

MA ANANDAMAYEE AMRIT VARTA

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

Vol.-3

October, 1999

No. 4

BOARD OF EDITORS

- Km. Chitra Ghosh
- Dr. Bithika Mukerji
- Dr. Krishna Banerjee
- Km. Guneeta



MANAGING EDITOR
Sri Panu Brahmachari



ANNUAL SUBSCRIPTION (POSTAGE FREE)
INLAND—RS. 60/-
FOREIGN—US \$ 12/- OR RS. 450/-
SINGLE COPY—RS. 20/-

CONTENTS

1.	Matri Vani	...	1
2.	Conversation with Western Devotees — <i>Vijayananda</i>	...	3
3.	Impressions of Anandamayi Ma — <i>Richard Lannoy</i>	...	9
4.	Vedanta and Tantra — <i>Prof. Bireshwar Ganguly</i>	...	12
5.	I love you (A poem) — <i>Devayani Mehta</i>	...	15
6.	"Behold, now and always	16
	— <i>K. Satyanarayan Rao</i>		
7.	The fundamentals of Indian Philosophy — <i>P.C. Mehta</i>	...	18
8.	Shree Ma's Dham — <i>'Shobha'</i>	...	23
9.	Old diary leaves — <i>Atmananda</i>	...	25
10.	Ma in illusion (A poem) — <i>Mohan Das</i>	...	27
11.	Grant me repose at thy feet — <i>Prof. S.C. Das Gupta</i>	...	28
12.	Ma Anandamayi and the spiritual problem — <i>Prof. Madan Gopal</i>	...	32
13.	Ma Anandamayee and Kamala Nehru — <i>Arun Sen Gupta</i>	...	36
14.	From notes taken in Sri Ma's presence — <i>'Kirpal'</i>	...	37
15.	The Songs	...	39



MATRI-VANI

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

*

*

*

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

*

*

*

Human birth—does it not ordinarily mean experiencing desire, passion, grief, suffering, old age, disease, happiness, pain and so on. Yet it is man's duty to bear in mind that he exists for God alone—for His service and for the realization of Him.

*

*

*

How can one be a human being without fortitude ? To attain Truth one has to endure all hardships, ever abiding in patience. It is the obstacles that give birth to patience. Write to my friend and tell him that he must become a traveller on the path upon which Peace is found.

*

*

*

A pilgrim on the path of Immortality never contemplates death. By meditation on the Immortal, the fear of death recedes far away; remember this: In the measure that your contemplation of the One becomes uninterrupted, you will advance towards full, unbroken Realization.

*

*

*

On the journey through life in this world nobody remains happy. The pilgrimage to the Goal of human existence is the only path to supreme happiness.

*

*

*

To remain calm and at peace under all circumstances is man's duty.

*

*

*

First of all, it must be made clear that it is the action of the Guru's power which induces the functioning of will-power; in other words, this will-power may be said to derive from the power of the Guru.

*

*

*

Divine Happiness—that which you call *Parama sukhadham*—is pure, unalloyed bliss, happiness in its own right.

*

*

*

By doing service with the feeling that one is serving the Supreme Being in everyone. The desire for God-realization is obviously not a desire in the ordinary sense. 'I am Thy instrument; deign to work through this Thy Instrument'. By regarding all manifestation as the Supreme Being, one attains to communion, that leads to liberation. Whatever work is undertaken, let it be done with one's whole being and in the spirit: "Thou alone workest", so that there may be no opportunity for affection, distress or sorrow to creep in.

*

*

*

Abandon yourself to God in all matters without exception. "May He do as He pleases with me, who am I but a creature in His hands" — this should be your attitude of mind.

*

*

*

Everything becomes smooth once the blessing of His touch has been felt.

*

*

*

Depend on Him absolutely. In whatever circumstances you may find yourself, sustain the remembrance of Him alone. Let this be your prayer: "Lord, Thou hast been pleased to come to me in the form of sickness. Grant me the strength to bear it, gird me with patience, and give me the understanding that it is Thou Who art dwelling with me in this guise.



