

# ANANDA VARTA

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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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*God is the one and only friend of the Pilgrim to ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is Single Minded there will be obstacles at every step.*

**Shree Shree Ma Anandamayee**

*There is no sin born out of any deed, word or thought which is not destroyed by the Power of Nama.*

**Sri Sri Sitaramdas Onkarnath**

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## Matri - Vani

All this, which is His creation, is under His dispensation, in His presence and is He.

In whatever state He keeps anyone at any time it is all for the good, for verily everything is ordained by Him, is of Him.

Relative happiness, which is happiness depending on anything, must end in grief. It is man's duty to meditate on God. Who is peace itself. Without having recourse to that which aids the remembrance of God there can be no peace. Have you not seen what life in this world is ? The one to be loved is God. In Him is everything — Him you must try to find.



If anything is to be had — whatsoever, in whatever way — it must be had of Him alone.

Man's bounden duty as a human being is to seek refuge at His Feet.

Days glide on ; already you have let so many go by ; anchored in patience endeavour to pass the few remaining.



Every moment belongs to God. Endeavour to keep your mind dedicated to His Feet. God, the Ocean of Mercy, who every 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.



The ceaseless, never-ending current of divine Mercy and Compassion ever flows forth; in that current one should bathe.

★ ★ ★

Who are the truly wealthy ? Those who are possessed of the Supreme Treasure — they alone are really rich and live in abundance. Poor and destitute must be called the man in whose heart the remembrance of God abides not. To depend solely on Him is man's one and only duty.

★ ★ ★

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

★ ★ ★

The sovereign and universal remedy is the contemplation of the One. To think only of Him and to serve Him at all times is essential for every human being.

★ ★ ★

Let His Name be ever with you ; imperceptibly, relentlessly time is creeping away.

★ ★ ★

To concentrate only on Him, the remembrance of Whom brings release from all anxiety, is meet and right.

At all times endeavour to sustain the contemplation of God and the flow of His Name. By virtue of His Name all disease becomes ease.

★ ★ ★

Without the repetition of the Name and the remembrance of God, there is no hope of peace on earth. Let duty come first and foremost.

In Rama, who is the dispeller of all sorrow, there is arama — rest and ease ; where Rama is not, there is vyarama — discomfort and disease.



It is possible to practise God's Name under the most adverse circumstances. He causes everything to happen and is therefore ever near.



When you leave everything to Him who is the Fountain of Peace, then only may you hope for peace.



When the mind centres on what gives peace and one's gaze dwells on what promotes it, when one's ears listen to what fills the heart with peace and at all times there is a response from Him who is peace itself, then only can there be promise of peace.



It is desire that causes sorrow; but the will to realize God is itself felicity. Be certain that He will cleanse and comfort you and take you into His arms.

Sorrow comes in order to lead you to happiness. At all times hold Him in remembrance.



Your body, which is part of and depending on this illusory world, is on the other hand the expression of a hidden inner process. You are yourself the many, appearing in various aspects, forms and modes. Each one of them exists in fact to fulfil a particular need. Yours is the give and take of the universe, yours the need, and yet you yourself are the fulfilment: that hidden inner process is generated by you.



You are imperfect, something is lacking in you, this is why you feel and desire for fulfilment. 'Body' signifies that which slips away, which is continually changing. If there is no want, no desire, then this kind of body that is ever in the process of perishing does not persist. Thus, after God-realization one can no longer speak of such a body for the Self stands revealed.



The sense of want arises spontaneously — it is the Divine that awakens it.

To lose all is to gain all. He is merciful and compassionate. Whatever He does at any moment is all-beneficent, though certainly painful at times. When He manifests Himself as all-loss, there is hope that He may also manifest Himself as all-gain. To pine for the One Who helps towards the light of Truth is salutary, for it kindles the awareness of Truth.

Verily, He is everywhere at all times.

The endeavour to awaken to his real nature is man's duty as a human being.



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In the field of His play even getting means losing. This is but the nature of its movement. Think of Him Who cannot be lost. Meditate on Him alone, on Him, the Fountain of Goodness. Pray to Him; depend on Him. Try to give more time to *japa* and meditation. Surrender your mind at His Feet. Endeavour to sustain *japa* and meditation without a break.





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## AN APPEAL

It is hereby requested to every members of Ananda Varta and devotees to increase the number of the subscribers for our Society and donate generously. This Publications Division will appreciate this type of gesture on your part. Otherwise it is becoming very difficult to run this publication of Ananda Varta owing to price hike annually.

Under the circumstances, it has become imperative for us to enhance the price of Ananda Varta from Rs. 30/- to Rs. 40/-. Henceforth the Membership Fee of Society has become Rs. 75/- instead of Rs. 51/- from 1st April, 1997 to our Society.

All the members of the Society are requested to contribute some amount of money as donation to overcome the present financial crisis and for the development of the Society's Projects. Your help will be highly commendable for the smooth running of our Society and Publications Division.

We are expecting from you a prompt cordial response. Hope, you will appreciate our feeling and will do the needful.

On Society's behalf, I am conveying our best wishes and Vijaya/Diwali greetings to you.

**JAY MA**

Yours in the Mother  
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# The Divine Mother

## Shri Shri Ma Anandamayee

Premlata Srivastava

### 1 Life Introduction (1896-1918)

#### (a) The Divine Descent

Kheora, a tiny village in the interior of East Bengal of un-divided India (now in Bangladesh) suddenly came in limelight with the advent of Universal Mother Ma Anandmoyee. She took birth at Kheora, as a human being in a poor brahmin family on 30th April 1896, at about 3 O'clock when the world was fast asleep.

She was the second child of her parents and scared by the death of their first child her deeply religious mother would lay her infant daughter daily below the Tulsi shrub (a kind of basil tree regarded as very pious in Hindu Mythology) invoking the blessings of the sacred tulsi on her. When the infant grew up she herself used to go and roll down there.

This little child was given the name of Nirmala Sundari Devi by their parents, who is now known to the world as Sri Ma Anandamayee or simply 'Ma'. Hence forth she will be referred here as 'Ma' only.

Ma's father Sri Bipin Behari Bhattacharya was a

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Kheora village is now in Distt. Baman Baria in Bangla Desh. In 1927, Ma with Bhola Nath and her parents went to Kheora. By this time everything was changed so even Didima and Dada Moshai could not find out the place and then Ma showed to them and then they also could recollect. With Didi's and Moulvi Prem Gopal's efforts this land was purchased for Ashram. On 17th Feb' 1984, a delegation of few devotees went there including myself. We were moved by the hearty reception given by the muslims of that village. They beautifully sang a welcome song and said "Ma is our Mother also, our own Mother."

highly religious man with an ascetic allegiance. The most remarkable feature of his personality was a total apathy to the worldly interests. Eye witnesses say that he had long hairs and a shining bearded face full of contention and an inborn liking for God. He had a beautiful sonorous voice and used to play Ektara (Single string instrument) while singing which lasted hours and hours together and sometime it would be dawn before this devoted soul finished singing hymns of various schools. People loved to attend his kirtans and songs wherever he sang with his melodious voice.

Ma's mother Mokshada Sundari Devi (Didi Ma) was also an extremely pious lady, very religious, calm and serene with an ever smiling face. None has ever seen her in anger. The contentment and patience were her outstanding qualities.

The extreme poverty of theirs, never worried her and any guest at anytime was always welcomed by her. She was pure and pristine as Lotus in a pond. Before Ma's descent she had several Gods and Goddesses in her dreams whom she felt were keen to come to her lap.

Didima continued to have several Gods and Goddesses in her dream even after Ma was born. Even when she was carrying Ma-she had an ill-health. Nevertheless neighbours said — she is looking much beautiful and shining.<sup>1</sup>

One day Mokshada Devi lighted a lamp at the altar of Tulsi. Suddenly she discovered a marvellous sight of an extremely beautiful Goddess with a wonderful glow of the rising sun, standing in front of her instead of Tulsi. A few moments later, a fascinating ray had replaced the Goddess. The rays travelled in a circular way and entered the body of Mokshada Sundari. She lost her conscience and fell down at Tulsi Manch.<sup>2</sup>

It was heard from Didi Ma that contrary to the normal child neither did Ma cry nor did she make any other

noise. Afterwards to this Ma said "why to cry? I was looking at the mango and neem trees through the holes of the thatched hut."

### **(b) Childhood**

Ma was a witty and a pretty child, ever smiling. Unlike other children, however, she was neither naughty nor fickle-minded. During that age, Ma's leela began, albeit in a low-key manner.

When she was two and a half years old, Ma went to Her maternal Grandma's place. There, Didi Ma took her to a kirtan recital. Kirtans had an effect on Ma's body and soul. Time and again, Didi Ma would notice that the child was losing Her control. Then she could not realise that it was ecstasy which overcame the child.

Even during meal time, Ma's lack of concentration was noticeable. But Her indifferent behaviour at that time was not explainable.

Ma was greatly fascinated by devotional songs and music. The residents of Kheora village used to go round, doing kirtans, during new year eve, and other special occasions. She would run to join them whenever such 'Nagar Kirtans' went by. The Vaishnavites used to visit every home, sing songs in praise of Krishna with their drum and cymbals'. Ma would turn ecstatic on such occasions.

During her childhood in Kheora once a storm flew a part of the thatched roof of Bipin Behari's house. The storm was dangerous enough to scare everybody but Ma continued to laugh till the next evening when, pointing to the hole, she said to her mother. "Now we can see stars without going into the open. Now, inside and outside have become one and the same."

