



"MA with PADMANAV Bhagwan on the lap."

ĀNANDA VĀRTĀ

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*The Eternal, the Ātman—
Itself pilgrim and path of Immortality
Self contained—THAT is all in One.*

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A R A T I

(Tune : Om Jay Jagadisha Hare)

Om jai Ma Anandamayī, Om jai Ma Anandamayi,
Tuma karuṇa kī sāgara, Tuma sabakī Mātā |
Merā pāpa naśāo, hé sabakī Trātā || Om jai...
Tuma ho akath anāmaya, Sat-Chit-Ānandā |
Mai nashwara ajñānī, kātho Mā phandā || Om jai...
Hama suta hai Mā Téré, Tuma Pālaka mērī |
Mai mūrakh khala kāmī, vipadā kā mārā |
Tuma ho Māta ! Dayāmay, sāgara sī dhārā ||
Tuma bina bīcha, bhaṅvara, paḍi hai Ma nayā |
Ākara pāra lagāo, hé Ānandamayā ||
Kāma, krodha, mada, lobha, moha me, Mā huṅ urajāyā |
Jñāna prakāsha dikhākara, dūra karo māyā ||
Tuma avalamba sabhī kī, Tuma sadgati sabakī |
Kahe “madhupa” nija suta ko, tāro Mā abakī || Om ...

Translation

Om Jai Ma Anandamayī !
O Thou Ocean compassion, Mother of all,
Destroy my sins, O Saviour of all !
Ineffable art Thou and pure, Existence-Consciousness-Bliss :
I am perishable and ignorant, tear away the meshes,
We are Thy children, Mother, Thou art the Protector,
Foolish, wicked, passionate am I, beset with woes,
Thou art, O Mother, compassionate, the Ocean of mercy.
Without Thee, O Mother, my boat is caught in a whirlpool,
Come, come and save me, O Anandamayi Ma, Om jai...
I am entangled in lust, anger, pride and delusion
Show me the light of Knowledge and dispel māyā,
Thou art the Support of all, Thou art the final Goal.
Says ‘Madhup’, O Mother, do save us now, at once !

Sri Sri Ma's Utterances

(Reported by Sri Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. IV.

Book-learning may be compared to studying the time table before going on a journey. But so many things are on the way that cannot be indicated in the timetable! What is of special importance, whatever can be mentioned, is of course to be found in the timetable. Guided by that only, when actually on the journey one finds that there are so many other things to see and learn about. Is it possible to write down everything in the timetable? Similarly can all details be described in the Śāstras? Those who tread this path came to understand that whatever the Scriptures say is true, but apart from that there are so many other things to be known. How much can be described in the Śāstras? And those who have attained to direct perception have even much wider vision and knowledge. All the same, just as the traveller is guided by the timetable, so one has first of all to follow the injunctions of the Śāstras. Moreover infinite significance lies hidden in the words of the Scriptures.

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A brahmachari : These people come to you because they find in you the bliss which they miss in their own lives. They gaze at you in the hope of hearing your sweet words.

Ma (smilingly) : What you say implies that they already know the taste of sweetness. This is why I maintain that everything is contained within one's own self. Temporary, partial happiness does not satisfy the heart, for this reason man is constantly engaged in the quest for lasting, undisturbed happiness. All human beings long for peace and bliss. Again, worldly peace and joy cannot keep them contented, for they are out for absolute peace and absolute joy. Yet it has to be understood that the experience of absolute bliss is concealed within them and so they are not satisfied with fragmentary happiness. Hence *sāadhanā* is needed. Mind you, everyone has to reach the ocean, but there are many paths that lead to it. Will you all do a favour to this small daughter of yours and devote a little time to advancing in *that* direction. In your homes you have to yield to so many whims and fanices of your children, so you may at least to some extent comply also with the request of this little girl !

* * *

Someone said : “Ma, since we see that man has no power to do what he wants and that things happen according to God's Will, so also if He pulls us towards *that* path we shall be able to proceed, otherwise of what avail is our own effort ?

Mataji : Look, we have no right to say this, because when you say ‘God’ it is just a word. Actually, we do not know anything about Him. It is a fact that by engaging in *sāadhanā* regularly for a prolonged period, a state is reached when man

comes to understand that he has no power or capacity at all and that he does exactly what God makes him do. Now, when I ask you to make an effort, do as much as you can, that is to say, use for this task whatever power or capacity you have. Thereafter, whatever He does will happen — this is perfectly true. But do we realize this? When this realization becomes ours, nothing can give us pain or sorrow anymore. Your sense of “I” with which you do your study and perform all your various tasks, use it for the endeavour to progress in that direction as well. We are quite capable of doing all our work, but when it is a question of performing our religious duties, we say : “Unless He makes me do it, how can I ?” This is not at all justified.

