

# ANANDA VARTA



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

Vol. XXXXIV

● JULY, 1997 ●

No. 3

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Those who, prompted by a deep yearning for the vision of the Supreme Being tread this long and difficult path, can do so only by His grace. To take refuge in patience is the only acceptable attitude of mind. One must never lose hope. Wherever you may be placed and under whatever circumstances, let your thinking be centred in Him and in Him alone.

Sri Sri Ma Anandamayi

Nama is the best Bhakti (devotion) Nama is the best ending, Nama is the best Japa, Nama is the best Prayer.

Shree Shree Sitaramdas Onkarnath

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*Man must go out in search of That which is  
concealed behind the world, He should  
choose an abode that will make it easy for  
him to proceed to his True Home.*

**Sri Sri Ma Anandamayi**

*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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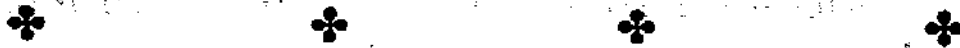
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# MATRI VANI

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



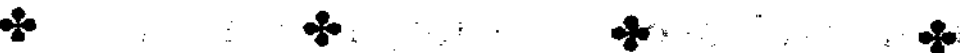
Always keep yourself in a state which is favourable to the contemplation of the Divine. Thus the right sustenance for the mind will be provided.



Put your trust in God and let your mind be engaged in japa and meditation.



Be truthful in speech and rigorous in self-discipline at all times and devote yourself to the study of books of wisdom and to satsang. Cultivate the company of those who are helpful in your quest, avoid those that distract you — in other words, associate with the God and shun the merely pleasurable. If you live in this spirit the help you need will come to you naturally — unasked.



When diksa is necessary it comes about at the appointed moment. One should try to keep one's mind on the thought of God and have firm faith that at the right time He will give all that is - needful.



The true aim of man's life is to realise God. The question of renunciation obviously arises only with regard to what has to fall away in any case. That which is Eternal, that which is Truth has to be embraced.



When you feel power within yourself, when new light dawns on you from within, the more you can keep it concealed in utter calm and stillness, the more will it grow in intensity. If it gets the slightest opening, there is always the fear of its escaping. Be vigilant! He Himself will provide everything that is necessary — initiation, instruction — whatever it may be.



You and I are two persons and yet you and I are one, and the gap between the two of us, this also is myself. There can be no question of two. Attachment and hatred arise out of the sense of duality.



If man endeavours to live his life in the world according to dharma (the dictates of religion and righteousness) he will gradually overcome sorrow and will progress towards peace. Without Him Supreme Peace cannot be found.



# Sri Sri Ma Anandamayi

Vol. VI

Translated by Tarakini

## May 3, Tuesday

Ma continues to be in the same condition today also; she hardly slept last night and I also at awake. In between Ma went to Bholanath's room and organised some arrangements. Watching Ma's behaviour I felt anxious about some imminent happening.

## May 5, Wednesday

Today again Ma hardly ate anything. She has only been eating boiled vegetables since the last two days. Some times she does eat some *chapati* with milk. It has been thus for some time. Ma says, "When this body functioned according to its own *bhava*, no schedule of meals was adhered to; on some days it would sit down to eat and on other days it just refused to. There was no arrangements for regular meals and whatever was available at any given time was eaten. At that time the body kept well enough and yet now when you all try so hard to make such regular arrangements this body is unwell." So be it — let the meals go on in this fashion, we will not try to cause any hindrance.

This afternoon I felt upset when I saw Ma's *bhava* and I asked, "What is the matter Ma?" replied, "What will happen? The body was unwell. You people served it devotedly and do it well. Now you will do whatever is required by a healthy body." Then she said, "Call Sachi Dada's sister, Manu. I have to tell her something." Manu came and conversed with Ma behind closed doors. It was three p.m. Just then Lakshmi, Gola and two Kashmiri relatives arrived for Ma's *darshan*. At four p.m. the doors were opened.

Whenever Ma wants to be alone I usually sit outside her door in the verandah in the afternoon. Today when the doors were opened Lakshmi and others went in but I

remained seated in the verandah. At five p.m. Ma called me in and the wan smile on her face caused me to start within. I felt that she would say something which foreboded dire consequences. Ma spoke inconsequentially for some time and then told me, "Look, there's one thing. Either you people leave today or I shall go somewhere for awhile." We all gaped — what a form Ma had assumed! She smiled, but we knew that none of us had the courage to go against this order.

Bholanath has been almost unconscious for the past two days. His condition is worsening day by day. At this juncture we felt there would be need for people to serve him but Ma just did not seem to be concerned about that. I asked, "Who will have to leave Ma? We shall leave, you do not go." Then Ma replied, "You, Baba (Akhandananda Swami), Manu and your Didi. Navataru had said he would go today. Make arrangements quickly. There is not much time for you have to leave by six p.m. I thought if Lakshmi arrived with her car the job would be done." Just then Lakshmi arrived.

