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The sense of want arises spontaneously —  
it is the Divine that awakens it.

To lose all is to gain all. He is merciful  
and compassionate. Whatever He does at any  
moment is all-beneficent, though certainly  
painful at times. When He manifests Himself  
as all-loss, there is hope that He may also  
manifest Himself as all-gain. To pine for the  
One Who helps towards the light of Truth is  
salutary, for it kindles the awareness of Truth.

Verily, He is everywhere at all times.

The endeavour to awaken to his real nature  
is man's duty as a human being.

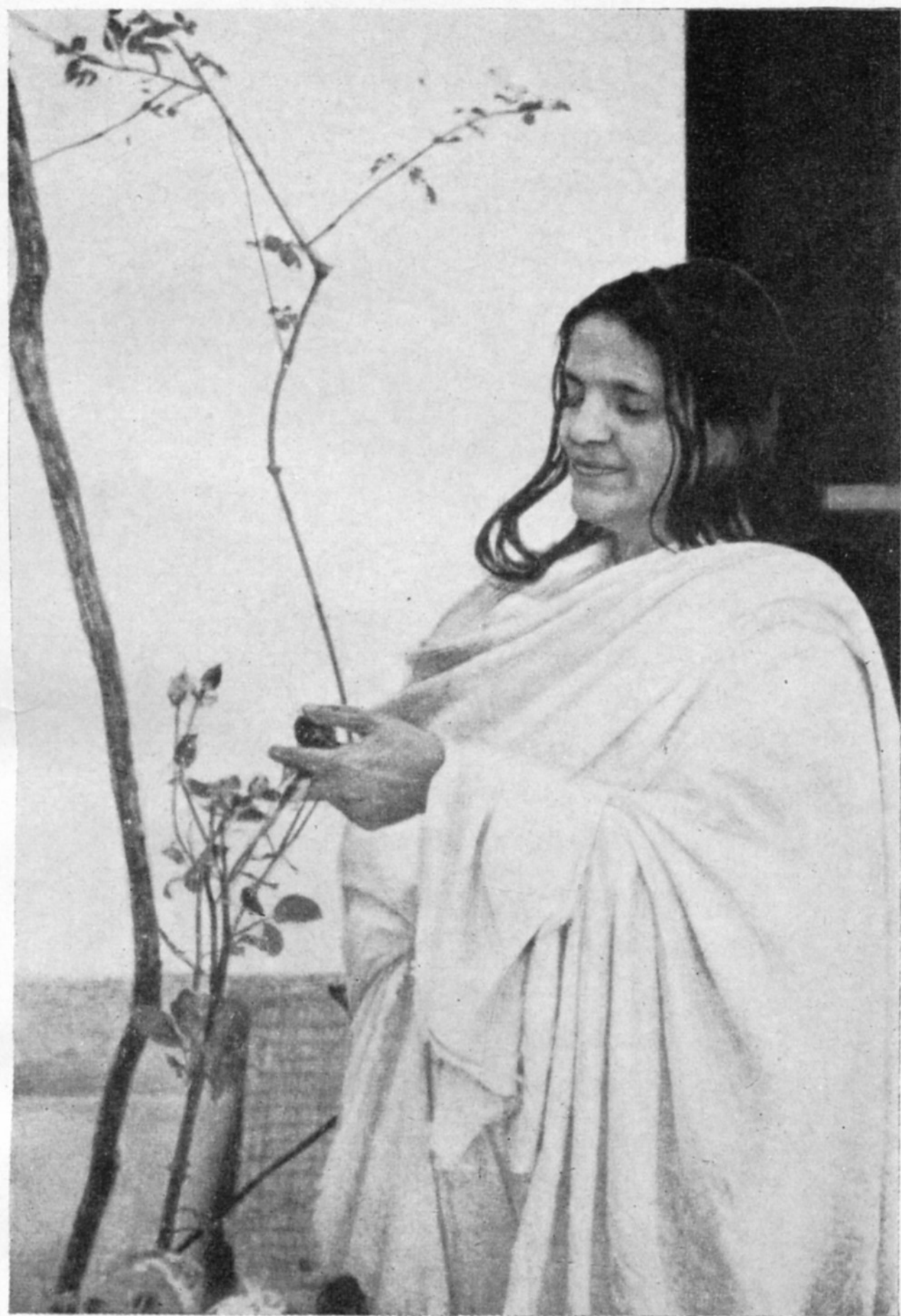
—Sri Sri Ma Anandamayi

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# ĀNANDA VĀRTĀ

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

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ĀNANDA 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.*

Vol. XXXIV

JANUARY, 1987

No. 1

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Man may find himself in all kinds of surroundings, yet he must not allow himself to be driven hither and thither helplessly under their influence. It is his duty under all circumstances to preserve his individuality and strength of character intact. To drift with the current is easy enough, but to stand.

