

# MA ANANDAMAYEE AMRIT VARTA

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with the divine life and sayings of  
Sri Anandamayi Ma

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## CONTENTS

1.	Matri Vani	...	1
2.	Conversation with Western Devotees —Vijayananda	...	3
3.	Advent of Lord Gauranga —Sri Sisir Kumar Ghosh	...	9
4.	Anandamayi Ma—Discourse & Dialogue —Richard Lannoy	...	11
5.	The Fundamentals of Indian Philosophy —P.C. Mehta	...	13
6.	The Yoga of Bhagavad Gita —Swami Viditatmananda	...	18
7.	Stories narrated by Ma	...	19
8.	Pages from my diary —Atmananda	...	24
9.	Rainfall —Sri Satya Srava	...	30
10.	Ma's behaviour beyond comprehension —Gurupriya Devi	...	33
11.	From notes taken in Sree Ma's presence —'Kirpal'	...	35
12.	Harmony and discord .....	...	38
	—Swami Bhumananda Giri		





## MATRI-VANI

The path that has been chosen must be pursued with great vigour in order that purity of mind and heart may be developed. When the goal is ever before one as a living reality, all that is needful will come of its own accord.

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The more the heart becomes filled with the love of God, the fainter will grow the appetite for material enjoyments.

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To the extent that we harbour unkind or narrow thoughts we increase the cause of evil in the world. For better be intent on your own improvement.

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If you can develop inner beauty, and enshrine Him in the glorious temple of your heart, you will be able to perceive beauty in everything.

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Wherever you go at any time, go with your whole heart and soul and nobody will seem a stranger to you.

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It is only so long as the mind is filled with the thought of God, with the awareness of the Presence, that there can be real rest.

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One should select activities and surroundings that are apt to induce divine thoughts and aspirations.

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It is of great value to read sacred texts and books of wisdom. Speak the truth. Bear in mind that God's name is He himself in one form. Let it be your inseparable companion .

No evil can ever overcome him who cleaves to God's name. If the flow of God's name is sustained, all work will beget the good.

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Q. Should we meditate on suffering?

A. In true meditation we forget the sensations of the body, we go beyond the consciousness of the body and we go towards a consciousness which is beyond the body and the mind. An argument which reinforces the fact that our fundamental nature is bliss is that when we feel intense suffering, there is a part of us somewhere which feels happy. What weighs on people is the banality of each day. Great suffering brings about a change, and we have something important to tell. On the other hand, we can use catastrophes to progress spiritually.

Q. In spirituality, does missionary activity have a meaning?

A. If Buddha, for example, sent his disciples to preach, it is not because they were realised, or because they wanted to start a new religion, it was only to show that there was a way out of suffering. Most people do not know that, and they resign themselves to it. They even attach themselves to suffering, as if it were some sort of security. If there is a spiritual truth to communicate to people, it is the possibility of a way out of suffering.

### **Kundalini**

Q. Does the awakening of the Kundalini come from yoga practices or from the grace of the guru?

A. More from the grace of the guru. The satguru can open the *nadis* (channels). We then feel an intense happiness which allows us to completely give up sexual desire. It is the nature of the mind to seek happiness. Therefore, it is necessary to have that opening, to be able to give up the ordinary sources of pleasure. Some gurus are able to give a momentary experience of void to the mind, for instance by looking at people in a certain way. But it is not a true awakening of energy.

Q. Where are the sadhus who have obtained this opening of the *nadis* ?

A. Around Ma, they were more common, but this does not mean the awakening was permanent. One must be a very good sadhaka for the opening to remain permanently. However, it is only the first initiation on the path. When the *nadis* are in the process of opening, one must stay a bit isolated. If the sadhaka mixes easily with people, it is either because he is very advanced, or he has obtained nothing.

