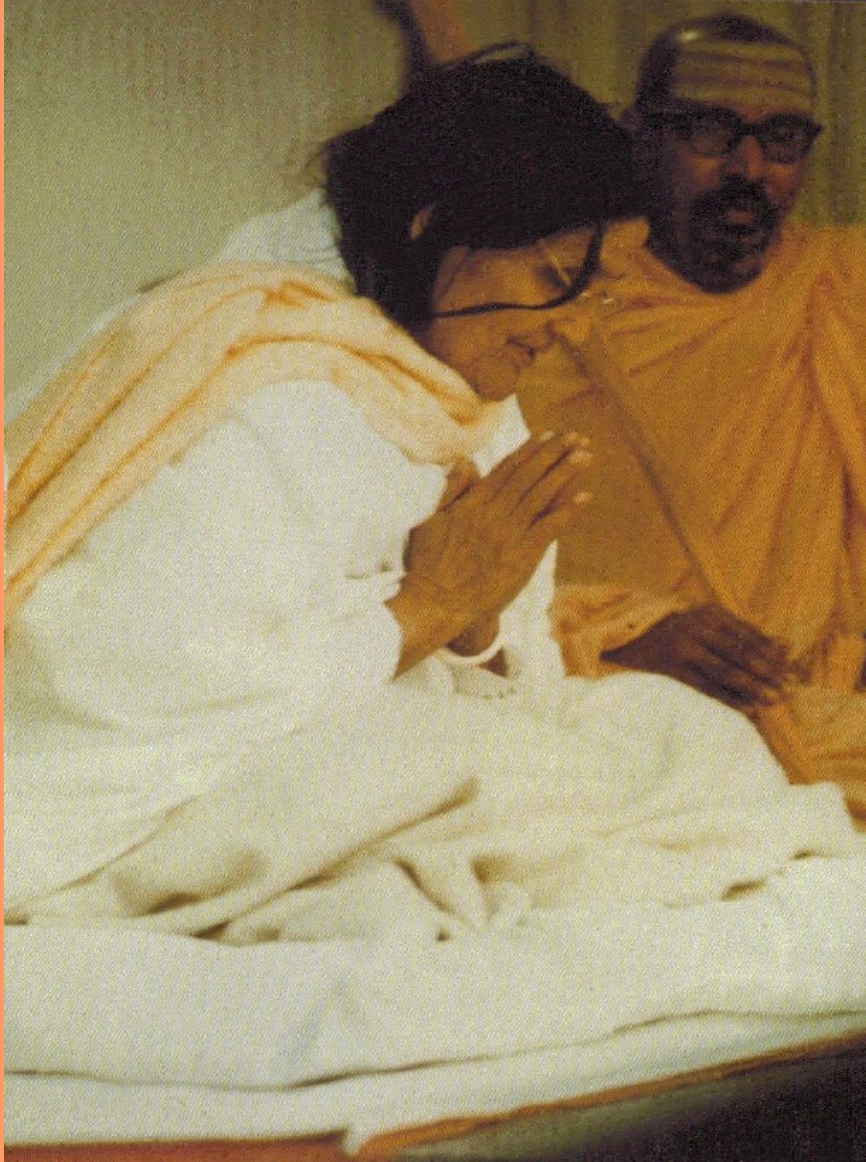


# Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 28 – November 2022

Contents – First part of January 2021 Amrita Varta



**Sound file:**

<http://www.anandamayi.org/mmedia/mp3/WAKrishnahey.mp3> Sri Ma sings Krishna Krishna at Calcutta in 1963

**Text file:**

<http://www.anandamayi.org/new/Vol27No3-2> Matri Upadeshamrita compiled by Sister Uma in Ananda Varta Vol 27, No 3.

**Video file:**

Swami Kedarnath talks about Sri Ma in the on-line Conference "Awaken with Eternal Motherhood.". <https://youtu.be/w0sO-HBKSVY> Baba talks about his experiences with Sri Ma.

# MA ANANDAMAYEE AMRIT VARTA

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

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**VOL. 25**

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**No.1**

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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 (Backside)**  
**MA'S ASHRAM - PURI**



*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'



## Blissful Proclamation

*“Ānandam Paramānandam Mahānandam Samāgatam.  
Aho! Bhāratvarshetu Shataikpanchvinshat:..  
Varshpurvam Samāyātā Mātāyanandmayeeshubhā.  
Mātu: Shubhjayantim Jayetu Dharnitale”*

Oh!! The auspicious time for joy and ecstasy has finally arrived. In this auspicious moment, around 125 years ago The Divine Lord's stream of Joy poured down in our motherland India in the form of Shree Shree Ma Anandamayee. Now too this world and its human inhabitants are being blessed by that flow of immense divine joy, and in the future too will be similarly blessed. This year the world is excited and ecstatic with jubilation for Shree Shree Ma's 125<sup>th</sup> Birth Anniversary (*Jannotsav*).

*Aho! Ānandam Mahānandam Ānandmeyānubhavanti Prānin:  
Ekshatpanchvinshyarsh Purvam Ānandswarupāyā:  
Ānandamayeeemaatu: Ānandmay Charansparshen Ānandita  
Bhāratbhumiriyam Ānandmay Jayshabden Ullasitā Vanrāji:  
Pramuditā Prakriti: Jayjaykāram Kurvanti  
Vishwajansamuha:  
Jay Mā Jay Mā Jagajanani Jay Jay Mā.*

Oh!! All living beings are experiencing immense joy and bliss. Around 125 years ago, the Earth was blessed by the touch of the blissful feet of the Incarnation of Joy - Shree Shree Anandamayee Ma. And today too our motherland India is ecstatic; with the joyous sound of triumph in the wilderness and with the joyous and excited nature, our motherland is echoing with acclamation. Today the World over is proclaiming with joy

*“Jay Jay Ma, Jagajanani Jay Jay Ma”.*





## Matri – Vani

1. While talking about 'life', you mean this life, but really that is not correct. You don't know *sanskārs* of how many lives are within you. When such is the situation, then it cannot be said what will happen at the final moment. This body says that everything can happen. Hence it is not proper to keep one's hope small. I have said before also that nature changes with one's thoughts. It has even been seen that man reaches higher and higher stages only through high aspirations. So, one has to keep the aspiration high. It should be thought that He has roused the feeling of salvation in the heart then He will give salvation also. When the ray of light has come in the form of thought then is it impossible for the same to be fully revealed? Doubt and weakness will of course come at times, but for that one should not take recourse to weakness. It is better to work with a noble aspiration. That I can't do anything, I have no strength to do anything of my own - all these, that are said, are empty words. Because you have been doing some work of the *sansār* and you have the belief also in your mind that you can do something. If you had the firm belief that you don't have the power to do anything of your own, if that belief had been converted into self perception, then it could be understood that you have proceeded quite a lot in the realm of *sādhana*. Everything happens through His Grace - is there any doubt in that? The purpose of *sādhana* is to feel the limit of one's power - to understand within one's heart that I have no power to do anything. And it is also so nice and everything is so beautiful that it is found in the state of *sādhana* that we are nothing but tools in His hands. This is not a mere supposition - but the truth.

\*

\*

\*

2. I was talking to you yesterday that qualities, like anger etc., which are inside the human beings may not always be exposed; but there is no doubt that such qualities are there. You see even among the young children, qualities like, greed, anger etc., also exist. Those qualities are not exposed in childhood; but even though they are not exposed, the



proof that those are existent is revealed later on. When qualities like, anger and greed are suddenly found in aged persons, it means that those were lying within them in the form of seeds. All types of qualities have to be present within human beings, otherwise human life remains incomplete. Similar discussion had occurred with Gopi Baba also. He had also said that if such qualities remain in the form of seeds then they may be exposed sometime. In reply this body remarked-it can occur. But it may also happen that if the person's direction of life is on the upward side then many attributes may be extinguished even by remaining unexposed.

\* \* \*

3. There are many desires which can be consumed only after being exposed. Again there are seeds of such desires which may not be exposed even in this life. Of course, if the *Guru* rouses them through force, then only they may be roused. At times, you may see after analyzing that if at any time there is greed to eat something and if you desist from eating the same for a number of days through reasoning and efforts, then the substance of greed will get exposed. Then there will no more be any greed. Again at times greed may remain among some in such a strong manner that even through *samyam* it cannot be controlled. Effort and reasoning become fruitless then. In such cases there is no way out but to fulfill the same. Then again advice is given to control greed.

\* \* \*

4. You should know that for those who are advised to do so, for them the time has become ripe for the substance of greed to be exposed. Again sometimes advice is given for *bhoga* and *tyāga*. In such cases greed is not to be extinguished through only *samyam*.

\* \* \*

5. You must keep your mind on God. How can this be done? You must hang pictures of God in various forms on the walls of the room in which you stay, and glancing at them from time to time, you should ponder: 'These are all the likenesses of God.' Further, keep photos of spiritual personalities in your room and when you gaze at them and read the life stories of these great men you may feel: 'Oh, how much hardship have these mahatmas undergone in order to realise God!' Then the desire



will awaken in you to do likewise. Besides, it is also a good idea to keep pictures of saints and sages in your house because this will exercise its influence on you. Considerable inspiration can be derived from their sight and touch.

