

# MA ANANDAMAYEE AMRIT VARTA

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

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*Ma in the late thirties standing inside the precincts  
of the ancient temple of Patal Devi in Almora.*

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## MATRI VANI

Is not everything God's creation ? Things are different for different people. It is well to remember that what looms as a formidable problem may at times be resolved in a very easy way and so the further question may arise : Was it after all but a trifling problem ? The Creator of all things alone knows how to appraise it, He alone knows what is great and what is small.

\* \* \* \* \*

In whatever condition God may keep man at any time, he must remain content. He should wholly rely upon God and let mind be occupied with *Japa* and meditation. It is when one's desires remain unfulfilled that one feels disappointed or frustrated. The only desire to be cherished is that His will may be done. Let him say to himself : "I shall call out to the Almighty, for no matter what He does, He does it for the best." To live in this spirit is man's duty as a human being. One has to aspire at the realization of Truth.

\* \* \* \* \*

How can this little girl possibly leave her father ? Even if he pushes her far away this obstinate little girl will still be with him. The father will have to realize that such is the nature of his little daughter : in fact all her father's qualities are to be found in her, and he should make her use these very qualities in the service of her ailing father.

If one feeds upon the things that aggravate the disease, is it not natural that the illness should grow worse ? Medicine will have to be taken and also a change of air will be beneficial.

\* \* \* \* \*

By doing service heart and mind are purified — be convinced of this ! To engage in service is a very powerful *sadhana*, do not become impatient. Rather serve your people with the utmost calm and have a kind word for everyone. Whenever you do or say anything wrong, beg to be forgiven and try your best not to let a similar error occur in future. Even though others may be unjust to you, you yourself should neither do nor say anything unseemly.

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Worldly occupations and business are bound to cause worry, it cannot be otherwise. The only way to meet it is by endurance, endurance and more endurance. He who can endure wins in the end. One has to dive down among the

## MATRI VANI

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Worldly occupations and business are bound to cause worry, it cannot be otherwise. The only way to meet it is by endurance, endurance and more endurance. He who can endure wins in the end. One has to dive down among the

waves of the sea and rise up again. The talents and the work God has entrusted to you are meant for His service and for nothing else — bear this in mind !

\* \* \* \* \*

Man must behave as a hero. During spells of misfortune he must abide to fortitude and patience. Time never stands still.

\* \* \* \* \*

Suicide is a most heinous sin. To whom belongs the body that you speak of destroying ? Is this the way a human being talks ? For shame !

\* \* \* \* \*

To indulge in what seems pleasurable means to choose that which appears lovely on the surface and therefore attractive. Yet unlawful, ill-fated and degrading actions that give expression to one's animal nature lead to misery. The rules and regulations pertaining to the householder's period of life (*Grihastha Ashram*) have to be observed as fully as possible. To live up to the highest ideals seems irksome at first, but ultimately brings real well-being and peace. One must learn to find enjoyment in the Sublime — then only does one deserve to be called a human being. Having been blessed with a human body it is only right that one should behave in a fitting manner. Why give way to animal instincts ?

If you cannot sustain *Japa* at all times, at any rate complete two rosaries twice daily, morning and evening. The search after Truth is man's real vocation.

\* \* \* \* \*

To a human being the most noble, irreproachable line of conduct is alone acceptable. If anyone strives to mould his life accordingly it is a matter of great rejoicing. In the case of a woman it means preserving her integrity and purity by being completely faithful to her husband. Not to let even her glance fall on any other man must be her endeavour. Only actions that kindle man's Divine nature are worthy of the name of action, all the rest is non-action, a waste of energy. Any pattern of behaviour that fails to quicken the Divine in man should be eschewed, however enticing it may be, but any thing that helps to awaken man's inherent Divinity must be resolutely adopted as one's own, even though seemingly uninviting. Man's calling is to tread the excellent path that leads to Immortality. What appears pleasing to the senses later develops into a hot-bed of poison, generating inner turmoil and disaster, for it belongs to the realm of death.

\* \* \* \* \*

Force of character is man's great strength. If he uses it in his dealings with the world he will indeed be victorious along most lines.