—Sri Sri Ma Anandamayi

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# Sri Sri Ma's Utterances

( Translated from Bengali )

A Sikh saint from Punjab said to Ma, "Ma, do give us that fulness of bliss which is in you. You are so brimful of bliss ! — that is why so many of us, come to you and receive a share of your peace and bliss."

Ma said with a smile, "Pitaji, if you really do not know anything about that bliss, then how is it that you are looking for it? Your desire shows that it *is* already present within yourself."

Ma stopped here, but on being requested repeatedly to throw more light on the question, she said, "Look, one-pointed aim is the way. For realizing that *One*, you must have just *one* aim. You see, Pitaji, we put morsels of food *one* by *one* into our mouths while eating, we take steps *one* by *one* when we walk, we take *one* direction when we go anywhere, we write words *one* by *one* — so, you see, we are, after all, clinging to the *One*. Moreover, there is everything — the unmanifest, the Infinite, within ourselves."

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A gentleman was talking with Ma about the *intranquillity* of the mind and several other problems. In a certain context, Ma said, "Although the head is the principal centre, yet joys and

Srimati Gurupriya Didi once held a mirror before Ma, and said, "Ma, just look, what a bright face you've got! With those two eyes of yours you are really causing devastation to everyone." Ma also started gazing into the mirror at herself and said, "Indeed! there is no longer that look of illness!" Then she added, "You people say there is something in my eyes, but I don't find anything." Saying this, she began to look at her reflection holding the mirror at different angles, and went on smiling. Didi went on repeating, "By these very eyes you are really causing total devastation to all people." Ma said smilingly, "Am I really causing total devastation? If you people really underwent a total devastation, *that* would be something extremely good."

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A gentleman was once saying to Ma, "All these superstitions should be absolutely discarded, shouldn't they? For repeated practice of them, such as, casteism etc., pushes one into greater and greater ignorance."

To this Ma replied, "The same rule does not apply to all. A person may have particular *Samskaras* which would oblige him to proceed through all those things (casteism etc.), for if he does not go through these practices, he will never get rid of the fetters of *karma*. Hence, he is instructed to observe all those disciplines. All people have to reach the same destination, but each one has to proceed from the point at which he is

stationed. That is why the same route is not for all, though the destination is one and the same. In fact, there is nothing but the One.”

The gentleman added to this, “We are also part of the Undivided One.”

Ma said; “Why only part, Baba, — you yourself are the Infinite, Undivided One. For if you had not inherited the experience of the Infinity, then why should you desire for infinite joy, infinite peace? Does anyone crave for anything he has never tasted of? Moreover, Baba, you see, you *do* live in that *One* — one by one you take your steps, one by one you write words, one by one you take morsels of food.” Saying this, Ma began to laugh.

Another query from the same gentleman: “Well, is it necessary to accept a *Guru*?”

Ma: “Yes, since everything requires an incentive.”

The gentleman: “How can one recognize a *Sad-Guru*?”

Ma: “To tell you the truth, can pupils ever recognize their teacher (before being actually taught by him)? That is why some people say that one should select one’s *Guru* after having lived in his company for one year. Even then, can one really know whom to select? But there is another thing — it suffices to receive from a person whatever little bit one is destined to receive from him. Incidents take place according to *that*. Also, after taking initiation from a *Guru*, one may feel repentent afterwards; one may not like it anymore



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— that is also possible. In that situation it is said that whatever little bit the disciple was destined to receive from the *Guru*, he has got just that much. There is something more, — you first hire a horse-cart to catch the train ; after you have got inside the train, you should not belittle the horse-carriage, for it is the horse-carriage that has taken you to the railway station. Again, first you go to study at a primary school. When you have completed your studies there, you feel desirous to study at a secondary school, and even after completing secondary education, you wish to enter the college. Hence, nothing is useless. It is possible that the primary school is unable to quench your thirst of knowledge ; but it is the education received at that very school which kindles in you a desire for higher education ; — therefore, nothing is wasted. Moreover, the *Sad-Guru* Himself appears in order to take the disciple under His care, and He also makes the disciple look for the *Guru* in the right place. This Grace is natural of the World-Teacher. In fact, *Ista*, *Guru* and *mantra* — all these three are just one — that is why it so happens.”

