
“Lord, Thou Thyself art present in the way, as that particular activity”, view it in this light. See in every action an expression of THAT. Then all actions will help towards the revelation of Reality (*Svarupa Prakasa*). Do not think of them as separate one from the other — all are THAT. Who is the power of action (*kriya sakti*)? Thou thyself. And who is Power as such (*Sakti*)? THAT Itself — the One.

—Sri Sri Ma Anandan ayi

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ANANDA VĀRTĀ

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

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No. 1

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Sri Sri Ma's Utterances

Talking about the breath, Ma said, "Go on taking the Name in rhythm with your breath; this practice will help you in quieting the mind. Moreover, what is our life-breath is in fact the same thing that pervades the whole world. Once you are able to fall into the current of that sublime thought, that current itself will thenceforward carry you towards Him. It will suffice to fall just once into it."

Once Ma was on Her way back from Chittagong. While passing through a village, as Her gaze fell on a few cottages where repairing work was being done within the cottage boundaries, Ma smiled and commented, "All the confusions and complications are due to this 'bound'ness. It is only pent-up water that gets a foul smell – that is all. That is what a jiva is – the foul smell has developed due to stagnation of pent-up water."

In the context of the *samyama vrata* (observance of self-control), Ma said, "Nowadays you yourselves are getting this topic discussed at various places. Try, all of you, to observe this *vrata* carefully. What will it lead to?"

Well, do they not talk of the 'mirror of the heart' ? That mirror will become clean. If the mirror does not become clean, then how will you see your True Self (*Svarupa*) in it ?”

Someone asked, “Ma, how shall I take the Name with each and every breath ? Do explain it clearly.”

Ma replied, “Now and then, the Name may be taken in rhythm with the breath, by focusing attention on each breath. While breath is thus being inhaled and then exhaled some people feel their brain is getting heated, so they cannot take the Name in that manner for a long time. Do you know why ? Due to lack of *Brahmacarya*. With the decline of that one *asrama*, the rest of the *asramas* have also got ruined. Those who feel hot in the head are not to take the Name in that way. They should take the Name mentally, seated in a relaxed state, concentrating on the flow of breath. They need not follow the rhythm of breath. All cannot stand everything. Even if one just keeps sitting in this way, that will do.

“Again, mark ! They say, ‘Unify these three : the mind, the *mantra* and the breath.’ What does it mean ? This air that I am breathing, – if you just think of it a little carefully, you will find that all people have a common link with this vital air. For all of us are inhaling air from the same space and exhaling air into it again. In that way all are mutually related to one another. The *sadhus*, the *mahatmas* and whoever else you talk about, all are verily related to one another in the form of the

life-breath. Even this thought produces a sublime state of mind. As to this breath, it is just a ripple in the sublime state. Our goal is to reach the state of wave-less stillness, getting beyond the waves. The waves, too, are nothing but water, hence this is the road one has to take first for reaching the waveless state. You have to find your way only through the waves. For example, the sea is full of turbulent waves; but in spite of that, one takes a dip in it and comes out. With whatever little bit of capacity you have, go on doing your work. About all, nothing whatsoever happens without His grace, this is very true."

* * *

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One day, in the course of a conversation on various topics, it was also brought under discussion that Durvasa *muni* once said he had not eaten anything when in reality he had taken food. Hereupon a person asked, "Why did the *muni* tell a lie?"

In that context Ma said, "It was not a lie, however. In view of the state they were in, who will eat what? The saliva of the mouth is always being swallowed, yet nobody says that he has broken fast on account of that. The way you perform acts such as eating, sleeping etc. is not their way. That is why you cannot judge the words they utter. In fact, sometimes you are unable to judge them by what you see."

Again, the point was raised that instincts were manifested in Sri Krsna, that He had children. In reply also to this observation, Ma said, "Who will unite with whom? He Himself is all that exists, — union is possible if there

are pairs like you people; *He* Himself reside sin ~~His~~self – if that is what is said – . As regards the saying that *He* is the Seer – who will see whom and what ? While there is perception (of duality) there is creation (*drsti-srsti*). Verily, it is possible to be a perceiver only where there is duality.”