But what is most important later in sadhana is the opening of the *nadi* itself. The mistake many Westerners make is to think that sexual experiences help the spiritual experiences. In reality, they go in two opposite directions. The subtle physiology of the Kundalini shows this precisely. As long as consciousness stays in the lateral *nadis*, one is at the mental level. The awakening of the lateral *nadis*, *ida*

and *pingala*, helps in stabilising the mind and sublimating sexual energy. But it is only when Kundalini enters the central *nadi*, *sushumna*, that the mind becomes totally silent. One of the effects of this control is the awakening of charisma. Some people believe that because something is tickling them in the back, the Kundalini is awakened. But that is not the case. All those sensations in the back, as well as trembling, may only be some preliminary signs. We must remember that Kundalini is omnipresent. It is not reducible to a given position in the body. When it awakens, the practitioners dress it up according to their cultural context. For Ramakrishna it was Kali, others will call it Krishna or Jesus. It is possible that Freud might have had certain awakening of the Kundalini, and dressed it up as a theory according to the taste of his time, the so-called psycho-analysis. Otherwise, he couldn't have seen the importance of libido and its role in the psychic regions which seem so removed from it. He also developed a certain charisma : when the Nazis came to arrest him in Vienna, he looked at them in the eyes, and they turned around and left without doing anything.

Q. Can Hatha Yoga help with the awakening of the Kundalini?

A. When we look at it closely, almost all the asanas of yoga represent a reversal of sexual union, that is probably why sadhakas who are sufficiently advanced and who follow the Indian tradition assure not to do these postures in front of members of the opposite sex. But the goal of yoga is in fact the awakening of the Kundalini.

Q. How to know if the Kundalini is awakened?

A. It is an event which has so much impact that there is no doubt about it. If you ask whether you have received it or not, that means that you haven't received it. One experiences feelings of joy, strength and consciousness that are not of this world.

Q. Where is the best place to start with the awakening of the Kundalini?

A. This is not to talk about it, but to leave it to the guru. When the right nostril is opened, it corresponds to the stimulation of the left hemisphere. The mental tendency is more active. It is advised for a brahmachari to lie on the left side in order for the right nostril, *pingala*, to open, which will result in an improvement in sexual control.

Q. When I meditate on the *ajna*, as my guru recommends, I sometimes feel tension. Should I continue?

A. Ma used to say that concentration on *ajna* could bring about anger, and that one must have a good mastery over it. If you feel that you are not successful, you can concentrate for some time on the heart.

Q. What does Nisargadatta Maharaj mean when he says that he has a consciousness that goes beyond experiences ?

A. In the Yoga Sutras of Patanjali, it is stated that the *Rasavada*, the taste of experience, is an obstacle one must go beyond. At a certain point, I wanted to experience *Rasa*. This intense savour of psychic phenomena, which can come abundantly when we are progressing. Ma told me, "Don't, that still pertains to the domain of experience," i.e. those are bye-products of meditation and one shouldn't dwell on it. It is better to ask oneself, "Who is it who experiences these phenomena?" We then reach a very subtle sensation, which corresponds to consciousness itself.

[ To be continued ]

***"Patience has the same relation with faith, as has the body with heart. There is no good in faith, which is devoid of patience."***

**—Swami Bhaskarananda**

## ADVENT OF LORD GAURANGA\*

—Sri Sisir Kumar Ghosh

The first conception of god by the hindus is to be found in their sacred writings, the holy Vedas, composed thousands of years ago. This is how they described god :

'Perfect truth, perfect happiness, without equal, immortal, absolute unity, whom neither speech can describe nor mind can comprehend, all-pervading; all transcending; delighted with his own boundless intelligence; not limited by space or time; without feet, moving slowly; without hands, grasping all worlds; without eyes, all-surveying, without ears, all hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer of all beings; such is the great one.' —Sir W. Jone's works, vol VI.

As a description of the first cause and the creator of the universe, it has never been equalled: it is as grand as the object.

