than two hundred devotees from different parts of India attended the celebration.

### Ma visits Dhaulchhina and Khali

On the morning of June 3, 1964, from Almora, Ma went with few others to our new Ashram at Dhaulchhina. Ma stayed there for two nights. This Dhaulchhina ride with Ma in a car and a small bus seemed like an adventure to everyone, as the roads were very dangerous in some places. Ma too had to walk in some places, because the road was so bad that the passengers had to get down and the vehicle had to cross the road very carefully.

The size of the land of Dhaulchhina Ashram is almost 10 acres. This land was leased from the forest department in 1956. Later, three small huts were built on the land at the behest of Shri Hariram Joshi, an old



devotee of Ma. This is a pleasant and suitable place for aspirants for *sādhana* (spiritual pursuits). This is Ma's first visit to that Ashram. The Ashram is located in a very beautiful place. At the very top of a hill, with a spectacular view of the Himalayan snow range. Since the place is suitable for *sādhana*, Vijayananda, the French *sadhu* (monk) of our Ashram, has been doing *tapasyā* (austerities) in that Ashram for a long time.

Staying in the Dhaulchhina Ashram for two days, Ma returned back to Pataldevi Ashram. On the way on 5th June, Ma stayed overnight at a place called Khali near Binsar. Because of a special invitation by a Gujarati devotee of Ma, Shri Navneet Lal Parikh, Ma has arrived here. This huge estate of Khali is situated in a beautiful environment. The scenery all around is too charming. Earlier this place belonged to (Late) Shri Ranjit Pundit, the niece of Pundit Jawaharlal Nehru. Nehruji has been to this place several times. Ma stayed overnight in a newly built wooden cottage. This cottage had been built as Ma's residence only.

### **Ma goes back to Almora and then to Nainital**

On 6th June, 1964 in the afternoon, Ma returned back to our Pataldevi Ashram in Almora. Instead of going anywhere else, Ma stayed there at a stretch up to 30th June.

On 1st July, 1964 Ma went by car to Nainital. The king of Kuchaman Estate in Rajasthan, Shri Pratap Singhji has requested Ma several times to visit Nainital. Ma stayed in Nainital for two nights. On 3<sup>rd</sup> July Ma arrived at Bareilly, and on the same night departed by train to Dehradun.

### **Ma in Dehradun**

4th July, 1964. Reaching Dehradun on 4th July, Ma stayed for the whole day and night in the Raipur Ashram. From 4th July, 1964 to 5th September, 1964 Ma stayed in Dehradun.

5th July 1964. Today Ma departed to the Kishenpur Ashram. Several functions are supposed to be held here in Ma's presence.

10th July 1964. Recently a new block has been constructed over the existing dining hall of the Kishenpur Ashram. Today it was inaugurated in Ma's presence. This building has been especially constructed for the elderly girls staying with Ma.

11th July 1964. Today, within the Kalyanvan Ashram, two cottages were inaugurated in Ma's presence as per the scriptural rules. Among the two cottages, one has been built for Brahmacharini Atmananda

(Ms. Blanca, an Austrian devotee of Ma) and the other for Ms. G. Arneval (Krishnapriya), a Dutch devotee of Ma.

Due to the sincere enthusiasm of the renowned Barrister of Allahabad, Shri Gopal Swaroop Pathak, *Bhagwat Saptāh* was held in Kishenpur Ashram from 11th July to 18th July. Both in the morning and evening, Swami Vishnu Ashramji used to give a fluent and melodious discourse on *Shrimad Bhāgwat*. The *mool-pāth* (original recitation in Sanskrit) of the *Bhagwat* was recited by Shri Agniswat Shastriji (Batuda). The whole family of Pathakji had engaged themselves in the *Bhāgwat* ceremony.

### **Inauguration of the *Ram Mandir* in Kalyanvan Dehradun**

A few days ago, in Kalyanvan, a new temple of *Ram-Sita* has been constructed. The inauguration of this temple will take place in Ma's presence on 15th July.

13th July 1964. From today onwards in Ma's presence, the final preparations began for the inauguration of the *Ram Mandir* (Shree Ram temple). The temple has been constructed very beautifully. In Ma's presence, with all due scriptural regulations, inaugurating the temple, within it, beautiful idols of *Shree Ram*, *Sita*, *Lakshman* and *Hanumanji* will be installed. Kalyanvan, is one of the huge scenic gardens of the Shree Shree Anandamayee Sangha, which is almost half a mile from the Kishenpur Ashram on the Mussourie Road. The tales of the enchanting glory of Kalyanvan has been illustrated several times earlier too. This time too, Ma describing beautifully to everyone, said that, several years ago Ma had once seen several deities, *rishi-muni's*, *mahatmas* in the whole of Kalyanvan, as if an infinite, unlimited ocean, without any end. Among them Ma had also seen child *Shree Ramchandra* riding a horse.

On Ma's instructions, Shri Navalkishore, the assistant secretary of the Dehradun Ashram, has been reading portions of the *Ram-Charitra--Manas* written by Tulsidasji, for several years on every Sunday evening. In this manner the whole *Ramayan* is being recited and on every *Purnima*, once a month, he has made arrangements for the recitation of the complete *Ramayan*. His contribution in the establishment of the *Shree Ram* temple is quite admirable. Ma is Herself maintaining a special *kheyal* in every part of the work in the final establishment and inauguration of the temple, so that the ceremony is successfully completed.

15th July, 1964. Today in Ma's presence, the inauguration of the temple and installation of the idols was properly done. It won't be irrelevant to