* * *

Laughing heartily, Ma said : “Well, who is a real man (*Puruṣa*) ?” Quite a number of men were present. They all started laughing. Similarly Ma turned to the women : “You see, just as you depend on your husbands, expecting things from them, so men too are looking for someone, hence they are also women. One who is a *puruṣa* has no desire, hankering or need. He is serene and self-sufficient. This is why everyone is aspiring to this Supreme Spouse. Thus all are indeed females.

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By closely following Him who takes one across, the worry about reaching the other shore subsides.

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Question : Ma, we are worldly creatures. What is the solution for us ?

Mataji : Only the Name — everything can be achieved by the Name. To Him devote as much time as you possibly can ; if you are unable to repeat the name for long, then talk about Him or take part in kirtan or read spiritually elevating books — somehow or other try to keep your mind engrossed in Him for as long as possible.

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At some gathering, a dispute arose : “Who is greater, Kṛṣṇa or Śiva ?” Finally Ma said with a smile : “Everything is all right. Whosoever is saying whatsoever, is right from his own standpoint.”

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Beings in subtle bodies also assist you in your work. By whatever line you may proceed, along that very line they come to your aid. They are always helping you, only you are unable to see them, this is how it is.

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One should repeat God’s Name and besides, in order to create interest in the Name, one has to regulate one’s life, one’s diet and disport. Just as a patient not only takes medicine but must also keep to a strict diet — otherwise he cannot be cured. Behave exactly like sick people : rely fully on *that* Doctor, just as patients take medicines according to the physician’s prescription and also follow his advice as regards rest and activity, relaxation and exertion, in every detail ; then only can there be success.

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“Ma, if I just repeat ‘Hari, Hari’, that itself is sufficient — what need is there of initiation ? And

if it so happens that having invoked Hari all my life, when I am fifty my *Kula Guru* comes along and initiates me into *Śakti* mantra, what to do then ?”

Ma : You yourself don't know what Name would be efficacious for you. But the Guru who has inner vision will give you a mantra according to your inner disposition. After practising it for some time, you will realize that you needed that very mantra, but you did not understand this. Look, if you really yearn for Him, then nothing can go wrong.

And if you hold fast to the conviction that, as you are repeating “Hari, Hari”, this name itself will suffice — that you do not need initiation, then that itself will accomplish everything. Do you know how ? Suppose I don't know your proper name, even so, if I call you by any ordinary name, you will come to me. Having come, you yourself may say : “Well, my proper name is this !” Having said this, *Ma* began to laugh.

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Question : I don't know what path my *Kula Guru* is going to show me ; may be he himself does not know the right path. But if instead of taking initiation from him, I take initiation from some *sādhu*, then people will accuse me of abandoning the *Kula Guru*.

Ma : Look, according to one principle, a person should take initiation from the Guru for whom he or she feels spontaneous devotion. For, taking initiation with reluctance, just because it is the custom to do so, is of no use. Yet, there is another

side to it — if there is any doubt in your mind about the propriety of abandoning the *Kula Guru*, then I say : suppose a child gives you a seed ; neither you nor the child know what kind of seed it is. All the same, if you sow it in the earth and take good care of it, a plant will appear after some time and will yield its fruit. Then you will come to know of what plant the seed was. That neither you nor the child knew anything about the seed did not prevent it from sprouting and giving fruit. Application is needed, that is the main thing. Practise, devote time and long for Him with real fervour — you will see that everything will fall into place. For He is Self-effulgent.

Question : Only by His grace shall we be able to long for Him.

Mataji : You say “He”, but you are not at all acquainted with Him. When you talk of His Will, it is mere words. You people study and pass exams, you get married and accomplish all kinds of work, for you are confident that you have the capacity to do all these things. With that very capacity remember Him also a little. How can you at the same time say, “Only by His grace” and sit idle ? That nothing can happen without His Will is perfectly true, but we have really no right to say so.

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Devote as much time as you possibly can to Him. Without uninterrupted contemplation the undivided One cannot be realized.

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Addressing a few teachers, Ma said : "You are teachers of boys, now become also teachers of your mind."

"But Ma, this is even more difficult than conquering the world !"

