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The activity of the mind that distracts man and takes him away from the remembrance of God is called wrong thinking. Endeavour to cultivate whatever will prevent your mind from harbouring that type of thought.

All your burdens are borne by God. Be convinced of this and ever try to abide in sincerity and cheerfulness.

Sri Sri Ma Anandamayi

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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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## CONTENTS

1. Sri Sri Ma's Utterances	...	229
2. In Association with Sri Sri Anandamayee Ma—Sri Amulya Kumar Dutta Gupta	...	231-238
3. Mataji's Amara Vani	...	239-246
4. Sai Ram Sahay—M. Rama Rao	...	247-255
5. Reminiscences of Anandamayee Ma —Professor Bireshwar Ganguly	...	256-262
6. Trees and Ma—Arpana	...	263-268
7. Ma Touches Us : 11. As a Silent Revolu- tionary Force for Awakening Women —P. C. Datta	...	269-275
8. Sri Anandamayi Ma : Divine Play of the Spiritual Journey—Bithika Mukerji	...	277-293
9. My First Encounter with Ma—Tara Kini	...	294-298
10. Ashram News	...	299-302
11. Obituary	...	303-304

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## Notice/Announcement

We sincerely regret to inform our Subscribers that from the new-year 1993, the annual subscription of our quarterly journal ANANDA-VARTA has been increased from Rs. 20/- to Rs. 30/- only, though the actual cost of printing the journal is much more. We were reluctantly compelled to effect this enhancement to contain the mounting inflation in the cost of paper, printing, binding, postage etc.

Those who have already paid the journal subscription in advance at the old rate of Rs. 20/- may kindly remit the balance difference of Rs. 10/- now at their earliest. The life subscription for the journal in any language has also been raised from Rs. 400/- to Rs. 500/- with effect from January 1993.

Please do note in the front page the increased rates for the foreign countries.

**Debabrata Pal**

*Secretary*

Publications Division

1st October, 1992

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## Sri Sri Ma's Utterances

“Try your utmost never to succumb to anyone's influence. In order to become firm, calm, deeply serious, full of courage, with one's personality wholly intact, pure and holy out of ones own strength, one has to be centred in God.”

“In this world, every single person is crazy after something or other — some more and some less. What a comedy Bhagavan's play is ! What a mad-house He has created ! He Himself sporting with himself.”

“Like a hero, taking refuge in patience, attend to your duties. Don't fall prey to despair ; don't be broken. One must remember that just as good times do not continue forever, so Bhagavan can also put an end to bad times. Repeating God's Name mentally, carry out whatever happens to be your duty.”

“The one for whose sake you have chosen this path in order to dedicate your life to Him, should be remembered constantly. Talk solely for His sake. Be mindful of His words ; ever aware of Him listen to His promptings alone.”

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Kumar Datta Gupta

(Translated from Bengali by Sri Kalyan Maity)

The 2nd day of Poush (Friday 17 December 1948). The day for moving house from Ramapura to Shivalaya. The whole day went in the hassle. After evening, I went to the ashram with all. Ma enquired about the merits and demerits of the new lodgings. Swami Sankarananda who had been sitting beside Ma, said by the by, "Didn't have a wink of sleep last night. Yet there was time when I could fall asleep as soon as I went to bed."

Ma: Sleep only in bed? Not sleep while sitting? You certainly remember what happened at Vrindavan?

A certain holy person: What happened at Vrindavan, Ma?

Ma: One day at Vrindavan we were all chatting together when we saw Baba (Swami Sankarananda) sleeping with his mouth open and, that, as he was sitting! And no ordinary sleep it was: there was no response even if we called! There were rasgullas at hand. I asked one to put one in Baba's mouth, and it was done. Still Baba was sleeping. But he was awake the moment the rasa (the sweet juice of the confectionary) entered his throat. (Laughter) In fact, as you see, there

is no awakening if the rasa does not enter you ! whether it is sleep or the *tamoguna* ( the lethargic, inert condition of the soul), the spell does not wear out until one tastes that (*supreme, divine*) rasa ..... He is rasa incarnate whether you call it rasa, divine bliss or divine halo, that is His real self. Look at it from a worldly stand power and you will see that with weal, their is woe. Just as you cannot realise light without the experience of darkness, you cannot realise ecstasy without agony. Just like that when I say joy, you cannot get rid of your feelings of sorrow. But when we say, from a spiritual standpoint, that He is joy incarnate, then there is not a shade of sorrow or joylessness in it. Here joy is unmixed joy. Here joy cannot be referred to in relation to its opposite, joylessness.

