

# Ananda

Newsletter of the Shree Shree Anandamayee Sangha  
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Sound file:

<http://www.anandamayi.org/mmedia/mp3/NewSatyam.mp3> Sri Ma sings Satyam Jnananam Anantam

**Brahma** Source of sound recording: Anandamayi Ma. Recordings. DIV\_bMS00556\_AU\_0022\_B\_Del\_Side\_1. Performed by Anandamayi, 1896-1982 Unidentified track -Repository: Andover-Harvard Theological Library, Harvard University. Digitized content accessed via <https://sds.lib.harvard.edu/sds/audio/430374097>

Text file:

<http://www.anandamayi.org/new/Gangacharan1.pdf> Mother – A symbol of a Higher Life, by Gangacharan Das Gupta, (close relative of Bhajji) Ananda Varta Vo 1, No 3.

Talk in English, and Hindi with English subtitles (full interview):

**Swami Chidananda is interviewed in 2001 about his close association with Sri Ma**

<https://youtu.be/a1oUfe4Thx4> Sw Nityanand talks to Swamiji in 2001, English subtitles.

## An Invitation from Abroad

Bithika Mukerji

In 1972, I received an invitation from the World Council of Churches in Geneva to participate in a programme of dialogue for the Graduate School at Chateau de Bossey under the sponsorship of the University of Geneva.

Now, I had a problem; I knew that Sri Ma did not approve of people going abroad. I had heard her say so to many young people and that it was better to remain in their country even in reduced circumstances rather than live abroad in affluence. To be quite fair she gave the same advice to foreigners who asked if they should settle in India. She seemed to consider everyone's cultural background as crucially formative. It is easier to swim with the current than against it, as it were. My problem was that knowing all this, how should I ask Sri Ma for her permission to go abroad at my age?

In the end, after much thought, when I sat in front of her, for my private interview, I explained about the invitation from Geneva. I then said, "Ma, I am tired of the working conditions in my college. This is a rare opportunity for me to go abroad and learn more about the academic world. I would very much like to accept this invitation. Now tell me your *kheyāl*, should I go or not?"

Sri Ma was observing silence at the time. I had gone to the Kalkaji ashram in Delhi to seek her permission. She was half-reclining on her *chowki*. She looked at me for a few moments and then asked me a number of questions regarding the assignment. She spoke in a soft voice just audible to me. It gives me a thrill now as I write this, remembering her incomparable leniency toward the self-indulgent request I made. At that time, I did not even appreciate the fact that she was breaking her silence and would speak to me at length. I eagerly answered her questions – explaining about this Christian dialogue with other religions at Bossey. It did not surprise me

that she instantly understood the whole background and its problems. She spoke of the situation as it would develop for me later on. I made hasty notes in a small notebook. There was little light where we were and I wrote by feel rather than looking at what I was writing, because I was also looking at Sri Ma's face and at the slight gestures of her beautiful hands, which always gave her words such expressive emphasis.

I put forward my own understanding of Christianity to Sri Ma, saying I would be expected to enter into dialogue with its spokesmen.

I asked her: "Ma, how can one explain the personification of the Supreme Being as God?"

Sri Ma: (Whether you say) Personal, Impersonal – The Lord is Himself as He is. He is ultimate reality, pervading the universe as well as indwelling the innermost being (*antaryāmin*). He is beyond all comprehension as well as being the innermost self in each, would you not say? He alone is, whether you say unknown, or knowable, the one who is nameless, formless, yet all Names are His, He is all-pervasive and universally manifest. Where is He not? When you touch the hand of a person, he says, "It is I", when you touch his head or foot, he says, "It is I". Even his clothes indicate his presence.

All religions recognize His presence – they originate from Him. How to grasp this vastness? Take the example of a single person and the eddying relationships (radiating from him) – he is father, son, husband, brother, etc. So it is with all religions. All are intimate relationships and each unique in itself.

Question: Christians believe that Christ is an Incarnation, the only Incarnation sent to save mankind. He is the sole mediator between God and man.

Sri Ma: Well, certainly it is right for the Christians to believe so, why not? Faith loses in spiritual vigour if it is universalised. It is unnecessary to do so. The boundless mercy of God is all-pervasive; He alone knows what is good for everyone. If every individual looks to his own spiritual journey then he renders the best help to his fellow travelers.

Any dispensation of Truth is a unique event. Not one may be compared with another. In celebration of this Truth, brotherhoods (*samprudāya*) are formed or come into being. Brotherhoods are also necessary. They provide cohesion, general unity of purpose, and provide courage to flagging spirits too; it is a good idea to belong to a brotherhood and follow its guidance for enlightenment. It is not necessary to distrust the faith of fellow seekers of Truth.

Question: Christians hold fast to the unique historical event of Christ's Incarnation. They are committed to their mission.

