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The love of God is alone desirable for a human being. The One, whose offspring you are, who is your Mother, Father, Friend, Beloved, Lord, who has brought you forth, has nourished you with the nectar of mother's milk—by whatever Name you invoke Him—that Word you should keep in mind at all times.

—Sri Sri Ma Anandamayi

Arise and delay not, follow after the pure life, Who follows virtue rests in bliss alike in this World and the next.

Sri Walayat is the head of the entire Sufi sect.

—Shree Shree Sitaramdas Onkarnath

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# ANANDA VĀRTĀ

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

Vol. XXXXI

● JULY, 1994 ●

No. 3

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## **PROGRAMME OF CEREMONIES**

**July, 1994 to November, 1994**

- 1. Guru Purnima—22nd July, Friday**
  - 2. Shree Shree 1008 Swami Muktananda Giri's (Didima's) Tirodhan Tithi—13th August, Saturday**
  - 3. Jhulan Ekadashi—16th August, Tuesday**
  - 4. Shree Shree 1008 Swami Mounanda Parbat Maharaj's Tirodhan Tithi—18th August, Thursday**
  - 5. Jhulan Purnima—20th August, Saturday**
  - 6. Rakhi Purnima—21st August, Sunday**
  - 7. Janmastami—29th August, Monday**
  - 8. Shree Shree 1008 Swami Gurupriya Nandaji's Tirodhan Tithi—12th September, Monday**
  - 9. Radha Astami—14th September, Wednesday**
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## Sri Sri Ma's Utterances

Talking of Her "play of sadhana", Ma said, "For five months, the kriyas (automatic manifestation of yogic postures etc. in Her body) took place at Bajitpur, and after that began 'mauna' (abstention from speech). 'Mauna', in fact, is not the right word, for it was not mauna. The 'bhava', (thought, idea) was like this—not to talk with anyone else in that manner. You may call it 'mauna' of a particular aspect. The manifestation of a supreme power—not to bow down to anyone, everything is just an expression of my own power, I am the supremest—something like that! And how wonderful! Look here,—not doing obeisance to anyone! But it is myself doing obeisance to myself—this bhava was not yet manifested. The phases that a sadhaka passes through were spontaneously manifesting in their own way. Even after the manifestation of this bhava (of Supreme Power and Glory), a curtain was drawn to conceal it, as it were. The play was on; even after having seen, known and experienced everything, it was kept under cover, as it were, by myself. This, too, was just a state of a sadhaka."

Question : You have absolute knowledge right from the beginning in a continuous manner; even then, since all the *kriyas* and *bhavas* of the *sadhaka* have taken place in you,—in that context I ask :

when did the subtle state of sadhaka-hood or the culmination of realization take place? And how did it take place?

Ma : In Dhaka. But how and exactly when—that is not coming out at this moment. It may be called perfection, the manifestation of perfection or the end of the play of “the sadhaka.” Again, it is not enough to talk of the manifestation of perfection, try to understand what this manifestation comes from ; seek it out.

Question : Even after these five months, the *yoga-kriyas* did take place in Dhaka—what about that?

Ma : As regards this body, it cannot be said that what has once happened cannot happen again. Anything can happen at any time. Play is just play. But at Bajitpur these *kriyas* took place in a kind of continuous manner for five months—just as setting down to do *japa*, *puja*, *kriyas*, etc. in a regular manner. But after that when verbal communication with others stopped, I arrived in Dhaka in that very state. Just after break of *mauna*—that is, it had started in the month of *Pausha* (mid-December to mid-January), and after the completion of three years, on the very day of *Pausha Sankranti* (the last day of *Pausha*)—the manifestation of *mahabhava* took place in Dhaka. Again, the *kriyas* which manifested in Dhaka were not like those which had taken place at Bajitpur. How the manifestation takes place spontaneously—that was revealed in various manners in this body. A great deal of such manifestation occurred

in Dhaka, too. After that, all those diverse manifestations which you have witnessed taking place in this body took place just according to the need of the moment. Before that, at Ashtagram, I used to take the name of "Hari" which I had heard from the father of this body. Even before that, for a short while, the mantra of sixteen names and thirty-two letters had been taken for a few days, just as a matter of *kheyala*. In the beginning, "Hari Nama" used to be taken. It was followed by "Jai Shiva Shankara." Then came *Shakti mantra*. People talk of *diksha*—what is this *diksha* after all? The self is the *Guru*, the self is the *shishya*. Such innumerable phases of *sadhana* came and went in a series.

