

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

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

---

---

**VOL.-18**

**APRIL, 2014**

**No. 2**

---

---

**BOARD OF EDITORS**

Dr. Krishna Banerjee  
Dr. Debaprasad Mukhopadhyay  
Br. Niranjani Bhatee  
Br. Dr. Guneeta  
Km. Archana Ghosh

\*

Managing Editor  
**Br. Dr. Geeta Banerjee (In-charge)**

\*

ANNUAL SUBSCRIPTION (POSTAGE FREE)  
INLAND-RS.100/-  
FOREIGN-US \$ 15/- OR RS. 750/-  
SINGLE COPY-RS. 30/-

## CONTENTS

1.	Matri Vani	...	...	1
2.	Ma Anandamayee Prasang <i>—Prof. A.K. Dutta Gupta</i>	...	...	3
3.	Mother and Her Playful Role <i>—Bhaiji</i>	...	...	6
4.	Pilgrimage to Kailas <i>—Gurupriya Devi</i>	...	...	9
5.	The Unique Mother <i>—Br. Niranjani</i>	...	...	12
6.	In memory of Swami Muktananda Giriji <i>—Sri Somesh Chandra Banerjee</i>	...	...	16
7.	Didima : Shree Shree 108 Swami Muktananda Giriji ... <i>—Premlata Srivastava</i>	...	...	19
8.	Shree Shree Ma's divine Conversation <i>—Collection Kirpal</i>	...	...	24
9.	Matri Satsang in Vrindaban	...	...	27
10.	Children's Pages			
	(i) Swamiji in the Parliament of religions Chikago <i>—Khokan Chakravarty</i>	...	...	29
	(ii) Ecological Awareness <i>—R.K. Das</i>	...	...	32
11.	Mataji's Kripa on the last days of A beloved devotee <i>—S.N. Sopory (Late)</i>	...	...	33
12.	The dream <i>—Vaysttale</i>	...	...	35
13.	Shree Shree Ma Anandamayee Kanyapeeth Platinum Jubilee <i>—Vaysttale</i>	...	...	36
14.	Jai Jai Ma Anandamayi	...	...	40
15.	Ashram News	...	...	44
16.	About The Hospital	...	...	45
17..	Obituary	...	...	46

\*





## MATRI - VANI

Talk about God is the only worthwhile talk, all the rest is pain. People call him the life of like (*Prana* of the *pranas*). By realizing Whom one no longer remains poor, one no longer has paucity. To awaken that Essence of Immortality. To awaken that Eternal Spirit.

\*

\*

\*

Always pray to God – You alone are my shelter, open the way for Your Revelation to take place. All should pray thus.

\*

\*

\*

This mentality of hankering— Give, Give\* this identification with the body, sense of want, this is the form of emptiness (*abhava*). By praying to Him this emptiness goes away and one's true being (*swabhava*) is manifested. One should adhere to truthful speech, dedication to Truth and keep the company of sages/seekers of truth, In order to be established in the state of one's True self, Each one should proceed along the path suggested by one's Guru, no that unhappiness goes away.

\*

\*

\*

Unhappiness is the result of friction between two; mine and thine gives rise to conflict. There is one *Atma* which is omnipresent. To realize Him be a traveler on that path alone. God's name always purifies. Remembrance of God in all work-no artificiality; keep it inside; (I am) an instrument in your hand. You yourself are Master. You yourself are receiving. Try in this manner. The more the serious effort so much will be (the experience of His Grace). Wherever you are, whichever way you live, remember His name.

\*

\*

\*

I will do – I am doing, these words that you have – this is ego. The real ego – who am I – while there is *kriya* (creative action), till then there is method. This method is for the realization of God. By doing this (*kriya*) you will realise God – Realising God means to realise oneself and by realising oneself one realises God. This question that arose to know oneself, this question arose from Him. (If) you walk on this path you will realise Me and if you walk this (other) path, then you will be in a cycle (*chakra*) of confusion (says God). Those who walk (on His path) will get Wholeness. The way of Destruction will give Destruction, Death, and if you walk towards the Eternal you will realise Me. (By) following the method of realizing me the cycle (*chakra*) of birth and death will be destroyed. And if you walk the path of destruction (then) you will fall into utter confusion of cycle of rebirths.

\*

\*

\*

While there is the *bhava* (inner disposition) of independence and dependence, walking ahead He will himself let you know. (You) will come to the point. (Then) dependence/independence will be self-illuminated. But when one does not know oneself then this type of question (arises).

\* \* \*

Q – How does concentration come?

Ma – Keep trying. Do not stop trying.

\* \* \*

There are previous births. What has been done in previous lives – this fate that (one is) undergoing, this *bhog* (consequence of one's past lives good or bad actions) takes one towards truthful action. The actions of past life, such actions (so) one is performing truthful actions now. Yet one puts obstacles; until God is the doer such *bhava* (internal disposition) comes – God (by) what you are doing, You are blessing us: (By) taking immediately, he takes away sorrow.

The earlier and (even) earlier consequences of previous births. What was done in the previous birth (one) is suffering/undergoing its consequences. Such *sanjog* (co-incident, providential happening) that the consequences of the actions of previous and even previous births-with whoever whatever *sanjog*. In this way suffering takes place. God is far away from me\* this feeling leads to suffering. This *bhog* (consequence of our past lives, good or bad actions); suffering from this-within His play-what he does not do – *kriya* of *sat buddhi* (truthful intent), does not meditate on truth, does not walk on the path of Truth, one who does not act according to *dharma* that is why there is suffering and suffering is (further) generated. One who does inmodest action receives suffering. We have done such actions the consequence of which is giving one pain. It is washing/cleaning (because), you are the sons and daughters of the Eternal Nectar, progeny of the Rishis, so.