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I, Dr. G. N. Roy (Misra), General Secretary, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dr. G. N. Roy (Misra)
General Secretary

In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali)

(Continued from previous issue)

After the ninth 9th Vaisakh of 1353 (San), I had not had the pleasure of having sight of Sri Ma. In the meantime the political situation of India had experienced a tremendous change. Under the instigation of the British, the seed that was sown under the leadership of Jinnah had now assumed the proportion of a huge tree, which had obscured the skyline of India. Man had shrunk even below the level of animals. Murders, the burning of houses, the raping of women, and stealing them, dacoities etc. had become almost a daily affair, which, instead of being confined to the limits of a fixed boundary, had now become a problem of all India dimensions. The terrible acts that had been committed at Calcutta, Noakhali, and Bihar led people to believe that this quarrel between brothers and sisters would lead to the eclipse of Indian culture and tradition. In order to keep India directly under their heels, not believing they could do this successfully, so as never to keep India independent by any means, the shrewdly political British Raj decided to divide India into two parts. Mahatma Gandhi and other leading political figures had to accept this unpalatable decision and agree

to the partition of India. In fact this did not lead to the stopping of blood-shedding, moreover in many areas of the country, such as the Punjab and surrounding areas, under the cover of Govt. power, untold sufferings seemed to take place. Realising Pakistan was only fit to be inhabited by barbarians, lakhs and lakhs of human beings abandoned their ancestral houses, and ran towards the Indian Union ! There was no limit to how many millionaires became beggars, or how many happy homes were desecrated. Even today the dangers of these signs showed no signs of being limited. There were practically no Hindus in West Pakistan. Those that had first decided to stay in Eastern Pakistan were gradually forced to abandon their homes. The local govt. after seizing all the homes of the Hindus in East Pakistan, helped to abolish their homes, and Pakistan helped in this process by being indifferent to the abolition of the Hindus !

There were also several changes forced on Sri Sri Ma's Dhaka Ashram. By 27.7.47, the Ashram's Annapurna Vighraha had been transferred to our Kashi Ashram. After a few more days Bholanath's marble statue had been transferred to Calcutta Ashram. I had heard rumours to the effect that Sri Sri Ma had advised many people to move away from Dhaka. I do not know how far all this was true, but after the partition of Bengal, most of the wealthy citizens removed their families elsewhere. When my term of office in Dhaka University was nearing its end, and only a few days were left, the Pakistan Govt. seized my house, and were frequently insisting on my abandoning my house; under these conditions I was compelled to move to Calcutta.

On the 1st April of 1948, I left Dhaka, and on the 2nd, arrived at the house of my elder brother. Now the main problem became where could I live on a permanent basis. At this time Sri Sri Ma was in Kashi Ashram on the occasion of Basanti Puja. I thought I would bow to her decision, and would go the way she herself indicated, because I was absolutely unsettled in my mind, and the future appeared bleak and dark. Hence on the day of Basanti Puja I started for Kashi with my wife. Instead of living at the Ashram, I went to the abode of my friend Manmohan. His house was quite near the Ashram.

After leaving my household effects in his house, I went to the Ashram to meet Sri Sri Ma. Khukuni Didi took us to what looked like a Cave in which Sri Sri Ma was staying. There I discussed my domestic problems with Sri Sri Ma, and asked her where I could stay in future. Sri Sri Ma advised us to live part of the time in Kashi and partly in Calcutta. This arrangement did not appear very congenial to me, I said to Ma, "You have already stripped me of everything and now you wish to make me spend the rest of my money with the Rail Co.

Ma (laughing) : "Have I stripped you bare?"

I - "What else can you call it ? My house, furniture, etc. have all gone, I have only come here with a few clothes."

Ma : "So much the better. You appear to have taken Sannyas!

I : "Ma, this is not like your normal advice. I have learnt from you that one cannot be forced to take on a new religion. In the case of human beings, sannyas or a similar states of life comes about in the natural process.

If one is forced to take on such a state, one is apt to suffer from the consequence !”

On hearing this Ma laughed, but did not answer back. She requested me “Go and take your bath quickly. Gopi Baba will be arriving soon. Many good religious points will be discussed.”

I arrived back after finishing my bath. Bhupati Babu was among us. He had come to live in Kashi with his wife. It was he who had brought us to the Ashram. All of us together went along to the Ashram. Today was the Astami day of Basanti Puja. In the Ashram Bhog and Puja were being offered with great pomp and ceremony. Sri Sri Ma was sitting near the image of Basanti. The devotees present were singing kirtan for the occasion of the utsab. A cloth worn by Sri Ma had been cut to several pieces, to make handkerchiefs, and these were being distributed among the devotees as a piece of cloth offered to a deity. I also enjoyed obtaining a piece.