Then, look, after arrival in Dhaka during the period of *mauna*, so many things happened—the stages of *samadhi*, living only on the fruits fallen from the trees, living only on milk, curing diseases, eating enormously, eating too little, eating food cooked on sacrificial fire—all these are *rishitva* (manifestations of rishi-hood). Manifestations of various powers and excellences—so many things took place. *Kashtha mauna* (total abstention from communication, verbal or by sign) occurred for some days. All these aspects of *sadhana* took place in Dhaka. ~~After that, when the body was in a dishevelled state, so many things happened on so many occasions!~~

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God is the one and only friend of the pilgrim to the 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.

—Sri Sri Ma Anandamayi

Two visits by Siva to Sitaramdas indicated that Siva bestowed on him the complete Jnana as He was the master of all Jnana. Not only that, Siva was the master of all Yoga and so He bestowed that also on Sitaramdas. Siva was in complete control of all His senses and that quality also Sitaramdas got from Him. Siva was the master of all music and tunes and poetry and Sri Sitaramdas inherited these also from Him. He was completely non-attached to anything in life just as Siva was.

—Shree Shree Sitaramdas Onkarnath

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## Sad Vani

If you can make your life like a running stream that swiftly and steadily flows towards its goal without ever halting, not only will no impurity of any kind be able to accumulate within you, but even other people will be cleansed by your presence. Fire flares up high into the sky, yet there is a point beyond which the flame cannot retain its own nature and is converted into smoke. But the current of ceaselessly flowing water is so powerful that, undeterred by the trees and rocks without number which get in the way, rivers and streams traverse thousands of miles until they arrive at their final destination. If you want to attain to Truth, you must, as a river, keep on advancing indefatigably with great singleness of purpose.

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From every creature in the world something or other can be learned. In this sense everybody is everybody else's Guru. But the Supreme Guru is He who guides man on the path to Self-realization. When, as a result of meditation and satsang a person begins to yearn for God, He Himself appears to him embodied in the form of the Guru. A true disciple is one who by complete surrender at the Guru's feet comes to realise who the Guru actually is. The disciple must devote himself to the service

of the Guru and always obey His orders implicitly. The Guru's grace and benediction rains down on the head that bows low before Him. The more one-pointed and the humbler the disciple grows, the quicker will develop his capacity for progress.

Another word for son is "dimaja", self-begotten. On the spiritual path, as soon as the relationship between Guru and disciple has become indissoluble, it is appropriate to call the disciple the real son, dimaja, of the Guru.

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If you wish to become a chieftain you need along with your sword and shield the strength and capacity to use them. You clamour so insistently for self-government (swaraj). When you are inwardly ready for swaraj, you will have it. On a foundation of ethics and morality build up a life of religion and righteousness (dharma jivan) keep God first and foremost in all your undertakings. In this way you will be filled with Divine Power (Mahasakti), and then, who will be able to interfere with your independence? When you have no subjects be ruled? If you become monarch in the kingdom of the mind, earthly government will automatically fall into your hands. Truth in the world rests upon dharma. Dharma is the very life of the world.