**PAGES FROM**  
**"Ma Anandamayee Prasang"**  
*by*  
**Prof. A. K. Dutta Gupta**  
**[ Translated from Bengali ]**

**Dehradun, Kishenpur Ashram, 19<sup>th</sup> May, 1941**

When I came to Ma this morning, I found Sri Prajnanananda Brahmachari and a few others with Her. The question of looking up for an auspicious moment for a journey arose.

Ma asked the Brahmachari : Baba, when starting on a journey, when and under what circumstances should one choose an auspicious moment ?

Brahmachariji : When a journey is undertaken for a particular object, such as for the realization of something keenly desired, then one should choose proper time. But when a journey is undertaken without any desired objective, then this is not necessary.

Ma : Suppose someone wants to realize God and leaves for a remote place to practise sadhana, should he make sure that the time of his departure is auspicious ?

Brahmachariji : For a journey undertaken for the realization of Supreme Truth, there is no particular moment set apart as being auspicious. For such an objective all times are good .

Ma : When someone wishes to become a *sannyasi*, he carefully looks for a proper moment and distinguishes between auspicious and inauspicious dates and hours. Yet the only reason for embracing *sannyasa* is the realization of God.

Brahmachariji : Yes, there is a definite ruling that before being initiated into *sannyasa* a propitious time has to be ascertained. But this is for *vividisā sannyasa* which is a sort of preparatory *sannyasa* to make one-self ready for the real, genuine *sannyasa*. In short, so long as one is governed by the *gunas* (attributes of nature), one will have to consult the almanac to ascertain a propitious moment.

Ma supported this and said : To find out the auspiciousness of a particular time or moment arises in a man's mind so long as he is bound by *samskaras* and *gunas*. When he becomes free from these such things become unnecessary.

### Seed mantra and God's name

In the evening the sky was overcast and it seemed as if the Mussoorie hills were covered by a dusty cloth. Lightning flashed from time to time but it had not yet started to rain. As there would be no outing in the evening and we would thus be able to spend the whole time in Ma's presence, I went upstairs and sat down before Her.

After keeping silence for a while, I asked : "Ma, would you care to discuss the question of *diksha* (initiation) also today ?"

Ma : If anything comes out from within, I will.

I : At the time of initiation we find that Guru gives a seed mantra to some and only God's Name to others. What is the reason for this differentiation ? Is there any difference between the potency of the *bija* mantra and that of the Name ?

Ma : From one point of view I would say that there is no difference between a seed mantra and that of a Name. A *bija* mantra charged with power as well as a Name charged with power will be instrumental in leading the disciple to the Supreme state. Just as a seed contains a tree, so does a tree contain the seed. He who has received a Name will in due course also receive the *bija* mantra. But the Guru differentiates between bestowing a *bija* or a Name according to the inner qualifications of the disciple and according to his dispositions (*samskaras*) brought over from former births. However, many believe that a seed mantra is more potent than a Name. The Name is suitable for all and everyone, whereas the seed mantra is to be used when a certain stage has already been reached. The Name is often a well-known one whereas the seed mantra is kept always concealed. That is why some people who have previously received a Name and later been initiated by a *bija* mantra, consider this a special favour and feel satisfied. But looked upon from the standpoint of the ultimate result, it must be said that the Name and the seed mantra are one.

I : What actually are the various mantras ?

Ma : Well, well ! Do you not yourselves declare that what saves (*trān karā*) a person from the clutches of his mind (*mana*) is called a mantra (*mana trān*) ?

I : How were all the mantras created ?

Ma : All this is written down in your religious text books.

After saying this much Ma spoke a little more and then kept silent. Thereafter other topics came up for discussion. As Sri Prajnanananda Brahmachari was present, Ma asked him to elucidate the subject of creation of mantras. He did speak on this issue; but nobody was fully satisfied with what he said.



As the weather became bad, many of those who had come from the city started leaving, others went downstairs. Ma then reverted to the question raised by me and said :

"Look, words do not always come out from my mouth. Be it due to the presence of certain people or because of the atmosphere, words sometimes dry up. But do not think that I do this purposely. All this happens spontaneously."

"As to the question of the creation of mantras you have raised, from a certain point of view there is no such thing as creation. Everything is already present, so why talk about creation ? Yet, from another viewpoint, you may say, creation does take place, both old creation and new creation have taken place and do take place even now. This means looking at the same issue from various angles just as the sea is full of waves as well as quite motionless. The same thing may be simultaneously steady and yet restless. Creation is also like that."

