
No evil can ever overcome him who cleaves to God's name. What one suffers is in exact keeping with the nature of one's actions. If the flow of God's name is sustained, all work will beget the good.

—Sri Sri Ma Anandamayi

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ĀNANDA VĀRTĀ

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

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What is perceived in this world is in the Nature of a dream, similar to what one sees in dreams. The only difference is that the former takes place in the waking state and the latter during sleep. Albeit, I am always with you, mother.

—Sri Sri Ma Anandamayi

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Sri Sri Ma's Utterances

(Translated from Sri Gurupriya Devi's
Vol. VII in Bengali)

Some lady teachers of a girls' college requested Ma to give them Her advice. Ma said, "My only request to you is that just as you study so much on your academic line, devote a little bit of your time to study in that field also." When Ma uttered these few words with folded palm and a smile on Her face, all of them promised Ma to follow Her words. At that moment, everybody was spellbound by the brightness of Ma's countenance.

Once Netaji Sri Subhas Chandra Bose came for Ma's *darsan*. He asked Ma the following question. "Ma, can one realize God by serving one's nation?"

Ma : "If the true spirit of service is there, one can realise God even by following this path." Saying this, Ma asked Netaji, "Well, Baba, why are you working for the country?"

He quietly replied "Because it gives me joy."

Ma : "Well, is it permanent or fragmentary joy?"

Sri Bose said, "I do not know."

Ma (smiling) : "Baba, do a little bit of that work together with the work you are doing. Although you may say, 'I am not doing this work for my own good, but for the good of all', yet I say —" Hereupon Ma paused and said again, "It is whatever you are making me say, for I have

not learned anything from anywhere — but it is said that whatever one does is for one's own self. All yearn for the same one indivisible joy. Why ? Because that Saviour is already known to us, that is why we crave it once more. Of course you may say, "What will come off it ?" But if someone really strives in this direction, then he will be able to know himself, and due to this, many good things are automatically done to the world — just as the professors who have themselves passed B.A. and M.A. teach and educate so many ignorant people."

After this, Ma said smilingly, "Baba, you give speeches at so many places — do tell us something, Baba, let us hear you."

Subhas Babu said, "Have I come here to give speeches ? I have come to hear you speak."

Ma laughed and said, "Then will you do what this daughter of yours says ?"

He replied, "I shall try."

Ma said, "Do not have your attention focussed only on the outer world, but pay a little bit of your attention also to the inner world, for you have power."

Subhas Babu : "What is that path ?"

But in the presence of so many people, no clear and specific answer to this question came from Ma. On many occasions it has been noticed that a clear reply to a person's question comes from Ma only to the person who has put the question, all things cannot be discussed in the presence of all the other people.

In Association with Sri Sri Ma Anandamayee

Sri Amulya Datta Gupta

(Translated from Bengali)

Thursday 18.3.43 Dhaka :

I went along to the Ashram in the morning with Sri Charuchandra Roy, Sri Manoranjan Roy and Sri Jatindra Chandra Majumdar. As soon as I arrived there the wife of Sri Prafulla Ghosh (the late Hirendi) informed me, "Ma has declared she wished to visit Shahbagh today, but the men of the Pioneering Corps are stationed there. Please find out if Ma can go round Shahbagh within a short time." On learning this, all four of us started for Shahbagh. A few doctors known to Charu Babu used to work in Shahbagh hospital. In case it would be possible to utilise their services to help us, Charu Babu proceeded towards the hospital with us. The actual doctor whom we wanted to see was not to be found, but to another doctor known to Charu Babu we declared the purpose of our visit. The doctor knew Ma. He informed us that if we obtained the permission of the Chief Executive of the place, Mr. Hodson, Ma would be able to visit Shahbagh. He took us along towards the office, but Mr. Hodson could not be found there. He had gone to visit the parade in Ramna Grounds.

On learning this, we proceeded towards the parade ground. On seeing us start together in this way, another officer of the Pioneering Corps approached us to find out the exact reason.

