

**MA ANANDAMAYEE**  
**AMRIT VARTA**

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

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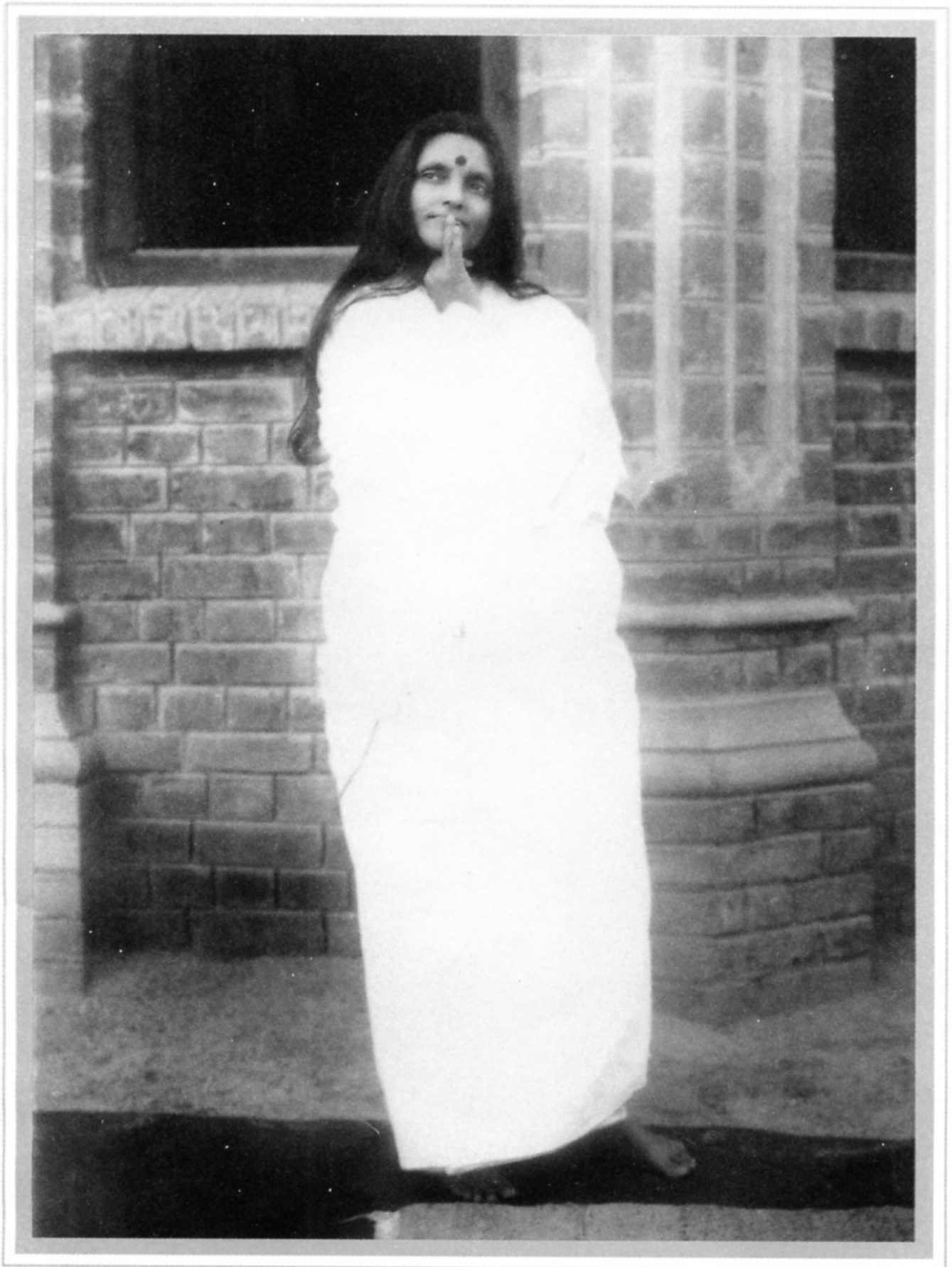


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## MATRI VANI

Without fail pray to God. He drives away all sorrow.