The liberation of human beings in a mass

On arriving at Kashi I noticed a special subject. The devotees of Sri Ma were discussing the various aspects of the life of a special favorite devotee of Baba Visudhananda Paramhansa Deva. She was the second wife of the recently demised Ramesh Moitra Mahashay who had married twice. Both wives were alive. After the demise of Baba Visuddhananda, it was learnt that during spiritually guided times the elder wife used to have daily darshan of her Guru. During such times whatever she used to see or be given orders, she used to divulge to her sister-in-law (Satin). This was although her own memory was very short, her sister-wife's mem-

ory and intelligence were far superior, hence the other devotees of the late Baba Ramesh Maitra Mahasahay used to obtain full details of the darshan and instructions from her. They all used to call her "Choto Didi" (younger sister). This Choto Didi has now become famous as Choto Ma. I had previously already heard of her, and our family had suffered not a little in her hands. It is useless to discuss the private life of Choto Ma at this stage, but whatever she would preach had become a topic of all-round speculation. She used to predict that this concrete world would be externally destroyed, and that the day was quite nearby! Coincidentally with the destruction of this imaginary world, would appear a world of realities! Meanwhile this concrete body would not be bereft of blood and memory, its previous memory would remain intact. The immortality with which we were so far cognizant, that was not the real thing, because nobody had become immortal with a concrete body. The immortality indicated by Choto Ma, that meant allowing immortality with this very body !

A lot of people wanted to learn from Sri Ma Anandamayee that whatever was being foretold for the future would indeed truly take place. I was included in such a group. But nobody had so far been able to get to divulge anything more than, "Let us see what happens." During a certain midnight, when we were lying near Sri Ma, on the roof of her houseboat, then Sri Ma suddenly turned towards me and said, "See here without referring to any particular body, I can maintain that there is such a state during Sadhana, when referring to any particular body, that there comes a time, during sadhana when one realises that human beings and the

world together could make a near beginning simultaneously."

I: There is a belief in Vedanta that when speaking of human life, salvation for one could lead to the salvation of all. Obviously such a belief is based on a particular aspect of sadhana. Such being so, such a state can disappear when another aspect of sadhana is attained."

That this kind of belief about the human state of this type was also acknowledged by Sri Ma. But instead of prolonging the discussion, Ma started narrating about other incidents of her life. Later she added, "If I keep on talking like this, the whole night will have gone by. It is quite late already. You must now go to sleep." We were thus compelled to stop this discussion and go to bed. But slowly formed the definite opinion that whatever Choto Ma had been saying had no chance of being fulfilled.

In Kashi we spent 8/10 days in great enjoyment with Sri Ma. Later when Ma left for Allahabad, we returned to Calcutta. We learnt at Kashi itself that Sri Sri Ma was arriving in Calcutta on the occasion of Durga Puja. While in Calcutta, suddenly I learnt from a telegram from my friend Manmohan Ghosh that Sri Sri Ma was arriving in Calcutta. Later we learnt that Sri Sri Ma's arrival in Calcutta was linked with giving darshan to a few patients suffering from incurable diseases. Among the patients one well known patient was Sri Mohonananda Maharaj (disciple of Balananda Swamiji) suffering temporarily from Tuberculosis. It may be due to this that Sri Sri Ma had arrived in Calcutta. Ma left straight from Howrah Railway Station to visit Sri Mohonananda Maharaj. Later at his earnest request

she went again to visit him at Sealdah Station, as he was going for a change of place. This time in seeing off the distinguished patient, Ma took sweets, fruits and garlands with her. She had requested the buyer of those articles to obtain the best of each kind. I learnt of two other patients visited by Ma. One of them was Baba Bholanath's relation who had cancer. The second was a nephew of Prankumar Babu, who also had T.B.

This time Sri Sri Ma stayed only two days in Calcutta. After this I went to collect my belongings. But to get these I had to go as far as Chittagong to obtain permission. Sri Sri Ma returned to Calcutta on the day of Mahalaya and the next day she left for Vishnupur at the warm invitation of a gentleman there.

Sri Sri Ma returned to Calcutta from Vishnupur via Jamshedpur on the Panchami day. Arrangements for the puja were made in an open field adjoining the Ashram. With great pomp and ceremony the puja was celebrated for the days involved. On the day of Vijaya Dashami Sri Sri Ma left for Beldanga, for a Sugar mill belonging to a Marwari gentleman, who wished to reopen his mill, at the hands of Sri Ma. In this mill my friend Manmohan was the Chief Engineer. Later for various reasons, the mill had to be shut down. It was the wish of the Marwari gentleman to reopen the mill. For this reason he had arranged for Sri Ma to visit the mill and came to Beldanga. He also paid all the expenses for Manmohan to visit Calcutta from Kashi. On the day of Dwadashi Manmohan reached Calcutta, and on the very day he left with Sri Ma for Beldanga. We learnt Sri Ma would return to Calcutta for Lakshmi puja. This in actual fact happened. Ma and Khukuni Didi and party

reached Calcutta. Manmohan remained at Beldanga. Didi declared that on the 5th Kartick Sri Ma returned to Calcutta from Beldanga, and at once left for Srirampur, from where she would that very day leave for Kashi by the Varanasi Express. Manmohan would return to Kashi with Ma. Didi advised us to go along with them, and herself took the responsibility for obtaining tickets.

