

# MA ANANDAMAYEE AMRIT VARTA

A quarterly journal dealing mainly  
with the divine life and sayings of  
Sri Anandamayi Ma

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## MATRI VANI

Verily, abounding sorrow is the essential characteristics of life in this world.  
Fix your mind upon God.

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*Ishwara*, the Lord of the world is not a thing to be perceived by the senses or grasped by the mind. By contemplating the Divine peace is won. God Himself draws you towards Him.

\* \* \* \* \*

Never let your mind be idle: endeavour to keep it concentrated on the Eternal.

\* \* \* \* \*

In all matters without fail depend wholly upon God. To Him you should submit your heart's petitions and yearnings. Your whole life will have to revolve round Him, you have no other resource; on your own you are utterly helpless, for are you not His creature ? Whatever He does is all for the highest good. You certainly are not in a position to choose what seems best to you. Why should He permit you, who are the off-spring of the Immortal, to stray towards that which is of death ?

\* \* \* \* \*

You may deem yourself fortunate, for as you yourself say, God has rescued you from the jaws of death and preserved you to this day. Place your reliance on Him alone. The sufferings and obstacles bred of desire which you encounter, even these should be welcomed as in fact the doing of His merciful hands. To become agitated is of no avail. If you must be impatient, be impatient for God; cry "To this day I have not received any response from Thee and invaluable time has been spent in vain". Do not let your mind and body be tormented with restlessness induced by worldly longings.

\* \* \* \* \*

On hearing the news of someone's death, Mataji had the following conveyed to the bereaved : "Such is the law of worldly existence. You must dwell in fortitude. Surely, you have realized by now what is the true nature of the world ? Peace can be found only by directing one's mind towards God. The more time you devote to *Japa* and meditation - whether so disposed or not - the greater the likelihood of your obtaining deliverance from your grief."

\* \* \* \* \*

To perform one's duties is a good thing. At the same time one has to be mindful of man's real Duty.

\* \* \* \* \*

Since everything belongs to Him alone, there is no other means but to lie prostrate at His Feet. If there is to be anxiety, it must be solely for Him.

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Under all circumstances depend on God."Of Him is all that need be said, the rest is vanity, woe." Wherever you may find yourself and in whatever condition, appeal to Him. In this way only, you may expect peace.

\* \* \* \* \*

Set your mind on God. Whatsoever He, the Fountain of Goodness, does is the very best that could have happened.

\* \* \* \* \*

Placing your trust in your Guru practice the *Seed Mantra* you have received from him and contemplate the Beloved (*Ishta*). It is imperative to have firm faith in one's particular *Ishta*. What is the use of seeking initiation again and again ? Rather is it not of the utmost importance to strive strenuously after the full revelation of the form under which He has manifested Himself to you ?

\* \* \* \* \*

Whenever practicable seek *satsang* - the company of Sages, Saints and seekers after Truth.

**PAGES FROM**  
**"Ma Anandamayee Prasang"**

*by*

**Prof. A. K. Dutta Gupta**

[ Translated from Bengali ]

**About Bhaiji & Mataji's father**

**16th May, 1941, Kishenpur Ashram, Dehradun**

Ma : The spiritual stage that can be reached by one through regular worship and adoration can also often be attained even through the compassionate glance or touch of a *Mahapurush*. In such cases no outward act of worship or the like is needed. But this does not mean that those who possess the inherent tendency to perform puja, will be asked to remain idle. For them it is better to progress through worship and adoration. God's grace does not wait for anything. This is why it is said that all things are possible at all times. Through this body too God's grace has often been manifested. But such manifestations have occurred in a perfectly natural way, not in response to anyone's request or entreaty.

The trouble which started in Jyotish's\* family life was also due to an event of this kind. The day I gave Jyotish my golden necklace to be used as a sacred thread, from this very day his life started changing radically. As soon as he received the necklace, all the outward signs of a true Brahmin, such as eating only food cooked by himself, etc. began to manifest. Noticing all this, his wife could no longer tolerate it. An intense feeling of opposition was aroused in her. This is what usually does take place. When husband and wife do not think and feel on the same lines there is bound to be this kind of trouble. If one can't be in tune with the other's feelings and ways, then severe opposition is the result and at every step one tends to put obstacles into the other's path. This feeling of defiance gradually becomes more and more intense. This sort of things also happened in the case of Jyotish.

"On learning from Jyotish of his wife's behaviour, I often used to exhort him to try and explain everything to her. But although he tried his best to follow my advice, this had the reverse effect. Jyotish would tell me : "Ma, what is the use of

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\* Late Jyotish Chandra Roy, commonly known as Bhaiji, one of Ma's top, most and very early devotees.

trying to explain to her ? In response to every such attempt she only assumes an even more rough attitude."

"Soon after obtaining my necklace, Jyotish's desire to receive the sacred thread became more pronounced. He duly donned the sacred thread and with great zeal and enthusiasm started performing his daily practices with the help of a Brahmin pundit. In this way the bonds of his life as a householder gradually loosened. He did of course continue with his official duties and thereby maintained his family, but all this was done in a spirit of complete aloofness. His attitude of mind was quite divorced from his outer life. During this period he used to walk with me in the morning, in the Ramna ground and talk about his inner life in great detail."

"Now see the fun of it all ! Although his spiritual progress gave rise to a wild rage and resentment in his wife, which alienated her from her husband, yet how can the influence of *satsang* go in vain ? Due to her association with Jyotish, nobler qualities such as faith and trust in God were slowly kindled in her. Consequently she also took on as her Guru Bhagavan Brahmachari and began to carry out all his instructions with the utmost faith. Some of you must have observed how Jyotish's wife reposed implicit faith and confidence in her Guru."