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# Sri Sri Ma Anandamayi

Volume VI

( Translated by Tara Kini )

( Continued from previous issue )

## March 7, Monday

As on other days, today also Ma rose at seven a.m. At five thirty a.m. Nishi Babu arrived and started *nama kirtan* accompanied by Biren Babu and the rest of us. *Kirtan* was sung for a long time. Ma's health recoups only with the repetition of the Name. After *kirtan* Ma was fed. At twelve noon the doors were shut and Ma lay down with her eyes closed. Sometimes she probably opens her eyes but does not speak for she says, "If any rule is to be observed it is better to follow it entirely."

People from many places came for Ma's *darshan*. At four p.m. today when the doors were opened, some *sannyasins* and other people arrived. One *sannyasin* enjoys narrating the *shastras* and so Ma often tells him to speak on good themes. He then narrates episodes from the *shastras* one after another, with great delight. Though others tire of it Ma listens with great pleasure and quiet attention. However, Ma alone knows how much of each topic actually reaches her ears. If anyone mentions this topic to Ma she says, "Let him speak—he is happy in repeating what the *shastras* say.

No one's *bhava* should ever be destroyed. *Shastras* are words about God after all."

One thing that we have observed is that some men and women who perform spiritual practices after meeting Ma, begin to imitate her language and *bhava*. Observing this in many instances we have brought it to Ma's notice. But Ma responds with, "Let him say that. Do not stop him. Even if you do stop him because you are here now, he will still do it when you are not here. How will you stop him then? Even an imitation of anything true, of my truthful *bhava* is good." Pausing awhile, Ma continued, "Look, when a mango is ripe it does not come and tell you, 'I am ripe'. You go and observe that it has reddened, that its fragrance is just right and that it has ripened. Similarly, if the pure *bhava* awakens within a person it is not necessary to tell anyone else about it. From that person's behaviour and expression it becomes obvious to others."

At four p.m. the Rajmata of Solan arrived. At six p.m. we all sang *nama kirtan* together. At ten p.m. Ma was made to lie down.

### March 8, Tuesday

At ten a.m. Nanki Bai came with her daughter-in-law for Ma's *darshan*. They wanted to hear Ma's advice. Ma responded saying, "Everything can be achieved by following the Guru's advice. One-pointedness is necessary. All have come from the One, all are within the One and all will merge into that One. We speak one word at a time, eat one

morsel at a time, and walk one step at a time. After mentioning one or two other points Ma summed up, "Maintain this attitude." They sat for some time and then left. At twelve noon the doors were shut.

At four p.m. when the doors were opened and people gathered again Ma began speaking and said with a laugh, "I just had the *kheyal*. When this body was photographed at Siddheshwari with a pulled down appearance, it was actually quite plump. But by the fruit of earlier spiritual practices, the *sadhaka's* body had lost weight and that was now substantiated in this body as well. Since that *kheyal* arose when the photograph was taken, the photograph revealed a pulled down appearance. During that *sadhana* no food was eaten, nor did the body require sleep; in fact, from entertaining guests to serving every member of the family, every household chore was performed conscientiously. Though the body lost weight it possessed an inner strength. I was very well indeed—though you people could not see at that time. May be that was the reason why the *kheyal* of the pulled down appearance arose when the photograph was being taken at Siddheshwari. Therefore you have only seen that pulled down form."

**March 9, Wednesday**

This morning Akhandanandaji arrived from Vindhyachal. Bholanath's letter informed us that his brother's health was improving and that Bholanath would return in three or four day's time.

### March 10, Thursday

This morning, as soon as she woke up Ma suggested, "Come, let us go for a stroll today." With that she walked all around the Doctor's house saying, "If people come they can be accommodated in these rooms."

When she returned Ma sat in her room. Just then Niraj Babu and family arrived from Itawa while Maharatan's older daughter, Professor Dasgupta's wife and others came from Bareilly. Ma laughed and said, "I have just walked around to check if there is room here for you all to stay." They responded with, "Ma, you know it all and therefore we did not send any prior information."