\* \* \* \* \*

Rest assured the Will of the Almighty reigns supreme. At all times rely wholly on Him.

\* \* \* \* \*

It is man's duty ever to meditate upon the One Reality.

\* \* \* \* \*

He should let his thoughts dwell on God as much as possible. His feelings are fine and he expresses them in beautiful, sweet sounding words. But does he practice *Japa* and read the *Gita* regularly ? He would do well to devote some time daily to the study of the Scriptures.

\* \* \* \* \*

Such is the Will of the Almighty. Verily, whatever comes to pass is an expression of His Will. Abiding in patience perform your duty. Depend on God absolutely and hold Him in remembrance — Him and Him alone !

\* \* \* \* \*

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

\* \* \* \* \*

Silent *Japa* should be engaged in all times. One must not waste breath uselessly: whenever one has nothing special to do, one should silently practice *Japa* in rhythm with one's breathing — in fact this exercise ought to go on continuously until doing *Japa* has become as natural as breathing.

\* \* \* \* \*

It is of great value to read sacred texts and books of wisdom. Speak the truth. Bear in mind that God's Name is He Himself in one form - let it be your inseparable companion. Try your utmost never to remain without Him. The more intense and continuous your efforts to dwell in His presence the greater is the likelihood of your growing joyful and serene. When your mind becomes quite vacant, at least try to fill it with the awareness of God or His contemplation.

\* \* \* \* \*

Let the thought of God remain with you and do service with the conviction that while serving whomsoever it may be, you are serving the ONE who alone exists.

\* \* \* \* \*

When there is constant effort to grow into awareness of THAT which IS, there is hope that in time this awareness may become permanent.

\* \* \* \* \*

Always keep yourself in a state, which is favourable to the contemplation of the Divine. Thus, the right sustenance for the mind will be provided.

\* \* \* \* \*

One should attempt to dwell in the thought of the Supreme without a break. Then only full enlightenment may come.

\* \* \* \* \*

Put your trust in God and let your mind be engaged in *Japa* and meditation.

\* \* \* \* \*

At every moment sustain the flow of His Name and the consciousness of His Presence. Never be without Him.

\* \* \* \* \*

Accepting all conditions of life — whatever they be — as His gift, abide in fortitude and do service.

\* \* \* \* \*

Endeavour to keep your thought centred at all times on the Divine Name or Form that appeals to you most. Let your mind be turned exclusively towards God — then, and then only, may you hope for peace.

\* \* \* \* \*

How can a man who is harbouring thoughts of suicide expect to become a sannyasi ? The idea of suicide does not even enter the mind of those who consider themselves candidates for sannyasa. A spirit of extreme self-denial and renunciation is the attitude that affords the greatest aid towards this exalted state. Vow to be truthful in speech and refrain from letter-writing. Do not talk to women nor allow your gaze to rest on them.

\* \* \* \* \*

To live in the joy that springs from the mind's constant occupation with things divine is man's duty. Thinking of anything other than God is what creates sorrow. Be it *mantra japa*, be it meditation, worship, the perusal of sacred texts, the simple awareness of God or alike, be it kirtan or religious music — all these are different modes of the Divine Presence. One should always remain engaged in one of them, make it a point never to be without Him. Bear this in mind ! This is what this little child requests from Her friends and also Her fathers and mothers.



**PAGES FROM**  
**"Ma Anandamayee Prasang"**

by

**Prof. A. K. Dutta Gupta**

[ Translated from Bengali ]

**17<sup>th</sup> May, 1941, Kishenpur Ashram, Dehradun**

I started the discussion with Ma.

I : Ma what is meant by *mantra chaitanya* ?

