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MATA ANANDAMAYEE HOSPITAL
SHIVALA, VARANASI-221001

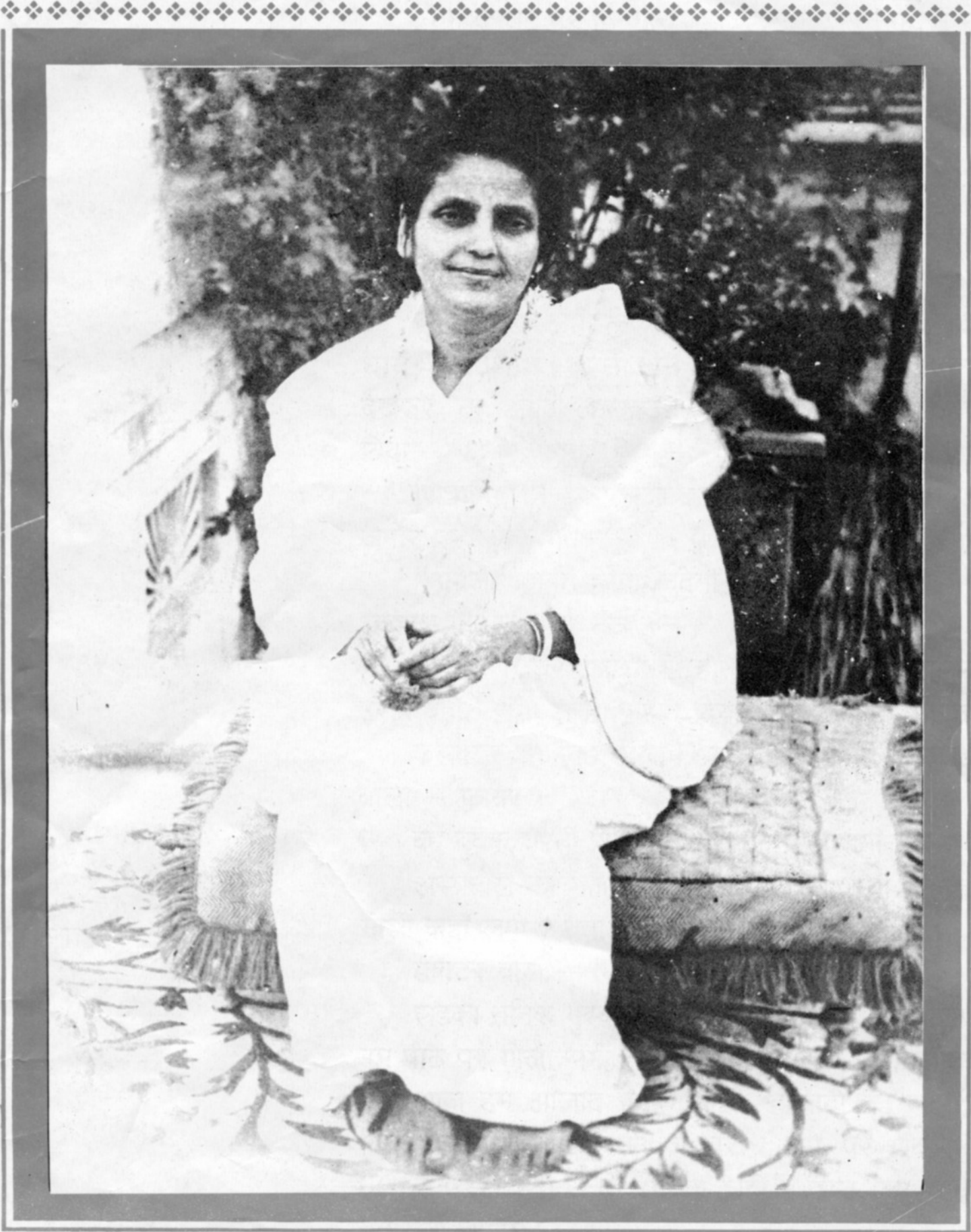
A SPECIAL APPEAL

Established through the blessings of Shree Shree Ma with the sole object of rendering real service to the ailing humanity, irrespective of any distinction this hospital, which was planned and designed by one of the best hospital planners of India, fervently appeals to all to extend financial assistance towards the under-mentioned noble purposes :

1. Creation of a Special Fund for giving **Free Medical Relief to the Poor**, including free eye operations.
2. Construction of additional 12 rooms with all modern facilities for patients. Any donor paying Rs. 1.00 lakh will have the privilege of getting one room specially earmarked in the memory of his/her near and dear one with a marble plaque fixed in front of the room.

Donations for any of the above purposes, which will be exempt u/s 80-G of the I.T. Act, should be sent through Bank Drafts/Cheques drawn in favour of **Shree Shree Anandamayee Sangha—Mata Anandamayee Hospital A/C** per registered post to :

Secretary
Mata Anandamayee Hospital,
Shivala, Varanasi-221001.



A rare photo of Ma taken in Varanasi Ashram in January, 1950

MATRI-VANI

The question of reaching that state (State of Divinity) does not arise at all so long as the veil of ignorance persists. Whether what has been said refers to *Ishwarkoti* or *Sadhanakoti*, you yourself must ascertain.

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If your aim is the Supreme, the Ultimate, you will be led on by the movement of your true nature. There are waves that carry away, and waves that pull back. Those who can give themselves up, will be taken by Him. In the guise of the wave He holds out His hands and calls you; Come, Come, COME!

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By doing work for its own sake, is engaging in *Karmayoga*. As long as a desire to distinguish Oneself is lurking, it is *Karmabhoga* (working for one's own satisfaction). One does the work and enjoys its fruit, because of the sense of prestige it brings, whereas, by relinquishing the fruit it becomes *Karmayoga*.

