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Man is born in order to complete his karma ; he is also born to complete the cycle of birth and rebirth. The man of supernormal power, that is to say in whom divine power is functioning, can also himself change his karma.

—Sri Sri Ma Anandamayi

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# ANANDA VĀRTĀ

*The Eternal, the Ātman—  
Itself pilgrim and path of Immortality  
Self contained—THAT is all in One.*

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Do not feel distressed because you are deprived of his physical presence. It is the duty of the nearest and dearest of the departed to pray that he may progress on his upward path. However, if tears rush into your eyes because he has left his body, then cry invoking God. To weep for God is everybody's one and only hope. Also perform as perfectly as possible the duties prescribed by the *Sastras* for the wife and son of the deceased.

—Sri Sri Ma Anandamayi

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## Sri Sri Ma's Utterances

(Reported by Sree Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. VII)

(Translated from Bengali)

Ma : Don't do anything secretly, and you won't have any secrets to guard."

Question : "What about one's *Iṣṭa-mantra* ?"

Ma replied : "That is the only thing you must carefully preserve in secret, so that it is not disseminated. After sowing a seed if you don't keep it hidden in the soil, if you take it out everyday to have a look at it, then there is no hope of getting a tree. Therefore, keep the seed preserved in the soil with great care, water it and look after it, and you'll find that in due time the seed has sprouted and the sappling is growing little by little."

Question : "Ma, if there is a strong blast of wind, it may destroy the young plant. How to protect it in that situation ?"

Ma : "In that case, the plant should be protected under cover. Of course, you know how people keep very small plants covered up whenever there is a hailstorm ! After some time, a fence has to be erected round the young plant to protect it from cattle. Thus protected and reared, the same tree becomes a protector to so many people."

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In response to people's comments like : We'll do such and such things only if *He* makes us do," "Everything depends on *Him*," "Only *He* knows (if we are to act in a particular way)," Ma said the following words :

"First of all, try to understand who *He* is ; try to find out in what relationship you stand to *Him*. Only after that you will have the right to say, 'I am doing what *He* is making me do'. At present you have got no acquaintance with *Him*—though, of course, even by repeating 'He, He', you may develop a desire to explore more about *Him*".

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A dialogue was going on. "Do you know," said Ma, "why people discuss so much ? They do *ālocan* (discussion) in order to become *ālocanā* (eyeless), is it not so ? For while there is seeing (*dr̥ṣṭi*), there is creating (*sr̥ṣṭi*)". Saying these words, Ma began to laugh.

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A Sikh gentleman who came for Ma's *darśan* said, "Ma, once I have been able to be in the company of the holy, why should I stay a destitute ?"

Ma replied, "If you can really live in the company of the saints, no such question arises. But do people really live in the aura of the saintly ?"

An engineer from U.P. who happened to be present there asked, "Then does nothing happen at all ?"

Ma: "One cannot say that nothing happens. On a sunny day, if you stand in the shade of a tree, you will be protected from the sun by its shade; while you keep standing under the tree, it will cast its cooling effect on you, there is no doubt about it. But if after resting for a while in the shade, you come away and run about in the sun, then you are sure to get tired."

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The engineer again asked, "Ma, all people say that in *Kaliyuga*, the taking of God's name is the only efficacious spiritual practice. Yet I have seen so many people in so many places repeating the Name for years without making any notable progress. Why is it so? To me it seems that there is a special manner of taking the Name of God, and those who practise it in the proper way get the benefit, otherwise it is no use."

Ma: "You see, the Name and He whom the Name indicates are one. If I, for instance, call you by your name, you will appear before me. Hence, there is no doubt that the repetition of the Name is effective. Yet you know how sometimes children go on reading aloud just mechanically without understanding anything—it may happen like that! But then, you see even such people do gain some purity by taking the Name constantly, whereas otherwise they could have been so much worse."

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Once more, the Sikh gentleman queried, "Ma, do the *jivanmuktas* ever dream?"

Ma : (smiling) "How can dreams occur to those who are ever awake? But if you talk of dreaming, then all that we see around us is also a dream."

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"Well, Ma, do the *jivanmuktas* ever suffer from any disease?" This was another question from the same gentleman.