mention a special word here. Similar to the various idols of all the temples of Ma's every Ashram, the idols of *Shree Ram, Sita, Lakshman* and *Hanumanji* seemed to be alive and attractive to every devotee of Ma present in this occasion. The history behind the appearance of these idols is also very remarkable. Smt Kamla Mohanlal and her son Anand, who has been recently transferred officially to Jaipur, on Ma's instruction have been requested to purchase the idols of *Ram, Sita, Lakshman* and *Hanumanji*. Since Jaipur is especially a famous place for the manufacturing of idols made of white stone, hence Swami Paramanand wrote a letter to her to purchase idols of *Ram, Sita, Lakshman* and *Hanuman* of a certain height at the earliest, and after packing these properly to dispatch the same to Dehradun. Then only two months were left for the installation of the idols. But searching the whole town of Jaipur and not finding any idols as desired they became depressed. Kamla searched every shop and idol manufacturing factory. Her wish was to get a really beautiful idol. But the problem was that, the set she liked and chose were not of the height as mentioned by Swamiji. She kept on searching everyday and if she liked one idol of the set the others were not upto the mark. There was no time to give a fresh order. Because the artists informed that it would take three to four months for manufacturing ordered idols. Kamla could not decide what to do. When she heard of few more factories, she went there too, but had to become depressed. Because, there was some or the other defect in the idols. On the last day, after searching a lot and in despair, when she was finally going to sit in the car, then from nowhere a boy of about nine to ten years old wearing an half-pant arrived and told her, 'Come, nearby there is a very beautiful set of *Ramji* which I want to show you.' Kamla was very tired, so she said, 'I have seen all the places, there is not a single place unobserved.' The boy then answered with determination, 'But you haven't seen this place.' Hence Kamla along with his son followed the boy through the bylane into a house. An artist by the name of Sharma was staying there. There was a small courtyard inside where she stood with her son. Right in front in the veranda was kept a newly constructed magnificent set of idols. Even the painting and polishing was not yet completed. Kamla liked all the three idols. On measuring the idols it was seen that it matched with the dimension given by Swamiji. Then Kamla requested Sharmaji to paint and polish the set of idols. Sharmaji also mentioned that he has not



fabricated this set for selling. In divine inspiration and devotion he has done it. The price of the set also matched with that mentioned by Swamiji. After talking with Sharmaji when Kamla turned around to thank the young boy, then he was not seen anymore. Within two days in the presence of Kamla the artist Sharmaji, painted, polished, packed and dispatched the set of idols to Dehradun. Ma gets Her work done in this manner only.

A few days before the installation of the idols, Kamla has arrived in Dehradun. Kamla was feeling blessed with herself, as Ma was happy on seeing the idols. On the day of installation, Ma said, 'There is a blue tinge in *Ramji's* idol. That is the stone is blue tinged. Sharmaji had informed Kamla that, blue tinged white stone is very rare, he had kept this stone separately for sculpturing *Ramji's* idol. In the night Kamla informed the whole incident to Ma, as to how the young boy took her along to show the idols. Ma was pleased to hear this and said, 'Ok! He Himself came and informed you.'

On the occasion of the installation of the idols, several *Mahatmas* have arrived. The President of the Divya Jeevan Sangha, Shivanand Ashram, Rishikesh, Swami Chiddanandji Maharaj has also arrived. On the next morning Ma said to Kamla, 'Go and inform that incident to Chiddanand *Baba*.' Swami Chiddanandji heard the incident very attentively and said, 'Such incidents do occur.' Ma had said to Kamla to inform one more incident to Swamiji, which is like this: Few days ago Kamla had gone to Puri to have *darshan* of Lord *Jagannath*. On reaching there, heard that the temple has been closed. Hearing this she was depressed. During the time of *darshan* (beholding the deity) and *parikramā* (circumambulating the deity), from outside she searched for a hole or a crack from where she can have atleast a minute *darshan* of the Lord. But there weren't any holes anywhere. She became very upset. When she was returning from the temple, then in the courtyard of the temple, she saw a young boy with both his legs swollen like elephantiasis, lying down in the courtyard. Seeing Kamla the boy raised his head and smilingly put forth both his hands. Kamla kept a two anna (1/16 of a rupee) coin in his hands. Then Kamla saw that there was an unusual glow on the boy's face. His eyes and face looked very much similar to that of Ma. He did not look like a beggar. Later Kamla thought why she did not give him a full one *takka* (rupee). She had informed Ma about this incident. Ma had then told her to inform this incident to Chiddanandji.



Hear this incident too, Chiddanandji was extremely pleased and said, 'Such incidents do occur.' Hearing these words Kamla was extremely happy that Ma had fulfilled her trip to *Jagannath-dhâm*. In so many ways and forms Ma is blessing so many people, who so ever keeps a record of that.

In the presence of Ma, the installation of the idols in the *Shree Ram* temple was completed in a proper manner. During Ma's stay in Dehradun this time, several functions were held in the veranda of this temple. Devotees and visitors have been blessed to sit in the spacious courtyard in front of the *Ram-Sita* temple and watch the festival.

### ***Guru Purnima Utsav in Kalyanvan Dehradun***

24th July, 1964. Today is *Gurupurnima*. Like previous years, this time too, several devotees from far and near have accumulated here. The compassionate Ma with undue grace has been giving *darshan* to everyone in the same manner right from dawn to late in the night. Anyone going near Ma is being graced by Ma's blessings and compassion. Today Ma's compassion is pouring down in abundance.

The *chaturmāsh* festival begins from the day of *Gurupurnima*. In brief *chaturpaksh* is also celebrated now. From vedic period this belief exists that this period of *chaturmās* is extremely favorable for *sādhaks* and *sadhu-sanyāsis* for *sādhana*, penance and meditation. *Chaturmās* means the four months of the rainy season. *Chaturpaksh* begins from the fourth day after *Gurupurnima* till the *Purnima* of the month of September. In general the *sadhus* during this period select some holy place as their residence and with determination, fixing certain rules and controlling their food and sleep, practice *sādhana*. This time Ma informed the elder girls of the Ashram to obey certain important rules. The girls have now started living in the newly constructed building '*Kumari Peeth*' on the second floor of the Ashram. During the *darshan* Ma repeatedly mentioned to everyone, 'During this period everyone should practise *sanyam* (restrictions) in their own houses. In everyone's mind and heart only this prayer should be present that, as soon as possible, getting up very early in the morning I may be able to get involved in the worship of God. Make effort not to sleep in the daytime. You have to fix a certain day of the week such that, on that day you will have meals only once and in the night have only fruits and milk. On one day of the week have meals

without salt.' Ma started giving instructions to everybody in this manner. Ma also informed everybody to have *satsang* whenever it is possible.

*Gurupurnima* concluded in a very beautiful manner. Everyone received joy and peace. Every day in Ma's presence some or the other function or program is continuing. As if without any exhaustion or fatigue in a non-stop manner functions are being held in Ma's presence.

12th August, 1964. Today Ma went to Kankhal by car. Ma went there to inaugurate the newly constructed Ma's room over the present building called 'Shantiniketan', and donated to Ma for an Ashram, by Shri Nitai Basu Mallick.

13th August, 1964. Today early morning Ma returned back from the Kankhal Ashram. Today evening *akhand Ramayan pāth* (non-stop recital of the *Ramayan*) began within the new *Shree Ram* temple.