Sri Ma: Why should one put limits on the infinite or restrictions of time on the timeless, the eternal? The infinite has infinite ways of revealing itself. No one is entitled to say 'It is only thus and not different' – although strictly speaking such a creed is also allowable because every perspective is true. Where, after all, is the scope for rejection within the entirety of Truth? To claim exclusivity is a way of strengthening one's own faith and devotion, but to deny the loyalties of others is uncalled for. The true pilgrim should appreciate the efforts of fellow wayfarers.

Question: If one believes in a one-only Incarnation, how can one understand the truth of other manifestations?

Sri Ma: Incarnation is truly one only, a descent, a coming, an advent, each unique in its way. As I said, there is nothing or no one apart from God. The real crux of the matter is, keep walking! To advance in one direction, a supreme effort, single-minded and undeviating is required. To distract oneself by comparisons and contrasts is to slow down; unless they are used for the strengthening of purpose in a spirit of togetherness. The One encompasses all paths to the realization of its truth.

Question: Ma, they do not, cannot believe in the One only – the creature is forever separate from God.

Sri Ma: Yes, indeed, Because God cannot be grasped by the mind, He is forever separate. To be human is to dwell in the world of mental images. The mind circumscribes the understanding. God is separate from the creature because he remains beyond mental idealizations. The supreme is, therefore, ever beyond, so it is right to say God and his creature. *The understanding of the separation is itself the divide*

(emphasis added). He is one's innermost self, the inner witness, most intimately you yourself.

Question: Is a mediator necessary for knowing God?

Sri Ma: Yes, but God himself reveals himself as the Guru (Mediator). The Guru is God himself. He alone knows the requirements of the true disciple. To invoke the presence of the Guru one must become a true disciple.

Question: Are all paths of equal value?

Sri Ma: In as much as a path is followed one-pointedly, sincerely and persistently. However, there are highways and by-ways which turn out to be deviations. You see, one is born with certain predilections which shape attitudes. – your way of life is an amalgam of actions, beliefs and knowledge (*karma, bhakti, jnana*). The way you organize your life will determine the path you would like to follow. In the sphere of God-seeking, help is inevitable – even if one is ignorant and not given to evaluations, our path is straightened out by the Guru who appears invariably in order to render help and give guidance. It is your own effort and sincerity which are to be evaluated, not faiths.

Sri Ma: Whoever is on the path of the quest for That is touched by the peace of Truth. In this realm of seeking and finding, there is no possibility of any true effort going to waste, or non-sincerity producing results. Effort is required because man uses his will toward the achieving of worldly goals. So the will can also be harnessed toward carrying man beyond its limitations. Actually God's mercy prevails. You walk one step towards Him, He will come forward ten steps. He, in fact, is ever with you. The seeking itself, therefore, is a finding.

In all my dialogue with other religions these words of Sri Ma worked as a sheet anchor. As I studied and researched in later years they acquired greater meaning for me.

## Children section

### Result of the *Naam-Kirtan*

Swami Shivananda (Shri Sailesh Brahmachari)

One day a hunter went to a forest for hunting but he could not come across any animal. He has been in the forest several times earlier too and has hunted animals every time. But what was happening today? He did not get a single prey. He became frustrated and roamed around the forest for a kill. Dusk descended and he being very tired sat down beneath a tree.

Now what to do? He was brooding on it when he noticed a smoke far away. The hunter thought that if smoke is coming out, so someone must be residing there. Otherwise who will burn the fire? He was extremely tired, worn out due to hunger, and the chest bursting for thirst.

He proceeded towards the direction of the smoke, thinking that though I have not hunted any prey at least will get some food and water.

Reaching the spot of the fire he found a small hut of a *sādhu* (monk). The *sādhu* seated in his hut was repeating God's name (*naam-jap*). He looked exalted, with a glow emanating from his body.

The moment the hunter stood in front of his hut the *sādhu* stood up and approached him. The hunter bowed down before the *sādhu* and introducing himself said, "Baba, I am very hungry and thirsty. If I get something my life will be saved."

Hearing him the *sādhu* took the hunter inside his hut and offered a seat to him. After the hunter was seated he offered water from his *kamandal* (water vessel used by monks) to him. The hunter was very thirsty and requested for two more glasses of water. The *sādhu* offered water from the same *kamandal*. The hunter was surprised to see this. The hunter started pondering how such a small vessel could hold so much water? He looked amazed at the *kamandal*; it was still full of water.

The *sādhu* then kept in front of him some food in a leafy plate. The hunter was tormented with hunger; he thought that with so less items his hunger would not get

fulfilled, on the other hand it may further increase. It is not good to deny the *prasād* (offering) given by the *sādhu*, hence accepting it, he touched it on his head and ate the *prasād*.