Ma had an easy independent gait. It is heard from Didi Ma that in childhood Ma would often look at the far off sky without battling Her eyelids. At times, she would

loudly sing and dance with divine grace, jump and laugh and talk to plants and trees. Sometimes she would be lost in Herself; in a playful mood. This sweet little girl would visit the neighbours singing and dancing. Often suddenly, in sharp contrast she will withdraw and turn serious. In what type of rapture she was submerged only she knew.

That even as a child she had no fear was exemplified when one day *Ma* and other girls, who were her mates, suddenly saw the herd of cows. While other ran away instantly, *Ma* easily befriended the cattles and walked alongside until herdsman rushed in to move them away.

*Ma's* devotion for the supreme authority was also evident when at Her maternal grand *Ma's* place she worshiped small earthen images given to Her as toys.

When *Ma* was about five, Bipin Behari called Her to do 'Hari Kirtan'.

*Ma* asked him, "Baba, who is Hari?"

Father said, "Hari, is the name of God".

*Ma*: "What happens when you sing the name of Hari?"

Father: "Hari Naam Kirtan will bring Him closer."

*Ma*: "Is Hari too big?"

Father said, "Yes, He is very big".

*Ma*: "Is He big as the field we see?"

To her child like innocent-querries, Bipin Behari said, "Yes daughter, He is bigger than the field. Call Him, then only you can see how big is He?"

Narrating this episode, *Ma* said, this is how she was initiated to Hari naam kirtan by her devoted father.

*Ma's* respect for elders and heed for their advice was beyond doubt. Once, an aunt took Her to a fair. At a nearby temple, she asked *Ma* to wait until she returned. The aunt went to the fair and forgot about it. Only after two three hours did she remember and came back in a hurry. She was astonished to see *Ma* seating in the same place, as she had asked her to.

Once *Ma* went to her Badi *Ma's* (aunt) place, near

their house for getting 'Mattha' which was used to be churned from milk on a daily basis. When she was very small, she would go at the aunt's home, holding an utensil close to her chest. Ostensibly, she went there to collect butter and Mattha. One day, when she went there, the aunt cried out, "I have only started just now and you are already here !"

The aunt suddenly noticed the utensil, being used for the process, had a hole through which all the curd was draining out. She was astonished by this development. She gave *Ma* whatever was left in the pan. After this incident, *Badi Ma* would call *Ma* to give her share even if she was late.

Her childhood games were unique.

With the ankle of one foot as centre in a heap of sand, she would draw a circle around it with the big toe of the same foot while keeping the other foot suspended in air. Then she would dance by rotating Herself in similar fashion. *Didi Ma* used to be scared of Her dance in this manner. *Ma's* other mates were not able to repeat Her feat.<sup>3</sup>

She used to play with her mates, but she could always detach herself from the rest. Here she was fully involved, as part of the playing group. Then she was all alone, detached like sand is brushed away from one's body. Her mates knew *Ma* was honest, would always speak the truth. That's why, whenever they wanted to do something secretly, *Ma* wouldn't be taken into confidence. So whenever people wanted to know the fact, they would ask *Ma* rather than any of her mates. *Ma* would not speak lie even by gestures. 'That—Truth is the first step to divine attainment' is *Ma's* teaching.

*Ma's* way of wearing saree was so good that the village women used to cite Her way as a perfect example.

*Ma's* used to be cynosure among the children who never felt satisfied in playing without Her presence.

The tale of *Ma's* childhood can not be complete with-

out the mention of Her youngest maternal uncle Sharda Charan Vidyasagar (Sona Mama). A very pious and virtuous man, Sona mama was an acknowledged master of the Vedas. He had a special affinity for the young Ma. Later, Ma has recollected many incidents involving Sona mama.

When she was about 7 year old, Ma visited her Grandma's place during Durgapuja. Amidst festivities, people noticed a change in Her mood. She had turned ecstatic and mumbling something to Herself. Having watched Her in trance, Sona mama later quipped:

"What were you muttering?"

Ma had no answer to Sona mama's, apparently frivolous question.

Sonamama was a saintly person. During the Pujas, he used to worship *Ma* as Kumari (Virgin Goddess) before performing Durgapuja. Likewise some others also used to treat Her as the Virgin Goddess during some puja or the other.

When she was a child, Ma would often be found lost in Her world of dreams during the religious celebrations. When she regained Her normal composure, she would feel shy of Her entrancements.

Ma's childhood friend and cousin, Sushila Masi, who lost her husband at a very young age, was initiated by Bholanathji and thereafter lived in our Ashram.

One of Thakurma's (Bipin Behari's mother) friends was Chikkan Didi who liked *Ma* very much. She would often take *Ma* to her house and ask her to cook meals. Chikkan Didi called Her preparations as Ambrosia.

Ma had a friend who at 30, was twenty years older than she was. One day, she asked *Ma* about the nuances of evening prayers. Smilingly and playfully, the ten-year-old *Ma* demonstrated the entire rirtual before her.

"The body responded on its own" *Ma* said to Didima later.

Although she never failed in what the elders instructed Her to do, she used to be always a bit detached, often lost in Her own world in the midst of friends and relatives. Such actions invited comments. Some used to consider it as Her innocence, others termed it as dullness and lack of concentration.

Didima always considered *Ma* simple and straight. One day, *Ma* went to the pond filled the brass pitcher (given to her by Sonamama) with water, pulled it upto Her belly to see Her curved shadow in the pond water. Then she cried aloud to Didima: "You always call me straight, see me now."

### (c) *Ma's* Education

*Ma* went to school only for a few months in Kheora and Sultanpur (Grandma's village) put together. She was irregular because she couldn't go to school on Her own. Secondly, Her brothers and sisters were prone to diseases due to which she had to attend to them.

*Ma* went to Kheora's primary school for sometime. There whatever she studied she learnt quickly. Incidentally, the teacher would ask Her only what she knew well. To the teacher, *Ma* was a bright girl.

In later years though *Ma* could write in Bengali but whenever someone requested Her to write something *Ma* would simply put a dot and say this dot encompasses everything. (Bindu mey Sindhu). On Baba Bholanath's request in 1930 *Ma* wrote in Bengali. English translation of the writing is given at the end of this chapter.

### (d) Marriage

On 7th February 1909 *Ma* got married to Ramani Mohan Chakravarty who later become known as Bholanath, also as Pitaji (Father) by the devotees.

About her marriage she has said "The sentiments with which you marry no vibrations of this sentiments ever existed in this body."



Ma's role as a bride was excellent. In absence of Her mother-in-law who had passed away, Pramoda Devi, wife of Bholanathji's elder brother Revati Mohan, was incharge of the household affairs. She was a hard task mistress. *Ma* did all household chores - from fetching water, cleaning the house, to cooking - with utmost sincerity under Pramoda Devi's supervision. As was the custom for a newly wedded bride, *Ma* used to keep a part of Her saree over Her face as veil. Nevertheless, she looked very attractive in the bridal composure. On many a occasion, ladies of Her age in the neighbourhood, would share Her work in many different ways.

Sometime, while cooking *Ma* would be in a trance, not knowing the food being cooked on the stove is charred. These incidents at times invited comments from those who never could understand Her deep religious introspections. However, never did she retaliate against such comments. Thus, duty, and service to mankind are foremost to be cultivated in a sadhak is *Ma's* teaching. Years later, when *Ma* was in Calcutta, the sister-in-law Pramoda Devi visited Her. She was surprised by the crowd of Her followers there. During the festivities, one night when most of the people had returned home, *Ma* herself went to old Pramoda devi and talked to her for a long time about the old days in their East Bengal dialect. Those present there, were enhanced by *Ma's* excellent sense of humor and memory. Pramoda Devi said, "You won't believe the way she did Her household chores. She never left any scope for me to complain."

*Ma* has said "no duty can be fulfilled without putting one's heart into it. Service or duty strengthens one's zeal for good work."

*Ma* has mentioned that "this body has rived with father, mother, husband and all. This body has served the husband so you may call it a wife. It has done all sorts of cooking and also all menial works and scrubbing etc so

you can call it a servant. But looking from another stand point this body has served none but God. All served are different manifestations of the Almighty God and this body served them as such. When I prepared food it was done as a ritual for food cooked was after all meant for God. All Service is service to Divine. Serve all as God and for the sake of God."

After the death of Revati Mohan in 1914 Ma went to Ashtagram with Bholanath. Ma's life with Bholanath started from here. The wife of Jaishanker Sen, at whose residence they stayed used to call her 'Mother of Joy'.

In Ma's words — "At the time of marriage this body's mother (Ma used to refer her like this) has asked to respect and obey her husband. Hence she loved and respected Bholanath like she esteemed Her father."

"This body had a relationship with Bholanath which can be likened to the closeness between a father and his daughter."

To Bholanath Ma was a mystery from the very beginning. She saw in him a little child Gopal (Name of Lord Krishna as a child) and inspired in him as his mother.

Ma broke into laughter recalling that Bholanath initially pass Her trance and body effects as childishness. He would emphatically say "It will be all right when you grow up."

Ma said, "it seems I never grew up."

Bholanath had no inkling of his unusual marriage. He thought he married an ordinary village girl. But Ma instead of leading an ordinary conjugal life, managed Bholanath strode into the spiritual world with extraordinary care, determination and devotion acting as a friend, philosopher and guide. Even while engaged in domestic duties she would often lose control over Her limbs. Thus the mysterious house wife was a mixture of opposites. Household duties were usually performed by Her to perfection. But she was unpredictable, often prompt-

ed by kheyala.

He often wondered is she a Goddess in human form? It is beyond all comprehension that they had a unique relationship poised on a spiritual plane.

### (e) The Sacred Task of Service

From the early days *Ma* was pained by people in distress. She always extended her helping hand to people in need. Hence she was welcomed to every house of Kheora village.

