

# ĀNANDA VĀRTĀ

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

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Vol. XXXV

● APRIL, 1988 ●

No. 2

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Always keep yourself in a state which is favourable to the contemplation of the Divine. Thus will be provided the right sustenance for the mind.

—Sri Sri Ma Anandamayi

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# Sri Sri Ma's Utterances

( *Translated from Sri Gurupriya Devi's  
Vol. VII in Bengali* )

Ma was in a car on the way to the temples of *Devi Vindhyavasini* and *Astabhuja*. While talking about the impermanance of things, Ma said, "Even money has its own span of life and its movement from one place to another. It is here today, and tomorrow it goes somewhere else ! When a coin is minted, it has its birth, so to say ; again, suppose the coin is melted and an amulet is made out of the metal, then it may be said that the coin has died or undergone a major transformation. So, you see, if you get involved with such things, you will also be in a state of mutability, in coming and going again and again."

\* \* \*

Ma (addressing a congregation of devotees) :  
"You should go to all those places where you can have even a little bit of spiritual gain. There is no restriction here ; one can freely go wherever he thinks he will find joy." One of the devotees complainingly said, "Ma, why are you urging us to go to another 'Ma' (Sri Sri Siddhimata of Varanasi) ?" Ma laughed and said, "Bah ! why do you make such discriminations ? All are my fathers, my my mothers. And, in fact, there is nothing, as

‘all’—for me all of them make just *one* father, *one* mother.”

\* \* \*

One day a lady who had come to have Ma’s *darshan* said, “Ma, if I bring some fruits for you, will you eat them ?”

Ma smilingly replied, “Bah ! I do not know of any other estate of mine except *one* (the whole world) ; I shall eat the products of that *one* land of mine, not anything from anybody else. For I know that all people belong to just *one* household, *one* family. And if you talk of different houses, of different families, then I shall say that my food and clothes are kept in all those houses. Again, when some things are offered as gifts from here to the visitors, if they feel hesitant to accept them, then I say, ‘Since your houses are my houses, the boxes you have there are all my boxes. Hence, just take these things, and put them in those boxes of mine which you have in your houses.’” Saying this, Ma began to laugh with the simple mirth of a child.

\* \* \*

The first floor of the Ashram building at Varanasi was under construction. For constructing a new storey, some portions on the top of the ground-floor were being broken. Pointing to that scene, Ma commented, “Look, for the making of something new, so much of the old structure has to be broken down and altered. Of course, the

foundation remains the same—just as truth is always in one position, as permanently stable, and at the outer surface, the process of changing and destroying the old goes on for introducing the new. Before giving shape to something new, one has to break the habitual system in a like manner ; only then can the new be created.” Reflecting on the suffering involved in the act of changing oneself, someone said, “Ma, there is such burning (suffering) !” Ma said, “This burning is for your good only.”

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Meditation will help you to find your bonds, loosen them, untie them, and cast your moorings. When you are no longer attached to anything you have done your share. The rest will be done for you. By whom ? By the same power that brought you so far, that prompted your heart to desire Truth and your mind to seek it. It is the same Power that keeps you alive—you may call it Life or the Supreme.

—Sri Nisargadatta Maharaj

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In everything and in everybody is but the One Himself. Try to be constantly aware of the fact that whatever is perceived at any time, in whatever way, is but a manifestation of the Supreme Being. How can the perceiver be excluded? Exclusion and non-exclusion are also none but He. Even the feeling of the absence of God is His manifestation—so that His presence may be realized.

—Sri Sri Ma Anandamayi

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# In Association with Sri Sri Ma Anandamayee

Sri Amulya Datta Gupta

(Translated from Bengali)

*(Continued from previous issue)*

## **Sri Sri Ma's Arrival at Dhaka for the 1945**

### **Janmotsab**

**Thursday-24.5.45**

Sri Sri Ma had arrived at Dhaka. This was nearly after 4 years. During this interval so much danger and unrest had blown over Bangladesh that there was no limit to it. In the 1943 famine, lakhs of people in Bangladesh had lost their lives. The mere remembrance of these sights was enough to send a shudder through one's limbs. During that period Ma was not in Bangladesh.