Furthermore, when you go out, whatever you behold, you should regard as an image of God. Suppose you see a beautiful flower, try to imagine: 'Oh, here is my Lord, blossoming forth in the guise of this lovely flower.' If you do not perceive all this with such eyes, but look at it with greed or desire, there is danger because your mind will be soiled and hence a process of cleansing and purification will be necessary.

At first all these, repetition of the Lord's 'name' and reading of spiritual books may not be to your liking, but in spite of this you must try to attend to it with great regularity.

\* \* \*

6. There is bound to be unrest as long as duality reigns. It lies in the nature of worldly things to produce unrest. Hence it is essential to be ever engaged in activities prompted by one's true nature, that is to say, to do God's work. To perform service to mankind is also very good. By such deeds, the mind is purified. But to do service by fits and starts will not lead to peace. Where two are, strife and unrest are unavoidable. If you engage yourself in ceaseless, uninterrupted service directed to Him, then only by His mercy, the waters of the Ganga of Knowledge will wash away all your desires and doubts, and only then will you be at peace.

\* \* \*

7. I have only one kind of medicine with me. I have just spoken to you about it. This body does not prescribe any specific remedy for anybody. There is general suffering in the world due to previous misdeeds. But this suffering is for the ultimate good. Just as the mother punishes an unruly child to teach him, so this worldly suffering produces a similar effect. That is why I always stress that constant remembrance or contemplation of God is the only way to supreme peace for all mankind.

\* \* \* \* \*

## EDITORIAL

Shree Shree Ma can at the most be compared to the vast immense sky. It is beyond the limits of an ordinary person to describe Her immense embodiment. The ardent devotees create an illusion of Shree Shree Ma's divine, calm and serene memories according to their own needs. These *Matri* memories and recollections are so valuable an asset, which only an ardent devotee can understand.

Our motherland India is overjoyed and delighted as the message of the 125th anniversary of Shree Shree Ma (125th *Janmotsav*) is spreading from house to house.

All the subscribers of Amrit Varta are being eagerly requested to send their invaluable moments with Shree Shree Ma, how-so-ever small or big it may be, so that it may be published in Amrit Varta. So that the future generation on reading these Amrit Vartas can get encouragement and delight and ponder and contemplate that, 'in this very land the Divine Supreme Almighty God had revealed Himself in an Human form and that too in the form of a Mother. And that our own grandparents and great-grandparents had seen Her divine body, had conversed with Her and had received Her touch and direct blessings. We are truly blessed too.

Hence with this objective every issue in this year i.e., 2021 will be published as 'Shree Shree Ma Anandamayee 125<sup>th</sup> Anniversary' issue. All present subscribers are requested to help us in promoting more and more new subscribers, so that peace and happiness can be showered in everyone's restless life by reading Shree Shree Ma's Divine life story and practising Ma's nectar filled *Matri-Vani*.

**Jai Ma!    Jai Ma!    Jai Ma!**



## Tribute to Bhaiji 'Matri Darshan'

This issue of Amrit Varta is being commenced by few invaluable articles from 'Matri-Darshan', written by one of Shree Shree Ma's unrivalled devotees, respected Shri Jyotish Chandra Rai (Bhaiji).

Bhaiji elucidates in his book 'Matri-Darshan':

To write a biography of Shree Shree Mataji or to draw the attention of the world to Her infinite powers is not the object of this feeble attempt. How She has enlivened my withered heart, I have just introduced a few facts regarding this matter. Only those topics are covered in this text which I myself have witnessed or have confidently realized. Due to my incompetence, whatever imperfections or delusions in language and elucidation are present in these texts, for that I apologize again and again at the holy feet of Ma.

I lost my mother during my childhood. I have heard that, on hearing somebody calling 'Ma' (mother), my eyes used to get filled with tears, and lying down on the floor I used to weep to my heart's content. My (late) father was a saintly person. Due to the influence of his intense religious devotion the seeds of righteousness had been implanted in my heart from the very childhood. In 1908 due to the blessings of my *Kul-Guru* (family Guru), I was initiated in the *shakti-mantra*. As a result of that even though I used to get solace by taking the Name of *Shakti-Ma*, the truth that 'for all beings Ma is all in all', was not being realized. There was always a desire for the search of such a living being according to whose tranquil opinion this turbulent life can be transformed automatically. No question of *sadhu-sanyāsis*, even if I could get hold of an astrologer, I would have asked, 'Will this good fortune of mine ever arise?' None of them would have disappointed me.

On this occasion I went on various pilgrimages, had the occasion to meet several *mahatma's*, but none of them attracted this piteous person.

In 1918, due to a transfer in my job, I arrived in Dhaka, Bangladesh. At the end of 1924 I heard that for the last few days a Mataji is residing in the nearby Shahbagh Gardens. She is maintaining *maun* (silence) for quite some time, but sometimes while sitting in a yogic posture and uttering some *mantrās* She conversed by making *kundali* (spiritual designs). In one fine morning with a prayer of hope in my heart I went to Shahbagh and due to Pitaji's kind consideration I had *darshan* of Mataji. I was startled to see for the first time Her calm yogic state but simultaneously having an emotion of a modest bride. I further observed that the One for whom I had been awaiting for so long, in whose search I had been wandering here and there, today He Himself is right in front of me. My heart and thoughts filled up with enormous joy, the body danced in enthusiasm. Had a thought that I lay down at Her feet and say in tears, 'Ma, why had you kept me afar for so long?'

After a while, I asked Ma, "Is there any hope of my spiritual progress?" Ma replied, "Hunger has not yet occurred." I had come with the thoughts of asking so many questions and hearing so many replies, but due to an enchanting feeling of grace, fascinated I just sat speechless. Observed that, Mataji too kept silent. After sometime with heartfelt devotion bowing down and paying my obeisance I departed. Even though I had a deep urge to touch Her feet I could not do so; not for fear, neither for any doubt; getting confronted with an inexpressible impulse I returned back.

Never went to Shahbagh again. I felt that as long as She did not remove Her veil and pull me towards Her like Mother, till then how can I clasp Her lotus feet on to my heart. This arrogance on one hand, and on the other hand a deep urge to meet Her again, a duel amongst these two kept occurring constantly. In the meantime, on two days, I went to the Sikh Akhada, adjacent to Shahbagh, and unknown to Her, had Mataji's *darshan*. Observing these absurd activities of my mind I pondered, 'What is this happening?' But did not have the ability to judge what was good or bad. All the time received news of Mataji; also kept hearing of Her various *leela*'s. In this manner busy with the chaos of my job I spent seven months. Then one day I brought Ma to our home. I was thrilled to have Her near me after a long long time; but that could not become permanent. During Her departure as I proceeded to pay my obeisance by touching Her feet, She hurriedly moved away Her feet. This incident pained my heart.



Within these few months I read through various scriptures and tried to soothe my heart and conscious. Suddenly one day a thought occurred that I should publish articles related to religion and morality. A book by the name of '*Sādhana*' was soon published and sent one copy through Shri Bhupendranath Dasgupta, to be offered at Ma's holy feet. Ma informed him, "Tell the author of this book to come here." With an immeasurable jubilation one fine morning I went to Shahbagh. I learnt that Mataji's three years of *maun* (silence) was over. Coming towards me, She sat down very near to me. Listening to my reading of the book from beginning to the end, She said, "Even though after the long period of *maun*, the words from my mouth are not coming out fluently, still today words are coming out automatically. The book is fine. Make efforts for the growth of pure thoughts."

On that day after receiving Mataji's sacred proximity, a new portrayal blossomed within and without; Pitaji too was present there. I began to feel that I was sitting like child in front of my parents. Bidding goodbye with an inner joy and enthusiasm I returned back to my home.

After this I went to Shahbagh regularly. One day I requested my wife to take along some offerings and have *darshan* of Ma. During those days Ma used to wear nose-rings. After five or six days, my wife obtained immense joy by having Mataji's *darshan* and offering at Her holy feet, a diamond nose-ring, a silver plate, fresh cream curd, garlands, etc. It was later learnt that, when Mataji used to have Her food by keeping it on the ground, then Pitaji with irritation had said, "You do not want to have meals on a brass or copper plate, then will you have meals on a silver plate?" Ma had replied laughingly, "I will have meals on a silver plate only, but within the next three months, you will not be able to speak about this to anyone and you too will not make any arrangements for a silver plate." In fact just on the completion of three months a devotee arrived in front of Ma with a silver plate.

One day Mataji said, "Always remember that you are a true Brahmin, this body is connected with you through a very subtle divine link." From that day onwards I tried my best to keep myself restrained to virtuous deeds.