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Let 'I cannot' be eradicated from your vocabulary. Time is gliding away swiftly : for a few days only lasts this reunion with friends and kinsmen. Gather up your possessions, brother, no one accompanies you on your final journey.

—Sri Sri Ma Anandamayi

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# In association with Sri Sri Ma Anandamayi

Sri Amulya Datta Gupta

(Translated from Bengali)

( *Continued from the last issue* )

*Friday, 30th May, 1941—Dehradun*

## **The Benefits of Samyam.**

We were due to start from Dehradun this morning. Ma came out and sat down in the hall by 8 a.m. and reverted to the subject being discussed the day before. She said, 'During the course of conversation yesterday, I had mentioned that qualities such as anger etc. that usually reside within human beings, did not always manifest themselves, but nevertheless there is no doubt that they do exist. In fact, the signs of *anger* and lust that sometimes appear in a being, prove that the seeds of such passions did possibly exist within. All these qualities are bound to lie dormant inside a human being, otherwise life is not complete.' — All these matters were discussed previously with Gopi Babu ( Pandit Gopinath Kaviraj ), who used to say that attributes that existed as dormant seeds could indeed manifest themselves on certain occasions. In reply, this body had asserted that 'Yes that is possible, but it is also possible that in

a particular case the person could attain such a high stage that many of these qualities could remain unmanifested and at times even disappear altogether.'

I : I have so far understood that if we harbour certain passions for enjoyment within us, then we can never be free from these until they are satisfied. Because I have heard that nobody can be rid of this debt we owed to nature. But from your words it would appear that if through Samyam such passions can be suppressed through leading a spiritual life, to that extent in time they may even be permanently destroyed by the force of true knowledge.

Ma : : Yes, that is possible. There are same kinds of longing that have to be fulfilled before being ended. But there are other types of longing in seed form that may not be manifested in this life. Of course if the guru incites these qualities, then they may even appear outwardly. If you examine yourself thoroughly you will find that when you have a longing to eat something, by inner judgement and effort you may succeed in refraining from eating it for sometime, then these very efforts may lead to outward expression of this greed. Thereafter there will no longer be any longing. At other times this greed is so strong that even if you try to repress it, you can not succeed in mastering it. Your effort or exercise of your judgement will be of no avail. In such cases there is no alternative but to give way and enjoy it. That is why you are advised from time to time to restrain your greed.

For those who are tried to do so, you will realise that the time has come to expose the reason for their longing. At other times you are advised to enjoy something and then reject it. In such cases mere samyam can not result in the longing from disappearing entirely.

### **The reason behind establishing Kishenpur Ashram**

During conversation, the subject of Jyotish Babu arose. Ma said, 'One day I was walking with Jyotish along the roads in Mussoorie. We were sitting near Laudoun Bazar. There I sighted a number of small boys playing and shouting in the compound of a neighbouring school. The whole place resounded due to their shouting and clamours. At this moment the school bell was rung. At once the boys stopped playing and quietly entered their class rooms. The place that was resounding owing to the noise created by the boys so long, became silent and deserted as if in a dream.

On noticing this, I exclaimed 'Well, Well this is very nice. Let us imagine that the bells herald the approach of prayer time, so that the boys stopped playing in order to pray to God by entering their classes quietly. How beautiful this would be!

On hearing these words of this body, Jyotish had a holy instinct to build an Ashram for this purpose. When I got to hear of this, I told Jyotish, 'We already have several Ashrams, why build a new one?' Jyotish replied, 'No, this Ashram will not be like the others. It will not be the object of this Ashram to develop Sadhus, it will be run purely

with the idea of service. If we can get hold of a few boys between 8-10 years of age, then we can train them to follow in the path of religious learning. Even if this does not happen and they enter household life, what harm is there? Because if once they are steeped in the belief of true religion from a tender age, then, if they enter a household, they are bound to be much better householder than the present ones. In fact, we will not take on the responsibility of running their lives, but only help to serve their needs for following a religious life. "With this thought in mind, Joytish tried to start building this Kishenpur Ashram."