Beside the general upkeep of the house *Ma* used to make pickles, spin the wheel to make clothes. In 1974 during *Ma's* birth-anniversary celebrations at Agarpara Ashram Calcutta one lady presented Her with a piece of cloth which *Ma* had spun years ago and given to this lady. *Ma's* expertise at embroidery work was excellent, some of Her work reportedly are kept at Her Ashram at Kashi.

Sri *Ma* has said "Unknowingly, Her respect for Bholanath extended to giving even water and towel for wash whenever he returned home. *Ma's* mother said to her, 'husband is her guru.' That's why her body devoted herself to the service of Bholanath."

Bholanath used to be amused by her obedience and devotion.

When spiritual practices started duties towards Bholanath were never neglected. *Ma* would sit for meditation on the floor of the bedroom at night only after finishing the household work. Even that work was done completely engrossed in Her own world with a feeling of reverence to God. The single most aim in all Her work was to do everthing in the name of God.

*Ma's* neatness and competence in upkeep of the house, preparing for evening prayers, cooking meals, and treating guests was discernible from very early days!

She cooked delicious food and Bholanath enjoyed treating his guests with the delicacies. Once *Ma* came to

know the guest who would be dinning at their place had a distaste for preparations of radish. Invariably, the guest was treated with excellent food prepared by Ma. He was astounded however when told that all the dishes including sweet dish had radish as the base substance.<sup>4</sup>

One day a Gujarati Sadhu visited Ma's place. She received him reverentially, wiped the seat with the corner of Her saree before offering the seat. She devotedly treated the Sadhu with an assortment of food. The whole arrangement reflecting an honest and dedicated service deeply impressed the Sadhu.

He said, "Today, I had meals at the hands of the 'Mother of the Universe. I never had such an experience."

Ma's spiritual life was noticed from Her Ashtagram days. Ma had maintained a 'Tulsi Manch' at the house she lived. The Tulsi altar was so well kept with *Ma* regularly worshipping the place that people, the neighbours, too reverently came there and prayed. The famous kirtan group of Shri Gagan Roy too came for a recital at their place. During the kirtan *Ma* went into a trance.

The earliest revelations, as per the records, of *Ma's* bhava samadhi was kirtan sometimes sung by neighbours and strangers. *Ma* becoming totally unaware of the surroundings, fully absorbed in something undescribable and would loose body consciousness. In the beginning she tried to keep it a secret but slowly took Bholanath into confidence. Here for the first time she went into a trance in public. Bholanath tried his best to bring Her back to this world but failed *Ma* remained in that condition for nearly 19 hours. During this stretch ants had gathered around Her eyes as she looked absolutely lifeless.<sup>5</sup>

Referring to trance later *Ma* said "As sweat oozes from human body streams of Joy and Happiness (Anandam) emerged through this body, with a feeling of strange communion with the hymns."

*Ma* said 'Hari Kirtan, which her father used to do as

part of his Sadhana and she as a child became his regular companion was now extended to Naam kirtan at Ashtagram when she lived there."

It was in Ashtagram where not only Hara Kumar Roy called Her 'Ma' but Kshetra Mohan, a friend of Bholanath prayed by falling at Her feet calling Her Durga, Durga.

Some people would take *Ma's* trances as evidence of mental disease, while some others took it as effect of evil spirit. So for cure Bholanath took Her to many saints and exorcists but without success. Finally Bholanath invited his friend, a physician Dr. Mahesh Nandi to examine her. Dr Nandi stayed at their place and after thoroughly watching Her for few days opined, "it is not the illness or any disease but Her exalted stage on the path of spirituality. You should not show her to everybody."

#### (f) BAJITPUR (1918-1924) MA'S Sadhan Leela Katha

The history of *Ma's* deep religious practises can be understood only by the sayings that have emanated from Her lips on different occasions in some context or the other I have tried to knit them together.

Bajitpur was the main centre of Her Sadhana where she came with Bholanath in 1918. By and large the sole witness of this wonderful leela of Sadhana on *Ma's* body was Bholanath together with only few lucky ones who had the glimpses of this leela.

On being asked whether Bholanath could understand the happenings, *Ma* said — "How he could? Until one reaches to that stage."

*Ma's* Sadhana has been described as, Her Leela because of two reasons. Firstly, this illustrated Her 'Kheyala' and secondly this whole drama took place on Her body in its own way automatically, effortlessly and with no intention of Her own. She used to watch in silence, she being only a passive participant, "what an 'unique unparallel experience' she has said.

Thus in Ma's Case — it is "Realisation of the Self by the Self."

Her days during Sadhana were not divided into morning, evening and nights. There was only one prolonged period of indescribable bliss.

Evidence of Sadhana, its ascendance to higher planes for the realisation of the self or God have no meaning in Ma's Sadhana Leela. For Her, Sadhak, Sadhya and Sadhana are one and one only. It is unique in its own way.

In Ma's words — "It is like one reads a book already read or revisits a place once visited. This Sadhana was nothing more than a 'play'. One day while bathing in a pond this body had a 'kheyal' to play the role of a Sadhak, and that is how it all started."

In Ma's words "this body has not followed only one particular line of Sadhana but has covered all the known lines. It has passed through all the different varieties of practises referred to by the sages of ancient times. In order to attain to a particular stage along one of these lines of Sadhana an ordinary individual may have to be born again and again but in the case of this body it was a matter of few seconds."<sup>6</sup>

During those days *Ma* had an unusual life style. After finishing Her daily household work with care and concern she would scrupulously clean the surrounding area, then she would go round the place with incense likening the place to a temple. Then she would sit (it used to be night by that time) in the corner of Her room for daily puja without a break. The various Pujas and asanas would start automatically Bholanath used to watch awfully lying on his bed. And what did he see in the dim light of the room? *Ma* was sitting inert like a statue and suddenly Her limbs would be in brisk motion. Her body would perform various asanas and mudras in quick succession. Her complexion also changed from time to time. Quite often Her respiration assumed frightening proportions

and occasionally it appeared she had fainted. A solitary spectator to all these nerve racking transformations repeated night after night Bholanath knew not what to do?"

Ma's image as a forceful religious personality thus began to blossom as that of a newly wed bride gradually went into oblivion.

Watching the effect of Harinaam on Her, one day, Bholanath asked — "why do you chant Hari-Hari" all the time? We are shaktas, this is not proper, he objected.

Then what? Ma sprang back like a child, should I then repeat "Jai Shiv Shankar Bom Bom Har Har"?

Yes, this is alright, Bholanath opined. Ma explained later that she felt the same kind of happiness with the changed call for God as Hari and Har are one and the same. When I prayed with my heart and soul into it an unparallel undescrivable joy descended on this body. The initiation was yet to be done so the effect whatsoever was due to the repetition of 'Naam' alone."

Narrating the leela of Her Sadhana once she has said "this body has experienced so varied stages, so diverse and extreme in their nature that words fall short to explain them. In general stages do occur and last in sadhaks, but here it is all different."

She further clarified — "As long as you are in different stages so long only the levels exist. After that it is just like moving in a lift. There you cease to exercise your will power. You only remain a witness of the show."

She said "As seeds are planted and pressed into the soil for saplings to come out, likewise during Sadhana it is to be kept as a guarded secret otherwise many invisible and indirect hurdles come in the way."

Elaborating on the point *Ma* said<sup>8</sup> "Secrecy then was absolutely necessary. There are kriyas of Sadhana which are required to be exercised in private. The different forms of Sadhana were not meant for this body but are meant for you all. When you relate your spiritual experi-

ences to me, I often say that this body had those experiences and that is how it knows what they are. Not only that if anyone discloses to this body a specific line of Sadhana it can describe in minute details the various stages of that very line.”

During those days of Sadhana different Mantras, and seeds used to come out of their own from this body's mouth. Now I hear from you people that in ancient days mantras used to be automatically pronounced by Rishis. How enchanting are these mantras, their form and their meaning and respectively different manifestation through human bodies. Even breathing turns different with the chanting of different mantras.”

Further she said “Even different Asanas and Mudras were performed spontaneously. This body never knew about what are asanas and mudras or how they are performed?”

Sri A.K. Dutta Gupta has very well recorded Her sayings in this context<sup>9</sup>.

“Sometime I would hear distinctly ‘repeat this mantra’ when I got the mantra, a query came to my mind ‘whose mantra is this? At once the reply came. Again how does it look? A form was revealed to me in no time.”

“While sitting for yagna fingers will automatically draw the mandal on the floor. No formal arrangement for the puja was made yet this body spontaneously reacted to the rituals.”

Ma said “while in the fifth month of Sadhana a time had come when everything around this world appeared to cry and pray to show them the way to spiritual bliss. They all prayed, even the dry wood. And not only that, even ‘exercises’ would take the shape of an image and will go bidding good bye to this body.”

She once mentioned “one day when the various effects of Sadhana were evident she had noticed a glow around Her body. The glow was so bright that she could easily



walk in pitch dark with its illumination.”

“At one time this body was a frail slender frame because of the ‘Kheyal’ like sages do extreme austere meditation *Kricha Sadhana*, this body also went through such Sadhana to retain only the skin and bones.”

During the period when Ma’s body was devoted to Sadhan-Leela it is learnt that even a scratch on the bark of a tree would cause pain to Her body.

“As it happened sometime people were scared to this body seated with eyes upturned, looking indifferent with tongue protruding out, the hands and elbows looking different from each other.”

During talks with Mahamahopadhyaya Pandit Gopinath Kaviraj some illuminating utterances welled up from Ma.<sup>10</sup>

“Look in the case of a Sadhak there is aspiration towards a goal, But here there is no question of goal or aim. Every artery, vein and nerve their functioning and vibration are clearly seen just as when somebody in a darkroom holds a lamp in his hand and throws light on every object one by one exactly like this. But for the Sadhaka who is still on the path it is impossible to perceive in this manner. He has to advance, overcoming various kinds of obstacles. Baba, here there is no question of this. Here the artery is myself, the vein myself and the observer myself. Of course when saying ‘myself’ it is because some word has to be used”.