Mother spoke like this for some time. All kept quiet for some time. She said, 'It is better to recite His name rather than remain empty. By empty I don't mean vacuum. By empty I mean thought without any purpose. It is better to recite His name than be carried away by fruitless thought. The mind never remains empty. It is like a child. It always likes to be in the lap of its mother. For rest and for peace, it is restlessly and ceaselessly changing one lap after another. To soothe it, give it good, wholesome food. Kirtan, japa, etc. are good food for the mind. The mind will be at peace when it is fed on these. And the mind at peace means to get lost, to cease to exist.

Mother said so and laughed. Since nobody came forward to talk to mother on the line, the Kirtan

started. We listened to it for a while, then made our pranam to Mother and left.

The 2nd day of Poush, Saturday (19th December 1948). In the morning on my return from the market I heard of Shriman Bhupen's message: Shri Debshankar Mitra had come and been talking to Mother, and I was to go there as soon as possible.

I immediately made for the ashram.

### **How the theory of the Adwaita manifests itself**

Hardly had I made my pranam to Mother finding her in the Ashram hall, when she smiled and said, 'You couldn't have come earlier. We're just talking about you. Shriman Bhupen told that he had gone and given you the news.'

Ma: The question is how the theory of the Adwaita can be expressed.

I: It is the question of Shantinath\*, is it not so?

Debshankar Babu: Yes, to some extent.

Mother said to Debshankar Babu, 'Now say what you have got to say.'

Debshankar Babu: To begin with, so far as Adwaita goes, there cannot be seer or sight. Therefore, when one speaks of Adwaita, one certainly speaks from the imaginative plain. Hence it is not real.

Ma: You did your M.A. and became a professor. Can you reproduce on tap everything there was in the M.A. syllabus? You cannot, can you? Supposing an illiterate person or a mere Matriculate asks you something and you answer him, can he realise the state of being from which you do so?



Debshankar Babu : I see your point of view. But your example does not perfectly fix in with what I seek to establish. The uninitiate may not understand the pundit. But those who are sadhakas may well have some knowledge of Brahman. Therefore when they say something about Brahman, is it not at least a partial manifestation of Brahman ?

Ma : Brahman is beyond knowing or not knowing. One who claims to have known Brahman knows nothing indeed. The sadhaka may speak of the various phases of sadhana but that is the knowledge of Adwaita. When he attains it, he had nothing to say or communicate. He finds everything as it is, like the sun. It was so long invisible only because of the rainclouds. They blew over. The sun became visible.

Debshankar Babu : I have read in Kathamrita that when one comes down from the state of samadhi (the loss of all sense of reality during divine communion-Tr.).

Ma : If you speak in terms of Kathamrita, etc., this body cannot say anything. If you discuss something without mentioning any particular person or individual, this body may say something.

Debshankar Babu : It is heard that one can speak of ones experiences after coming down from the samadhi state.

Ma : You are speaking of the states. If one attains a particular state, well, it is possible to tell something about it. But in the knowledge of

Adwaita, there is no ascent or descent. (Laughing)  
The one who has attained Adwaita says nothing,  
does nothing. It is not possible.

Debshankar Babu : Does the body exist after  
one has attained the knowledge of Adwaita ?

Ma : I for one would say that it does not.

Debshankar Babu : But the body is visible,  
isn't it ?

Ma : It is you who see it. To the possessor of  
the knowledge of Adwaita, it is no longer the body.

I : The scriptures say that one who knows  
Brahman become Brahman. If one becomes Brah-  
man as soon as one knows Him, then when exactly  
does one know ?

Ma : It is only a matter of linguistic con-  
venience to say that Brahman is knowable. He  
simply is not so because He is self-manifest.

As this discussion was going on, Shri Gopal  
Chattopadhyay arrived from Allahabad. He came  
on the occasion of Gita Jayanti. As soon as he  
entered the hall, mother stood up and Gopaldada  
made his pranam by lying down full length.  
Mother, while she smiled, placed her head on his  
back. I returned to my lodgings finding that no  
discussion would be possible now.

At 3.00 in the afternoon news came that Gopi-  
babu had come to see Sri Sri Ma. I went to the  
ashram on getting the news. For a long time  
talks were held on *adwaita*. The topic of *akhandā  
mahayoga* also cropped up. Gopibabu tried to  
explain it briefly, but I doubt if any one understood  
anything. As evening was approaching, Gopibabu

got up. Mother said to him, "Baba, your daughter is staying here. Won't you come and see her from time to time?" "I'll try," he said.