All sat around Ma. Niraj Babu's wife asked, "Is there any need for practising *asana* and *pranayama*?" Ma replied, "Why not? Breathing in and out is going on all the time. Even while musing over worldly thoughts *kumbhaka* (breath retention) occurs sometimes as also some kinds of *asana*. Meaning to say that while a person is seated in that *bhava* and engaged in that thought for a length of time, the mind gets engrossed in a particular fashion. This happens spontaneously. Similarly the posture and kind of breathing that causes the mind to engage in thoughts of the *atma* (soul) must be practised. For those whose minds are turned towards the *atma* naturally such practice of *asana* and *pranayama* is necessary. While they are thinking of God, *asana* and *pranayama* occur spontaneously. In each *asana* the tendency towards one worldly action (*kriya*) is particularly roused.

During those actions such *asanas* occur spontaneously. Examples can be found in worldly actions if you observe attentively. By watching your posture at this moment the thought which is predominant in your mind can be revealed. By your gaze, even by listening to you or by watching the manner in which you write a letter your nature can be deciphered clearly. It is visible as lucidly as the reflection in a mirror." So saying Ma laughed. Everyone listened to Ma enthralled. Ma continued, "The mind is just as good as it is restless. It is never fully satisfied with only the outward objects."

After a long conversation Ma was offered *bhoga*. At twelve noon the doors were shut.

At four p.m. when the doors were opened Ma said, "At first by taking refuge in pure actions the impure *samskaras* have to be destroyed. After that even pure actions cease. Just like soap which is used to remove dirt from the body, is itself, after all an impurity. Soap is used to remove the dirt and then water is used to remove both the soap and the dirt." She spoke on similar matters for some time. Swami Akhandananda had come with many women devotees for Ma's *darshan*.

### March 11, Friday

Ma got up at four a.m. today. At five a.m. her hands and face were washed. As the day dawned people began gathering around her. We too were seated near her. In the course of conversation an incident that had occurred years ago was

mentioned. When Ma lived at Shahbagh she could not discern the distinction between fire and water. Ma now described that condition. “Do you know what it was like? I would look at water but its action seemed to be exactly the opposite of what it was. Just as I went places and climbed or descended stairs, this body would enter water after which no attempt was made to swim or emerge from it; because the nature of water did not exist in my *kheyal*, that kind of *bhava* did not arise. It was just like walking or sitting on the ground, that was all. In that condition these people “(indicating me)” had carried me back any number of times. The condition you people refer to as *samadhi* occurred to this body in the water. It was again the same with fire. The heat of fire was just not experienced, yet the action of fire would take place on the body as it does normally. But I did not notice it at all. In that state I placed fire on my feet and hands. It felt like placing a flower on the palm and playing with it. There was no distinction between the two.

Then the question raised was how was it that Ma could not eat fruit that had been pecked by a bird yet she had been known to eat food half eaten by another. So much so, that one day, when a dog was eating Ma had run to it saying, “I shall eat with him.” These sort of contradictory events have occurred so often in Ma’s life that recording them would become a never-ending job. We have seen different *bhavas*, big and small, innumerable, being constantly enacted by Ma’s body.



The next topic was about the dimensions of the pit in Siddheshwari. Ma said that it had the dimensions of a *yajna kunda* (sacrificial fire pit). Not quite one and a half arm's length, may be a little less than that. The length and breadth were equal. Ma would remain lying down in it. Ma's body sometimes became heavy and huge and sometimes light and tiny. This fact is known to all. Today again Ma mentioned, "How could I have remained lying in that pit without compressing this body?" We too had wondered how Ma's entire body could fit into that tiny pit. Today we heard the truth of that incident from Ma's lips.

Lavanya's *bhava* during *Vasanti puja* at the time of Chaitra Navaratri, was also discussed. Today we heard from Ma that when she laughed aloud and stood with the alacrity of wind, Lavanya said, "What is the matter with Kakima?" and embraced her, for Lavanya had never before witnessed Ma in *bhava samadhi*. As soon as she touched Ma, Lavanya's condition became such that she swayed across the room and fell outside. The house was made of mud, the *kirtan* resounded; the fear of the clay statue of Durga being knocked down in the terrible storm caused the people to run hither and thither in a panic and therefore no body noticed Lavanya.

