

MA ANANDAMAYEE AMRIT VARTA

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

Vol.-5

April, 2000

No. 2

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/-



—Courtesy : GOYAL STUDIO, DEHRADUN

CONTENTS

1.	Matri Vani	...	1
2.	Pages from the diary of Didi Gurupriya	...	3
3.	Conversation with Western Devotees — <i>Vijoyananda</i>	...	6
4.	First darshan — <i>Shraddha Davenport</i>	...	12
5.	First darshan — <i>Antonio Eduardo Dagrino</i>	...	16
6.	The fundamentals of Indian Philosophy — <i>P.C. Mehta</i>	...	19
7.	Gleanings from "In association with Ma" — <i>Amulya Dutta Gupta</i>	...	26
8.	From notes taken in Sri Ma's presence — <i>'Kirpal'</i>	...	32
9.	The unforgettable <i>Mahakumbh</i>	...	34
10.	Ashram news	...	38
11.	In Memoriam	...	41



MATRI VANI

How can this little girl (Ma herself) possibly leave her father ? Even if he pushes her far away, this obstinate little child will still be with him.

* * *

By sorrow does the Lord dispel sorrow and by adversity does He destroy adversity. When this is done He sends no more suffering—this must be borne in mind at all times.

* * *

In very truth, the Eternal's offspring must centre their thoughts on Him. Divorced from Him there cannot be even a prospect of peace—never, never, never.

* * *

The Lord's is the body, the Lord's is the mind, the Lord's is all mankind.

* * *

Verily, He is all-pervading and therefore can be found everywhere. With your whole being invoke the Lord of Life.

* * *

No two days pass alike. Do not allow yourself to be overcome by despair. Have complete trust in Him in spite of everything—to Him you should call out in happiness and in pain.

* * *

He should say to Himself : "In whatever condition it pleases. God to keep me, I resign myself, surrendering to Him this body, that is His." Just that.

* * *

Travellers on the Supreme Path must strive to complete their journey; self-realization is its purpose and goal.

* * *

Silent japa should be engaged in at all times, one must not waste uselessly. Whenever one has nothing special to do, one should silently practice japa in rhythm

with one's breathing—in fact this exercise should go on continually until doing japa has become as natural as breathing.

*

*

*

Q—There are many creeds and many paths, but as a matter of fact, all roads lead to one and the same goal.

Mataji—Discussion and controversy belong to the path, but actually everyone is in his own home. The same path is not for everyone. Brothers of the same family will each have their different inclinations and likings. Vedānta may appeal to some, Vaishnavism to others, and the cult of Sakti to yet others. Therefore, it cannot be said that there is only one path. In fact seekers after Truth are moulded each in a unique way, different from others as well as from one another; but they all will have to pass through the gate of Truth.

*

*

*

Why should one's gaze be fixed, while treading the Path ? The gaze is He and the 'way' is also He. Whatever is revealed or hidden anywhere, in any way, is 'Thou', is "I". Negation, just as affirmation, are equally "Thou"—the One. You will be able to grasp this fully only when you find everything within yourself, in other words, in the state where there is nothing but the Self.

*

*

*

Very well, just as ice is nothing but water, so the Beloved is without form, without quality, and the question of manifestation does not arise. When this is realized, one has realized one's self.

*

*

*

For, to find the Beloved is to find my Self, to discover that God is my very own, wholly identical with myself, my innermost Self, the Self of my Self.

*

*

*

In this connection it must be said that, if one wants to find Truth, everything will have to be realized as it is in its own place, without choosing one thing rather than another. It is a kingdom without end, in which even what is discerned as non-existence is equally an expression of the One.

*

*

*

In accordance with your own particular line of approach, each one of you must seize the time, the moment that will reveal to you the eternal relationship by which you are united to the Infinite : this is the revelation of *Mahayoga*, SUPREME UNION.



PAGES FROM THE DIARY OF DIDI GURUPRIYA

(Translated from Bengali)

Dhaka, February, 1926

It was the day of the Saraswati Puja. The students of the Medical School were going to feed beggars and have a kirtan performance. They wanted Ma to be present, but Bholanath refused. Ma had such *bhāvas* during kirtan. If it were to happen in the school, outsiders would not understand this condition and one could not know who would view it from which angle and how they would comment. Ma was then keeping herself veiled; considering all this, the invitation was refused.