\* \* \* \*

## Tribute to Gurupriya Devi 'Shree Shree Ma Anandamayee'

This issue of Amrit Varta is also being commenced by few invaluable articles from 'Shree Shree Ma Anandamayee', written by one of Shree Shree Ma's unrivalled *sevika*, Brahmacharini respected Gurupriya Devi (Didi or Dadabhai). This book has been published originally in Bengali in 17 volumes. And later, these have been translated in Hindi in 20 volumes. The speciality of this book is that it is a detailed diary of Shree Shree Ma's *leela* written in plain and simple language. The Foreword in Volume-I is overflowing with the author's deep feelings of sacrifice, devotion, reverence and love. Shree Shree Ma had once told her, "Many say that you are my sister". Hence Shree Shree Ma used to call her 'Didi' which means 'elder sister'. Hence on this extremely holy occasion, few lines from the Foreword as written by respected Gurupriya Didi are being published for the benefit of the readers. So that the reader can clearly feel the intense reverence and love of Didi towards one's own God.

Didi elucidates in the Foreword of Volume-I of her book 'Shree Shree Ma Anandamayee':

Almost twelve to thirteen years ago when I first had Ma's *darshan*, fascinated I just gazed at Her. Then I also had a wish to write down those incidents and feelings so that later on I may get the joy of reading them. Because of that wish I had written down a few lines. Since most of the time was spent in Ma's company, there wasn't much time to write, and when I sat down to write, I saw that it was not at all easy to describe Ma's *leela*, but still I wrote down few lines. Because I felt a few years later, I would not be able to remember all these incidents, *leela*'s. After writing for a few days incidentally the writings stopped. After receiving Ma's instructions, when we permanently left our house, all those notebooks were left behind in the house. Later when Ma departed from Siddheshwari after settling us there, my heart used to cry out for Ma. One day I thought



that maybe on reading Ma's old *leela*'s I may get a bit of solace, then those notebooks were not traceable in the house. This deepened my sorrow. A few years later, revered Shri Jyotish Chandra Rai requested everyone to write down the incidents (as one himself has witnessed or experienced, in that manner only) of Ma's *leela*. But I did not have the urge to write down anything. I had decided not to write anymore. But I don't know why, on someone's inspiration the wish to write gradually arose again. Jyotish-Dada also said, "You should be writing, because you have spent several years along with Ma and hence you are aware of a multitude of small and big incidents." Due to his encouragement the hidden urge to write gradually strengthened.

In the meantime, Ma provided the opportunity to write too, kept me alone for quite a few days in Ma's Vindhyachal Ashram. In that loneliness during my leisure time I started writing again. With Ma's *kripa*, all the old incidents blossomed forth in my memories. Just as there was a fixed time for *japa*, similarly I fixed a time for writing down stories of Ma's *leela*. This too seemed like a part of my *sādhana* here in Vindhyachal. Of course, for a person like me, to write down Ma's *leela* in detail is like the desire to catch the moon even though being a dwarf. Still, I continued writing and I liked it too. I knew that in the society of intellectuals this would be of no value, because I did not have the education or wisdom to write down a book.

But I still felt that, those who have come in Ma's holy proximity, all of them will be elated to read these incidents, the error of the author's thoughts or language cannot create an obstruction in their joy. Because, I have seen that whenever a few of us met each other and Ma's topic has arisen, then discussing repeatedly the same old incidents, we have passed away so many nights, none of us have felt even a trace of irritation or tiredness. All tales of Ma seemed to be as if recent and new. Of course it is also true that, it is impossible for us to understand or grasp Ma's thoughts, in whatever form I have understood or have observed or have heard that only I have written. I have kept a constant vigil that not a single word is exaggerated. Then too my heartfelt brothers and sisters, especially those who have come in contact with Ma, they will get enough proof of my incompetence. For that I apologize.

\* \* \* \*

## Shree Shree Ma Anandamayee Prasanga

Amulya Kumar Dutta Gupta

(continued from before)

### The effects of sensations and visions during *sādhana*

23rd Maagh 1355, Thursday (05-02-1949). Today it has been raining since early morning and it has worsened by evening. However going to the Ashram I remained there till seven in the evening hoping that Ma would come down for the evening spiritual discourse. Ma did not come down but we were informed to go upstairs and sit in Ma's room. So all of us went and sat in Ma's room. Among various topics, there was a discussion on 'visions' during *sādhana*. I said to Ma, "During *sādhana* and prayers if we do not get any 'visions' or something similar a feeling of dejection occurs. Many then sadly say, 'Even if we had seen a ghost or something similar we could have consoled ourselves that at least something has happened'."

Ma (smilingly): Yes, have heard many of them mentioning something like this. But on several occasions it cannot be understood that these 'visions' that you are mentioning, occurs due to the result of some power. One who has observed these 'visions', they themselves infer that it may have occurred due to these particular reasons. There is always a question of doubt here. Again the effect of the power can occur in such a way that it is truly understood. Then there is no question of any doubt. People can have 'visions' throughout their life, but it does not imply that, the meaning of these effects of the power can be grasped.

Nepaldada (Narayan Swami): All these 'visions' are hindrances in *sādhana*. Even the 'vision' of one's deity is a type of hindrance in *sādhana*.

Ma: Why will it be so? The purpose of *sādhana* is *Ishta-darshan* ('vision' of one's deity). And just the 'visions' cannot be called as hindrances. During *sādhana* a variety of sensations and 'visions', do occur. If enjoyment is obtained with these sensations; if these are utilized in this manner, then only it becomes an obstacle in *sādhana*. Advancing in this path, if one feels satiated with such pleasures, then he gets stuck



at that juncture. But the funny part is that, on attaining these sensations, an eagerness arises to reveal them and also to offer it to others.

Myself: If somebody desires to share a part of his joy attained during *sādhana*, then why will it be an hindrance in his spiritual growth? Of course, if there is an egoistic feeling in this action then it is a different matter. But if that is not present, then the thought that somebody else should also enjoy like me, and a part of that pleasure is shared, then it is the very basis of a noble heart. Enjoying alone with one's own pleasures, is it anything other than selfishness?

Ma: There is an intention of acting as a teacher within the action, of sharing with others a part of the joy attained during one's own *sādhana*. Besides when one vessel is getting filled and if it is continuously consumed then when will that vessel be replete? But if the vessel after being replete overflows then it is a different matter. That is the nature of the worldly *Guru*. On consuming the vessel before it gets full, then there is always a hindrance in its completion. See, several after completing school and college education undertake private tuition. Again a time arises when there is no inclination to teach others what one has learnt. But it is natural too, to share a part of the joy one attains. All these are said, based on the experience of this body only. In Bajitpur, when this body attained joy while taking God's 'name', a lady whose husband had gone abroad, came to sleep near me. One night I told her, 'Come, let us both utter God's 'name'.' We started uttering the 'name', and after a while it was observed that the lady began to dance overwhelmed with joy. Well, that was the end of it. After that she never uttered any 'name' nor attain any joy. Of course this body did not inform her then or later, on uttering 'name' in this manner she would get joy.

Myself: One gets encouragement on attaining even a bit of perception while undergoing *sādhana* and prayers. Otherwise there is no enthusiasm in this path.

Ma: That is true. However, don't you see that many a time when the son hands over the income of his job to his father, the father stores the money on the behalf of the son, either by showing it to him or without informing him. Similarly, the disciple while undergoing his duties, many a time the *Guru* can give the fruits of his *karma* to him and again may not give it to him. But it is certain that the fruits (*karma-phal*) of his *karma* are getting stored with the *Guru*.

**Myself:** Once during *Shivratri* I spent the whole night in *japa* and reading scriptures. On the next morning I was overcome with depression. I contemplated what was gained in repeating the 'name' by keeping awake throughout the night? What difference has occurred today with what I was yesterday? You too had told me one day that, my focus is always on the fruits. Working with or without a focus on the fruits is all the same. When I just cannot move my thoughts away from the results, then surely nothing is occurring within me.

Ma (smilingly): Saying again, that which had been said earlier; till now whatever you have done, its fruits do exist. Many a time these fruits are not experienced while doing *karma*. But where will the fruits (*karma-phal*) go? It remains, it exists. While repeating the 'name', etc., it has to be remembered that I have been able to give so much time for His work only due to His grace. One should not be discouraged by thinking that I could not achieve anything. That is the refuge of the weak.

### **Can *prārabdh* (fate) be overcome**

Today news arrived that Smt Brahmar Ghosh has passed away. For quite a long time she had been suffering from tuberculosis and while staying in Calcutta itself, I had heard that her condition was quite miserable. Heard from Kamal-da that two months earlier in Raipur, Ma had suddenly said that She is perceiving Brahmar's death. Talking of Brahmar, Ma asked me, "Have you heard that Brahmar has expired?"

**Myself:** Yes, just heard about it downstairs, and on hearing I pondered that, fate is truly powerful. Because, this very Brahmar has sat on Your lap on several occasions, You have also taken her in Your arms so many times, calling her '*BodoMa*', but in spite of all that, the sufferings that was destined to her, that by force, You have made her pass through it. No excuse exists in that matter.