### **Pure thoughts are never wasted.**

Various other topics came up for discussions. Some days earlier Ma had asked me, "A very long letter was written to you, did you not receive it?" I had replied, 'I do not remember receiving any such letter from you.' Ma had remarked, "Then you could not have received it." I had replied, "Ma, you wrote me a letter, yet I never received it, how can this be possible?"

Ma now raised this topic and said, "You had referred the other day to the fact that I had written you a letter, but if you had not received it — how is this possible?" Actually there does exist a certain line of thought according to which you would certainly have received this letter had this been written with such a thought in mind. But if the thought was not so directed, but merely confined to the writing of the letter, then with the completion

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of the letter, this feeling tended to disappear. It is uncertain whether or not you will receive such letters. At other times, when Paramananda has written a letter to my direction, it has been subsequently torn up. You may say that such letters are useless. But in reality it is not so. Whatever communications has been sent to any body in the letter reaches him in some other fashion. The information that was submitted to you in the letter under discussion, you have already received from some other sources. So the writing of the letter was not in vain. The matter came up for discussion precisely because the letter was previously written. In another sense, suppose there was merely the thought of writing the letter without actually having done so, even then the same information would be sent in another manner instead of being contained in the letter. A pure thought can be communicated even without a medium. Because your doors are shut, you may not actually behold the manifestation. Yet the results are received by you."

"You may have noticed that from time to time your hearts seemed to be gladdened and tears may have appeared in your eyes. Why does this happen? There may be three reasons for this ; one I have just mentioned in as much as pure thoughts may give rise to such a feeling ; again the instincts inherited by you from a previous birth may be responsible, or the remembrance of a certain incident may be responsible. In whatever way you may analyse this there are infinite possibilities. So nothing is actually wasted."

After our meal we again sat down near Ma, who praised Gopi Babu and referred to the way in which his mind was always turned inwards. Ma said, 'You may or may not have noticed that Gopi Babu's eyes were directed towards you or that he was laughing at something you had said, but in reality his glance was not so directed. In fact it was directed towards his inner possessions (namely thoughts about God).

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At 4 p. m. while we were sitting near Ma, Khukuni (Didi Gurupriya) raised the subject of Bholanath. Didi said, "Ma, at Vyas (a place of holy pilgrimage on the banks of the Narmada), you had mentioned some facts about Bholanath, but this referred mostly to misdeeds of Bholanath. But yesterday, you praised Bholanath in front of Amulyada with no end. How do you reconcile these two opposite views?"

I said, 'Ma, I have read in Didi's Diary what you have said to her about Bholanath. On reading this I had forbidden Didi to publish it because Bholanath has quite a number of disciples. To the disciples the guru is akin to God. When the Baba's disciple read Didi's book and see their guru being so disparaged, their anger will be directed towards Didi. That is why I consider it preferable not to publish all the facts.

Ma : What you say is true. From your point of view it may be preferable not to publish it, but the matter can be looked at from another angle.



In actual fact I am neither asking to you to publish anything nor am I stopping you from doing so. You are free to do so as you like. By holding steadfastly with true devotion to Truth you can make everything public whether it is nice to hear or not. Moreover there are some people who will realise that whatever has been said of Bholanath's character, is not all that bad. Because you have also heard of a number of Mahatmas about whom similar things can be said but for that nobody loses their respect for such Mahatmas.

I : What you have described to Khukuni Didi is full of fault finding, this is nothing to be proud of !

Ma : (Laughing) I often speak after considering various aspects of the subject. At other times I speak from a certain fixed aspect. When Khukuni raised the topic of Bholanath's private life, then only his defects in this connection had been highlighted. When I was speaking to you, I was concentrating on his good qualities. So I could not but praise him, but at the same time I reminded you that people would state that this body had praised him so much merely because he happened to be this body's husband. 'People are bound to imagine things according to their own inclinations. Why should people find fault with this, or dispute this ?'

You have heard how people in Dhaka spread untrue rumours about me when Jyotish's and my pictures were published, even to the extent of circulating a lying life story of this body. In that pub-

lication it was mentioned that this body had been married previously and had become a widow. Subsequently that it was married again to Bholanath. You know that this body was born and married at Vidyakut. It was rumoured that they had obtained these facts from Vidyakut. There were various other similar lies published but in the end nothing remained. What was a lie was destroyed in the lie itself. Whatever it may be when slanders were being spread about this body, Jyotish was struck with remorse and one day told me, 'Ultimately a stigma has been attached to you because of me. I cannot show my face to anybody. I will now go elsewhere.'