But she had forecast to her followers that there would be total disorder in Bangladesh. I heard Ma had also forecast that better days were in the offing for Bharat. I had witnessed the downfall of Bangladesh with my own eyes. Whether or not I would live to see better days Ma only knew. Whatever it may be, a few fistful of rice were now available, but side by side, the scarcity of cloth began to be felt. National disasters and pestilence stalked the land, so that the cry of "help, help" from the people were never ending.

Hearing Ma was coming to Dhaka at this critical juncture, in spite of the deep distress being suffered, Ma's followers started dancing with joy. That Ma had arrived at Nabadwip we had already heard. But nobody knew when she would reach Dhaka.

I first heard of Ma's arrival at Dhaka from Monomohan Ghosh's son, Sriman Saroj. As soon as I heard the welcome news, I started for the Ashram. On the way I collected my friend Monoranjan Roy, the librarian of Dhaka University. I also met my relative Sriman Jatin on the way. He had just reached Dhaka. Later I learnt Ma had travelled in his saloon from Naraingunje. I sent him home for a quick cup of tea, and proceeded to the Ashram. At the outset I met Khukuni Didi. When I had done my pranam to her, Didi said, "Ma is in the Panchabati." I went along there and found Ma sitting on the dais. Several ladies were there with her. Ma was smilingly conversing with them. On seeing me, she asked, "Did you not have any inkling that I was arriving at Dhaka today?" I bowed down to her and replied "Ma, you are beyond all surmise." Ma started laughing. Shortly afterwards, the wife of Sri Prafulla Chandra Ghosh arrived and told Ma, "We have now taken courage. Although there are soldiers everywhere, I have walked from my house to you."

Ma: "It is not right to take resort to such spurious courage. How and when He appears before you to comfort you cannot be predicted. Although everything is his image, yet in what way He acts



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at any time cannot be foreseen, so it is safer to be always watchful."

### **The hurt caused to Ma's feet**

Ma started talking about how she had sustained a grievous hurt in the toes of her feet while at Nabadwip. Ma said, "When arrangements were made for my bed at Nabadwip, the bricks that had been placed under the cot had been placed unevenly. One night I stumbled over one of those bricks. As I stumbled, there was a distinct crack, which still rings in my ear. I at once understood that something serious had happened. After standing motionless for a while, I myself made all subsequent arrangements. I had some water fetched, and immersed my foot in it. Then I asked everybody to clear the room, and told Nepal to bind the finger concerned tightly with splints of bamboo. After this was done I lay down on the bed. In the morning people thought that the wound had lessened and asked me to remove the bandage. I followed their advice. As soon as the bandage was opened, the finger was seen to have turned blue. So then, on the advice of the people present, ground Haldi was applied to it.

Bhudeb Babu : Was there no pain ?

Ma : Yes, quite a lot.

Bhudeb Babu : Perhaps you had no feeling of it ?

Ma : Yes, there was a feeling just as you also feel the pain being suffered by others, sometimes your face turns blue, the same thing happened.

Bhudeb Babu : You have this advantage over us, in as much as whenever you wish you can separate your mind from the source of pain. As soon as you do this, you have no further feeling of pain.

Ma : What you have asserted may be true for certain people. But it is worth noticing here that one must possess a mind, and be able to remove it elsewhere.

Ma : In trying to walk about with that wounded foot I was hurt 3 or 4 times more in the same toe, even if the doctors had diagnosed that the bone of the toe had twisted and not fractured. This body now realised that something had indeed snapped, because in walking about, I felt that something was loosen inside, as if some materials in a bag were making rattling noises when shaken to and fro. This provided another kind of enjoyment."

