

Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 26 – July 2022

Contents – First part of October 2020 Amrita Varta



Sound file:

<http://www.anandamayi.org/mmedia/mp3/Gopalajaya.mp3> Sri Ma sings Gopal Jaya Jaya, Govinda Jaya Jaya.

Text file:

<http://www.anandamayi.org/new/Duttagupta.pdf> Sri Ma's words from "In Association with Sri Sri Ma Anandamayi" by Amulya Kumar Dutta Gupta in Ananda Varta Vol 27, No 2.

Video file:

Richard Lannoy in discussion with Swami Nirgunananda in 2010. <https://youtu.be/AOX8iv3RfK4> Contraversial acts of Sri Ma were discussed along with insights gained from the relationship between Sri Ma and Bhramar Ghosh.

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*

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No.4

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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')

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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 offer prayers to Him, for them suffering is a true friend.

- Ma Anandamayee

Path to Self Realisation

On asking Shree Shree Ma Anandamayee as to how we can achieve the path to Self-Realisation, Ma advises:

"If you wish then you can do like this. At all instances, it is essential to follow all these. If there is a shortage of time, then also try to achieve these as much as possible, and during free time or during holidays give your total effort."

1. *Satkriya, Satsang.* (Virtuous actions, Spiritual discourse).
2. *Satyavachan kahnā.* (Truthful dialogues).
3. *Tat gyān mein sevā – jan janārdhan.* (Serving with a noble thought to all).
4. *Sadgranth pāth.* (Reading scriptures).
5. *Kirtan.* (Singing the praise of God).
6. *Kriya Yog.* (Ma says, for Self-realisation, that is to know oneself; with the advice of the Guru, whatever actions are observed, that only is called as *Kriya Yog*).
7. *Puja.* (Worship).
8. *Japa.* (Repeating the 'name').
9. *Bhagwat Kripa Prārthanā.* (To pray for Divine Grace).
10. *Smaran.* (Divine contemplation).
11. *Sharanāgati.* (Self-Surrender).
12. *Tat Dhyān.* (Divine meditation).

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

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



Matri–Vani

1. The fact that you are aware of your incapacity to concentrate on God's 'name' is also His grace. Even if you do not wish, take the 'name' as a medicine. This will also have a good result. God's 'name' will always bear fruit.

* * *

2. The 'named' and the 'name' are the same, for He Himself exists as the 'name'. The *akshar* is indeed God's own disguise. If the 'name' that appeals the most is constantly repeated, one realizes that all 'names' are His 'name', all forms His form. Again, that He is without 'name' and form will also gradually arise.

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3. A devotee: Ma, if someone defames our *Guru* in our presence, how should we react?

Ma: It is better to remain silent after hearing the defamation. One should then think that, through the will of the *Guru* only I am being compelled to hear his defamation. By this patience is learnt.

* * *

4. For achieving total devotion and faith in God one must be single-minded in his actions. The path that has been shown by the *Guru*, unquestioningly that path has to be followed. While proceeding in that path as indicated by the *Guru*, the assistance that is required, that arrives by itself. There is no use of regretting that the mind has not stabilized. The mind is not getting its nourishment, hence it becomes restless. Give food to the mind, nourish it, then the mind will calm down by itself. Only *purnānand* (perfect joy/bliss) is mind's food. The mind is searching around for that bliss only. Within various worldly matters, the mind is looking for joy, but not getting perfect joy in anything; it is restless. This perfect joy is inherent in our nature, and the mind is aware of its taste. For this reason the partial joys of the world cannot satisfy it. I say the mind is a child. Just as a child keeps seeking the mother; until mother is

not obtained, he does not become quiet; the mind is also similarly seeking the mother. Perfect joy only, is its mother. Again I say the mind also is a great *sādhak* (aspirant). Just as the *sādhak* cannot become satisfied until he attains his objective, constantly striving only for attaining the objective, the mind also is similarly restless to attain perfect joy. Nourish it with *sadbhāva* (holy ideas). With due practice the mind will become calm. Keep doing all familial activities. I do not call them useless; but always aim towards God. With the presence of that aim only, one day you will be able to attain *Paramārth* (God). Just as the relation between a tree and its shadow, *sohang* (I am That) and *ahang* (ego) are also inter-related. Our *ahang* is also a shadow of *sohang*. Keeping the tree's shadow in view just as one can reach the foot of the tree, in the same way if the aim is fixed on God then even through worldly matters, God can be attained."

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5. Grace and Self-endeavour, these are all one thing seen from different angles. When you start talking you have to speak from one particular angle. Seen from one angle everything seems to be His grace. That we are endeavoring to see Him is also His grace. Without His grace none can even try to see Him. The fact that we are not attaining Him due to lack of our endeavors, this also He is pointing out to us through His grace. Again seen from another angle, there is nothing like grace. Everything happens through self-endeavour. If there is only One in this world; who will grace whom? In this manner the debate about His grace and self-endeavour will always remain. Some will give prominence to grace others to self-effort and self-endeavour. Till that time when there will be equality in thought and equality in perception, there will be no end to this dispute. But there is one thing, so long *karma* is there, the effect of *karma* will also remain. And again there is no end of *karma*. From that point of view *sādhana* is also limitless. But complete realization or everlasting knowledge cannot be achieved through *karma*. That is self-revealed.

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6. It has been observed that wherever Ma is present, certain devotees escort Ma to a secluded place for their private conversations. Frequently, the increase in the number of such 'privates', rouses resentment among

the other devotees. They think that these 'privates' are nothing but a plea to remain with Ma alone for a certain period. Once Ma remarked, "While talking in private, sometimes someone even asks, 'Why have you told me to eat vegetarian food, while you have permitted someone else to eat fish?' I say in reply, 'I do not ask anyone to take something. You yourself told me that you eat vegetarian food, so I said to eat that. In fact I rarely ask anyone to eat anything. But, of course, it is good to have discrimination about foods; because whatever you eat the qualities of the same enters your body. For example, if you eat meat, etc., the animal instincts develop. When one eats pure *sātwik* food the *sātwik* (pure) instincts grow. The judgment of that is very subtle. It is certain that drinking milk increases pure qualities. But there is also a stage in *sādhana* when milk is also considered detrimental in the path of spiritual advancement. There can be also *raja guna* and *tamah guna* even in the midst of things which are deemed to contain *sātwā guna*. The division of things which are supposed to contain *sātwā*, *raja* and *tamah gunas* is also limitless."