Someone asked Ma “though you were bestowed with supreme knowledge since birth the Sadhana Leela has dawned upon you. During that stage in what form did the complete fulfilment of Sadhana took place?”

Ma said, “It happened in Dhaka (at present Capital of Bangla Desh) but in what form it happened I am not able to describe now. Completeness or manifestation of it can be said to be the culmination of Sadhana.” She paused for a moment and then said—

“There is a stage in Sadhana where answers to any query would come out spontaneously. At that stage, it is possible to speak on any subject with conviction. This body had no formal education, leave alone the method of following or imitating. Baba, you have not taught this little daughter of yours to read or write. What is said therefore is spontaneous and true.”

It is for you to see and understand the beginning of complete fulfilment and enlightenment.”

Asked whether all these stages are mentioned in the scriptures *Ma* said, “How many of these can be mentioned? Like time table only the important ones are noted. If you walk down the road you will find many more things. Scriptures give only the broad indications.”

In the month of Dec' 1922 *Ma* all of a sudden took Mouna (complete silence) not any normal reticence but a severe absension. She would speak to Bholanath or to somebody else when it was absolutely necessary. She would draw a circle with the index finger of Her right hand. Then Mantras will gush out from within and she could now speak. Again after the talks she would pronounce mantras, wipe out the drawn circle and once again she would turn Mouna. However this was not a regular feature.

### (g) Meals During Sadhana

‘My food is dedicated lives’ *Ma* once said. In *Ma*’s words, “During Sadhana this body had hardly taken water from a glass in full. Years after years passed without taking breakfast or full meal. No bath, no breakfasts, no meals. Now for the sake of keeping up the routine to satisfy you people, it is taken.”

*Ma* once explained—<sup>11</sup>

“Once this body lived on three grains of rice daily for 4-5 months. Nobody can live for so long a time on such a meagre diet. It looks like a miracle. But it has been so

with this body, because it can be so. The reason for this is that what we eat is not at all necessary for us. The body takes in only the quintessence of the food, the rest is thrown out."

"As a result of Sadhana the body becomes so constituted that though no food is taken physically, it can imbibe from the surroundings whatever is necessary for its subsistence.... secondly one can live on air alone, in everything there are all other things." So that the properties of other things (edibles) are in the air in some measure. Therefore by taking in air alone we get the essence of other things."

"Again, it may so happen that body is not taking anything at all, yet it is being maintained unimpaired as in a state of Samadhi. So as a consequence of Sadhana it is quite possible to live without what we call food. In a similar way, Sadhana can effect such transformations of the body that by virtue of it any part of it can discharge the function of the eye."

In 1924, when Ma came to Dhaka, she used to take three morsels of food with drinking water twice a day. Gradually, she restricted this intake to only Monday and Thursdays. On the rest five days, she would eat just nine, three or five grains of boiled rice. However, on persistent request of Her followers, Ma has at times broken this schedule. Once during Amavasya Pratul—the son of Pramath Nath — dedicated 'Bhog'(a fest) to *Ma* at Shahbag. *Ma* accepted it and thus began the practice of dedicating 'Bhog' in the name of 'Ma' during Amavasya by Her followers.

Bholanath's nephew Amulya had just got employment during those days. He arranged special Puja and 'Bhog' out of his first Salary. This also became a tradition. Much later, at Kashi Ashram, Ma narrated these incidents and said, the Pujas and Bhog during Purnima and Amavasya's are continuing since those days.

In 1924, Bholanath noticed that *Ma* was not able to feed Herself properly as Her hand would not lift and reach the mouth which had to be lowered in the process, creating difficulties for *Ma*. Bholanath himself decided to feed her instead. Later, Didi also got this opportunity frequently.

Once *Ma* had a 'Kheyal'. She would take only three grains of rice as meal. If there were four grains, it would automatically come out of Her mouth. For some days, she would eat only as much as one could feed Her in a single breath. That would be Her quota for the next 24 hours, she won't even drink water after that.

During Her stay in Shahbag, for some days, she ate only those fruits which, upon ripening, fell from trees in the adjoining garden, which had mostly Mango and Lichi trees. Incidentally, when she resorted to this practice, it was no season for these fruits. Hence, *Ma's* wish to skip meals would naturally be fulfilled. She had an uncanny knack of following systems and she made others follow them too.

Thus many of Her Sadhana Leelas were such extreme changes in food habit. Sometime very little intake; total abstension, and also occasion of overeating. Once she abstained from drinking water for 13 days at a stretch, on another occasion, she did the same for 23 days and to the point of not even washing Her mouth with water.

*Ma* said, "Realising that use of water was being forgotten, this body once again started normally to bring a balance."

Once, after abstaining from meals for six months, she resumed it to eat cooked rice and vegetables meant for 7-8 people.

In 1925, Bholanath's sister came to their place to spend Christmas holidays. Wishing to prepare kheer for *Ma*. She cooked 20 litres of milk for the dish. On that day *Ma* was supposed to be fasting. On Bholanath's request,

Ma rescinded as ho and behold, she took all the kheer made of 20 litres of milk. Kheer was prepared again and Ma quickly finished that too.

On another occasion, Bhaiji (Late Sri Jyotish Chandra Roy,) quietly supplied Ghee and Maida to serve Ma with pooris at mealtime. Accepting the food for a few days, Ma suddenly changed heart. On that day, she asked pooris to be made of the entire maida and ghee in stock. And in Her Charismatic gesture, Ma ate all the poories — 60 to 70 pieces — and said: “If this body eats this way daily all your money put together will prove insufficient. This body will not go on like this.”

Didi used to say, “Ma would unconsciously eat everything including the skin and seeds of fruits unless foretold about.”

Habitually, Ma had a extremely simple and little diet. However, despite this, nobody has even found Her weak or weary.

Ma remembered once that while in Kashi a tiny brass container with lid was bought. Bholanath would eat the rice cooked in the fire of Yagna at Shahbag while for Ma, Didima would put little rice dal and vegetable in that tiny container and drop it in the big utensil in which rice for Bholanath and others were cooked. Ma would remain on fast the whole day. Only after dusk, she would take whatever she wished from that tiny container. This became a routine for several months.

### **(h) Sri MA's Spiritual Initiation Ceremony (DIKSHA) Bajitpur 1922**

Sri Ma, Herself recounted Her initiation ceremony on devotee's request. I may be pardoned by Sri MA for any error in interpreting and writing about that solemn occasion.

This particular Leela of Sri MA is as incredible as it is astounding.

Diksha is a sacred ritual, requiring Guru, Sisya and Ishta — Beej Mantra. Here MA alone is Guru, Sisya and Ishta.

MA has emphatically mentioned that at no stage she was in need of a Guru or initiation, so what is the meaning of Diksha to Her?

‘He who is the Guru, is also the Shishya (disciple).

On 3rd of August 1922 (Jhulan Purnima or Rakhi Purnima) the spiritual initiation of Sri MA took place between 10-12 at night all by Herself. In Ma’s words—

“On that special Jhulan Purnima day, this body was unusually flaccid since morning. After finishing all the days household this body sat in a corner of the bedroom at night fall for daily worship. Asanas and mudras started all by itself. Requirements for the Puja were not procured from outside. Rather they were brought out from within and arranged in order. Although nobody could have visualised this, there was no doubt of the offerings present. In between all these activities this body was a silent spectator, nothing was done intently.

“Try to visualise about Guru in the same way as God and Goddesses appeared from this body during Puja and faded back into the body after the rituals.”

After the puja, and lighting of the pious fire in brief took place, many rituals started spontaneously. Fingers automatically drawing a mystic design (yantra) on the floor. This body never before knew what is yantra and how to draw. The yantra thus drawn conformed to the requirements laid down in the scriptures.

Awakening of the Beeja Mantra took place within Herself and it welled out from Her lips leaving distinct visible impression in writing by Her fingers inside the yantra already drawn. In *Ma’s* words:

“the ritualistic prayer was also done spontaneously of its own. Instead of repetition of name (Naam) Beeja Mantra now started. Slowly the fingers started respond-

ing to 'japa'. Pujas intune with japa were held non-stop. Several God and Goddesses were worshipped. They would come out of this body and after the Puja was over, they will again go back inside the body. Specific requirements for specific pujas were offered. Even the Namaskar used to be in a specific posture instantaneously. Prayers and mantras were more distinctly pronounced than before."

So after the initiation, the spiritual exercises grew more intense.

Ma's maternal cousin Nishi Babu, who happen to be there, witnessing Her doing Puja and evening prayers in a different style, one day, asked Bholanath why did not latter object to Her *japa* like this when she was yet to be initiated.

When Ma over heard this comment, she sprang out of Her usual calm and shy composure, and retorted—

"What do you want to say?" Repeated she

"What do you want to say?"

Nishi Babu: "How do you take these exercises?  
Have you been initiated?"

Ma: "Yes, I have been".

Nishi Babu: "Who are you?"

MA: "Purna Brahma Narain".

Bholanath asked : "Who are you?"

Ma: "Maha Devi".

Later *Ma* explained the two different answers. 'Purna Brahma Narain came out first but Ma being a lady they had doubt. That is why Purna Brahma Narayani, Mahadevi etc. were pronounced later. There was a reason behind the pronouncement 'Mahadevi' this body would respond in toto by the God or Goddesses who were being worshipped. At that time, the soul and body was in oneness for puja. That's why 'Mahadevi' was pronounced.

