

MA ANANDAMAYEE AMRIT VARTA

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with the divine life and sayings of
Sri Anandamayi Ma

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MATRI-VANI

I am only a child and do not know how to lecture or give discourses, Just as a child, when it finds something sweet and good takes it to its mother and father, so do I place before you what is swcet and good. You take whatever pleases you.

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This body has lived with father, mother, husband and all. This body has served the husband, so you may call it a wife. It has prepared dishes for all, so you may call it a cook. It has done all sorts of scrubbing and menial work, so you may call it a maid. But if you look at the thing from another standpoint you will realize that this body has served none but God. For when I served my father, mother, husband and others, I simply considered them as different manifestations of the Almighty and served them as such. When I sat for God whatever I did I did in a spirit of Divine service. Hence I was not quite worldly, though engaged in household affairs. I had but one ideal, viz , to serve all as God, to do everything for the sake of God.

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The sentiment with which you marry, no vibrations of that sentiment ever existed in this body.

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In order to attain to a particular stage along one of those lines of sadhana an ordinary individual may have to be born again and again, but in the case of this body it was a matter of a few seconds.

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Your strong desire to see this body in states of samadhi causes its symptoms to manifest at times. Whenever any thought reaches its full intensity, its physical expression will invariably follow. If one loses one's being in the contemplation of the Divine Name, one can merge oneself in the ocean of Heavenly Beauty. God and His symbolic names are one and the same... as soon as the consciousness of the out-side world disappears the self-revealing Power of the Name inevitably finds it's objective expression.

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The universe is a Divine play, you have a desire to play and hence in all the play-ful activities of this body, in its smiles and frolics you interpret its ways according to your own light. Had it assumed a grave motionless posture, you would have stayed away from me. Learn to merge yourselves in Divine Joy in all its manifestations and you will reach the final goal of all play. Do you understand ?

* * *

Q:- If you have no mission to fulfill or message to give, why do you tell us to worship god?"

Ma:- If you do not ask, then I have nothing to say: but if you ask, and if it is my *Kheyala*, then certainly I shall tell you about the better way of life.

* * *

The intense desire for God realization is itself the way to it.

* * *

It is by seeking to know oneself that the Great Mother of all may be found.

* * *

Do you want deliverance from the bonds of the world ? Then, weeping profusely, you will have to cry out from the bottom of your heart, "Deliver me, Great Mother of the world, deliver me !" To obtain Her grace you will have to shed tears much more abundantly than when you desire things of the world. When by the flood of your tears the inner and the outer have fused into one, you will find Her whom you sought with such anguish, nearer than the nearest, the very breath of life, the very core of every heart.

* * *

I never say - "I will do this, I will not do that". It is you who make me carry out whatever work lies in your power to induce me to perform.



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CONVERSATIONS WITH WESTERN DEVOTEES

—Vijayananda

(Two)

Q: Was Sri Ma a Guru and can we claim to be her disciples ?

A: Traditionally the relation between Guru and disciples is created through *diksha* (initiation). But Sri Ma did not give formal initiation (except to some rare individuals). Only giving a *mantra* is not real *diksha*. It must be accompanied by *Sakti pāt* (transmission of power). But *Sakti pāt* in the case of a great Being like Sri Ma can be given even without *mantra*, by simple look or touch or even from distant place. And that is what Sri Ma used to do. Therefore, individuals who had received *Sakti pāt* from Her can consider Her as their Guru. Any how, as Sri Ma told us on number of occasions that there is only one Guru, it is the Supreme Divine. All human Gurus are only channels or connectors of the Supreme Power. In the case of Sri Ma the Supreme Power came un-obstructed through Her. Therefore there was total identification in her with the Divine Power.

Q. : It seems that Ma had difficulties with a number of her followers regarding their evolution. Why ?

A. Spiritually speaking most people tend to stay where they are or fall, and people like Ma tend to push people into an ascending current. The action of such sages towards the masses is to push the greater number of people into the current so that sooner or later they would reach the goal. That's what we call *krama mukti*, progressive liberation after death, which allows one to evolve through the different subtle levels and towards the final liberation or *moksha*. On the other hand, Ma also had an inner circle of followers whom she could work with in depth. This circle was according to the spirit, and did not necessarily correspond to her immediate physical entourage, which sometimes included impossible people or *bhutas*, bad spirits, as we call them jokingly. Ma used to keep those people close to her because they were too weak to take care of themselves along, or because they had a desire to become gurus without having the necessary maturity, therefore, Ma could handle them better by keeping them close.