The 5th day of Poush (20th December 1948). The Gita Jayanti started from today. After some shopping, I went to the ashram. Arrangements had been made in the hall. It was decorated with garlands of marigold. Gopaldada was reading from the Gita and he was accompanied by his disciples. The *brahmacharis* and *brahmacharinis* of the ashram also took part in the reading. Altogether six chapters were read. Then there was some kirtan followed by the distribution of *prasada*. As the interpretation of the Gita started from 4.30, Gopaldada spoke on the circumstances that produced it.

The 6th day of Poush, Tuesday, (21st December 1948). Reading from the Gita and interpretations thereof, as yesterday. I decided not to go to the ashram at night and went to bed after my evening meal. Everyone except me went to the ashram. But hardly had they left the house when Manmohan's son Sindhu came and told me of Mother's summons. So I had to accompany the rest. Mother was sitting in the hall. Gopaldada was speaking possibly on the present political conditions. I made my *pranama* to Mother. Gopaldada said, "There is little to hope for from our present political leaders. For, they have no faith in the Hindu civilisation. They imitate the English and they want to become good Englishman—getting rid of their drawbacks. Has one ever become great by imitating alone. If one has nothing of one's own

what will be the bedrock of his development? Then these people want to amalgamate all the religions. What is this but an attempt at forming a mutual admiration society—I say you are good, so you say I am good! (laughter)

True, all religions aim at realising God. But that does not mean that they all preach the same doctrine.”

So long Mother was only listening. Gopaldada said to Mother, “We talked so long. Now let us listen to you.”

Ma : But here there’s nothing. It’s all clean and scrubbed here.

Gopaldada : We have so much. Nevertheless, people leave all and come to you who have nothing. Why do so many people come to you?

Ma : For the Gita Jayanti ! (laughter)

Gopaldada : God bless me ! Some people have come to attend it, no doubt. The fact is, I read from the Gita here because so many people crowd around you.

Ma : There may be another reason. You know, the drunkard goes to the drunkard. Those who have nothing come to this ‘have-not’.

Gopaldada : But where is that realisation? Do all those who come here do so with that realisation? Rather they come with the expectation to get something here. But they have to go empty-handed.

Ma : That too is not absolutely in vain.

Gopaldada : No, I don’t mean that. To get even a copper from a man gives you the feeling that

you've got something. But if you go to the king and get no more than a copper, then it seems no more than a joke indeed ! ( laughter )

Ma : ( to Gopaldada's disciples ) Remember Baba's words. Don't ever be happy with a copper from the king ( meaning Guru ). Always try to squeeze out some more. ( laughter )

A disciple : But we can't, can we ?

Ma : Whose fault is that ? The Guru's or the disciples ?

Disciple : The fault is ours, admittedly. ( laughter ) But then, why doesn't mother force herself to do us good ?

Ma : ( To Gopaldada ) Baba, why don't you force yourself to do them good ?

Gopaldada : Indeed ! You keep yourself at arm's length and put the whole responsibility on my shoulders. ( laughter ) And thereby hangs a tale.

A man had been highly worked up by another. When a third man came to see the first, he let loose a fusillade of abuses upon him. The third man said, 'What makes you abuse me like this ? I don't ever remember to have offended you.' ( laughter ). The firstman said, I am actually hurling those abuses at another : you are only secondary. ( laughter ).

Besides, you see, it's not one of those things in which you can apply force. To get into the water for a bath is one thing, to be shoved into water and get drowned another. ( universal laughter )

Gopaldada : True, indeed. If there is humble submission, there is no question of getting deprived. But that is rare.

( To be continued )

## Mataji's Amara Vani\*

*Question* : Ma, may I ask a question, please ? But you will have to give a reply that I am able to understand !

*Mataji* : Very well, if it comes !

*Question* : When Supreme Knowledge (*Jnana*) has dawned, does the memory remain of the fact that one was in ignorance at one time ?

*Mataji* : When Supreme Knowledge comes about, by the very fact of its coming about, Eternity stands revealed. How can one say : "there is darkness below the Light." One dwells indeed in the Light ? What is darkness ? Who is darkness ? From which stand point is this said ? But don't think that darkness does not signify light or light does not signify darkness ?—this is not the point.