The visit to Sri Kashi Dham with Sri Ma

On the 22/10/48 I left for Kashi with my wife and two daughters. Manmohan and his third son Shakti accompanied us. We reserved all seats in a sleeper. Hence it was unnecessary to rush for seats on arrival at the station.

Sri Sri Ma after reaching Calcutta this morning from Beldanga, at once left for Srirampur to visit Srijukta Triguna Charan Banerjee. From there she would board this train. As soon as the train reached Srirampur Sri Ma boarded the train. Several devotees had arrived at Srirampur from Calcutta, and were present at the station. As soon as Sri Ma boarded the train Manmohan and myself did our pranams to Ma, who started laughing uproariously. Khukuni Didi said to Ma, "Ma have you at last taken Amulya Dada with you to Kashi."

Ma said, "Yes; this time after fixing the date and day." Then train left.

Can one attain salvation in the hands of a Sadguru in 3 births

This was the first time I had accompanied Ma in this way. When would I again get such an opportunity to stay with Ma so long? Many thoughts came to my mind. I asked Sri Ma, "Ma, I have heard that as soon as one

obtains diksha from a Sadguru, all the previous sins of the disciples are washed away. Of course the disciples have to suffer the consequences of his previous sins, but the Sadguru reduces all this quite a bit and the present deeds are mitigated quite a bit by the Kripa of a Sadguru. If this is true, then why should it take three births to obtain salvation ?

Ma : Some say that the devotees of a Sadguru can obtain salvation within three births; yet others maintain that it may take as many as ten births to do it.

I : After diksha from a Sadguru, whatever deeds are done by the disciple should be the responsibility of the Sadguru, who should suffer the consequences of these deeds!

Ma did not reply, but started laughing.

I : You once told me in Calcutta that whatever works you wish to accomplish, and what you like to do, these are deeds that lead to suffering the consequences thereof.

Ma : I still maintain this. Work can lead to two results, one to enjoy the fruits thereof, and the other to suffer the consequences. Karmayog can be defined as selfless work without asking for results, and then that are done as God wishes. The work that is done for sheer enjoyment, leads to sufference.

I : If after obtaining diksha from a Sadguru, one does some work for enjoying one's senses, does the Guru suffer the consequences. Srijukta Vijay Krishna Goswami has declared that those that are unabated by a Sadguru, have no more new work to do. The Guru, after initiating his disciple, really takes over all his troubles on his shoulders. Whatever sadhana done by

the disciple is actually done by the Guru in the guise of his disciple. You have yourself declared nothing else. You once told me that even if a disciple of a Sadguru does evil deeds, he still maintain his upward progress. From this it can be understood that he does not do any new work.

Ma : "If once the kripa of a Sadguru is obtained, then nothing else matters. He can liberate his disciple in a trice ! Moreover, he permits, through his power, to allow his disciple to enjoy the fruits of his desires. You have also heard that Guru has himself taken his disciple to a place where he can fulfill his desires, and later after noticing the signs of end of his fulfilment, he has taken him elsewhere. He who can burn away all desires, can he not destroy the desires of what his disciple has implemented from previous births ? Moreover, due to the wishes of the Guru, it has taken a few births to destroy the results of previous births of the disciple, some say 3 births, some say even ten births." The Guru takes on the consequences of his disciple's previous deeds, he distribute them among other disciples, or he may decide to destroy the results without suffering the consequences. This lead to various types of disciplines. Due to reaching different states, one feels the consequences of various deeds. During sadhana then comes such times when one tends to think that this is the whole truth ! Feelings are roused to such an extent that they can no longer be kept secret. Ambition seems to be brimful over the basin. But if once you can keep such a bhava to yourself, and keep your arm steady, then you can move yourself to a higher plane, and you come to realise the meaning of the results suffered as a result of

the disciple is actually done by the Guru in the guise of his disciple. You have yourself declared nothing else. You once told me that even if a disciple of a Sadguru does evil deeds, he still maintain his upward progress. From this it can be understood that he does not do any new work.

