

MA ANANDAMAYEE AMRIT VARTA

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

Vol.-5

July, 2001

No. 3.

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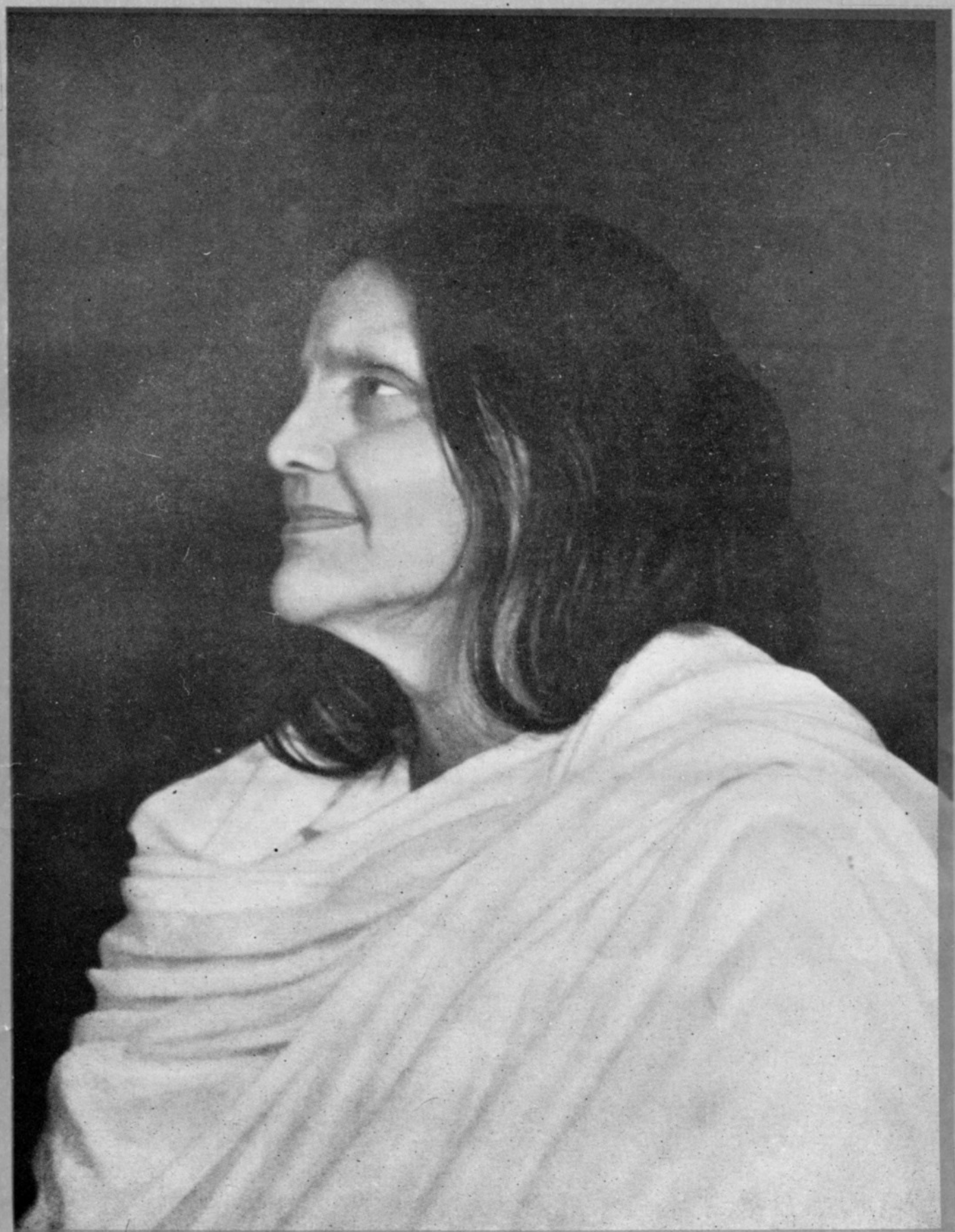
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MATRI VANI

What is it that has to be attained? You will have to become conscious of your Self in its entirety, Nay, you will have to rise beyond consciousness and unconsciousness. The revelation of That what is wanted.

* * *

It is thou that criest out helplessly in distress, and it is Thou Thyself that art the way and the Goal.

* * *

Man should bind himself and, fixing his gaze on the One, advance along the path. Whatever ties, bonds or restraints he imposes upon himself should have for aim the Supreme Goal of life. With untrammelled energy one must forge ahead towards the discovery of one's own self.

* * *

To find fault with others creates obstacles for all around : for him who criticizes, for him who is blamed as well as for those who listen to the criticism.

* * *

Vedanta actually means the end of difference and non-difference. Differences do indeed exist on the path, but how can there be a difference of Goal ?

* * *

Peace reigns where no coming exists and no going, no melting and no burning. Reverse your course, advance towards Him—then there will be hope of peace.

