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Worldly happiness alternating with periodical troubles that cause much sorrow are characteristic of the householder's life at every step. With great patience endeavour to do your duty to the best of your ability. Always pray for God's grace.

Pray for God's mercy. Under no circumstances must you allow yourself to be knocked down. It is God's law to end suffering by suffering. Your present condition is His gift of the results of your past actions. Bear in mind that it is because God will take you unto Himself that He is purifying and cleansing you.

If you are able to love God really — this is the consummation of all love.

—Sri Sri MA Anandamayi

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The room at Kishenpore Ashram, Dehradun where MA  
left Her body on August 27, 1982.

# ĀNANDA VĀRTĀ

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

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# Sri Sri Ma's Utterances

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

*Ma*: So long as there is language, there is karma, so long as there is karma, there is language.

\* \* \*

*Ma*: Actually nothing is ever destroyed, only a transformation takes place. Do you know what destruction is like? For example, when a tree grows out of a seed, the seed is being destroyed — only to create thousands of seeds of exactly the same kind. This is why it can be said that all things are destroyed and also that nothing is ever destroyed; both statements are equally valid.

\* \* \*

In a particular context someone remarked: "Ma wants to take everything!" *Ma* replied laughing: "But who will give all? People carefully consolidate their own and whether they part even with a little of what is left over — that also is doubtful!"

\* \* \*

*Ma*: Sometimes when you make me lie down for a rest, you see this body lying still, but actually

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I at that time communicate with disembodied spirits of various kinds at a subtle level in exactly the same way as I communicate with you at your level. There is no difference at all. That is why, what you call taking rest does not actually take place. Again those beings do not always express restlessness as you do, and then I too remain quite still.

*Question* : What are these beings like ? Do they have hands and feet like ourselves, or does one become aware of their presence just as a particular scent is perceived in the air ?

*Ma* : There are all kinds. Some are exactly like you, with hands, feet and all, and there are also others whose presence is felt like scent in the air, as you have just said. Again, sometimes only a voice is heard, and nothing else appears. Further, there are others without even a voice but their presence is felt distinctly. Like this there are any number of different kinds of them.

You may say : “But we do not see any of them, how then can we believe it, just because you say so ?” There are many who talk in this strain, but the reply to this is : if you could see them, then you too would belong to that level of consciousness. While you are on this plane, how can you see all these things ? For example, there are so many germs in water, so many bacteria in the air, but you are unable to perceive them with your naked eye. And yet, can you disbelieve what the doctors see with the help of the microscope ? The doctors had to do so much study and research, had to undergo such strenuous discipline for so

many years before they could acquire this knowledge : they know that the germs can be seen with the help of a particular instrument. Everything depends on study and practice ; how will the eye of Knowledge be opened without strenuous *sādhanā* ?

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*Question* : If it is true that nothing can ever happen that is not God's Will, why then do I myself reap the results of good and evil deeds ?

*Ma* (smiling) : Do you really firmly believe that nothing ever happens that is not willed by God ?

*Questioner* : Yes, I do.

*Ma* : In that case there is for you no question of good or evil deeds at all. But since this question has arisen in your mind, I will say that you do not have a firm faith that all happens by God's Will.

Upon this the questioner admitted this.

Then *Ma* continued : Faith is always blind. What is direct perception ? Just as I am seeing you and you are seeing me. At first one must have blind faith and then direct perception supervenes. Study is a must, Pitaji. But what has to be studied ? I do not mean the study of books of the external world. Just as by the perusal of books on external matters one gains knowledge of the outer world — even an ignorant child gradually becomes a learned man — exactly in a similar manner there is a book