Ma had once said, "I can see beggars being fed." I was influenced by this statement and on the occasion of the death anniversary of my mother I organised a meal for beggars. My joy was in taking Ma there.

The owners of Shahbag did not grant permission to have the feast for beggars in the garden, as they thought that plants and trees might be damaged. Perchance the poor feeding was arranged at the Medical School itself. Food for almost three thousand people was prepared. Devotees of Ma and the students of the school made all arrangements. We took Ma and Bholanath with us on the eve of the day of the feeding and decided to stay there over night. Ma ordered that no cooking was to be started before the morning, for stale food was not to be served to *Daridra Nārāyaṇa* (God in the form of the poor). Vegetables were being cut. Ma said, "We shall also cut some vegetables, we should also work for the food to be offered to *Daridra Nārāyaṇa*." So we all sat and peeled vegetables.

The next morning the people who had been fixed to come and cook did not turn up. A devotee named Mathur Babu (who worked in the Police Department) bowed before Ma and said, "The Brahmins who were to cook the meal have not yet come and it is already morning." Ma said, "Come on, we shall start the cooking." By Ma's grace Mathur Babu after a little while brought the Brahmins who were to cook, and there was no need for us to start the cooking. The whole night Ma did not let any of us sleep. She said, "If you want to serve *Daridra Nārāyaṇa*, keep awake tonight. Before every work, self-control has to be practised with perseverance." In the morning she said to me, "Pray to *Daridra Nārāyaṇa* so that he will be present at your function." Then she at once said, "Will all the *Nārāyaṇas*

come alright ?" Somehow I stammered while replying, "If you so desire they will come." Ma said, "See how she speaks—it seems as if there will be some confusion."

What has to happen will happen. From about eleven o'clock in the morning the boys started kirtan. The image of Goddess Saraswati was still there. Ma laughed and said, "These boys wanted this body to be present for Saraswati *pūjā*, I have come while the image is still here." The kirtan gathered in intensity. Ma became engrossed in *bhāva*. Various kinds of *kriyās* began manifesting in her body. That day also, for a few moments, she assumed a wrathful posture with upturned eyes as if she were holding a sword and battling with someone. With the onset of this mood, Ma's tongue protruded. Within a few seconds the tongue went in and there was a change in the mood. Ma now assumed a very serene aspect, full of *bhāva*. Sometimes it seemed as if she were seated on an *āsana* performing worship—she was worshipping herself. Sometimes touching her own feet with her forehead she prostrated and then became powerless. Sometimes she revolved with great speed and rolled on the ground and then became very still and lay on her back. Her breathing was such that it seemed as if waves were playing about from the navel to the throat. Then again she would lie inert. I sat and carried her in my lap. Her whole body was as cold as stone. As she became a little steady, *śaliva* started pouring from her mouth in an impossible profusion. All my clothes got wet. Tears came gushing out of her eyes and her dress was soaked in tears. Then again suddenly, her body became lifeless. Her fingers and nails turned black, and her face turned yellow like that of a corpse. One could not make out whether her pulse was beating or not, nor were there any signs of breathing. We became terrified, but Ma had told us earlier, "You should perform *nāma kīrtana*. If this body is to recover it will do so only because of this." Therefore if Ma went into such states we would only perform *nāma kīrtana*. Bholanath also sang a lot of *nāma kīrtana*..

The kirtan was going on on the second floor. At that time my father was standing in the kitchen downstairs. A man went to father and said, "Go upstairs and see how Ma is completely immersed in a wonderful *bhāva*." Father ran upstairs, but he saw that Ma was seated with her hair all scattered and her head bent down. Father very sorrowfully thought : "Today I was duped. I did not get a glimpse of that aspect of yours." Reflecting thus he sat down to do japa. After a while his eyes opened suddenly looking towards Ma, he saw that her face was jet black and the lips seemed red. He did not see her tongue protruding. Father said, "I fixed my gaze and stared two or three times, wondering whether it was an illusion of the