

ANANDA VARTA

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

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

Shree Shree Ma Anandamayee

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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Matri - Vani

All this, which is His creation, is under His dispensation, in His presence and is He.

In whatever state He keeps anyone at any time it is all for the good, for verily everything is ordained by Him, is of Him.

Relative happiness, which is happiness depending on anything, must end in grief. It is man's duty to meditate on God. Who is peace itself. Without having recourse to that which aids the remembrance of God there can be no peace. Have you not seen what life in this world is ? The one to be loved is God. In Him is everything — Him you must try to find.



If anything is to be had — whatsoever, in whatever way — it must be had of Him alone.

Man's bounden duty as a human being is to seek refuge at His Feet.

Days glide on ; already you have let so many go by ; anchored in patience endeavour to pass the few remaining.



Every moment belongs to God. Endeavour to keep your mind dedicated to His Feet. God, the Ocean of Mercy, who every blesses the world, pours out His grace at all times. It is incumbent on man to consider everything that happens to be for the best : 'For the best' denoting what is most helpful towards the realization of the Divine, the realization of the fulness of Bliss.



The ceaseless, never-ending current of divine Mercy and Compassion ever flows forth; in that current one should bathe.

★ ★ ★

Who are the truly wealthy ? Those who are possessed of the Supreme Treasure — they alone are really rich and live in abundance. Poor and destitute must be called the man in whose heart the remembrance of God abides not. To depend solely on Him is man's one and only duty.

★ ★ ★

Verily, abounding sorrow is the essential characteristic of life in this world. Fix your mind on God.

★ ★ ★

The sovereign and universal remedy is the contemplation of the One. To think only of Him and to serve Him at all times is essential for every human being.

★ ★ ★

Let His Name be ever with you ; imperceptibly, relentlessly time is creeping away.

★ ★ ★

To concentrate only on Him, the remembrance of Whom brings release from all anxiety, is meet and right.

At all times endeavour to sustain the contemplation of God and the flow of His Name. By virtue of His Name all disease becomes ease.

★ ★ ★

Without the repetition of the Name and the remembrance of God, there is no hope of peace on earth. Let duty come first and foremost.

In Rama, who is the dispeller of all sorrow, there is arama — rest and ease ; where Rama is not, there is vyarama — discomfort and disease.



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



When you leave everything to Him who is the Fountain of Peace, then only may you hope for peace.



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 promise of peace.



It is desire that causes sorrow; but the will to realize God is itself felicity. Be certain that He will cleanse and comfort you and take you into His arms.

Sorrow comes in order to lead you to happiness. At all times hold Him in remembrance.



Your body, which is part of and depending on this illusory world, is on the other hand the expression of a hidden inner process. You are yourself the many, appearing in various aspects, forms and modes. Each one of them exists in fact to fulfil a particular need. Yours is the give and take of the universe, yours the need, and yet you yourself are the fulfilment: that hidden inner process is generated by you.



You are imperfect, something is lacking in you, this is why you feel and desire for fulfilment. 'Body' signifies that which slips away, which is continually changing. If there is no want, no desire, then this kind of body that is ever in the process of perishing does not persist. Thus, after God-realization one can no longer speak of such a body for the Self stands revealed.



The sense of want arises spontaneously — it is the Divine that awakens it.

To lose all is to gain all. He is merciful and compassionate. Whatever He does at any moment is all-beneficent, though certainly painful at times. When He manifests Himself as all-loss, there is hope that He may also manifest Himself as all-gain. To pine for the One Who helps towards the light of Truth is salutary, for it kindles the awareness of Truth.

Verily, He is everywhere at all times.

The endeavour to awaken to his real nature is man's duty as a human being.



In the field of His play even getting means losing. This is but the nature of its movement. Think of Him Who cannot be lost. Meditate on Him alone, on Him, the Fountain of Goodness. Pray to Him; depend on Him. Try to give more time to *japa* and meditation. Surrender your mind at His Feet. Endeavour to sustain *japa* and meditation without a break.



AN APPEAL

It is hereby requested to every members of Ananda Varta and devotees to increase the number of the subscribers for our Society and donate generously. This Publications Division will appreciate this type of gesture on your part. Otherwise it is becoming very difficult to run this publication of Ananda Varta owing to price hike annually.

Under the circumstances, it has become imperative for us to enhance the price of Ananda Varta from Rs. 30/- to Rs. 40/-. Henceforth the Membership Fee of Society has become Rs. 75/- instead of Rs. 51/- from 1st April, 1997 to our Society.

All the members of the Society are requested to contribute some amount of money as donation to overcome the present financial crisis and for the development of the Society's Projects. Your help will be highly commendable for the smooth running of our Society and Publications Division.

We are expecting from you a prompt cordial response. Hope, you will appreciate our feeling and will do the needful.

