
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.

—Sri Sri Ma Anandamayi

I love because I must love
I know not why I love
Love is all Japa and Tapa
Love is real Sadhana

—Shree Shree Sitaramdas Onkarnath

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ANANDA VARTĀ

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

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God is complete. Thus for full revelation One has to go to Him. Only because of the nation of God's absence is there sorrow in the World. Where God is manifest there are no 'two'—sorrow has no place.

—Shree Shree Ma Anandamayi

He saw God in everything and in loving everyone he loved God or in loving God, he loved everyone.

—Shree Shree Sitaramdas Onkarnath

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U. S. A.

Matri Vani

If a person decides to shape his life according to someone's directions and then again acts according to his own sweet will, this, from one point of view, creates a hindrance.

* * *

It is a matter of rejoicing that he wishes to join the Ashram. The moment his desire to do so is genuine, he has already as good as entered the Ashram.

* * *

About health and ill-health this body does not say anything. The real supreme and universal remedy for all ills is to abide in the constant remembrance of God. Put your whole trust in Him.

* * *

Go forth to realize God— try at least. This is the genuine madman. Madman (pagol) means pawa gol, peye gele achieved ; signifying unlimited enlightenment. When one becomes obsessed by this madness, the madness after the world of duality takes flight. Some people are crazy over another's body. By this sort of insanity, falling a prey to infatuation (moha) and delusion (maya), one ruins

one's body. Turning into a maniac after God will not spoil one's body.

* * *

Using power is a very different matter from coming about spontaneously, of its own. If power is used deliberately, the 'I' remains and consequently a downfall may result from it. Whereas in the case of a spontaneous occurrence this is not so.

* * *

Infatuation (moha) causes entanglement while the love of God (prema) leads to Self-revelation. Having become involved in moha, weeping and regret is bound to follow.

* * *

He who is the Supreme Friend never deceives. From the worldly point of view, a son may be disowned, but that Friend can never be given up.

Reminiscences of Anandamayee Ma*

9. The Arrival of the Mother at Ranchi and the Establishment of Ranchi Ashram.

Professor Bireswar Ganguly, D. Litt

(*Continued from previous issue*)

Tantric Yogiraj Sri Sri Pagal Baba of Ranchi Mukteshwardham used to say that Ranchi would be considered as a renowned place of pilgrimage in the *Kali Yuja*. The name Ranchi indicated *Radha Chinmayee Shakti* (Ran = Radha, Chi = Chinmayee). In the midst of the beautiful natural surroundings of Chotanagpur, at this spiritually surcharged place of Ranchi, Premavatar Swami Yogananda had established Brahmacharya Vidyalay and Yogada Math—the first monastery of Yogada Satsang Society, in the 1930's. It is here at Movabadi Ramakrishna Mission Ashram, Swami Vishuddhananda, the former President of Ramakrishna Math and Mission had performed his spiritual practices for many years. Eight or ten kilometres west of Ranchi, at a place called Kamre, by the side of a small rivulet the renowned Hatha Yogi, Swami Sachchidananda Saraswati had established his ashram and had become famous for curing

* Translated by the author from *Ananda Varta* (Bengali ed),
October, 1990.

incurable diseases of innumerable devotees by his yogic powers. Dr. Theos Bernard¹, an internationally renowned American Yogi, had learnt Hatha Yoga and Tantra Yoga from Sri Sri Pagal Baba in 1936 at this very place of Ranchi, the centre of *sadhana*.

The first arrival of Sri Sri Ma Anandamayee, the incarnation of the Divine Shakti of Brahma, at Ranchi took place a little before 1934, along with Swami Yogananda in the Yogada Brahmacharya School². The second arrival of Sri Sri Ma at Ranchi took place on 29th December, 1953. At that time I was a lecturer in the Ranchi College. I had the first encounter with the Mother on the Saraswati Puja day of 1951 at Patna while I was a lecturer in the B. N. College and subsequently, I had the good fortune of receiving the Mother's grace and blessings. On instructions from the Mother, I used to explain Srimad Bhagavat Geeta in Bengali and Hindi in spiritual gatherings every Sunday evening at the residences of devotees of Mother, by turn, in 1952 and 1953. It was in such gatherings that we used to discuss the proposal of inviting the Mother at Ranchi.

Dr. Sachin Sen and Mrs. Sen, Mr. and Mrs. Lalu Sen, Mr. and Mrs. Satya Sen, Mr. Debipada Sen,

1. Vide : Theos Bernard : (i) *Hatha Yoga*, (ii) *Heaven Lies within Us*, (iii) *Penthouse of the gods*, & (iv) *Tibetan grammar*.

2. Vide : Paramahansa Yogananda : *Yogi Kathamrita*, P. 613 (Bengali ed. of *An Autobiography of a Yogi*).

The exact date of their arrival is not mentioned. But perhaps, it was not 1934, for I was present as a boy in 1934.

Mr. Janaki Prasad Sahu, Dr. Priya Ranjan Ghosh and others used to participate in the discussion. Dr. Ghosh was the latest addition to the group. He was a handsome well-to-do bachelor with western manners and dress. He had acquired substantial wealth as the best dental surgeon of Ranchi in the post-war II period. He constructed a new building on the main road at Ranchi for opening his chamber. However, we never gave him a long rope. When a few of us decided to participate in the Durga Puja ceremony at Allahabad in the presence of the Mother in 1952, we ignored Dr. Ghosh, inspite of his expressed curiosity. Of course he was present at Allahabad ahead of us.

I realised on that day that he was a silent devotee, who avoided publicity. After returning from that Durga Puja we made it a practice to have the weekly spiritual gathering in the chamber of Priyada's new house. The rear portion of the house had been rented out and Priyada used to reside in the house of Mr. Lalu Sen. His old dental clinic was located in a rented building on the main road.

On 27th December, 1953 I received an unexpected telegram from Gurupriya Didi, stating that Mother would arrive along with five attendants, at Ranchi on 29th December, and that after informing other devotees, proper arrangement should be made for the stay of Mother and party.³ So long we had been procrastinating in the matter of invi-

3 Vide : Gurupriya Devi : *Shree Shree Ma Anandamayee*, Vol XI, Pp. 179-80.