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7. It has also been said before that, whatever we see in this world, if seen only from the point of view of happiness or sorrow, then that only creates the sense of bondage in us. While perceiving trees, mountains, flowers etc., we think, 'Oh, how beautiful these are!' Then the qualities of those objects enter within ourselves and as a result of that more and more new feelings generate in us. But perceiving those things if we are able to accept them as different forms of God, if we are able to consider that God Himself is in the form of this beautiful flower, fruit etc., then only pure thoughts will develop in us. So, nothing should be seen or done with a hankering for worldly pleasures. Because, until you are saved from the feelings which are generated from such desires there is no question of salvation. Of course, through God's grace the root of all desires can be destroyed in a single moment. That is, however, a different thing. We should better proceed on the path of gradual development. From that point of view one has to nourish pure feelings through repetition of 'name', *japa* and *dhyān* according to one's capacity.

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Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

Unusual āsans and kriyas on Shree Shree Ma's body.

I had mentioned earlier that Manmohan, Satyababu, Mr. Petit and myself were residing in a room. Another French *sadhu* Swami Vijayanandaji (earlier known as Dr. Adolf Weintrob) who was also staying in this room, one day in the morning started practising various poses of *hathayoga*. Satyababu, narrating this incident to Ma, said, "Today morning saw that *saheb* was practising various *āsans*. In one pose he had lifted both legs upwards with the head touching the ground, he was in this condition for quite sometime. Again later he had bent his body in the form of a bow. If we try to practise all these *āsans* then our bones might break."

Ma: Bones might break? You will not be able to perform these *āsans*. At one time various *āsans* used to occur on this body too. But these were not performed willingly. I used to observe that the two legs became stretched out. No support of the hands was taken for doing this. After this with the head bending backwards the body became circular and the tongue stretched out, licked the two sides and the centre of the hip. The two hands joined together were resting on the chest and in that situation various rituals started occurring on the chest. I have never ever seen anyone performing this type of *āsan*. And I also realised this type of *āsan* on this body for the first time. When true *āsan* occurs properly then one does not feel the presence of bones, etc., in the body. The bones and flesh all feel to have become as if like a rubber.

Dr. Pannalal: Why does all these *āsans* occur?

Ma: At this juncture, in short, it can be said that these are related with *bhāv* (the inner emotions). (To Gopi Baba) Isn't it so *Baba*?

Gopi Baba: Yes, the *āsans* are the external manifestation of *bhāv*.

Ma: By saying *āsans*, certain specific *āsans* can only be indicated. When these *āsans* used to perform over this body, then have witnessed

that, one after the other the *āsans* are occurring and always new new *āsans*. In this sense, the *āsans* are infinite too. The pose which can be maintained normally that itself is an *āsan*. *Āsan-mudra*, all these are the true external manifestation of *bhāv*. Just as the *āsans* occur governed by the *bhāv*, again *āsans* can occur without *bhāv* too. During the semblance of a *sādhak* (aspirant), the *āsans* initially used to occur controlled by the *bhāv*. Automatically touching the various points of the body *mantrās* used to be uttered. The manner in which people purify the body parts, in that manner only, the hands, feet, excretion openings, navel, etc., used to be touched and *mantrās* used to be uttered. Then this body was a complete *sādhak*. Initially it was not understood why this was occurring, later however its meaning was understood.

Satyababu: I have heard that by the power of *sādhana*, the body can become taller, just as is heard of *Shree Mahaprabhu*.

Ma: This body neither has any education nor has heard any such incident from anyone, but has witnessed such feats. Have observed in Shahbagh that on several occasions the joints of the legs have become loose and the legs seem to be hanging within the bag of the skin and flesh. Bholanath had neither seen nor heard anything of this type from anyone. Hence he used to become worried on observing this condition of the legs. Similar to the legs the bones of the hands too used to become loosened and later again got properly joined and became normal. Once in Narundi, two trains clashed against each other and one of them got derailed and toppled over. A special equipment was brought from Dhaka to pick up the derailed train. During that instance this body was staying in Narundi and this incident had occurred very near to our residence. When the train was being raised from the ground with that equipment then observed that, a 'khat' sound was first heard and then the train got raised a bit from the ground. In this manner with periodic 'khat', 'khat' sounds the train was raised from the ground and finally placed on the rails again. On one evening in Vidyakut, this body was sitting when all of a sudden *padmāsan* occurred on this body, after that sounds like 'khat' 'khat' occurred in the spinal cord and it became slightly erect. With similar sounds the spinal cord became fully stretched and erect. This type of movement has occurred in the spinal cord later too but then no sounds were heard. Also when the body is in a particular *āsan*, it seems

to be fixed in that position and have felt that someone has fixed the body in this position with the help of screws. Observing the body fixed in this manner, have felt, 'if the hand and feet get fixed in this manner then how to reopen them?' The moment these thoughts arose, the emotions and the breathing rhythm changed, all bodily postures loosened and became normal again.

Today evening Ma wanted to hear discussions on the *Akhand Mahajog* from GopiBaba. I informed him about this and he replied, "In *Akhand Mahajog*, besides the philosophical truths there are several topics on realization too which cannot be divulged to everyone. Besides it is better to discuss this topic in a question answer session." I informed Ma about GopiBaba's thoughts. Ma replied, "I cannot say whether questions will arise from me or not, if it arises then it will be put forth." So it was decided that the philosophical truths of the *Akhand Mahajog* will be discussed in the morning in front of everyone, and the un-divulged topics will be discussed with Ma in private. So in the evening we sat down with GopiBaba in Ma's room. Answering the question put forth by Dr.Pannalal, Gopi Baba started discussing and explaining *Akhand Mahajog*. The discussion continued for almost two hours, after which we came down for our meals.