On Society's behalf, I am conveying our best wishes and Vijaya/Diwali greetings to you.

JAY MA

Yours in the Mother
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The Divine Mother

Shri Shri Ma Anandamayee

Premlata Srivastava

1 Life Introduction (1896-1918)

(a) The Divine Descent

Kheora, a tiny village in the interior of East Bengal of un-divided India (now in Bangladesh) suddenly came in limelight with the advent of Universal Mother Ma Anandmoyee. She took birth at Kheora, as a human being in a poor brahmin family on 30th April 1896, at about 3 O'clock when the world was fast asleep.

She was the second child of her parents and scared by the death of their first child her deeply religious mother would lay her infant daughter daily below the Tulsi shrub (a kind of basil tree regarded as very pious in Hindu Mythology) invoking the blessings of the sacred tulsi on her. When the infant grew up she herself used to go and roll down there.

This little child was given the name of Nirmala Sundari Devi by their parents, who is now known to the world as Sri Ma Anandamayee or simply 'Ma'. Hence forth she will be referred here as 'Ma' only.

Ma's father Sri Bipin Behari Bhattacharya was a

Kheora village is now in Distt. Baman Baria in Bangla Desh. In 1927, Ma with Bhola Nath and her parents went to Kheora. By this time everything was changed so even Didima and Dada Moshai could not find out the place and then Ma showed to them and then they also could recollect. With Didi's and Moulvi Prem Gopal's efforts this land was purchased for Ashram. On 17th Feb' 1984, a delegation of few devotees went there including myself. We were moved by the hearty reception given by the muslims of that village. They beautifully sang a welcome song and said "Ma is our Mother also, our own Mother."

highly religious man with an ascetic allegiance. The most remarkable feature of his personality was a total apathy to the worldly interests. Eye witnesses say that he had long hairs and a shining bearded face full of contention and an inborn liking for God. He had a beautiful sonorous voice and used to play Ektara (Single string instrument) while singing which lasted hours and hours together and sometime it would be dawn before this devoted soul finished singing hymns of various schools. People loved to attend his kirtans and songs wherever he sang with his melodious voice.

Ma's mother Mokshada Sundari Devi (Didi Ma) was also an extremely pious lady, very religious, calm and serene with an ever smiling face. None has ever seen her in anger. The contentment and patience were her outstanding qualities.

The extreme poverty of theirs, never worried her and any guest at anytime was always welcomed by her. She was pure and pristine as Lotus in a pond. Before Ma's descent she had several Gods and Goddesses in her dreams whom she felt were keen to come to her lap.

Didima continued to have several Gods and Goddesses in her dream even after Ma was born. Even when she was carrying Ma-she had an ill-health. Nevertheless neighbours said — she is looking much beautiful and shining.¹

One day Mokshada Devi lighted a lamp at the altar of Tulsi. Suddenly she discovered a marvellous sight of an extremely beautiful Goddess with a wonderful glow of the rising sun, standing in front of her instead of Tulsi. A few moments later, a fascinating ray had replaced the Goddess. The rays travelled in a circular way and entered the body of Mokshada Sundari. She lost her conscience and fell down at Tulsi Manch.²

It was heard from Didi Ma that contrary to the normal child neither did Ma cry nor did she make any other

noise. Afterwards to this Ma said "why to cry? I was looking at the mango and neem trees through the holes of the thatched hut."

(b) Childhood

Ma was a witty and a pretty child, ever smiling. Unlike other children, however, she was neither naughty nor fickle-minded. During that age, Ma's leela began, albeit in a low-key manner.

When she was two and a half years old, Ma went to Her maternal Grandma's place. There, Didi Ma took her to a kirtan recital. Kirtans had an effect on Ma's body and soul. Time and again, Didi Ma would notice that the child was losing Her control. Then she could not realise that it was ecstasy which overcame the child.

Even during meal time, Ma's lack of concentration was noticeable. But Her indifferent behaviour at that time was not explainable.

Ma was greatly fascinated by devotional songs and music. The residents of Kheora village used to go round, doing kirtans, during new year eve, and other special occasions. She would run to join them whenever such 'Nagar Kirtans' went by. The Vaishnavites used to visit every home, sing songs in praise of Krishna with their drum and cymbals'. Ma would turn ecstatic on such occasions.

During her childhood in Kheora once a storm flew a part of the thatched roof of Bipin Behari's house. The storm was dangerous enough to scare everybody but Ma continued to laugh till the next evening when, pointing to the hole, she said to her mother. "Now we can see stars without going into the open. Now, inside and outside have become one and the same."

Ma had an easy independent gait. It is heard from Didi Ma that in childhood Ma would often look at the far off sky without battling Her eyelids. At times, she would