We informed him of our purpose and he at once accompanied us to acquaint Mr. Hodson with the facts. As soon as Mr. Hodson heard of our proposition he immediately gave us his sanction, and requested us to complete our visit to Shahbagh by 10-30 a.m. We acknowledged our gratitude to Mr. Hodson and returned to the Ashram to inform Ma of the news. Ma immediately ordered everybody to get ready. With Ma several men and ladies went along. Perhaps Ma went to Shahbagh to show the gardens to certain important visitors such as Swami Paramananda, Sri Shital Prasadji etc. who had come to visit Ma from various provinces.

Khukuni-didi started to point out to the new comers where Ma used to stay, where the famous Kali Puja was held, etc. We stayed at Shahbagh for about half an hour before returning to the Ashram. Ma came and sat down in the Panchabati. There was a Nam Sankirtan in progress from sunrise to sunset that day. I did not see many people there, but one or two were merely keeping the name. But as soon as Ma arrived, Abhay and others joined in with Khol and Kartals and within a short time the kirtan rose to sublime heights. Sometimes Ma herself joined in singing.

“Krishna Govinda Hare Murare
He Nath Narayana Vasudeva.”

The ladies were sitting near Ma while singing and

the menfolk were going round Ma seated in the Panchabatī Asana.

We listened to the kirtan upto 12 p.m. and then returned home. After lunch we went back to the Ashram. Only the ladies were singing then. After her lunch Ma came to the kirtan site, and went round singing with the ladies for a time before retiring into the Annapurna Temple for rest.

Siddha Ma's return to Sri Sri Ma's Ashram.

The Siddha Ma who had visited Sri Sri Ma's Ashram yesterday evening, came again at 3 p. m. today, accompanied by Prof. Sri Birendra Chandra Banerjee, Sri Nibaran Chandra Biswas, and some other devotees. After seating Siddhi Ma on the veranda of the Shiva Temple, Ma was informed of her arrival. After a while Ma came out and said to Siddha Ma, "Ma, so you have come, I would like to sit on your lap." Saying this she embraced Siddha Ma. But the latter kept silent.

The space afforded by the veranda of the Shiva Temple was quite insufficient. As more and more people collected there, everybody started feeling uncomfortable. Noticing this, I asked Ma, "Ma, shall we arrange to let them all sit in the room for kirtans?" Ma replied, "That place is dirty, if you can clean it properly then do so."

According to her instructions, the kirtan hall was thoroughly cleaned, and a Satranchi was placed on it. Subsequently both the Ma's were brought and seated on their respective asanas. Sri Sri Ma again got up, went behind Siddha Ma

and clasped her body with both her hands. She then told us, "If any of you wish to offer your pranams to her, you may do so now." Siddha Ma's devotees requested everybody to sit at a distance from Siddha Ma, so that during her trance nobody could touch her. On hearing this Sri Sri Ma asked, "Then shall I too sit at a distance?" Siddha Ma remonstrated against this, but Ma again asked, "During your bhava, can I touch you?" Siddha Ma acceded to Ma's request.

Siddha Ma's devotees asked Biren Babu to sing since it was during such songs that she could go into a trance. Biren Babu replied, "It will not be necessary for anybody to sing here, as the kirtan from the Panchabati will enter into Ma's ears and she will automatically go into a trance. Last night at Siddheswari temple she had such a bhava although there was no need to sing."

While this talk was going on I noticed that Siddha Ma had become absolutely still. Tears were flowing from both her eyes. Her head turned backwards towards her shoulders, and in a short while she lost her senses and fell backwards. Her head struck the wall behind her, and fell. There was quite a bump. We thought, Siddha Ma was badly hurt in her head. But she remained lying passively on the ground. Sri Anandamayee Ma went and caught hold of her. It appeared that she may have been massaging Siddha Ma's hands or feet. Later she came back and sat on her own asana, and kept watching Siddha Ma.

