

PART VI

ĀNANDA SVARŪPINĪ
(Ma on Herself)

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Solely for you all is indeed everything that this body says or does — its actions, movements, its going hither and thither. Whatever is done for your sake through this body at any time, it is you who cause it to happen.

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Write to her : “Under whatever Name anyone may seek God, this little child most heartily welcomes him.”

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Many tell Ma, “You are my Guru.” And Ma always declares : “Whatever you may say

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is all right." Ma also says, "The One who is all-pervading, who is variously called *Para-brahman*, *Paramātmā* or God, He verily belongs to all."

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Who is 'Anandamayi Ma'? Who indeed is *ānandamayī* (bliss-permeated)? He is in all shapes and forms, eternally enthroned in the hearts of all beings. Truly, He dwells everywhere. Having seen That, attained to That, everything is seen, everything attained. This means to become fearless, certain, free from conflict, immutable, imperishable.

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This body practises neither *tantras* nor

mantras, nothing of the sort. What is called *tantrik kriyās* and how they are performed does not come into the picture here. This body is indeed related to everyone in the *Ātmā*. Here there is no such thing as a separate home or household ; or if at all you want to speak of a home, it is He, the boundless One.

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Since this body does not act from any resolve or preconception, there is for it no such thing as giving initiation or anything in this line. All the same, any possibility is contained in this body. On so many occasions, suddenly, seed mantras or *samnyāsa* mantras

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will issue forth from this mouth. It may then well happen that someone has heard what has been uttered, and it may also happen that someone has in some other way received something and made use of it. There have been occurrences when ordinary people would feel perfectly certain that these had been prearranged. Actually there has been nothing of the sort. Simply what is meant to come about takes place. Do you know how? It is like this: The earth is of course always there and a fruit falls from a tree and a new tree grows up. But nobody has sown the seed. Just as a tree may develop from a seed that has been sown, exactly the same kind of tree may grow out of a fruit that has fallen to the ground. The flowers and fruits of both trees will be similar. In the same way this

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body has no desire, no intention or set purpose — everything occurs spontaneously.

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Happenings appear natural or unnatural, normal or supernormal according to your angle of vision. Here, of course, karma and desire (*vāsanā*) do not even exist. Here, all that can be said is: "Whatever happens is equally welcome."

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Very often this body keeps itself concealed both as regards its behaviour and its words.

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This is the actual fact. It is surely necessary and therefore it comes to pass.

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With this body, nothing happens unconsciously or by mistake — be it right here or far in the distance. Whether it is perceived outwardly or not, whatever is destined to occur does come about.

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With this body it is like this : It does not talk to anyone, nor go to see anyone, nor eat at anyone's house.

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Who is it that appears as distress and hardship* ? To take suffering upon oneself is quite a different matter. Every kind of action is not possible everywhere. Here (with Ma), laughter, giving life or stifling it — everything is He — THAT. Here there is no taking on the suffering, the tribulations of others, there is only perfect equality, identity.

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A person who expects this body to be always supernormal in its dealings with the world will be disappointed, for this little girl

* Here Ma referred to the disaster at the Kumbh Mela at Allahabad in 1956.

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acts according to her *kheyāla* — whatever it be at any time. In other words, accept what little service you may be able to receive from this child. In what light anyone sees this little girl depends on his ideas and attitude of mind. To her everything appears delightful.

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Wherever they may be, this body is with them at all times. This body does not know how to serve everybody — only what may come about spontaneously at any time : what little they can get done by regarding this small child as their very own, by their love and respect for her while giving her *satsang* and *sādhusang*...Here the door is always open;

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without any hesitation let them come whenever they feel like it.

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I was just wondering about the following : when according to your point of view this body is somewhat indisposed, you see it adopting more than usual the ways of your world. While on the other hand, when this body is in what you call, “good health”, then you say that it is turned to the “other side of things”. That you observe this is due to the fact that you distinguish between different states of mind. Whereas to this body whatever comes to pass is equally welcome. It does not choose between this or that “side”. To say “not” does not express it adequately either.

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The word "you" is being used because you differentiate between "mine" and "thine". The idea that there is "mine" and "thine" is in fact your illness. In the relationship between the Lord and His eternal servant however, there is no such thing as "mine" and "thine".

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Whether this body talks to you or laughs or lies down to sleep, or whether it sinks to the ground and rolls about, as sometimes happened during *kīrtana*, no matter how many different states and conditions this body may appear to be in, it nevertheless remains always in the one state. Indeed everything arises out of one Being (*bhāva*).

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You and I are two persons and yet you and I are one ; and the gap between the two of us, this also is myself. There can be no question of "two". Attachment and hatred arise out of the sense of duality.

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It is characteristic of this body that from whatever point of view anyone may speak at any particular time, it will respond from precisely that point of view or angle. This body is not always consistent in what it says in the way you would be. Everyone's varying thoughts and feelings are indeed ever clearly visible before my eyes.

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You know in what manner service used to happen through this body: I myself the patient, myself his suffering, and the nursing also done by me. This is why whatever was required anywhere at any time came about in precisely the way needed. You also should exert yourselves and at least try to engage in service with heart and soul considering whomsoever you serve as your own Self. By so doing, all your service will in time become instinct with life.