But what a surprise! After eating the *sādhu's prasād* he felt as if he had no space in his stomach to eat anymore. The satisfaction that one gets after eating a stomach full, he started feeling just like that.

How was this possible, this he could not understand? He at last questioned the *sādhubaba*, "how was this possible with so less food?"

Clearing the doubts of the hunter the *sādhu* replied, "Son, all these are the fruits or reward of *bhagwat naam kirtan* (praising God by taking His name). Wherever *bhagwat naam kirtan* is held with heart-felt sincerity, there only such incidents occur.

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**Who stands on my heart's door**

Sw. Amritanand Giri

Suddenly today on my heart's door who thou stands.

Oh! friend recognize you now after so many births.

O friend! O lover! O saviour! O my Death!

From this human cage have thou given freedom several times.

Then had seen your wrathful guise, O Lord could not recognize then.

O Lord I have truly loved this world.

Hence while departing from this cage rolled down tears from my eyes.

Hence could not recognize your saviour guise.

O friend! O lover! O liberator! O my Death.

I have recognized you now, have recognized you now,

You Who stands at my heart's door.

## First *Darshan* of Sri Sri Ma

Sw. Narayananda Tirtha

One of my teachers knew that from my schooldays I had an attraction for *sādhus*, *sannyāsīs*, *yogīs* and *tapasvis*. Though he was a teacher, later in my life he used to behave like a friend. One day in the evening he came and informed that, one Mataji has arrived in the house of Sri Kunjamohan Mukhopadhaya in Ramapura locality in Kashi. If I wish I can go and see Her. I could not gather any other information about Mataji from him.

Till now I have heard of male *sādhu*, *sannyāsi*, *yogi*, *tapasvi* and *mahatmas*, but had never heard of any Mataji till now. I became very curious about this Mataji and lots of questions cropped up in my mind – who is She, from where She has come, what is Her name, does She meet or talk to any unknown male etc. I became confused and could not decide whether I should meet Her or not. However, I decided to visit Mataji, late in the evening. It would be great if She meets me otherwise I would be back.

I am a motherless son and She is like my mother too. Let me go and visit Her. There is no harm too, on the other hand there is more chance of being benefitted. If I can get a small portion of my mother's love and affection from this Mataji, then there maybe a bit of satisfaction in the heart of a motherless son.

My affectionate mother had passed away in Kashi sometime ago before this incident and her absence made me sad and gloomy all the time. I failed to concentrate on any work. In the late evening with all these thoughts in mind I got ready to depart for the house to have Mataji's *darshan*.

An old tale, of about half a century ago. It was the month of either *Phalgun* or *Chaitra* in the year 1333, Bengali era (February or March in 1927). Late in the evening, after completing *sandhyā puja*, with the hope of having Mataji's *darshan*,



mentally praying departed from the house. I have never ever seen a lady *sadhu* before. Thinking about Mataji all through my way I reached the house of Sri Kunja Mohan Mukhopadhyaya in Ramapura locality. I am already familiar with the house and its members. Sweet sound of the *kirtan* entered my ears as soon as I reached the entrance of the house. A gentleman was standing in the entrance and on enquiring learnt that Mataji was staying in a ground floor room on the western side near the staircase where the *Hari naam kirtan* was going on. He kindly showed me the room the moment I informed that I had was hoping to meet Mataji.

Our ideas of *sādhu-sannyasis*, in general is that they wear saffron clothes, either marked or with knotted hairs, *tulsi* or *rudrāksh* garland, the whole body smeared with ash, the forehead marked with *vibhuti* or *chandan*. We see more of this type in the present world. I am trying below to describe a bit of the form in which I had *darshan* of our discussable Mataji.

A simple oil lamp was burning in one corner of the room. Few people were lost in the *kirtan* uttering '*haribol haribol*' in a melodious voice. All these people were facing east. Serene and motionless a motherly figure was seated on a small cot covered with sparkling white bed sheet, in front of them. Her dress consisted of a pink sari on top of a pink robe. The two hands covered with golden bangles and *shanka* and *loha* wrapped with golden wire. A large sized vermilion *bindi* on Her forehead and a golden coloured garland made of skulls or shells on Her neck. The sari was a little pulled over Her head. Dressed as an empress as if *Māhāmāyā* the Universal Mother Herself, was seated illuminating the room. Her eyes were very beautiful and absorbed in emotion. Completely engrossed within an unknown divine nectar. The Goddess form submerged in divine supreme consciousness. Having *darshan* of that divine conscious form I felt as if She was not of this mortal world. From a divine world She has appeared to wipe out the three afflictions (material, spiritual, divine) of the people of this world. Observing Her glowing form I felt as if for dispensation of peace of the world's misery laden people, compassion was flowing out in a continuous manner from Her whole body. There were few other women in the room but I did not require asking anybody who is Mataji. She had on Her face such a quality because of which She can be recognised amongst thousands of people at ease. Her magnificent countenance in divine elegance is incessantly estatic like the blooming of hundreds of lotus.