Baba stood before Ma and said, "Ma, what kind of an order is this? It is like a blow with a stick on the head! My body is trembling. Bholanath is in this condition, your own health is indifferent. And you want us to leave at such a time!" Ma replied, "You are a *sannyasin*, so how are you going to render any service? Service needs to be rendered to you. You just sit down and meditate on the *atma* — everything will be achieved through that." She told Didima, "You are old. How will you serve anybody? And do you like to see such a sight? Just sit and think auspicious thoughts — that will cause auspicious happenings." To me she said, "Look, I walk off suddenly like this and I tell only you people to go in this manner. I cannot say this to everybody, can I? I know that you people are capable of getting along in this fashion." Speaking in this vein she seemed to cast everybody aside and sit away from us all. I said, "Ma, there is nobody left to look after you, and Bholanath is in such a state." Ma



said, "Everything will be done. Just do what I tell you. I say this for your welfare." I replied, "However difficult it may be, I shall surely obey your order." I wished to speak to Ma in private, so she made everybody else leave the room. I was weeping. Seeing this Ma said, "I know that if you stay here this body will be served. In other respects also it will be helpful. Yet it is not to be. Therefore I have had such a *kheyal*." When the rest returned to the room Ma said, "All of you keep close to your *prana* (life force), that is what gives me joy. Remember, doing that will be rendering service to me."

It is surprising that just when the presence of many people around her was of utmost importance, Ma was sending us all away. Concepts like 'something cannot be done without so and so' never hold water before Ma. She does everything according to her *kheyal* and does not accept anybody's remonstrances. She does not give an opportunity for organized and methodical work. Whenever any set up is well organized she breaks it up. Yet, she says that work has to be performed methodically in whatever time is available.

In due course, the train arrived and we were off in less than an hour. Ma sat in the verandah and saw us all off. It does not take her even a moment to break up everything in this manner. Making and breaking seem to be a joyful sport for Ma.

### **May 5, Thursday**

By four p.m. today we reached Kashi: On the way from the railway station to the *dharmashala* I got off at Pandit Shri Gopinath Kaviraj's residence to inform him of our arrival. Swami Shankaranand and Nepal Dada were seated there. When I reached they got up flustered when they saw me, in anticipation of calamitous news. I gave them the news in detail. Swami Shankaranand decided to leave for Dehradun the very next day. He has had small pox once and has served many patients suffering from this and similar diseases. Hearing about the orders that

we had received from Ma they were all stunned, but this is nothing new. Ma has asked us to go to Dhaka.

### May 6, Friday

Today Swami Shankaranand and Navataru Dada went to offer prayers to Ma Sheetala. Swamiji took the floral *prasada* of the worship to Dehradun. I had earlier written to Swami Shankaranand to offer worship at Ma Sheetala's temple and send the floral *prasada*. We decided to spend a couple of days at Kashi before proceeding to Calcutta. Our mind are restless for Ma's behaviour was not at all indicative of Bholanath's recovery; on the contrary her *bhava* filled us with fear and apprehension. I had said, "Ma, Shiv Shankar Kaviraj will arrive tomorrow. Let us see what he says." Ma responded indifferently, "What will Kaviraj do? Do you not observe how his condition is deteriorating day by day?" On the night before our departure Ma had pointed to Bholanath and said, "See, Bholanath's body has developed ruptures here and there. I feel that these are very nasty eruptions. You can observe his condition for yourself." While we were leaving, Ma had said, in reply to some query, "You have been seeing that his condition has been worsening day by day." This statement increased our apprehension. In the middle of the night Didi Ma screamed, "Bholanath! Bholanath!" in her sleep. Our days and nights were spent thus.

### May 7, Saturday

In the afternoon today I felt extremely uneasy. My heart seemed to stall uttering, "Ma, Ma". Didi Ma, Mejudidi (Sachi Dada's sister), Akhandananda Swami and I are staying at Hari's Bengali *dharmashala*. I told Mejudidi about my uneasiness. With this turmoil within my mind I went to Bacchu's residence. In a little while Nepal Dada arrived with terrible news. He said, "I just received Bhupati Dada's telegram. Yesterday (that is on May 6, 1938 or 23 Vaishakh), Friday, Bholanath passed away." Hearing such news my heart received a big shock. Everything seemed to have gone upside down. Within the twinkling of the eye something beyond our imagination

had come to pass. Now I fully realized why Ma had been speaking the way she did. Yet while Ma conversed with all those around her we never got a hint that such a calamity was so close at hand. There was not the slightest change visible in her simple, natural and straightforward behaviour. Ma had laughed and declared, "A calamity is imminent." In reply to that I had said, "You only speak of calamities." Ma had laughed and said, "What can I do? I am told. I was told, 'A calamity is advancing' in exactly the same way in which I told you." Ma knew everything before hand and revealed it all through hints, yet it caused no change in her *bhava*. How we realized why Ma made Didima leave from her presence. Yet we also felt pained that Ma did not keep us near her during such a calamity.

Sometimes Ma's attitude towards people around her is such that it seems as if she cannot manage even for a moment without them. Then within the blinking of an eye she breaks all bonds and becomes remote and distant. At that moment it appears as if nobody is of any use to her. Ma is always free. Nobody has the power to restrain her. Her's is a wonderful character — it takes not a moment to break or make. We, who lived near Ma, would always suffer the suspense of not knowing when some unexpected order would be issued. Yet, Ma's compassionate love that we have experienced and which we are still receiving is incomparable. Ma exists within everything; again she is not involved in anything. This sort of a unique facet is manifested in her character. On some occasions Ma behaves in such a manner and makes such statements that a newcomer would end up with some misunderstanding. Ma herself has commented laughingly at times, "You people have placed a handkerchief in my hand because of my cold, put shoes on my feet and made me wear a blouse. Seeing this some people say, I have been to see your Anandamayi Ma. She is very anglicised." Saying this she would double up with laughter. Later we heard that some people had, in fact, reacted in this manner after seeing Ma. Ma neither relinquishes objects nor does she enjoy them. But even to imagine such a situation is impossible for ordinary people like us. Two oppo-