Ma (smilingly): What proportion of Brahmar's sufferings have you all witnessed. These occur to almost everyone. Of course she had an inter-caste marriage; but it is unknown to you all that she had such a terrible *sanskār*, to overcome that, she was kept bound in love for a few days in this manner. She was then released to follow her own path after that terrible *sanskār* was overcome. Compared to that, this minor suffering has been more of a boon for her. But it is not that, if there was a *kheyal*, that this minor suffering too could have been over-ridden. But you know that this body does not act willingly.



Nepaldada (Narayan Swami): Maybe the *prārabdh* (fate) has to be suffered.

Ma: Just as it is true that *prārabdh* (fate) has to be suffered, again all of it can be over-ridden, that is similarly true too. You cannot perceive how much of the *prārabdh* has been suffered and how much has not been suffered. I was observing an amazing glow on Ma's face when She was talking of Smt Brahmar Ghosh. This appearance is not always observed in Ma. Other than this wonderful glow on Ma's face; staring at Ma's eyes observed, that too seemed to be over-flowing with incessant compassion; what a bewitching spectacle. With unblinking eyes I just kept staring at this divine form of Ma.

Nepaldada: What has been the course of Brahmar after death?

Ma: This form of discussion is not arising now. If it arises then it will be spoken.

### **The meaning of getting merged with Ma**

Swami Shankaranand: What is the meaning of getting merged? If merging with you is mentioned then most probably you will not reply. Hence just asking, what is the meaning of getting merged?

Ma: Ok, that you are mentioning of getting merged, there are several like Nirmalbabu too. Take the example of your Dadamahashay. When your Dadamahashay died then this body was in the train on the way to Burdwan or Kashi. Then saw that, the manner in which fumes arises from a hot cooked food kept in a vessel, in the same manner your Dadamahashay arising slowly slowly in the form of white fumes spread out and merged with the wide sky. Few days later saw, your Dadamahashay in a luminous form, wearing a loincloth, a turban on the head, both being white. And then it merged into this body. Not getting merged to any particular portion. It is the merging of the totality, with the totality. Now, one can say, who-so-ever merges completely in this manner with the other, becomes that too. If the person with whom one merges is of some particular heavenly abode, then the one who merges also attains that abode, again if he does not have any particular special abode, then the one merging will also not attain any abode. While conversing of the merging of your Dadamahashay with this body, then it has to be understood that he is confined within the finite form of this body.

Myself: Ma, when you had informed me about the merging of Dadamahashay within your body, you had not mentioned those fumes. What is the meaning of the occurrence of fumes in that manner?

Ma: The spreading out in the form of fumes can be understood to be a course of that body. But later again becoming dense and taking the form of body it merged with this body.

Myself: Has Nirmalbabu also merged with you? I haven't heard of this incident earlier.

Ma: What have you heard till now?

Myself: Have heard that after reaching the higher abode he has received the shelter of the Lord of that abode and when he had arrived to meet you there were other saints along with him.

Ma: Yes, but his merger is a bit different. There is a bit of a deficiency in this merger, it is not a merger of the totality.

### **Arrival of Mashima in a subtle form before her death**

Khukuni Didi came twice to call Ma for meals. This time Ma got up and hence I too got up to leave for my residence. Ma ordered me to inform GopiBaba tomorrow to meet Ma.

Kamlakanth: When Brahmar is constantly contemplating of Ma then he surely must have approached Ma.

Ma (laughingly to Nepalada): it has just been uttered from Kamlakanth's lips, though I have not heard what he said. During your Mashima's (Ma's sister) death too, a similar incident occurred. That day too there was just no feeling of lying down. Your Didima (Ma's mother) had also seen your Mashima.

Didima was also present there. She said, "One night in Raipur, on waking up just before dawn I saw that your Ma is also sitting near me. In the meantime saw Vasudev, Krishna and Devaki standing in front of me. At that moment saw 'Hemi' (i.e., Mashima) suddenly arriving from the back and again disappearing. I was not giving too much attention to that. On seeing Krishna I said, 'This Krishna is too beautiful! If attained, He can be worshipped'. On hearing this, your Ma said, 'Yes, if attained, worship is possible'. After hearing this, I observed that all the deities had vanished. Your Ma too has gone! Then I understood that, 'Hemi' has passed away. This was not a dream. I saw this while sitting at Raipur."



**24th Maagh 1355, Sunday (06-02-1949).** Yesterday Ma had asked me to inform GopiBaba, so I had been to his residence today morning to inform him, Ma's message. At around four in the evening he arrived to meet Ma. Ma sent a message, to inform him to go to Ma's room upstairs. A few of us too accompanied him to Ma's small and cosy room in the terrace of the Kanyapeeth. With GopiBaba sitting inside, Khukuni Didi told me to stay put and requested others to wait outside. After everyone left the room, Ma said, "Will you stay here?" On hearing Ma's question, I understood that my presence too is not required there, so I came out of the room. Ma had almost an half an hour of discussion with GopiBaba, after which he departed. After seating GopiBaba onto a rickshaw, while I was returning to the Ashram, my daughter Sati informed, "Ma has intimated you to hurriedly reach the boat. Moving to the *ghat* I saw that a large boat (*Bajra*) has been hired and the Idol of Ma Saraswati has been loaded onto it. Several devotees were seated on the top of the boat. I too boarded the boat and it left the *ghat*. Today the Idol will be immersed in the River Ganga. The boat went a little towards the Dasaswamedh *Ghat* and then turned back. By then it had already become quite dark. The Idol was then immersed in front of our *ghat* and getting off at our *ghat*, we went back to our residences.

I went to the Ashram again after dinner at nine in the night. Ma was still in the Hall, but left to Her room a little later. I remained seated in the Hall and a few minutes later the daughter of my friend Manmohan came near me and said that Ma was calling me in Her room, where She would arrive soon. I went to the room and Nepalda and few others also arrived there. When Ma arrived a little later, She informed all others to wait outside. When they departed, Ma said, "Whatever I had told you earlier all that I informed to GopiBaba today. On the way while returning from Solan I had seen that Baba will attain such a state. I informed this and few other matters too, which he listened quite attentively. I further told him that while progressing in the path of spirituality it is seen that, what we feel that does not occur. We imagine in one manner but the truth is revealed in another manner. Baba accepted this logic. This state of Baba is quite excellent. I also told him that, 'Those who have read your book say that you have mentioned a line, {if this *Akhand Mahayog* occurs}.

This means, there is a question of doubt whether this *Yog* will occur at all or not'. In reply *Baba* said that, 'He is not sure whether it is mentioned in that manner or not, but he is confident that this *Akhand Mahayog* will surely occur. Because the *Navamundi Āsan*, etc, that have occurred, are all for this purpose only'. This body did not have the *kheyāl* to inform him then that nothing is required to be present for the revelation of the Truth. Well, If again a situation arises then it will be taken up."

After conversing in this manner for some more time, Ma bade the door open and asked everyone to enter and they happily sat down near Ma. Various conversations continued till late in the night upto about eleven p.m.

**25th Maagh 1355, Monday (07-02-1949).** Today Ma will depart for Delhi from Varanasi. My second daughter Kanti will also go along with Ma's group. Hence I was busy from the morning, but went to the Ashram and had Ma's *darshan* for a while. We departed from our house at nine in the morning in order to catch the ten'o'clock train to Moghulsarai. Ma had already reached the station before us. The train arrived on time and all of us boarded the train to Moghulsarai. Reaching there I learnt that the Delhi Express is two hours late. Ma's *Āsan* was made on a bench in the platform. Ma sat down there and started conversing with the people around Her. Ma picked up GopiBaba's topic when I sat down near Ma. Ma said, "If a confirmed and consistent opinion occurs on any matter and if there is no doubt or clash in the mind regarding that subject then it is bound to be fulfilled or revealed, but that which is not to be revealed, you will observe that there doubts will surely arise. Regarding '*Akhand Mahayog*' too, *Baba* is not free from conflicts. When I asked *Baba*, 'Ok, the pattern in which you are mentioning it will occur, it may not occur in that form, but may occur in some other form too.' *Baba* then replied, 'Yes, That also can happen'. This itself confirms that *Baba* is not consistent in this matter."

It is not that Ma only discussed philosophy; Her knowledge in a variety of materialistic subjects was also observed. In Varanasi several people are suffering from a disease called Beriberi. Khukuni-Didi's legs were also swollen. Ma said that during Beriberi, it is good to take *chapāti* (hand-made bread) instead of rice. Shri Bhupen commented that *chapāti*



does not suit him. On that Ma said that the Bengalis cannot make *chapāti* like the residents of this area. Then Ma described step by step how the people of this area cooked *chapāti*. For Beriberi, other than *chapāti*, Ma also made arrangements for boiled vegetables, *kāgji* lemon, tomato and *āmlā* (Indian gooseberry). Conversing in this manner finally the train for Delhi arrived. Ma was seated in a second class compartment. I stood near Ma on the train and paid my obeisance before it departed. Khukuni Didi gave me an orange and a guava as Ma's *prasād*. As the train gradually passed away Ma looked at me with compassionate and sympathetic eyes. I have been to the station several times for bidding goodbye to Ma, but I have never seen Ma looking at me in this manner. This compassionate glance of Ma slightly disturbed me. I thought, maybe aware of my future misfortune Ma had glanced at me in that manner?