11th Maagh 1355, Monday (24-01-1949). Today I went for a bathe in the River Ganga along with my friend Manmohan. The river is quite a distance from the Ashram. Returning back to Maheshbabu's 'Bhajanalay', saw Shree Shree Ma, Gopi Baba and others sitting in the northern verandah. Explanation of the *Akhand Mahajog* was going on. These discussions continued for almost two hours. Dr.Pannalal, Shri.Bhupen, Kantibhai and others were noting down the explanations.

In the evening visited the 'Kalikho' temple with Manmohan. On returning back to 'Bhajanalay' I heard that Shree Shree Ma has also gone out for a visit. Hearing that, I went out in search of Ma. Ma was sitting with the devotees close-by. Everyone was gathered around Ma, sitting on various stones. Ma was saying, "Once in the jungles of Sawai Madhopur, I had seen an incorporeal *yogi* moving in the sky along with his pupil. When I narrated the incident to the local inhabitants, they informed that such a *yogi* had been living in that jungle with his disciple."

At dusk Ma got up and hence we too got up. In the evening Ma is supposed to sit privately with GopiBaba for discussing the *Akhand Mahayog*. It has been decided that MauniMa and myself will be allowed to sit in the discussion and the discussion will be held in GopiBaba's room in the 'Bhajanalay'. Ma informed me that I should take Her along when GopiBaba is ready.

The discussion on *Akhand Mahayog*

In the evening after finishing my evening rites, I took Ma to GopiBaba's room for the discussion. I too am excited to hear it. A little of what *Akhand Mahayog* is, had been discussed earlier. A radical change in the universe is because of this *Akhand Mahayog*. No matter how much ever one has advanced in the spiritual world from time immemorial to the present, it has been only on a personal level. Though on the personal level several have attained bliss, ultimate peace and ultimate contentment but due to that, the eternal wailing of the world has not ceased nor vanished. Among all these Mahatmas, some of them by the grace of God have relieved few people of their pain and afflictions (material, spiritual, divine), but the number of these liberated saints as compared to the population of this world is too few. When the *Mahayog*, that GopiBaba is referring to, will be accomplished, then all mankind will attain salvation.

So finally when we sat down in GopiBaba's room, Ma said to GopiBaba. "Baba, now continue with all those dialogues on *Akhand Mahayog* which cannot be said in front of everyone." GopiBaba gave an oration for about two hours on that matter, informed several divine incidents too.

12th Maagh 1355, Tuesday (25-01-1949). Today also GopiBaba continued with the theoretical explanation of the *Akhand Mahayog*. I just could not comprehend whatever he said today. In the evening we again gathered in his room along with Ma. Today he explained the deep meaning of *sadhan* for almost two hours. I don't feel it appropriate to disclose all these detailed explanations.

13th Maagh 1355, Wednesday (26-01-1949). Today after the noon meals went to Ma's room. GopiBaba had asked me to inform Ma that, he would like to have Ma's permission to leave for Kashi in the evening,

as all discussions have been completed. On hearing this, Ma requested GopiBaba to stay back today.

Vision of incorporeal bodies

14th Maagh 1355, Thursday (27-01-1949). Today GopiBaba and Sadananddada returned back to Kashi. I sat down in Ma's room after the Ganga bath. Several people like Dr.Pannalal, Swami Sharanandji, Shri Amal Sen, Shri Binoy Sen, Shri Shersingh the *Zamindar* of Dunga, etc., were already seated in Ma's room. Shri Amal Sen was reading aloud the fifth volume of Gurupriya Didi's book 'Shree Shree Ma Anandamayee'. Description of Ma's Kailash trip is mentioned in the initial portion of that book. Occasionally Ma was explaining in detail some of the places that were mentioned in the text.

In the course of the discussion, Ma informed about the three incorporeal bodies that Ma had seen yesterday night. Ma said, "Yesterday night at around one p.m., saw three bodies near me. One had the shape of an animal, with a white border around it's eyes, another had just eyes which were quite beautiful. The third body was quite monstrous, with blood red face, with bleeding oozing from the forehead and tongue. Seeing them I informed Bithu (Bithika Mukherjee), "Move around carefully." She asked whether she should go downstairs and inform others or not. I said that it was not required. I observe such bodies occasionally. And once when Maharani (a cow) was here, then too I had seen an incorporeal being. I had informed Khukuni (Gurupriya Didi) about it. Later it was seen that Maharani had an attack of smallpox, and with medication from a doctor she was cured of this disease."

Ma's aggressive mood

The reading of the book continued again. How Ma had calmed the anger of Bholanath at Almora was being read out. Many had become afraid on observing Ma's aggressive mood while discussing with Bholanath. Hearing this Ma laughingly said, "A similar episode had occurred once in Vindhyachal too. Then Shankaranand Baba and the mother of Jyotish (Guha) were also present there."

"Bholanath insisted on feeding fish to Moroni (Bholanath's niece). The more I opposed the more he insisted. In the meantime I went near Jyotish's mother and told them that they should not get afraid on seeing

my aggressive mood. This form will be taken to pacify Bholanath. So saying I went near Bholanath and said, 'You will feed her fish? Well, do it now itself.' Observing my form and behaviour all got afraid. Shankar Baba came in between Bholanath and myself and pleaded me to calm down. Bholanath too due to fear did not have the courage to feed her fish. The aggressive form that I spoke of is actually not any mood of anger or an aggressive form; but still it is such a revelation of this body which creates fear among people. And when it occurs I too calmly observe it."

After this, Ma was taken downstairs for meals. So we too came downstairs.

15th Maagh 1355, Friday (28-01-1949). Today at around eleven in the morning I have to leave for Kashi. We completed our meals in a hurry. Ma was sitting on the dais in the *Sashtitala* surrounded by devotees. When I went near Ma to bid farewell and offer my *pranām*, in the east-bengal dialect Ma laughingly said, "*Jaaoyan nai, khaaowan nai, aabaar aaiso, aabaar aaiso.*" (no where to go, nothing to eat, come again, come again). While others also offered their *pranām*, Ma smilingly said, "Earlier you were pilgrims of Vindhyachal, no you are pilgrims of Kashi. You all will depart by the train and we will see you all from here."