Ma : "If once the kripa of a Sadguru is obtained, then nothing else matters. He can liberate his disciple in a trice ! Moreover, he permits, through his power, to allow his disciple to enjoy the fruits of his desires. You have also heard that Guru has himself taken his disciple to a place where he can fulfill his desires, and later after noticing the signs of end of his fulfilment, he has taken him elsewhere. He who can burn away all desires, can he not destroy the desires of what his disciple has implemented from previous births ? Moreover, due to the wishes of the Guru, it has taken a few births to destroy the results of previous births of the disciple, some say 3 births, some say even ten births." The Guru takes on the consequences of his disciple's previous deeds, he distribute them among other disciples, or he may decide to destroy the results without suffering the consequences. This lead to various types of disciplines. Due to reaching different states, one feels the consequences of various deeds. During sadhana then comes such times when one tends to think that this is the whole truth ! Feelings are roused to such an extent that they can no longer be kept secret. Ambition seems to be brimful over the basin. But if once you can keep such a bhava to yourself, and keep your arm steady, then you can move yourself to a higher plane, and you come to realise the meaning of the results suffered as a result of

previous deeds. Suppose somebody comes to realise that you were somebody's brother in a previous life, and he at once makes you aware of the fact! You have everything within your own self. Why, you were not his brother in that birth, but you have the brother of thousands of people in thousands of births. Elsewhere there are several connections between you and others, these others can never comprehend. He only accepts you as a brother of a previous birth. In the sphere of sadhana, such are the states one reaches. The Sadhak sometimes accepts only a piece of Truth as whole Truth! But if you stick to one single target, you will reach a state of full knowledge sometime or other, then there is nothing left to be known further.

I : If due to a Sadguru's wishes it takes a disciple ten births to attain salvation, then it may be the wish of the Guru to grant this in infinite births ?

Ma : No, why should this be so ? The question of infinite birth is always there. If once you obtain his kripa, why should it take endless births ? And so we progressed along our path with such discussions. How the time passed was beyond our comprehension.

At each station at which the train stopped, devotees brought along fruit and flowers to offer to Ma, and have her darshan. At Jasidi, Sitarampur and similar stations, there were such huge crowds of devotees arriving. The fruits, sweets (sandesh) etc. that they brought along were also enjoyed by us ! When the night was late, Ma asked us to arrange for our sleeping, and so we went to our respective berths for a rest.

(To be continued)

A Tryst with Sri Sri Ma

Mr. Nagesh Talgery

During the winter of 1971 I set out on a pilgrimage cum sight-seeing tour of Upper India and Nepal. The oldest living city Varanasi was also on my itinerary. A few days prior to my departure I had had a dream vision depicting a sharply defined human profile clad in a snow-white drapet with a luxurious hair spread and a brilliant halo that is generally associated with Lord Gautama Buddha. The radiance of the beaming smile is deeply etched in my mind.

I myself could not prognosticate the dream and therefore referred it to an evolved friend of mine. All he suggested was that *some good* is in the offing and I better wait and see. I posted a brief entry in my diary and forgot about it.

On the penultimate lap of my tour I reached Varanasi. I was staying as guest of an elderly extremely pious devout relative of mine on Narad Ghat. The same evening my host brought the news that there is a large spiritual congregation on Tulsi Ghat and invited me to join.

As we entered the auditorium I was overwhelmed by the serenity of the locale the calm and discipline of the congregation mostly composed of elderly Bengali women and men.

A while later people lined up and started moving in a slow single file. When my turn came and as I

looked at the face my inner voice shouted aloud EUREKA. This is the very form the same snow-white drapet the spread over hair and above all the unforgettable winsome beam of smile. I immediately recollected my dream and got the message.

Sri Ma Anandamayee fixed her eyes into mine for a while and gently raised her hand in fear-not expression—*Abhaya Hasta* and placed a fruit in my hand. I felt instantly energized.

During the last year enroute Kedarnath and Badarinath we visited Kankhal Ashram (off Hardwar). I felt Sri Ma's dwelling presence there and the same sort of *energisation* I had had in Varanasi.

As I write these lines I feel the same tingling in my body in the form of a low current.

Whenever I feel puzzled or nonplussed I receive a direction or message from Sri Ma. I can not precisely say how. But I do.

Every moment belongs to God. Endeavour to keep your mind dedicated to His Feet. God, the Ocean of Mercy, who ever blesses the world, pours out His grace at all times. It is incumbent on man to consider everything that happens to be for the best : 'For the best' denoting what is most helpful towards the realization of the Divine, the realization of the fulness of Bliss.

— Sri Sri Ma Anandamayi