On the very first *darshan* I sensed that She Herself is Mataji, *Vishwa-janani* the Universal Mother. As if someone signalled deep in my heart that, one who has lost his affectionate biological mother, all his dispossessions will be fulfilled by this Mother and will guide me in the infallible path to eternal bliss. Don't know when unknowingly this Mataji occupied the void that was present deep within me till now for my biological mother. Concluded, that now I will get from this Mataji itself, the forgotten motherly affection. I experienced an extraordinary joy on observing steadfastly at Shree Shree Ma's impeccable pure and divine form. At the same time I was thinking that for the one whom I was missing deep in my heart, for which I had to appear at the holy feet of so many *sannyāsis*, *yogis* and *mahatmas*, That itself after having taken the form of a pure Motherly body has appeared before me in this manner.

All the desires of this mortal world, compassion, affection and love and the available knowledge of the next world, devotion and divine love, all are present in the lotus feet of this Mataji. Anything that is desired all can be obtained from this Mother if one can grasp Her as one's own. Explaining in short I can say that in the very first *darshan* I felt as this Mataji is so much my own. As if there is no difference between the mother that I have lost and this Ma. As if that mother and this Mother are identical and one. That Ma has only today manifested in this form.

The biological mother is only mother, but within this Mother in one way mother, father, brother, friend and Guru are all present. The origin of all emotions - mother's affection, father's protection, brother's love, friend's goodwill and Guru's shelter, is this 'Ma'. Without reasoning, in that pious moment when unknowingly within my unrestrained heart I accepted this Mataji as the one alone helmsman of this boat of life. Right from my schooldays till today, for all these years I have seen so many of *sādhu*, *sannyāsi*, *yogi*, *tapasvi* and *mahapurush*. But never have I loved anyone like this nor could accept anyone as my own. From my childhood till to date, I have been roaming around searching for so long to attain this Mother. Today She Herself sending me information in an unforeseen manner, shown Herself and pulled me forever at Her lotus feet. Even after lot of thinking and research could not come to any conclusion, how was it possible to get this highly yearning *Mātri-darshan*? Who had inspired my teacher friend to inform me about Mataji's arrival? Is it not actually a matter to give some thought!

Sitting for a long time in an unswerving and emotionless state, suddenly Ma stood up. In this silent and dark night without waiting for anyone in that spellbound state, rockingly, She came out of the house. Crossing the courtyard, sitting room, veranda and the inclined road She started walking north towards the church. Three ladies and two men were following behind Her. The author of this book was one of the men. Seeing the movement of vehicles on the main road we were feeling afraid that it may not collide with Ma. None of us knew how to protect Ma's body when Ma is in Her *bhaav*. The other gentleman with me (Shri Akhil Chandra Bandyopadhyay) ran back to the house and brought along a middle aged *sādhu*. By the time he arrived Ma had gone far from the house. The *sādhu* caught hold of Ma in Her emotionless state and brought Her back to the house. Returning back Ma covering Herself lay down on Her cot. I had learnt later that, the *sādhu* was Shree Shree Mataji's husband, Shri Ramani Mohan Chakravorty. In his later life he was known to everybody as 'Baba Bholanath'.

With an unsatisfied heart seeing Ma for a short period I was forced to return back to my house. Before returning to my house learnt that, Ma taking along Her companions will leave for the *Kumbh-Mela* in Haridwar. Ma's mother, husband Shri Ramani Mohan Chakravorty, Dr. Shashank Mohan Mukhopadhyay and his daughter Smt. Adorini devi, and a few devotees had arrived with Ma. It was almost twelve in the night when I reached home after *Mātri-darshan*. This is my first acquaintance of Shree Shree Ma's *darshan* in an unexpected manner. I do not think that even in this long fifty years there is a slight fading of Ma's glorious image of that night. On the other hand, I feel that just now only I have had the *darshan* of that *Rājrajeshwari* (empress like) image. I can never imagine in my dream too that I can love somebody so much with only a few moments of *darshan*. Is it possible for such to occur if there wasn't a connection of some kind before this? It is a topic for discussion as to what that connection is.

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## Reminiscence of *Mātri-darshan*

Jiten' da (1903-1974)

Smt. Karobi B. Ray

Shri Jitendra Nath Dutta (known as Jitenda in the ashram) had the first *darshan* of Shree Shree Anandamayee Mā in 1936 at the Shimla Kali Bari. He was a deeply religious man and seeing Mā for the first time was the culmination of his search for the Divinity.

Jitenda, who was born around 1903 got *diksha* from their family Guru, Yogi Maharaj Tulsidas Baba when he was just 5 years old. During his college days in Calcutta, Jitenda regularly visited the Ramakrishna Mission at Belur Math and the famous Dakshineswar Kali Temple.

