

MA ANANDAMAYEE AMRIT VARTA

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

VOL.-7

JULY, 2003

NO. 3

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.	In association with Ma Anandamayee — <i>Amulya Kumar Dutta Gupta</i>	....	....	3
3.	Conversation with Swami Vijayananda	....	....	10
4.	"I belong to everyone....." — <i>Bithika Mukerji</i>	....	....	14
5.	Divine Mother — <i>Dhiraj Sapru</i>	....	....	15
6.	The fundamentals of Indian Philosophy — <i>Sri P.C. Mehta</i>	....	....	16
7.	Pages from the diary of Didi Gurupriya	....	....	22
8.	Māyāvādi Vedanta and Leelāvādi Vedanta — <i>Dr. Bireswar Ganguly</i>	....	....	31
9.	"Om Aim" — <i>Antonio Eduardo Dagnino</i>	....	....	34
10.	Our visit to Ranchi — <i>Shraddha Davenport</i>	....	....	37
11.	In Memoriam. —Swami Bhajanananda	....	....	44

MATRI VANI

To understand means to throw off one's load, only to stand under a new one; whereas the Knowledge of the Supreme Reality is beyond thought and speech — *avāṅ manaso gocharo*.

*

*

*

Amidst the cross-currents of the divergent mind, one has to become firmly concentrated on one goal.

*

*

*

There is infinite becoming and infinite being, infinite manifestation and infinite potentiality. Therefore, when one becomes wholly concentrated on any one thing, why should not the one be revealed? There is endless in the One, and end in the endless. Where you perceive an end, there is actually no end. He is infinite. In all forms and the formless is He, and He alone.

*

*

*

When one practices *Yogic Kriyas*, ritual worship, *Nama Japa*, *Dhyana*, any of these, for the sake of getting into a particular *bhāva*, and having reached that stage, one wishes to remain in this state all the time. So long as this state lasts, or as long as this condition predominates, one is steeped in bliss. But this is not Enlightenment, one is only on the way to it. Remaining in this state of *bhāva* for a great length of time does induce transformation to a certain degree, but there can be no special progress.

*

*

*

Never harbour the idea that you are involved in sin and evil deeds and you cannot get anywhere. At all times and under all circumstances you must keep yourself in readiness to tread the path to the Supreme.

*

*

*

He, from whom you receive *diksha* (initiation), will be able to bring you in touch with the level upto which he, himself has reached. But if the recipient has outstanding capacity, Supreme Knowledge may dawn on him at any moment.

*

*

*

Anyone aspiring to Self Realization, one who starts giving initiation (*dikshā*) to others, while he himself is still on the way, will make no progress.

*

*

*

When *dikshā* is given, the giver can confer only as much power as he himself wields. But if the guru is all-powerful, he may even by his touch or even gaze, can take the disciple to his final goal.

*

*

*

A *Guru* is called He, who, out of deep darkness can reveal the hidden Truth to the disciple.

*

*

*

How can he be a Guru, who has not yet transcended action ? A person who still performs rites and spiritual exercises of any kind is still on the path and not established in the Self.

*

*

*

An aspirant who has been initiated by someone who is still on the way and does not command Supreme Power he can progress only up to his Guru's stage, and then will have to wait.

*

*

*

But even without *diksha*, power may be conferred with a simple look or even touch, whether the recipient becomes aware of it at the very moment or not. The one who has bestowed this power carries along with him everything, just as the flood carries away with it every thing indiscriminately.

*

*

*

A *Guru* is not an ordinary preceptor — *Guru* is He who has the capacity to deliver man from *bhava sāgara*.

IN ASSOCIATION WITH MA ANANDAMAYEE

[Translated from Bengali]

—Amulya Kumar Dutta Gupta

Dhaka, 22nd May, 1937

I reached the Ramna Ashram at 10 a.m. I was told that Ma was still in her room. Seeing Jyotish Babu* talking with others at Panchavati, I went there and took my seat.

Jyotish Babu was talking about Sri Sri Ma. I said to him, "It is said that once you visualized Ma in the form of Devi. Let us hear of the event."

Jyotish Babu said, "Ma was then staying at Shahbag. One morning, going to meet Ma, I was waiting at Nachghar. Suddenly, I saw the door of Ma's room thrown open and the radiant form of a goddess appeared near the door. At that, I was very much astonished. I thought — 'What is it that I am seeing fully awake and in broad daylight?' It did not appear to be a hallucination. While I was looking on, the vision faded out and I saw Ma coming out from the room in Her easy, leisurely gait. To me reasoning never gets a less weightage than emotion. So I made up a plan and began to mentally recite a Devi stotra from the Chandi. I thought that if She really was a goddess, She would be pleased at my recitation and offer something to me by way of reward. As She slowly proceeded from Her room to the Nachghar, Sri Ma plucked up a few grass flowers from the ground. When She was before me, I bowed down to Her and She at once dropped on my head the flowers as Her blessings.

