
“Where everything that exists is revealed in its fulness, this is called Self-revelation, THAT ITSELF, the Self-luminous One — call it what you will.”

—Sri Sri Ma Anandamayee

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ANANDA VĀRTĀ

*A quarterly presenting the divine life and teaching of
SRI ANANDAMAYI MA and various aspects of
Universal Dharma*

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ANANDA VĀRTĀ welcomes contributions on the life and teachings of Ma and reflections and personal experiences of Ma's devotees and admirers. Articles on religious and philosophical subjects as well as on lives of saints and sages of all countries and all times are also invited. Articles should as far as practicable be typed with double spacing and on one side of the page.

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ĀNANDA VĀRTĀ

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

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“The Eternal Virgin (Kumari) does not depend on anyone, She is the One Itself as Power. *Mahasakti* is the root-cause of everything — creation, preservation and dissolution.”

—Sri Sri Ma Anandamayi

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Sri Sri Ma's Utterances

One day, while conversing with Didi, Ma said, "Verily, in all forms there is that One Being. Look, Khukuni, just now on your way you came across so many *Sadhus* down there — you know what is going on at some of those places? Often there are groups of hemp-smokers — even that may tempt the *Sadhus* to gather together. A little bit of *Sadhan-bhajan* goes on together with the smoking of hemp and chatting — that is the spirit in which they gather there. There are *Sadhus* of yet another kind — those who do some spiritual practices; a few things which they say also come true; due to this attraction peoples of a like mentality, that is, those who want to hear some forecast of their future, assemble there. They believe that there is nothing greater than those prognostications. Don't you say sometimes that at such and such a place they forecast the future so well? Is it the aim of your life to know one or two facts of the future for the sake of worldly happiness? — You don't think about it. How to achieve the higher degrees of self-purification — how to attain peace for ever — that should be your concern. You should try to keep your aim lofty amidst all your activities. There is hope of attaining enlightenment in proportion to how great is the object of your meditation. These peoples are, of course, making efforts —

whatever joy they are experiencing — that is their gain. Verily, *you* alone dwell in all forms. Again, there is another category of *Sadhus*; they wear dresses in imitation of great saints, but inside they don't have much realization. You know what happens on account of it? Their feeling of diffidence persists, because the knots in them are not yet untied. Again, listen, as just now I have referred to various states, even then sometimes it may so happen that a person who happened to adopt the external holy attire at one auspicious moment — just due to that — all of a sudden he may lose all interest in external show. Then the gateway to truth opens up, and he is carried over to sublime realizations. That is why, I say, you should not disrespect anybody. If you see someone living like a *Sadhu*, you should show him due respect. You should learn whatever good you find in a person. Your intention is to gather roses — you should not pay any attention to the thorns. You should do obeisance (even to a false *Sadhu*) thinking that this is just a form of that Supreme, Sublime Being. And do it with *Shraddha*, for the feeling of *Sraddha* does good to the giver as well as to the receiver. Also, speak with the same feeling; this will make you imbibe whatever good effect that person's spiritual practices has got. This attitude will also help you. You will see that as you go on practising the seeing of that One Reality in all, there is, in the very contemplation of that Supreme, Sublime Being, the hope of finding the way that leads to Him. But, listen, there is yet

another thing you may unwittingly be influenced by the entire character, with all its good and bad qualities, of those persons whose company you keep and to whom you do obeisance. That is why, when doing obeisance to a person, one should think that he is doing obeisance to his own Guru, Ista or the idea of God which spontaneously rises in his mind, in case he is not initiated. In this way, the obeisance would be offered to *Him* only. Water becomes purified when it is filtered — that same pure water is present in *this* (dirty) water ; in the same way, He is in all. To Him alone one should bow, in the holy company of Him alone should one live — this is also an aspect of the matter, mind you !

Question : “Can a corporate being do meditation on the incorporate ?”

Ma : “Yes, one may do meditation ; but meditation ‘done’ and meditation ‘happening’ are two different things. If once meditation happens automatically, then who would meditate on whom ?”

Once a certain gentleman was saying, “I have nothing to ask ; I just sat, drink and live happily. Why should I rack my brain over those spiritual questions ?”

To him Ma said with a smile, “Very good, stay as you are. But you cannot stay just like that. The spiritual questions do peep into your mind ; otherwise all that you are saying : Why should I rack my brain ? and so on — what is the need of saying even this much ?”

The gentleman laughed and said, "All right, I won't say even these words."

Ma smilingly said, "As you are saying I won't say, I won't say — that also shows that the same thought is haunting your mind. To say, I won't say, I won't say, is also to say something!"

Upon this, that gentleman and all the other people present started laughing together and admitted the truth of Ma's words.

"I am the essence of Bliss". Follow no ideal, you are all there is. Fear naught: You are the essence of existence. Be at peace, do not disturb yourself. You never were in bondage, you never were virtuous or sinful. Get rid of all these delusions and be at peace. Who is there to worship? Who worships? All is the *Atman*. To speak, to think is superstition. Repeat over and over, "I am *Atman*." "I am *Atman*". Let everything else go.

—Swami Vivekananda,
Inspired Talks, 1980/P. 149.

Doctor's Visit Given by Ma

Dr. Baren Guha Roy, Lt. Col. AMC (Retd.)

INTRODUCTION

(Published in Bengali Ananda Varta
October 1984 to October 1985)

Place : Naimisharanya Ma Anandamayee Ashram
Nov. — Dec. 1968

[I went as an escort to my old mother to attend the ceremony of 15 days Bhagavat Path and opening of "Vedavyas Mandir". These facts happened there. Since then I thought of writing and publishing it in Ananda Varta. But due to various reasons this did not materialise, though I have told the facts to many devotees of Ma and to my doctor friends. Being in the Army Service, there were lots of restrictions to write earlier. Now after retirement I am writing these unbelievable facts so that Ma's devotees can know of them.

As I am writing after a long gap, there may be some errors for which I may be pardoned.]

I was a Doctor serving in Army Medical Corps, posted in Pathankot. My old parents, wife and one son and one daughter were staying with me in Military Quarters.

My mother (Smt. Santi Sudha Guha Roy) had her DIKSHA from DIDIMA (Ma's mother) and was a staunch devotee of Ma since her stay in

Dhaka. Whenever my mother used to get an opportunity, she used to attend the functions of Ma in different Ashrams. During my earlier posting in Allahabad, I had also seen Ma Anandamayee but felt no attraction. During my young age I was too busy with my duties in Military Hospital, sports, games, mess life, parties, family life and so on.

Ma Anandamayee and the General Secretary of Sangha Swami Paramanandaji loved her very much. Whenever my mother used to tell us this, I used to reply that every devotee thinks so and my mother used to get annoyed. However my mother used to write letters and send money regularly to Swami Paramanandaji and used to get reply to letters and prasād. When my mother came to know about the coming function of Naimisharanya, she wrote to Swami Paramanandaji for permission to attend the function. Swamiji replied 'No'. There was extremely tight position in accommodation so my mother should not go.

My mother was depressed, started crying and talking irrelevantly and asked me to send a prepaid telegram for the permission to go there. We got the reply telegram. Swamiji informed again, "NOT TO COME".

In spite of that my mother started pressing me again so that I should arrange somehow to take her to Naimisharanya. She was ready to stay outside the Ashram in the village with difficulties.

I disagreed as Naimisharanya was an unknown place to me. Moreover there was no good place

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