"Later on, whether it was rested for a time, or whether it was kept bound for a while, probably the broken finger had somewhat mended. But a lot of people started advising that a doctor must examine it. This body replied that if they could do so by not moving the finger at all, then they were welcome. The doctor duly arrived, examined the finger by moving it to and fro and then left it in the same state as before. Later this body was brought from Nabadwip to Calcutta and examined by a good doctor. Here they took this body into a dark room, X-rayed the foot and declared that a bone in the toe had become bent. Later they straightened it, bound it up and again X-rayed it

to declare it was now all right. They also requested that the bandage may not be removed for 10 days.

While Ma was narrating all this, the skies had become overcast. Ma was accompanied by many Bengalees and non-Bengalees to the Ashram. On the one hand, there was a lack of accommodation in the Ashram, on the other hand heavy rains would further inconvenience the visitors. On considering all this someone pointed out the state of the skies to Ma and prayed that there should be no further rains. In reply Ma said, "All of you can gather together here from various places, and do you not think that the clouds can do likewise?"

Bhudeb Babu : Yes, whenever they would see a crowd gathering together, they also like to converge into the same area so that people can be thoroughly drenched ! (Everybody laughs). After this kind of talk, Ma rose from the Panchabati. She came out into the open, and seeing several houses nearby, she asked, "What is all this?" I said, "They are meant as a hospital for the troops.

I stayed with Ma till 8 p.m. and then returned to my bungalow.

### Friday — 26.5.45

I arrived at the Ashram in the morning with my friend Monoranjan Roy and Jatin. As soon as we bowed in pranam to Ma, she directed, "You must request Gopal Baba to recite the Gita now." Sri Gopal Chatterjee was a disciple of the Sadhan Samar Ashram's venerable founder Sri Satya Dev

of Deoghar. He was an M.A., B.L. and used to practice in Barishal as an advocate. Under instruction from his Guru, he was then engaged in preaching the Gita by forsaking his profession. Yesterday, Sri Sri Ma had mentioned about him, "Babaji has willingly embraced poverty. In the midst of various kinds of hardships, he has never lost his patience. And from the spiritual angle, Babaji is no mean advocate."

Yesterday Ma had pointed out Gopaldada and mentioned, "I emphasize to you that Babaji is a very proficient reader of the Gita. You can listen to him if you like."

In any case as instructed by Ma we requested Gopaldada to expound the Gita for us. It was arranged that this would be done from 5 p.m. to 7 p.m.

### **Srijukta Amiya Bala with Sri Ma**

After returning from Gopaldada we found that a few ladies were surrounding Ma, who was conversing with them. Going forward a little, I understood from the conversation that a young girl was telling Ma about her spiritual experiences. Later, on enquiry, I learnt that the girl was Amiya Bala Sen of Dhaka, with her home in Bari Lane. The name of her father was Sri Ishwar Chandra Sen. She had been married in a village called Taltolla near Vikrampur. In Calcutta too they had a house in 74 Beniatola Lane, where a Vighraha of Mansha Devi had been established. This Mansha Devi exercised a remarkable influence over Sm.

Amiya Bala. At such times a lot of words and instructions used to emanate from her mouth. Amiya Bala was 30 years old, but she looked much younger. It was since 8 years that she was in this condition. Since the day of Sravan when she first developed these symptoms, her devotees performed an utsab each year on such occasions. Within 6 months of reaching this condition, her husband had died. He did not believe in all this with regard to his wife, and so he used to ill-treat her in many ways. Due to instructions from the Devi, Amiya Bala stopped eating fish. Her husband used to persecute her by hiding pieces of fish inside her rice. We met some devotees of Amiya Bala, ranging from children to old people.