Jyotish Babu continued, "At that time, I was pestered with the desire to know Her real identity. So I often asked her, 'Ma, who are you?' One day she said, 'You will know it later on.' Another day She said, 'It is possible to say who I am only so long I have a perception of self. I am completely devoid of this perception. So I am whatever you make me out to be.' Then She said a bit seriously, 'What else do you want to know?' She uttered these words in a tone and with an unusual

* Sri Jyotish Chandra Roy, popularly known as 'Bhaiji', one of the foremost devotees of Ma.

expression on Her face that made me shiver to the inmost depth of my being. I could not say anything more. Since then, I never asked Her about Her identity."

As it was getting late in the day, I turned homewards. At the time of coming away I found Ma sitting in her room.

When at 3.30 p.m. I went back to the Ashram, I was told that Ma had gone to Shahbag for a walk. This time while coming from Nainital, Ma had brought along with Her a girl named Godavari from the hills. She had in all probability gone to Shahbag to show the girl around the place. I also went to Shahbag. Many children were walking about Shahbag with Ma. Seeing me Ma said, "The trees I had planted here, have now grown up." Khukuni Didi asked me if I had been to Shahbag before. Ma said, "Yes, Babaji has been. I had once to face a complaint on this account."

One day Ma had conducted me to Shahbag. After our walking was over, the caretaker of Shahbag came out with his complaint, saying that entry for men was forbidden in Shahbag as the begums often came there for a walk from the Nawab's residence. Ma said, "Since then I never came here for a walk — except today, and it is my first visit after that incident." So saying Ma began to laugh.

From Shahbag Ma went to Siddheshwari with Godavari and a few other women. We went back to the Ashram.

From Siddheshwari Ma returned in the evening and took Her seat in the Namghar. A little after, the *arati* began in the temple. We sat on silently watching the *arati*.

After the *arati* was over, Bhudeb Babu came and said to Mataji, "Ma, just sing us a song. We can trouble you for one, seeing that you sing so many songs to the ladies." At first Ma refused. Then She sang two songs to Her own accord. One was Hindi and the other Bengali. She sang in Her sweet voice almost lost to the outer world. It went deep to the hearts of all who heard it.

After this Bhudeb Babu came out with another request. It was that he would listen to Mataji speaking Hindi. Ma said, "You put questions to me. I will answer them in Hindi."

Bhudeb Babu : People call you *Bhagavati* and no other, that is, *Bhagavati* Herself is reborn. Can we not be emancipated by looking at you and touching you ?

Ma replied first in Hindi and then in Bengali. She said, "Proper sight and touch can certainly lead to emancipation, but how often are they in evidence ? You call me 'Bhagavati' 'Annapurna' — but these are mere words. How often can you identify the idols with divinities ? You say many things from your beliefs. I call such beliefs

blind as they are not backed up by feelings that should go with them. Deities are mentioned in scriptures also and you can talk about from your scripturebased knowledge. But to me scriptures are time-tables and no more. A time-table contains names of places but you cannot have any idea of those places by reading the timetable alone. It is the same about the deities referred to in the scriptures. You can have no notion of them from your scriptural knowledge. Notions of them call for action. Actions lead you to various mental configurations and then everything becomes plain to you. But you may contend that the nature of fire is to burn — it burns the hand if it is touched whether consciously or unconsciously. In the same way, why should you not be benefitted, if you touch Bhagavati, even without knowing Her as such ? To this I say, an ice-cold object does not burn as soon as it is brought in contact with fire. Perhaps all it does is to leave a mark on the place. In the same way if you see and touch anybody taking her for Bhagavati, it will leave on your mind a good impress. Nothing is absolutely thrown away."

Bhudeb Babu : I understand it. But the question is, are you Bhagavati or not ?

Ma : It is a question which cannot be answered.

Bhudeb Babu : Why can't you ? I can cite a precedent to support that my question admits of an answer. When Sri Ramakrishna Paramahansa was asked about His identity, He had disclosed it.

Ma : I do not say or do anything deliberately. With me a thing comes out spontaneously or not at all. Perhaps some day my identity might come out. But at present, it is not coming out.

Paresh Babu : It is true that one cannot go from one place to another merely by reading a time table. It requires action. But one can rise to a high state of experience, without having recourse to actions. God can draw us directly to the path of religion as a magnet attracts iron.

Ma : Attraction is there, but you cannot perceive it. It is this attraction that inclines one to the religious path. But for it there could have been no such inclination at all. It is the natural destiny of man to be liberated, to attain God. No one loves to be in bondage. Some may develop religious tendencies at an early age. You can call it fortune, or a reward of good action. Again some one has an urge for the religious life but can make no headway. In despair he thinks that he is getting nowhere. But this very thought of not getting anywhere is a proof that he is making at least some progress. He has his eye on God even for a passing moment.

Paresh Babu: He can get everything done, can't He ?

Ma: It is He who gets everything done. But a mere statement of this fact means nothing—one must perceive it. We can attend to all household works, but want to