\* \* \*

God accepts all *kriya* (creative actions). Until He accepts, the subject keeps suffering. Suffering is the fruit of *karma* of past many lives. By performing auspicious actions now, actions (*kriya*) for God will be properly performed disbelief in God will not arise. Conflict arises from ego. The actions done (in the past) to arouse love for God – God in that form. Some such actions had been done-the one who takes away calamities has given the (right) action, is doing good (by reforming he wrong-doer). If one has the right devotion then such obstacles should be considered as God's blessings – One should endeavour to realize the One omnipresent self, supreme Peace, Supreme Knowledge, centered in all.

\*

---

\*. a play upon words deo-give and deho-body A play upon the words durbuddhi and durbhog

# SHREE SHREE MA ANANDAMAYEE PRASANG

Vol – 5

—Amulya Kumar Datta Gupta  
Translation – Br. Niranjani

(continued)

**Saturday 23/10/48**

Today we reached Kashi at 7 a.m. I had taken Late Viren Mukhopadhyaya's house on rent in the neighbourhood of Ramapura, but I did not know its location and the correct address. Therefore Khukuni Didi and Manomohan accompanied us to the house. In making arrangements for food etc. it became 12 noon. We went to the Ashram in the evening. As we entered the Ashram we met Gurupriya Didi. Didi said, "Today you all were not requested to take *prasad* in the ashram, therefore Ma chastised us. Tomorrow you all will take *prasad* here in the afternoon."

**Death of Mashi Ma (Aunt)**

The next day I took *prasad* in the Ashram. Trigunacharan Bandopadhyaya came here from Srirampur. Ma went for a boat ride on the Ganga, in the evening, we too went with Ma. *Kirtan* etc. took place on the boat itself. Ma's younger sister was suffering from T.B. for many days. In this condition, Ma asked Didi Ma to give her *sannyasa*. Mashi Ma's *sannyasa* name is 'Jayananda'. Our *bajra* (large boat) stopped next to Mashi Ma's boat. Mashi Ma's condition was delicate, it was difficult for her to live even for two to four days more. Ma laughingly called out to her from the terrace of the *bajra* "Mashi Ma! Mashi Ma!" "Jayananda! Jayananda!" Khukuni Didi took Ma to Mausi Ma's boat. This was her last meeting with Ma.

Ma told me some days after Mausi Ma's death, "Your Mashi Ma had come to Kashi prepared, that if she dies everything will be over and even if she recovers, she would not go back to the household, this was decided. The day she passed away her subtle body came to me in Jhusi and repeatedly kept saying, 'Ma take me, Ma take me.' I did not at all feel like sleeping that night". After spending some more time on the boat ride we returned to the Ashram.

**Monday 25/10/48**

Today also *path* and *kirtan* took place in the evening in the Ashram. A gentleman came and requested Mataji that he wants to give *bhandara* (to feed) to the sadhus, so he has come to invite the ashram sadhus. Ma replied that those who are working

---

for the *Yajna* will not be able to go but others like Prabuddhanandaji will go.

The gentleman – “What is the benefit of this *yajna*?”

Mataji asked Swami Shankaranandaji to tell him about the fruits of the *yajna*. Sw. Shankaranandaji said. “As is the fruit of action done without the desire for fruit (*niskama karma*) so also the fruit of this *yajna*. This *yajna* was not begun with any desire in mind.” Mataji – “This *yajna* is to please the Lord of all beings, animals, birds, trees, plants, etc. When he is pleased what is to happen will happen. Clouds gather in the sky. What happens when clouds gather in the sky? It rains. All get the benefit of rain. The benefit of this *yajna* too will be gained by all.”

The gentleman – *To do Yajna* to please God is also a desire, how can it be called desireless?

Mataji – There is a kind of desire which is the cause of bondage, there is another kind of desire which becomes the cause for the removal of bondage. Desire to realise God, desire to please God, this is another kind of desire. It is as if accepting desire to become free from bondage. Desire is always arising inside humans, we have to live with these, that is why one should accept those kinds of desires so that later be one could, be emancipated.

### **Savitri Mahayajna in Kashi Ashram –**

The *yajna* that the gentleman mentioned has been going on in Kashi Ashram for twenty two months. When we were coming with Mataji by rail, then I had begun this topic. I had asked Mataji on whose request this *yajna* had been started. Then Khukuni Didi had said it was difficult to say on whose request this *yajna* had been started. An old Brahmin from Mirzapur had requested Ma to start a *yajna*, but Ma did not talk about it at that time. Many in Kashi too had talked with Ma about doing a *yajna*. In this way the topic of the *yajna* was ushered in. When the *yajna* fire was lit in Shahbag during Kali Puja it was not extinguished. Ma had said this *yajna* fire would be used in a huge *yajna*. I remembered all this, then listening to the talk by people on *yajna*, I too felt a desire to do a *yajna*. Then such incidents started happening as if by itself the organizing of the *yajna* happened. Manomohan dada just then, took leave and came to Kashi from Dhaka. He was given the responsibility of constructing the *yajna* kund. The *yajna* kund would be made in the centre of the Ashram courtyard. Dada asked Ma to point the centre. When measured from all directions it was found that it was truly the centre of the Ashram courtyard. On this topic Ma had said. “After purchasing this place for the Ashram, the Higher Beings – Mahapurush (who were not in human body) were seen dancing at the place, I had pointed out the same place for the construction of the *yajna kund*. Now it is seen that the same is the centre of the Ashram courtyard”. Later it was known that there was once a huge Shiva temple here.