I then explained to Jyotish, 'What is the reason for this grief?' So far no disgrace has been attached to this body, but this has now been added. Whatever is fully complete, should contain something of everything. Why should there not be a trace of disgrace included in this? I am the blame itself, I am the one who blames me, and whoever is blamed is I myself. There will not be any other like this.'

Bholanath became afraid in noticing these feelings in Jyotish and asked Kamalakanta to keep a close eye on him.

You have heard a lot of things about Bholanath's character and perhaps you imagine a lot of things about his behaviour towards me in his family life. It is difficult to understand the real inner feelings from outside behaviour. I am recounting to you the incident of a particular day. One day Kushari Mahasaya, Bholanath and I were talking together

in Kushari Mahasaya's house (Bholanath's brother-in-law). At this juncture I said to Bholanath 'I would like to lie down for a while with my head on your lap.' I thereafter went to lie down in his lap. But Bholanath hastily moved away a couple of feet. But I went and lay down on the ground which I had indicated.

On beholding this Kushari Mahasaya was somewhat surprised and asked Bholanath the reason for his behaviour. Bholanath said, "This is how our life has been proceeding right after our marriage. Obviously you see her as my wife, but I have never behaved towards her as one does towards one's wife. I have always looked upon her as a Devi and have tried to behave as such towards her."

When Bholanath proceeded to Uttar Kashi after leaving this body in the care of Joytish at Mussoorie, he thereafter wrote a long letter to Jyotish from there. In it he wrote, 'I have been observing your mother from her childhood. I know you are completely pure and in full control of all your faculties, that is why I have not had the slightest qualm or hesitation in leaving her in your charge, etc. etc.'

Jyotish read the letter and then tore it up, saying, 'What nonsense does Pitaji write to me?' Although what I have mentioned so far is quite true, yet the outward behaviour of our married life was, to start with, something like that between husband and wife. I used to look upon Bholanath as my protector. Bholanath also accepted this body as some one to be protected.

Now a days you read and hear so much about us. After hearing and reading about all this, you may say that intimacy with a body may lead to loss of one's balance, but Bholanath has frequently touched this body, yet he has not suffered from any derangement. He has slept in the same bed with me but even here there was a different type of feeling. He has slept with this body exactly as he has slept with Marani ( his adopted daughter).

How can normal people understand this relationship? It is not as if Bholanath was not tempted from time to time ; after all he was a human being, so his feelings were bound to be human, but here again often this was due to the evil advice of his companions. After noticing no passion in this body sometime after marriage, he used to declare from time to time that he would have this body examined by a doctor. But even this restless feeling never lasted long. After noticing this various bhavas expressed by this body with his own eyes, he always used to look upon this body as a Devi. In his middle years due to evil advice from his friends, and his own aspirators, the desire to establish his own supremacy did arise from time to time, but well before his death, all these desires faded and his previous instincts were re-established."

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# The Temples of South India

R. K. Banerjee

*(Contd. from previous issue)*

In view of the late Breakfast, we arrived at the temple entrance just before 11-30 a.m., which we did not know was the usual time for closing the sanctum-sanctorum.

My son and I were not dressed properly for entry, but my wife was immediately escorted inside by the kindly disposed Priests.

While we were waiting outside, a Government appointed Executive Officer in charge of the temple saw our predicament from his Office, and immediately came to enliven our brief wait by regaling us with a complete history of the temple, and the ways and means of current worship.

I mention this incident to show the extreme courtesy and efficiency with which temple Executive Officers throughout Southern India carry on their daily duties, because no forward arrangements had been made for our visit, and no dignitaries had been warned in advance.

My wife came back very satisfied with her worship, and it was a pity that I could not on the spot procure a printed leaflet giving the history of the place, which according to the temple authorities had just gone out of print.

We duly arrived in Cochin for Lunch at the Malabar Hotel, where we were booked for two nights in rooms overlooking the harbour entrance.

Our stay here was of necessity fully occupied with the fascination of watching the shipping, and was further enlivened by two very long and enjoyable excursions on the backwaters around the harbour by motor launch.

On the 15th morning we left Cochin after a very early Breakfast intending to break journey at Trichur and Guruvayur, before Lunch. Benefitting from our experience when visiting the Padmanabhan Temple, we had made full arrangements in advance both at Trichur and Guruvayur.