Nishi Babu said: What's the proof of you being Purna Brahma Narayan."

Instead of a clear answer a stream of slokas and

Mantras flowed eloquently from Ma's mouth. Ma asked Bholanath to be seated and then touched his 'Brahmatalu' with Her right hand. The moment she touched him, Bholanath uttered "OM" and went into a deep, self absorbed mediation. He remained in that state for hours together. Bholanath's nephew, Ashu, became visibly scared. Janaki Babu and others requested Ma to bring Bholanath back to his normal self. Ma touched Bholanath's Brahmatalu again and he returned to normalcy instantly. Bholanath said, he was during this period, in a state of supreme bliss.

Nishi Babu asked Ma again whether, Ramani Babu was initiated. Ma replied "No. Not yet. It will happen after five months," She predicted even the date, day and time to the utter disbelief of Nishi babu. It was difficult for Nishi babu to comprehend how did *Ma*, illiterate village woman, know about calculation of time according to stars movement. In fact, he knew little about this method and he confessed his ignorance to Her.

Ma asked him to contact Janaki babu who, she said, would now be fishing in the pond. This was another shock for Nishi Babu, as the pond was not close by, it was well out of sight from that place and secondly, Janaki Babu was supposed to be at his office during that time. But infact Janakibabu was there. When Nishibabu went to him and got the details about Ma's calculations of Ramani Babu's date of initiation, it was found correct.

### (i) Bholanath's Diksha

When Bholanath heard about this, he decided not to take it on that day. He usually took his breakfast before going to office. On that fateful day, however, he left for his office early without taking his breakfast, fearing to be held up on that pretext and compelled to Diksha.

Meanwhile, the auspicious moment for the initiation ceremony was imminent. Ma sent somebody for Bholanath



at his office, the collectorate. Bholanath first refused straightaway. But on second thought that Ma might Herself drop in, Bholanath preferred to return home.

*Ma* was taking a stroll at that time and Mantra and stotras were being pronounced by Her. *Ma* asked Bholanath to bathe. When Bholanath came back after the bath and took his seat a Beeja Mantra came out of Sri *Ma*'s lips. Bholanath on *Ma*'s instruction brought his ear closer to *Ma* and he was told to repeat that Mantra. In this manner, Bholanath's Diksha took place at the time *Ma* ordained it, five months back.

In the annals of Matri Leela, this was a unique example of 'Mantra Diksha'. The second example was that of Bhaji's Diksha with Sanyasa Mantra on the banks of holy Mansarovar at Mount Kailash in 1937.

#### Notes and References

1. From Introduction 'Sri Sri Ma Anandmayee': 1st part.
2. *Anandavarta*, April 1973, p. 100
3. *From the Life of Sri Sri Anandmayee* : Part 1, p. 26, Bithika Mukherjee.
4. *Matri Darshan* — Bhaji.
5. Most of the childhood Leelas are from 'Swakriya Swarasamrita' by Br. Chandan Bhattacharya: Part I & II.
6. *Ananda Varta* : Vol. VIII, No. 1, p. 21.
7. *Anandmoyee Ma* : by Bibupadakirti, p. 19-20. *Ananda Varta* : Vol. XXVII, No. 3, p. 222.
8. *Ananda Varta* : Vol. VIII, No. 1, p. 21.
9. *Mother as seen by the devotees*, p. 121-122
10. *Ananda Varta* : Vol. XI, No. 1, p. 36.
11. *Mother as seen by the devotees*, p. 117-118.

There is one specimen of Her writing in Bengali written on 4th Asadh 1337 (1930). She wrote:

"O, thou supreme Being, thou art manifest in all forms — this Universe with all its creations, wife, husband, children, mother, all in one. Man's mind is clouded by worldly ties. But there is no cause for despair. With purity, unflinching faith and burning eagerness go ahead and you will realise your true self." (translated from Bengali)

# Sai Ram Sahay

## Sai Baba's Agni (Fire) and Ashva (Horse)

M. Rama Rao

It is stated that Dhritarashtra was performing Agnihotra (fire worship.).

In Bangalore by the side of Sri Sri Anandamayee Bhagvat Bhavan, 9th Block Jayanagar, on the hillock there is Sri Hanumanji Mandir. During Hanuman Jayanthi a number of Homams such as Ganapathi Homa, Sadarashan Homa, Chandika Homa, Rudra Homa, Navagraha Homa, Pavaman Homa etc., are being performed. These were and are being conducted by Late Sri Lakshmi Narayan Dikshit and Sri Ganapathi Somayaji. Dikshit was an Angihotri. Once during the Homa function Dikshit's family members, Dikshit, his wife and son produced live coal by friction and churning. Sri Dikshit was holding one wooden cup at the bottom and in it a wooden churning rod was placed, his son was pressing forcefully towards the bottom. The churning rod with another wooden cup on the top. The wife was churning the rod with a rope. By this action of the friction a live coal (Agni) was produced in the bottom of the cup. Homakunda was lit by this live coal.

On some of Srimad Gita's cover pages we find Lord Srikrishna holding the (reins) of 4 horses to keep them under control. These four horses are of Kama (lust), Krodha (anger), Mada (pride), Moha (love, pity or dejection). Then he was a charioteer of Arjuna.

The Katha Upanishad compares the human being to a chariot.

The charioteer must not unyoke the horses, then he will not reach his destination. He must drive the horses well, yoke them use his spurs discriminately, must know when to let in and when to hold back. In short the Gita asks us to

develop self-control. It is called atma samyama yoga.

We are asked to perform the sacrifice of Self-control kindled by knowledge.

Self-control is the first step necessary for the integration of human personality. It is the root of all virtues. It is the antidote for our routine and repetitive impulsive actions. The sense organs of man have each a function. They are governed by the mind. Each sense discharges its studies — We cannot kill them.

The senses are the chief instrument of man's pleasure and pains. The Gita repeatedly asks the aspirant to bring them under the control of a governable mind, "The senses carry off the understanding as a gale carries away a ship on water".

The immoderate and uncontrolled indulgence of senses leads to passion. "Desire and wrath spring from passion. Passion is the master sin devouring all. Passion envelops knowledge. It is the perpetual foe of the wise. It has its seat in the senses, mind and understanding. Its operation veils wisdom and deludes the soul of man. Arjuna is exhorted as the first step to control the senses from the beginning and slay the foe that destroys knowledge and wisdom.

Without self-control there can never be integration with ones own self. One cannot live with peace with ones own self. Unless the divisions in the self, conflicts in the mind and the aching of the heart for unity and harmony are overcome.

Desire becomes our enemy. Because of it so many kings conquered land after land, misers collected heaps of wealth; and yet they were not happy. Their desire for pleasure only ruined them.

You asked whether it was possible to live without desire ! The Gita says, "Attachment and aversion of the senses for their respective objects are natural. But let none come under their sway, they are his foes." (3:34)

Why is it an enemy? Because it blurs our sight and compels us to accept an imagination as the reality. In this way desire makes us fools and is the root of all miseries.

Question: It seems that the Gita advocates only individual freedom or mukti ! Does not it make men selfish in this way?

Answer : Not so. In the chapter on Karmayoga itself we find the Gita asking us to perform yajna: yajnarthat karmanah — do work with the intention of sacrifice (3:9). What is the significance of it? There are five-fold yajnas. Pitri-yajna i.e. helping the parents; brahma-yajna i.e. studying and teaching; nri-yajna i.e. work for the upliftment of the masses; bhuta-yajna i.e. feeding and caring for the animals; and deva-yajna i.e. Japa and meditation. This concept of five-fold Yajnas is unique and so elevating! The Gita asks us to work for the upliftment of ourselves as well as for the masses. Swami Vivekananda in the modern world highlighted this point as atmano-mokshartham jagat-hitaya ca.

(96 Page of The Call of the Gita)

Since ancient times. These yajnas, yagas and Homas are being performed to teach man to sacrifice good and bad actions without taking ownership on him.

Once a rich gentle man having Rs. 250/- in his pocket asked Sai Baba to show him Brahma quickly without spending a single pie for Baba's sake.

As he was in a haste to return implored Baba saying, "Oh Baba, please show me the Brahman soon". Baba replied, "Oh my dear friend, did you not understand all the procedure that I went through, sitting in this place, for enabling you to see the Brahman? It is, in short this. For seeing Brahman one has to give five things, i.e. surrender Five things viz. (1) Five Pranas (vital forces), (2) Five senses (five of action and five of perception, (3) mind, (4) intellect and (5) ego. This path of Brahma-

Jnana or Self-realization is as hard as to tread on the edge of a razor'.

Sai Baba then gave rather a long discourse on the subject the purport of which is given below.

### **Qualifications for Brahma-Jnana or Self-Realization**

All persons do not see or realize the Brahman in their life-time. Certain qualifications are absolutely necessary.