I : Ma, I have heard that Jyotish dada relinquished on the shores of lake Manas Sarovar the necklace he had received from you.

Mataji : Yes, I shall tell you what exactly happened. On way to Kailash, when we were nearing the lake, Jyotish, Bholanath and others reached about two hours earlier than Swami Akhandananda and myself. Immediately on arriving there, Jyotish was gripped by an irresistible urge for total renunciation. Without telling anyone he went all by himself, bathed in the Manas Sarovar lake and after offering oblations of water to the gods, he adopted *vidvat sanyasa*.\* The thought that before anyone arrived to prevent him, he would disappear and hide himself in some cave in the mountains round the lake and spend the rest of his life there.

"But before he could carry out his plan, Bholanath arrived and found him completely naked on the shores of the Manas sarovar. Jyotish did *pranama* to Bholanath and disclosed his heart's content to him. But Bholanath would not let him go anywhere in this way, made him put on clothes again and brought him to me. I returned with Jyotish to the lake, where he made me sip nine mouthfuls of water. This seems to have been a part of the rituals for taking *sanyasa* . Thereafter he laid the golden necklace and his sacred thread at my feet and said : "Ma, please

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\*. There are two types of *sanyasa* : *vividisa sanyasa*, which is preceded by a sense of detachment from the world, and *vidvat sanyasa* which is *sanyasa par excellence*, preceded by Realization of THAT.

give me permission to depart for the distant hills so that I can live all by myself in one of the solitary caves." He seemed to feel no hesitation or sorrow for leaving me. At that time his deep inner conviction was : 'Ma is not confined within any particular body, but is omnipresent, everywhere in the whole universe. So it is impossible to forsake Ma under any circumstances.' I picked up the gold necklace and the sacred thread and putting them into Jyotish's hands, I said : 'For the time being let them remain with you.'

"Then I began strolling with him on the shores of the lake. All of a sudden some *mantras* started coming out of my mouth. On hearing them, Jyotish at once understood them and started repeating them in japa. Jyotish's condition then was such that he felt not the slightest attachment for anything at all. In that condition the body does not remain for long because there is nothing more to be done. Subsequent to this, Jyotish's last illness was a mere pretext."

"Jyotish had developed certain powers already before he took *sanyasa*. He used to say sometimes that he could even depart from his body at will. But such a death would have been self-willed, whereas his leaving the body as it actually took place was quite natural. Already much earlier he had a desire to leave his body. In fact once when he was critically ill at Tarapith this was due to some such resolution on his own part."

Ma was at this juncture taken away for Her meal, the discussion was stopped and we came downstairs as well.

In the afternoon when we again assembled near Ma, She resumed the topic of Jyotish dada of Her own accord.

Ma : I had already explained that Jyotish's condition was such that it was no longer possible for him to retain his body. On the way back from Kailash, he soon fell ill. He was treated by a good doctor in Almora, but this did not lead to any improvement in his health. He gradually became very weak. In due course, he had no longer the strength to even get up from bed and his speech also became indistinct. But just before his death this feebleness disappeared and he uttered quite clearly several words in quick succession. On noticing this some people thought that his condition had changed for the better and that his life could be saved. But others were of the opinion that this change was nothing but the dying embers of a fire bursting into flame before being extinguished for ever. The doctor also noticing the deterioration of the patient's pulse, went to the adjoining room and started crying.

The doctor was a Muslim, but the way he served Jyotish both medically and as a nurse was something very rarely to be seen. He used to come frequently to

examine Jyotish's condition, and often helped him also to pass urine and stool. He never took a farthing for his treatment. One day, everybody present compelled him to accept payment, because genuine expenditure for medical attention was widely believed to often lead to success. The money was given to him through Jyotish's hands. He did accept the money, but before leaving, he quietly put it again under Jyotish's pillow.

Meanwhile, Hari Ram Joshi and others present, realizing that Jyotish's end was imminent, said to him, "Bhaiji, please give us some advice !" Jyotish then spoke quite distinctly : "*Ma and I are one, we are all one.*" Then he repeated his *sanyasa* mantra, and uttering the name '*Ma*', he breathed his last. Although a number of people were present there, nobody except Khukuni (Gurupriya Didi) could hear the *sanyasa* mantra.

A little before his demise I asked Jyotish to take off the gold necklace and his sacred thread. But they were under his clothes and it was not possible to remove them. So it was cut open with a pair of scissors and they were taken out of his body.

I : Why did you ask him to remove the necklace and the sacred thread ?

Ma (smiling) : There was no particular reason for this. Jyotish had already previously relinquished them, and it was only due to my request that he had agreed to keep them. So before his passing away I took these things back in order to relieve him from all responsibility. Of course, many people naturally surmised that had they not been taken away, they might have been the cause of Jyotish's further bondage. But in reality this was not so, because Jyotish's condition was such that none of those things could have created any bondage for him.

I : When Jyotish dada said just before leaving : "Ma and I are one, we are all one," what exactly did he mean by this ?

Ma : He had then realized the oneness of all and everything.

I : Does this mean Self-realization ?

Ma : This sort of question has already been raised. After his death, a lot of people have asked me whether or not Jyotish had attained Self-realization. At that time I did not give a clear reply, but from what I had said they gathered that Jyotish had indeed attained *Nirvana*. I first spoke to Gopinath Kaviraj about Jyotish's ultimate state. Later, I spoke to one or two others, now I am telling you : I have seen Jyotish three times after he left his body. On those three occasions I saw him in three entirely different forms.

"The first time his appearance was just like what I had noticed on the shores of Manas sarovar -- he was in a state of total renunciation (*vairagya*), the place was