"Even so, everything can be achieved by sustained practice. Just as today these children are ignorant but by studying regularly they will gradually become learned. This proves that by protracted effort it is also possible to remove the ignorance of this restless mind. Just as there is a veil of ignorance inside, there is also a gateway to knowledge."

"But Ma, we don't at all feel inclined to make that effort."

"Even though not feeling inclined, do dedicate some portion of your time to Him daily with regularity ! Just as at present these children have to be coaxed to sit and study ; but gradually as they go on learning, they become more and more interested. At last a time comes when they themselves refuse to get up from their books. They try their level best to pass their exams and there is no longer any need to compel them to study. By this you can understand that even though you are in ignorance at present, if you go on exerting yourselves continuously, you may some day become enlightened.

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A Muslim munsif was talking to Ma. In course of conversation he asked : "Repeating the name of God is the means of realizing Him ; but suppose a

person has no interest in God's name, what should he do ?”

Ma : One has to practise diligently like a child. Just as by prolonged, regular study an ignorant child can gradually become a learned scholar, so you too, by persevering practice may have your knowledge unveiled. But, Baba, at the outset, blind faith is needed ; faith has no eyes.

“But for one who has neither faith nor devotion, nor any interest at all in the Name, what is the solution ?”

Ma : Baba, if in someone's mind the question of solution has arisen, then it must definitely be said that he *has* got something.

“Ma, I am not capable of doing anything at all, so in this line also, if He makes me do it, then only it may be possible.”

Ma : Look, with whatever little ability you perform all your tasks, try to take His name also with that much of ability. The intelligence is your mother, as it were, and the “I-ness” your father. With the help of these ‘parents’ you are doing all your work. So long as these two are playing within you, you have to take their help also for repeating His name and also for striving to go ahead in *that* direction as well. When in spite of your lack of interest you go on invoking His name and performing activities that help you to progress towards Him — this results in some kind of burning ; to endure this burning is called *tapasyā* ; *tapa* means burning and *sahā* to endure. And *sādhana* is *sva* one's own, and *dhana* wealth — the

wealth that never decreases, that is, the effort to realize Him.

“Well, is everything achieved by virtue of His grace or as the fruit of my action ?”

Ma: Do you know how grace and action function? (Taking a flower in Her hand and pointing to it.) It is just as I offer this flower to you and you stretch out your hand to receive it. This is how by grace and action combined the result is achieved. Just like this !

Prayer is the most powerful energy one can generate. It is a force as real as Terrestrial gravity. As a physician I have seen men after all therapy had failed, lifted out of melancholy and disease by the serene effort of prayer.....When we pray we link ourselves with the inexhaustible power that spins the universe...Whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result.

—Alexis Carrel

In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta

(Translated from Bengali)

(Continued from the last issue)

The Benefit of Satsang

Towards the middle of December 1939, Sri Sri Ma arrived in Calcutta from Navadwip and eventually took up residence in the newly built house of Sri U. C. Banerjee in Southern Avenue. In spite of being very busy with my eldest daughter's wedding, I used to visit Ma daily.

Monday 17-12-39

In the afternoon I found Ma surrounded by a large crowd. She asked an old gentleman who was seated near Her to tell a story. Later I came to know that he was Sri Revati Mohan Sen, a well-known kirtan singer and disciple of Srimat Vijai Krishna Goswami. He thus narrated the following story :

“Sant Kabirji often used to go out in disguise. One day he was dressed as a labourer when a wealthy man asked him to carry a load for him. He inquired what payment he would take. Sant Kabir replied : “I have no demand, I accept what anyone likes to give.” At this reply the gentleman became somewhat irritated and said : “Just come along with the load and I shall give you whatever

I please.” Sant Kabir complied without further argument.

While walking along, he said to the gentleman : “Even though I am a labourer, I can foretell how long people will live.”

The gentleman replied with an unbelieving voice : “Well, then tell me how much longer I shall live !”

Sant Kabir replied : “Oh, only one *danda* (24 minutes) !”

The gentleman contemptuously rejoined : “All right, we shall see ! I will keep you with me until the truth of your statement can be verified and if you have lied, I shall punish you accordingly !” Sant Kabir said : “So be it.”

Although the gentleman was doubtful about the labourer’s words, he became very perturbed. Whoever can be unshaken at the imminent prospect of his death ? On reaching his home, he said : “Well, is it true that I have only 24 minutes to live ?” Kabir replied : “My words never fail. You have only a few more minutes to live. However, I want to give you a piece of good advice : When after death you are taken to the abode of *Yama* (the Lord of Death), you will be asked whether you wish to enjoy the merit earned by your good deeds before or after your punishment for your evil deeds ; reply that you wish to enjoy first.” Having said this, Sant Kabir took his leave.