14th August, 1964. Today evening in Ma's presence the *Ramayan pāth* culminated in a delightful manner.

### ***Shrimad Bhāgwat Saptah and Jhulan Utsav in Kishenpur Ashram***

15th August, 1964. Today in Ma's Kishenpur Ashram, *Shrimad Bhāgwat Saptāh* (recitation of the scripture *Bhāgwat* for a week) commenced, which will continue upto 22nd August. The *pundit* from Vrindavan, Shrinath Shastri, daily morning read the *mool-pāth* (actual scripture) of the *Bhāgwat* in Sanskrit and for four hours in the evening, he explained the *Bhāgwat* melodiously in Hindi.

18th August, 1964. From today onwards the *Jhulan Utsav* (festival of Lord *Krishna* in a swing) commenced, ending on 22nd August.

Every day evening after the explanation of the *Bhāgwat Jhulan* festival is being held in the evening. An extremely beautiful *Jhulan* (swing for Lord *Krishna*) has been fabricated and decorated. In the swing, the idols of *Krishna Gopal* and *Radha-Krishna* have been installed. In front of the swing arrangements for worship and *kirtan* has been made. The elder girls of the Ashram are only decorating and managing the swing and the function. Every day in the evening the swing is newly decorated in a skillful manner. These girls of Ma's have become expert in almost everything. The *Jhulan Utsav* is being beautifully conducted.

22nd August, 1964. Today on the occasion of *Jhulan Purnima* (full moon day) the swing was decorated in a special manner. In the evening Ma sang *kirtan* for some time and delighted everyone. For the mid-night



meditation, from eleven forty-five to twelve fifteen in the night, the hall was completely packed. All around only people and people. In Ma's presence, everyone jointly meditated in a peaceful manner. After that till one in the night, *kirtan*, etc., continued. *Kirtan* was also held before the meditation. This mid-night meditation is held every year on *Jhulan Purnima* day.

In 1922 on the day of *Jhulan Purnima*, in the night, in a divine manner, Ma's *diksha* and related formalities etc. occurred spontaneously. In memory of that holy night, meditation is held every year during the night of *Jhulan Purnima*. This play of *diksha* similar to Ma's other plays of *sādhana*, had been spontaneously revealed, and in the following few years countless paths of *sādhana* in an extremely fast pace have smoothly and spontaneously occurred on Ma's body, which has never occurred or known before.

#### ***Rakshabandhan Mahotsav***

23rd August, 1964. The day after *Jhulan Purnima* was *Rakshabandhan Utsav*. In spite of keeping awake the previous night for the all-night *kirtan*, there wasn't even a slight lack of enthusiasm among the devotees. From previous late night and for the whole of today, devotees kept arriving and tied a *rakhi* on Ma's hand. Ma too tied a *rakhi* on everyone's hands. Many who couldn't come here, sent their *rakhis* through post. From Los Angeles (USA) too a lady like every year, has sent a beautiful *rakhi* fabricated by herself. Today morning Ma went to the *Ram-Mandir* in Kalyanvan and tied a *rakhi* each to *Ram*, *Sita*, *Lakshman*, *Hanuman* and *Shivji* by Her own hands. Though there were few devotees but all were extremely happy to witness this new *lila* of Ma.

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*Verily, abounding sorrow is the essential characteristic of life in this world. Fix your mind on God. Let His name be ever with you, imperceptibly, relentlessly; time is creeping away.*

- Ma Anandamayee

## **Children section - Result of Charity.**

Dr. Premlata Srivastava

Shree Shree Ma narrated a story related to Charity:

There was a king in Ayodhya. He had taken a vow to charity and hence donating his kingdom to a saintly person he left the kingdom disguised as an ascetic. Walking he went far away and saw a well in the distant. In order to fetch water from the well he looked down and saw four creatures in it; A lion, a monkey, a snake and a human. Each one requested to pull him out. The king pulled out the lion first who happily said, "You have given me life, how can I serve you? I live in a jungle near Mumbai, if you go there and call me I will surely come." Then the king pulled out the snake who also said to the king, "How can I serve you? You are my savior, if in distress, call me and I will arrive." Then the monkey was pulled out, he too said, "I live in Dandkaranya. Call me and I will come to help you." All three before leaving, requested him, "Do not take out the human." The king started thinking whether he should save the human or not, then the human shouted for help saying, "You have saved all the others, save me too, I am also a human like you, hence you should pull me out too. Please take me out." The king thought, all the three have refused, still being charitable he pulled out the human. The human also said before leaving, "You have given me life, how can I serve you?" Please come to my house in Udaipur, I am the king's goldsmith.

A few days later the king met the lion first. He went to the jungle near Mumbai and immediately on calling the lion arrived. The lion said, "With what can I welcome you, I am a animal, how can I offer you my food? But you wait I will come just now." Saying so, the lion went into his cave, returned back with a necklace made of diamonds and offering it to the king said, "I found this necklace in the jungle, please accept it." Accepting this, the king left for Udaypur to meet the goldsmith, who came outside and welcomed him, saying, "Have lunch in my house." The king said, "I will cook my own food." The king gave the necklace to the goldsmith as a gift and started cooking. The goldsmith saw the necklace and understood



that it was made by his hands only for the prince of Udaypur. The goldsmith secretly informed the Maharaja, the King of Udaypur that the prince's necklace has been found and that the murderer is present in his house. Hearing this the Maharaja sent his guards to the goldsmith's house, recovered the necklace and arrested the king. The Maharaja ordered the guards, "Don't bring him to me. Push the culprit (the king) into a hole and burn him alive." The guards were about to do the same when the executioner observing the king's bright face and his clothes got pity on him and informed him the reason of his arrest. Hearing him the king was astonished. He could never imagine that the person whose life he had saved would cheat him in this manner. Thinking this the king sat down. A little later he remembered the snake and the snake arrived in front of him. Hearing the trouble of the king he said, "Do not worry I will help you." He taught the king a *mantra* and said, "On repeating this *mantra* a person bitten by a snake will be saved." I will now go and bite the Maharaja. A little later you go there and save him. The snake bit the Maharaja and he died. The whole kingdom was in state of mourning. The ministers tried their best to save the Maharaja but failed. All types of doctors failed. Not finding a solution they made preparations for the Maharaja's cremation.

