

# MA ANANDAMAYEE AMRIT VARTA

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

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## MATRI VANI

No, I have not gone far away from you; I am ever, ever present with you, very, very near you.

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You want to know what I am ? Well, I am what you consider me to be - not more, not less.

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All that I can say is that in the midst of apparent changes of states in body and mind I feel I am aware that I am always the same. I feel that in me there is no change of states.

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Don't you know why one cannot concentrate? Desires act as repellents. Just as when you enter the sea, the waves keep on throwing you back to the beach; if you persevere and attain a deeper level then the waves cease to hinder.

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It is necessary to realize that there is nothing but One alone. Desires are return tickets, that ensure one's coming and going in the world of duality.

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If you perceive Siva, you do not see a stone. And if you see a stone, you do not perceive Siva.

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Don't sit back thinking I am not ready yet - the errors will fall by themselves. Abstention drives away the springs of desires. Do not waste time.

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Unless He makes it possible for you to put your trust in Him, you cannot do it. What is striving? (Willed action) whatever action He makes you perform can be converted into your striving.

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This is His *lila*, He is having a game with Himself. Even so, does not the Durga-Saptasati say, 'In the guise of delusion it is you only.'

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The small girl does not know how to give lectures or discourses. As your little daughter and friend (to young people), it is my childish demand that you stay with His Name always.

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He, who has created the world, is sustaining it, is to be depended upon for everything.

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You yourself are the head of a family. Do you need your children to tell you what is best for them?

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He, who is Father of the world, knows what arrangements to make. Try to leave everything to His care. Let His will reign supreme.

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God is the Supreme Father, Mother, Beloved, Friend, Companion. Of course He is a friend, He is indeed the friend.

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Everything that appears is the manifestaion of the Supreme Lord. He is the true friend. All pain and sorrow are due to the sense of 'I' and mine.

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The world is God's creation. In God is everyone and everything.

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Where is He not ? This is how Ma is always near, although the body does not go everywhere. In the *Paramatma* (Supreme Being) there is no possibility of impurity or insincerity at all.



## IN ASSOCIATION WITH MA ANANDAMAYEE

[ Translated from Bengali ]

—Amulya Kumar Dutta Gupta

Dhaka, January 7, 1937

In the morning coming back from the college, I heard that Sri Sri Ma would be reaching Dhaka today. It gave me a great delight to hear that, I had some work in hand which could not be put off. I was a bit worried to think if I shall not be found wanting in either. However, I was out of the house at once and having extended the information to a few friends, finished my lunch and rushed to the station. We set out all together for Narayangunj.

As soon as the train reached Narayangunj, the steamer from Goalanda was found to have got very close to the ghat. We took our stand on the flat and from there we saw Didi and Ma. In the same steamer Mr. Jinnah, Khan Bahadur Azizul Huque, the minister, and others were also coming to Dhaka. Many Muslim volunteers carrying flags were present at the ghat to welcome them. After the crowd had thinned out a little, we went to Ma in the steamer. By that time, Ma had stepped down from the upper deck. We made *pranama* to Her and Baba Bholanath at the foot of the staircase.

There was a great gathering at the Dhaka station for the reception of Mr. Jinnah and others. After detraining, we were trying to get into a horse-drawn carriage when somebody came with news that Dadamahashay\* was missing. I and Shib Babu combed the in and out of the station, but there was no grandfather to be seen. At last we went to Ma and said, "Ma, Dadamahashay is missing. Where should we look for him?" Ma said, "I saw him in the crowd on my way out from the station." We again went in that direction. In the meantime, Ma's car left for the Ashram. After searching for sometime, we were in despair and set out for the Ashram. When we were near the Ashram, we found grandfather entering the Ashram along with Ma. I came to know that though Dadamahashay could not be found in the station, the car was started for the Ashram at the instruction of Ma. According to Ma's

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\*. Mataji's father, Sri Bipin Behari Bhattacharya

direction, the car was driven along a path different from the usual route to the Ashram. After the car had gone some distance, Ma said, "Mark him, does he not look like your grandfather?" Truly enough, it was grandfather going along on foot. Then the car was stopped and he was taken into the car. On account of the detour made by Sri Sri Ma's car, we reached the Ashram almost at the same time with Her, though She had left before.

In the evening, Ma took Her seat in the Namghar. The ladies sat on Ma's right while the menfolk were on Her left. The talks cut across diverse topics. Sri Kushari\*, came in for discussion. Owing to the death of a well-placed son, both he and his wife had become overwhelmed with grief, Besides, Sri Kushari was himself ill. He said to Ma, "You went to different places twice via Calcutta, but you did not meet me. It did not hurt me. I do not quite feel your presence even when you are near me. It is all the same to me whether you are near me or away from me. Under all circumstances, you are unattainable to me. Physical proximity does not make for true nearness. How can I really feel your closeness to me?"