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Slowly Siddha Ma sat up and started looking about with wildly rolling eyes. Sometimes she would start laughing loudly. All this seemed unnatural to me. No longer, was her head covered with cloth, and among her disordered hair could be seen portions of the matted locks. She extended both feet outwards and asked Sri Ma, "Now you can come and sit on my lap."

On the veranda of the Shiva Mandir Sri Ma had requested that she be allowed to sit on her lap but at that time she had said nothing. I imagined that now her shyness or fear had left her, and hence she was wanting to let Sri Ma sit on her lap, Sri Ma laughed and jumped into Siddha Ma's lap and caught hold of her with both her hands. After a while she got up and started pulling out some materials hidden under Siddha Ma's clothes. Siddha Ma now gently remonstrated, exclaiming "Stop, Stop."

Sri Ma laughed and said, "I am your daughter, so I am entitled to take away all your belongings." Saying this she started pulling Siddha Ma's clothes, and declared, "I will tell everybody, I will tell everything." Siddha Ma bent her head in agreement.

Sri Ma : So what have you brought ?

Siddha Ma : Another kind of fruit.

Sri Ma : "Ma, you love me so much that you have brought this fruit specially for me from such a distance ? Ma, it is not my fault. As you have given me permission to speak, I have done so." We listened and laughed at all these happenings

with wonder and amazement. It looked as if during her trance, if somebody should ask for something, Siddha Ma would bring out prasad for him (her). But how could the fruit be inside her clothes even before anybody had asked for it ?

Biren Babu got up and asked, "Did the prasad then arrive on its own accord ?" I replied, "It may be so." But from the way Sri Ma spoke, doubts entered into everybody's mind. Sri Ma laughingly addressed Siddha Ma's devotees, saying "You do not take proper care of my Ma. You have put such a loose fitting robe round your Ma, that one can see right into her stomach. I say that this is your fault."

At these words of Sri Ma we also started laughing. I began thinking that the use of the loose robe was not without reason. I also noticed that Siddha Ma's disciples appeared to become embarrassed.

Biren Babu requested us to put some questions to Siddha Ma. Sri Ma also asked Abhay to do so. Abhay started questioning her. Some of the questions and the answers were as follows :—

Abhay : What are the indications of an enlightened soul ?

Siddha Ma : They are not reborn.

Abhay : Then where do they exist ?

Siddha Ma : In this very world.

Abhay : Then who goes to BrahmaloK ? (Heaven)

Siddha Ma : The Mahatmas.

Abhay : Is there any place beyond the BrahmaloK ?

Siddha Ma : No.

I said to Abhay "Ask her who is Anandamayee Ma ?"

Abhay replied "I have already done so. She has said that "Anandamayee Ma is a part of me. She is a drop of my blood." More questions continued to be asked.

Abhay : Does knowledge come after one's work is accomplished, or does work come when knowledge is acquired ?

Siddha Ma : Work is resorted to when full knowledge is obtained.

Abhay : Is knowledge superior or is Bhakti ?

Siddha Ma : Knowledge is superior, afterwards comes Bhakti, which leads to salvation.

Further questions continued, but I no longer relished them. I left the kirtan room and came out to sit on the open field outside.

After a while I noticed that Siddha Ma had also been brought outside, and seated in the open air of the field. Later Sri Ma came outside, and noticing Siddha Ma there, she came and sat beside her. Not much was said between them. In the evening I returned home with my wife and daughter.

After dinner I took my beloved relative young Jatin and returned to the Ashram. I wished to question Ma in private about the incidents of the day. The kirtan was still in progress at the Ashram. Ma was lying on a small bed. Shortly afterwards Ma was taken away for her meal. Thereafter she came and sat down on the veranda of the Smriti Mandir. At this time the ladies

assembled came forward one by one to speak to Ma of their private problems.