Manomohan dada had followed the instruction of pundits expert in Shastra (sacred texts) and constructed a beautiful *yajna kund*. Ma had repeatedly said that it was made expertly. The collection of wood for the *yajna* was an expensive task. A gentleman had said that he owned a large forest of *palash* trees. He could provide all the wood required for the *yajna*. But he could arrange only once a few hundred maunds (one maund = 40 kg) of wood. Later that forest land got entangled in court cases. He could not arrange for more wood. Then came the question of pure *ghee* of cows milk. In such difficult times (Second World War) it was extremely difficult to collect such large amounts of *ghee* (purified butter) from cow. In an unimaginable way such *ghee* kept coming from Patna, Mumbai, Ahmedabad and other places. One crore, (i.e., ten million) oblations would be given. The *yajna* was begun with this *sankalpa* (resolution). There was no preparation of any kind from where will the money or articles be collected. Nothing was fixed, but the *yajna* began. Ma often used to tell me, “Khukuni, what is this that you have started? You have jumped into the ocean. When you have begun then you will have to give everything to keep it going. When the need arises your clothes too will have to be sold to keep it going”. The *yajna* has been going on for nearly two years. In between very tight situations of need arise. The day the *yajna* began and pandits sat in four cardinal directions and began chanting the four Vedas then Ma told me. “Khukuni who knew that the *yajna* fire (of Dhaka) will be converted into this? Who knew it?” Actually that scene (at Kashi) was very enchanting. The Brahmin of Mirzapur who had first talked about *yajna* was searched for before the *yajna* began, but it was found that no one of that name exists there.” I had said to Mataji in the train, “Ma, till this *yajna* of yours ends there will not be peace in the world”.

Mataji – “What is this that you are saying?”

I – “This thought has come to my mind the day this *yajna* began. You are getting this *yajna* done for the good of the world, can this be fruitless?” Khukuni did also agreed with me.

\*

## MOTHER AND HER PLAYFUL ROLE

—Bhaiji

At the loving request of a Muslim Begum, Mother performed *Namaz* (prayer) at the same grave. The Begum was an educated lady. She said that there was wonderful correspondence between what Mother said and the sacred texts used during *Namaz*. Mother said, "Some four or five years back when I was at Bajitpur I saw the ethereal body of the Faquir\* whose grave was over there. After we came to Shahbag I met him and some of his disciples. He was a stalwart figure, an Arab by descent." On enquiry this was found to be correct.

Once Mother went to the house of Rai Bahadur Jogesh Chandra Ghosh. There was *kirtan* that day. Suddenly a change was observed in Her. Some 150 to 200 cubits away a young Muslim dressed like a Hindu sat in the dark, quite unnoticed. Through the crowd Mother forced her way to the youth and began to chant "Allah, Alla-ho-Akbar". The young man was moved to tears and joined Mother in saying the usual prayer. He told us afterwards, - "The ease and distinctness with which Mother invoked the name of Allah was beyond our best achievements. And such joy as I felt that day when uttering the name of God together with Mother was never experienced by me before."

Mother introduced the name of Hari (God) in a very respectable Muslim family. While reciting the name they were moved to tears. They had great regard for Mother. In this connection Mother said, - "Hindus, Muslims, and all other communities in the world are one; they all worship one Supreme Being and call for His mercy. *Kirtan* and *Namaz* are one and the same."

Sri Kali Prasanna Kushari and his wife Sm. Mokshada Sundari Devi, Pitaji's sister, loved Mother much. In her company they found a great deal of delight. At one time Sri Kushari came to Dhaka, but was staying somewhere else. He had discussed religious matters with Mother and was about to depart. He said with a laugh, "You are credited with great power. If you have such power, just burn me to ashes." Saying this he lighted some *agarbati* (incense sticks) and started for his place with the sticks in his hand. Pitaji and Mother were to go to a different place and all started together. The sun was very hot. Sri Kushari held his umbrella over Mother. The two were walking ahead. Suddenly Kushari started up and exclaimed, "Alas, from where

---

\*A Muslim Saint

is fire raining down upon my head ? Are you burning me ? Are you really ? Please stop the fire. I have got ample proof of your power.” To his consternation he found a portion of the umbrella burnt away.

On a different occasion a gentleman laid some flowers at Her feet. She picked up one of them and pointing at its petals, pollens and alluding to its scent etc. She illustrated the material, astral and spiritual aspects of life and made people understand the eternal play of the Divine.

Mother is always on the move from place to place. She said in that connection, “I find one vast garden spread out all over the universe. All plants and animals, all human beings, - all higher mind-bodies are playing about in this garden in various ways, each has its own uniqueness and beauty; their presence and variety give me great delight. Everyone of you add with your special feature to the glory of the garden. I move about from one place to another in the same garden. What makes you feel my absence so keenly when I happen to leave your part of the garden for another to give delight to your brothers over there ?”

Towards the middle of 1931, while walking in the Ramna fields, Mother said, - “Prayer is an essential part of the practice of religion; its power is irresistible; prayer reveals the life of human beings. All the thoughts that arise in your heart should be offered to God. Pray for His Grace with all earnestness and in a spirit of self-surrender.”

Just at that time I was reading in the news paper that before Lord Irwin came out to India as Viceroy and Governor-General, he asked his father's opinion. The latter replied, - “Don't worry about the outcome of events; we have no control over them. Pray to God and you may get some glimpse of the future.” Both father and son went to a church to pray. While returning from there, the father said, “You will have to go to India.” The son confirmed, “I also feel the same.”

