

MA ANANDAMAYEE AMRIT VARTA

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

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MATRI VANI

To know yourself does not mean to know your body only; it signifies the full revelation of That which eternally Is—the Supreme Father, Mother, Beloved, Lord and Master — the Self.

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When you have caught the Supreme Moment you suddenly come to know who you really are. At that instant, when you have found your Self, the whole universe will have become yours.

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Just as by receiving one seed, you potentially receive an infinite number of trees, so must you capture the One Supreme Moment, the realization of which will leave nothing unrealized.

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You attempt to appease want by want, hence want does not disappear, and neither does the sense of want.

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When man awakens to the acute consciousness of this sense of want, then only does spiritual enquiry become genuine. You must bear in mind that when the sense of want becomes the sense of the want of Self-Knowledge, then only the real Quest begins.

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When one sees the bud of a flower he perceives the bud only; whereas actually the full blown flower, the fruit, the seed, and the whole plant are contained in that little bud.

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Childhood, youth and old age, are all contained within you. No sooner is childhood over than youth takes its place; the one swallows up the other. This cannot be grasped by ordinary perception.

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In a garland of flowers the thread is one, but there are gaps between the flowers. It is the gaps that cause want and sorrow.

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Single-minded devotion engenders deep thought, which expresses itself in action. The Lord's Light descends on the devotee. His Power awakens in him and as a result profound inner enquiry blossoms forth.

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Divine happiness, even the tiniest particle of a grain of it, never leaves one again. When one attains to the Essence of Things and finds one's Self-this is Supreme Happiness. When it is found, nothing else remains to be found, the sense of want will not awaken anymore and the heart's torment be stilled for ever.

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Do not be satisfied with fragmentary happiness, which is invariably interrupted by shocks and blows of fate, but become complete and having attained to perfection, be *Yourself*.

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When all differences have been burnt up and everything has merged into the One, this marks a state of achievement that you may call *advaita sthiti* (the state of unqualified Oneness). The ever changing world, with its varying movements and states of rest and all diversity then completely vanishes, and only the One remains.

IN ASSOCIATION WITH MA ANANDAMAYEE

[Translated from Bengali]

— Sri Amulya Kumar Dutta Gupta

October 20, 1938, Calcutta

In the morning I learned that Ma was going to Dakshineswar. Didi asked me to accompany them. At about 10 a.m. Ma started by car. I boarded a bus together with Bhupatinath Mitra. On arriving at Dakshineswar by about 11.30 we saw that Ma had occupied a place in the house where Sri Sarada Ma used to live, and that Ma's *bhoga* was being prepared there. This was the best opportunity I had so far obtained of sitting near Ma and listening to Her discourse.

I told Ma, "Sobha Ma, the disciple of Sri Santadas Babaji*, maintains that there are seven levels in the practice of *sadhana*". I now gave a brief description of the various stages, according to what I had heard, and then asked, "Do these seven stages refer to the practice of any particular sect, or are they valid for every *sadhaka*" ?

Ma (laughing): Do you mean to say you hope to receive a comprehensive reply on this subject from me ?

I : No (everybody laughs). However, referring to these various stages of spiritual practice one hears of, are they different for different sects, or do they hold good universally ? If so, please tell us something about it.

Ma : You know very well that not at all places and not to all questions do answers issue from my lips. When it does come, then of course I speak. Anyway, you may discuss this subject, and I shall listen. The more this kind of thing is spoken about, the better.

I : Ma, you know that I never come to you to give a talk .

Ma (smiling): Look, whatever one may hear about the different stages in *sadhana* will always be laid down. Perhaps not all these stages can be found but some at least are sure to be described there. And the funny part is that, whatever different people may assert, this body will always reconcile their conflicting views. But mind you, those who are *jnanis*, or those whom you look upon as being

*. A famous Guru of the Vaishnava sect, and the chief disciple of Sri Ramdas Kathia Babaji Maharaj.

omniscient, do not usually have the inclination to reveal Truth. Even if they are willing to do so, and under certain circumstances such a situation does arise from time to time, they divulge to particular persons only as much as is necessary for them. Such an exposition is of course partial. Truth is not revealed in its entirety. This is why it is said that Supreme Truth is never revealed. I have previously talked to you about the different stages of *sadhana*. You should understand that this also was partial.