Ma : Well, suppose I call you, saying "Baba", you immediately respond ; because the name and he whose name it is, are not separated. Thus, if one calls someone by his name, the holder of the name will reply. So also, if by repeating the mantra the deity of the mantra or one's *Ista Deva*\* is clearly perceived, then the mantra is said to be alive (*Chetan*). This is what is called *mantra chaitanya*.

I : What is this clear perception of the deity of the mantra of *Ista Deva* ? Does the *sadhaka* look upon his *Ista* as distinct from himself, or does he see himself within his *Ista* ?

Ma : Although to start with the *sadhaka* sees himself as separate from his *Ista Deva*, yet when the essential meaning (*tatwa*) of the mantra or of the *Ista Deva* becomes revealed to him, then the *sadhaka* realizes himself to be within this *tatwa*. This is why it is said, is it not, that one has to become one with the deity, one is worshipping. By worshipping his *Ista*, the *sadhaka* thus worships himself, in other words, the *Ista* and the *sadhaka* become one.

I : I have heard it said that when a *sadguru* gives initiation, he makes the mantra alive (*chetan*). But our experience is, although we repeat the mantra in *japa*, no revelation of the *Ista* takes place. Are we then to understand that our mantra has not been rendered powerful to arouse our consciousness ?

Ma : No, why should this be so ? There are various kinds of *diksha*. There is a type of initiation by which the disciple is radically transformed instantly. As soon as this type of *diksha* is received, the physical body of the disciple merges completely in the five elements and he attains full Self-realization. This is called Supreme *Diksha*.

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\*. Principal deity of a *Sādhaka*

"Initiation by a *Mahapurusha* or *sadguru* may be called a special type of *diksha*. Here the Guru bestows the mantra upon the disciple after infusing his own power into it. As a result of such an initiation the disciple gradually gets free from his *samskaras* and realizes his True Self in due course. To become thus liberated from one's accumulated *samskaras* takes time. Some people are of the opinion that a disciple can attain liberation within at the most three births. Even if the disciple is not conscious of the power of the mantra, yet it does its work within him. That is why it is said that when a *sadhaka* has taken refuge in a *sadguru*, whether he exerts himself or not, his progress cannot be stopped. All the same, if after receiving the *mantra* he faithfully performs his spiritual exercises, he will be able to advance speedily."

"There is yet another kind of *diksha*, which is a sort of normal initiation, such as *diksha* from the family guru. Now the family guru may not possess the inner power with which to bestow the *mantra*, nevertheless every *mantra* has its own inherent power. Because every *mantra* is in itself fruitful. At some time or other, one may become illumined by the constant repetition of the *mantra*. Because the power inherent in the *mantra* can lead him onwards. But this process is very slow indeed."

"Apart from this, there is also scope for repeated initiations, one after another. For instance, a Guru may give *mantra* to his disciple, by the recitation of which progress up to a certain stage is made; then, to induce further advancement, the Guru may give him another *mantra*. In this way, before being ready for the ultimate *diksha*, several preliminary initiations may be given. Such initiations by successive stages may also spontaneously arise within the disciple in course of time, that is to say, the very first *diksha* given by the Guru can by itself provide all that is necessary to lead the disciple onwards from one stage to another."

"Alternately, the Guru can himself appear and by initiating the disciple again and again, take him along the path of progress by stages. The fact that the Guru himself may no longer be in the body cannot be an obstacle to successive initiations step by step, because a Guru can never die. At the appropriate time and as necessity arises, he can always manifest himself to the disciple."

**18<sup>th</sup> May, 1941**

In the afternoon, sitting near Ma, I again raised the topic of *diskha* which was discussed yesterday.

I said : "Ma, yesterday you divided initiation into three categories, namely Supreme or Ultimate initiation, medium initiation and general initiation.

Ma : Yes, this division was more or less according to final results obtained through initiation. *Diksha* may of course be of many types.

I : What is meant by *sabija diksha* (initiation with seed mantra) and *nirbija diksha* (initiation without seed manta) ?