But the Being described above, did not meet the natural requirements of the man, who hankered after a friendly protector, a companion, and an object of love. There is, in the heart of man, an ardent desire for a communion with god, more or less developed according to his constitution or training. The desire is universal, and is felt by almost every one at one time of his life, for a closer intimacy with the mysterious Being, who had given him life. Generally, however, cares of the world get a preponderance in the heart, and eventually crush out this hankering after god.

This awakening in the heart of a desire for communion with god, is the beginning of *Purva-rāga*. Those who can manage to keep the fire alive in the heart find themselves slowly, though imperceptibly, attracted towards god. But the god, as described in the Vedas, does not suit his limited capacity. The heart of such a man hankers after Him, but he finds that the grand Being, described in the Vedas, is beyond his reach, He feels that a companionship with the Being, described in the Vedas, is impossible for him, His heart seeks realization, but the god of the Vedas is unrealizable by the heart. And thus the hindu saints, says a hindu sacred book, finding the god of the Vedas as beyond reach, felt the necessity of giving definite

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\* Excerpt from the famous book "Lord Gauranga" by Mahatma Sisir Kumar Ghosh.



shapes to the deity, for the purposes of communion with Him, and thus images came into existence, Gods with definite shapes and human attributes.

It was of course believed that God was something higher than man : so the image representing Him naturally came to be presented to the devotee as somewhat different from Him. Thus we have images with several hands and several heads; images representing the different attributes of god, His power, His wisdom, and so forth. We are assured by the saints that these images appeared to the ardent devotees, according to the constitution of their minds. Those who feared god, to them He appeared in frightful shape. And thus the sloka of the Gita, "I serve as I am served" is considered one of the main pillars upon which religion itself is founded.

But some *bhaktas*, by earnest devotion were at last able to realize that it was a libel on god to liken Him to a wilful and all-powerful Sovereign. They came to realize that he was nothing of the kind, but only an object of love. Indeed they felt an irresistible attraction for Him, and this, because of their own character. Themselves pure and possessing a sacrificing and loving heart, and having acquired distaste of worldly pleasures, they hankered after love, and therefore at last realized that the greatest object of love to man was no other than god Himself. He was the superior partner and the nearest and dearest object of his soul. To a devotee, who loves god, He therefore appears as an object of love. Such a Being must be a man, a man physically, intellectually, morally and spiritually perfect.

Thus the seeds of Vaishnavism were planted in solitary human heart. But his fellows not having his disinterested devotion, failed to realize this precious knowledge that god is dearer than all. And then the Messiahs, and latterly Lord Gauranga, worshipped by his followers as an incarnation of god himself, came to bear witness to truth. The devotee can attain to the highest truth by his own exertions; but ordinary people need Messiah to be able to realize and accept it. What Jesus taught was known before-hand, but he confirmed the principles known before and then they were accepted by millions. what Lord Gauranga taught was likewise known to a few before his time, but he distributed it to millions.



## ANANDAMAYI MA— DISCOURSE AND DIALOGUE

—Richard Lannoy

Once when the *satsang* was over, an old man was taking leave, 'It is getting late'; he said, 'I must be going home'. 'Late indeed', agreed Anandamayi Ma, 'there you are right; but go to your real home, not to the *dharmasala* (pilgrim hostel).' 'I am not staying in any *dharmasala*, I have my own house here'; he replied. She shook her head and smiled: 'Do you call that home? You won't be able to stay there for ever. Your days are numbered and when your time is up, you will have to leave. I call it *dharmasala*, There are rules and regulations. You may remain for a while, but then you have to quit. This body tells you to find your real home from which nobody can drive you out, which is not of this world. Dig deep and unearth your real wealth, find your real home in god, who is your own self.

