

# MA ANANDAMAYEE AMRIT VARTA

A quarterly journal dealing mainly  
with the divine life and sayings of  
Sri Anandamayi Ma

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*The beautiful tri-moortis of Shree Ma installed in Ananda Jyoti Mandir,  
Varanasi Ashram*

## CONTENTS

1.	Matri Vani	...	...	1
2.	Pages from "Ma Anandamayee Prasang" —Prof. A. K. Dutta Gupta	...	...	3
3.	On Ma Anandamayee —MM. Pt. Gopinath Kaviraj	...	...	9
4.	Shree Anandamayee Ma — For the whole of mankind —Prof D.P. Bhattacharya	...	...	16
5.	The Philosophy of Vedanta —Dr. Debabrata Sen Sharma	...	...	22
6.	The first Sannyasi —Dr. Bithika Mukerji	...	...	27
7.	Shree Shree Anandamayee Ma— An epitome of India's heritage —Dr. P.C. Dutta	...	...	32
8.	Ma Anandamayee— Her contribution to the world —Prof. Koshelya Walli	...	...	37

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## MATRI VANI

What you consider to be your duty, you will in any case try to carry out—in fact you are doing it. But man's special duty which is the thought of God, the activity of the mind that awakens the desire to know what you really are, on this you should concentrate; and it is most important to make a special effort in that direction. Give your attention to your regular daily practice of *sadhana*. If circumstances will not permit any other exercise, let it be only the remembrance of Him—the purpose of it all being the realization of the ONE, who is manifested in all forms and in all modes of being.

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He who has given you a mouth will also provide you with food. Observe strict truthfulness and be ever mindful of Him alone.

\* \* \* \* \*

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 hope of peace.

\* \* \* \* \*

To spend your days serving your mother is very good indeed. Endeavour to keep your mind surrendered at God's holy feet—then alone can there be a prospect of the shadows of restlessness growing faint.

\* \* \* \* \*

It is for you to concentrate with all your might upon spiritual practices such as meditation and prayer, all the rest He Himself will get accomplished.

\* \* \* \* \*

Abide by your duty. To live in the home that he has created for himself is surely fitting for a householder. Do not however neglect the search for your real home. Only when this is found has one truly come home.

\* \* \* \* \*

In order to experience all this you have come into the world. In spite of difficulties cling to the thought of God.

God alone is Truth. To be able to engage in worship and *sadhana* is man's good fortune. In all matters depend on Him. Whatever the Fountain of Goodness does must of necessity be beneficent. Do your utmost to fulfil your duties.

\* \* \* \* \*

To feel drawn towards anything closely connected with religion means to be attracted towards God, provided the attraction be of a genuinely religious nature. It is important to try and concentrate on the One. Such an effort promises future development of firm faith and single-mindedness.

\* \* \* \* \*

Merely to assume the robes of a *sadhu*, while the spirit of renunciation is lacking, will not do. Taking *sannyasa* and becoming a *sannyasi* spontaneously are certainly not one and the same thing.

\* \* \* \* \*

Those who meditate on the name of *Brahman* (the Saviour) should use for their *japa* a rosary made of *Tulsi* or of pure sandalwood beads; whereas those whose *Ishta Mantra* represents an invocation to *Shakti* should use a rosary made of *Rudraksha* beads.

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## PAGES FROM

### “Ma Anandamayee Prasang”

(Translated from Bengali)

—Prof. A. K. Dutta Gupta

#### Shree Shree Ma Comes To Dhaka, March, 1943

I received a letter from Khukuni didi dated 12<sup>th</sup> March, 1943 mentioning that Ma has come to Calcutta and effort was being made to take her to Dhaka. A similar letter came to Dhaka ashram also with the added words that before leaving with Ma, a telegram will be sent.

Ma is coming to Dhaka after almost three and half years. Hearing this everyone began to express joy. The dark cloud of bad days which has covered all around; as a result of that people are shouting to be saved. Although not being directly connected with the war we all have been badly affected with the heat of the same. The dreadful shadows of the famine have spread all around. Food stuff is exorbitantly high priced and unavailable. Fasting or getting half meal has become a daily affair for most people at the present. Theft, dacoity and plundering is ever continuing. It is difficult to go out of house after dusk. The University hostels have been converted into military hospitals. On account of the movement of European armymen on the road it has become unsafe to move out with women on the streets. Movement of ladies in Ma's ashram has stopped. People have become rudderless as a result of the anxious present and uncertain future. Ma is coming to Dhaka at this very time; hearing this all have become jubilant. It was as if a slight uncovering of light in the midst of incoming darkness of calamity.