When Mother heard it, She said, - “This is a good instance of the efficacy of prayer. But one must have deep faith like a child. By constant practice the foundation of faith becomes strong; when pure faith takes root in the mind, sincere prayer issues forth from the soul. Through devotion the real spirit of prayer awakens in one's soul, then the Divine Grace manifests itself in the desired results.”

On another occasion Mother said, - “When you talk of Divine Grace, it implies that something descends on man without any intelligible cause. At its own time it comes of its own volition. You find a child forgetting his mother when deeply absorbed in his play; but the mother, out of her own motherly love, bends down over him and takes him on her lap. The Divine Grace blesses a man just like that. A mother's affection reveals itself before the child has time to think of her. You will

certainly say that blessings in the shape of Divine Grace are the result of one's good acts in previous births. From one standpoint this may be true, but from a different view-point one may say, as God is absolutely free from all chains of cause and effects, one must not enquire about His motives; though such search for reasons often disturbs us, His mercy descends on all beings evenly. But when one develops a higher vision, one begins to feel the Divine Touch. Have something to rely on. Try to be in vital contact with it and you will find the free flow of His blessings upon your soul, just as a bucketful of water comes out of a well only when the rope to which the bucket is tied is being pulled."

In this connection a question was put to Mother,—"Can a person who has seen God, make others see Him?" She replied that a man could have a vision of Him only when the time was ripe. One who has that vision himself, can help others towards it only to a certain extent. The vision itself is possible through God's Grace alone.

On another occasion there was discussion about man's past lives. Mother said,—"Past births are real. There is no doubt about it. When a cataract in one's eye is removed by an operation, one's eye-sight is restored. Likewise by deep concentration on the Divine, when the veil that obscures our intelligence is removed and the mind purified and focused on the Self, the significance of Mantras and of the allied forms of gods dawns on us and the impressions of previous births flash upon our consciousness. Just as while at Dhaka, you can have a mental picture of what you have seen in Calcutta, so also you can project a more graphic image of your past lives upon your present mental screen." She added,—"When I see you, I can get a vision of a series of pictures of your past births." On one occasion while in Calcutta, a gentleman and his wife came to Mother with their son, aged about seven or eight. On seeing the child Mother remarked, "This boy was related to this body as a brother in his past birth." One of Mother's brothers died very young. He had a severe hurt on his arm and it was bent. The above mentioned boy also had a crooked arm.

(an excerpt from *Mother as Revealed to Me*)

\*

## PILGRIMAGE TO KAILAS

—Gurupriya Devi

(continued)

### Monday, 1 July

This morning the sun made an appearance—this place usually receives very little sunshine. Misty envelopes cause darkness most of the time. Ma went for a walk after washing her face and hands. Seeing the sunshine, our spirits were lifted. I had been feeling very cold ever since we reached this place. But in a little while clouds gathered again, darkness drew on and rain poured incessantly the whole day.

Today many hill folk people arrived with dal, rice, ghee and other items that are necessary for our journey to Kailas. They also had Ma's *darshan*. They brought with them silver plated bowls and other offerings. They do not understand Hindi properly. They stayed for some time, did *pranama* to Ma and left. A local resident named Sandel Singh is to be our guide—the local people are making all the arrangements. The luggage to be loaded on mules had been weighed in the evening. It is a rule that a mule should not carry more than one and a half maunds. We heard that the charges are being gradually hiked—Swami Jnanananda heard about this. However, all the arrangements have been made and we are to leave tomorrow morning for Parvati's house. In response to their earnest request, we are to spend one night there. On Wednesday morning we are to start for Kailas. Packing in yet another novel manner, it was again late before we retired for the night. We are carrying fuel to last us fifteen days because we shall not get anything on the way. Managing and organizing so much luggage is driving us crazy. What a terrific pilgrimage!

### Tuesday, 2 July

We had some refreshments in the morning and set out at 10 a.m. for Parvati's house. We had to cross a river. Field surrounded us on all sides. Above us we saw snow capped mountains all around us. The path went up and down. Ma was in a *dandi*, while we walked. By the time we reached Parvati's house we were tired and exhausted. A tent had been put up for us. Somehow, we managed to spread blankets in the tent and lay down. Parvati's mother came and fed Ma with milk from their home-bred cow and other eatables; she also brought all the requirements for us to cook a meal. At night it began raining. Rain water began dripping into the tent. We somehow managed to spend the night.

### Wednesday, 3 July

Today we are to set out from Parvati's place after meals. We cooked, ate quickly and got ready for the journey. Twenty one horses accompany us. One *dandi* is being taken for Ma. Sandel Singh is our guide. His fee is to be forty five rupees in all. By 1:30 p.m. we reweighed all our luggage and set out. Today's path was truly terrible. We were astride horses and feared we would fall any moment. The horses stumbled against stones and rocks and pebbles-there was really no well defined path or road. Ice and snow surrounded us and there was absolute silence. As far as we could see, there was not a sign of human life. The place seemed very lonely and calm. We followed, one behind the other on horse back, moving slowly. Ma's *dandi* was left some distance behind. The path was very bad and we had to dismount frequently. We had to cross the Kali Ganga. All around, torrents gushed out of the mountain sides and a swift stream flowed down. In between, we had to cross water falls, ice blocks, as huge as mountains, had formed on the edges of our path. Our bodies were chilled by the cold. When we crossed the Kali Ganga, we left behind the Nepal Raja's kingdom and proceeded further.