(1) *Mumuksha or intense desire to get free.* He who thinks that he is bound and that he should get free from bondage and works earnestly and resolutely to that end and does not care for any other thing is qualified for the spiritual life. (2) *Virakti or a feeling of disgust with the things of this world and the next.* Unless a man feels disgusted with the things, emoluments and honours which his actions would bring in this world and the next, he has no right to enter into the spiritual realm. (3) *Antarmukhata (introversion).* Our senses have been created by God with a tendency to move outward and so, man always looks outside himself and not inside. He who wants self-realization and immortal life, must turn his gaze inwards and look to his inner Self. (4) *Catharsis from (Purging away of) sins.* Unless a man has turned away from wickedness and stopped from doing wrong and has entirely composed himself, and unless his mind is at rest, he cannot gain self-realization, even by means of knowledge. (5) *Right Conduct.* Unless a man leads a life of truth, penance and insight, a life of celibacy, he cannot get God-realization. (6) *Prefering shreyas, (the Good) to Preyas (the Pleasant).* There are two sorts of things viz. the Good and the pleasant; the former deals with spiritual affairs, the latter with mundane matters. Both these approach man for acceptance. He has to think and choose one of them. The wise man prefers the Good to the Pleasant but the unwise, through greed and attachment, chooses the pleasant. (7) *Control of mind and the senses.* The body is the chariot and the

Self is its master, intellect is the charioteer and the mind is the reins; the senses are the horses and sense-objects their paths. He who has no understanding and whose mind is unrestrained, his senses unmanageable like the vicious horses of a charioteer, does not reach his destination (get realization), but goes through the round of births and deaths; but he who has understanding and whose mind is restrained, his senses being under control, like the good horse of a charioteer, reaches that place, i.e., the state of Self-realization, when he is not born again. The man who has understanding as his charioteer (guide) and is able to rein his mind, reaches the end of the journey, which is the supreme abode of the all-pervading Vishnu (Lord). (8) *Purification of the mind.* Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and, unless his mind is purified, he cannot get Self-realization. It is only in the purified mind that Viveka (discrimination between the Unreal and the Real) and Vairagya (Non-attachment to the unreal) crop up and lead on to Self-realization. Unless egoism is dropped, avarice got rid of, and the mind made desireless (pure), Self-realization is not possible. The idea that 'I am the body' is a great delusion, and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefor, if you want to get the goal of Self-realization. (9) *The necessity of a Guru.* The knowledge of the Self is so subtle and mystic, that no one could by his own individual effort ever hope to attain it. So the help of another person — Teacher who was himself got Self-realization is absolutely necessary. What others cannot give with great labour and pains, can be easily gained with the help of such a Teacher; for he has walked on the path himself and can easily take the disciple, step by step on the ladder of spiritual progress. (10) and lastly the Lord's Grace is the most essential thing. When the Lord is pleased with any body, He gives him Viveka and

Vairagya and takes him safe beyond the ocean of mundane existence. "The self cannot be gained by the study of Vedas, nor by intellect, nor by much learning. He whom the Self chooses, by him It is gained. To him the Self reveals Its nature', says the Katha Upanishad.

(Sai Satcharita Page 90)

Not only Sai Baba encouraged Yajnas but other saints also encouraged.

There are nearly 32 Ashramas of Shree Shree Anandamayee. In each Ashrama now and then some Homa or yajna are being performed. In 1988, 24 hours Akhandnam yajna and a special Srimad Bhagavata Geeta Yajna, in 1990 Gayatri Yajna and in some years Rudra Yajna and Narayan Yajna were duly conducted.

I would like to mention a famous yajna of Sri Ma's Kashi Ashram.

### **The famous Yajna of Kashi Ashram & its consequences**

On the afternoon of the 25.10.48 also the usual patha and kirtan took place, a gentleman came and asked Ma that he wanted to give Bhandara to some Sadhus, so he had come to invite them. Sri Sri Ma said, "Not everybody can go. Those who are busy with the work of the Yajna cannot possibly be spared. But other Sadhus, including Brahmananda etc. may go."

The gentleman: "What is the fruits of the Yajna?"

Sri Sri Ma requested Swami Shankarananda to advise of the fruits of the Yajna. Shankarananda Swamiji said, "When you do some work like this thinking of what results then may be gained thereof, the fruit of this Yajna do not produce any effects. This Yajna was never started with the hope of any gain resulting thereof.

Ma: This Yajna is being performed for the love of He who is the Ista (Main Saviour). Clouds gather in the sky, then what happens? It rains! The result of this rain is

enjoyed by all. So also everybody will gain the benefit of the results of the Yagna.”

The gentleman: Even if you perform a Yagna to please God, this is still full of a desire to please. How can this be without any ambition whatsoever?

Ma: There is a type of ambition that leads to bondage but there is yet another kind of ambition that does not result in any bondage.

The second type of ambition is simply to please God only. This means many type of bondages that end in salvation. Some ambition or other is always arising in our minds. We must continue to live with them. So we must choose only that type of ambition which can result in the loosening of any bondage!

The Yagna about which the gentleman enquired, had been going on at Kashi Ashram for about 1½ years. When we had started our journey from Calcutta with Sri Sri Ma for Kashi, I had raised the subject of the Yagna with her. I had asked her for whose ambition the Yagna had been started. At that time Khukuni Didi had replied, “It is not easy to pinpoint for whose benefit the Yagna had been started. An old Brahmin at Mirzapur had requested Ma to perform a Yagna. But Ma was non-committal about it at that time. At Kashi several others requested Ma to perform a Yagna. But that is how this Yagna got its start. The fire that was lit to perform the Kali Puja at Shahbagh, was never extinguished. Then Ma had predicted that the fire would be used to light a very special and huge Yagna. I had recollected these things, so when many people made a request for a Yagna at Kashi, I was agreeable to the performance of a Yagna. The wonderful part was that the Yagna seemed to be performed almost automatically on its own. At this juncture, Manmohan Dada took some leave to come to Kashi; to him fell the duty of fabricating the Yagna Kunda (Haven), which had to be constructed right in the middle of our Ashram compound. When Ma



asked Dada to choose a suitable spot, he put the onus of the choosing back to Sri Ma, who indicated a certain spot in the yard. Later by measurement it was discovered that the spot was the very head of the Ashram compound. In this connection Ma had addressed that when the ground of the Ashram was first purchased, she had behold some spiritual sadhus dancing and standing on the very spot. Now it is proved that this spot was the very best in the Ashram compound.

Manmohan Dada constructed a beautiful Yagna kunda (Haven) on the very spot exactly according to the Sastras laid down by the pandits knowledgeable in the matter, in a way that brooked no mistakes. Ma confessed this fact to us later on many times. The procurement of special wood for the Yagna was a difficult task. A gentleman present confirmed that he had a large wood of Palash trees, and he would be glad to supply the wood free of charge. But he was able to give this wood only the first turn. Later, there started a civil suit for the wood in question. So he could not supply any more wood. The next item was ghee (clarified butter). It was practically impossible to procure this much ghee in those difficult days. But in a miraculous way, the ghee was somehow procured from Patna, Bombay and other places. A crore of offerings would have to be made of ghee in the Gayatri Mantra. Thus there had been the resolution for this Yagna but later, somehow from somewhere sufficient money and materials were forthcoming, and the Yagna was commenced. There had been no preliminary arrangement for money materials, still the Yagna was started in full faith. Ma often used to say to me, "Khukuni what is this you have embarked upon? You have been swimming in the sea. Once you have commenced in this venture, you must continue it with everything you possess.

It necessary you will have to sell your clothes to continue the Yagna. The Yagna was now 1½ years old,

sometimes there were incredible hardship, which somehow used to be solved automatically. The day that Yagna started and the pandits started reciting the few vedas round the Kunda, then Ma had said to me, "Khukuni what would be the end of your ambition for the Yagna who can tell now?" In actual fact, the some there was absolutely wonderful to see. But when we started to look for the original Brahman from Mirzapur who had suggested this Yagna, it was found he no longer existed anywhere. In the trend I confessed to Ma, "Ma, until this Yagna of yours was completed, there will be no peace on earth."

Ma: What is this you are starting.

I: The very day you started the Yagna, it had drawned to my mind that you were performing this Yagna for peace to mankind and the world, so how can this be ever ineffective.

Khukuni Didi supported me in this assertion.

(Ananda Varta April 1991)

(Sri A.K. Datta Gupta)

"Do not be afraid of obstacles; each obstacle is a means for one's progress. Only those persons have progressed in the world who encountered difficulties at each step. Obstacles awaken the individual, remove the errors and unfold hidden power, but enslave one who is afraid of them."

Sri Radhakrishna Swamiji

Whatever obstacles may come we have to overcome them having faith in Guru or God and control our senses and mind by constant practice and sacrifice actions at the altar of Almighty. Even in this modern age the yagnas and Homas are conducted and diseases of human beings and plants are cured by the ash of Homas as noted below.

### **Fire, the healer**

When the killer gas MIC leaked out from the Union

Carbide factory in Bhopal a little after midnight of December 2.3.1984, thousands of families fled their homes. Kushwaha (45) a teacher woke up with a feeling of suffocation. He was also having a severe cough, his wife and children too were all coughing, their eyes were burning and they felt suffocated. He saw the townspeople fleeing in panic. When told about the gas leak Kushwaha also thought of running away from the town with his family. But his wife, with great presence of mind, asked her husband: "Why not start our Agnihotra?" Kushwaha responded at once, sat down, performed the Agnihotra and within 20 minutes the symptoms of gas poisoning vanished. It looked like a miracle had happened.

Similarly there was M. L. Rathore (33) living near Bhopal railway station where dozens of people died of gas poisoning, found himself, his wife, four children, mother and brother all felt as if they were being choked. Rathore had been performing Agnihotra for the last five years, and so he immediately began doing the Homa and continued with the "Tryambaka Homa." Within fifteen minutes, the entire family was free from all burning sensation and chest pain.

These were but two examples of "Agnihotra" coming to the rescue of the gas stricken people of Bhopal. Agnihotra has made many conquests and today there is not a language spoken on earth that does not mention practitioners of Agnihotra.

Agnihotra or "Homa Therapy" as it is described has been popularised and practised in countries such as the U.S., Chile, Poland and West Germany. In the U.S. where the 'New Age' movement began in the sixties. Agnihotra practitioners can be seen everywhere, the greatest concentration being found on the East and West Coasts. Non-stop homa has been going on since September 9, 1978 in Baltimore, Maryland, the place is known as Agnihotra Press Farm and is an hour's drive from the White House.