But immediately after this he said, 'Ma, but so long as I am sitting with you, I feel I am quite secure.' Ma simply smiled.

Shri Pramatha Nath Bose said, "Ma you are often heard saying, 'I am in Dhaka.' What does that mean?"

Ma : " Thought draws persons near. I think of you and so I am with you.

Pramatha Babu: But you cannot be seen with naked eyes. Had you been with us, we could have seen you. I do not want such evasive answers.

Ma : Thinking and visualizing are one and the same thing. You see, if you now think of your house, the same will flash across your eyes.

Pramatha Babu: These are past our understanding. Say something that we can understand. You have understood my question, have you not ?

Ma : I do not understand you, as you do not understand what I say. If a little boy wants to know a subject prescribed for the Matriculation class, he must abide his time and read all the books he needs. Then alone he will be able to know the subject. Well, first tell me what you make of my statement ?

Pramatha Babu : To me, "I am in Dhaka" means "I am hidden". ("*Dhākā*" in Bengali means "covered up"). I say, now you reveal yourself.

Ma : Well, try to uncover me.

Pramatha Babu : How can we unveil you, unless you yourself stand revealed ?

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\*. Sri Kali Prasanna Kushari, sister's husband of Sri Bholanathji, Ma's husband.

Ma : Try to the best of your ability. He will do the rest. Get to the end of your capabilities, what remains will take care of itself.

Pramatha Babu : Shall we be referred to *Karma* even by you ?

Ma : Yes.

Pramatha Babu did not like the idea of attaining God through *sadhan-bhajan*. He was through and through a believer in Grace. He was not discouraged by Ma's laying stress on *Karma*.

He continued, "Ma. I am inclined to think that there is an easy and simple path leading to the attainment of God. You are our mother, we are your children. Why should the children be called upon to take pains for attaining you, their mother? The mother would take up the child on her lap, impelled by sheer maternal affection. This is what I understand. Is it true?"

Ma : Yes, it is.

"It is done then. I do not want anything more!" with that Pramatha Babu rose up.

Ma : Done, is it? For how long will you be able to sustain this attitude? Being a son, you should be obedient to your mother. Do as I bid you.

After that one lady said, "Ma, I am burning in endless sufferings."

Ma (smiling): I call it good.

Whatever might be in the mind of the questioner, she said in the tone of one crossed in love, "You want it, don't you?"

Ma : (laughing) Assuming the mortal coil is for suffering. Hence one is afflicted with disease or grief; it implies the wearing over of a corresponding amount of suffering standing to his account. The body and pains are inseparable. One must be burnt to coal and then to ashes. That will be the end of burning. You feel pain as you are still wood. When you are reduced to ashes, there will neither be fire nor burning. Then you will be one with any condition imposed on you. See, ashes smeared on the body becomes one with it and dissolved in water, go wholly into the solution.

Lady : Ma, you are no longer fond of us.

Ma : You may like me or not, but I cannot simply do without you.

With that She began to laugh profusely.

Aruna, daughter of Prof Satyendra Nath Bhadra, was sitting near Ma. Having passed B.A. she was serving as a teacher in the Anandamayee Girls School.

Ma said to her, "Are your studies over? What do you do now?"

Aruna: I am in service.



Ma: How much do you get from the service? How much have you laid by? You must keep me alive by feeding me.

With that She began to laugh.

Aruna: I do not understand what you are driving at.

Ma: What do my words mean ?

Ma put the same question to all. Looking at me She said, "You sit silently at the back; can you tell me what my words mean ?"

Ma (To Aruna) : Knowledge and money you earn merely add to your wants. Such knowledge and money are of no avail.

Aruna: Should I give up the service, then ?

Ma: Why should you ? Devote some time to good work, as you find time for everything else. Take some time out of eating, sleeping and gossiping. Try to devote more time to the repetition of the Name. The time you devote to the Name shall not be wasted. It will no less be stored up. So I was reminding you that you will have to feed me and save my life. Earning money is not useless. It nourishes the body. But the mind also must be nourished. So I say, store up some food for the mind. You serve in the school. It takes up, say, six or seven hours a day. But excluding those few hours, the thought of your work at school recurs to you at all times. Similarly, if you increase your religious inclination, your religious thoughts will be constantly present in your mind amidst all worldly preoccupations. This is how good tendencies have to be increased.

### January 8, 1937

On going to the Ashram I found Ma sitting in the Namghar. The room was packed to capacity with men and women. I went in and scraped out a room for myself, Sri Nagendra Nath Datta had brought a sadhu of Navadweep. The sadhu was singing a kirtan before Ma.