This went on for quite some time. Thus midnight was reached. I realised that even if I should stay all night in the Ashram, I would never get Ma alone. So I spoke to Khukuni didi thus, "Didi, I too have some private business with Ma." When didi repeated this to Ma, She said, "Good, tell Babaji to come and sit here." Ma quickly finished her business with those that were speaking to her, and called me. Jatin and I went and sat down near Ma.

Ma : Will the others present have to go away from here ?

I : No need. My talk is not all that secret.

Ma waited for my questions.

I : Did Siddha Ma bring the fruit with her from home ?

Ma : Why revert to this subject ? Have you all understood otherwise ?

I : The way you behaved induced everybody to believe that she had brought the fruit with her to deceive the people.

Ma : How else can this be construed ? Have you anything else to say ?

I : Last night you made certain comments about Siddha Ma's bhava which meant that this was straightforward and true, but how can the incidents that took place today be harmonised with what you said yesterday ?

Ma : I said yesterday, "Whatever she has declared yesterday was based on truth and simpli-

city." You perhaps did not realise the meaning of how I explained what had been revealed yesterday. (Looking towards Swami Paramananda)

— is this not a fact, Baba ?”

Paramananda Swami : Yes.

I : If you catch hold of a thief complete with the goods he has pilfered, will the others not realise whether he is a thief or a sadhu ?

Ma started laughing.

I : I have already heard you declare that you never say anything to hurt people's feelings. You are also aware that through the medium of this Siddha Ma so many people are progressing towards a religious path. But through what you accomplished today, will their faith and devotion not be destroyed ?

Ma : You can not blame me for this. Do you think I have done this deliberately ? Did I ask her to come here and carry out these acts ? You all saw that I did not wish to touch her Asana. It was she who gave me permission to touch her. I had also enquired if I could touch her during her trances and she had allowed it. After all this, what has happened has taken place quite naturally. Perhaps this was God's wish.

I : When Siddha Ma was lying on the floor in a trance, what did you perceive after rubbing her body and feet ?

Ma : I did not touch her feet.

I : I imagined I saw you do so.

Ma : Can I tell you something in private ?

I : Alright, do so.

Saying this, I brought my ear close to her mouth. Ma laughed and said, "What is the use of bringing your ear to my face? If I speak everybody will hear it.

On hearing this, a few of those that had remained there removed themselves, but others remained sitting there. On noticing this Ma said, "Well, let me say nothing more."

Some time passed in silence.

Suren Babu said, "The fact of Siddha Ma distributing prasad was always suspected by me. But during her trances, she has certainly revealed some true facts. During Sri Gandhiji's non-cooperation movement, she had predicted that youngsters would burn down post offices.

Ma : That she went into a trance is not to be doubted. You have all noticed how her eyes were not normal. (speaking to me) You saw yesterday evening I flashed my torch to check something. I then scrutinised Ma's matted locks. These matted locks were produced in an artificial fashion."

At this juncture Khukuni Didi arrived. Ma laughed and repeated to her, "Khukuni, listen to what Babaji here is saying. He suggests I have hurt the feelings of a lot of people by doing all this. Khukuni, have I really done so?"

On perceiving the manner in which Ma proclaimed those words, we all started laughing uproariously.

This went on for some time.

(To be continued)

Ma, We Remember Thee So Much !

A. P. Dikshit, I. A. S. (Retd.)

(Translated from Hindi by Prof. G. D. Shukla)

(*Continued from Previous issue*)

Once we started from Neemsar along with Ma. Her car was ahead of mine. On the way we halted at Sidhauri for some time, but Ma's car pushed on. When we resumed the journey we saw that Ma's car had stopped and she was waiting for us. She had just given instructions to send a jeep to find us out when we reached there. We felt so sorry that we had become the cause of so much inconvenience to Ma, but the thought that Ma was so solicitous about us made us feel blessed.

To-day when Ma is not visibly present we consider ourselves as orphans. But will she not care for us in her invisible form ? She will, possibly more than before. Ma ! we remember you so much.