Amiya Bala in speaking of her obsessions to Sri Ma said, "Formerly when I used to have these spells, a number of words used to emanate from my mouth but I did not understand their meaning. But my elder brother was quite educated, and a relative of ours was a Sannyasi. He was a Pandit. They used to understand these words. Now even I can understand the meaning of the words. My brother is very religious minded. He composes beautiful songs, little children sing these songs. When they unitedly sing these songs, I used to get flooded with joy. I cannot communicate to you the kind of joy I feel within my self. In that sensation of bliss I sometimes spend two to three days in that condition.

At such times, even when I would carry out household chores the sense of bliss continued to

pervade me. See here, Ma, my brother's condition is also very beautiful. When his two sons died one after the other, not only did he stop crying or grieving on his own, but on the other hand whenever he used to see my sister-in-law crying, he used to say, "You should not weep for them. Ma had sent us these two flowers, now for her own puja she has plucked them away, "Herself".

Ma (to us): "What a nice thought! How beautifully are they facing death? This comes about through Satsang."

Amiya Bala: Ma I am getting this taste of bliss from time to time, but I still think that the full quantity is not being attained. Those who are near me, do not understand all this, which is painful for me. Furthermore they all love me, and take care of me so much that sometimes I feel completely cramped and would like to run away. Ma, you have liberated me in many ways. I have a son and a daughter. Their upbringing is being done by others. My husband does not understand me, but used to provide obstacles in my path, so one day the following words emanated from my lips, "He will be finished within 7 days." In actual fact he died within 7 days and I became a widow, but there is no grief or sorrow on my part on this account."

Ma (To us): See how simple she is. If His touch is within her, everything melts and flows.

Amiya Bala: Before my husband's death, the following words came out spontaneously from my mouth. "The time for dressing with Sankhas and jewels is ended, so why don't you dress her up

properly ?” On hearing this, they dressed me up with Sankhas, sindur and jewels. When these people (pointing to her devotees) used to call me ‘Ma’ and worship me, I used to feel a kind of constraint. But whenever I remonstrated, they used to say, “Why do you object to us ?” We do not exactly worship or perform any devotion to you, we do so to our own Mother.” I used to feel satisfied by this. Wherever there is a picture of Mansha Devi in our house, they have placed another picture by its side of myself when obsessed by this feeling. When I used to object to this, they used to reply, “Why do you object ?” This is not your photo we are keeping here, this is our mother’s photo.” Thereafter I used to do pranams to the picture and feel relieved.”

“Look Ma, people used to call me a fallen or an unchaste woman, which used to hurt my feelings and ego at first, but they do not do so now. I feel that if people criticize me to my disadvantage, this will result in my ego being destroyed.”

Ma (To us) : See what a beautiful Bhasa ! Srijukta Amiya Bala’s brother had composed some songs, her devotees now sang 2 or 3 of them. Sri Ma praised the songs and declared, “The songs have been composed from pure feelings, that is why they are so beautiful.”

*(To be continued)*

# Ma

Mira Partfets

MA, sweet MA

I know myself only as Your sleepy one  
A dreaming babe in the womb of God  
All that I am lies within You :  
The radiant sun and the mere shadows  
Constantly restless, I stir where I am  
Asleep, yet intensely aware  
Of a longing for You  
In its many disguises

MA, sweet MA

I sleep  
And I dream of the grace of awakening,  
Of one day, perhaps, being transformed  
Into a smile on Your face  
The peals of Your laughter  
A flower in Your hair  
The infinite love in Your boundless eyes  
Or, would that I be  
A simple child  
Forever placed at Your eternal feet.

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# Influence of Sri Sri MA's Darshan

Er. Girish Chandra, M. I. E.

As a matter of fact, it is a devotee of Sri Sri MA to say what has been the influence of Her Darshan. However, the object of this write-up is to describe in general terms what has been the experience of the author and his friends. It will also be examined in this article if we can still have Her "Darshan" and derive the same benefits as we did before She attained MAHA-SAMADHI.

When Sri MA sat on the dias, She acted as a powerful magnet on the audience and all eyes were rivetted on Her. Just as a magnet magnetises iron particles and attract them, Sri MA transformed the audience who were attracted to Her. It was an act of grace of Sri MA.