Slowly we came down the hill and following the rail-lines reached the Vindhyachal station.

Matri-satsang at Kashi

20th Maagh 1355, Wednesday (02-02-1949). Today evening Ma returned back from Vindhyachal to Kashi. Around thirty devotees including Shri Amal Sen and Shri Shersingh accompanied Ma to Kashi. My friend was advised by Ma to stay back in Vindhyachal for few more days, so he had not returned. On offering my *pranām*, Ma enquired about our well-being. There were quite a few ladies in Ma's room. Pointing at them Ma said, "When this body was staying with Her parents, then these ladies only were Her companions." Again pointing at one lady, Ma said, "Her name is Giribala." Ma seemed to be quite tired, heard that for the last two days Ma has been getting fever in the afternoons. Standing near Ma for sometime, I returned back to my house.

21st Maagh 1355, Thursday (03-02-1949). Today *Saraswati Puja* is being celebrated in the Ashram. Reaching the Ashram at around ten in the

morning found Ma sitting in the Hall. The *Saraswati* idol installed there is quite beautiful and quite large too. All arrangements for the rituals are ready. Pointing at the idol, Ma said to Dr. Pannalal, “*Baba*, observe the *Saraswati* idol, how beautiful. Everything is white, when it is white like this within us, the light of one’s own soul is perceived. In Bangladesh this festival is observed with great pomp and show.” This function continued till eleven in the morning, with the Kanyapeeth girls also singing *kirtan*, etc. After this Ma left the Hall and I too returned back to my residence.

In the evening *kirtan* continued for sometime after the *Ārti*, then suddenly Ma said to Kamlakanth, “Kamlakanth, *Saraswati Puja* is over, now discuss on this matter. Why don’t you say something regarding the *Saraswati Puja*?” Hearing this I thought maybe Shree Shree Ma wanted to joke with Kamladada for sometime. In the meantime someone informed that Kamladada has written a poem on *Saraswati*. Hearing this Ma said, “Is it so? Well you recite your poem.” Now I understood why Ma had suddenly asked Kamladada to say something on *Saraswati Puja*. Even though our desires remain hidden within our souls, it is as transparent as daylight near Ma. Hence Ma gave an opportunity to Kamladada to express his desires. And he too excitingly started reciting his poem and while explaining its meaning gave detailed information on *Nād*, *Bindu*, *Kala*, etc. After this Shri Bhupen gave an oration in Hindi. He narrated the story of Kalidas, on how even though being very stupid, by *Saraswati*’s boon, had become the one of the greatest poets. At around ten in the night Ma was taken to Her room. We too departed to our houses.

(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)

From the time we have arrived in Shahbagh, I have been observing that on every Thursday, a muslim gardener, offers a incense sticks and some *bhog* on the two graves in this garden. The day that is being mentioned, on that day too, being a Thursday, the gardener took a few incense sticks from me. Kusharimashay too lighted few incense sticks and started walking along with us with the incense sticks in his hand. We had travelled quite a distance conversing in this manner. The sun was also quite strong. He opened his umbrella and put it over my head, so the two of us were walking under the umbrella. Bholanath was walking on the other side of the road. Suddenly Kusharimashay exclaimed, 'Oh! From where is fire falling on my head? Are you burning me to ashes? I am truly realizing your power, do not burn me any more.' So saying he looked up towards the umbrella and found a tiny portion of the cloth had burnt and that had fallen on his head. How did the umbrella catch fire? Pondering on this matter, he realized that he had been talking about being burnt to ashes while lighting the incense sticks. Maybe sparks from that had fallen on the umbrella and had burnt the umbrella cloth, which had finally fallen on his head.

The duty of a *sadhak*

When *kheyal* arose within this body, the *leela* (play) of the *sadhak* used to occur. Then within a *kheyal* arose – how can humans attain God? Immediately an answer also arose – for this yearning is required. Hence whether one wishes or not, there should always be an ardent and sincere contemplation for Him. Just as a housewife in spite of all activities, always maintains an eye on her symbols of marriage, the vermilion on the forehead and the bangles made of conch shell and iron on her wrists; just as during mourning, people take proper care of their clothes; just as they conduct all family activities while chewing the betel-leaves; just as the mother does all her duties while carrying the child with her; in these

manner only, one should remember God's 'name' and contemplate Him in spite of all activities in this journey of worldly life. If during a period of overcrowded activities, one forgets Him, then the moment He is again remembered, one must repent – 'Oh God! I had forgotten you for so much time'. Then only the divine contemplation will increase every day. It should be remembered that, contemplation of Him alone is the Truth. With people, do not speak anything more than is required. Hearing or speaking, both have to be kept restrained. There is not much hindrance in conversations which widens the range of divine thoughts. Discussions which clear doubts on these matters are advisable. But understand this that, the more He is contemplated or meditated on, the more will the power of your reasoning and conscience will get awakened, and what is good for you, what is your requirement, will be known to you and this will finally help you in your divine contemplation. You will also observe that your interests in the worldly hindrances like beauty, taste, odour, touch and words, etc., are minimizing and gradually you enjoy dwelling in divine thoughts only. The main feature of dwelling in divine thoughts is that the feeling of annoyance on anybody or on anything will never arise. Gradually day by day, pious qualities like truth, renunciation, restraint, love, forgiveness, patience, confession, etc. will increase. The more is the divine grace attained the more will your arguments, etc. and your ideas on various thoughts like *Vaishnav*, *Shakt*, *Shaiv*, etc., will diminish and an understanding will arise that all these are the various ways of worship of my Lord only. Just as the one who is my father, is someone's friend, someone's uncle. For the sake of relationship, some call him father, some uncle, etc., all will seem like this.

Each day and night should be utilized piously in worshipping, praying, meditation, *japa*, *kirtan* and *yoga*. In the early stages, even while concentrating spiritually, where worldly deeds are present, there performing spiritually, mixing up both at the same time, is not beneficial. At least for some time, forgetting the external world, shutting off the doors of the house, in solitude, one has to look towards the inner self, in an unbroken contemplation. During that period special attention should be maintained that, other than divine thoughts the mind should not divert anywhere else. During the divine activities, if any minute hindrance of any kind occurs, the aspirant should initially have contempt and revulsion

on it. If this condition does not arise, then it has to be understood that he still has a special craving for it.