15<sup>th</sup> March, 1943- We sat the whole day in the expectation of the telegram. But the telegram has not come. Bhupatibabu received a letter from Swami Paramanandaji. It was written therein that Ma after being present at Berhampur on the occasion of the *Nama Yagnas* on Sunday, 14<sup>th</sup> March will leave by Dhaka Mail on Monday and reach Dhaka on Tuesday (16<sup>th</sup> March).

#### 16<sup>th</sup> March, 1943-

Seeing that no telegram has come with a doubtful mind we reached the Station at the time of Dhaka Mail. The train arrived in time. Seeing Jatubhai in the train we understood that Ma has come. When the train stopped we found Ma is in a Class II compartment\*; after taking her down we took her to the Waiting Room. Ma there

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\* Note- In those days there were only three classes in trains- Class-I, Class-II and Ordinary class.

enquired if we all were well. I replied- "Yes, Ma. We are well." In the mean-time luggages were taken down from the train and all were preparing to proceed for the ashram. Ma left in a car for the ashram. I returned home and after giving news of Ma's arrival to all again went back to the ashram.

Arriving at the ashram I found Ma by standing at the Panchvati was showing Shahbag to Swami paramanandaji. I went and sat near Ma. Ma said that the room constructed over the Panchvati *asan* was a nice one and expressed the desire to lie down there during the night. By this time many has arrived at the ashram after getting the news, some began to do *pranam* to Ma and offering money at her feet. Seeing this Ma laughed loudly and said to me- "What is this? It was not seen before hand." we also started laughing.

Gradually the ashram began to resound with people's noise. Ma began to speak laughingly- "Ashram should remain quiet and peaceful, and people will do penance while sitting here."

Hirandidi- It is you who gathers people and start the noisy atmosphere! Ma- I donot bring any people, neither do I make any noise. *I never go anywhere. I am in one state absolutely quiet.* If I did run about and create noise, then would this body remain?

Keeping quiet for a while Ma again started saying laughingly- "*I do not go to any one else, donot eat other's food, neither do I speak with others. As a matter of fact, is there any other?*"

Again- "Whatever you do in a finite was that also you do considering as your own. To whomever you go, with whomever you talk, you do the same considering your own whomever to what extent you consider as your own, your dealings are also with them upto that extent. Even whom you consider as your enemy, while talking about him you say that he is my enemy."

People began to gather gradually, Sri Manindra Chandra Dutta, retd. Deputy Magistrate, came to Ma and did *pranam*. Ma asked him- "Baba, are you well?"

Manindra babu- "How can I remain well? If everyone is well then only we can be allright. What bad days are going on, there is no limit of people's sorrows and miseries.

Ma (smilingly) - Yes, baba, the period is as such while in the steamer on my way it was heard that people were dying without food. Some being unable to bear the pain are committing suicide. To what extent are you seeing the sorrow and pain which have been going on all over the world? This is also His play. He is clapping with both His hands. It is He who is creating and is also He who is destroying.

"You again see, God is said to be the Benefactor. What is the purpose of all this sorrow, misery and death? There must be some good even in this. But we cannot understand that. It is hard to understand God's play (leela). That is beyond our com

prehension. That is why we have to remain depending on Him. Where there are hopes and desires there is sorrow. When that is forsaken then there is nothing like sorrow.”

“You said that if there is no wellbeing for all then how can you remain well. Who else is telling like this? Is it you who is speaking this? These are also His words. It is He who is getting this spoken through you. He will do some thing that is He is saying thus. There is definitely some result of what persons say individually or collectively. That you have been expressing feeling of kindness for all, there is bound to be some benefit as a result of this also.”

“You again see, you are speaking about welfare of all, but that cannot be. The world consists of both good and bad. Is it not, baba? If some one wants to do good for all at some place, he is unable to do that fully. He can do to some extent, nodoubt, but cannot do fully. Similarly, if any one wants to destroy all, that also he cannot. Again if seen from another angle you will see that whatever is happening good and bad that is happening wholly. While doing good for all even if one person is benefited, that is also being done fully. Just see, while a calculating if there be problem with even one Zero then everything becomes wrong. When you are going to calculate fully then even that Zero is needed.”

“Ofcourse, there are also such people, who can, if they will, wholly remove the danger of certain places. This also happens through God’s will. He arouses the desires among such great men because He wishes to remove danger.”

I- Ma, I have not fully understood your words. As you have said that if any one wants to do good or evil of all then he cannot do that wholly. Why can’t he?

Ma- For want of power.

I - You have again said that while doing good or bad even if one person is benefited or not benefited that can be done wholly. How this can happen?