He worked in several places and companies and finally joined the Ministry of Commerce and Industry to which he stayed attached till the end of his career. He retired as Member of the Tariff Commission at Bombay. Because of official reasons he used to stay with his family in Shimla every year from April to October. The Bengali officers had established *Hari Sabha* in the Shimla Kali Temple. One of their annual functions was the *Nām Yajña* held during the month of June and since most were followers of the Bhakti cult, *kirtan* became their obvious choice. It helped because many of them were good singers. This group had religious leanings and most of them were initiated by renowned saints of that time.

In June 1936, Mā visited Shimla and stayed at the Kali Bari Temple complex. Two days after Her arrival, the annual *Nām Yajña* was held in the entrance hall (*nāṭ mandir*) of the deity. The *Nām Yajña* started in the evening and soon the spiritual fervour heightened to an intensity that affected Mā. However, She controlled Herself and stayed in Her room. Next morning, the *kirtan* continued with similar fervour and

Mā, in a state of *bhāva*, came to the *satsang* hall. She circumambulated the *mancha* (holy altar) with raised hands, eyes looking up, head bent backward, face flushed red. She went round with the kirtan party, spinning on one toe then fell to the ground and rolled on the floor like a dry leaf being blown in the wind. Then, She slowly sat up with half-closed eyes, face flushed and *stotras* streaming from Her lips. Witnessing this, the participants were overwhelmed with joy and remarked that all the symptoms of Shri Chaitanya Mahaprabhu's *bhāva* (the great saint from 550 years ago who was considered an *avatār* of Lord Krishna) were clearly being depicted in Ma. During Mā's short stay in Shimla, the government officers and their families had Mā's *darshan* regularly, drawn to Her by Her divinity. This was Jitenda's first *darshan* of Mā.

During Mā's next visit to Shimla, Bhaiji (Jyotish Chandra Roy) had accompanied Mā. He noticed some special characteristics in Jitenda and gazed at him intensely. Mā teased Bhaiji by saying Jiten is married; to which Bhaiji expressed surprise saying that Jitenda did not manifest the signs of being a householder. Mā added, that Jiten's wife, Kanti was good natured and devoted and Bhaiji could see for himself when she visited. Bhaiji, took a liking to him and guided him to observe Mā from a distance and watch every movement of Hers to see the manifestation of divinity. Bhaiji communicated with Jitenda regularly and kept him posted on Mā and Her movements until he left his body in August 1937 in Almora.

Jitenda opened his home to Mā's devotees in Delhi, Kolkata and Mumbai. It became the home for all inmates of the ashram who often came and stayed for long periods to seek medical treatment in these big cities. Jitenda often paid the travel expenses of the *kirtan* party when Mā expressed for a *Nām Yajña* to be held at a places. He had to borrow often to meet the financial commitments.

Bhaiji was responsible for motivating the devotees to construct the Delhi Ashram. Prior to this, Mā used to tell them to set aside a day every fortnight and spend it in the contemplation of God, doing *japa*, and reading scriptures. The efforts of few of these devotees and their contributions led to the construction of Mā's Ashram in Kalkaji, Delhi. The men spear-heading this project were Jitenda, Dharendra Nath Dutta (Jitenda's older brother), Rai Bahadur Narain Das, Rai Bahadur Pankaj Sen and a few others. The construction of the ashram was done in phases over the period 1953/54 to 1969. Subsequently, additional rooms, a guest house and a temple complex was built.

In 1949, Jitenda was transferred to Calcutta (now known as Kolkata) as Joint Chief Controller of Imports and Exports. In 1952, Jitenda sought transfer from Kolkata to Delhi on the advice of the famous physician, Dr. Bidhan Roy. Back in Delhi, Jitenda's condition deteriorated and he developed acute pleurisy and was soon confined to bed. One afternoon, the attending doctor informed Kantidi that the medicines were ineffective and Jitenda's condition was critical. In the middle of that night, Kantidi became aware of a sweet perfume surrounding them. Jitenda who did not have the strength even to turn, suddenly sat up. Kantidi rushed to help saying, "What are you doing?" Jitenda answered, "Mā, Gurudev and Bhaiji, have come, do *pronaam*." The fragrance lingered for a while before gradually fading away. The next morning, the doctor who visited daily was surprised to see the improvement in Jitenda's health. Slowly, he got better and recovered completely.