When the 24 minutes had elapsed, the gentleman breathed his last. When he was taken to *Yamaraj’s* abode, *Yamaraj* asked his minister *Chitragupta* to

see what the gentleman's good and evil deeds had been. Chitrugupta looked up the records and said : "His whole life has been full of evil deeds with the sole exception of having earned the merit of spending 24 minutes in the company of a Saint." *Yamaraj* informed the gentleman of this and added : "As a result of your numerous evil deeds you are doomed to be relegated to hell for ages ; but for having had satsang with a saint for 24 minutes you are entitled to a brief stay in heaven. Do you want to enjoy the benefit of your good deed first or do you want to suffer first for your misdeeds ?"

In accordance with Kabir's instructions, the evil-doer replied : "First I wish to enjoy the fruit of my good deed !" So the gentleman proceeded to heaven. On arriving there, he beheld the labourer he had met before dying. Kabirji said to him : "Come, let me initiate you at once, then you will not have to go to hell at all !" The initiation took place and the messenger of *Yama* no longer had the power to escort the sinner to hell. So, as a result of 24 minutes of *sādhusanga* the gentleman became entitled to remain in heaven for ever.

After finishing his tale, Revati Babu kept silent for a while and later continued thus : "We come here only for satsang. What is the use of merely listening to good advice ? Have we got the capacity to put the advice in practice ? If we can carry out correctly even a single teaching we receive here, our whole lives will be glorified. In order to imbibe this teaching, words are not necessary. When

coming here, if we merely study Ma's wonderful patience and try to emulate even a particle of it, our life will be sanctified. But which one of us is able to achieve this much? So I repeat, when we have no capacity to absorb this teaching, what will be the use of merely talking?"

There is No Other Way but This

20th December 1939.

On visiting Ma early in the morning, I found that Sri Navataru Haldar had arrived with a doctor friend to see Ma. He pointed to his friend, saying: "A few days ago a son of this friend of mine was burnt to death."

Ma: Everything happens according to one's destiny. Such accidents must be regarded as unavoidable. Each according to his fate. Some die burning the body, others die burning within the mind.

Doctor: There is a limit to endurance. One must have the strength to bear suffering.

Mataji: HE indeed gives this strength. Whatever anyone is fated to suffer, that much he has to endure. Whether you call this the fault of the Almighty or His greatness, what is due to anyone has to be gone through.

Doctor: If one has to suffer willy-nilly and if, what has to happen does take place, then is it the aim of man's life not to do anything and just sit still?

Mataji: But how is it possible to avoid action? It is He who pulls you into the maelstrom of work. People go on working and working until they get so tired that they relinquish all action. But this cannot

be done until the proper moment arrives. So long as karma has not been exhausted one will have to work and bear the consequences. This is His *līlā*

Doctor : This means beating a person after binding him. This is a fine state of affairs ! I am bound to perform the work and thereafter have to bear the consequences. This may be God's *līlā* but he plays at our cost !

Mataji (smiling) : Who is it that enjoys and who that suffers ? Who bears the blows ? It is He who hits out and it is He who absorbs the blows and suffers. Nobody exists except the One.

Doctor : If you look at things in this light, then nothing matters. HE produces the abscess and then, becoming the doctor.....

Mataji (interrupting) : He does not produce the abscess, He becomes Himself the abscess. (Everybody laughs). Look, if you live in the world, pain and suffering are unavoidable. At first you were one, then you became two, and then many. For this you have to suffer. But you can do one thing : Take medicine. Consult a good doctor and his prescription. Thereby your disease will be cured. There is no other way to peace.

Doctor : But where can I find a good doctor ? This precisely is the reason why I have come to you.

Mataji : Yes, to find a good doctor is most difficult. All the same, procure medicine from whomsoever you consider competent. To get oneself admitted to a hospital is best of all. There one has to take treatment and medicine at proper time. Then there is the added benefit of the atmosphere of the place. But if it is not possible

.to enter a hospital, then take the medicine regularly at home. But there you may not always take the proper dose at the right time and off and on wrong diet will interfere with the action of the medicine. Don't people say that even though they take the Lord's name regularly they derive no benefit? How can good results be obtained when side by side with the medicine they continue with harmful diet? And this is bound to happen in your own homes. Nevertheless, always try to swallow the medicine at regular times and whenever possible take recourse to wholesome diet, i.e. association with sādhus.

The Mark of the Devil

Saturday, 23-12-39.