Puran Mandir had got ready, and Ma was expected any day. All the Puranas too had been collected. It was decided to keep them in a steel almirah fitted with see through glass panels, until a permanent arrangement could be made to instal them. I was directed to send such an almirah from Lucknow. I got it and paid for it.

Now, Ma had arrived. We went for her darshan. Ma expressed her pleasure and obligation to me for sending the almirah, and then issued instructions that I be paid back for it. I was struck dumb. We had decided not to accept the price for it. We wanted it to be accepted as our humble offering to an enormous project involving an expense of several lacs of rupees. But Ma did not agree. She said that it was a rule of the Ashram that it always paid the person who was asked to buy anything for it. We felt depressed. However, Ma who knows the innermost thoughts of a man later relented and accepted our entreaties. She also made mention of it several times before other persons because for Ma it is not the lacs that matter but the feeling with which a thing is offered. Ma who owns the entire wealth of Creation certainly cannot be in lack of anything.

Ordinarily Ma visited Lucknow rarely, but as it is on the rail route to western parts of India so whenever we got the news that Ma was to pass through the town we went to the railway station. All trains stop at this station for fifteen to forty minutes. This time was sufficient to satisfy the eyes that were hungry for a glimpse of Ma. Lots of people flocked at the station and if ever the train carrying Ma was late they waited cheerfully for her. Persons who reached when the train was just about to leave ran for the darshan and thanked their stars even if they got a fleeting glimpse of Ma. Seeing these devotees of Ma assembled at the railway station although I did not know them by

name, gave as much delight to me as Ma's own darshan. The cause of it was the awareness that they were all members of Ma's own family. From a mere worldly point of view it is natural for one to feel envious of a man who loves and adores the person one loves oneself but Ma being God-incarnate inspires in us feelings of affection for those who adore her.

When Ma's train would pull up at the station people would be seen running wildly to locate her coach, and then some one of the party in attendance, some Sadhu or Brahmacharini would indicate where she was. And what an indescribable joy we would feel when the image of Ma wrapped in a white sari and with a yellow towel on her head would greet our eyes. The entire railway station would resound with the cry of 'Mata Anandmayee Ki Jai'. Ma would cast her affectionate and compassionate glance on every single devotee and he or she would be thrilled with joy.

Some people would enter into Ma's compartment, offer her garlands and fruits, and kneel down in obeisance. Ma would question everyone about his/her welfare, and at the same time not forget to look at the multitude standing outside. Some of these too would like to enter inside, but those who are within do not want to make room for them. Ma does not ask anyone to go out, and the scene becomes reminiscent of the conditions that prevail in an Ashram when people huddle around for Ma's darshan. Sometime after some of the persons inside would come out, and some of

those who had queued up outside would go in. Those who have come out are wearing the garlands given to them by Ma. Their eyes are beaming with joy and they seem transformed like pieces of base metals which are transmuted into gold by alchemy. Some persons who are vexed by some problems pray to Ma for their resolution, and every one's inner wish is fulfilled. Difficulties and sufferings vanish under the shadow of that *Kalpa Vriksha*. Those who are still outside and waiting for their turn to go to Ma get impatient when those inside take too long. It is now time for the train to pull out and they do not want to be deprived of the opportunity of doing obeisance to Ma and obtain her blessings. Those who had their turn and have come out now flock before the carriage window and try to satisfy their never quenchable thirst for the unattainable nectar of Ma's darshan. Some persons knowing not Ma ask, "Who is she?" When they learn she is Ma Anandamayee they get a joyful surprise. They are familiar with her name and glory but they have not seen her. So they too join the devotees and have her darshan, and the more fortunate among them go inside and are able to offer obeisance from close quarters.

When signal would be downed and the train would blow the whistle, people who are still inside Ma's coach could come out and those who are outside would continue to stand in the same condition — overcome with feelings. Then train would slowly move forward. The platform would resound again with the cry of "Mata Anandmayee Ki Jai".