Put from one angle it is like this : One feels : "Really, when was I in ignorance ?" It is quite clear. To say : "I was" or "I became" is an error. IT IS—this is the Truth. The indestructible has never been or will be destroyed. Very well, your condition before you became acquainted with the alphabet has remained in your memory, has it not ? That is to say while preparing for the I.A. or B.A. examinations, can one recall one's state of mind

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\* The Bengali original appeared in Ananda Varta Vol. VII/2, P. 61.

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at the time when one was studying for the matriculation ? All these stages are not each separate, all are He. He is Self-luminous, understand this now ! But to say that ignorance exists and Knowledge also exists—this is not correct.

Just as darkness vanishes at sunrise, a moment comes when there is Light. When Supreme Knowledge supervenes one sees : I have for ever and ever been “THAT which IS.” Since the Whole has been realized one understands that one has never been in ignorance. When does Creation occur, when Preservation, when Dissolution ? The question of division no longer exists.

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After the discussion was over, all sat in silence for some time. Then Bhupen asked : “Ma, shall I sing *kirtan* ?”

Mataji : Yes, it is better to do something than to remain idle.

Someone from the audience : Surely, the mind cannot stay idle, Ma ?

Mataji : Unless it is engaged in conversation about Him or in the contemplation of Him, the mind may be said to be idle and this state is fruitless and painful ; for the mind cannot remain entirely inactive, it will naturally be occupied with something or other. To be occupied with worthless things serves no purpose. Therefore do not indulge in vain talk.

The mind must of necessity be anchored somewhere—it is bound to be in the grip of one thing

or another. This is why one should fix it on Him who is the Support of the supportless—HE, the Self is the sheet-anchor one should firmly hold to. He is indeed in every one and in everything.\* Thus in the guise of a device is also none but He. That is to say He is present in the practices (*kriyas*) that have for purpose Self-realization, such as *japa*, meditation, *kirtan* and so on.

The mind roams and rambles without finding peace. It flits here and there and everywhere like a small child. When here, there and everywhere become the One, then only will there be an end to its wandering. It turns to this and that side in search of food, without being able to find any. If the mind receives the right kind of sustenance, which will keep it in one place, if you give it such nourishment, a full and perfect meal, it will itself become fulfilled—a perfect child resting in his mother's lap. Whether you say reposing with his Mother or in the Self—call it by any name—they are undivided although each separate and though separate yet one and indivisible. In other words when one is wholly absorbed in meditation or in *samadhi*—one is immersed in THAT which is the essence (*Swarupa*) of delight, happiness, bliss - call it what you will. Merged in the Essence of Reality (*Swarupa*) means merged in the Self.

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Question : Ma, please tell us something !

\*A play upon words that cannot be rendered into English  
*Sakal* = all, *Sa* = He, *kal* = device, machine.



Mataji: Father, you know, do you not, here (with Mataji) if it comes, it comes!

The inquirer: Then I am going to put a question. Well: Unless there is the realization of non-duality (*advaita*) it cannot be proved; yet it is beyond knowledge. In view of this fact, how is it possible to attain to the truth of non-duality? For otherwise it is nothing but imagination.

Mataji: The difficulty is that the speaker is himself an instructor, he has come into your midst.

The inquirer: How?

Someone else: May I say something, please? So long as it is possible to use language, one is still in the realm of changing conditions—happiness, pain or whatever they may be. But when this happiness is transformed into a happiness that does not depend on anything at all, what is it called then? Love.

Mataji: Why does one speak of *Karma*\*? Because it goes on creating more action. But when one feels so ardently attracted to one that action no longer brings forth new action, this is called Love. Why is it said to be Love? Because after it has been kindled there can be no more question of Creation, Preservation or sorrow. Desire perpetuates the created world and therefore it is delusion (*moha*). Thus inversely it is said, to feel drawn towards God is Love (*prema*), while worldly attraction is desire, passion (*kama*). Where no 'other' is and the 'after' has ceased to exist—this is called Love, this is called

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\*The word '*karma*' denotes 'action' as well as its inherent results, that is the chain of cause and effect.

true Knowledge : here the movement of time has come to a standstill.

When love has awakened, Self-revelation (*Swa-Prakash*) will come and by the path of Knowledge one's Essential Being (*Swarupa*) will be realized. If proceed along the line of Love and Devotion—what will be revealed? Your own Essential Being (*Swarupa*). Here questions can no longer arise. But you will perhaps say : “How can I at my stage speak of Him who is Self-luminous? How can the truth of oneness (*advaita*) be realized?”