"When you wash your clothes you have to apply soap. It is, of course, true that the clothes will not be clean unless the soap is rinsed off again. But can dirt be removed without soap ? The thought of god is the soap that in the end has to be washed away by the purifying waters of the ganges of Supreme Knowledge. Don't worry about results. In business, you give and you get something in return. This is called a bargain, but it is no real gain, If you adopt this sort of mercenary attitude, you will not get any where. Never leave your practice off until there is illumination. You must be adamant in your pursuit, The remembrance of god is like a flame. In whichever direction it is blown, it will burn up whatever lies in its way. According to your actions you will reap the fruits. No efforts is ever wasted; good works and bad works will yield their harvest in great abundance, for He is extremely generous. Perhaps you will argue: I want to be a king. but my wish is not granted. You get exactly what is due to you—nothing less and nothing more. When a pitcher full of water has a hole, however small, all the water will leak away; this is how it is with you : Your concentration is never complete, there is a break in it, you do not want anything with your whole being.

Creation, preservation and dissolution are constantly in process, and all are within you. Try to fathom the end of yourself, if you can. You exist, and this is why the universe exists: the whole universe is within you. Past and future, this world and the next—indeed, everything is contained in you. Therefore, in as much as you are free—with the entire universe held within yourself. The fact of your

eternal freedom stands revealed and any question of being in bondage no longer arises. You exist, so the universe exists.

An eternal relationship exists between god and man. But in His play it is some times there and some times broken, or rather appears to be broken, but it is not really so, for the relationship is eternal. Again, seen from another side, there is no such thing as relationship. Some one, who came to meet this body, said, 'I am a newcomer to you'. He got the reply: 'Ever new and ever old indeed'.

The light of the world comes and goes, it is unstable, the Light which is eternal can never be extinguished. By that light you behold the outer light and everything in the universe; only because it always shines within you, can you perceive the other light. Whatever appears to you in the universe is due only to that greater Light within you, and solely because the supreme knowledge of the essence of things lies hidden in the depths of your being is it possible for you to acquire knowledge of any thing."

As Anandamayi Ma was moving from ward to ward of a hospital, she remarked: "This also is a temple with god's images. It is He who manifests in the shape of disease as well. In every one of these temples the gods and goddesses are giving darshan."

"The sense of want, of emptiness and one's true being are in exactly the same place infact. They are that and that alone. What is this, "sense of want" and what is 'true being'? He and nothing but He. For the simple reason that there is one single seed, which is the tree, as well as the seed, as well as all its various processes of transformation, truely the one alone. You attempt to appease want with want; thence want does not disappear, nor does the sense of want. When man awakens to the acute consciousness of this want, only then does spiritual enquiry becomes genuine. You must bear in mind that only when the sense of want becomes the sense of the want of self-knowledge, does the real quest begin. Whether you call it the one, the two, or the infinite, whatever anyone may say, all is well.

"Whenever you have the chance, laugh as much you can. By this all the rigid knots in your body will be loosened, But to laugh superficially is not enough: your whole being must be united in laughter, both inwardly and outwardly. Do you know how this is expressed? You literally shake with merriment from head to foot, so that it is impossible to tell which part of your body is most affected, What you usually do is to laugh with your mouth, while your emotions are held in check. Bat I want you to laugh with your whole countenance, with your whole heart and with all the breath of your life.

"Nothing has happened"—to be able to understand this is very fortunate. If you can understand that nothing has happened, you have indeed been blessed with inner vision".



# THE FUNDAMENTALS OF INDIAN PHILOSOPHY

—P.C. Mehta

## CHAPTER- VII

### 1. Monistic & absolutistic view in the Upanisads:

The prevailing view in the Upanisads is monistic and absolutistic. They teach that the ultimate reality is one. It is thus a doctrine of unity also.

### 2. Idealistic view in the Upanisads:

Idealism in its philosophic sense means any theory which holds that things exist only as ideas in the mind, or that things are really imperfect imitations of unchanging models or forms having independent existence apart from the material world.

The teaching of the Upanisads is idealistic, because they affirm that there is nothing in the universe which, if it is not itself mental, does not presuppose mind.

### 3. Pluralism & realism in the Upanisads:

We may as well mention here that, i) pluralism or the belief that the ultimate entities are many and ii) realism or the belief that matter is as real as spirit or mind are not unknown to the Upanisads taken as a whole. They are not prominent, but appear as reminders of the various angles covered in the Vedas.