After the train left I came out searching for a bus to Varanasi, as there wasn't a train to Varanasi before four in the evening. But a bus was also not available. So I boarded the train at four in the evening. Just after boarding the train, a slight stomach pain due to stone began to occur. By the time I reached Varanasi, the pain had increased. Somehow I managed to reach home where the pain had become very intense and I had to shout aloud. In spite of all these pain I could visualize those compassionate eyes of Ma and thought, was this the reason why Ma had been looking at me in that manner?

(to be continued)

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*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.*

*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.*

*--Shree Shree Ma Anandamayee*

## Amrit Katha\*

(to be continued)

### Visions of deities and their essence

When visions of deities occur in a an aspirant and at the same time due to the spiritual and devotional passion the *hridaya-granthi* (the *chakra* on the heart place, the *anāhat-chakra*) opens up, then his worshipping deity is observed within all other deities. He feels that all the various deities that occur, each one of them is a form of his desired Lord, being present in various disguises and emotions. Just as one's mother only is called and seen and felt by someone else as his or her maternal or paternal auntie, elder or younger sister, etc. By spiritual devotion when the above knowledge intensifies the aspirant feels that his desired God is present in various forms among the various human beings and later has the same effect for other living creatures. And still later on has the same effect for plants etc. Gradually similar feelings arise for water, fire, soil, and moves over to air and sky too. Then he rationalizes that whatever is seen in this universe is all a form of my Lord.

Time also does not get left out. When such emotions become more and more intensified then another thought arises that, in which ever direction he looks, the idol of his revered God arrives and makes him temporarily mesmerized. The more this intimacy intensifies, the more his revered God is observed everywhere, in all forms and in each and every thought, his contemplation increases and the material form vanishes and he becomes absorbed in the unknown. When this state arises there is *chit-shuddhi* (purified consciousness). In this manner when all the partial *sanskārs* or impressions become completely transformed, his revered God's infinite forms, infinite attributes, infinite emotions are perceived as a single entity in all observations. In that state too, since the aspirant is still connected with the outer world, his body may seem temporarily paralyzed or insane. But within there can be an endless infinite obsession. This feeling is just a state of *sādhana*.



### Various categories of *sādhak*

A stage arises in the *sādhak* when, in which ever sense, someone takes his refuge, they receive his blessings in that form only. Those who are more interested in the illness and sufferings of their own body, they are blessed by their sufferings and illness being absorbed by him. Someone's material needs can also be fulfilled by him in some manner or other. Again if someone has an inclination for spirituality, he can be spiritually uplifted by him. How does all this occur?

When the *sādhak* realizes thoroughly that everything is within himself, he himself is in everything. Again whatever is seen all that are his own body – humans, other living creatures, plants, etc. everything is I alone – He himself. Again this type of stage also arises. At any place, he can absorb someone's suffering into his own body. Again if he requires to be saved, then that to occurs. For instance, one day in Siddheshwari, this body was sitting in a group and conversing, suddenly this body arose and going ahead to the pond adjacent to Siddheshwari, saw that a child flowing towards deep waters. Then this body waded into the pond and rescued the child. The parents of the child were also located. They were sitting in the *Kali-mandir*. Again there also exists a stage, when without any undue suffering or absorbing the person can be rescued. While blessing others like spiritual upliftment or fulfillment of other material and bodily needs, the *sādhak* attains a lot spiritual powers. If the *sādhak* then due to pride gains superiority complex, then he gets bound at that stage. Because then he still has a desire to gain recognition. Hence he then cannot reach the ultimate destination. Even though he attains a lot of divine powers, but since he still has not become free from the hands of desire he still shows signs of incompetence. This is also a stage. But this is not the case for the *JagatGuru* or the Self-Master.

One more stage is – to occur. (Ma was laughingly explaining) One who is absorbed in thoughts of his deity while being attracted more towards *japa*, *dhyān* etc, it's attributes, *puja-pāth*, *kirtan-satsang*, etc. they are for example like your 'Matric pass' (class 10).

Gradually those intent in their own line of thoughts, make efforts for meditation of their deity, discuss about Gods and divinity and within too such thoughts start arising, compatible to his own line, and is concentrated on that only, they are like your I.A. (class 12).

Gradually again those who absorbed in their own spiritual Truths, in their own deity, deeply trying to understand and assimilate the Truth of the soul, being in their own own fields. They are like your B.A. (Graduation).

Further progressing and gaining freedom from the tensions of the world, attain the experience of Supreme Reality, who is transcendent, self-illuminated, beyond all attributes, what a great state is that, that is your M.A. (post-graduation). Within them there is no question of the existence of any small or big thoughts bound by their community. Depending on their own pace, they keep acquiring and attaining. Just for the sake of explaining, all these terms are used. Precedence is one's own self; where there is no conflict; that is only desired, attained. You will say 'beyond conflicts' but conflicts will exist? One who attaining the meaning of all the Truths, exists beyond all knowledge and ignorance, everything is so beautiful there; One who is formless, freezes into form. Again One who is with form, dissolves into the formless. He Himself is; in all disintegration and integration; in all forms and formless.

One more point, there is disintegration through devotion and also through knowledge. What remains is That only.

One surprising thing is that, those who will observe Vedāntic deliberations, that is as long as there are deliberations, the person who is reasoning, and one whose is being discussed, till then even a minute sign of *Prārabdha* (fate) will exist. He will observe disintegration and integration through deliberations only. So when will even an iota of *Prārabdha* not exist? When there is no question or existence of the above three. What exists and what does not exist, hence where is the place for language? Since language floats on something, but there, where is 'something'?

And the Supreme Energy, beyond which there is no Truths. Whatever you say, existing in the Self, or of the manifestation of *Ram-Sita*, *Shiv-Shakti*, *Radha-Krishna*; where there is no want of any revelation; That is; That is; That only. In that state one plays freely; that is what you call as Ph.D. Now, search where That is!

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(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. The english version is 'Mother reveals Herself'.)



## Shree Shree Ma Anandamayee

Vol-18 (Bengali)

Gurupriya Devi

(continued from before)

25th November, 1964. Today a lecture was given by a *Vaishnav sadhu* who had arrived from Ayodhya. Ma was present during the lecture. As is the custom of our Ashram of offering a basket of fruits and other items to a guest *Sadhu* giving an oration, a similar basket was kept in front of me. In the course of the narration, when the story of Lord Rama requesting his *Vānar-senā* (monkey-army) to leave Lanka after the victory over King Ravana, was going on, a large monkey entered the hall from the side door, walked in front of the ladies group and reaching the basket, hurriedly took out three bananas and departed from the same side door. Observing this, the narrator said that *Shree Hanuman* himself had arrived to take his share of the fruits. Ma said, "Every time during *Durga Puja*, a *bhog* (an offering) for *Shree Ramchandra* is also kept, for some reason this time, it was not kept, hence *Shree Hanuman* arrived and fulfilled that condition. He carried away only three fruits, One for *Shree Ram*, one for *Sita* and one for *Lakshman*". Everyone present were surprised to hear this and were also delighted to witness this incident. Ma's *leela* is truly surprising, how at the right moment the monkey arrived and grasping only three fruits vanished after leaving the hall.

### Shri Sitaramdas Onkarnath visits Ma

Today afternoon a Brahmachari of our Ashram on going to the Govind Temple for *darshan* heard that Shri Sitaramdas Onkarnathji has arrived in Vrindavan today with his troupe and will depart the next day. Shri Sitaramdasji also on hearing that Ma is currently in Vrindavan, immediately arrived to meet Ma. Shri Sitaramdasji gave an excellent lecture in Bengali and his party members sang beautiful *kirtans*. Everyone were deeply overwhelmed to be in the divine presence of this renowned saint. It is a great pleasure to watch the devotion and admiration of this aged *Sadhu*. Ma too felicitates *Babaji* in a similar manner.

### **Brahmacharini Buni rests forever at Ma's holy feet.**

27th November, 1964. Today the departed soul of a senior Brahmacharini of our Ashram, Kumari Jutika Guha, known to all in the Ashram as 'Buni', rested forever at Ma's lotus feet. Everyone in the Ashram knew her and loved her too. At a very young age, she had arrived with her grandparents to have Ma's *darshan* in Dhaka. Later when Ma arrived in Kolkata, then her whole family became devotees of Ma. When her age was about seventeen or eighteen, around twenty-six or twenty-seven years ago she left her home to be forever at Ma's refuge. Before coming she had observed an irresistible attraction for Ma and hence she could easily surrender at Ma's holy feet leaving behind her parents and all the familial enjoyments and comforts.