The guards and the executioner were in despair and thought that the king himself has died, whom to satisfy by killing this prisoner. They informed the king about the Maharaja's death. The king told them that he can make the Maharaja alive and he did so. The Maharaja learnt that the very person whom he wanted to get killed has made him alive. He called the king from the prison, welcomed him and asked his identity. The king narrated the whole story. Hearing this, the Maharaja got very angry on the goldsmith and ordered for his death in the same manner. The king got displeased and said, "If someone dies because of me then it will be an obstacle in my attitude of charity. Instead of killing him gift him that necklace and donate him land etc., this will satisfy me."

Then the king went to meet the monkey in Dandkaranya. On thinking of the monkey, he stood in front of him. The monkey was in tears to see his savior. Laying down leaves of trees on the ground he requested the king to sit down and offered him a fruit. It was the *Amar* (immortal) fruit. He thought that he had no use of it, so he gave it to the saintly person acting as king of Ayodhya. The new king said, "What is the use of one

fruit? I need one more for my queen." Where to get a similar fruit? Thinking thus the king went back to the monkey and asked for one more similar fruit. The monkey replied, "Hanumanji had given me only one fruit, where can I get another one?" Then both of them went to Hanumanji. Hanumanji said, "I had only one fruit given by Lord Shiva." So they went to Lord Shiva and asked for the *Amar* fruit. Lord Shiva said, "Lord Narayan had given me only one fruit, where can I get another." So they all went to Lord Narayan. Lord Narayan said, "I have donated the whole orchard of *Amar* fruits to the charitable king of Ayodhya. Hence from where can I get another fruit? By doing charity the king of Ayodhya has got control over *Vaikunth* also, so I have nothing else to do. He can either stay in *Vaikunth* or Ayodhya." After that the king took another *Amar* fruit from the orchard and gave it to the new saintly king sitting on the throne of Ayodhya. On receiving it the saintly person said, "I was just testing you, this whole kingdom is yours, please accept it. Because of the virtue of just one charity you have received your kingdom, the *Amar* fruit and *Vaikunth*, all is possible. The kingdom is yours, *Vaikunth* is also yours."

Ma says, "*Hari katha hi Amrit katha hai*, by love if all disputes and obstacles can be removed then that helps you only."

\* \* \* \*

### Required

A translator keen in spirituality and adept in translating Hindi and Bengali books on religious dialogues into English.

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## Memorial Tribute Jai Maa!

Brahmacharini Dr. Guneeta

### *Late Brahmacharini Mala Bhattacharya (Sangeet Prabhakar)*

In the year 1953, Shree Shree Ma has arrived at *Jagannath-Dham* Puri. The devotees of Ma have constructed an Ashram near the beach of the Bay of Bengal.

The news of Ma's arrival pulls devotees from everywhere at Her holy feet. From Bengal arrives the brother's wife of the famous social worker Shri Mahesh Chandra Bhattacharya along with her grand-daughter to have *darshan* of Shree Shree Ma. Ma asks the child, "Friend, will you come along with me t Varanasi." The girl nods her head positively. Ma then again asks, "Do you know to sing *bhajans*?" Again the girl nods her head positively. Ma then asks her to sing a *bhajan*, and the young girl sings, "*Mājhe mājhe pāi Mā tomār āsā jāwār sādā*," and so on. Which means 'Many a time I get the feeling of your coming and going.' After the song Ma calls the girl near and blesses her with a garland around her neck and a handful of *prasād*. This young girl was none other than our loving Mala-di and her family were ardent devotees of Ma. Ma requests her father's elder brother and her wife whether she can be absorbed in the Kanyapeeth. Though they were staunch devotees of Ma still Ma's ways are unparallel.

During that period, Kanyapeeth was managed by Kshama-di (Savitri Mitra) daughter of the renowned physician of Motihari (Bihar), Dr. Girindranath Mitra. Kshama-di observing the keen interest of Mala-di in music rather than in general studies, decided to promote her in the field of music. After a lot of search, Ms. Prabha Banerjee, an exponent in music, was appointed as her teacher. Mala-di's hidden caliber in this field emerges out and after six years of intense and dedicated education passes the '*Prabhakar*' exam from Prayag Sangeet Samiti, Allahabad, in first division, holding the first position that year. Three singers were renowned in the Shree Shree Anandamayee Sangha for singing *kirtan*. They were brahmachari Brahmanand Vibhu-da, Brahmacharini Pushpa-di and Brahmacharini Mala-di.

Mala-di's another speciality was that whatever job was given to her she became fully engrossed in it. When we were in class three or four, Kshama-di requested Mala-di to teach us the basics of Sanskrit grammar, i.e. *shabd-roop* and *dhātu-roop*. One cannot progress in learning Sanskrit without understanding or learning these tables. We were forced to learn these just because of her keen interest in teaching these and hence finally we students like Geetadi, myself, Shukla Bose, Minoti Chowdhury etc, became successful in our education. Mala-di has a big hand in behind my higher education and Geeta-di's PhD from BHU.

The third qualification of Mala-di is her attractive cross-stitch thread-work. The various cloths cross-stitched by her are still being used in the Kanyapeeth puja-room as bed-sheet or bedcover for the various *Gopal'ji* idols etc., which will make us remember her every day.

Another of her qualification was her excellent service in cooking *bhog* in a big scale and that too all alone. From the year 1960 to 1998, the Kanyapeeth school timings were from eleven-thirty in the morning to four-thirty in the evening. Mala-di waking up at four in the morning and finishing her daily activities and her morning prayers, used to reach the kitchen for preparing meals. She used to wash the utensils if these were not cleaned, washed and cut the vegetables, grinded the spices and used to finish cooking by ten in the morning. At ten-thirty these were offered as *bhog* to the deities. Between quarter to eleven and quarter past eleven we Kanyapeeth girls had our meals (*prasād*) from these offerings and started classes from eleven-thirty.

During Shree Shree Ma's presence, *Sharadiya Durga Utsav* used to be held in various Ashrams and Mala-di was the first choice for *kirtan* and cooking *bhog*. Even during the annual *Basanti Durga Mahotsav* held in Varanasi Ashram every year, Mala-di used to reach the kitchen first and after finishing cooking (of any amount) of the *bhog*, used to reach the Chandi-mandap for the *kirtan*. And with her melodious *kirtan* a divine atmosphere used to evolve all around.

