

O Will Supreme, Thy Will prevails.

The Fountain of Goodness accomplishes everything when the time is ripe.

To aspire to That which is Eternal Truth is right for everyone.

Of Thee alone must be the spoken word, all else is but futility and pain.

One of God's Names is Love. He Himself resides within all, at every moment, everywhere. When man — true to his calling — aspires after the One with uninterrupted intensity, then only His presence manifests.

That in which there is no question of form or formlessness, of beyond form and attributes, of transcending even the beyond — That alone is worthy of human aspiration.

It lies in God's very nature to keep the door to Himself ever open. If the amount of energy and time spent in worldly pursuits is given to the search for Him, the path of Self-knowledge will of a certainty open out of itself.

—Sri Sri Ma Anandamayi

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# ĀNANDA VĀRTĀ

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*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. V.)

One day, Ma related the following incident : "A Kashmiri lady used to sing kirtan of "Ma, Ma". Some people asked her : "You are not a worshipper of Śakti, why then do you repeat "Ma, Ma ! ?" This question made her doubt whether she was doing the right thing, but she lacked the courage to ask me about it. One day she sent another lady to put this question to me. Then I called her and said : "Look, if you have the firm conviction that, since you have been given *dīksā* of the name of Rama or Krishna, you must not repeat any other name, then you should act accordingly. In this everything is contained. Again, looking at it from another angle, it is a fact that God is called 'Father' by some, 'Mother' by others, and 'Beloved' by yet others. Everyone may invoke God in the manner that appeals to him most. Therefore, if you call out 'Ma', this also means invoking the One only. So there is nothing wrong with it." On hearing this, the lady got over her doubts.

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One day Ma said about the descent of *avatāras* (divine Incarnations) : "In one sense all are in fact *avatāras*. And if you leave alone this point of view,

then the question arises : from which place is the descent ? In reply it may be said : the attributeless (*nirguṇa*) as well as the One-with-attributes (*saguṇa*) manifests. The simultaneous manifestation of *saguṇa* and *nirguṇa* brings forth an *avatāra*. For example, a tree first appears as a sapling, from that very sapling the tree with its branches and leaves shoots forth, but at the stage of the sapling the outer appearance and the nature of the tree cannot be detected. From the seed buried in the earth, the sprout grows and then gradually the tree, twigs, flowers, fruits emerge from it. From the united manifestation of *saguṇa* and *nirguṇa* derives the *Avatāra*. This is why in an *Avatāra* are seen the display of both these modes of being. Look, the surface of the ocean is all waves, whereas in its depths there are no waves—there is utter calm and profound stillness. Likewise in an *Avatāra* the dynamic and the static play side by side.”

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Ma said : “Go on invoking whichever Name each of you like best. Without a word obey the Guru’s orders. Go ahead, abandoning yourself completely to His will. Do not attach importance to any of your desires and you will see how everything will unfold of itself. It is said that in the Kaliyuga everything can be achieved by the simple practice of God’s Name. Do not think that if you have not been initiated by a Sanskrit mantra you cannot invoke God and that therefore nothing will

be achieved. Don't you also see this body and listening to these words? Is this all to be said? Everything that is required will come about of its own accord. I have said that for entry into the register the proper name is required. Just carry on with the repetition of the name you like best, everything will turn up as the need arises. *Bija* (seed) means special acquaintance. It is like this: suppose only your name is known, but nothing else about you. But when called by your name you come near, then all about you will be known.

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Ma went on: "For this reason, I once said to Jyotish: 'Before starting kirtan in your Ashram, you may first sing: *Jai Śiva Śankara Byom·Byom Hara Hara*'. The Name contains the seed (*bija*), that is why through the repetition of the Name the seed sprouts forth. Also in the seed mantra the Name is present—everything is contained in everything; in whatever manner, by whatever means—revelation must come about. Do whatever and as much as you can; do not waste your time and your breath. What you do is sure to yield results—in that very form the One will be revealed.

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On being questioned whether a Guru is necessary or not, Ma replied: "One's father, mother, teacher, even anyone from whom anything has been

learnt—all of them are one's Gurus. Whatever work is done must have a purpose ; for the attainment of any kind of knowledge a Guru is needed."