On arriving near Sri Sri Ma I found Pashupati Babu, Naresh Chakravarti and others there. Pashupati at one time used to narrate amusing anecdotes before Ma and make everyone laugh. Ma said to him : "Baba, we have not heard any stories from you for a long time, do tell us something."

Pashupati : I have nothing to say now. The time for making speeches is over.

Mataji : What? Have you given up talking altogether? (Everybody laughs).

Pashupati : People generally tell pleasing things. I have nothing of the kind to say. Daily I come to sit at your feet and then depart after doing *praṇāma*.

After keeping silent for a while, he said to Ma : "Well, I should like to ask you something. Whose karma am I

reaping ? There was a time when I did not exist. Thereafter God created me and this is how all this misery started. In every walk of life we see blind and distressed people. How much misery they are subjected to ! Observing this, one reflects thus : God is merciful, He cannot be responsible for all this suffering. So all this affliction must be the result of their own previous misdeeds. In this way one tries to gloss over the situation. It is God who has created me, yet it is I who have to undergo all the suffering.

Mataji : Look, all happiness, sorrow, sickness, bereavement, blindness, distress and so on that you see is nothing but God's own manifestation in infinite forms and ways. He has not created anything, it is He Himself who assumes all these forms. However, if you want to call it creation, it is He Himself who creates Himself in innumerable shapes and guises.

You spoke about action, didn't you ? As action also He alone is revealed. Disease is one of His manifestations. Sorrow and bereavement He Himself suffers, and when it becomes very severe, it is He who cries out : "O, I cannot bear it, it is too much for me !" So long as we are in the realm of Creation, we shall have to express it in this manner. When reaching beyond, there is no more speaking or talk. When knowing and not knowing have become one and the same, then it can neither be said that something exists nor that it does not exist. So then, when it cannot be said that it exists nor that it does not exist, the question of existence or non-existence does not arise at all.

Do you not sometimes say "this is unreal ?" The saying is also unreal. For everything is real

and also unreal, true and also false. So long as we are confined within our worldly intelligence, there are the opposites of true and false, real and unreal. When one progresses beyond this, there is no more distinction between truth and falsehood.

Pashupati : All this is immaterial. It is I who am suffering, yet you maintain, it is not I who is undergoing the suffering, God is suffering.

Someone else : I can just about understand when you state that there is neither existence nor non-existence. But when shall we be able to realize that something is untrue.

Mataji : So you have understood all this ? (Everybody laughs.) When you will have attained to the status of a Guru, then you will have full comprehension. At present there is the duality of Guru and disciple, so you are unable to grasp all this. When the disciple will merge with the Guru, when there will be only one, not two separately, then only will full comprehension dawn. Of course in that state there will be understanding as well as non-understanding. Otherwise why should all this have been discussed ? You have not yet passed the Matric and you wish to grasp what is on the level of an M. A. Even if that kind of knowledge were vouchsafed to you, you would not have the capacity to absorb it.

Naresh C. : This is the age of progress, so there is no consideration of whether anyone is entitled to anything or not. People behave exactly as they please. While in ancient times if anybody without having the proper right dared to question about the Brahman, the Rishis would tell him point blank that he simply had no right to ask such questions. Because without having mastered the first steps in yoga such as yama, niyama,

āsana, etc. one is not ready to ask questions concerning the Brahman. But nowadays all and sundry have questions regarding the Brahman.

Mataji : Are the questions really related to the ultimate Reality ? And do you get correct replies ? If the questions are real questions the answers will be accordingly. Nowadays the questions are superficial and so are the answers. Nevertheless it must be admitted that asking questions of this kind is beneficial. And the steps in yoga you mentioned, these cannot be accomplished by effort, they come about spontaneously. Just as flowers and fruits grow naturally on trees, but cannot be fabricated, so it is similar with yogic *krīyās*.

Naresh C. : All the same, effort is indispensable. In order to get fruit from trees, the seed must be sown, the plant has to be watered and looked after ; only then will the tree grow and bear fruit. Exactly in what way flowers and fruit are obtained from the tree can be explained by scientists.

Mataji : How much can they explain ? Can they explain by what Power fruit and flowers grow on trees ? It is only when the One shows you the way that you will be enabled to understand all this. It is by the movement of His own Nature that all these things come into being. Even the effort or care you mentioned, these also must be looked upon as His endeavour. When you arrive at a certain state of achievement you can comprehend all this. Again, what you say about your own endeavours is correct from your present angle of vision. Whatever you say is all true on your level.