We reached a place called Kalapani, seven or eight miles away, where four tents were pitched for our use during the night. We had got wet on the way and it rained throughout the night. Most of us did not eat anything; Dasu and Tunu ate some *khichdi* and the servant Keshav Singh also got a share. They finished their meal somehow and lay down. The guide said, "Tomorrow we must go at least five miles before we camp for a rest. The route is very bad and therefore we must eat before we start."

On all four sides there was nothing but a swiftly foaming river and enormous mountains for company. This was probably the first night we had spent thus. The ground was damp, so we spread the thick dotted rugs that we had brought with us. When we were astride our horses, wearing rain coats, caps and pyjamas like Punjabis, it was still and quiet all around. That was a unique journey! Our apparel was novel, the scenery was novel and our thoughts were novel too!

### Thursday, 4 July

The morning was spent in cooking and eating. Though we had to cover only five miles, the route was so bad that we had to set out early. By eleven we were off, but it began to rain. However, what could be done-there was no other solution, so we wore suitable clothing, got on to our horses and proceeded in the rain. Ma was in the *dandi*. The route was bad enough to begin with, but with the rain it was even worse. We had to take the help of the grooms most of the time. In short, there was no longer any path to speak of. We heard that people would let loose goats which would lead

them through these mountains. The situation did seem to be so! The hill folk were showing us the route to be taken; in between, we had to cross torrential waterfalls. In this lonely place, traders sit here and there with sheep and goats in tents. The down-pour increased. The mountain residents were saying that they had never seen such torrential rain before. We have observed that Ma is always accompanied by storms and rains during her travels. Whenever she starts on a journey, rain follows inevitably. In the bitter cold we were now swimming in water. Our bodies were numb and our feet were almost lifeless. Somehow, we managed to hold on to the reins and sit like blocks of wood. Such a state is difficult to describe; it can only be understood by those who have experienced it.

By 1:30 p.m. we reached a place at the foothills of a mountain and discovered that to be the site of our camp for the night. All our luggage was drenched. Somehow, the guide managed to get his men to put up three or four tents for us. Parvati who had accompanied us, took the help of the grooms and lit a fire with the wood that we had with us in a small ramshackled goat pen which consisted of rough pile of broken stones and rocks. Some of us went and sat around that fire and felt as if we had been granted a new lease of life. We did not even bother to see where we were sitting. After some time we realized that the pen was filled with the droppings of goats and sheep. The door of this pen was a small opening through which we had to squeeze in with bent head. In any other place, we would have found it impossible to enter such a room but in that freezing cold, for the sake of the warmth of the little fire, I sat there till evening. The rain did not let up. We took some fire into the tent and dried the clothes that Ma, Bholanath, Jyotish Dada and Swamiji were wearing. But no wood was available there and it was difficult to light a fire with the ice and water all around. Water was dripping into the fire that we had lit. we cooked some food, wrapped ourselves in blankets and lay down. Yet our bodies would not get warm. What an unusual journey! Since Jyotish Dada and father were suffering from upset stomachs again, we boiled some beaten rice for them to eat. Thus we spent another night in the mountains. The name of the place is Dobra.

(to be continued)

\*

## THE UNIQUE MOTHER

(Personal Reminiscences)

(continued)

—Br. Niranjani

27/8/65

Devi Bhagwat Saptah (A week of Discourse and Readings of the Holy book on the Divine Mother) began today at Baghat House in Haridwar. Ma was in her own True Form throughout, unlike on other such occasions when She would come only for half an hour. She would be present punctually from the start and for long periods, to make up for the organizers who would invariably come late. Panditji (the speaker) would welcome Ma with "Jai Ma Amba Paramba." During Arati conch would be blown for an extended time sending good vibrations all around, electrifying the atmosphere. Batuda would recite Devi Stuti (Chants) with great *bhav* (feelings). On such occasions I observed divine light emerging from the mid of Ma's eyebrows. Panditji would touch on various topics specially those for women, and also *sadhak* (seeker) like anger, attachment, greed, lust. Ma would bless all with Her loving, smiling divine looks. Panditji would pray, "Hail be to *dharma* righteousness and let *adharma* (unrighteousness) be destroyed. Let us live lovingly with each other." Such auspicious words uttered in the Presence of Ma – Divine Mother – would take a special meaning. Ma would be in Her Anandamaya form, very cheerful, purifying the whole atmosphere. Ma was the Divine Mother Herself – out of the world, Beautiful, Loving!

One day Ma's very close devotee Sevaji had come. She was heard advising an ashramite and relating a relevant story. The moral of the story was : Do not pay heed to what others say; do not keep hurts within yourself, do not nurture them, it is harmful. The story goes like this : Once a young beautiful woman was sitting on the bank of a river. Replying to queries as to why she was sitting there, she said, "My clothes will get spoilt so I want someone to carry me on the shoulder to cross the river." No one was willing. Later two upright, simple, pure-hearted brahmacharis came. She told them the same thing. One of them agreed and granted her wish. The other kept quiet and thought that his companion was stupid and wondered at his action. He did not talk to the first one. They went to the ashram. The first one asked him, "Why are you quiet? The reply was that his deed was such. The first one replied, "I kept her on my shoulder for a short while, with a clean heart, and crossed the river, but you are



carrying her even now. I did not even think about her.” Sevaji was inspired by Ma to tell this story as she was a very pure soul, known to all devotees. Amidst all this Ma would joke and laugh with devotees close to Her. Affectionately she would say, “Whenever Prabhudatta Brahmachari comes to the ashram, whatever is in dearth he will ask for only that and further laughingly, insist upon it.” All knew that he being one with his Lord Gopal, behaves similarly. The story of Raja Harishchandra touched all; some were seen crying too. The topic of Renuka Tirth arose it was said that it is located on the shore of Renuka lake in Sirmur state in Himachal Pradesh. Ma – “It is a Siddha Peeth.” (a place spiritually charged by Shakti).