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In a different context, Ma said : "Without being active nothing can be achieved, effort has to be made. To be freed from impurities, one has to forge pure bonds. Suppose you have tied a knot in your cloth : in order to undo it you have to focus your mind on it and undo it with your hands. It is similar with all work."

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*Question* : Mataji, the worship of God in a particular form does not appeal to me. On what am I to concentrate my mind ?

*Mataji* : All right, just sit still and fix your mind on the rhythm of your breath ; you need not do anything else. Let the inhalation and the exhalation of your breath be your object of contemplation.

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*Question* : Is rebirth a fact or not ? Some say it is, while others hold the contrary view.

*Mataji* : Yes, there is rebirth ; yet it is for those who have ingrained in them the *samskāra* of previous births and rebirths. For those who do

not have these *samskāras*, there is no rebirth. The level on which people happen to be, determines their attitude of mind and heart and also what they say.

*Question* : If this is so, it is much better to be a Muslim or a Christian ! They do not have any *samskāra* of rebirth, hence they won't have to be born again. Whereas we shall be subjected to coming and going innumerable times.

*Mataji* : Are you capable of getting rid of your *samskāra* just by your desire, with the help of this feeling of yours ? In fact this is your innate *samskāra*. Besides, look, this is not determined by the mere fact of being a Hindu or a Muslim ; there are so many Muslims with Hindu *samskāras* and also many Hindus with Muslim *samskāras*.

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The same gentleman put forth the questions whether God-vision really occurs and if so, whether such visions are genuine ?

“Certainly !” .replied Mataji, “it does occur. Just as at this moment I am seeing you, exactly with the same clarity does darshan take place.”

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*Question* : People say that Brahman is unknowable, unmanifest. If this is true, how then can one know Him ?

*Mataji* : Suppose you have seen a flower. I ask you : “Bābā, what is the flower like ?” You reply : “It is very beautiful, it is like this,” and so



on and so forth. But is that an exact description of the real nature of the flower? Have you been able to express precisely what you feel about the flower? You can never by words convey the essential nature of anything. You can just hint at it, for language itself will shrink back from the dimension beyond speech. All objects of the world are both manifest and unmanifest. In a like manner, Brahman is also both manifest as well as unmanifest, knowable as well as unknowable, both simultaneously. All modes of being and feelings (*bhāvas*) dwell in Him.

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Whenever someone confides to Ma the experiences of his spiritual life, as for instance: "Ma, I get such and such inspirations, I pass through such and such states, etc.", Ma listens sympathetically; far from challenging his personal attitude, She encourages him. After some time however, She very gently and gradually makes him understand that there are so many higher and still higher states to be attained. By and by She explains to him lovingly how sometimes one's own will is mistaken for divine inspiration and how the state of inertia can be misapprehended for *samādhi*. Today also this topic came up for discussion.

Ma said: "One has to reflect carefully upon one's present condition to make sure whether in this very condition one is capable of receiving pure divine inspiration; whether it is genuine, prompted

by God, or just a mental impression. Such matters must be thoroughly scrutinized. Further, if various kinds of occult phenomena and powers appear that obstruct the path, they have to be mercilessly driven away so that the road to progress may be kept clear."

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Once, in the context of a discussion on Sri Krishna, a gentleman expressed his opinion about *madhura bhāva* (the devotee's attitude towards God as the beloved). Ma immediately observed: "*Madhura bhāva* is self-revealed ; it is indeed a very special issue. How can one have the inner qualification to comprehend it unless one attains to a particular, elevated level of *samādhi*? *Madhura bhāva* is in fact the ultimate state of development, or the culmination of the other *bhāvas*, namely *śanta*, the tranquil, *dāsya*, the attitude of a servant of the Lord, *sakya*, loving God as one's friend, *vatsalya*, parental affection for God, and so forth. The activities of the senses are sacrificed in the final oblation into the fire of *samādhi* ; hence it is but natural for *madhura bhāva*, which is beyond the grasp of the senses, to manifest in one who has attained to *samādhi*. This is how Rādhā and Krishna are disporting in their *līlā*. This, which is a symbolic way of expressing the union with the Supreme of one in *samādhi*, has been interpreted in the secular world in a distorted way by people who have super-imposed their own attitude on this

sublime truth. So some people are heard to say they do not appreciate the *bhāva* of Radha-Krishna. Yet we are told that the *gopis* (milkmaids) who participated in the *līlā* of Vrindaban were incarnations of Rishis who are gifted with the knowledge of past, present and future.