The song over, the sadhu said, "Ma, your coming is for the deliverance of the fallen".

Ma: It is from you all that I have heard the epithet, *the deliverer of the fallen.*"

The sadhu : Ma, do not delude us by quibbling.

Ma: Where there is movement, there is delusion necessarily.

Ma's replies were very concise. Also, I could not clearly understand the meaning of Her words. However, I coaxed out of it a meaning to my satisfaction.

Sri Nagendra Dutta : 'With you, it's a continuous act of deluding.'

Ma: Where does deluding fit in ? Your nature itself is a delusion. If He (God) had not been delusive, we could have derived no joy.

The sadhu: God's delusion is the delusion of a humorist. But you have your own way of deluding us.

Ma: One cannot be to the exclusion of the other. So I say, *Yogamāyā* and *Muhāmāyā* are one. In our ignorance we discriminate between them. We do not know how to acquire knowledge either. Why we cannot even press our demand or feel hurt in the proper way. It is because in all these there are desires and hankering. The Ultimate Truth will not be revealed to us until we are purged of desire and hankering.

Nagen Babu: Who has kept hidden our Pure Essence ?

Instead of giving a direct answer to this question, Ma met it with a question of Her own to Nagen Babu, "How do you understand the dynamism of the universe ? In the world nothing moves in isolation. All movements are interconnected. Creation, continuation and destruction—all are going on as a single function. But in leading your worldly life, you have made a mess of everything. So you are all twists and turns inside. What is needed is to keep the worldly affairs in neat folds. Then you have no problems. As you stow them away, so can you open them up."

Nagen Babu: I wish somebody had unwound the twists within you.

Ma: You are seers of the hearts of all.

Ma's answer came to Nagen Babu as a rebuff. He gave up all hopes of eliciting any direct answer from Her and said, "You have just returned from your travels abroad. What have you brought for us ?"

Ma: I did not go to travel anywhere. I am just wandering about in the garden of the same house. When my wanderings are in the same house, what do you expect me to bring for you ?

Nagen Babu: I shall have none of your tricks.

Ma: (smiling) You are not yet sure of your alphabets, and you are asking for the fat book yonder, which you must read. You would not learn your lesson as guided, would not do what I bid you do, but are great at putting lofty questions.

Nagen Babu: Why don't you let us understand ?

Ma: How do I prevent you ?

Nagen Babu: Who else but you prevent us ? If you just appear in our hearts in the form of intellect, we can understand everything. One of our scriptures (Sri Sri Chandi) also says— "The goddess who is present in all creatures in the form of intellect."

Ma: We can use our own intellect in eating and attending to all domestic affairs—only in this particular matter, "*buddhirupena samsthitā* – present in the form of intellect."

The way She made this statement sent all of us into a fit of laughter.

Even after repeated hits-out from Ma, Sri Nagen Dutta was not put off. He said, "Ma, you know our heart's desire. Then why don't you give us what we want ?"

Ma only said, 'But where is Ma ?'

At this time, Prof Hari Prasanna Mukherjee of the University came. I got him seated next to Ma. After a brief silence, he said, 'We often see that we play into the power of the instincts willy-nilly. What is the remedy for it ?'

Ma : Yes, the mind is sometimes subjugated by the instincts inspite of itself. As a remedial measure, provisions should be made against the mind's subjugation. But when one is eager, both provisions and their implementation are taken care of.

Hari Babu : But good ideas and faculties will not be activated so long as there is a hang-over of the past.

Ma : You educate children against their will. Some such measure will have to be adopted here also. Children are averse to studies. They are more fond of play than studies. In their case, you do not wait till they have played themselves out of their fascination for games before undertaking their education. As you forcibly educate children despite their inclination for games, so it is with religious practices. 'Even after being born as a human being—a rare gift from God—my days shall be frittered away in doing nothing. I shall not be able to realize God and must submit to various sufferings, being ploughed back to the cycle of birth and death' – ruminating in this way one should acquire a relish for the Name.

"All aim at joy and peace. Worms and insects also desire joy and peace. But perfect peace cannot be acquired from any worldly objects. The mind is flitting restlessly from one object to another—that too, is in a bid for attaining joy and peace. The mind is in pursuit of worldly objects such as money, respect, fame and the like in the hope of obtaining joy and peace. But these imperfect bits of joy cannot make him happy. He wants perfect joy. The mind is restless because it does not get it. So I say, offer good food to the mind. Kirtan, meditation, repetition of Name and japa are food for the mind. If these are fed into the mind, it will one day settle down to peace. Whatever else is offered to the mind will not appease it, for they are worldly objects having the property of keeping up the wants interminably. Suppose one owns four or five houses, but this does not satisfy his craving and he thinks he would be happier with one more house. Again, a few thousands of rupees saved makes one inclined to saving still more. It is true for every worldly object.