Ma was taking interest in the menu for *Sadhu bhandara*. Once Swamiji was also participating from the first floor, bending over the terrace wall, Didi was telling the names of vegetable dishes to be made the next day. Among them there was one very unusual name 'Ghanto' (it sounded like 'ghanta' which means 'bell') Everyone laughed. Ma enumerated its preparation – 'Cut the vegetables fine, grate coconut put lentil (ground) balls after frying and, make it slightly dry. It is called 'Ghaunto' in 'Bengali' Ah! Ah! So that's what it is! All now knowingly laughed. Ma gave instructions for the old Sadhus, very caringly. Ma gave the responsibility of cooking to Udasji and Lakshmiiji. Udasji replied she does not know anything. Ma 'She is becoming slave (*das* from Udas) to even humility itself. Actually Udasji was sad that Ma was leaving her behind in Haridwar and not allowing her to accompany Ma. We had such kind of informal *darshans* too. It was decided that food would be served on leaf plates instead of steel plates. Ma saw to all the details of the layout of *chowkis* (wooden cot) for Mahatmas from where the Bhagwat Manch (decorated rostrum) would be visible, the spreading of carpets, the *asanas* (She sat and saw the practicality of each one thus charging them with her vibrations too, I felt) Ma was Herself helping with alacrity.

Ma's motherly *leela* with a young girl devotee went on alongside. Such *darshans* too happened side by side.

The next day Ma was awaiting the arrival of the Mahatma Chetan Giriji before the *path* (reading/discourse). A devotee, Darshanji was doing *japa*, but her rosary was touching the ground. Ma admonished her and showed her how to do *japa* with hand near the heart. With the blowing of the conch for the Arati, Chetan Giriji too arrived. What co-incidence! Ma went out to welcome him and seated him and directed his male and female devotees to sit separately. Later he spoke on happiness and unhappiness. – “Happiness is inside us. People search for it outside so are unhappy. Happiness belongs to us” and so on. In brief one is never satisfied. “The rich are more unhappy than the poor, with a higher rate of suicides. Leave everything

to Him like a child who sits on his mother's lap free from worries. He told a story of a Sadhu who realized that just for the lack of a little more effort he lost the worth of all that he had. He then talked about the death of the body-change of clothes – experiencing two bodies while dreaming; the number of bodies (births) we have taken is countless, we can count stars, drops of water in the ocean but not the number of bodies (births) we have taken. Then he told the story of Trinavarta. Just then Chidanandaji from Shivananda Ashram, Rishikesh arrived. He sat in a small place available with Chetan Giriji in a very humble brotherly fashion. His group showed old cinema reel on welcoming Sadhus from the South in Shivananda Ashram, Prabhudatta Brahmachari with his typical infectious laughter, Haribabaji and Ma. Ma watched smilingly and commented that Sadhus have come to the Devi Bhagat in this manner too. Ma was looking after the comfort of all the Sadhus as well as young and old devotees, rich and ordinary. Ma came to the hall even after Chetan Giriji departed, to the pleasant surprise of all. Panditji requested Ma to rest but She smilingly replied, “After sometime” but one overenthusiastic lady repeated the request and Ma retired in haste. She did not like the interference in her mood, nor did we.

During the whole Dēvi Bhagwat Ma showered us with Her otherwise rare 'darshan', physical proximity and 'leela' play with her children. Ma insisted that we should take *Prasad* (food blessed by the deity/Ma) in the Ashram, not once but several times and stated, “You are like the ashram girls (brahmacharinis). Tell all, 'Ma considers us like ashram girls.' Tell all.” Ma invited us to talk privately with her. All this revealed that Ma knew us inside out, past, future. She was motherly love and affection incarnate.

At times Ma would reply to questions and ease out confusions about different matters as to why Ma takes food from a certain kind of people, why foreigners are treated differently etc. Ma replied that for Herself it does not matter “I am the same (spiritually) from childhood till now.” She has eaten from the hands of Muslims, but not cereal. She is different, meaning that the rest should not imitate Her. Everyone does not have the same faith in Her. She encourages ashramites to follow *Shastra* (holy texts) at every step. Ashramites live very austere and pure lives e.g. Dandi Swamis. They would in that case not be able to partake of food (that they would not take Ma's *prasad* in the Ashram). Panditji would daily hail Ma on her arrival for the *path* with 'Jai Para-amba' etc. with great feeling which would charge the atmosphere. Chidananda Swami would always do *sashtang* (lying fully prostrate on the ground) *pranam* to Ma. He would refuse to sit on a higher seat than Ma's. His health did not permit yet he came despite refusing the invitation initially. Ma : “All have received your *darshan*.” Swamiji “I received everyone's *darshan*.” Someone said, “At your

place Hathyoga is taught” Chidanandaji-“Yes, but our Guru stressed on *jnana* and *bhakti* together with a little Hathyoga to develop good health.” Then a discussion took place on Kriya yoga and its initiation by Lahiri Mahashaya of Benaras, Yukteshwarji and Yoganandaji. Babaji was a unique being. Ma It is heard that *diksha* (initiation) also takes place two three times.” After some thought “Yes! Yes! Yes! Came once, twice, thrice and more also. Yes its correct.” Ma “After observing symptoms” He approved strongly to this.