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*Question* : Well Ma, does it not hurt you to see us commit so many mistakes and suffer as a result of it? You are our Mother, therefore how is it possible for you not to look in our direction or to remain indifferent even if you see us miserable?

Mataji replied with a smile : "I have sometimes observed that when a child reaches for the lamp, his mother takes his hand and presses it lightly on the dome of the lamp to let him feel the burning. This teaches the child such a lesson that in future he never again goes near the lamp. Thus by inflicting a slight pain, the mother saves him from much greater suffering. Perhaps he would have burnt his hand by unwittingly grasping the lamp, but the mother forestalls that disaster by making him experience slightly the burning sensation."

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*Question* ; Well, Ma, which is greater the *bīja* mantra or the Name?

*Mataji* : Look, it cannot be said which is greater. Of course, if you are advised to repeat

the name, out of that itself the *bija* (seed mantra) will emerge in order to annihilate your *samskāras*. But just as it is impossible to say whether the seed or the tree comes first, in this context it is also similar. Therefore one cannot say 'this is greater and that is less important'. Just as the essence of the tree lies contained within the seed. Since the whole tree is potentially present in the seed, the tree develops out of it and again the tree yields so much fruit and thousands of seeds. Thus it is said, the Name and the One whose name it is, are identical.

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In course of conversation, the question arose : "What does *Sāstra* (Scripture) mean ?" Ma said, "Do you know what *Śāstra* means ? *Sva-āstra*, one's own weapon—the action by which the fetters of the world can be cut asunder." Then the question came up : "What does *śiṣya* mean ?" Ma explained : "*Sva, sva* (one's own Self), that is, transforming into one's own Self. Essentially, to make the disciple realize his actual identity with the Guru—to let this awareness blossom forth."

"What is another meaning of *śiṣya* ? *Śiṣya* is *śaṣya*, corn ! Just as corn is produced by sowing seeds in the field, here also there is the similar act of sowing seeds in order to grow the crop which is the revelation of the Self."

# In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta

( Translated from Bengali )

*(Continued from the last issue)*

*Kishenpur Ashram, Dehradun  
16th May, 1941*

## **The change in Bhaiji's life**

After a while Sri Ma continued to speak :

“The level that can be reached through regular worship and adoration can also often be attained through the compassionate-gance or touch of a great Being (*Mahāpurush*). In such cases no outward act of worship or the like is needed. But this does not mean that those who possess the inherent tendency to perform pūjā, will be asked to remain idle. For them it is better to progress through worship and adoration. God's grace does not wait for anything. This is why it is said that all things are possible at all times. Through this body too God's grace has often been manifested. But such manifestations have occurred in a perfectly natural way, not in response to anyone's request or entreaty.

That serious trouble started in Jyotish's family life was also due to an event of this kind. The

day I gave Jyotish my golden necklace to be used as a sacred thread, from this very day his life started changing radically. As soon as he received the necklace, all the outward signs of a true Brahmin, such as eating only food cooked by himself, etc. began to manifest. Noticing all this, his wife could no longer tolerate it. An intense feeling of opposition was aroused in her. This is what usually does take place. When husband and wife do not think and feel on the same lines there is bound to be this kind of trouble. If one can't be in tune with the other's feeling and ways, then severe opposition is the result and at every step one tends to put obstacles into the other's path. This feeling of defiance gradually becomes more and more virulent. This kind of things also happened in the case of Jyotish.

On learning from Jyotish of his wife's behaviour, I often used to exhort him to try and explain everything to her. But although he tried his best to follow my advice, this had the reverse effect. Jyotish would tell me : "Ma, what is the use of trying to explain to her ? In response to every such attempt she only assumes an even more violent attitude."

Soon after obtaining my necklace, Jyotish's desire to receive the sacred thread became more pronounced. He duly donned the sacred thread and with great zeal and enthusiasm started performing his daily practices with the help of a Brahmin pandit. In this way the bonds of his life as a householder gradually loosened. He did of course continue with his official duties and thereby main-

tained his family, but all this was done in a spirit of aloofness. His attitude of mind and heart was quite divorced from his outer life. During this period he used to walk with me in the mornings in the fields of Ramna and talk about his inner life in great detail.