Ma- It has just been said that which doing calculation even if one Zero is missed then calculation cannot be done wholly. Because the whole contains the Zero, is it not so? If the part is left out, how can there be the whole? So, while doing good for all even if one is benefited that also is needed for the welfare of all. The ‘all’ cannot be even leaving ‘one’.

Charu babu- Ma, can there be such a state when there is no other? Every one becomes one’s own; and that happens collectively. To be clear, will there be in the world such a day when everyone will be good and there will remain nothing as bad?

Ma - This feeling is also there and that (day) will come. That feeling is there because that (day) will come. Such a condition also occurs when a person does not see another one except himself. Whatever he sees, he sees that as full of I’ only. Is not there many *Yugas* (ages) like *Satya Yuga* etc? Some may see in certain conditions



*Satya Yuga* within himself. But what we comprehend about "That world", in that will exist good and evil, I-ness and thy-ness, all this conflict will ever remain, because the world is ever-changing. Whatever you speak is true, subject to different conditions.

A certain gentleman asks- "Is there the life there after?"

Ma- Yes, there is,

The gentleman- The change in life occurs as a result of work done. But when the being is first born, where from his past work will come?

Ma- When God revealed Himself in the form of creation, then whatever is happening, will happen and has happened, a certain trend of the same has naturally arisen in Him, Either you term it as *Karma* (action) or result of *Karma*, whatever you say, that also is an unfoldment of that very trend.

The gentleman. - Whatever we do we do that willingly Has God also His will? Has He first made the creation out of His will?

Ma- Yes, God also has His will. The Will power is within Him in the natural way. Don't we call as *Mahashakti*. (Supreme Power)? All creation, preservation and destruction are happening through the influence of that *Mahashakti*. When we talk then we speak from one angle. That is why while speaking we say that first is creation. But in fact creation is eternal.

While talking thus it became past 8 P. M. We did *pranam*. And came back home. After our dinner we went to the ashram again at 10 P. M. Going there we found the ashram silent. The door of the ashram also was locked from inside. We thought that every one was perhaps sleeping being tired on account of the journey. But we were a bit surprised to see the ashram door closed as Ma was there.

### 17<sup>th</sup> March, 1943

While going to the ashram in early morning along with Sri Manoranjan Ray it was learnt that Ma has gone to Siddheshwari last night. We also went to that direction. There was found the devotees who have come with her. One by one the devotees from Dhaka also arrived there. Ma had not yet left her bed, at about eight She got up. The car for taking Ma to Ramna ashram was also ready. Ma went along with all to the house of the priest of the temple. Khukuni began to relate the speciality of that place to the devotees who had come from outside remaining, there for some time. Ma went back to Rammna ashram. Many people had gathered there at the Ramna ashram.

Ma began to enquire about the welfare of all. Sri Sachindra Nath Ghosh, the contractor, has also come to meet. Ma enquired about the welfare of his daughters. In this manner it was past twelve. We went and stood near Ma to do *pranam*. Looking at the eczema in Sachinbabus feet Ma asked- "Baba, what has happened in your

feet? Sachin babu spoke about the disease. Ma again asked- "Are you not applying any medicine?"

Saching babu- No, I don't feel any pain.

Ma - Although there may not be any pain now, if this continues for long that will cause problem. When I went to Wardha then a certain person told me of his own about a medicine for eczema. He had also told that it was the sure remedy for eczema, but it has to be applied for a long period in fact it has to be used so long as the disease. The medicine has to be prepared in this manner-Approx 250 gm. of mustard oil to be boiled on fire, then about a quarter quantity of the juice of Akanda leaves to be put drop by drop in that oil and again boiled. If that juice is put into oil while keeping the vessel on the fire then there is a chance of catching fire, so the vessel to be taken down and then the juice is to be put drop by drop. In between the vessel to be put again on the fireplace to make the oil hot. Atlast either tamarind powder or the juice of green tamarind to be mixed boiled and after, that is turned into paste to be taken down from fire. If this medicine is used then eczema does not remain, it is believed.

Hearing all this Sachin babu and I returned home.

#### **About a certain *Siddha* (realized) Ma**

In the afternoon going to the ashram Ma was seen sitting on the open ground in front of the ashram and ladies were sitting around her. Some time before evening a certain "*Siddha Ma*" came with a few of her devotees to Ma. It was heard that they were coming from Siddheshwari Kali Mandir. One of that Ma's devotees told - "Ma (that "*Siddha Ma*") has received the command that on a certain wednesday she was to visit Siddheshwari. So, she has been taken to Siddheshwari temple to day.

It was learnt that puja of goddess Kali was not being done properly. Ma (*Siddha Ma*) spoke to the Pujari about that and has told how to do puja.