At three thirty a.m. Ma went to the lavatory. On returning she lay down and spoke—"See by watching certain characteristics the level of each person can be gauged. The manifestation of a great *bhava* is very different. Ordinary *bhava* mani-

festations with an image are not called *leela*. It is true that all *bhava* is but God's *leela*; but what happens to a *sadhaka*? He starts with one *bhava*, then some may go into a *bhava* that needs no imagery and may also attain *bhava samadhi*."

"And as I mentioned earlier, some may attain an exhausted like *bhava* because of bliss. The characteristic behaviour of such a person is indicative of that. There may be a particular attachment for a certain deity. That may give rise to a wonderful *kriya* in the body, inspired by the depth of the *bhava*; but having descended from that state, the ordinary *bhava* arises within again—like worldly thoughts and the feeling that the body is the soul and such other emotions. Because the *bhava* of worldly enjoyments is not wiped out suddenly within the mind. Only in particular spots, like temples, or in the presence of the worshipped deity, all kinds of *kriya* happen. Therefore he is able to converse later about matters pertaining to the body and other mundane topics just as ordinary humans do. But the one who is actually elevated to the height of *samadhi* changes colour altogether. For has he not ripened? Also the essential truths pertaining to that state are revealed. Just like a mango which, when ripe, does not have to declare, 'I am ripe, come and pluck me'. Rather its colour and scent make it obvious to people that it is ripe. Therefore I say, may be he is immersed in one form or deity. So with *kirtan* or because of some other reason even if some special *bhava* does arise within him, he ultimately attains stability only at the ordi-

nary level. It is very difficult to understand the nature of this *bhava* perfectly.”

“Those who have attained the greater *bhava* do not need to take recourse to any particular deity or *bhava* in order to experience *samadhi*. In the most natural fashion all kinds of play occur within them simultaneously. For example at one time one may observe the characteristic of *samadhi* as a consequence of some cause ; at other times the person may attain *samadhi* for no apparent reason. That is the nature of such a person. There is no need for causes to exist. Natural *samadhi* is the play of one’s natural self, is it not ?”

Once while describing her condition Ma had told Charu Babu, “Do you know what this body is like ? Seeing water, fire or wind it would merge into that *bhava*, as if this body were the waves of the river, or the glow of fire or a part of the wind. The feet touched the ground only very slightly—this body swayed with the breeze, higher and thither, but did not fall. That was because this body had become as light as air. Similarly while going in a boat on a river this body would sometimes want to merge with the water. And in that *bhava* this body attained such unnatural strength, that these people “(pointing to me)” could not hold it back. Of its own accord this *bhava* would then cease. May be it ceased because this body had to be preserved, otherwise no one had the strength to keep back this body.”

Now again explaining about that *bhava*, Ma said, “The great *bhava*—it can be seen in this

fashion as it sports. Yesterday I had told you about the merging of this body with the nature of water, fire, wind and space. Do you know what that is? *Prakriti* (Nature) performs the *leela* (sport) while the formless *Purusha* (Person) lies inert, *Prakriti* manifests her sport within Him. The *leela* of *Prakriti* is like *Shakti* and *Shaktiman*. But He is not governed by *Shakti*. With *Shakti* the *leela* goes on, just as a husband and wife play the games of householderhood. Sometimes the husband may act according to the wife's wishes but that is also because the husband or the doer grants it. The Lord (*Swami*) is independent. The word *swami* means *sva*+*ami* that which is true, that is the Self (*sva*) is what I am (*ami*). Therefore a *sannyasin* is called *swami* which means *so aham* (I am That) what else? When this great *bhava* plays within someone all other *bhava* can also play simultaneously. True his body appears to be made up of the five elements, but the *leela* of that which lies beyond the senses occurs within him all the time. Unless they are beyond the senses, two kinds of *bhava* cannot manifest in one substrate at the same time."