"A mantra consists of sounds. The *nāda* or *Omkāra (Pranava)* is the root of creation. You call it the *Sabda Brahman (eternal sound)* don't you ? The waves and the sound that arise from the vibrations or tremors of the Supreme Being (*Parama Sattā*) are the beginning of Creation. The mantra and its presiding deity are also created out of the *nāda*. Within your own Self are contained all mantras and deities and everything else. What you hear about different abodes, different worlds and different levels is all contained within this body. it is said, is it not ? "What is not contained in the microcosm is not present in the macrocosm." Viewed from this angle, all mantras are eternal. On the other hand, by different juxtapositions of various letters, new mantras can be created ."

In this manner Ma started to enlarge on many subtle issues, most of which were beyond my comprehension and I realized that I had raised a topic without being competent to do so.

### 20th May, 1941

Driving across the hills with Ma in the afternoon, Ma pointed to the scenery around us and said :

"Behold, how beautiful all this appears. ! Everything is present, yet is also absent. You are sitting in front of me, I can turn my face towards you, yet not see you at all. It is the idea which creates. (Turning towards me) You raised the subject of creation of mantras the other day, didn't you ? Together with the creation of the human mind, there have been the creation of ways and means to be also delivered from the mind (*mana trāna*). How wonderful is God's dispensation ! Furthermore, there are different stage of creation. At a certain stage there is no creation, at another

it certainly exists. There is yet another level where creation exists and is also non-existent, both simultaneously. All these are different experiences on different levels of *sadhanā*."

"You maintain, don't you, that one cannot escape from the effects of *prārabdha karma* (Portion of past action that is bound to fructify in the present birth). Yet there is a certain state in which even *prārabdha* is destroyed. Once the flame of Knowledge has been lit, how can the effects of *karma* remain undestroyed ? But such a state is most difficult to obtain."

Soon after the conclusion of this topic we returned to the Ashram. Ma sat down on the front veranda and we went off to perform our evening prayers.

Later on after coming to Mataji we found Her sitting on the eastern side veranda of the Ashram. We also squat there. Prof. Shyama Charan Babu also was amongst us. He asked Mataji why She had been laughing so excessively the day before.

Mataji : Both laughing & crying are indeed the same with this body. You saw me laughing only at the time of reading. In the evening also I laughed heavily on hearing the sounds coming out of the water-tap in the Ashram yard. You must have noticed that when a water-tap is turned, air often comes out of it with a hissing sound. Yesterday evening the tap of the Ashram yeard was emitting a similar sound. When I heard it I was almost convulsing with laughter. This is because there are some screws loose somewhere in this head. Again, when Swamiji was reading at night, a slight touch of his hand turned the book-stand upside down. This gave me more fits of laughter. But the incident itself was nothing to laugh about. That shows that laughter comes out of this body without any apparent reason. Anything may give occasion to a fit of laughter. Any attempt to check it at that time has the effect of only pouring oil into fire."

"Once in Dhaka Ashram there was a *Kirtan* going on . The *Kirtaniya* was singing in an inspired mood. His face was overflowing with tears. The listeners were all visibly moved. Though the singer had plenty of emotion, his literary attainments were no better than those of this body. While thus singing he mispronounced a word. Though the slip was slight and did not affect the emotional flow either of the singer or of the listeners, it made me laugh. Khukuni tried hard to keep me quiet. She whispered to me that it would hurt the feelings of others. But it was all in vain. They then were compelled to remove me to some other place. Even there I was rolling with laughter. This may give you some idea as to the nature of my laughter."

"It is not that this body laughs only when there is something humorous. It is almost shaken with laughter even when there is little or no occasion for it. Even at

the sight of people's grief this body has often burst into laughter. Those who are unacquainted with the vagaries of this body may very well be offended. They may think that I simply laugh at them, which would be far from the truth."

"Sometimes it so happens that the incident which seems to move this body into laughter is not the real cause at all. Some incident of the past or future might occur to me and give occasion to such laughter.



### **THREE THINGS**

Three things to respect :

Old age, religion and law

Three things to love :

Purity, honesty and hard work.