The Rest House at Trichur, where rooms had been booked for our halt and lunch, used to belong to the local nobility, and so is of more magnificent proportions than the average travellers' bungalow.

We drove straight to the Trichur Rest House to have a quick wash, and immediately left for the famous old Shiva Temple situated on the top of the highest point in the city, surrounded by a well laid out compound.

Like the temple at Vaikam, this temple also is built along traditional Travancorean lines, with sloping pitched timber roofs more or less like a Pagoda.

The Shivalingam here is composed of solid ghee, which has been piled up for well over 2000 years, and appears to retain the remarkable property of not melting even in the height of summer.

Worshipping is simple, and the Holy Trinity is again represented in adjoining temples of Brahma and Mahavishnu, while there is a beautiful temple of Parbati Devi at the back of the temple of Shiva, who goes here by the name of Parameshwar.

Just by the main entrance of the temple compound a small temple has been constructed, obviously at a later date, to the Lord Krishna.

In view of our commitment to be at Guruvayur, 21 miles away, for midday worship, our visit to Trichur had perforce to be hurried, and after a long and dusty journey over indifferent roads, we arrived at Guruvayur just in time to be received by the temple authorities who had been anxiously awaiting for us from 11 a.m.

The temple of Guruvayur is considered to be one of the holiest shrines to the Lord Vishnu in the whole of the West coast of India.

Its origin goes back to the time of the epic Mahabharata. According to the Narada Purana when Dwarka was flooded by the ocean waters just before the passing away of the Lord Krishna, he is said to have rescued the family deity of Vishnu from the waters, and entrusted the idol to the care of Uddhava, his trusted friend and a staunch Yadava.

Uddhava sought counsel of Guru Vrihaspati, the preceptor of the Gods, and Vayu (the wind God). It is said that the Guru and Vayu went South along the coast from Dwarka, carrying the precious image with them, until they came to the site of the present temple, where there was a crystal lotus lake, and a

cocoanut plantation, as well as a temple of Shiva and Parbati.

It is said that Shiva here commanded them to rest Lord Vishnu on the bank of the lake, and worship him by building a temple there. The origin of the name Guruvayur is thus derived from the names of the two that were mainly responsible for installing the deity there — Guru and vayu.

The waters and airs of this place are well known for their healing and curative powers. It is said that King Janmejaya — the great grandson of the Pandavas of Mahabharata fame was stricken with leprosy after the sacrificial Yajna he performed to destroy all serpents, and was advised to come and do penance in the temple of Guruvayur, where he was subsequently healed.

Coming to more modern times, the famous South Indian writer in the middle ages — Malpathar Narayana Bhattathiripad was stricken with practically an incurable disease, and spent a life time in the temple precincts composing his famous Bhagavad Geeta or Narayaneem. He also was subsequently cured, and found salvation here after death.

The present building owes its origin to a Pandyan King — who lived about 500 years ago, and who was also miraculously cured of a Cobra bite on this very spot.

The temple is surrounded by very strong walls to keep out invaders in the medieval times, and has two Gopurams,



The Dhwaja Stambha or the Flagstaff pedestal in front of the temple is plated in gold, and the top carries a single teak wood tree, 70 long, as its Flagstaff.

There are fine artistic paintings inscribed on the front walls of the sanctum-sanctorum.

The sanctity of the temple originates from legends which have been handed down from generation to generation. The great sage and devotee of Vishnu — Vilwamangal from Orissa, mentioned in the ballads of Bengal and Orissa — stayed in this temple for very many years, and was concerned with several miracles.

It is said that the original Sankaracharya in his pilgrimage around India once passed along this temple without paying homage to the Lord of Guruvayur, when he suddenly felt his limbs paralysed, and thus realised his mistake. In penance he codified the whole of the worshipping rituals of this Vaishnav temple, in spite of being the incarnation of Saivism in India.

The story is also told of Tipu Sultan's attempt to plunder the temple during his conquering marches, when a thundering voice emanating from the temple commanded him to stop and beware.

Tipu was so impressed that not only did he observe this order and withdraw, but in addition he also arranged for a daily sum to be paid to the temple authorities for conducting worship.

This award was continued even by the British Government after the downfall of Tipu's dynasty.

From Guruvayur we collected our prasadam and returned for a late Lunch at Trichur.