* * *

Even if you donot feel inclined to meditate, conquer your reluctance and make an attempt. By your tenacity you will gain strength and be moulded. Make up your mind that however arduous the task, it will have to be accomplished.

* * *

The sense of separateness is the root cause of misery, because it is founded on error, on the conception of duality. That is why the world is called *du-niya* (based on duality).

* * *

Man thinks he is the doer of his actions, while actually everything is managed from "There"; the connection is "There", as well as the power-house. Yet, people say : 'I do'. How wonderful it is !

* * *

Really speaking all work is your work — only how can you understand this ? Indeed the whole world is yours, of your Self, your very own.

* * *

What will be the result of your surrender to Him ? None will seem alien, all will be your very own, your Self.

* * *

It is the perception of the world based upon the identification of yourself with body and mind, that has all along been the source of your bondage.

* * *

A time will come, when this kind of perception will give way before the awakening of universal consciousness, which will reveal itself as an aspect of Supreme Knowledge.

* * *

As the individual self becomes gradually freed from all fetters, which are nothing but the veil of ignorance, it realizes its oneness with the *Paramātmā* (Supreme Spirit) and becomes established in its own Essential Being.



GLEANINGS FROM "IN ASSOCIATION WITH SRI MA"

—Amulya Kumar Dutta Gupta

Meeting with Yogiraj Swami Vishuddhananda Paramahansa

Dhaka, Ramma Ashram, 14th December, 1935 :

Having completed my college duties, when I went to the Ashram at about 10 A.M. Ma was sitting inside the Nam-Ghar, but seeing me She came out instantly and sat down in the open, outside the ashram under a tree.

I bowed down to Ma, sat near her and said—

"Ma, please give me the account of your meeting with Baba Bishuddhananda."

Ma said, 'When this time I was coming via Varanasi, I met Babaji, but not for long. May be for half an hour or an hour at most. Gopi Baba took us there. Going there, I sat by Babaji. He had already arranged a seat for me. You know the way I speak. I pressed Babaji with a child-like importunity, 'Baba, they say you have shown magical feats to many. Do show me a few, will you?'

Babaji said, 'You are sitting quietly. Have you discovered any secret?'

I at once posed as a little girl and said, 'Baba, I am your daughter. What do I know? Shall learn what you would please to teach. Teach me all your secrets?'

Babaji then called Jyotish to him and showed him a crystal which he had made out of the petals of a flower. He also produced a number of scents. When Babaji was demonstrating these things I clapped and said, 'Baba, I can make out what you are doing. But I shall not divulge it. Then all will say to me, Ma, do tell us the secrets of Babaji. If I do so, Baba would strike me on the head with a cudgel.'

Babaji said, 'Beti (little girl) what is there that I can show you? You know all. I am demonstrating only to others.'

Next he brought some sweets and offered us to eat. He fed me and I also did the same with him. Babaji said, 'Beti, remember me. Never forget me. And whenever you come here make sure to meet me.'

Before I left I said to Gopi Baba, 'You see, Babaji is deluding you all with these demonstrations. You should not allow him to delude you. Try to elicit from him the other things that he has within him.'

Seeing that it was close to 12 noon, I took leave of Ma with these words, 'Ma, now I shall get up.'

Ma : Always try to rise. Never go down."

I smiled and said to myself, 'Ma, so be it with your blessings.'

*

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Sri Subhas Chandra Bose comes to Ma

Calcutta, 20th October, 1938.

In the morning I came to learn that Ma was going to Dakshineswar by car. I also soon boarded a bus together with one of my friends. On arriving at Dakshineswar¹ we found that Ma was staying in Sri Sarada Ma's² cottage and Ma's *bhoga* (meal) was being prepared.

We were wandering about at random. After sometime we were called to have *prasada* of the goddess Kali. We all sat down on the veranda. Just then Sri Subhas Chandra Bose arrived to meet Ma. He also partook of the *prasada* along with us on the veranda.

After the meal, the Manager of the Dakshineswar mandir took Subhas Chandra to the *Panchavati*³ and other places of interest. We also accompanied them. It was nearly 3-30 p.m. when we beheld Mataji proceeding to the *Panchavati*. An asana was spread for Sri Ma on the platform below the pipal tree. We all sat around Her. Subhas Chanda tendered his pranama to Ma and sat right in front of Her. Some time passed in silence. Neither Sri Ma nor he spoke a word.

Then Bhupati Babu introduced Subhas to Ma.

Ma : I met your brother at Ahmedabad.

Subhas : So you had been to Ahmedabad ?

Ma : Yes.

-
1. Dakshineswar—a place near Calcutta, renowned for the famous temple of Goddess Kali, where Sri Ramakrishna did his *sadhana*.
 2. Sri Sarada Ma, consort of Sri Ramakrishna, popularly known as "Sri Ma".
 3. *Panchavati*—a grove of five sacred trees viz, Banyan, Pipal, Asoka, Bel and Amlaki, which is considered a congenial place for meditation. Sri Ramakrishna is said to have done *sadhana* on this spot.