Every one who had Her Darshan was promoted to a higher stage in spiritual sense. For example, if some-one came out of curiosity, he would be blessed to lead a spiritual life. If one was a spiritual aspirant, he would be blessed with greater devotion. A devotee would be blessed with knowledge of the self. Powerful waves would emanate from Her to carry out the above transformation, while She sat silently on the dias.

Like a powerful ruby, Sri MA would emit rays which would burn the dross of our soiled mind. Purification of mind was effected in course of Her "Darshan".

Ocean of grace and bliss had taken the swaroop of Sri MA. Therefore, when we had Her "Darshan", grace and bliss flowed into us. In normal course, one is blessed with grace and bliss as a result of a great deal of "Sadhana".

Lotus of a devotee's heart opens after meditation over a prolonged period. But in the presence of Sri MA, lotus of our heart opened by the effect of rays emanating from Her just as lotus opens when Sun's rays fall upon it.

Question arises if we can still derive the same benefits from Sri MA. The answer is in affirmative. If we do "Japa" of Her name and meditate on Her holy feet sincerely and regularly, we can still derive all the benefits enumerated above. One should have faith in the fact that Sri MA resides in our heart as our real self or Atma. We should not forget that Sri MA continues to bless us and guide us even after Maha Samadhi. By meditating on Her feet, we shall be blessed with "Shradha, Bhakti and Gyan." The sovereign remedy is to cling to Her feet as a frog clings to the stem of lotus.

Another clue to receiving Her grace and blessings is to surrender fruits of our action, our worries and responsibilities on HER feet. Sri MA is the universal Mother carrying on HER the burden of looking after all living creatures, so why should we carry the burden on our head.

May Sri MA bless us with ever-increasing love for HER holy feet.

# It is not that, which people worship as a material object.

Nirmal Chandra Ghosh

Sacred words for peace and prayer.

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि  
च सर्वाणि । सर्वं ब्रह्मोपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म  
निराकरोत् अनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरस्ते य  
उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ।

Om. May my limbs, speech, breathing system, eyes, ears, strength and all the organs become well developed. Everything is Brahman, about whom the Upanishads propound. May I not deny (disbelieve) Brahman. May not Brahman deny me (i.e., deprive me the knowledge about Him). May I not reject Brahman (i.e. refrain from acquiring the knowledge about Him). May not Brahman reject me (i.e., May He give me refuge in Him). All the virtues, about which the Upanishads tell, may be in me, as I am in pursuit of the knowledge of the Supreme Soul.

Om. Peace. Peace. Peace.

The present topic is from Kenopanishad which is in Talwakara Brahmana in Sama Veda. Since the first verse begins with the word Kena, it is called Kenopanishad. It is the ninth chapter of Talwakara Brahmana. It tells about the Supreme Brahman in a very mysterious way with indirect

hints in the form of a discourse between the teacher and his disciple, so that the latter can realize Brahman.

The disciple asks the following question to his revered teacher :

ॐ केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः ।

केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥\*

Due to whose wish and impelled by whom the mind of a man thinks ? Engaged by whom the breathing system, which is the foremost of all functions of life, works ? Due to whose will people utter the words they speak ? Who is that God who engages and enables the eyes and the ears in seeing and hearing ?

The teacher said,

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो हे वाचं स उ प्राणस्य प्राणः ।

चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥†

He is the eye of the eyes, the ear of the ears, the speech of the speech, the mind of the mind, and the life of the life. He is the root cause and prime mover of activating the functions of all the senses, organs, mind and life. The wise therefore, after giving up self identification with the senses, the organs, the mind etc. (i.e. after forsaking the idea that I am the eye, I am the ear ; the eyes and ears are mine, etc.) come to know of Him, attain freedom from worldliness, and then after death become immortal (i.e., free from the cycles of repeated births and deaths, which ends all miseries

\* Kenopanishad, Part I, Verse 1.