Chidanandaji “I had Ma's *darshan* in 1948 fifteen/sixteen years back. Then a very big *yajna* was taking place (i.e. Akhanda Maha *Yajna*-for three years) Guru Maharaj made the Ashram in mid town so that he would be able to give (*satsang*) to the people. Now there is too much noise. A road passes in between the Ashram.” Ma answering in the affirmative said “This body too would go on that route years back. It was not a motorable road then, only upto Haridwar, then by foot.” Then she described the footpath.

Hridayanandaji requested Ma to sing, Chidanandaji too supported “Never heard (you)” Ma “Never? Not even once?” Then he remembered “Yes once, you sang, but then I used to run hither and thither to organize things” Hridayanandaji and other South Indian ladies sang *bhajans* in South Indian language, then Chitradi, and then Ma sang : “Hey Bhagwan” ”Satyam Jnanam Anantam Brahma” during which Chidanandaji meditated. Due to indifferent health he spoke a little, sang one/two lines. *Maun* (silence) took place. Then Ma told Him “take the juice of the fruits given.” He “Chetan Giri is coming on Friday. I thought you could be together.” All in Chidanandaji's party, agreed and left with “Hail (Jai) to the Mother.”

(to be continued.)

\*

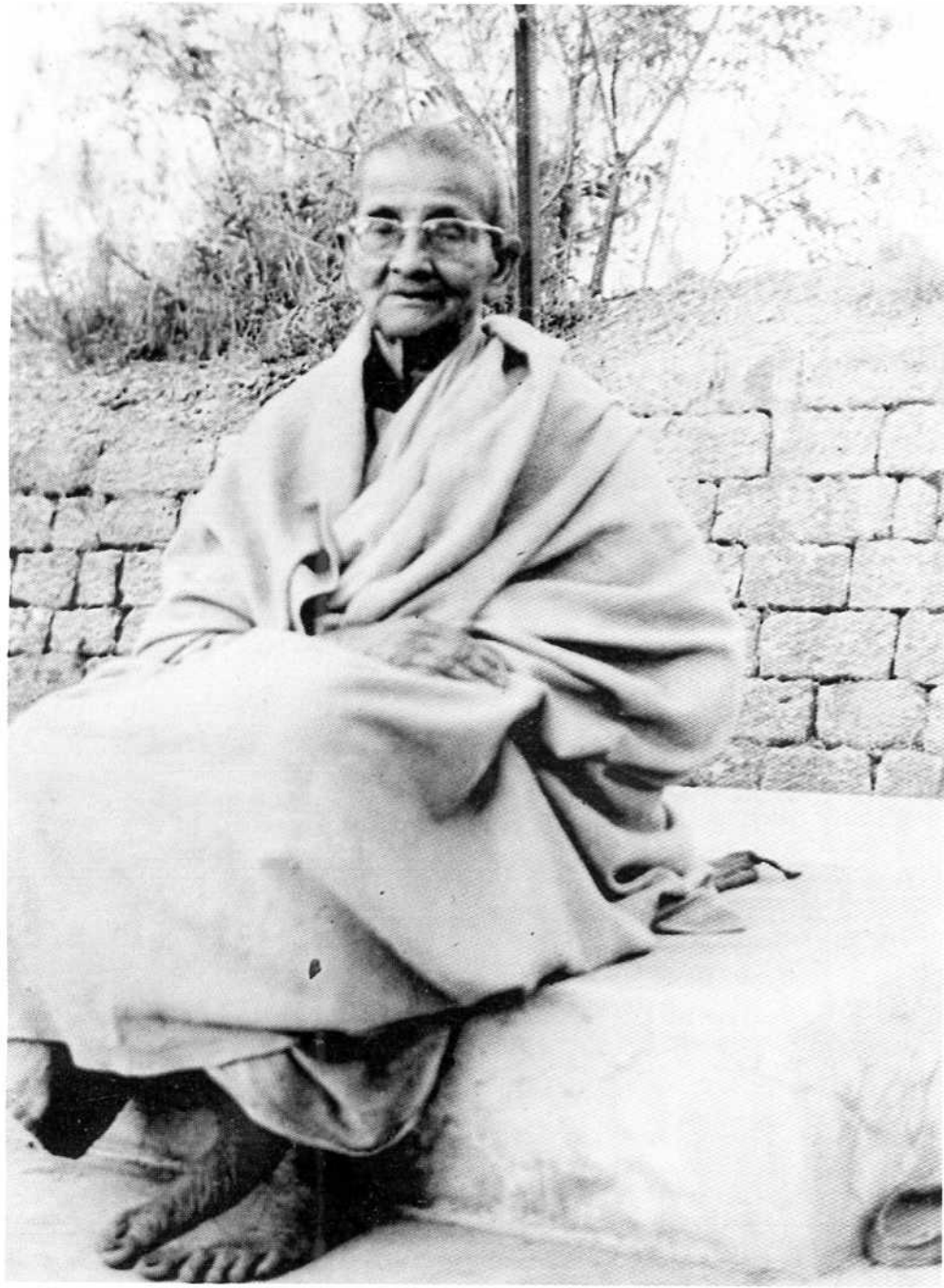
## IN MEMORY OF SWAMI MUKTANANDA GIRIJI

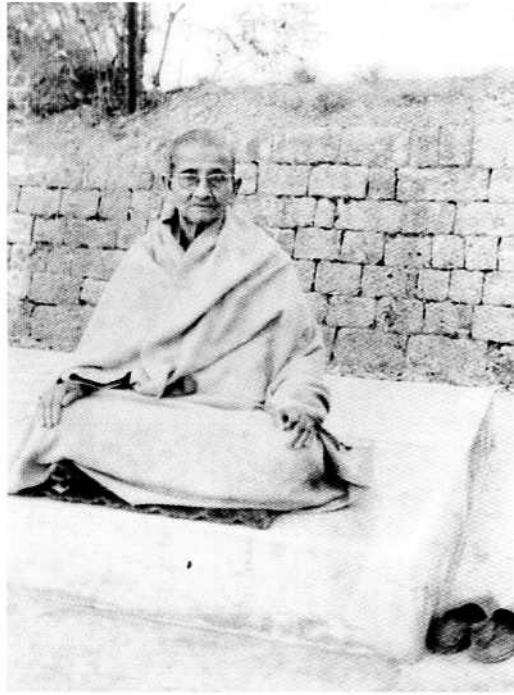
—by Somesh Chandra Banerjee

When the Almighty out of compassion descends in this world, it is possible that the great arrival takes place in more than one form in order to facilitate performance of His '*leela*' (The divine play) in a more convenient manner. In our ancient scriptures, we find that Lord Rama descended in four forms. Apart from Himself, He appeared in the form of His three brothers – Laxman, Bharat and Shatrughna. Lord Krishna also appeared in four forms – Krishna, Balaram, Pradyumna and Aniruddha. Similarly, Shree Shree Ma Anandamayee had appeared in this world in five forms. Apart from Ma Herself, Her four other physical forms were – Her own mother Mokshada Sundari Devi who gave birth to Ma, the father Bipinbihari Bhattacharya in whose house Ma was born and brought up, the grand mother Tripura Sundari Devi on whose divine prayer Ma had descended in this world and Baba Bholanath who as husband and a disciple, protected and served Ma's physical body so long as he was alive. Therefore, Ma's own mother who was known as 'Didima' amongst the devotees was factually a part of Ma Herself.

After the demise of Ma's father and the marriage of Ma's only brother Makhan, Didima had become free from all family responsibilities. Therefore she expressed her desire to spend her remaining life in the company of Ma. Hearing this proposal Ma told her that it would be feasible if she would prefer to opt for *sannyas* to which Didima willingly agreed. As per Ma's arrangement, she received *sannyas* from the reputed saint and Mahant of Nirvani Akhara Mahamandaleshwar Swami Mangalananda Giri on the 14th of April in the year 1939 at Kankhal in Haridwar. Didima received the monastic name 'Swami Muktananda Giri'. Since then 75 years have passed. Therefore, the 75th Sannyas Utsav (festival) is going to be celebrated in Ma's ashrams on the auspicious day of 'Chaitra Sankranti' on the 14th of April in 2014.