"The actions of Rama, Krishna and other *avatars* is called *leela*. The word *leela* means one who can take (*le*). Whosoever He takes is merged within Himself. He is Himself many. He takes Himself and plays—that is *leela*. *Prakriti* performs the *leela*. *Prakriti* attains *laya* (dissolution) in the *Purusha*. This *Prakriti* accepts everyone equally just as a river flows away with dirt and sandal paste

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alike, fragrance and stench are both borne by wind, the sun shines equally everywhere ; these are all games played by *Prakriti*. A river is called a river until she merges with the sea. As soon as she flows into the sea she is called the sea. Actually it is all the *leela* of the One who is Great."

Ma was quiet for awhile before she continued, "It is very difficult to discern such *bhava*. Even when this great *bhava* plays within someone spontaneously you may still find some worldliness in his personality. Because worldly and other-worldly sport can occur simultaneously within him. It is so naturally beautiful it feels as if great *Prakriti* Herself is manipulating the hands, feet and other limbs of that person. Even if there is some desire left in the mind the great *bhava* may still sport within that person."

As Ma spoke the day dawned.

I heard about yet another incident. While Ma was at Siddheshwari, Nani Babu had gone to offer *bhoga* on a particular occasion. Ma offered Kumari *puja* to one of his daughters. It was not a worship consisting of flowers and leaves. Perhaps the *bhava* that this worship should be performed with was manifested within Ma's body.

Once when Ma had gone to Vikrampur Pargana from Dhaka, she happened to visit a village called Noadda. *Kirtan* was performed regularly there and Ma was engrossed in *bhava*. She then experienced a most wonderful condition which can hardly be described. Ma was seated on the verandah. All at once the upper part of Ma's body with her head,

moved with snake-like speed and descended the stairs into the courtyard, while the remaining part of her body remained on the verandah. The top half of Ma's body had moved into the courtyard below, with exactly the kind of swift motion that is peculiar to snakes. This would have been impossible unless Ma's entire body had been stretched. Then, when Ma rose, still in an ecstatic state, and began to move about, every pore of her body seemed to exude blood. Later Ma had herself explained that she had had the *bhava* wherein every pore seemed to bleed. And every hair stood up in such stiffness that it resembled a thorn, the end of each hair having become as sharp and every pore seemed to have come out of a gland. A red glow suffused the whole body. That was the condition of Ma's body. Such kinds of *bhava* have been manifested at other times also in Ma's body.

Today when the doors were opened at four p.m. a *brahmachari* came and announced that Niraj Babu and others had arrived. Niraj Babu read out a verse from the Gita and asked, "Ma, what is all this about worshipping the formless (*Nirakara*) and the One with form (*Sakara*)? Also the Gita says, 'Keep the mind steady in the *ajna chakra*.'" Ma replied, "Look, it is possible to attain that state by keeping the mind steady in the *ajna chakra*. Other than that, however, the heart is the seat of experiencing joy, sorrow, bliss etc. Therefore some seat their Lord of the Universe in their hearts. Once He is seated, no sorrow or lack of joy can touch the spot. Once the mind is thus stabilized in the heart

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it is automatically elevated to the *ajna chakra*. And having reached the *ajna chakra* it moves into the *sahasrara* in its natural course. Just as water when poured over a raised spot flows down naturally.”

“About *sakara* and *nirakara*. First when He is seated in one’s heart, it is *sakara*, then on going to the *ajna chakra* the *nirakara* is experienced. After that there is no concept of either form or of any one particular opinion. The mind then enters the unmanifest state. Then again you may observe that sound, form, touch, smell and taste—these five essences are each present within the other.”

In this fashion many incidents and topics were discussed. At ten p.m. Ma lay down but her body looked very strange. Her head had become very cold and after being fomented it warmed up slightly. She then lay down silently.