I : Can a *sadguru* reveal basic truth through a disciple ?

Ma : Indeed ! This is exactly what your *sastras* lay down ! Don't you often say that the Guru - or God has given certain directions through a particular individual ? This is nothing new !

I : Well, when a *sadguru* reveals some truth through a disciple, is the disciple then quite in his normal senses ? Is he not as if possessed by some spirit ?

Ma : Not necessarily.

I : I have read in books that the spirit of a dead person can sometimes take possession of a human being, and reveal secrets about material things through him. But he who is possessed is not conscious of what he is saying at the time. He lies unconscious while he is possessed by the spirit. When this is over he regains his normal self, and behaves like an ordinary person. When a *sadguru* reveals Truth through his disciple, is there any change noticeable in the disciple ? Does he not lose his intelligence and does he remain normal ?

Ma : No. There is a definite difference in the disciple then. But this is very difficult to notice for ordinary people. Also, what you have said about the body being inert when possessed by a spirit, is not always true. There are various stages when possessed by a spirit. Quite often the body is seen to droop down when so possessed. But at other times it is noticed that the body - in spite of drooping down - remains almost normal. There is another stage, which we look upon as becoming quite used to being possessed by a spirit, i.e, the body is not incapacitated in any way when possessed. But of course there is a distinct difference between possession by a spirit and possession by a *sadguru*. It is difficult, very difficult, for ordinary persons to grasp this.

Having spoken thus, Ma said to me, smiling gently, "Do not misunderstand me. I have not referred to any particular person or sect in whatever I have said."

I : Ma, only a short while ago you asserted that he who is omniscient does not reveal Supreme Truth. Well, can a *jiva* ever become omniscient ?

Ma : If you call him *jiva*, how can he be omniscient ? Can a finite being become infinite ?

I : When I refer to a *jiva*, I do not mean his state of existence as a finite being, I am referring to his body. The purport of my question is; Can a human being realise omniscience while in the body ?

Ma : Yes, it may happen. But this cannot be perceived externally. This kind of omniscience is not intelligible to the average person. Do you not often say you cannot see something with your naked eyes but only when wearing spectacles ? This is somewhat similar. Unless special vision has been awakened you cannot notice this omniscience. Somebody may be omniscient but people look upon him as an ordinary embodied human being, although omniscience can exist even in a person with an ordinary body. This is a manifestation of the Infinite within the finite. Do you not hold that even in the tiniest particle of sand, the Brahman exists in Its fulness ? This is similar.

I : What kind of omniscience is this ? Is it perfect omniscience ?

Ma : Yes - omniscience in its entirety.

I: All right. Can one who is omniscient, fabricate an engine?

Ma: When perfect knowledge is referred to, does this not contain everything?

I: So he who is omniscient can build an engine if he so desires.

Ma: This is where you are mistaken! He has no desire. Can there be omniscience where desire or longing is? Because you yourself are bound by limitations, you look at everything in terms of cause and effect. You distinguish between desire and non-desire in everything you come across, and so you cannot have any idea of what omniscience actually is.

At this juncture, Ma was taken from the veranda to Her room for *bhoga* and as Ma would rest afterwards, we all went downstairs.

We came downstairs and were wandering about at random when Nagen called us to partake of the *prasad* of Goddess Kali. So we all sat down on the veranda. Just then Sri Subhas Chandra Bose arrived to have Sri Ma's *darsan*. He also partook of *prasad* along with us.

After the meal, the manager of the Dakshineswar temple took Subhas Chandra to the Panchavati* 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 Chandra tendered his *pranama* to Ma and sat right in front of Her. Some time passed in silence. Neither Sri Ma nor Subhas spoke a word.

* *Panchavati*- A grove of five sacred trees, namely *pipal*, *banyan*, *asoka*, *bel* and *amalaki* with a platform in the middle. It is considered a congenial place for meditation. Sri Ramakrishna is said to have obtained realization under this Panchavati.