When *pūjā* and similar rites were spon-

taneously performed by this body* then the particular characteristics of the deity worshipped, the *āsanas* and *mudrās*, the display of power and so on, specific to that deity, everything manifested through this body in exactly the prescribed manner. But all this, far from being the product of imagination, was as real as you are here right now before me. Every detail necessary for the ceremony not only appeared of itself, in fact it issued from this body. Even the forms (*mūrti*) of gods and goddesses were taken out of this body and made to sit down and then were worshipped. Again, when the *pūjā* had been completed they merged into this body exactly from where and in the same way in which they

* During Her *sāadhanā līlā* in Her early twenties.

had emerged. It has to be borne in mind that everything is possible.

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When this body was engaged in the play of *sāadhanā*, at times, if any person approached it in a spirit of deep faith, this body would feel as if suffocated. If someone came and touched my feet, I would in return touch his. One day when Bhajji did *praṇāma* to me, I also did *praṇāma* to him. Needless to say he bolted away, but where could he go? As quick as lightning I followed him, and catching hold of him I did *praṇāma*. See the play of the divine power; he was unable to escape. Yet later again, whether anyone touched my head or my feet, it made no difference at all. Once the

feet of this body became sore as the result of being touched by so many people. It also happened that when I was walking someone would catch hold of me and stop me by force in order to do obeisance. Then again, at the time of playing the role of a *sādhika*, it occurred that when people offered flowers at my feet and put a garland around my neck, this body would become as if paralysed. At other times, if a *bhakta* put his head on my feet, this body would feel an electric shock. Once it was as if this whole body was burning. Then also, when someone as much as put his hand on my foot, it became difficult for this body to breathe. Yet on other occasions people could touch my feet or seize my hands and it did not matter in the least. Someone would bow down to the ground before this body and it

would remain seated quite comfortably, feeling nothing — so much so that someone remarked : “Look, how grandly she is sitting, just like a *Mahanta* !” It also happens that people do *pūjā* or *āratī* to this body and someone observes : “Do you see how She accepts worship and adoration ?”

There is only One — so then, what is wrong in letting people do as they wish ? When one is in duality and does not perceive the One in everyone and everything, then to allow people to worship one is wrong.

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I may tell you that this body has not followed only one particular line of *sāadhanā* but has covered all the known lines. It has

passed through all the different varieties of practices referred to by the sages of ancient times. This body has successfully gone through *nāma sāadhanā*, *haṭha yoga* with its various *āsanas*, and through all diverse other yogas, one after another. In order to attain to a particular stage along one of those lines of *sāadhanā* an ordinary individual may have to be born again and again, but in the case of this body it was a matter of a few seconds.

Moreover, the different forms of *sāadhanā* that this body has been seen to practise were not meant for this body ; they were meant for you all.*

* From the diary of Sri Amulya K. Datta Gupta, translated by himself.

At the stage of the *sādhaka* there is progression towards a goal. But here, one cannot speak either of a stage or stagelessness, neither of a goal nor aimlessness. Just as when lighting a lamp every object in a dark room can be clearly seen one by one, it is exactly like this. But while still treading the path of the aspirant, it is not possible to perceive all details. Many kinds of obstacles have to be overcome while advancing. There is an outer current and there is another one that leads within. But here, there is no question of this either. Here, the veins are myself, the nerves are myself, the movement is myself, and the witness of it all is also myself. Of course, the word, "myself", is used only because some language has to be employed.

When you relate your spiritual experiences, this body often says that it has had similar experiences and this is why it knows what they are. Not only that, if anyone discloses to this body a special line of *sādhanā*, it can describe in minute details the various stages of that very line.

For this body only One exists ; there is not even the possibility of a second. Who then can give trouble to whom ? Only if there be "another" can he cause trouble.

It happens off and on that the forms (*mūrti*) of diseases approach this body. They may even enter it and have full play for a certain period of time. It is the nature of this body neither to invite anyone nor to send anyone away. Just as you are here, so do illnesses come. This body does not turn you away as you well know. Why then should it mete out a different treatment to them?

This body is not sitting here to reply to your questions. In actual truth this body does not stay with another, nor eat or wear anything given by another, nor enter the home of

another, nor converse with another. Then again, expressed from a different angle, this body, as it were, speaks to its own mothers, fathers and friends. To deliver a talk or lecture does not occur to this body. As you ring the bell so you hear the sound.

Your sorrow, your pain, your agony is indeed my sorrow. This body understands everything.

For Ma the question of taking on or dropping anyone does not arise. For Ma there is taking on in dropping and dropping in taking

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on. At all times and under all circumstances, in inspiration and in dryness, Ma is, remains and ever will remain with everyone.

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This body does not establish any *āśramas*. Where *śrama* (toil, strain) is not, there is an *āśrama*. Transcending the world and pervading the whole universe there is but one single *āśraṇa* where there are lakes as well as oceans, where no distinction exists between one's homeland and foreign countries. In whatever way you may express it, so it is.

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You may want to banish this body (Ma)

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from your mind. But this body won't leave for a single day — it does not and never will leave your thought. Whoever has once been drawn to love this body will never succeed in wiping out its impression even despite hundreds of attempts. This body rests and shall remain in his memory for all times.

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The *Ātmā* of this body is everyone's *Ātmā*. It cannot be that anybody, anywhere, is not Ma's very own.

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