(To be continued)

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*Ishvara*, the Lord of the world is not a thing to be perceived by the senses or grasped by the mind. By contemplating the Divine, peace is won. God Himself draws you towards Him.

—Sri Sri Ma Anandamayi

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# Our Universal Mother— Shree Shree Ma Anandamayee

Mrs. Indira Lakshmi Malla

In 1969, while re-reading the spiritual classic “Autobiography of a Yogi” by Swami Paramahansa Yogananda, my attention was irresistibly drawn to a picture of a female saint who was a personification of peace and bliss. The name of this saint was Shree Ma Anandamayee. On reading that she had a hermitage at Dehradun, I caught the first opportunity of going there. I met the gentle Sister Atmananda who told me Shree Ma had left the ashram a few days ago. I bought a few beautiful pictures of Shree Ma and a book on her by her devotees. I hung her picture on the wall of my room and started doing namaskar every day. I read the book and decided to meet her in person.

It struck me that Shree Ma had all the qualities described of a “Sthitapragya” or an enlightened saint in the Gita. Moreover, I was attracted by reading various instances of Her all-embracing mother-love, Her compassion for the lowly and the down-trodden. But Mother was in India and I was in Kathmandu, Nepal. I came from a conservative family and could not travel alone. So I started praying to God, to Shree Ramakrishna Paramahansa to enable me to have darshan of



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Shree Ma who I felt would guide me on the right path of sadhana.

On the surface, I was happily married to Col. Shanta K. Malla, had two lovely children—one girl and one boy. Life was a whirl of parties, cinemas, shopping, etc. But I was not satisfied by mundane pleasures. My hobby was reading and I had read books of Shree Ramakrishna Paramahansa, Holy Mother Sharada Devi, Swami Vivekananda, Paramahansa Yogananda, etc. Sometimes I used to hear the voice of my conscience—“Is life only eating, drinking and merry-making? In different religions, saints and sages have shown different paths of Self-Realization. If I pray to God, He will surely lead me to a saint who will guide me”.

God heard my prayer and I met my niece Shanti, Kaverani Lakshmi Devi of Gondal at a lunch party in Kathmundu. I asked her if she knew about Ma Anandamayee. She replied, “Yes, I am Ma’s devotee. This year I am arranging a Samyam Saptah at Vrindavan and Shree Ma will be there then. I am sending invitations to most of you. If you want to get Ma’s darshan, please come.” I was delighted and mentally thanked God for His mercy. So, in November, 1973, my sister-in-law Rani Padma Rana and myself were off to Vrindavan.

God sends obstacles to test His devotees. My relatives discouraged me saying that at the age of 28, I should not be running after saints. Fortunately, I have an understanding husband. He knew about

my spiritual quest and he agreed to my going if I could find some reliable travelling companion. Before going to Vrindavan, I dreamt I was in a big marble temple where many persons were singing bhajans. I also saw Shree Ma with a beatific smile on Her face clapping Her hands to the rhythm of the music. When I entered the temple at Vrindavan, it looked familiar. Of course, I had seen it in the dream !

Thursday, 1st November, 1973 was the most auspicious day of my life ! I had darshan of Shree Ma Anandamayee ! Ma was like what I had seen in my dream. She greeted me as if I was known to Her. I also felt this was not the first time I was meeting Her. My heart said, "Here is the saint of the highest order like Ramakrishna Paramahansa which you have been seeking so far. When Shree Ma's eyes met mine, I felt She was looking not only at my physical form but also my heart and mind. I felt I was meeting my real Mother. My heart whispered. "She is a Divine Being in a human form. No human being can have that penetrating gaze which seems to encompass past, present and future." Tears of joy filled my eyes and I sat quietly for some time savouring the sweetness of re-union.

After some time, my reasoning faculty took over. So a private interview with Ma was arranged by the courtesy of Gurupriya Devi, Ma's companion and devotee, popularly known as Didi. Here is some portion of my dialogue with Shree Ma which I jotted down at night.