In this manner gradually, the fruits of the aspirant on being revealed within and without the fragmented senses, as an infinite eternal entity, and through gradual transformation arises the hope of an absolute clarification of thoughts and actions. This absolute clarification only will convert him into a 'submerged jewel' in an Universal Thought. Until this happens, the initial practise of one's own worship does not get eradicated. So it is seen that, even after reaching the solution of an inseparable entity by reasoning and logic, due to the lack of the complete solution, the method of *sādhana* which was initially taken recourse too by the aspirant, towards that a special focus is still maintained. Other than this, the aspirant may also be bound within the limits of fixed ideas. By which one can become fixed in a bound state, that is a state of absence of conflict, not beyond conflicts.

Types of Intelligence

There are in general three types of *buddhi* (intelligence). The first is *jiva-buddhi* (human intelligence), even if *dharma* (spirituality) is involved humans utilize it in an ordinary manner. The second is *Dharma-buddhi* (religious intelligence), in it the reverence for religion is very intense. In all actions focus is mainly on spirituality. The third is *prajnā* or *yogaj-buddhi*. This arises while following the above two paths. By *sādhana* when the purity of the *chitt* is attained, then like the sunrise at dawn, a perfect intelligence is observed within oneself, by which the true essence of the divine truth is attained. Naturally, then a pious consciousness is achieved which can be called as *yogaj-buddhi*. This *buddhi* or intelligence plays only with that which is eternal and the absolute truth. In this play there is no expression of worldly tendencies. Initially when an ordinary person starts practising *sādhana*, that aspirant's main aim should be to maintain *brahmacharya* (chastity). Without being *brahmacharya* nothing can be attained. For every human the foundation of *sādhana* is to observe truth and *brahmacharya*.

(to be continued)

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

Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

Ma goes to Sadhan Ashram in Jakhan, Dehradun

24th August, 1964. Today Ma went to the Sadhan Ashram in Jakhan, which is half a mile from Kishenpur Ashram. But first Ma went to the Dehradun Civil Hospital to bless an old *sadhu* of our Raipur Ashram. He has been admitted in the hospital for an operation. Ma met the other patients in the hospital too and distributed fruits to everybody. The next day again fruits were sent by Ma for the hospital patients. In the peaceful environment of the Sadhan Ashram, Ma rested Herself for three days. Here Ma's room has been constructed on the terrace of the Ashram building. From Ma's room the view of the mountains and the Doon Valley is extremely beautiful.

Ma visits Raipur Ashram, Dehradun for Janmashtami.

29th August, 1964. From Jakhan Ma went to our Raipur Ashram. On 30th August, *Janmashtami* (Shree Krishna's birthday celebration) was celebrated splendidly in the Raipur Ashram. The next day on 31st August, *Nand-Utsav* was performed. This Ashram is one of our very old Ashrams. The scene all around the Ashram is neat and tidy like a picture. In the year 1932, Shree Shree Ma along with Bholanath and Bhaiji arrived at this place. This place became holy and pious with Ma's year long stay here. During that period, this place had an enchanting atmosphere of it's own. But now, Ma's countless devotees are not getting accommodated in the hall here. In Shree Shree Ma's presence, today *Janmashtami* is being celebrated here. Even though it is not easy to arrive from Dehradun, still enormous devotees have gathered here. It was almost two in the night by the time the *Janmashtami puja* was over. After that everyone received *prasād*. Ma was moving around observing everything. Several devotees had been fasting for the whole day. They also worshipped Lord Krishna separately.

The next day by the time *Nand-Utsav* was over it was almost ten in the morning. Few cars and a bus arrived. Ma along with others went to Gita-Bhawan and three other places and finally reached Kishenpur in the evening.

Boy scouts of Jalandhar arrive near Ma

During Ma's stay in Dehradun, one day around thirty boy scouts arrived near Ma from Jalandhar. They stayed near Ma for quite some time and conversed with Ma too. Ma affectionately called them as '*dostji*' (dear friend) and advised them to remember God. In some of them special interest was observed in holy discussions related to God, and were asking quite interesting questions on meditation etc. They then went to visit Mussoorie. Returning back they again came near Ma to take leave from Dehradun. When Ma got up to proceed to Her room, then the boys in a loud voice like a slogan started saying, "Ma come to Jalandhar. Ma come to Jalandhar." Ma too accompanying them in a similar loud voice said, "Ma is present in Jalandhar. Ma is going along with you to Jalandhar." The boys departed happily.

Foreign devotees arrive near Ma

Like every time, this time too several devotees have arrived in Dehradun from far off places and are having Ma's *darshan* too. Some of them are staying here for quite some time. In the meantime two different groups of foreign visitors arrived for Ma's *darshan*. On the first occasion a lady arrived from Michigan. Perhaps she was a reporter. She has reached Delhi by plane the previous day only, and has arrived in Dehradun by the night train and today evening will depart from Dehradun by bus. It seems that she is not able to adapt her American style in the Indian environment. Quite eagerly she kept sitting for Ma's *darshan*. The moment Ma came out from Her room, she started taking photographs of Ma from various angles. Later she talked with Ma for some time. There was a pencil and a notebook in her hand. She seemed quite eager to write down every word spoken by Ma. She asked, "What is your advice for the American people. I want to write an article about you." Ma smilingly said, "There is no special advice of this body. This body says all the time: (1) *Hari kothāi kothā ār sob vrithā o vyathā*. (2) *Jekhāne Ram, sekhāne ārām, jekhāne nāi Ram sekhāne byāram*. (3) *Mānusher ekti mātro kortobo nijeke jāna o nijeke paowā*.

1. Only God's name is worthwhile, all else are in vain and pain.
2. Where *Ram* is, there comfort is, where *Ram* is not, there only affliction.
3. Man's sole duty is to know himself and to find himself.