Three things to admire :

Beauty, intellect and character

Three things to cultivate :

Courage, cheerfulness and contentment

Three things to maintain :

Promise, friendship and affection.

Three things to avoid :

Smoking, drinking and gambling

Three things to control :

Tongue, temper and temptation.

Three things to watch :

Speech, behavior and action.

Three things to prevent;

Laziness, false hood and slang.



# GLOBALIZATION OF APPLIED VEDANTIC SOCIALISM

— Prof. Bireshwar Ganguly

The three highest values of human civilization are ancient Indian Vedantic humanism, modern western democracy and socialism. If we add to these three values of life the acceptance of a scientific temper of mind along with the achievements of scientific technology for mass production of cheap consumer goods for the masses and the mass communication of ideas through the modern electronic media, we get five trusted methods of establishing a common global civilization based on *daivic* (divine) qualities of character for the benefit of mankind in the twenty-first century at the threshold of the third wave of human civilization.

Though the Chinese and Muslim civilizations are still to be convinced about the ultimate benefits of democracy, there is no doubt that the Christians of Europe and America and the Hindus of India have successfully accepted the democratic form of governance. It is now to be considered as to which variety of socialism will be universally acceptable and beneficial in the long run. Marx and Engels classified socialism into two major categories, viz. Utopian and Scientific. After World War I scientific socialism assumed two important forms, viz. revolutionary communism of Russia and evolutionary or parliamentarian democratic socialism of the Fabian variety adopted by Great Britain and India specially after World War II.

The pre-Marxian Utopian socialism of Sismondi, Saint Simon, Proudhon etc. could not strike roots in Europe, but the revolutionary socialism of Lenin did work as an experiment in the Soviet Union from 1917 to 1990. It failed because of the inherent contradictions of communism as a dictatorial method of governance in a God-less society of aimless, materialistic people. Parliamentary socialism of the Fabian variety also worked with tolerable success in U.K. and India from 1951 to 1990, but was swept under the carpet by the cyclonic storm of the so-called globalization in the 1990s. The new world order is groping for a new ideology, which can combine the best values of democracy, socialism and scientific technology in a globalized world, hankering for peace, rationality, humanism and tolerance.

We have seen that the perennial philosophy of Vedanta alone can accommodate all the above values without hurting the feelings of followers of any religion.

The applied or practical aspects of the perennial philosophy of Vedanta in its *Leelavadi* variety (not *Māyāvādi* variety of Shankarāchārya) were developed in two ways by Swami Vivekananda in the nineteenth century and Mahatma Gandhi in the twentieth century. While the former laid stress on religious tolerance and social service, the latter laid stress on political action. Both were Vedantic socialists, but the Utopian socialism of both opened the doors for experiment with socialism in a modern world while keeping the highest values of life in tact.

### **The Perennial Philosophy of Vedanta:**

Vedanta offers the perennial philosophy of the Hindus, which has universal application for the whole of humanity. According to Aldous Huxley, at the core of the perennial philosophy the following four fundamental doctrines are found :

- (i) The phenomenal world of matter and of individualized consciousness the world of things and animals and men and even gods is the manifestation of a Divine Ground within which all partial realities have their being, and apart from which they would be non-existent. This Divine Ground is called Brahman, whose creative, sustaining and transforming aspects are manifested in the Hindu Trinity of Brahmā, Vishnu and Maheshvara.
- (ii) Human beings are capable not merely of knowing about the Divine Ground by inference; they can also realize its existence by a direct intuition, superior to discursive reasoning. This immediate knowledge unites the knower with that which is known.
- (iii) Man possesses a double nature, a phenomenal ego and an eternal Self; which is the inner man, the spirit, the spark of divinity within the soul.
- (iv) Man's life on earth has only one end and purpose : to identify himself with his eternal Self and so to come to unitive knowledge of the Divine Ground (*Paramātman* or *Brahman*).

The Upanishadic aphorisms such as *Tattvamasi* ('Thou art That') or *Aham Brahmāsmi* ('I am the Brahman') or 'All this manifested universe is nothing but Brahman', categorically establish this monism of Vedanta. It is on the basis of this perennial philosophy based on Vedanta that, after realization of God, an ancient sage declared'. Hear, O children of immortal bliss ! Even you that reside in higher spheres ! I have found the Ancient One, who is