### 4. Relationship of Brahman to the world and to the individual self & the ontological view of the Upanisads:

What is the relationship of this unitary principle to the world and to the individual selves?

- a) In conformity with the Vedic view, there are several passages, which grant reality to the world, though they maintain that it is never apart from '*Brahman*' or the Absolute. This is '*Sa prapanca*', or cosmic view.
- b) There are numerous passages of great insight in the Upanisads which affirm that the world is but an appearance and that it has no actual place in the Ultimate Reality. This is the '*Nisprapanca*' or acosmic view.
- c) Though the first view does not consider the world as an appearance, it denies ultimate meaning or value to it, except when viewed as an element in *Brahman*. Thus, according to either view, the ontological point of view of the Upanisads is that *Brahman* alone is real and the changes of form and state unreal.

### 5. *Bhadrprapanca's view:*

An eminent exponent of the Upanisadic doctrine *Bhadrprapanca* flourished before Sankara. He interpreted Upanisads to mean that, i) the self and ii) the physical universe are real though a) finite and b) imperfect. They are both identical with and different from *Brahman*: the three together i.e. 1) the self, 2) the physical universe and 3) *Brahman* constitute an unity in diversity.

As *Brahman*, the ultimate reality is one, but, as souls and the world, it is many. The whole universe emerges from *Brahman* and therefore partakes of its character of reality. The richness of its contents indicates that *Brahman*, the source, is complex, only the complexity is sometimes manifest and other times latent. This is the cosmic or *Saprapanca* view of Brahman.

*Srsti* i.e. creation and *pralaya* i.e. dissolution succeed endlessly. During the period of creation the complexity is manifest and during dissolution it is latent.

At the end of each cycle the multiplicity returns to *Brahman*, but re-emerges from it at the beginning of the next cycle. The distinction made here between a latent and a manifest stage of the universe implies the dynamic character of the Ultimate Reality and the view is accordingly described as *Brahma parināma vāda* i.e. "The doctrine of self-evolving Brahman".

This view admits of no reality outside Brahman and therefore is monistic. It is also idealistic for, though it may not explain the world as an appearance, it denies ultimate meaning or value to it, except when viewed as an element in *Brahman*, the absolute spirit.

### 6. Sankara's view:

Sankara (788-820 A.D.) examines the two positions mentioned in section above; viz, a) that the world is real, but never apart from *Brahman*, and b) that the world is merely an appearance and has no actual place in the Ultimate reality and states that, the view which grants reality to the world is only a first step or put forward tentatively, merely for adjusting the final teaching to common or empirical ways of thinking which assume diversity to be quite real.

- (i) It represents the a) *Aparā vidyā* - 'lower truth', which serves as a stepping stone to the comprehension of the b) *Parā vidyā* - higher truth',
- ii) That the Upanisads finally conclude that *Brahman* and nothing beside it is truly real and therefore the world is but an appearance and has no actual place in the Ultimate Reality. This is the acosmic or *nisrapanca* view of Brahman. Sankara, accordingly, expounds the theory of *Vivartavāda* or superimposition.

- iii) This distinction between *aparā* and *parā vidya* is sometimes explicitly endorsed in the Upanisads, e.g. in the Prasna Upanisad.
- iv) As regards the individual self, Sankara takes it to be *Brahman* itself, appearing as finite, because of its adjuncts like the body which, as parts of the physical universe, are not real in the true sense of the term. Sankara's theory of *vivartavāda* or superimposition is ably expounded by Sri. J. C. Chatterjee in his book, 'The Wisdom of the Vedas'.

## CHAPTER - VIII

### 1. Psychology as the science of soul or psyche i.e. '*Jiva*'.

Psychology is used in Indian philosophy as the science of soul or psyche. In India, this study never branched off from philosophy and every system has its own psychology. To the Upanisadic seers the existence of the soul is a presupposition.

