

MA ANANDAMAYEE
AMRIT VARTA

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

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*Ma in the late thirties standing inside the precincts
of the ancient temple of Patal Devi in Almora.*

CONTENTS

| | | | |
|----|---|--------|----|
| 1. | Matri-Vani | | 1 |
| 2. | Pages from "Ma Anandamayee Prasang" — <i>Prof. A.K. Dutta Gupta</i> | | 3 |
| 3. | Globalization of Applied Vedantic Socialism — <i>Prof. Bireshwar Ganguly</i> | | 8 |
| 4. | The Divine Mother — <i>Dr. Premlata Srivastava</i> | | 13 |
| 5. | The fundamentals of Indian Philosophy — <i>P.C. Mehta</i> | | 23 |
| 6. | Our sixth trip to India — <i>Shraddha Davenport</i> | | 28 |
| 7. | Ma Anandamayee : The Vedanta Personified — <i>Dr. Rakesh Kumar</i> | | 36 |
| 8. | About the "Seat of the Siddhas". — The Siddheshwari Ashram | | 40 |



MATRI VANI

Is not everything God's creation ? Things are different for different people. It is well to remember that what looms as a formidable problem may at times be resolved in a very easy way and so the further question may arise : Was it after all but a trifling problem ? The Creator of all things alone knows how to appraise it, He alone knows what is great and what is small.

* * * * *

In whatever condition God may keep man at any time, he must remain content. He should wholly rely upon God and let mind be occupied with *Japa* and meditation. It is when one's desires remain unfulfilled that one feels disappointed or frustrated. The only desire to be cherished is that His will may be done. Let him say to himself : "I shall call out to the Almighty, for no matter what He does, He does it for the best." To live in this spirit is man's duty as a human being. One has to aspire at the realization of Truth.

* * * * *

How can this little girl possibly leave her father ? Even if he pushes her far away this obstinate little girl will still be with him. The father will have to realize that such is the nature of his little daughter : in fact all her father's qualities are to be found in her, and he should make her use these very qualities in the service of her ailing father.

If one feeds upon the things that aggravate the disease, is it not natural that the illness should grow worse ? Medicine will have to be taken and also a change of air will be beneficial.

* * * * *

By doing service heart and mind are purified — be convinced of this ! To engage in service is a very powerful *sadhana*, do not become impatient. Rather serve your people with the utmost calm and have a kind word for everyone. Whenever you do or say anything wrong, beg to be forgiven and try your best not to let a similar error occur in future. Even though others may be unjust to you, you yourself should neither do nor say anything unseemly.

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Worldly occupations and business are bound to cause worry, it cannot be otherwise. The only way to meet it is by endurance, endurance and more endurance. He who can endure wins in the end. One has to dive down among the

MATRI VANI

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Worldly occupations and business are bound to cause worry, it cannot be otherwise. The only way to meet it is by endurance, endurance and more endurance. He who can endure wins in the end. One has to dive down among the

waves of the sea and rise up again. The talents and the work God has entrusted to you are meant for His service and for nothing else — bear this in mind !

* * * * *

Man must behave as a hero. During spells of misfortune he must abide to fortitude and patience. Time never stands still.

* * * * *

Suicide is a most heinous sin. To whom belongs the body that you speak of destroying ? Is this the way a human being talks ? For shame !

* * * * *

To indulge in what seems pleasurable means to choose that which appears lovely on the surface and therefore attractive. Yet unlawful, ill-fated and degrading actions that give expression to one's animal nature lead to misery. The rules and regulations pertaining to the householder's period of life (*Grihastha Ashram*) have to be observed as fully as possible. To live up to the highest ideals seems irksome at first, but ultimately brings real well-being and peace. One must learn to find enjoyment in the Sublime — then only does one deserve to be called a human being. Having been blessed with a human body it is only right that one should behave in a fitting manner. Why give way to animal instincts ?

If you cannot sustain *Japa* at all times, at any rate complete two rosaries twice daily, morning and evening. The search after Truth is man's real vocation.

* * * * *

To a human being the most noble, irreproachable line of conduct is alone acceptable. If anyone strives to mould his life accordingly it is a matter of great rejoicing. In the case of a woman it means preserving her integrity and purity by being completely faithful to her husband. Not to let even her glance fall on any other man must be her endeavour. Only actions that kindle man's Divine nature are worthy of the name of action, all the rest is non-action, a waste of energy. Any pattern of behaviour that fails to quicken the Divine in man should be eschewed, however enticing it may be, but any thing that helps to awaken man's inherent Divinity must be resolutely adopted as one's own, even though seemingly uninviting. Man's calling is to tread the excellent path that leads to Immortality. What appears pleasing to the senses later develops into a hot-bed of poison, generating inner turmoil and disaster, for it belongs to the realm of death.

* * * * *

Force of character is man's great strength. If he uses it in his dealings with the world he will indeed be victorious along most lines.



PAGES FROM
"Ma Anandamayee Prasang"
by
Prof. A. K. Dutta Gupta
[Translated from Bengali]

Dehradun, Kishenpur Ashram, 19th May, 1941

When I came to Ma this morning, I found Sri Prajnanananda Brahmachari and a few others with Her. The question of looking up for an auspicious moment for a journey arose.

Ma asked the Brahmachari : Baba, when starting on a journey, when and under what circumstances should one choose an auspicious moment ?

Brahmachariji : When a journey is undertaken for a particular object, such as for the realization of something keenly desired, then one should choose proper time. But when a journey is undertaken without any desired objective, then this is not necessary.

Ma : Suppose someone wants to realize God and leaves for a remote place to practise sadhana, should he make sure that the time of his departure is auspicious ?

Brahmachariji : For a journey undertaken for the realization of Supreme Truth, there is no particular moment set apart as being auspicious. For such an objective all times are good .

Ma : When someone wishes to become a *sannyasi*, he carefully looks for a proper moment and distinguishes between auspicious and inauspicious dates and hours. Yet the only reason for embracing *sannyasa* is the realization of God.

Brahmachariji : Yes, there is a definite ruling that before being initiated into *sannyasa* a propitious time has to be ascertained. But this is for *vividisā sannyasa* which is a sort of preparatory *sannyasa* to make one-self ready for the real, genuine *sannyasa*. In short, so long as one is governed by the *gunas* (attributes of nature), one will have to consult the almanac to ascertain a propitious moment.

Ma supported this and said : To find out the auspiciousness of a particular time or moment arises in a man's mind so long as he is bound by *samskaras* and *gunas*. When he becomes free from these such things become unnecessary.