Shree Shree Ma always had a special *kheyāl* for Mala-di. During Ma's presence, once Mala-di had a severe attack of arthritis, a hereditary disease. Ma had given Mala-di a written time-table mentioning her whole day's routine. Later from the end of 1998, Mala-di was again troubled by this disease and it continued till her last day. From the year 2000 her movements



start decreasing. Her pain and arthritis trouble slowly slowly started increasing. However, with all these stress and pain she used to get up at four in the morning finish her daily chore and sit down for her regular *jap* and *puja*. Even when her age had crossed eighty she never failed from this routine. Slowly slowly she was moving towards her journey to the divine.

Earlier in 2014, on the 8th of November, our respected Prime Minister Shri Narendra Damodardas Modi visited our Ashram. The route to our Ashram was from our Hospital ground and then through the small by-lane to the Ashram and Kanyapeeth. For security reasons everyone were not allowed to stay within this route, nor in the hospital ground or within the Ashram an even Kanyapeeth. Hence with an intense wish to meet Shri Modi'ji, Mala-di along with few Kanyapeeth girls came and stood in the hospital ground and after sometime a chair was given to her to sit down. When Modi'ji arrived, Mala-di got up from the chair. Modi'ji observing a Brahmacharini aged lady standing among the spectators, came near her and greeted her. Seeing the Prime Minister standing in front of her, Maladi said softly, "I am standing here for such a long time. You arrived so late that I am unable to stand anymore." So saying tears came out of her eyes. The kind-hearted Prime Minister understanding her old age problems, wiped off her tears, enquired about her health and boosted her up. The media people took a photo of Maladi along with the Prime Minister. After this incident, whenever Mala-di became disheartened or sad, I used to console her saying, "See Mala-di, Ma has sent the Prime Minister to ask about your welfare. You atleast should not be sad or worried."

On 26th August, Wednesday, on the pious *Radha-astami* day her divine departure commenced. She was lying as usual silently on her bed. In case she fell down from the cot, the Kanyapeeth girls slowly lifter her on to a bed on the floor. In the meantime the annual *Srimad-Bhagwat* had commenced in the Chandi-Mandap. Brahmacharini Jyoti puts one or two pieces of *chirounji* from the *prasād* of the ensuing *Bhagwat-kathā*, onto her mouth and then pours a few spoons of water onto her mouth too. Within few minutes her upward breathing commences and hence the doctors in the hospital are informed about it. Slowly her body starts becoming cool. Before the doctors could arrive from the hospital, in the

presence of the brahmacharini Kanyapeeth girls, surrounded by the cool breeze of the nearby northerly flowing Ma Ganga, Brahmacharini Mala-di left her earthly body and transcended to Shree Shree Ma's divine blissful *Shānti-dhām*. Brahmachari Satinath performed the last rites of Brahmacharini Mala-di on the wooden funeral pyre at the famous Harishchandra ghat.

Observing the calm and peaceful manner in which the Kanyapeeth girls accepted this incident and performed the concluding duties, compels us to believe that Shree Shree Ma was Herself present there and escorted Mala-di to Her divine abode.

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### **Recent publication**

- (1) *Santān Vatsalā - Shree Shree Ma Anandamayee* (in Hindi)  
 Author: Swami Narayanand Tirth.  
 Price: Rs.400.00

To be ready for dispatch within a few weeks.

- (1) *Shree Shree Anandamayee Prasanga* – Volume 7 (in Hindi)  
 Author: Dr. Amulya Kumar DuttaGupta. (M.A., B.L.)  
 Retired Professor,  
 Department of Law,  
 Dhaka University.
- (2) *Shree Shree Ma Anandamayee* – Volume 18 (in Bengali)  
 Author: Gurupriya Devi



## Memorial Tribute Jai Maa!

Kanyapeeth

### *Late beloved Bani Bhattacharya*

Respected and beloved Bani-di came to Shree Shree Ma's Ashram in the year 1957. Her father's name was Shri Kulendu Chandra Bhattacharya, and his family was originally from Vidyakoot of Bangladesh. Her family was distantly related with the parents of Shree Shree Ma. Bani-di's father had the impressions of a *sanyâsi* and was always engrossed in pure thoughts.

On her arrival in the Ashram, Shree Shree Ma told Bani-di to stay in the Kanyapeeth. Bani-di was an excellent cook and besides looking after the kitchen store and preparing the daily chore of the Kanyapeeth, she was indispensable for the preparation of *bhog* on special occasions like Annapurna Puja, Basanti Puja and other important functions. She was very soft-spoken and had a very pleasant and caring nature for all who-so-ever come in contact with her. All the Kanyapeeth residents were and are always grateful to her for providing healthy meals all the time and healthy advices and proper diet during their sickness. She could very accurately tell the amount of ingredients and items required for any cooking or *bhog*, whether it was for twenty people or one hundred people. She used to take care of the Kanyapeeth girls and loved each one of them like a mother. She with her own ideas prepared varieties of sweets, curds, *kheer*, ice-cream and several other delicious food-items for the girls. When the girls used to get fed up with a certain food item being served daily, she would change the item, like after 3-4 days of serving milk, prepared *kheer* from the milk.

She was also an expert in textile-handicraft and taught the girls different craftwork like knitting with wool, cross-stitch, crochet-work, embroidery work, stitching with the sewing machine, etc. She also made arrangements for selling off the properly made handicrafts, in the various ashrams.

Not for a single day did she get angry with any girl or scold anyone or tease anyone. On the other hand she lovingly explained to them how to rectify their faults, whether it was in studies, exams or not eating their food properly or not singing properly. She also guided the shy young girls to come forward and learn and lead the kirtan, and other chores, etc.

Even in recent times with her fragile health she used to enquire about the kanyapeeth girls problems, and even guided them while preparing *bhog*. Incidentally, Bani-di and Mala-di were both suffering for the past few months and were in extreme conditions. Still Bani-di atleast twice a day wanted to know Mala-di's condition and whether she was taking meals properly. Bani-di with her ill-health cooked *bhog* for *Janmashtami* in August 2020 and helped in cooking till the last month of her passing away.

On the day of her death, she finished her sick diet and then she requested the kanyapeeth girls assisting her to help her to lie down and cover her. Just after that, our *pujya* Bani-di at the ripe age of 89 years, left her earthly body for an eternal rest at Shree Shree Ma's lotus feet on 28th September, 2020.

Her absence is truly being remembered by Kanyapeeth. By Shree Shree M a's grace she will ever remain in Her divine *Vaikunth-dhām*.