The soul or '*Jiva*' is often described as '*Purusa*', (not to be confused with *Purusa* of the *Purusa-Sukta*), which is explained as '*puri-saya*' or 'that which dwells in the fortress of the body'. Another reason for the existence of the soul based on the theory of '*karmā*' is that since we cannot account for all the good and evil that befall man in one lifetime, we must admit the transmigration of soul.

According to the cosmic view, the relation of *Jiva* to *Brahman* is an actual transformation of *Brahman* and is as such both identical with and different from it. According to the acosmic view, it is *Brahman* appearing as the *Jiva* and therefore not different from it. In either case, *Jiva*-hood consists in the forgetting of its identity with *Brahman*.

The Upanisads recognize two facets of the soul, the conscious and the unconscious. Throughout its empirical existence, every soul is endowed with these two adjuncts. The word '*Jiva*' for soul is derived from the root '*Jiv*' which means 'to continue to breathe', and thus covers the unconscious aspect. The other terms '*bhoktā*' and '*kartā*' for soul cover the conscious aspect of the activity. The unconscious activity is carried on by '*prāna*' and the conscious activity by '*mānasa*'. This is housed in a physical body, which alone is replaced at every birth. The conscious activity is carried on by '*manasa*' with the help of the ten senses, five of knowledge, called '*jnanendriya*,' consisting of, '*caksus*', '*srotra*', '*tvak*', '*ghrāna*', and '*rasanā*', which are respectively the organs of sight, hearing, touch, smell and flavor, and five of action, called '*karmendriya*' which are, '*vāk*', '*pāni*'.

'pāda', 'pāyu', and 'upastha', which are respectively the organs of speech, holding, moving, excretion and generation. Though other functions of *manasa* like 'vijñāna' and 'ahankāra' are mentioned, the Upanisads emphasize their unity. The Brhadaranyaka Upanisad specifically points out that all these are *manasa* only. 'Manasa' is regarded as the central organ of consciousness.

## 2. The theory of Cognition according to Upanisads :

Things of experience being '*nāma-rupa*' signifies that whatever is thought of or spoken about is the particular. Therefore, the mind and the organs of sense function only within the realm of names and forms. This means that empirical knowledge can only be of the finite.

Brahman transcends the very conditions of knowledge and consequently cannot be known. '*Yato vaco nivartante aprapya manasa saha*' (Taittiriya Upanisad ii. 4). In his commentary on 'Vedanta-Sutras', Sankara refers to a now lost Upanisad, wherein Baskali asks Badhva to expound the nature of Brahman. Badhva does so by keeping silent. When Baskali asks again and a third time Badhva replies, 'I am teaching, but you do not follow. The self is silence, '*Upasantoyam atma*'. This view denies the term '*vidyā*' to empirical knowledge, which from the ultimate standpoint, is not knowledge at all, but only a sort of '*āvidyā*' or ignorance. *Vidyā* is that through which we become Brahman.

## 3. Evil as an error of judgment:

The basis of Upanisadic ethics is in considering evil as a result of error in judgment by seeing variety alone, where there is the unity of Brahman. As mentioned earlier, Indian Philosophy emerged from the practical need to find freedom from evil. This led to the discovery that the 'Atman', though desire laden identification with the ephemeral factors of body, emotions and mind had created a psychological center or a limiting ego which was the root cause of suffering. Therefore, happiness or freedom from evil lay in rooting out this ego and thus freeing oneself from self imposed finiteness. Thus evil is not the result of offending the gods or swerving from sacrificial righteousness but of ignorance. Limiting ego is a blemish on Reality because it cuts it up, distorts it and creates the delusion of variety in place of unity. The action from this ego which is man's lower self, can only be in the interest of the lower self and therefore selfish. They are limiting and therefore cannot be holistic. Evil is due on the practical side to the mistaken imposition of finiteness on Reality. It is thus conditional and has no place in the