The *asan* for *Siddha Ma* was put near Ma's *asan*. When "*Siddha Ma*" took her seat Ma began to call her as "Ma-Ma" and started caressing her. Looking at the knotted hair under the cloth over her head Ma touched that with her hand and spoke- "This has also come up? How many have been made?" The lady kept quiet. Bhupati babu related to Ma about the state of *Siddha Ma* as he could ascertain from her. He told that formerly the puja of *Dakshina Kali* used to be performed in their house and at that time their household condition was also quite well off. Later on that puja was stopped. Disaster started since then. One day she saw a girl sitting on the compound wall of their house and as soon as she saw that she fainted. Since then she has been getting into trance. Every morning, she goes into trance. Then she sees that figure and talks. She remembers whatever talks happen at that time. At other times when she goes into trance she does not see anything and neither does she remember whatever she says or hears.

Ma (to *Siddha Ma*)- What figure do you see?

*Siddha Ma*- A girl of the age of eight or ten years.

Ma - Don't you see any other figure?

*Siddha Ma* - Yes, I see.

Ma- How do they look?

*Siddha Ma*- Although in different forms, but look like that girl.

Ma- What sort of feeling then comes in your mind?

*Siddha Ma*- I feel joy.

Ma- What sort of joy?

*Siddha Ma*- (Pointing to her devotees)

Don't I feel pleasure seeing them and when they call as Ma?

Ma (smiling)- As you are a mother, so you have spoken like this.

After a while Ma again asked- "If any one asks anything during the period of trance do you hear that?"

*Siddha Ma*- No.

Ma- Then how do you answer?

*Siddha Ma*- What happens at that time I don't know. What is asked and what is replied I don't know anything of that.

One of her devotees- Even if a question is asked internally without asking loudly reply to that is received.

Ma- Yes, that can be. (To *Siddha Ma*) Don't you remember anything of the instructions which you receive during your trance?

*Siddha Ma*- If anything is told relating to *sadhana* that is remembered by me.

As evening was approaching *Siddha Ma*'s devotees wanted to take her home; because there are Ma's young children at home. When *Siddha Ma* tried to get up Ma laughingly stopped her and said— "I won't allow my mother to go." At last *Siddha Ma* "Will come again tomorrow.

Ma- When will you come?

*Siddha Ma*- In the afternoon between 2 and 2.30 P.M. Saying "all right" Ma allowed her to leave.

After *Siddha Ma* left Ma remarked- "It is a case of sudden revelation of power." I returned to home after this.

After dinner I went to the ashram again with my relative, Sri Jatin Majumdar. Reaching there we saw that Ma had gone to Ramna Kali Mandir. Ma returned to ashram after having some conversation there. After sometime Ma was also taken for her food.

(To continue)

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## ON MA ANANDAMAYEE

—M.M. Gopinath Kaviraj

(1)

I have been asked by friends to write a few lines in appreciation of Mother. I confess I could not find a way to decision so easily. Requests were insistent, but my decision did not for a long time seem to give way. At last, however, I have had to yield and am now trying to comply with their request, though with the greatest reluctance. But what should I write in appreciation? I am simply noting my incompetence. I had already felt years ago, when writing a foreword to Mother's "Life" by Gurupriyā Devī (published in 1938) that it was beyond my power to delineate through words a faithful picture of Mother, showing Her not merely as She truly was in Herself, but even as She appeared to me. I feel the same difficulty and hesitancy even now, perhaps all the more strongly with the deepening of my sense of mystery about Her, consequent on closer and more immediate contact with Her personality.

(2)

I, therefore, sympathise with those to whom Mother is verily a riddle. She is so very unlike ordinary or even extra-ordinary persons known to us that it is extremely hard to make any positive statement about Her with any degree of confidence or accuracy. We know that similar difficulties leading to misunderstanding were experienced in the case of some of the supremely great persons of the past and that as a result many of these persons actually felt that they were not truly appreciated and were even misunderstood by those among whom they lived and for whom they worked. Śrī Kṛiṣṇa, for instance, complained that most people – some of the gods as well – not knowing his true nature looked down upon him as an ordinary mortal. Gautama, the Buddha, too in a subsequent age spoke in the same strain saying that very few people understood him properly.

That Mother's life, even the earliest life, should abound in extraordinary incidents is not surprising, – we are accustomed to such incidents in the lives of genuine saints, mystics and yogins. They exist and have their place of honour in those lives. But all these pale into insignificance before the wonderful poise and bliss of Her sweet but magnificent personality – a personality which, strong as it is, blends into the Impersonal, nay is utterly undifferentiated from it.

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**Note :** Reprinted from a very old article on Ma Anandamayee written by the world-renowned savant originally published on the occasion of Ma's 60<sup>th</sup> Birthday celebration in May, 1956.