That lady wanted to know where *Ram* does not exist. Ma said, "*Duniyā* (world) means *dui niyā* (comprising of two). Conflict of joy and sorrow. *Ram* does not exist in this material world of senses. *Ram* exists beyond joy and sorrow. *Ram* means One who is exists within everyone. *Ram* means Bliss. This joy is not the joy of this world." The lady said, "When will you arrive in America? Paramhansa Yogananda has said that now a lady saint is essentially required in America." Ma replied, "This small girl is in America too. Endeavour to perceive there." Though she was startled she was also overwhelmed with joy to hear this reply from Ma. She promised that she would obey Ma's advice. A firm faith that Ma is always with her even in the mundane aspect, arose within her. When someone in the Ashram asked her as to when she will come again? She replied, "There is no need to come again, because Ma is always with me."

In an another incident 10 foreigners arrived from Paris, to visit various holy places in India. Their Indian *Guru* who was conducting the tour is also accompanying them. This *Guru* gives them lessons on Hathayoga in France. They have arrived here in Dehradun for two days, to meet Ma. They will depart on the same day. In the morning they went to Kalyanvan along with Ma. Ma went there and sat down in the Hall. We were amazed to see that with intense devotion and faith, as per Indian custom, they did *pranām* to Ma. Sitting at the feet of Ma, they were all eager to take photographs of Ma. In the evening they again arrived and sat in Ma's room. For almost fifty minutes in total silence and serenity they meditated before Ma. There were fourteen Europeans and few ashramites in Ma's room. The French visitors hardly knew any English. But all of them were extremely delighted. While departing they were about to thank Ma by showing their heartfelt respect and gratitude, but Ma said, "Who gives thanks to whom, does he give to somebody else or to himself. Because One Soul is only Omnipresent." Sometime later Ma again said, "Actually this small girl should thank you all. Because you all have arrived here from faraway, to give Her *darshan*." Many among them had tears in their eyes. They said that, though they had not

spoken with Ma, they have received answers to all their questions in silence.

Ma's departure to Divya Jivan Sangh in Rishikesh

8th September, 1964. The *sannyasis* of Divyajivan Sangha, Rishikesh visited Ma several times in Kishenpur Ashram. The President of Divya Jivan Sangh, Swami Chidanandji also had arrived and had a private talk with Ma. On his invitation, Ma accompanied with several devotees, visited the Sivanand Ashram in Rishikesh on 8th September, the festive day of the *Janmotsav* of their *Guru* Swami Sivanandji. They welcomed Ma with great zeal. First they took Ma to visit their new Eye Hospital, then went around the whole Ashram and finally to the Shiv Mandir at the top of a slope. They then offered garlands, fruits and sweets to Ma. The accompanied devotees of Ma were also given lots of *prasād*. We were amazed to observe their heartfelt excitement, cordiality, their devotion and reverence for Ma and their ways of greeting and hospitality. Irrespective of their status, whether *sadhu-sannyasis* or ordinary people, all were being attracted and charmed with Ma. Ma's *leela* is awesome.

Ma's stay in Vrindavan for two months

20th September, 1964. Staying for a few days in Kankhal, Ma visited Baghat house in Haridwar. On 19th September, Ma departs for Vrindavan. From 22nd to 24th September Ma visits Delhi for a couple of days. While Ma's return from Delhi all of us who were staying in Delhi Ashram accompanied Ma to Vrindavan. Ma again visited Delhi from 2st to 27th October. In Vrindavan Ashram, *Shree Durga Puja*, *Shree Lakshmi Puja*, *Shree Kali Puja* and the fifteenth *Sanyam Saptah* were held in Ma's presence.

On 24th September a new room was inaugurated on the first floor of Matri-Niwas. Special rites and *kirtan* etc were organized too. Ma deputed Haribaba to reside in that new-room. But Haribaba was in Hoshiarpur. Haribaba was supposed to arrive in Vrindavan on 11th October on the *Panchami* day of *Durga Puja*. A *sadhu* of our Ashram was sent to Delhi to escort him from Delhi to Vrindavan. When Haribaba arrived on 11th Ma took him to the site where Shree Durga Puja is being held, i.e., the central area between the *Nitai-Gouranga Mandir* and the *Shiva-Mandir*. Then Ma escorted him to the new room for his lodging.

Shree Shree Durga Puja in Vrindavan

The idol of Mother *Durga* was extremely beautiful, absolutely lively. An artisan had arrived from Lucknow to fabricate the idols here. *Durga Saptashati Paath* was held on each day of the *Navratri* (i.e. 6th to 15th October). During the festival devotees thronged the Ashram not only from Delhi but from almost all over north India. In the open ground *Ram-lila* was held daily in the evening by a special group. The complete tale of *Shree Ram* was enacted. Thousands of people after watching the *Ram-lila*, had *darshan* of the evening *arti* of *Shree Durga*, partook of *prasād* and then departed for their homes. Haribaba's *kirtan* was also held everyday. Ma is everywhere. Deluge of joy flowed all around. On 16th October, on *Dashami* (the tenth day) as usual with proper rites, the idol of Mother *Durga* was immersed in the river Yamuna.

Maharatna gets absorbed at Ma's lotus feet

16th October, 1964. Today on the day of *Vijay-Dashami* news arrived from Delhi that Maharatna (Smt. B.L.Jaspal) has departed from this mortal world to be absorbed at Ma's lotus feet. Ma had given her the name Maharatna. Maharatna had her first *darshan* of Shree Shree Ma in 1934 at Dehradun. On her very first *darshan* she felt an irresistible attraction for Ma. Most probably she was the first person to visit Ma there. Later she took *diksha* from Bhaiji. Even though she was a mother of few children, completing all family duties she used to be near Ma, whenever Ma was in Dehradun. Within a few days her attraction for family life diminished. The whole family became ardent devotees of Ma. To be in the proximity of the blissful and inspirational Shree Shree Ma, was her lone desire. After the death of her husband she moved around with Ma. Even with her poor physical condition she used to sit continuously at a stretch in the *satsangs* in Ma's presence without any weariness on her face. She just stared at Ma with the rosary in her hand. During the last few years of her life when she was seriously ill she could not move around anymore. Last September, when Ma was in Delhi, she requested Ma to allow her to visit Vrindavan during the *Navratri*. In the meantime she had an operation and hence Ma sent her daughter Brahmacharini Bilouji staying in the Ashram to take care of her ailing mother. Ma advised Bilouji, "Bring your mother to the Ashram". But before that on the day

of *Dashami*, at the age of 67 she left her mortal body to be forever at Ma's lotus feet. But her children brought her deceased body to Vrindavan. Ma caressed Maharatna's body three-four times from the head to the feet and repeated her name 'Maharatna!' three times. Everyone took her body to the cremation ground near the River Yamuna. Truly speaking Maharatna had a deep affection, devotion and respect for Ma.