Even though her body was specially diseased she took utmost care of Ma, and also had the responsibility of looking after the guests who came to meet Ma, both of which she accomplished efficiently. She had a special skill in managing all type of work. Hence Ma highly appreciated her work. For all those devotees who visited Ma intimately and the Ashram frequently, in all their hearts, Buni has left behind an unfilled void and a cherishable memory. Because all of them were in one way or the other, grateful to her. For quite some years she was suffering from an heart ailment. The doctors were unable to explain it scientifically as to how Buni was still alive since both her lungs and the heart were not functioning normally. It is however true that she was alive only because of Ma's *kripā*. She too had a deep love and affection for Ma. Several times earlier too Ma had saved her from the hands of death.

On 26th November she was truly suffering from a heart pain. That day Ma was in the patients room from 5:30 in the evening till 10:30 in the night. During her last days Buni regularly used to request Ma that it was her heartfelt desire to die in the holy city of Vrindaban. She also felt that her ailing body was now a burden both for her and for others looking after her. That night Ma on Her *kheyāl* observed that her soul was rising upwards. That night itself Buni's health started deteriorating. Ma stood at her bedside for almost six hours. Her last breath had started. Her body was getting drenched with sweat and relentlessly, with her feeble life energy she was fighting with the awaiting death. Compassionate Ma had made all medical arrangements that day too. At the end of the night, Ma wiping her deathly sweats with Her lotus hands, informed her strictly



not to get up or leave the room, and then departed to Her room for some rest. Before leaving She also instructed two girls to take care of her and also informed two-three boys to stay nearby. Before leaving Buni's side Ma caressed the head and the fragile body of Buni with Her soft palms. Then Buni said, 'Ma I am giving you so much trouble'.

Today on 27th November, after getting up and washing Herself Ma was coming towards Buni's room when a *sanyāsi* interfered and Ma was delayed. In the meantime a girl came running towards Ma and sobbingly said to Ma, 'Buni-di is lying down in an odd manner'. Hearing that and moving towards Buni's room Ma said, 'You all allowed the girl to get-up, the girl has departed'.

Ma came and stood outside Buni's room. It is Ma's *kheyal* that Buni is no more, hence for whom should Ma enter the room? However Ma still entered to hasten the proceedings, in Her Own *kheyal* called out 'Buni, Buni, Buni'. But who will reply? Ma had strictly informed her not to get up from the bed. But from where Her almost dead patient got the energy at the last moment to rise from the bed, to stand up and tidy her clothes and hair and fooling the helping girls to come outside the room. That itself called for the disaster. The doctors from the Ramkrishna Mission Hospital opposite to the Ashram were already taking care of her. They were very busy from yesterday itself running around with medicines and Oxygen cylinder, etc. for her breathing problem. Today early morning too they had arrived and after checking and prescribing the appropriate medicines and food, they had departed. Hearing of the demise they dropped all work in hand and hurriedly arrived and after checking her thoroughly, declared her dead. With frustration the doctor commented, 'How could the patient sink so soon?' The English doctor then murmured, 'Oh! She has gone!' Ma hurriedly enquired, 'What did he say? What did he say?' The doctor controlling himself just murmured, 'Expired'.

Ma standing beside the death-bed kept repeating with compassion, 'The legs have swollen sitting and standing for six long hours. Today the feet's are not moving at all, both of them have become so heavy'. Just a few days ago in the verandah of the *Gouranga* Temple, lying down Ma was watching the *Rās-leelā* (Drama of Lord Krishna). Two three times Ma had caressed Her own back. Buni too was sitting with quite a few



*sevikas*. Immediately Buni understood that Ma's was having a back pain. Buni's health was also in a bad shape. Ma had brought her from Delhi to Vrindaban in a deathly state. Since all around everyone were in a joyous festival mood, hence she was moving here and there cautiously. Neglecting her own malady she delicately started rubbing Ma's back. She had such meticulous feelings for Ma. She had made Ma her own by offering care and service to Ma beyond her capabilities. Before the *Puja*, on arriving from Delhi itself she was in a pathetic condition. She was unable to get up and walk. So that she may be able to have Ma's *darshan* easily in the courtyard, Ma had got the branches of the trees in front of her room window cut off, which were obstructing her view from inside the room. Sitting on a chair near the window she used to stare outside for hours just hoping to have Ma's *darshan*, if and when Ma arrived in the courtyard.

Ma has brought her back several times from her death bed in Haridwar and Vindhyaachal. Today Ma in an uninterrupted manner was narrating her secret love for *Krishna* and of her *Rama* worship. How many times, she as a teenager had adorned and worshipped Ma as *Krishna*. And hence her last journey at Ma's lotus feet is in Vrindaban itself. Today i.e. on 27th, Buni breathed her last much before ten in the morning. When Ma was called, Ma arrived and sat down beside Buni's dead body. Ma kept sitting constantly till the whole *Gita-pāth* was being recited by the Ashram girls. After the *Pāth* was over, *kirtan* started, which continued till two in the afternoon. Only then Buni was taken out in a procession to the burning *ghat*. Her body was placed on a cot, which was then put on a wheeled cart. Her whole body was then decorated with flowers and garlands, keeping the face visible. On her face was an expression of amazing tranquility and joy. That the very last night she was so much in pain was just not visible on her face. Several collective photos were taken with Buni. A photo along with Buni was taken with DidiMa, myself, all the Ashram *sannyāsis* and Brahmacharinis. The next day i.e. on 28th, *Akhand-Ramayana-Pāth* was started in Buni's room, by the inmates of the Ashram. Three days later to felicitate her, *Brahman-bhojan* and *Kumari-bhojan* was held. For Buni's sake, Ma told the Brahmacharinis to maintain *Maun* for three days and to hold *kirtan* and prayers in Buni's room.



### Search for the lost locket at Vrindavan

One day in Vrindavan a locket was found in front of Ma's building. There was a photo on the locket. Some said the photo was of *Shiva* and some said of *Krishna*. Ma said, "On knowing whose locket it is, bring that person near this body." It was learnt that the locket belonged to a ten year old girl, whose name is Ganga. She works in somebody's house in Agra. She has arrived with the lady in whose house she works. That lady is presently residing in the neighbouring 'Manav Seva Sangh'. She arrives here daily to have Ma's *darshan*. Ganga is sad and cries because she cannot Ma's *darshan*. Because her owner does not bring her to the Ashram. Even if she is brought to the Ashram her owner tells her to wait outside Ma's room, while she goes inside. Ganga tries her best to peek inside and have a glimpse of Ma. Hence when on Ma's order she was brought near Ma she was extremely happy but was also feeling shy to stand in front of Ma. Ma talked with her in quite a melodious tone. Calling her as '*bondhu*' (friend), Ma started asking her several questions. Ma asked, "Have you studied anything? She replied, "No." Then laughingly Ma said to her, "Then both of us are equal. This friend of yours has also not studied anything." Observing this *bāl-lilā* of Ma with Ganga, the lady owner commented that in order to please Ma she has been daily worshipping Ma to her utmost but she has not observed a little bit of this *kheyāl* of Ma on her, but today Ma has showered so much *kripā* on this illiterate child. Then I explained to her saying, that the person who makes the arrangements for the rituals and washes the utensils of the worship, etc., he too receives the fruits of that worship.

### Laying the foundation of the *Chhaliya* and *RadhaKrishna* temple

One day during Ma's presence in Vrindavan, the foundation stone for the *RadhaKrishna* temple was laid near the hall. On 9th December and 14th December two buildings were inaugurated. The first has been constructed by Shri Subimal Dutta (ICS-ret'd), ex-Secretary to the President. The other one has been constructed by Kumari SatyaPrem, the *Maharani* of Mysore. An altar of Shree *Ramchandra* has been constructed in this building and hence it is called 'Ram-mandir'.

One day Ma went to ShriPrabhuDutt Brahmachari's camp on the other side of the River Yamuna. Quite a huge crowd assembles there during *Basant-kāl* (the period between March to May). *Kirtan*, reading of the scriptures, etc., are held here for two months at a stretch.



A *Bhagwat-Saptāh* was held in the Ashram from 7th to 15th December. There is always some or the other festival in Ma's vicinity. After the *Bhagwat-Pāth*, *NāmYag* (all night *kirtan*) was held by the group from our Delhi Ashram. Ma seemed to be very happy during each ceremony of this all night *kirtan*. After quite some years Ma was seen to be in such a busy and delighted mood.

### **Six weeks in Varanasi Ashram**

17th December 1964. Today Ma arrived in Varanasi. Everyone thought that Ma would stay here in Varanasi for only three days. But it was a good fortune of the devotees of Varanasi that Ma stayed here till 31<sup>st</sup> January, 1965. After that Ma went to Giridanga. In Ma's presence, within the campus of the famous T.V. Sanitorium (Niramoy), a *Shiva* Temple was dedicated to Ma.