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Whatever anyone does belongs to the realm of death, of ceaseless change, Nothing can be excluded. In the shape of death art Thou, and in the form of desire Thou art becoming and Thou art being, differentiation as well as identity for thou art infinite, without end. Thou it is who roamest in the disguise of Nature. From whatever stand-point an assertion may be made, I never object to it. For He is all in all, He alone is the one with form and without form.

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A tree is watered at its roots. Man's root is the brain, where his reasoning power, his intellect is constantly at work. Through japa, meditation, the perusal of scriptures, and similar practices, one progresses towards the Goal.

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Why should one's gaze be fixed, while treading the path ? The gaze is He and the 'why' is also He. Whatever is revealed or hidden anywhere, in any way, is 'Thou', is 'I'. Negation, just as affirmation, is equally 'Thou' - the One,

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Yes, he who is still within the domain of speech, that is to say, wordly talk on wordly matters is within the boundaries of time. But 'There' the question of speaking does not arise. This is why the aforesaid does not apply to a real world-teacher. What a world-teacher says is not like the speech of this world.

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Where doctrines are there all - inclusiveness cannot be. What is emphasized from one point of view will be rejected from another. But where is the state in which *bhedābheda*, (difference and non difference) have ceased to exist ? Some maintain that the conception of Radha - Krishna is completely vedantic, for Krishna cannot be without Radha, nor Radha without Krishna—they are two in one and one in two.

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All that exists anywhere in the world, be it trees and plants, insects and reptiles, or any other living thing —their birth is indeed your birth, and their death your death. On the level where everything is contained within you or you are present in everything there is only the One and the One alone.



ONE ASPECT OF MATAJI'S TEACHING

—Vijaiananda (Dr. A. Weintrob)

The way of imparting spiritual knowledge (*Parāvidyā*) is fundamentally different from that of teaching secular knowledge (*Aparā vidyā*). The latter does not go beyond the realm of words and forms and remains within the boundaries of discursive thinking. Talking, reading, hearing, reflecting, committing it to memory and assimilating it intellectually are the means to master it. But where spiritual knowledge is concerned things are quite different.

"*Yato vācho nivartante aprāpya manasā saha*" 'From where all speech turns back and also the mind, having been unable to reach it', says the Taittiriya Upanishad. The purpose of spiritual instruction is to reverse the outgoing current of the mind and turn it inwards to its source. On the path to self-knowledge the aspirant has to advance stage by stage, penetrating deeper and deeper, starting from the most superficial level until he reaches the firm ground of the Great Silence. The deeper levels are the bases and contain potentially the more superficial ones—just as for example several leaves grow on a twig of a tree, several twigs on a branch, and so forth. Consequently the deeper one penetrates the more concentrated and efficient will the mind become. Instructions received by mere verbal explanation will carry much less conviction than that which is transmitted on a deeper level. At the deeper levels things bear the evidence of direct perception and appear much clearer than the arguments of discursive thinking.

This is why almost all religions make extensive use of various kinds of symbols—idols with human or animal features (*Murtis*), geometrical designs (*Yantras*), sounds (*Bija Mantra*) etc. in order to appeal to ever deeper layers of the mind. The greater the depths which the disciple reaches, the simpler will be the symbols he needs.

Probably all great teachers have made use of that way of conveying Truth without the help of discursive thinking, or using it only in its elementary aspect. Mataji in Her daily contact with Her devotees, quite frequently seems to impart some of the precious teaching in a similar way. But alas ! often we fail to take full advantage of this divine dew : at times because of our lack of awareness, but also because it appears so simple to us that we do not make an effort to grasp its real meaning. Mataji's infinite kindness sometimes makes us forget who She really is : that Her sayings are like the teachings of the Holy Scriptures; the words uttered by

Her lips like mantras; Her gestures *mudras* and Her facial expressions the images of the Divine form.

Like most of us I have been able to catch only a few isolated drops of this divine dew. It is from my own limited angle of vision that I take the liberty to write about this very profound teaching of Mataji. The few examples that follow will give only a faint idea of it.

1

Let me begin with something that appears most insignificant. Mataji frequently asks people: "How are you?" "Are you well?" etc. When returning to Varanasi after a journey She usually would ask me and others this question. In the beginning, although I was glad to receive Mataji's attention, I did not attach much importance to this. Later, however, I came to observe that She put this question in many different ways and on definite occasions. Once I was in a state of despondency, feeling that I was not progressing at all with my *sadhana*, may be that I was even moving in a wrong direction, while as a matter of fact, as I understood later, exactly the reverse was true. During that period Mataji asked me on two occasions: "*Tum bahut achhe ho?*" meaning "You are very well?" She used a slightly questioning intonation and spoke with a loud voice as if She wanted to impress something on my mind.

At some other time I was thinking that I was progressing fast and— quite unconsciously—was getting a little puffed up with pride. But this attitude on the spiritual path is indeed the surest way to downfall. When Ma came to Varanasi, She asked me: "*Tum achhe ho, na?*" meaning: "You are all right, aren't you?" but word by word: "You are all right, no?" This question drew my attention to the weak point and I corrected my attitude of mind.

2

The following example—although not concerned with any teaching—is an interesting illustration of how an apparent defect in Mataji's voice can have a very good reason.

Once after the rainy season I got a pain in my tonsils which lasted for one and a half months without my being able to get rid of it. Mataji had just arrived from Hardwar, I believe. She sat down on the veranda in front of the Annapurna Temple; we were about twenty people sitting around Her. She looked in my direction and said: "Tum Kaise Ho?" ("How are you?") I was not sure whether Her question had been addressed to me and kept quiet, wondering. Mataji repeated the question