Jai Maa

\* \* \* \*

*Losing hope is losing all indeed. But has this loss of everything actually occurred? Is not the heart bubbling over with desires and hopes? This is the innate tendency of the individual. Perfect resignation gives deeper joy than anything else. Accept it as your sole refuge. Whatever God does at any time is wholly benign. If you can bear this in mind, you will be at peace.*

- Ma Anandamayee



## Reminiscence of Gopalpriya-di

Shashank Kumar Haldar

I first met Gopalpriya-di in the month of August 2009 at Shree Shree Ma's Vrindavan Ashram. Ma had given her permission to stay in Ma's Store-room in the Matri-Niwas. She lived in this room along with her idol God *Shantinath* (Lord ShreeKrishna). A few years before she left this mortal world on 10<sup>th</sup> February 2020, she had handed over her *Shantinath* on the caring hands of the Kanypeeth.

Her ancestral house is in Moulali, Kolkata, next to the Ahmed Dental College, consisting of a large joint family. In her house was installed an idol of *ShyamSundar* (Lord Krishna). From a very small age of around 7 or 8 she was dedicated to the worship of Lord Krishna. During that period one day she asked for a Krishna idol of her own, but another deity was not allowed in the house. Finally the *pujari* of *ShyamSundar* was consented and she was permitted for the same. She was taken to the market and after a long search the idol of her taste was purchased and brought home. From then onwards she prayed and worshipped that idol in her own style, dressing him and offering *bhog*.

A few years later she suddenly decided not to marry when the elders of the house decided to get her married after her elder sister's marriage. Her family and one of her *Jamaibabu* (sister's husband), were devotees of Shree Shree Ma. Observing her nature this *Jamaibabu* bought for her a few copies of Ananda Varta from the Kolkata Ashram and requested her to inform whether she liked it or not. She liked the journals so much that she felt like residing in the Ashram. She thought, "Will Ma give me shelter in the Ashram? I do not have any qualities". The *Jamaibabu* was amazed to hear this. After this she started writing letters to Ma and surprisingly the reply to those letters also arrived from Ma, with Ma addressing her as *bondhu* (friend). After quite some time, in a letter from Ma, Ma said, "*Bondhu* forget your old name. From henceforth you are only Gopalpriya." She then replied back, "Ma, Gopalpriya means *ShreeRadha*. I do not have any such quality that this name will suit me. How can I inform everybody that this is my new name?" Ma sent her an

immortal reply, "*Bondhu*, put all these responsibility on this body." Corresponding with Ma for three years in this manner, she had occasionally requested for a physical *darshan*. And each time Ma had informed the place and time for a visit. She had replied back to Ma, "As my mother is seriously ill, it is not possible for me to leave the city, as I alone look after all her needs. Ma, if you will inform, as and when you will arrive in Kolkata, I will surely then meet you."

Her waiting was finally over one day, when she received the news that Ma was arriving in Agarpara Ashram for the *Naam-Yagna* in 1961. Ma had informed her by letter, "On reaching Agarpara Ashram, tell somebody to inform Ma that, Gopalpriya has arrived."

Gopalpriya-di continues her incidents, "I arrived at the Agarpara Ashram with my *Jamaibabu* on the intimated time and day. Observing the immense crowd in the vast area of the Ashram I was totally puzzled and my heart was filled with despair. Just couldn't imagine how to proceed and where to find Ma. However boldly talking with few of the devotees we walked towards the second floor room where Ma is supposed to be residing. Arriving in front of Ma's room, found the door closed and those present informed that it is not possible to have *darshan* of Ma at this moment as Ma is having rest now. All my dreams collected from the past so many months seemed to be disintegrating."

"Suddenly the door of Ma's room opened and there stood the enchanting compassionate Shree Shree Ma. Ma's extremely beautiful eyes gazed over all of us standing there. My amazement and fear was instantly broken when Ma suddenly gripped my hand and pulled me inside the room. Then Ma informed the only person standing in the room, "Panu, leave the room for some time and close the door. I have to speak with her." Gradually coming back to normal I looked towards Ma and realized that this is the Ma that I had imagined deep in my heart. There was an enchanting smile on Ma's face. Ma said, 'See, you have finally arrived. Now there is nothing to fear. Speak what you have to say.' How to say? I was only crying. Resting my head on Ma's lap, with the face turned down, I just burst out crying. All my thoughts, words, questions, merits-demerits were bursting out as torrential tears. Gradually, with the loving caress of Ma's hands on my head, the tears began to subside."



“The very first sentence that came out was, ‘Ma, they want to get me married. I do not want to marry.’ Ma’s divine words were, ‘Ok, whatever you wish that will only occur. Now be at peace. Whatever are your burdens of worries, fear, doubts, just leave it on this body. Why fear? Now you have arrived at your own refuge, do not worry, now go home. In your family father is present, mother is ill, now it is essential to only serve them. Go home and fulfill these duties. With time everything will become alright.’ Ma gave me a white cloth with a thin border, to wear while worshipping. And that was the end of my first *Matri-darshan*. I returned back home to my parents, with a heart full of joy and of course Ma’s infinite blessings. On reaching home and explaining the incidents with Ma, my family members became sad and began to worry. Instead of getting married to a rich suitable groom and living happily, wearing white *dhoti* and worshipping was something they, especially my father, just could not take it for granted.”

“From henceforth a new life ensued at the home. Wearing the cloth given by Ma, worshipping my *Krishna*, contemplating Ma, serving my ailing mother and of course explaining and clarifying father’s doubts and worry about myself. In this manner gradually I grew up, my parents also became old and my mother’s health deteriorated. After some time my mother left her mortal body. The very next day I was thinking of sending a telegram to Ma, when all of a sudden the telephone rang. Ma on the other side said, ‘Friend Gopalpriya, in this period, perform the duties of a slow, steady and detached child.’ Ma is omniscient. Nothing is unknown to Ma. After quite some time my father too passed away. Ma’s order arrived to return back to the Ashram. Along with my *Thakur* (Lord *Krishna*) I arrived at the Varanasi Ashram, totally under Ma’s refuge. The year was 1960 in the month of November and I was then almost sixteen years old. Ma took me along with Her to all places. Occasionally gave me trivial jobs too.

(to be continued)

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## Gurupriya Didi's priceless treasure

Brahmacharini Guneeta

Respected Gurupriya Didi has gifted a priceless treasure for the future generation by documenting Shree Shree Ma's divine *lilas* in her diary printed in several volumes of the book series 'Shree Shree Ma Anandamayee'. Our respected Gurupriya Didi will always be cherished by the devotees of Shree Shree Ma and all other devotees. Before reopening another article from her diaries we bow and convey our heartiest *pranâm* at her holy feet.