One of our Brahmachari has been continuing the Gayatri jap for two continuous years. In a peaceful surrounding, he had completed twenty-four lakh Gayatri jap. Hence on the occasion of his conclusion of japa, a *yagna* was held on 18th December. For this *yagna* only Ma had arrived in Varanasi. Ma has been giving *darshan* twice a day sitting in the terrace of the Ashram. The view of the Ganga from there is enchanting. During the time of *darshan*, Ma seems to move over to some invisible world. Ma's unblinking eyes beyond the natural, seems to be fixed at some supernatural spectacle. Only Ma knows what She is observing. During that period a serene silence reigns over everyone. Everyone remains seated in peace and tranquility. After some time suddenly Ma seems to return back to our normalcy and laughingly returns the garlands offered to Her. A little later Ma goes back to Her room.

### **Laying the foundation of the charitable clinic and inauguration of the new hall**

14th January 1965. Today on *Paush Sankrānti*, *kirtan* was held from dawn to dusk. All those who arrived had *prasad* in the Ashram. In the morning the foundation stone of the Shree Shree Ma Anandamayee Charitable Hospital was laid in Ma's presence. For the construction of the Hospital, this piece of land in front of the Ashram has been obtained with great difficulty. This Hospital is a division of the Anandamayee Sangha.

On 15th January, in Ma's presence two halls were inaugurated, i.e., the basement hall and the ground floor hall of the Gopal Mandir. One





Sw.Nirvananandji helping Shree Shree Ma in wearing the *khadaun* during Durga Puja.  
Sitting next to Ma is DidiMa (Shree Muktanand Giriji), Ma's mother.  
Sw. Narayananand Tirthji is standing behind DidiMa.



Br. Nirvananandji offering scent to Shree Shree Ma during Ma's *Janmotsav*.

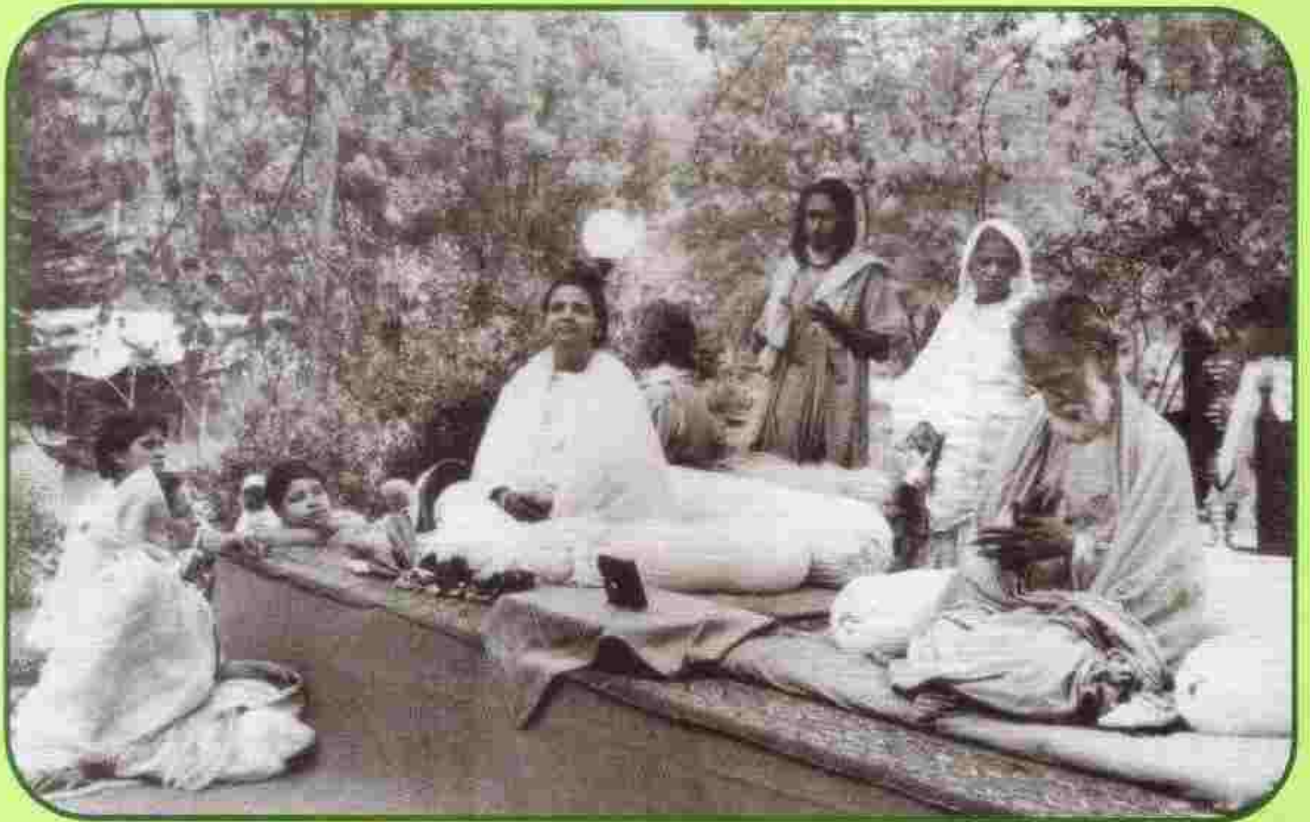


Br. Nirvananandji getting the *Anjali* of Shree Shree Ma-Durga done by the Raja's family.



Shree Shree Ma being offered a garland of Hibiscus by Br. Nirvananandji, during Shree Shree Durga Puja.





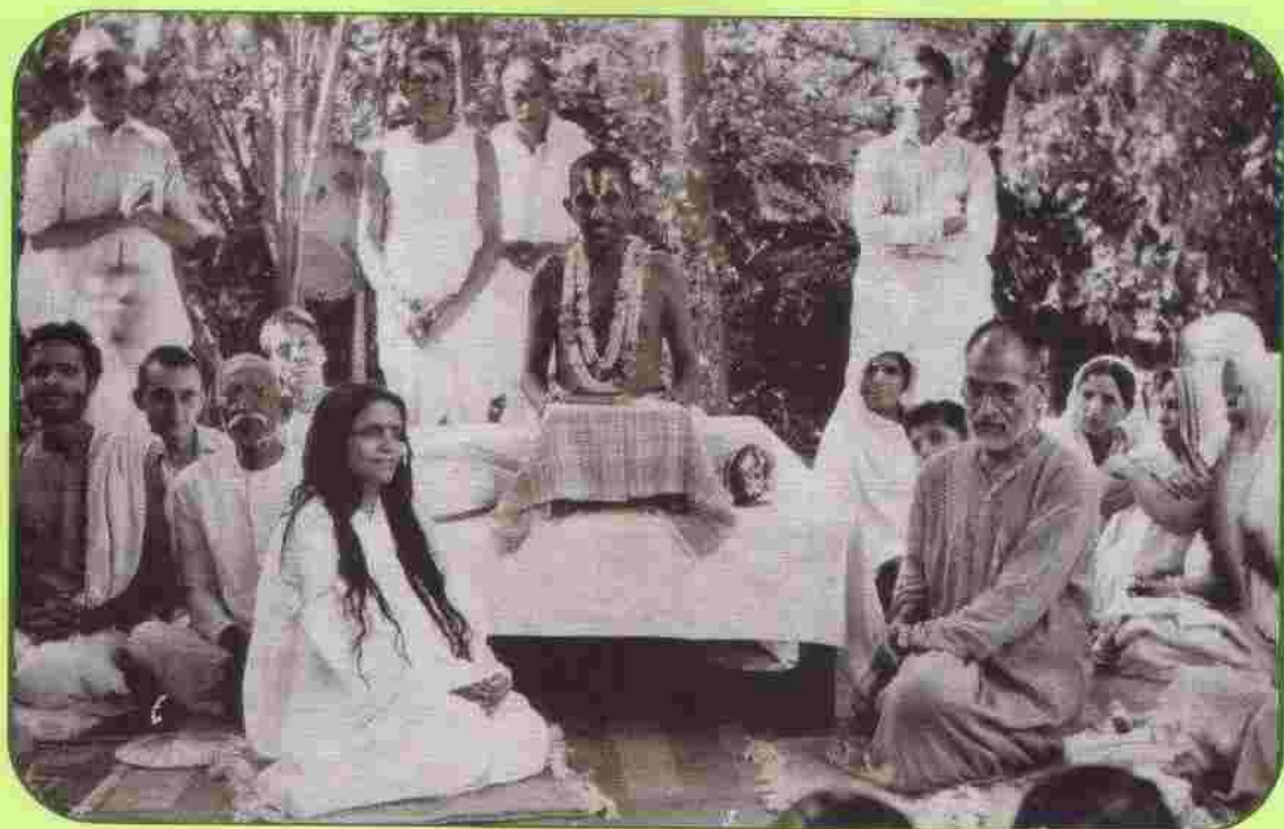
Shree Shree Ma with Pujya Hari Babaji Maharaj. GurupriyaDidi behind Ma and sitting in the front are Maharani of Mandi, Pushpa-di (Bhajanandji) and Brahmacharini Jyoti-di.