† Kenopanishad, Part I, Verse 2.

and sufferings for ever). They enjoy eternal joy, bliss and peace.

न तत्र चक्षुःच्छिति न वागच्छति नो मनः ।

न विद्मो न विजानीमो

यथैतदनुशिष्यादन्यदेव तद्विदितादथो अविदितादधि ।

इति शुश्रुम पूर्वेषां ये नस्तद्वयाचचक्षिरे ॥\*

The eyes, the speech (and all the other senses ) and the mind cannot reach Him (i.e. the senses and the organs etc., cannot function on Him and the mind cannot think of Him, as He is not a worldly object or subject and there is no idol of Him.†). It is not possible to tell that He is such and such because we do not know Him by our mind and intellect. From our previous teachers, from whom we have received instructions about Him (the Supreme Truth), we have learnt that Brahman is different from all nonliving perishable things ( क्षर ), which are known, and superior to all

\* Kenopanishad, Part I, Verse 3.

† Shwetashwetara Upanishad, Chap 4, Verses 19-20 tell us

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रमत् ।

न तस्य प्रतिभा अस्ति यस्य नाम महद्गणः ॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।

हृदा हृदिस्थं मनसा य एनमेवं विदुस्मृतास्ते भवन्ति ॥

No one can catch Him at the top or obliquely or in the middle. There is no idol of Him. His name is 'the most famous one'.

His image does not stand before the sight. No one can see Him by the eyes. Those aspirants, who with devoted heart and purified mind get absorbed in Him lying in their cavity of heart and realise Him in this way become immortal.

living ( जीवात्मा ) which are imperishable ( अक्षर ) and unknown.\*

The teacher further explains,

यद्वाचाज्जभ्युदितं येन वागभ्युद्भति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥†

That which is not uttered by speech and expressed in words, but which is the source of consciousness and power by which speech is uttered and expression in words are given, know that alone to be Brahman and not what people worship as a material object.

यत्नमसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥†

That which is not grasped and understood by the mind intellect, but which is the source of consciousness and power by which mind and intellect thinks and understands, know that alone to be Brahman and not what people worship as a material object.

यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥‡

That which cannot be seen by the eyes but which is the source of consciousness and power by which the eyes see, know that alone to be Brahman and not what people worship as a material object.

\*यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

Since I am beyond all perishable and even far superior to all imperishable, I am famous in the world and the Vedas as the Supreme Person (Purushottama).

See Bhagavadgita, Purushottama Yoga (Chap. 15), Verse 18.

† Kenopanishad Part I, Verses 5—6.

‡ Kenopanishad, Part I, Verses 7—9.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।\*

That which man does not hear with the ears but the source of consciousness and power due to which a man hears with the ears, know that alone to be Brahman, and not what people worship as a material object.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।†

That which man smells by the organ of smell is not Brahman. That which enables the organ of smell to smell, know that alone to be Brahman, and not what people worship as a material object.

Considering that the disciple may not misunderstand, the teacher tells him,

यदि मन्यस्ते सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।

यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥‡

From hearing what I have said to you if you are confident that you have known Brahman very well, as one being the source, root cause and prime mover of all functions of life in beings (जीव) and the gods, then you have known very little about

\* Kenopanishad, Part I, Verses 7-9.

† Prana (प्राण) may also mean 'the breathing system', which is called Pancha Prana (the five pranas, viz. Prana, Udana, Apana, Vyana and Samana). In that case the meaning of the verse will be the following :

That which is active due to the functioning of the breathing system, is not Brahman, but due to (the existence of) which the breathing system is made to function, know that alone to be Brahman, and not what people worship as a material object.

‡ Kenopanishad, Part II, Verses 1-2.

His real nature, because the fraction (or fragments) of Him which is in all beings and which is in all the gods taken together is little expression of Him, and in that case your knowledge about Brahman requires to be tested and Brahman is still to be deliberated on by you.