CONVERSATION WITH WESTERN DEVOTEES

[FIVE]

—Vijayananda

Q. How did your relationship with Ma unfold during the course of the thirty years or more that you knew her ?

V- At the beginning for nineteen months, I was constantly with her, except for one day. We often travelled together at night in the same compartment, or in the same car. The English have a saying - 'Familiarity breeds contempt'. In my experience with Ma, it was the opposite. At the beginning, when we were in the same compartment, I had the habit of occupying the upper berth, above Ma. But once I understood better who she was, I used to lie down on the floor. We had a very simple relationship. We used to eat together. But after some pandits remarked that this contravened the rules, we discontinued the practice. In the initial years I did not speak Hindi, and my communication with Ma was always silent. I asked her questions, and received her replies, all within myself. I also learnt through direct observation.

The first few times, when I had to leave Ma for a long period, were terrible. One day, during one of these difficult periods, I wrote to her, half jokingly: "Ma, this is very hard, can't you do the sadhana in my place ?" Perhaps she did not sense the humourous tone of the question, and she replied - "A sadhaka should first of all master patience. With the help of patience, he should enter within himself."

At certain times, Ma let some tension develop between us, no doubt to lessen attachment to her as a person.

At the beginning when I wished to perform the '*kriyas*' (yogic practices), she sometimes gave me very complicated ones to perform. Later, when it seemed as if I was no longer interested, she smiled - "I know what you want". What I wanted was her '*Shakti*', the direct transmission of her power, and she gave it to me in abundance.

Q. What was the life-style of Ma like ?

V- It was a very normal life-style. When she was young, she used to go through states of ecstasy and of '*samadhi*', which was, doubtless, in response to the demands made by the Bengali public, who loved such things. But all through the years that I knew her (since 1951) she had a very normal demeanour. She had a very distinct way of doing things. Whenever she was in the presence of pandits or

mahatmas, she used to make them answer the queries of people, instead of providing the answers herself. I had never seen her directly provoking the least suffering among her devotees. Indirectly, yes, she could provoke very strong

reactions. She had the capacity of reversing the negative attitude of people towards her, in the twinkling of an eye. For example, one of the sons of a senior Indian official was not interested in the gurus. When Ma visited his family, he did not even wish to go and see her. At his family's insistence, he agreed to go and greet her. The meeting left deep impression on him.

Q. Do you think that Ma changed in over the years ?

V- I found that with age she became more serious. I asked her, "Ma, why aren't you like before ? Have you changed ?" She answered, "I haven't changed, but it is this body which has grown old. "

Q. Did you personally choose to wear the saffron robe by yourself ?

V- No, Ma gave it to me. I did not take the vows of a swami, because I wanted to remain free.

Q. Did Ma give you your name ?

V- Yes, it was in 1951, some months after my arrival. We were in a place situated above Rishikesh. One fine day, Ma named the place "Ananda Kashi", the owner of the property "Anandapriya", and me "Vijayananda."

Q. How would you describe your relationship with Ma ?

V- She was for me, a father, a mother, a beloved, everything together, and much more. I had felt that from the very beginning.

Q. Did Ma teach you 'hatha-yoga' ?

V- I practised 'hatha-yoga' during the early years of my sadhana. I was able to do almost all the postures. I had a neighbour who was very good at it, but I did not learn from him, I learnt it from books. From time to time I used to show Ma the postures, and she sometimes corrected me. Ma had a great deal of energy. When she walked, one had to run to keep pace with her, when she swam, she swam like a fish. But at the end, while leaving her body she had difficulty in moving from one place to another, and she had to be taken in a chair.

Q. Did you have a very personal relationship with Ma ?

V- Yes, especially in the beginning. Afterwards, it was a more impersonal relationship, though it was just as intense. I had also noticed that when my mind