Shree Shree Ma with Hari Babaji Maharaj and Sw. Chidanandji and other devotees in Shivanand Ashram Rishikesh.



Shree Shree Ma with Shri Prangopal Babu and Gurupriya Didi (on Her right),  
Puja Hari Babaji and Sw. Paramanandji (on Her left).

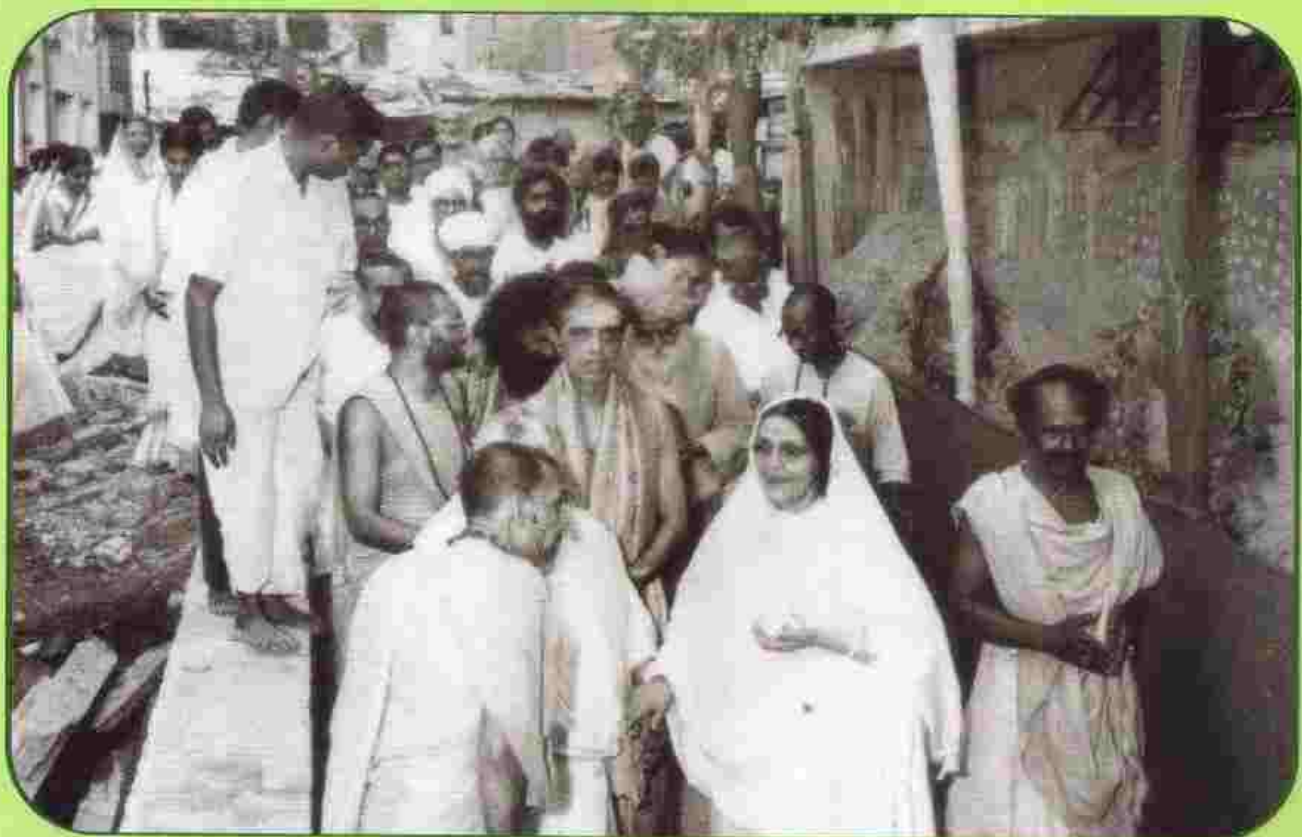


Shree Shree Ma and Hari Babaji Maharaj in Vrindavan Ashram  
during the recital of scripture by Shri Chakrapaniji Maharaj.





Shree Shree Ma with Hari Babaji Maharaj and Swami Akhandanandji. Sitting in front are Shrinath Shashtri, Sw. Paramanandji, Br. Bhaskaranandji (Bharatbhai), Br. Nirvananandji, etc.



Shree Shree Ma during the 72nd Janmotsav, along with Gurupriya Didi (in wheelchair), Hari Babaji Maharaj, Dr. Gourinath Shastri, Br. Kamlakant-da, Sudhir-da, etc.

hall is over the ground and one below the ground. *Kirtan*, *Chandi-Pāth*, *Ved-Pāth*, etc., were held on this occasion. Ma remained seated throughout the day at the ceremonial place.

18th January 1965. Today Ma departed for Allahabad and staying for three days in the Ashram of Late Gopal Thakur, returned back to Varanasi.

### **Ma among destitute children**

During the end of January, during Ma's stay in Varanasi, a small but unusual incident was accomplished. On the occasion of the death anniversary of their father, few devotees had sent some donation for feeding the poor children. For this occasion two hundred children were invited from the nearby areas. They were told to sit in rows in the courtyard of the Ashram. All of them were making a lot of noise. Initially Ma was watching them from the verandah of Ma's room in the second floor. Then Ma sent a Kanyapeeth girl downstairs to sing *kirtan* in the courtyard. The children were also requested to join the *kirtan*. Even though being a bit off note they started singing loudly and merrily '*Jai Ram Shree Ram Jai Jai Ram*'. After a few minutes Ma came down to the courtyard and walking in between the rows of the sitting children, put a rose on the head and patted the head and back of the dirty and neglected children. After the end of the *kirtan*, the children were offered *Puri* and Sweets for eating. Carrying the leaf bowl full of *Puri* and sweets, the smiling children slowly slowly departed through the main gate.

31st January 1965. From Varanasi today Ma departed for Giridanga in West Bengal. The General Secretary of the Yogoda Satsang Shri Binoy Dube had requested Ma to be present during the inauguration of the *Shiva* temple in the campus of the Niramoy T.B. Sanitorium in Giridanga. The departure of Ma's train was at two in the afternoon. But on reaching the station it was learnt that the train was eight hours late. Hence the Railway Medical Officer Dr. Chakravorty requested Ma to take rest in his house nearby. Two sofas were placed under a huge tree for Ma and Didima and the area was covered on four sides with a shamiyana. Bedspread were placed over the sofas. Khichri (Mixture of rice and vegetables and pulse) was cooked for all those who were arriving to have Ma's darshan and had not yet taken their meals. Ma remains the same in all circumstances. Ma has been seen to be in a joyous mood even when some adverse incidents occur unexpectedly. Today also Ma



is in a lovely mood. Resting for a while, Ma strolled up and down the garden. By evening, the news of Ma's stay in Varanasi Station spread all over. After seven in the evening, people started arriving with fruits, sweets and garlands. There wasn't any harmonium but still like other days that day too the evening seven 'o'clock kirtan occurred with full tempo. After that everyone moved over to the station platform where Ma stayed for more than an hour. During Ma's stay in Varanasi, the devotees of Varanasi had the best time with Ma here in the station itself. A huge crowd of people were sitting all around Ma, even between the sound of the trains that were coming and going. Ma looked quite healthy and quite young too. Ma was compassionately looking around and graciously smiling at everybody. Ma was conversing with everybody too. Everyone was enraptured by Ma's melodious smile and affectionate words.

### **Ma in Giridanga**

1st February 1965. Today afternoon Ma reached Giridanga. Accommodation for Ma and Ma's group were made in the Guest House of the Hospital. Initially Ma went to see the newly built *Shiva* Temple and the altar and also the accommodation for the *pujari*. The temple is situated within a mesmerizing scenic beauty. On the first day Ma was taken around the hospital. The Hospital is built over an assembly of buildings. All the patients who were not bed-ridden came to have Ma's *darshan*. All of them gathered below a huge tree. Ma informed them that they were so fortunate that Lord *Shiva* Himself has arrived within their Hospital to give them *darshan*. Hence Lord *Shiva* has graciously made a place for Himself nearby. Ma advised them to stay joyously in the holy presence of Lord *Shiva*. Ma also said, "All those who have respect for this holy presence, are devoted to Him, if they desire they can repeat '*Om Namah Shivay*' which is also embedded on the walls of the temple; they can sit within the temple and do *japa* of this *mantra*." The patients were deeply impressed. Ma then started a *kirtan*, '*Jai Shiv Shankara*'. And everyone followed in tune with Ma.

Ma had already sent a few people earlier for the inauguration ceremony of the temple. With their support, all the intended functions of the inauguration of the temple were concluded efficiently and tidily. Baul songs used to be sung every evening. The nurses of the Hospital spent a lot of time with Ma after nine in the night. On 4th Ma departed for Rajgir.