Now see the fun of it all! Although his spiritual progress gave rise to a wild rage and resentment in his wife, which alienated her from her husband, yet how can the influence of satsang go waste? Due to her association with Jyotish, nobler qualities such as faith and trust in God were kindled in her. Consequently she took on as her Guru a certain Bhagavan Brahmachari and began to carry out all his instructions with the utmost faith. Some of you must have observed how Jyotish's wife reposed implicit faith and confidence in her Guru.

*I*: Ma, I have heard that Jyotish relinquished on the shores of lake Manas sarovar the necklace he had received from you.

*Mataji*: Yes, I shall tell you what happened. On the way to Kailash, when we were nearing the lake, Jyotish, Bholanath and others reached two hours earlier than Swami Akhandananda and myself. Immediately on arriving there, Jyotish was gripped by an irresistible urge for total renunciation. Without telling anyone he went all by himself, bathed in the lake and after offering oblations of water to the gods, he gave himself *vidvat samnyāsa*\* The thought that before anyone arrived

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\* There are two kinds of *samnyāsa*: *vividisa samnyāsa* which is preceded by a sense of detachment from the world, and

to prevent him, he would disappear and hide himself in a cave in the hills round the lake and spend the rest of his life there.

But before he could carry out his intention, Bholanath arrived and found him completely naked on the shores of Manas sarovar. Jyotish did *pranāma* to Bholanath and disclosed his heart's desire to him. But Bholanath would not let him go anywhere, made him put on clothes and brought him to me. I returned with Jyotish to the lake, where he made me sip nine mouthfuls of water. This seems to have been a part of the rituals for taking *saṁnyāsa*. Thereafter he laid the golden necklace and his sacred thread at my feet and said: "Ma, please give me permission to depart to the distant hills so that I can live all by myself in one of the solitary caves." He seemed to feel no hesitation or sorrow about leaving me. At that time his deep inner conviction was: 'Ma is not confined within any particular body, but is omnipresent everywhere in the whole universe. So it is impossible to forsake Ma under any circumstances.' I picked up the gold necklace and the sacred thread and, putting them into Jyotish's hands, I said: 'For the time being let them remain with you.'

Then I began strolling with him on the shores of the lake. All of a sudden some mantras poured from my mouth. On hearing them, Jyotish at once assimilated them and started repeating them

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*vidvat saṁnyāsa* which is *saṁnyāsa* par excellence, preceded by Realization of THAT.



in japa. Jyotish's condition then was such that he felt not the slightest attraction for anything at all. In that condition the body does not remain because there is nothing anymore that has to be done. Subsequent to this, Jyotish's last illness was a mere pretext.

Jyotish had developed certain powers already before he took *samnyāsa*. He used to declare sometimes that he could depart from his body at will. But such a death would have been self-willed, whereas his leaving the body as it actually took place was quite natural. Already much earlier he had a desire to leave his body. In fact when he was critically ill at Tarapith this was due to some such resolution on his part.

Ma was at this juncture taken away for Her meal and we came downstairs as well.

#### Bhaiji's Final Beatitude

In the afternoon when we again assembled near Ma, She resumed the topic of Jyotish of Her own accord.

*Ma* : I had already explained previously that Jyotish's condition was such that it was no longer possible for him to retain his body. On the way back from Kailash, he soon fell ill. He was treated by a good doctor, but this did not lead to any improvement of his health. He gradually became very weak. In due course, he had no longer the strength to get up from bed and his speech became indistinct. But just before his death this feebleness disappeared and he uttered quite clearly several words in quick succession. On noticing this some people thought that his condition had changed for

the better and that his life could be saved. But others were of the opinion that this change was nothing but the dying embers of a fire bursting into flame before being extinguished for ever. The doctor, noticing the deterioration of the patient's pulse, went to the adjoining room and started crying.