Ma : This may also be called initiation without form (*nirākāra diksha*) and initiation with form (*sākāra*). Or one may also look upon the former as initiation without a seed mantra by which the disciple gets rid of his conditioning and is established in the Supreme state. Here all the inherent *samskaras* of the disciple are washed away and obliterated and he is established in his true Self.

The Ultimate aim of initiation by obtaining the seed mantra is also the same; but here the disciple is guided through stages by worshipping a form or deity to the final stage.

I : If all *samskaras* are extinguished entirely through initiation without *sabija diksha*, how can then the relationship of Guru and disciple be established ?

Ma : In what is called the Supreme State or Self-realization, nothing at all is destroyed. I have already explained to you that in this exalted state it cannot be said what remains and what does not remain.

I : Ma, so far as this state of realization of the Infinite is concerned, we cannot form any clear idea of anything in particular. So it is better to deal with one aspect at a time. I understand that everything is possible in the state of Self-realization. But leaving this aside, please do tell us something about how successive generations of Gurus are established. Is there no *samskaras* at the root of this creation of a traditional order ?

Ma : I have said that in some people a lingering desire for acquiring reputation or praise remains dormant and later this trend may manifest in various ways. It may also happen that whatever is caused by *samadhi* is present in a person, yet none of it is exhibited outwardly. All the inward action of *samadhi* is quietly taking place, yet it cannot be perceived outside; that is to say, the body is not in any way incapacitated and lying motionless due to *samadhi* as is ordinarily the case.

"On the other hand, such bodily signs are indeed exhibited. The reason for this is that his desire for acquiring some status and praise, which is present in a subtle way, results in outward manifestation of *samadhi* or exhibition of supernormal powers (*vibhuti*). Although one may not be least aware of such feelings within, yet they do exist and are manifested in such a way so that people may pay homage and respect. But if someone has not the least ambition of this kind, then although he may acquire any number of supernormal powers, yet there will be no outward sign of it at all."

"Similarly, from a desire for name and fame an *acharya* or a particular sect of *acharyas* may come up. Alternately, someone may be an *acharya* or guru spontaneously by his inner qualification."

I : It appears that if someone becomes an *acharya* by his inner qualification, probably no separate sect or community is thereby created ?

Ma : No, why not ? By this type of *acharya* also a sect may be created. Look, if everything could be achieved by one mantra and by one particular *bhava*, why should there be so many different mantras ? The reason is that at different times, due to the individual needs of persons, *acharyas* have come into being to elucidate different paths that lead to liberation. This is why there are now so many sects and religious communities.

I : Does the status of an *acharya* correspond to a particular level of existence ?

Ma : Yes, some may attain to a certain status and become qualified to act as *acharya*. But this does not mean that they remain *acharyas* for all times. They may progress from this level to a still higher one. Then someone else may also become qualified to take their place.

I : Can it not therefore be construed that *diksha* without seed-mantra means an initiation through which the seed of such a *diksha* is not passed on through a succession of disciples ? And a *sabija diksha* is initiation, the seed of which is passed on through a succession of disciples ?

Ma : Yes, this also may be possible.

During our conversation a few ladies and gentlemen arrived, so our talk came to a halt. It looked as if one of the new arrivals was very unhealthy. His relatives as well as he himself started talking to Ma about his illness. He was afflicted with a pain in his chest, which troubled him a lot. He had consulted any number of doctors and taken diverse medicines but there was no improvement.

After recounting all this to Ma, he ended by saying : "Ma, now I am appointing you alone as my physician."

Smilingly, Ma repeated the words : "I am appointing you alone as my physician." Then after remaining silent for a while, She said : "Look, this body cannot prescribe any other medicine save one : The panacea for all ailments is the Name of God. You must repeat His Name, take refuge in Him alone, and all your diseases will be cured. The illnesses and afflictions that people suffer are the result of their own previous actions. Your past actions were such that due to them your illness cannot be cured and you do not derive any benefit from medicines. Often it can be observed that some people continue to commit evil deeds, yet do not suffer any setback. Even if one does not immediately undergo any suffering as a result of