Very well. You have attained to the status of a professor. Do you say this from any particular level or stage? Can you for instance disclose everything that an M. A. knows?

The inquirer : Everything cannot be told, of course, but some part of it I am able to divulge.

Mataji : You cannot bring to light the whole. When you read a book, you read the whole of it, but to speak about it is a different matter ; you cannot communicate the whole of it to those to whom you are talking. Yet there are hints by which they can get an inkling of your knowledge. In Him who has realized the *Brahman* you will find no imagination. It must be understood that He is Self-revealed. Intelligence can throw no light on this, nor can words express it. There are however indications of His state ; you may not understand everything you hear Him say, but you can detect the signs of His Realisation.

That which is the natural realization pertaining to any particular state, that only will be apprehend-

ed. Therefore something has to be pointed out : how can one who is not a professor understand the level from which a professor speaks ? Suppose a person who has returned from Europe narrates his experiences ; his listeners will be able to grasp something of what they hear, but until and unless they themselves go to Europe it will be difficult for them to understand what precisely it is like. Understanding and not understanding are of this world. But where THAT is which IS—by what means can It be grasped ?

Question : How then can spiritual instruction be given ?

Mataji : Whatever you are able to comprehend that much you can pass on ; you can give information only about the path. When something is placed on the surface of water, it sinks ? But what happens underneath ? The person who watches from the shore will only say : 'It has been submerged.' Just as when someone is really absorbed in meditation, one can by just looking at him assert that he is far removed from worldly cares. For the signs of meditation are quite definite, this is why you can tell. The contemplative may be questioned about worldly matters, yet his replies will distinctly point to the inner world. You will be able to discover evidences of his state, you may even succeed in acquiring his way of speaking, but you cannot find out what he has attained, unless you yourself have had similar experience. He will disclose whatever little can be expressed in language— as much as can be put into words. But He who has been immersed

does not speak. Nothing infact exists for him, so what is He to tell ? If something remains which has not been absorbed, then he would speak something.

The inquirer : But surely He will speak of the path at least ?

Mataji : Then you will say, that he who explains is on the way. While actually, father, He does not speak at all, He is WHAT IS. Therefore when He talks He does not talk as you do. It appears to you that He speaks, but in fact He does not say anything. Because of your preconceived ideas you see something. But He does not enter anyone's house, neither does He eat, nor walk, nor talk. This is the truth. What IS, is He. Although becoming He does not become and acting He does not act. Those who maintain that He eats, speaks, sees and listens, let them say what they please. Since there is nothing for Him, what can do ?

From the audience : To know the *Brahman* means to become the *Brahman*. Then nothing remains to be learnt. So what actually does one know ?

Mataji : This is not a topic that can be expressed in language. The fact is, father, to know is to know one's Self. At the present moment you are aware of being in ignorance, but '*There*'—there is no question of knowing or not knowing. The question of knowing does not arise. Real knowledge means : *What is, IS*—Self-revelation. To say : "I know" implies that there is a second apart from me. But Revelation ever *is*, no such thing as non-revelation

exists - only the clouds have to be dispelled. Even though the veil has not been torn asunder, the light continues to burn. He who lives on the plane where knowledge and ignorance exist, for him there is knowing and not knowing. The person who believes in the reality of sense perception and Creation (*drishti srishti*), for him there is going and coming, death and rebirth. But He is THAT which IS.

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Just as without the help of teachers and experts one cannot become proficient in the worldly knowledge that is taught in universities, so the sublime knowledge of the Absolute does not come without the guidance of a competent Guru. To find Him is the problem, whether it be for spiritual progress, liberation, or any other matter, however insignificant it may seem.

Sri Sri Ma Anandamayi

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# Sai Ram Sahay

M. Rama Rao

[ *Continued from previous issue* ]

## SALEM TO SHIRDI

M. Rama Murthi, Bangalore

Sri Narasimhaswami, known in his purvashrama as B. V. Narasimha Aiyer, was a reputed lawyer-politician credited with the idea of addressing a letter to the American President, Dr. Woodrow Wilson asking him to advise British Prime Minister Lloyd George to grant Home rule to India. Following a great domestic tragedy in which his two children fell into a well in his house and got drowned, Aiyer felt that Providence had, through the tragedy, conveyed a message to him. It was that he should dedicate himself to the service of mankind. After years of tapas at Sri Ramana Ashram, Aiyer continued his quest for realisation of Self which brought him to Shirdi. After collecting information about Sai Baba and securing Baba's grace, he discovered that Sai Baba was really the incarnation of Sri Rama and Sri Krishna and that His power for good was as potent even after His Samadhi as it had been when He was alive and that He was worthy of worship as God Incarnate. Swamiji took upon himself the mission of propagating the Sai faith. The rise of the Sai Movement since 1932 was in a large

measure due to the crusading one-man mission of Sri Narasimhaswamiji through the All-India Sai Samaj.