In the Andes Mountains of Chile a special fire temple has sprung up where thousands of healings are believed to have taken place. People say even sick or injured animals instinctively go there and get cured. A killer snowstorm in the area in the eighties left agnihotra families virtually untouched.

In Poland it is the scientific community which has taken the lead in Homa therapy. In 17 places throughout that country, centres have been started for practising Homa therapy and when an announcement was made that 'only those people who wish to begin immediately the practice of Agnihotra should come for the next day meeting on Agnihotra', over 200 scientists responded overwhelmingly.

West Germany followed the U.S. in taking to Agnihotra in a big way. It was here that pioneering work with Agnihotra ash was done and is continued to this day. Dozens of external diseases have responded to the ash in preliminary trials. A three month experiment in forest areas to test the efficacy of agnihotra and homa on dying trees took place in the autumn of 1984. By mid 1985, the results of this trial proved beneficial and the survival rate of trees recorded the highest percentage. This trial was undertaken following the publication of Homa Therapy Farming Bulletins by Agnihotra University (a special university) Washington DC which gave details of how copper pyramid healing fires proved valuable for curing diseases in plants as well as humans.

Recently the Defence Institute of Physiology and Allied Sciences, Delhi, carried out studies on the physiological effects of mantras on mind and body: eight healthy young men were the subjects. The study showed a trend of decrease in the heart rate and blood pressure. It appears that there is strong electromagnetic field in the environment at the time of the recitation of mantra during Agnihotra, which is picked up by the ECG recorder.

### **Medicine:**

Four doctors working with the Indian Army carried out studies on the effect of homa on heroin addicts. One was an infantry officer, a talented sportsman. The doctors reported: 'He was too far gone into smack. After much persuasion, he agreed one moment when he was sober to watch Agnihotra being done. After five days he developed an inclination for it and voluntarily joined the group for Agnihotra and by the seventh day he began performing it himself. Gradually he developed a revulsion to heroin and after four weeks of regular Agnihotra, during both dawn and dusk, he was fully out of the drug habit.

The Maharashtra State Grape Growers Association, Pune, conducted intensive experiments in using Agnihotra ashes in their gardens. They have confirmed that Agnihotra ashes did increase production. Dr. B.G. Bhubjal, who carried out the experiment, observed Agnihotra was done regularly and Agnihotra ash was applied to the grape vines. The observations which were recorded at harvest time prove very good. The grower, Mr. Khode, said never did he believe in such a possibility until he saw the actual results. The individual berry as well as the cluster were of a rich colour, taste, sweetness and weight. About 150 observers said that the crop was the best in the locality.

Mr. R. Venkatesan, Senior Manager, Total Loss Control, Bharat Heavy Electricals, Tiruchi, claims that "Agnihotra" is a scientific process of purification of the atmosphere with the agency of cosmic element — agni that is fire.

( S. Ramanarayan, Hindu 13-11-1994)

O! Sai Baba I know nothing, my mind is fickling and fleeing outward without controlling, pray give me the strength to subdue my mind and offer it to your feet.

Bow to Baba — Peace be to all.

# Sri Sri Ma Anandamayi

Vol. VI

*Translated by Tarakini*

## May 1 Sunday

Ma got up around ten a.m. Bholanath's condition is still bad. Abhay has gone to Raipur. Disciples of Swami Nigamananda and Santdas Babā had been staying here. Today, to facilitate their *sadhana* (spiritual practice), Ma sent them to Raipur. Vishu *brahmachari* is there. An *asana* has been placed for Ma in a room there and they perform *japa*, meditate and other practices there.

Ma said, "Bholanath is not suffering from chicken pox — you people had better observe carefully." Saying this she showed him to the doctors. Coming out of the room she said, "I tell you, all kinds of pox have appeared. His condition is not good." The doctors agreed with her saying, "all things cannot be spoken outright, Ma." Ma said, "The forms of the diseases are visible clearly. That is why when you people called it chicken pox it did not seem right to me. What will happen or not happen, everything appears as if someone called from outside and said it; or sometimes it is as if someone sits before me and says — it will happen thus." Saying this she laughed.

Professor Phani Babu had come into the room. Hearing Ma's statement he asked, "Well Ma, can't these diseases be stopped?" Ma replied, "Yes, that can happen. Do you know how? I shall give you an example related to Bholanath himself. Once I saw a big pond and it appeared as if Bholanath were drowning in it; he was nearly out of sight except for the hair on the top of his head. Do you know what *kheyal* occurred then? The moment the thought 'he must not be allowed to drown' entered my mind, my gaze was fixed on the hair on the top of his head. I knew that if my gaze wavered the top of his head would

go under water, but my gaze did not waver even slightly. It remained fixed steadily on the top of his head. As I watched Bholanath emerged from the pond looking as if he had come after a bath. Soon after this he fell seriously ill but recovered gradually. While he was ill I left him here and went to Solan. The top of his hair that was within my gaze was later cut off. However it is true that whatever has to be prevented will be prevented, but again everything is possible if there is the *kheyal*." Saying this she fell silent.

In the afternoon Ma was lying down and I was seated beside her when she said, "*Shastra is sva-astra* (one's own weapon). Just as the actions performed to establish oneself in *svabhava* have only one target - meditation of the *atma*; that one pointed stream of weaponlike meditation releases the spiritual seeker, piece by piece, from his *samskara*. This is how I speak about *shastra* in my haphazard language — you people may interpret it any way you like."

Again in some other context she said, "Look, if one regards a stone as a stone the feeling that it is conscious (*shiva bhava*) does not arise and if the feeling that it is conscious has arisen, it can no longer be regarded as stone, similarly by regarding the Guru as an ordinary human being, no purpose will be served. Because to think of something or the other is human nature. The influence of the One within the *jiva* — how beautiful it is !"

On reading page 208 of Amulya Dada's book the question that arose was why Lakshmi and Saraswati *puja* are performed in every home. Ma explained, "Housewives perform Lakshmi *puja* with the purpose of acquiring worldly wealth and similarly boys desire wealth giving knowledge by performing Saraswati *puja*. But the wealth which makes one eternally wealthy and the knowledge that gives eternal release, are obtained by worshipping Maha Lakshmi and Maha Saraswati."

The topic of *Prakriti* (Nature) and *Purusha* (The Primordial Person) camp up. Ma said, "Without the *Purusha* within whom will *Prakriti* sport ? Just as you and your nature are not differentiable (people say 'your nature or your *svabhava*, is like this) so is it not possible for *Prakriti* to exist without the *Purusha* and similarly without *Prakriti*, *Purusha* cannot exist. *Prakriti* is full of action and *Purusha* is constant, unchanging."

### May 2 Monday

At four p.m. today reference was made to Srimati Kamala Nehru. I heard that Kamala Nehru had stayed in Kashi Babu's house when she first came to Dehradun. Hearing about Sri Sri Ma, the wife of the late Pandit Motilal Nehru, Svarup Rani, had wanted to meet Ma. Ma was then at Anand Chowk. One day Kamala Nehru dropped her mother-in-law at the temple near Ma and went away without meeting Ma. Later Kamala Nehru accompanied her mother-in-law when she came to see Ma with fruits and flowers. As soon as Kamala went near Ma she gazed at her steadily and then lay down for her body was shaking so badly that she could not sit up. After this incident Kamala Nehru began to visit Ma everyday; she would often feed Ma with fruits and sweets. Whenever she saw Ma she would seem to enter into a state of inebriation. She had said that she had seen Ma in the form of Krishna. Later she would arrive at midnight with her blanket and torch, spread her blanket next to Ma's bedding and lie down; before anyone got up in the morning she would go away. Sometimes she spent the whole night in conversation with Ma. She had developed great devotion and regard for Ma. Sometimes when she went for Ma's *darshan* she experienced a state of numbness. If it rained and her clothes got drenched she was unaware of it and those around her had to pull her away in order to prevent her from getting wet. The description



of the *yajna* that she performed with Ma in the Ambika temple has already been given. After that her illness worsened and she moved to Bhouvali. At that time when Ma was on her way to Almora, hearing that Kamala Nehru was eager to have her *darshan*, she visited her. Seeing Ma she burst into tears and her body trembled. Again when Ma was returning from Almora, Kamala Nehru prayed for Ma's *darshan* and Ma granted it. At that meeting she told Ma, "Ma, because my condition becomes such when I see you, my nurse would not allow me to meet you but I told her that if I did not meet you my health would deteriorate further. So she agreed. "She was so keen to meet Ma that she had been waiting in the verandah much before Ma's arrival. In Dehradun she often took Ma to lonely places in her car; sometimes they parked the car at some solitary spot and walked about together. At those times she would lie in an ecstatic condition near Ma, in the forest. She would tell Ma, "In this world you are most beloved to me." But when Ma asked her, "Who is your most loved one in the practical world?" she would answer, "In worldly transactions my husband is most beloved to me." As long as she lived she wrote to Ma, letters full of devotion, regard and love. It is regretful that her life came to an untimely end. She had once told Ma, "Ma, if you give me the order, I shall speak to Mahatmaji and tell him that I shall not be available to engage in any more work for the country." Ma replied, "No, do not say anything right now to Mahatmaji. Whatever is necessary for you will keep on happening."