"Only acquisition of the Supreme wealth, which is *Brahma-vidyā* – the Knowledge of Brahma – puts to flight all wants. This wealth instals a man on the broad base of his true nature. Engaged in *sadhana*, one should not give way to

despair. The mind should always be encouraged with the thought that if even a dullard can become a great scholar through studies, why should I not be able to attain Brahma if I strive ?

Hari Babu : How can one profit by education if adverse propensities are strong ? You have spoken of father's educating his son by force; but if it is the other way about, the son dragging the father perforce to games, then who would teach him ?

Ma (satisfied) : You have raised a good point. Few can detect such snags. But, I tell you, a son cannot drag his old father into games.

Hari Babu : Strong impressions from previous births cannot be subdued. Please tell me the remedy.

Ma: In such a case my advice is to make a compromise between enjoyment and renouncement. As you cannot completely keep away from enjoyment, it is better to practise renouncement even in the midst of enjoyment. As for example, you may take rich meals for six days in a week, and take only rice and some boiled vegetables for the remaining one day. Keep it up and the desire for enjoyment will be gradually on the wane. Bear it in mind that the very fact of your being born as a human being presupposes a minimal amount of virtue to your credit, for without it human birth is not possible. Such a birth brings one into the line of self-knowledge. Now he has the option of elevating himself, or he may be degraded to a lower birth. A birth as a human being entails on one the responsibility of devoting some time to God, though reluctantly, by way of *tapasyā*. It is true that with a strong tendency brought forward from a previous birth pitted against him, a man cannot cherish his good intentions for long. There may be occasional lapses. But it is not quite correct to say that nothing can prevail against such strong tendencies, if one makes an attempt to proceed along the path of virtue, the mind is conditioned by it to some extent. It sends out an occasional pulse of repentance and urges the man along the right path. Similar is the effect of being in the company of the good. It also leaves an imprint on the mind. The *sannyasa* you so often refer to, has nothing to do with the wearing of saffron garment. It comes to a person as a logical conclusion to his nature, As a plant regularly watered bears flowers and fruits as a matter of course in the fulness of time, similarly, if a person sticks to the Name of God, he has the spirit of renunciation (*sannyasa*) activated within him naturally, when the time is ripe for it. Once the spirit of renouncement becomes truly active in a man, even the gods cannot tempt him away from the path of *sannyasa*. So I say, go on repeating the Name of God. It is not true that it is of no use. Jiva is such a frame of joy, that

he will not be satisfied with imperfect joy. Let your attempt be to offer him perfect joy."

Hariprasanna Babu was fully satisfied and making his obeisance to Ma, he left.

Then Baul Babu put in an appearance. He sat near Ma and said, "When will you come to rest?"

Ma : There is no unrest for one who by nature is at rest.

Baul Babu : Does *Saguna* not change into *Nirguna* ?

Ma : Does it ? Does a Jiva change into Siva ?

Baul Babu : You are a shrewd person, there's no worsting you at an argument.

Ma : So, you have taken your position as a *Purusha*, have you ? (All laughed)  
Where is your female consort ?

Thus began Baul Babu's verbal fencing with Ma. Being at a disadvantage, Baul Babu broke into a song—

"How will you know what a woman is like?" etc.

This was followed by another :

"Stir up in me old memories,  
Let them come back renewed....."

Hearing the song of Baul Babu, Baba Bholanath took his stand on the north of the Namghar and made a sign to him. Ma said to Baul Babu, "Now go and take up pens both of you." Baba Bholanath was under a vow of silence then; to communicate with him one needed pen-and-ink.

Baul Babu : What shall I do with pen, unless you serve as ink (a pun on the word 'Kali' which in Bengali means ink and also the Goddess so called).

Ma : Bholanath has both pen and ink.

Baul Babu almost gave up the hope of getting an edge on Ma in the exchange of words and before going to Bholanath said, "Do not be miserly, give away all you have."

Ma (smiling) : Baul is the custodian of all treasure.

Baul Babu again sang— "Come on heart, let's steal, etc.

Singing was almost an obsession with Baul Babu. He was one of the first batch of Ma's devotees.

After he had left, Ma said to us, "When I lodged myself in the Siddheshwari temple for seven days, Baul used to go there every day. You could not have done the same, for it involved a lot of pains. He worked in the school by day and at night he waded through water and mud carrying fruits for me. I lived on those fruits only."

[ To be continued ]