Shree Lakshmi Puja and Shree Kali Puja in Vrindavan

On 20th October, 1964 Lakshmi Puja was held meticulously and beautifully in Ma's presence. On 21st, without informing anyone Ma left for Delhi along with Muktibaba who has to be admitted in a hospital for an operation. Hence it was quite peaceful in Delhi. Before returning from Delhi, Ma visited Muktibaba at Dr.S.K.Sen's Nursing Home. We were also quite happy to hear that Muktibaba was in a better condition. Vrindavan Ashram is quite wide spread. Ma gave *darshan* to the devotees sometimes in Her room, sometimes while walking up and down in the open space in front of the Matri-Niwas or sometimes in the Hall. On the night of the festival of *Dipavita*, i.e. on 4th November, *Shree Kali Puja* was held with full rituals and Ma kept sitting for the whole ceremony. Next day *Shree Annakut Puja* was held in a grand manner with offerings of one hundred and eight dishes to *Shree Narayan shila*. Ma was also offered *bhog*. Later all the devotees present had *prasād* in the afternoon.

Fifteenth Sanyam Saptah Mahavrat at Vrindavan

After this preparations began for the fifteenth *Sanyam Saptah Mahavrat* which commencing from 12th November, culminated on 18th November. Since the Hall in the Vrindavan Ashram is quite spacious, it could accommodate almost 350 participants or *vratis*. The rest of people sat in the *shamiyana* or *pandal* installed in the open ground. Several prominent *Mahatmas* or *Sadhus* were also invited. Quite a few *Goswamis* of Vrindavan were also invited. Everyone gave fruitful orations on religious matters. The orations were on Upanishad, Puran, Ramayan, on *Vaishnav-dharm* and on the history of Vrindavan and its temples, *Sanyam*, etc.. Prominent *Mahatmas* like Haribaba, Sw.Akhandanandji, Sw.Chaitangiriji, Sw.Sharananandji, etc., blessed the devotees with their all-round stimulating orations. In the evening Haribaba read out the biographies of prominent devotees from '*Bhakt-mal*', which was followed by his *kirtan*.

Ma stayed in the Hall for most of the time, whether morning, afternoon or evening. It seemed that this time Ma sat in the Hall for longer durations as compared to previous occasions. This gave a lot of pleasure to everyone and boosted their morale too. Ma also sang *kirtan* on two days during the *Sanyam*. Everyone around spend their time joyously during these seven days of *Sanyam Saptah* in *jap*, *dhyan*, *kirtan* and in pious discussions.

Could you recognize me?

For last few years two-three foreign devotees participated as *vratis* in the *Sanyam Saptah* with quite zeal and excitement. This year nine foreign *vratis* had participated in the *Sanyam*. Besides them, daily several foreigners arrived to have Ma's *darshan*. Some of them stayed back for three-four days too and came to the Ashram daily. These nine foreign *vratis* had arrived from USA, France, Germany, Switzerland, Austria, SriLanka and South India. Besides this few Indians had arrived from the Indian Consulate in Moscow to participate in this penance. This year's *Sanyam Mahavrat* can be called as the first international *Mahavrat*. Shri.Deshjardins have also arrived in his car from France along with wife and seven year old daughter and four months old son. This four months old boy must be the youngest European to have Ma's *darshan* and *Matri-kripa*. The moment they arrived, Ma asked Her young friend, "Could you recognize me?"

After this function Ma stayed back in Vrindavan for almost a month.

(to be continued)