Ma : "Those who are free from *jivahood*, where is the question of their being afflicted with disease?"

Ma continued, "Look, I once caught malaria in Dehradun. I was shivering with fever. And then there came a *sannyāsī*. He said to me, "Ma, you have long been suffering from illness ; may I give you a medicine?" I smiled and replied thus : 'Baba, it is said that according to the *Vedānta*, one should treat and regard all as equal : you being a *sannyāsī* believer in the *Vedānta*, why do you hate ill health? Baba, I am not turning you out, am I? then why must I turn out the disease? All must accomplish their respective tasks. What if the disease take away this body? All things are verily forms of the one Bliss. I haven't invited anyone in nor do I turn anyone out—and whom shall I turn out? There is just the One without a second. Then again, you see, Baba, taking *sannyāsa* is not just for being spectacularly dressed and enjoying physical fitness to roam about and sight-see, nor



*Guru*. Again, there is nothing as '*Guru*'—just take it how you will." Saying this, Ma started to laugh.

The *sadhu* again asked : "Whom do you worship, *Kṛṣṇa*, *Rāma* or *Devī* ?"

Ma (smiling) : "The one who is *Kṛṣṇa*, the one who is *Rāma*, the one who is *Devī* is all—only there are different names, forms, qualities and descriptions. There is really nothing else except that only one."

The *sadhu* : "Who is the One ? *Rāma*, the son of *Daśaratha*, or *Kṛṣṇa*, the son of *Nanda* ?"

Ma cut him short, saying : "I don't know any son of *Daśaratha* or son of *Nanda*. There is only one *Rāma* or one *Kṛṣṇa*—I know only this."

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### Bhakti, Jnana and Vijnana

"True devotion (Bhakti) is seeing God in all beings, like seeing gold not differently from ornaments. True Knowledge (Jnana) is knowing oneself ; and Realization (Vijnana) is knowing nothing, having known everything."

—Sri Tukaram

# In association with Sri Sri Ma Anandamayi

Sri Amulya Datta Gupta

(Translated from Bengali)

( *Continued from the last issue* )

## **The character of Bholanath and his Sannyas.**

Ma continued to say, smiling,

“When there rose a discussion on whether or not Bholanath had obtained his initiation from this body, Bholanath said to me, “I have only received one mantra from you, but besides this, I have received several other mantras.”

It was true that when Bholanath was engaged on his sadhana at Uttar Kashi, he did receive certain enlightenments. Otherwise he could not have continued with his sadhana in the intense cold.”

I : Baba also carried out certain sadhanas in Tarapith and Jwalamukhi.

Ma : Yes, Bholanath was in Tarapith for only seven days, but even within that short time, there was a perceptible change in Bholanath’s character, there was some innate virtue within Bholanath due to which his body and mind became stilled whenever he sat down to perform his sadhana.

I am relating to you a particular incident at Shahbagh. At that time, although we lived in the Golghar (round chamber), this body often used to

walk about alone at night inside the Dance Hall. I was walking along this one night, when on approaching the Golghar I beheld Bholanath sitting on an asana. Mosquitoes covered his body in such quantities that it was clear that he was in a trance. On seeing this, I gave him a good shake and roused him. When Bholanath regained his senses, he said, "Why did you do this? I was enjoying myself now as I once did at Bajitpur."

I : What happened at Bajitpur ?

Ma : You know it. People said that this body was possessed by an evil spirit, and then certain incidents followed. At that time Ashu (Bholanath's nephew) used to stay with us. He saw that his uncle (i.e. Bholanath) became a piece of stone, and this body, when he had never beheld appearing in public before outsiders, was speaking with all and sundry, there was no veil over my head, nor did I show any signs of shyness or modesty. Everything was thus unnatural. He started weeping bitterly at this phenomenon.

Well, whatever it was, you know this body does not deliberately do anything, whatever is to take place happens of its own accord. Had I not scared Bholanath then in that position probably his life would have been completely altered. But if so, then all the lilas connected with his temper would not have taken place. That is why he was not allowed to remain in that state any longer.

You have heard so many things about Bholanath. I have perceived such ennobling thoughts within him that are not conceived even by many Mahat-