In 1964, Jitenda constructed a house in New Delhi but would not perform the *Grītha Pravesh*, determined that, Ma should enter the house first. Hence he lived in a rented house nearby. A year later Mā visited Delhi and surprisingly instead of going to the ashram went to Jitenda's house and stayed there for four days without leaving even for a short while. Devotees came from all over to visit Mā: everyone was welcomed and fed *prasad* like the custom followed in the ashram. The Panchen Lama, Rihana Tyabji, the famous lady muslim saint who worshiped Krishna and a Christian priest also visited on their own. On the third day, a *Nām Yajña* was held in the evening. Next morning the devotional fervour of the kirtan reached a pitch and Mā circumambulated the *mancha* in *bhāva*. All were overwhelmed. Few people even experienced spiritual symptoms. On the fifth day, as Mā was leaving for Vrindavan, She rolled on the floor in front of the *mancha* at the far end of the drawing room. Then Mā instructed that the temporary *manch* should not be dismantled right away but kept for a week and *ārati* performed in the evening.

Thereafter, having had his wish granted Jitenda and Kantidi moved into the new house. Mā, who never entered a domestic house made several surprise visits to Jitenda's home. In response to a query, "why She entered Jitenda's home?" Mā said that his home is like an ashram.

In September 1974, Jitenda and Kantidi visited Mā in Vrindavan where a *Bhāgwat Saptaha* was scheduled to start from September 23rd on the *Rādhā Ashtami*

day. Over the weekend, Jitenda's sons, Gobluda, his family and Patunda drove up from Delhi to celebrate in Ma's presence Gobluda's son's *anna prashan* (rice feeding ceremony) on September 22nd. After the ceremony, as the family was leaving for Delhi, Jitenda looked at them with a *karuna dristi* as if he was bidding the final farewell. Noticing the look, Gobluda who was driving the car, remarked 'Baba has become very sentimental'.

In the early hours of September 23, around 3am, Jitenda had the urge to use the bathroom. As he stood up, he had a heart attack and collapsed. Kantidi tended to him giving him medicine and whatever she could to bring him relief. When she said that she would quickly go and inform Mā, Jitenda replied, "Isn't Mā everywhere?" Within a short while, uttering the words "Mā, Mā", he left his body.

Earlier that day, Mā had asked Patunda thrice, at different times in different locations, whether he was on leave from work. This surprised Patunda and he asked his mother whether he should stay back. She felt that he should proceed as he had work the next day. So Patunda and Gobluda had left for Delhi. In retrospect Patunda says, this incident was a big learning to never question any of Mā's directions.

Simultaneously, Mā had a *kheyal* to proceed to Modi Bhavan but nobody was nearby to accompany Her. She reached a little while later and sat down touching Kantidi, whose hand was resting on the dead body. Then sorrowfully She said, "Jiten went away like this!" Her *bhava* at that time was as if her own child had left. She continued sitting next to Kantidi for an hour or more. The dead body was brought and laid down in front of the *Chaliya* temple. Jogenda had received the news and collected the main *argha* of *Bthariji* which is usually given to saintly persons or sadhus.

This *argha* was placed on Jitenda's head and sanctified *chandan* paste was smeared on his forehead. Mā was standing on the stairs of the *Chaliya* temple directing everyone on what needed to be done. By that time, Gobluda and Patunda had returned from Delhi, for the last rites in Vrindavan on the banks of Yamuna. Once the pyre was ignited it quickly consumed the body to ashes. The water in the Yamuna was knee deep but as the pyre burned, it was observed that the water crept closer eventually touching the pyre, even though there was no appreciable increase in the quantum of water flowing in the Yamuna. This vivid change was noticed by all with amazement.

Afterwards while taking their baths in the Yamuna, Gobluda and Patunda waded to the centre and sat on the river bed with the water reaching below their chests. They cupped their hands to splash water to wet their bodies.

This strange occurrence was described to Mā, and She said that Yamuna herself touched the departing soul and Jiten had carved his own path to spiritual realization. Then She revealed that his *Ishta* mantra was of *Krishna* and since he had his initiation in childhood he had got the mantra corrected by Her. Mā spoke continuously about Jitenda and said that Jiten closely followed Bhaiji's principles of life. Then on Her own Mā started narrating Jitenda's spiritual state and expressed how he showed the way to salvation through sincere devotion.

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There are various modes of living: one is the *āshram* of the householder; another to do *sevā* (service) regarding whomsoever one serves as a manifestation of the Supreme Being; a third way is to fix Self-realization as the one and only goal and advance towards it with uninterrupted speed and determination. Maintaining one's inclinations and bent of mind, one chooses any of these modes of living. God Himself will take care of everything that concerns a person who puts his whole trust in Him.

By doing *sevā* (service) heart and mind are purified; be convinced of this! To engage in service is a very powerful *sadhānā*, do not become impatient. Rather serve your people with the utmost calm and have a kind word for everyone. Whenever you say or do anything wrong, beg to be forgiven and try your best not to let a similar error occur in the future. Even though others may be unjust to you, you yourself should neither do nor say anything unseemly.