* * * *

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



22 Oct, 2020 – Shree Shree Durga Puja - Kankhal



22 Oct, 2020 – Shree Shree Durga Puja – Agarpara, Bhopal.

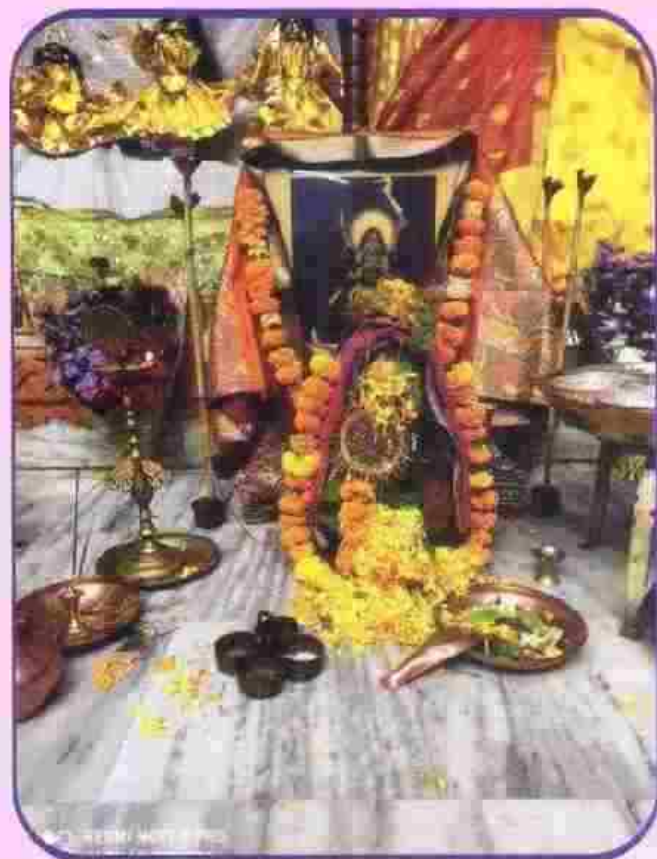


Varanasi



Pune

30 Oct, 2020 – Shree Shree Lakshmi Puja



14 Nov, 2020 – Shree Shree Kali Puja – Pune, Agarara.



Agarpara



Ranchi



Varanasi



Varanasi

16 Nov, 2020 – Shree Shree Annakut Puja



23 Nov, 2020 – Sanyam Saptah – Kankhal.



23 Nov, 2020 – Sanyam Saptah – Kankhal.



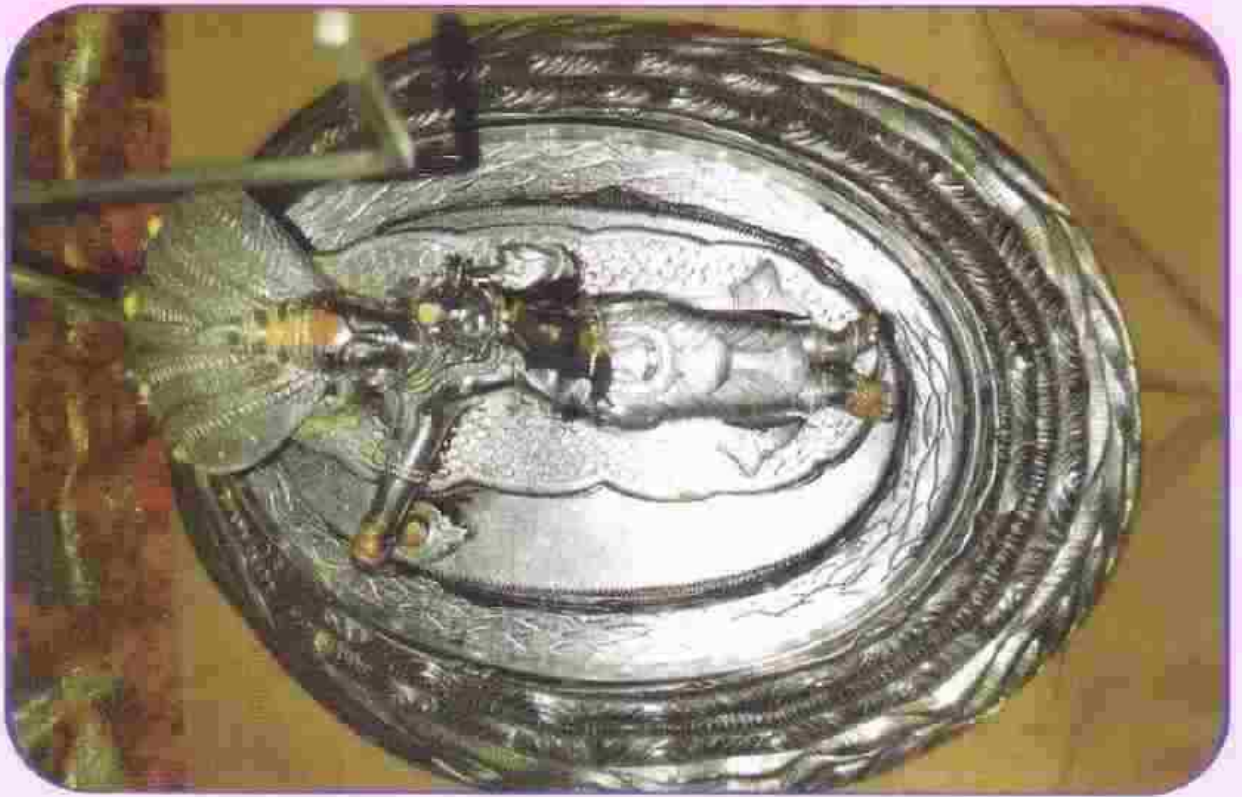
25 Dec, 2020 – Geeta Jayaniti – Kankhal, Pune, Agarpara



25 Dec, 2020 – Geeta Jayanti – Varanasi



25 Dec, 2020 – Geeta Jayanti – Varanasi

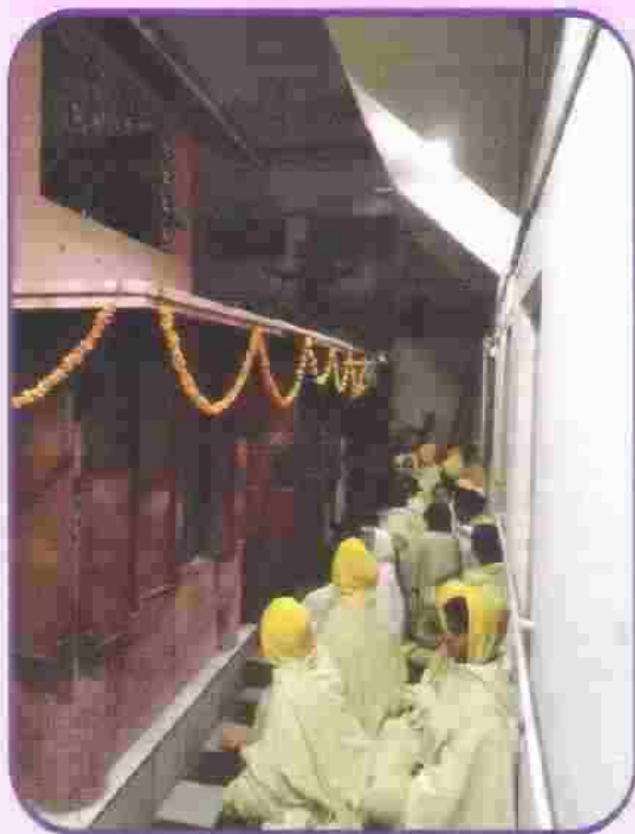


14 January 2021 - Shree Shree Padmanabh Puja

—Kankhal Ashram



14 January 2021 - Savitri Yagna Parikrama - Varanasi



14 January 2021 - Savitri Yagna Parikrama - Varanasi