The doctor was a Mohammedan, but the way he ministered to Jyotish both medically and as a nurse was something very rarely to be met with. He used to come along frequently to examine Jyotish's condition, and often helped him to pass urine and stool. He never took a pice for his labour. One day, everybody present approached him and compelled him to accept payment, because genuine expenditure for medical attention was widely believed to often lead to success. The money was given to him through Jyotish's hands. He did accept the money but before leaving, he quietly put it under Jyotish's pillow.

Meanwhile Hariram Joshi and others present, realizing that Jyotish's end was imminent, said to him, "Bhaiji, please give us some advice!" Jyotish then spoke quite distinctly : "*Ma and I are one, we are all one.*" Then he repeated his *samnyāsa* mantra, and uttering the name "*Ma*", he gave up his body. Although a number of people were present, nobody except Khukuni (Gurupriya Didi) could hear the *samnyāsa* mantra.

A little before his demise I asked Jyotish to take off the gold necklace and his sacred thread. But they were under his vest and it was not possible

to remove the vest. So it was cut open with a pair of scissors and they were taken from him.

*I*: Why did you ask him to remove the necklace and the sacred thread ?

*Ma* (smiling) : There was no particular reason for this. Jyotish had already previously relinquished them, and it was only due to my request that he had agreed to keep them. So before his passing away I took these things back in order to relieve him from all responsibility for their care. Of course, many people naturally surmised that it had not taken them away, they might have been the cause of Jyotish's further bondage. But in reality this was not so, because Jyotish's condition was such that none of those things could have created any bondage for him.

*I*: When Jyotish said just before leaving : "Ma and I are one, we are all one," what exactly did he mean by this ?

*Ma* : He had then realized the oneness of all and everything.

*I*: Does this mean Self-realization ?

*Ma* : This sort of question has already been raised. After his death, a lot of people have asked me whether or not Jyotish had attained Self-realization. At that time I did not give a clear reply, but from what I said they gathered that Jyotish had indeed attained Nirvana. I first spoke to Gopinath Kaviraj about Jyotish's ultimate state. Later I spoke to one or two others, now I am telling you : I have seen Jyotish three times after

he left his body. On those three occasions I beheld him in three entirely different forms.

The first time his appearance was just like what I had noticed on the shores of Manas sarovar — he was in a state of total renunciation (*vairāgya*), the place was just like that, with an expanse of a plateau and distant hills in the background. Jyotish was running quite naked towards the hills. This body was standing there, and though Jyotish passed quite close by, he paid not the slightest attention to it. Even when he turned his head slightly and looked in the direction of this body, his gaze was not focussed on anything. He was entirely possessed of the idea to find sanctuary in a cave of the distant hills.

When I was traveling in Narmada Valley, I beheld Jyotish for the second time. On that occasion I saw him in a body of light. At that time the wife of Gangacharan Babu\* was with me. She could not see Jyotish, yet she told me: “Ma, I feel that Jyotish is here. He used to love me very much, perhaps this is why I am sensing his presence.” I of course did not reply to her words, but on looking round I saw Jyotish standing nearby, his weight on one leg, with the other leg bent behind.

The third time I saw Jyotish, his appearance was quite different. It was neither like the first time when he seemed like in a human body of flesh and blood, nor a luminous body like on the second occasion, but it appeared somewhat like a cloud of smoke. If you had seen it, you would not have

\* Gangacharan Dasgupta was a relation of Bhajji.

been able to know what you saw, but I realized Jyotish had arrived in this particular guise. He was proceeding slowly, slowly to merge with this body, but I forbade him, saying : “There is a *kheyāla* that so long as this body exists, one has to communicate with it in separation.” He nodded in acquiescence. Later he very gradually mingled with the atoms and sub-atoms of this body. Thus Jyotish’s deep aspiration was fulfilled.

When he saw me for the first time, I used to be heavily veiled and speak only very rarely after drawing a circle around myself. On the first occasion when he met me, he beheld me seated in *siddhāsana*, fully veiled. He could not see my face, only small portions of my hands and feet. Even so, he resolved : “*I shall end up under these very lotus feet.*” And this actually came to pass.

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### Maharshi Raman on ‘Surrender’

*To a devotee who complained that complete surrender was impossible, the Maharshi said, “Yes, complete surrender is impossible in the beginning. Partial surrender is certainly possible for all. In course of time it will lead to complete surrender.”*