Giriji, who gave birth to Ma - the 'Purna Brahma Narayan', was it necessary for her to go for *sannyas*? She possessed all the qualities of a *sannyasi* since her early life. Possibly Ma desired to establish her as the 'Deeksha Guru' of the ashram, as no one was capable of performing this highly responsible job after the demise of Baba Bholanath. Giriji performed this highly responsible religious duty with utmost care, taking full responsibility for her disciples. Whoever came to Giriji with an earnest





desire to take *deeksha*, She gave them *deeksha* without caring about their caste, creed, wealth or poverty, etc. She would even give *deeksha* accepting only a small 'Harar' (Haritaki - a sort of small dry medicinal fruit) as *dakshina*. Giriji did not consider it the end of her responsibility; after imparting *deeksha mantra*. She would continue doing *japa* most of the time for those who failed to give time for doing *japa* due to their personal incapability or due to any other reason. What a kind Guru our Giriji was!

Giriji had all the ten spiritual qualities that ought to be in a self realized Sad-Guru. These qualities are – purity, kindness, compassion, fortitude, forgiveness, self control, knowledge, truthfulness, deep understanding and lack of anger. Convergence of so many qualities within a person is no doubt very rare. She was simple and gentle by nature, deeply contented, and was totally dedicated to truth in every aspect of life. There was never a touch of anger in her because she had no desire. Her compassion for the poor and the suffering was a lesson for others to follow. Shree Shree Ma had commented about Giriji that she was an extra ordinary lady. When she was passing life in 'Grihasthashram' (family life), her way of life was similar to ancient Rishis and Munis. There was no trace of the feeling of self, I-ness or ownership in her behaviour.

Although Giriji was the mother of such an illustrious daughter - Ma, yet she had opted for a very simple living without any pomp or show. In earlier days, when she was leading a family life, her household-means were indeed very slender bordering on poverty but truly she was rich at heart and was contented under all circumstances. It filled her heart with joy to feed a guest or a poor and forego her food.

It was very difficult for anyone to assess her spiritual elevation. However, the realized saints were able to recognize her competence in spirituality. When Giriji was on tour to South India with a Brahmachari disciple, she visited Pondichery to meet the reputed saint Sri Aurobindo in his ashram. Like other visitors, Giriji was also waiting in the long queue. In her turn when Giriji came near Sri Aurobindo, he exclaimed in great delight, "What a wonderful flower she is." It is said that a perfect jeweller makes no mistake to recognize a real jewel.

Another incident happened in Ma's Varanasi Ashram. Once while staying in that ashram Ma suffered a serious ailment, but She had no *kheyal* (divine will) to cure Herself. When Ma's condition deteriorated and became alarming, the devotees then finding no other way called the then reputed saint of Varanasi, Shankar Bharatiji. After meeting Ma when he came out of Ma's room, seeing the morose devotees there he pointed towards Giriji who was sitting inside Ma's room and told them that so long as Giriji was alive, one should not be worried about the survival of Ma's physical body.