## A tribute to Brahmacharini Aruna-didi

*Brahmacharini Guneeta*

In the early decade of 1940, Shri. Baleshwari Prasad became a staunch devotee of Shree Shree Ma, after having *darshan* of Her divine and serene appearance. In 1943 and in 1958 in the presence of Shree Shree Ma, he organized the *Sharadiya Durgā Pujā*.

In this devout family fully engrossed in the devotion of Shree Shree Ma, *brahmachārini* Aruna Pandya was born in the year 1945 to Smt. Kamla Pandya and Shri. Jagdish Pandya. Her elder brother Shri. Krishna Pandya and younger brother Shri. Raman Pandya are both devoted to Shree Shree Ma like Aruna-didi.

Recently on 29<sup>th</sup> June 2019, our respected and beloved Aruna-didi left this material world for ever to the heavenly abode (*Avyakt-Dhām*) to continue her service to Shree Shree Ma for eternity.

Pleasant and humble Aruna-didi's childhood passed in Allahabad and Lucknow. She completed her higher studies in Calcutta. When Shree Shree Ma used to stay in Dehradun along with the kanyapeeth girls, adolescent Aruna-didi also came there along with her parents and taught English to the young kanyapeeth girls.

While staying in Calcutta, Aruna-didi had fallen seriously ill for several days. With Shree Shree Ma's Grace only she recovered and felt reborn. After that incident, with the agreement of her parents, Aruna-didi detaching herself from the material world decided forever to take shelter under the lotus feet of Shree Shree Ma.

In the Ashram, Aruna-didi wearing a white sari with a thin border was seen moving around Shree Shree Ma, with Ma inspiring her to distribute *prasād* and fruits to both monks and the royal families visiting the Ashram. Hence, slowly under Shree Shree Ma's guidance she became expert in managing and packing the various types of *prasād* like dry fruits, fruits, sweets etc.

In 1981, on Shree Shree Ma's instructions, she was part of the organizing committee for the *Atirudra Mahayag* held in Kankhal Ashram. During the ceremony she was seen moving around here and there managing either the construction of the *yagnashala* or the items required for the *yagna* or meeting officials.

After Shree Shree Ma withdrew from this physical world towards the *Avyakta*, the Shree Shree Anand Jyoti Mandir was established in the Kankhal Ashram. Aruna-didi played a leading role in managing the temple in the pious and orderly manner as had been dictated by Shree Shree Ma. Later she was handling the management of the yearly *Sanyam Saptah* held in Kankhal Ashram.

With time and age, she gradually started suffering from pain in the knees. Though the problem deteriorated with time, she maintained her duties efficiently with only Ma's name on her mind and lips. With Shree Shree Ma engrossed in every pore of her body she tried her best to dutifully and piously fulfill her duties in the ashram till her last breath.

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Do not feel distressed because you are deprived of his physical presence. It is the duty of the dearest and nearest of the departed to pray that he may progress on his upward path. Perfect resignation gives the deepest joy of all. Accept it as your sole resource. Whatever God does at any time is wholly benign.

## Matri-Leela

Swami Kedarnathji

### 1. The incident of '*Vishhari Ma*'.

This incident is of Ma's Ashram in Raipur (Dehradun). Swami Narayan Tirth is groaning due to an unbearable pain. Some poisonous creature had bitten him on the leg in the darkness under a tree. The pain was constantly on the rise. With the help of his Vedanta thoughts, he wanted to become an observer of the incident but he writes, "The unbearable and intense pain, in the form of a wind, blew away these thoughts scattering them here and there." Ma came to know about it. Ma could not bear this pain, and hence put Swamiji's head on Her lap and gently started rubbing Her lotus hand from the *brahma tālu* on the head to the end of the spinal cord at the back. Fetching some fresh cow's milk from the village by sending a brahmachari and then mixing cow's *ghee* and *haldi* powder to it, gave him to drink. By the time it was morning the pain had subsided. Ma said, "Saw a beautiful lady form wearing a colored sari like that of a Marwari woman, covered in a veil and crowned with a golden flower hanging from the hairs on her forehead, go away from there. That was the form of '*Vishhari devi*'.

Everybody say with affection "*Vishhari Ma ki Jay*."

### 2. And the *tantric* was stupefied..

The world of *tantric-mantric*'s is altogether very different and weird. Their moods too are of a different nature; attaining a bit of *siddhi* they start feeling that they have become very powerful and important on this world and getting subjugated by greed and ambition, they start displaying their negligible power, without attaining the power and knowledge of human wellbeing.