I have presented here few incidents from this book series for the ardent devotees of Ma. Gurupriya Didi writes :

### **Shree Shree Ma at Puri.**

*1st Āsād 1357* Friday (16th June 1950). Ma at present is residing in Puri for more than a month. On the earnest request of Shri Sharadindu Neogi (Binu-da), around thirty-five devotees along with Ma have arrived at Puri. The Kashmiri devotee Shri S.N. Sopory and his wife are also with us. Since the Puri Ashram is quite small, several devotees are residing at Shri Shashdhardada's house, and some have taken rooms in a hotel. But in the night everyone partook Lord Jagganath's *prasād* in the Ashram. Our Ashram is right on the bank of the Ocean (Bay of Bengal). The scenic view is extremely charming. Everyone are walking on the beach along with Ma and sitting on the sand are listening to the roar of the ocean waves till late in the night and observing the beauty around. Occasionally Ma sang a *kirtan* and we sang along with Her —

*"Gopal Gopal Brojer Rākhāl, Nand Dulal Prem Gopal."*

And sometimes —

*"Brahmamayi Ma vmār Brahma Gopal."*

One day Ma along with everyone had Lord Jagannath's *pāntha-prasād*. Ma Herself was putting the *prasād* into everyone's mouth, and from the same plate everyone were feeding a little bit of the *prasād* to Ma too. The next day Ma Herself mixed the *pāntha-prasād* with Her hands and distributed it to everyone, who accepted it as nothing less than *amrit*. In this manner so much joy and happiness was continuing. Ma is supposed to stay in Puri for some more days. One day Ganga-di asked Ma, "Ma,



Sheela has written that, for how many more days Ma will keep me bound to this world?" Ma immediately replied, "Write to her, as long as she likes to this world." In so few words how nicely Ma revealed such an immense truth.

One day Ma said, "At dawn saw that, sitting at a place, conversation is going on with GopiBaba. After that Baba demonstrated the *kriyas* of their own secret custom. He was in a serious mood."

4th Āsād 1357 Monday (20th June 1950). One day Gopal-dada and the Professor of Patna Sudhir-dada requested Ma to visit Patna. So it was decided to visit Patna on the way, while returning back to Varanasi from Puri. Here in Puri, after eighteen years, the *Navkalebor Utsav* of Lord Jagannath will be held again. Hence several people requested Ma to stay back in Puri for some more time. But the festival will occur some time later, hence Ma today itself departed for Calcutta to proceed to Patna from there.

8th Āsād 1357 Friday (23rd June 1950). On 5th Āsād reaching Calcutta, Ma departed for Nabadweep. Returning back to Calcutta on 6th, Ma today night departed for Patna.

9th Āsād 1357 Saturday (24th June 1950). Today on reaching Patna saw Gopaldada, Sudhirdada and others at the station. Ma's lodging arrangements were made in a blind school near Sudhirdada's house and it was quite good too. It has been planned that Ma will stay here for seven days and visit several places.

15th Āsād 1357 Friday (30th June 1950). Potol has arrived from Varanasi. On his sincere request today Ma departed for Varanasi. Staying there for one day it has been decided to return back to Puri-dham via Calcutta.

20th Āsād 1357 Wednesday (5th July 1950). Today we returned back to Puri with Ma. Sashdhardada, Shri Shyamsundar Sopory and others took Ma to meet a *sadhu*. For last few days I have been observing that while taking leave from someone, Ma putting her head either on his lap or chest and saying, "Baba so I take leave now" and then departs from there. While taking leave from this *sadhu* too Ma did the same. Observing this some of the devotees asked, "Ma, you made obeisance to him in this manner?" In reply Ma said, "Not *pranām*. This behaviour occurs occasionally with some people. There can be varied sides of the same



action. This small girl belongs to everyone. In divine love, at any moment whosoever gets something or the other done through me.”

We have been consistently observing this *leela* of Ma. Occasionally helping someone in the path of spirituality by blessing him by Her touch. Again, doing something else, for some other purpose. Also many a time it has been observed that inspite of repeated requests no action takes place. Hence Ma says, “All are His. He Himself is omnipresent. He plays with Himself in any form at any time.”

## **(2) Shree Shree Ma at Mandi, Yogendra Nagar, Suket.**

*25th Jyeshth 1358* Saturday (9th June 1951). Departing from Kullu at dawn today, we reached Mandi at around ten-thirty in the morning.

*27th Jyeshth 1358* Monday (11th June 1951). Today Raja-saheb along with Ma and few others departed for Yogendra Nagar. The king's name is Yogendra Sen. The hydro-electric station here is quite huge, electricity is made here from a water-fall. The king with the help of the engineer, showed around this place to Ma. One can go directly to the top of the hill using a push-cart, in which twenty to twenty-three people can go at one time. On the way one has to change the push-carts. Some distance has to be covered by a trolley. Everything is run by electricity. There is nothing to hold on to, on either side of the trolley. Just go up and come down. Before boarding the trolley each passenger has to sign an agreement that no one is responsible for anyone's life, and it is very true too. A huge hill, with a river flowing below. Reaching the top of the hill, we saw that *satsang* has been arranged here too. Arrangements for rest and fooding was made in one of the office rooms. From here we returned back to Yogendra Nagar in the evening.

*29th Jyeshth 1358* Wednesday (13th June 1951). Staying for two nights in Yogendra Nagar, we return back to Mandi in the evening. Before the departure we were taken to the residence of the Raja-saheb, where arrangement had been made for everyone's meals. After the meals we were taken to another of his residence. There too snacks were offered.

*3rd Āsād 1358* Monday (18th June 1951). Due to Rani-sahiba's special eagerness, around twenty-three devotees arrived from Delhi for the *Nām-yagna* to be celebrated here. A special dais has been beautifully prepared and *Nām-kirtan* had commenced from yesterday evening. Rani-sahiba was in an elated mood. Ma too went and joined the *kirtan*



occasionally. In the evening people went out for *nagar-kirtan* and on returning *Nām-kirtan* continued till eleven in the night. Ma too sat nearby. Ma then raising Her hands started '*Haribol-Haribol*' *kirtan* and her body started swaying with a slight *bhāv*. This continued for quite some time. Everyone listened to Her *kirtan* mesmerized. At around twelve in the night the ladies took over the *kirtan* moving in a circle around the dais and creating an enchanting atmosphere. Ma departed to Her room at around one in the night. By the time it was four at dawn, Ma returned back to the *kirtan* site. Saw that Rani-sahiba had been sitting there for the whole night.