At four p.m. today the wife of a judge of Faizabad arrived with Lakshmi Rani. She desires to stay with Ma for four or five days and had talked her husband into agreeing. Meanwhile, because Bholanath was suffering from small pox, the impropriety of allowing any body to stay in the *ashram* was being discussed. The wife of the judge conversed with Ma in solitude. Just then Seva

(Sharada) arrived with a doctor from Lucknow who also wanted to have Ma's *darshan*. The moment I informed Ma about it she said, "Call him in; our conversation is finished." Everybody entered Ma's room. Seeing the doctor Ma said, "I saw this Baba in the afternoon today." And the gist of what she said after this was that a scene from the doctor's previous life had appeared vividly before Ma's eyes. He was a highly placed official wearing a coat and a hat who visited Ma and spoke to her in English; Ma responded in the same tongue. At that time his beard had greyed slightly and he was due for retirement. Just then he had died. Before he died a very pure *bhava* had arisen within him and therefore the scene of that moment had appeared before Ma's mind. He had asked Ma, "What is the mind?" to which Ma had replied, "The mind is That and its restlessness is also That — just as food is Brahma, water is Brahma — nothing but That One." He had been very happy with the explanation.

Listening to Ma's words we were surprised for Ma never makes such revelations to anybody. Moreover this person was a newcomer and Ma had revealed all this of her own will without his asking. Ma said, "You people think, 'This person is a new comer and that person is an old acquaintance', but I observe everyone as old and new." Further she explained, "Some characteristics of his previous birth are observable in this life in his body. The moment I saw him I had the *kheyal*. You people had not told me that a visitor had come and yet the conversation that I was having with somebody else halted. Just then you "(indicating me)" informed me that a doctor had come to meet me. I knew that this Baba had come." So saying she laughed.

Lakshmi Devi had come. She began weeping before Ma. When she had calmed down to some extent she said, "Ma, my mind refuses to stabilize. And when worldly jobs present obstacles I am just not able to do God's work at

all." Ma said, "How will the mind stabilize? The improper diet that has been eaten will cause indigestion, will it not? Do you know what doctors do? They first give a laxative. When the stomach has been cleaned out they administer other medicines. You should also follow the same method. And just as it is not right to have too much medicine, in the same way doing intensive *nama-japa* on the same day results in fatigue and no repetition of the Name for some days; this is not the right thing to do. Everything should be built up gradually and methodically in order to yield good results. By overdoing spiritual practices on one day the consequences may simply be tiredness and atheism."

Bholanath has small pox; nobody had either realized it till recently or said so explicitly if they knew about it. Ma had herself summoned the doctors, indicated Bholanath's body and said, "You people call it chicken pox but this is really small pox." The doctors agreed and said, "What could we do Ma? The patient would feel afraid therefore we did not say so. But we have been doing whatever had to be done." Ma said, "You people called it chicken pox but I saw the form of the disease clearly. This is not chicken pox. Therefore I called you to show you."

On another occasion we had observed that when a temple was being constructed in Dhaka the contractors agreed with Ma when she told them something regarding the construction. But they never had the idea to begin with. When Ma mentioned it they felt, "It is right — it would be well to do it that way." In this manner Ma's completeness stands revealed in every context.

Ma was lying down at night and I was seated beside her and rendering a service. A man was sitting in Bholanath's room and serving him. It was one a.m. and moonlight illumined Ma's bedding. Ma murmured, "So many come and go at this time." Ma was referring to subtle bodied creatures which come and go all the time. I asked, "Well Ma, even when you are surrounded by a big

crowd do they come and go?" Ma replied, "Why shouldn't they? They come and go all the time, sometimes when I am surrounded by crowds, sometimes when I am in solitude. Conversation goes on with them. You people see a crowd but do you know how it is with them? Just as very tiny objects can only be seen with an instrument, similarly how can you present an obstacle in their activities? Again, some do get obstructed. There are all kinds of them. Some people may have lost near and dear ones and may be thinking of them. That causes the departed soul some pain, yet it cannot come. Therefore it is said that one should not express sorrow for those who have departed."

I asked, "Alright Ma, if the departed soul takes birth elsewhere is it still pained by the sorrow of its near and dear ones?" Ma replied, "Yes, it will feel the pain but it will not be able to understand the cause of that pain. This is the influence of attachment to the previous birth." Ma continued, "There is nothing to be said about this. Just as it is most natural to meet you all, meeting them is identically so. Because you want to hear about this all this is being said."

Ma goes to Bholanath's room every now and then and says, "Every thing has a purpose; may be that is the reason why this has happened. Those who are serving him derive some strength from the presence of this body, else they would have tired out. Therefore this body keeps going there." Actually I have observed that if Ma does not go there something that the patient needs is not done, because no one has realized the need. As the need arises Ma goes and stands there. This has happened several times.



# Reminder

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Dear Brother/Sister,

Kindly note that with this October, 1996 issue your annual subscription for ANANDA-VARTA ends. You are so requested to renew your subscription for the year 1997 and remit the required fees to reach this office *on or before the 31st of December, 1996 without fail* — in order to enable us to mail your journal regularly from January 1997. Subscription are to be sent to the undernoted address either *by M.O. or by DRAFT only on any Calcutta Bank along with your Subscriber Number and present address.*

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This also carries our best of wishes and Vijaya/Diwali greetings to you. You are sincerely requested to contribute your experience when and how you came in touch with MA. We gladly publish that in our English Ananda Varta.

**Sri Tapan Bose**  
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January, 1997

# 'Ma' is Here and Everywhere

**Amal Kumar Roy**

To write something on 'Ma Ananda Mayee' is so difficult a proposition. I can see her, talk to her, feel a sort of unalloyed joy on her sight and come back with a state of mental structure in me different from what I had before meeting her. Thereafter I can recapitulate all this with sense of immense satisfaction. But to reproduce for others to feel at one with me on 'Ma' is really difficult.

To try to understand 'Ma' is still more difficult. Everybody understands something of 'Ma' at different taste. Intergration of all such understanding of all persons produces a quantum which falls by far a short measure of what actually She is. 'Ma' is beyond measure, beyond understanding beyond knowing by our intellect. To say all this, does not actually lead us anywhere for the purpose of Her descent on earth. She came. It must have a purpose. And unless we strike at any of the above ordinates i.e. understanding, knowing, measuring or reproducing the feeling, She really fails to serve any purpose to us. This is from that point of view we can assure ourselves that all of us understand Her, measure Her, Know Her, reproduce our feeling about Her. This is what is 'Ma'. Though unknowable She can be known. Though immeasurable She can be measured. Though not understandable She can be understood. And each of such parameter is True. This is a paradox that we find when we study Sri Krishna Tattwa. It is the *Swarup Sakti* of Bhagawan only by which He can veil His real Self and act as the audience wishes. This veiling and limiting to a variable measure as needed, is the secret which makes each of us know, understand and measure in a varied degree depending on our own capacity.

So, I know Her, I understand Her. But to project what I know is to project the immeasurable area of what I do not know. Obviously I feel shy of my ignorance. Hence it is safe to write a bit of my experience on 'Ma', I had.

It was 27th Aug 1982. I was based in Delhi on Government assignment. Power Ministers' Conference was going on. At about 10 P.M. I got a telephone call from Sri Anil Guha, Secretary, Anandamayee Sangha Delhi. It was so painful to hear that 'Ma' had left her mortal body 2 hours before at Dehra Dun. Sri Guha asked me and my wife to keep ourselves ready next day at 2 P.M. They would pick us on way to Kankhal, where 'Ma's mortal body will arrive by the afternoon and on 29th 'Sthal Samadhi' will be performed inside the Kankhal Ashram. It was so pathetic for me to think that I would not be able to accompany them next day as I was to attend the Conference along with Power Minister, Chairman & Members of WBSEB. Next day Sri & Smt. Guha picked my wife on way to Kankhal. I was so sorry.

At about 5.15 P.M. a telephone call came from Calcutta. I was told that all the Power Generating Stations in South Bengal had tripped simultaneously. The entire South Bengal had plunged into darkness. Immediately I telephoned Power Minister and members of the Board. They left Delhi in a hurry by the evening flight. I caught a night Bus and reached Hardwar early dawn and joined my wife, Mr. & Mrs. Guha in the Guest House. We all went to Kankhal. I found 'Ma' in a sitting posture on a chair. I hardly believed that that was only a body. To me it appeared She was breathing. I caught hold of Her feet and broke down. 'Ma', in order to give me a chance of last Darshan, plunged the entire South Bengal into darkness. 'Ma' heard when I was left alone in Delhi and could not accompany others to come to Kankhal.

I had been staring at her till the body was taken in a majestic manner into the Well dug, half filled with salt,

placed inside having Her body in the same posture. I was one of those not deprived of carrying earth by basket for filling up of the well.' Those included from a very common man like me upto the status of Prime Minister of India Mrs. Indira Gandhi.

One puzzling remark of 'Ma' had been ringing in my ears — 'Neither I came, Nor I go'. That She had not gone is a belief I carry, not from my emotion or Bhakti but from the experience I had and narrated above.

### Celebration of 102nd Birth Anniversary of Shree Shree Ma Anandamayee

**Shree Shree Anandamayee Charitable Society**

"Matri-Mandir"

57/1, Ballygunge Circular Road,  
Calcutta-700 019  
Phone : 474-8504

Dear Brother/Sister,

With great pleasure we are announcing the celebration of the 102nd Birth Anniversary of Shree Shree Ma Anandamayee from Sunday, the 25th May, 1997 till next day morning.

Participation at this function of all the devotees of Ma are earnestly requested.

JAI MA

Yours,

In the service of Ma  
Utsav Committee

Dated 31-03-1997  
(17th Chaitra 1403)

Shree Shree Anandamayee  
Charitable Society



*To invoke THAT to be constantly intent on realizing it, is Man's duty. At all times in her arms, in Her embrace — within the Mother. On finding the Mother, everything is found.*

**Shree Shree Ma Anandamayee**

*For the vaishnavas, the final result, the Param Dham is Nama, so always remember and sing Nama.*

*Jai Nama, Jai Nama, Jai Nama,  
Jai Nama, Jai Nama, Jai Nama.*

**Sri Sri Sitaramdas Onkarnath**

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