Leaving Trichur the road winds over hill and down dale to Coimbatore, during which we crossed from Kerala State to Madras, and eventually drove into the Coimbatore Club compound as daylight was just about to fade.

I was unfortunately fully engaged the next day, but my wife took the opportunity, accompanied by a friend with local knowledge, to visit the famous Chidambaram Temple nestling in the foothills some miles away, which can be compared very favourably with the more well known Chidambaram Temple near Tanjore.

On the same evening, that is the 16th, we entrained for Madras, because it was felt that by that time we had had sufficient travelling over long stretches of road. But we still had a last week end up our sleeve on the 18th/19th January, for which arrangements had been made for our stay at Tirupati.

We left Madras for Tirupati on Saturday the 18th January after Lunch, and within a couple of hours were climbing the foothills of the Tirumalai range, an offshoot of the Eastern Ghats in Andhra Pradesh.

The Tirupati hills comprise seven hills, and the peaks have been likened to the seven hoods of the mythological serpent Adishesha, who is said to be connected with the start of creation.

Mention is made of the Lord of Tirupati, i.e., Venkateshwara, in the Rig Veda, and one of the

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incarnations of Lord Vishnu of this period, i.e., the Sweta Varaha is still worshipped on the banks of the temple tank known as Swami Pushkarini. This temple of Sweta Varaha is much older than the main temple of Tirupati.

The Lord Vishnu is worshipped in the main temple as Venkateshwara, that is, the Lord of the Venkatachala Hills.

The temple is situated 2800 foot mark above the sea level, and as many as 5000 pilgrims visit it daily. Famous Alwars and Acharyas have sung of the glories of this temple from the distant past.

Sri Chaitanya and Nityananda Prabhu from Bengal came here on pilgrimage during their journeys in the Deccan plateau.

The great Ramanujam reformed the rituals and mode of worship of this temple during his lifetime.

Turning now to historical times, the Pallava Kings in the ninth century, the Cholas in the tenth century, then the Pandavas, and finally the Kings of the Vijayanagar dynasty in the 14th/15th century have left their unmistakable stamp on the temple buildings.

The statues of King Devaraya and his consort of Vijayanagar adorn the entrance of the temple.

It is said that the eyes of the Lord Venkateshwara are so piercing in their intensity, that they have to be covered to avoid danger to pilgrims, and so we could only see Him with his eyes covered.

The roof of the sanctum sanctorum or the Vimana is covered with gold, and so is the Dhwaja-Stambha at the main entrance.

We were housed most comfortably in a very modern Guest House on top of the hill overlooking Vijaynagar, 7 miles away on the plains. Most bungalows in Tirupati are equipped with electricity and hot and cold running water, which are a great boon to pilgrims who have to rise and wash very early in the mornings before performing worship in temperatures which are quite cold compared to the plains of Southern India.

The temple authorities own the whole township and run it most efficiently. They own all the buses that ply between Tirupati town at the foot of the hill and the temple. Food available in temple Guest Houses is excellent in quality, and sufficient in quantity.

After visiting the temple that evening, and sitting on the open Courtyard outside the bungalow overlooking the twinkling lights of the Vijayanagar in the distance, I could not help imbibing the calm, peaceful, and sanctified atmosphere of the place, much as must have been enjoyed by the Vijayanagar rulers and their families several centuries ago.

We paid another visit to the temple next morning, and again enjoyed excellent Darshan, before returning to the bungalow for Breakfast prior to our departure from Tirupati on the 19th.

*(To be continued)*

# Ma Anandamayee's Essential Message

Jitendra Chandra Mazumdar

1. In this complex modern world in which man's survival needs and other desires are so dominant and numerous that his living needs often remain neglected and unrecognized, and release of tension rather than peace and joy is man's sole and all-time concern. Carrying a great load of the things of the world in his mind he remains shrunken and starved in his soul.

2. That is why a saint like Ma Anandamayee never tires of repeating that all the twenty-four hours of our day have been given to us for seeking our inmost soul and God and we should spend all our energy that we can save for God and salvation, and we should devote all such time that we can gather after serving things of the world and "duniyar kaj" (worldly affairs) for God and self-finding ; and her words startle us by their stark simplicity and austere truth.

3. Desire for God is the same as the desire for the absolute good and the secret of salvation lies in detaching ourselves from the things of the world and worldly business for the sake of desiring the absolute good, paramartha. And desiring the absolute good is the same as possessing the absolute good.