4th Āsād 1358 Tuesday (19th June 1951). From today morning the men took over the *Nām-kirtan* from the ladies and again at twelve noon handed it over to the ladies. As decided earlier, along with four-five cars Ma departed for Suket, as the Suket Raja-saheb's daughter was seriously ill. The Rani-sahiba of Suket and her son had arrived here earlier to have Ma's *darshan* and requested Ma to visit Suket. Within one hour we reached the border of Suket, where the Raja-saheb was himself standing with garlands in his hand to welcome Ma. After offering the garland to Ma, bowing down to *pranām* Ma, he sat down in our car. Our car was being driven by the Raja-saheb of Mandi. From the day we have arrived at Mandi, he has been driving the car for Ma. He just could not imagine to handover Ma's car to somebody else for driving, as long as Ma is in Mandi. Although, we were supposed to stay in Suket for an hour only, but the Raja-saheb of Suket had made so many vivid arrangements. First he escorted Ma and the Mahatmas to his temple which was quite neat and decorated. Ma had arrived here twelve years earlier too. Along with us forty forty-five people had come. Tea, fruits and sweets had been arranged for all. From the temple we went to palace. A *shamiana* (tent) had been erected for seating everyone. On reaching there, the palace *pundits* worshipped Ma and *ārti* was done too. This was followed by *kirtan*. The Raja-saheb's daughter was brought down with great difficulty to have Ma's *darshan*. Just before dusk departing from Suket, and visiting Sukhdev's ashram on the way, we arrived at Mandi.

(Taken from 'Shree Shree Ma Anandamayee' (Hindi-Vol-13), (Bengali-Vol-10))



## Ashram Varta

Brahmacharini Geeta

In Divine Bliss - *JaiMa*.

All of you must be aware of this fact that due to the pandemic of the Covid-19 virus, all festivals in all the Ashrams of Shree Shree Ma Anandamayee have been celebrated in a very brief manner. In Varanasi Ashram, the annual *Basanti Durga Utsav* was celebrated as usual in the Chandi Mandap, but the worship was performed on the holy *kalash* (pot) only. All rituals, *bhog*, *ārati* etc., were also duly performed with proper regulations. *Ganga Dusshera*, *Guru-Purnima* etc., were also performed in a similar manner. In this perilous situation all around the world, all the devotees of Shree Shree Ma have come forward to participate in the *Akhand Bhagwat Smriti* (infinite thought of the Divinity). Everyone have generously donated their valuable time for doing the *japa*. Years ago, one day Shree Shree Ma had said, "If you consider this body as your own, then give with affection and if you do not then give in alms". So saying Ma joined Her hands with palms up in a begging pose. Ma further said, "Within twenty-four hours, at least fifteen minutes of your appropriate time, will you offer it to God forever? Whatever time one has dedicated, without a break, try to keep it intact forever.

Several people have accepted this invaluable advice of Shree Shree Ma and have participated in *japa* and in keeping silence i.e., *maun*. Ma always used to say that during moments of crisis bestow maximum time to God. With Ma's infinite Grace, the impossible can also become possible.

As observed in Varanasi Ashram this time during *Bhagwat Saptāh*. A norm is being followed for several years in Varanasi Ashram to hold a week long *Bhagwat Saptāh* during *Bhagwat Jayanti*. In the recent few years the excitement of the devotees for conducting *Bhagwat* in the Varanasi Ashram has become quite obscure. Last year only the *Mool-pāth* of the *Bhāgwat* in Hindi was conducted. This time since Covid was also present; it was decided to conduct the *Bhāgwat* in in brief. But a Kanyapeeth teacher who is also an alumnus of Kanyapeeth suddenly by



Ma's Grace became motivated. In the Chandi-mandap of the Ashram, she got the *manch* (dias) for the *Bhāgwat* ready in a day and also decorated it beautifully. At the same time a devotee of Varanasi urged us to conduct the *Mool-pāth* too.

Hence the *Mool-pāth* of the *Bhāgwat* was recited for continuous seven days in a beautiful manner in front of Gopalji in the Gopal Mandir by Shri Sandip Upadhyay, a student of the Gopal Mandir.

And over in Chandi-Mandap, sitting on the decorated dias of the *Bhāgwat*, a senior student of the Kanyapeeth, Brahmacharini Rashmi Bharadwaj, elucidated the *Bhāgwat* in hindi in an amazing and unique manner. Of course it has to be believed that there was Ma's *kheyāl* in this overall incident. Shree Shree Ma's presence was also felt by many. There were only a few spectators or listeners because of the Covid. But all the Kanyapeeth girls were present and participated in it with excitement. The accompanied singer along with Rashmi was also a senior kanyapeeth student. On all the seven days of the *Bhāgwat-saptāh*, as long as the oration by Rashmi and the combined *kirtan* and songs were going on, an ecstatic joy permeated all around and everyone participated in it. The *Bhagwat-pāth* was concluded by *Gita-pāth*, *Vishnu-sahasranam-pāth* and *Ganesh-japa*. All this is only due to Ma's divine grace.

\* \* \* \*

#### ***Gayatri japa:***

*Aum Bhur Bhuvah Svah Tat Savitur Varenyam  
Bhargo Devasya Dheemahi hiyo Yo nah Prachodayāt.*

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:"

*'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 divine brilliance.'*

--- Shree Shree Ma Anandamayee



Endeavour to go through life leaving your burdens in His hands. Some persons do not like to sit and do *japa*, it is advisable for them to purify their mind through *seva* (service of God in man).

- Ma Anandamayee

*With best compliments and humble pronaams to  
Shree Shree Anandumayi Ma :*

Shri. Gautam Sham Chellaram,  
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

Shri. Lal Chellaram,  
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

Shri. Sanjay Shah,  
Lokumal Kishinchand Charity Trust, Gazdar house, Mumbai.

Mr. Bharat Bhusan Gupta,  
Mr. Harsh Gupta,  
M/s. Gupta Agro Company, New Delhi.

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Shri Sharat Mishra,  
"Kothi Raja Saheb", Phoolbagh, Bareilly.

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in various manner.