Such a *tantric* once had a feeling of displaying his power of *mantra-tantra* in front of Ma. He had become quite popular, had lots of pupils, devotees and admirers. Also crowds gather very fast near such magical *tantriks*. So he proceeded to Ma's Ashram along with his group of admirers. Reaching near Ma, his devotees said, "He

is a great *tantric*, has infinite capacity." Ma, saying "Narayan, Narayan", folded Her hands with humbleness and told Her devotees to welcome him with garlands. The devotees ran to bring the same, but where was the *tantric's* patience? When one is full of cash one cannot sit quiet, wealth makes his body, mind and senses impatient. Also maturity of the fundamentals is required to hold and retain spiritual power. The *tantric* "wait! I am fetching it now," so saying raised his hand up towards the sky, but his hand was empty. Murmuring something he again stretched his hands up, again there was nothing in his hands...

Ma was watching this play of Her child. When he started getting disheartened Ma took hold of the situation saying, "Baba, it is very hot today, drink cold water." By this time the garlands had arrived, the devotees welcomed him with garlands and *chandan* and offered him snacks. For the sake of *mukh shudhdi*, Ma told the devotees to give him clove and cinnamon. "No, no, not required" so saying the *tantric* again spread his arm upwards, again the hand was empty... The *tantric* was now sweating. He started thinking 'have I lost my powers? till now anything of this type had never occurred that, on raising the hand something has not come in the hand. What has happened today?' He was not able to understand anything; he kept on trying again and again, but, as if his powers had surrendered in the presence of Ma. Now he was hesitating to even sit in front of Ma, was feeling afraid and hoping something forbidding may not have occurred. With a swearing attitude he asked for leave from Ma. Ma folded Her hands saying, "Narayan, Narayan. All are forms of God." Ma in a disguised manner conveyed the message of Her divinity.

The devotees of Ma with due respect went up to the entrance to bid farewell to the *tantric*. A simple devotee not understanding anything put forth a question, "Sir! When you were sitting near Ma then why were you occasionally raising up your hands? Was there any problem in the hand?" The *tantric mahasay* had in the meantime gone out of the entrance gate, saying, "nothing, nothing," he again raised his hands upwards; he was happy, a whole packet of sweets was in his hands, with a healthy attitude he distributed the sweets outside and walked away deep in thought...

*Mahashakti* had paralysed the *shakti* of the *tantric*, in order to awaken the feeling of prudence within him, and which had awakened too. On reaching his ashram he again got engaged in pure *sadhana*

Everybody say with affection – "Tantreshvari Maiya ki Jay."

## Ashram Varta

Last 16th July, 2019 on the auspicious occasion of *Guru Purnimā*, special *shodshopchar pujā* of Shree Shree Ma and Shree Shree Muktananda Giriji (Didima) was held in all the Ashrams of Shree Shree Ma. In Kankhal Ashram a lot devotees had gathered. The devotees were blessed and gratified by offering *puspānjali* on the lotus feet of Shree Shree Ma and Shree Giriji. *Sādhu Bhandārā* was also held in every Ashram. On last 7th August i.e. on *Shravani Shukla Saptami* on the occasion of *Nirvāna Tithi* of Shree Muktananda Giriji, *shodshopchar pujā* and *Sādhu Bhandārā* was convened. From 10th to 14th August, *Jhulan Mahotsav* was nicely held in Varanasi, Vrindavan and other Ashrams. On Independence day i.e. 15th August the festival of *Rakshābandhan* was held with gaiety. Also the Indian Tricolor Flag was hoisted with proper salutations, enthusiastic speech, etc. in Shree Shree Ma Anandamayee Kanyapeeth Varanasi, Shree Shree Ma Anandamayee Vidyapeeth Kankhal and in Shree Shree Ma Anandamayee Shiksha Upvan Bhopal.

This time a notable function of the Bhopal Ashram was that, a special *yagna* was held for rains in Bhopal. The *MāhāSiddha* of Girnar was present and the *yagna* was performed only on his instructions. On 23rd August, especially in Vrindavan and Varanasi Ashram, *Janmāstami* was held with great enthusiasm. In Varanasi, Gopalji's temple was nicely decorated with flowers, leaves and fruits. Then at midnight 12am Gopalji's *Maha-snaan* and *Maha-abhishek* was held. Then special *bhog* with variety of food items was offered to Gopalji. The main *pujā* was completed by 2:30am. After the *arati* and *puspanjali*, devotees had special *prasād* of *Mukhan-misri*, *malai*, *ladhu*, etc. In Vrindavan Ashram too on the occasion of *Janmāstami*, *Anand Chaliya's* and *RadhaKrisna's* worship was held with too much enthusiasm. On 24th August *Nandotsav* was held.

From 4th to 8th October, *Sharadiya Durgā Pujā* with the Durga idol decorated in the *Dāker Saāj* form, was celebrated in various Ashrams like Kankhal, Agarpara, Ranchi, New Delhi, etc. This year Ranchi Ashram celebrated the Diamond Jubilee of the *Sharadiyā Durgā Pujā* with great joy and dedication, in the presence of Swami Achutanandaji and others. Souvenirs have also been published on this occasion.