### **My Pilgrimage Part-II**

Sri Narasimhaswamiji wanted Sri Radhakrishna Swamiji to go to Bangalore and start the work of Sai Prachar.

“Sri Swamiji was born to Srimati Lakshmi Ammal and Sri Venkataramana Iyer as their third son on 15 April 1902 (Chaitra, Poorvashada in the Souramana calendar) in the village of Poyyamozhi, belonging to the Tiruchinapally district. Since he was born after his mother took the prasada of a Radhakrishna he was named Radhakrishna by his parents. Almost immediately after his birth he was adopted by a grandmother of his, making him the heir apparent to a large amount of wealth and landed property. Till the year 1922, Swamiji was in Trichy Town for his education. From 1922 till 1942, when he totally renounced the family connections he used to be mostly in Fernhills, Ooty.

Love for God and an urge for a spiritual life have been inborn in Swamiji. Even in his younger days, whenever he got angry in the house, he would run to the village Shiva temple to introspect and control the anger. At times he would sit embracing the idol for hours together, causing much concern to the priest. The family deity on his father's side has been Lord Srinivasa of Gunashekhara. On the mother's side Mother Kamakshi has been the family

deity. Thus, to these two aspects of the Supreme he developed a great attraction right from his childhood days. Once, at the age of seven or eight, late in the night when all were sleeping, he heard some one knock at the door of the pooja room from inside. When he woke up his mother, she felt it may be cat and slept away. But the strange sound continued and Swamiji could even hear a lady's melodious voice 'open the door'. Taking courage, Swamiji opened the door to find none other than the Divine Mother Kamakshi Herself coming out as a young woman of about thirty, clad in a green saree and with a bright kumkum mark on the forehead. The Mother held his hand and took him to the terrace to chat and play for some time. When Swamiji felt sleepy she asked him to go down and sleep. Probably, a full volume can be written about his spiritual experiences only. Here it suffices to say that the divine hand has shaped him from his very birth for a higher life. An important incident in his life has been the vision of Lord Dattatreya, in the caves of Kurla near Poona. Somewhere in 1922 Swamiji while going from Poona to Bombay, heard of the caves and out of curiosity got down at a way side station to see them. After seeing them he had an urge to remain there for forty-eight days in solitude meditating on the Lord. He lived on the chapaties and milk supplied by the villagers nearby. On the forty-sixth day or so, Swamiji had the glorious vision of Lord Dattatreya who asked him to remain in this world helping others. Swamiji many times refers to his



contact with Sri Bet Narayana Maharaj with great affection. Sri Narayana Maharaj was a saint well known as a great Datta-Upasaka, in Maharashtra and Karnataka. His samadhi is in this city only. Sri Narayan Maharaj in 1927, during his stay in the palace of the Maharaja of Mysore, at Ooty used to invite Swamiji everyday to be near him and ask Swamiji to recite Purusha Sooktha. He also voluntarily initiated Swamiji into the Datta Mantra.

Swamiji came to Bangalore in 1952 at the suggestion of Sri Narasimha Swamiji. In 1953, he founded the Sai Spiritual Centre.

On 28th Dec. 1991, at 10 a.m. I along with my family members started for the pilgrimage to Dharmastala which is 300 km. from Bangalore in Dakshinkannada District South India. The road lead through plain lands upto Hassan, here and there coconut groves paddy and sugarcane fields. Beyond Hassan the road leads through the high curves, books, hills full of big and small trees, creepers and bushes with the lush vegetation all round which enchants the visitor. I had been to these parts in the year 1987. It was ever so green but now I noticed the degenerating because of man's cruel encroachment. What we have failed to see is that plants feed fuel and cure, provide oxygen. The elixir of life, Environmental laws are not helping fully.

We reached Dharmasthala at 4 p.m. and refreshed by washing face, hands and legs and by bathing in Netravati river and by eatables in a hotel.

The holy Kshetra Sri Dharmasthala is a conjunction of Hinduism and Jainism. Here the