On being asked by the teacher about the knowledge of Brahman that the disciple acquired, the disciple said,

नाहं मन्ये सूवेदेति नो न वेदेति वेद च ।

यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥\*

“I do not think that I know Brahman very well, but that does not mean that I do not know Brahman at all; I know also. One, who among us (codisciples) understands the real significance of my utterance, i.e., not that I do not know, but I know and I do not know as well, knows Brahman.”

The Upanishad now tells us the conclusion arrived at from the dialogue:

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥†

One who says, “Brahman is not known to me”, knows Brahman (to some extent), because he knows that the knowledge of Brahman cannot be acquired by the senses, the mind and organs, and He is different from all known non-living (जड़ प्रकृति, अक्षर) and superior to all unknown living (जीवात्मा, अक्षर). One who says that I know Brahman, to him Brahman is unknown (because Brahman cannot be known with the help of the senses and organs and

\* Kenopanishad, Part II, Verses 1-2.

† Kenopanishad, Part II, Verses 3-4.



the mind and intellect and different from all known non-living and higher up than all unknown living).

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।

आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥\*

The intellectual knowledge about Brahman which can only be had through indirect hints, helps the aspirant (साधक) to acquire knowledge of Brahman (अपरोक्षानुभूति). By acquiring this knowledge man becomes immortal.

The strength needed for the pursuit (सधना) for controlling the senses and the mind, performing the austerities and meditation on the right line for acquiring the knowledge of Self, is achieved by ones own self† (and due to the grace of God). By learning the 'processes of acquiring self knowledge' (आत्मविद्या) one attains immortality.

The Upanishad now tells that it is very essential for a man to acquire knowledge of Brahman in his present life.

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य वीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥†

If one realises Brahman in ones present life as a human being in this world, then it is all right. If

\* Kenopanishad. Part II, Verse 3-4.

† उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

One should save oneself (from the miseries of this world again and again) by ones own (self) effort. One should not degrade oneself. Self is ones own friend (if one tries to realise Brahman), and self only is ones own foe (if one does not try to realise Brahman).

See Bhagavadgita, Atmasanyama Yoga, Verse 5.

one does not realise Him in this life, then there is great danger ahead of him because he will have to be born again and again and suffer unending miseries due to repeated births and deaths in different worlds according to his 'Karma' (action) till he realises Brahman\*. So the wise men, understanding the consequences of not realising Brahman, acquire the knowledge of Brahman in the present life itself, feel His presence in every being, and after death, being free from rebirths and eternal miseries, become immortal. †

\* Isha Upanishad tells us (Verse 3)

असूर्या नाम ते लोका बन्धेन तमसावृताः ।

तांस्ते प्रेत्याभिजच्छन्ति ये के चात्महनो जनाः ॥

Those men, who do not realise Brahman, are again and again born after death in the worlds full of darkness and ignorance and known as Sunless regions.

† Kathopanishad tells us (Part II, Chap. 2, Verses 12-13)

एको ब्रह्मी सर्वभूतान्तरात्मा एकं रूपं बहुधा वः करोति ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥

नित्योऽनित्यानां चेतनश्चेतनानामेको बहुनां यो विदधाति ज्ञानान् ।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

The wise men, who realise always in their own self the one, the Supreme Brahman, the controller and inner soul of all beings, who manifests one single form (His own Self) into many many forms, enjoy everlasting happiness, and not the others.

He is the immortal among all mortals, the consciousness of all the conscious. He alone fulfils the desires of all. The wise, realising Him always in their own self, get eternal peace, and not others.

# Love—The Sole Treasure

Ma Das

(Contd. from the last issue)

## Love and Self-knowledge

All spiritual attainment becomes possible only through divine Grace. The individual self, by itself, is nothing without being blessed by God. Sri Swami Tapovanji Maharaj, the renowned *Brahma-Gyani*, whom Sri Swami Sivanandaji Maharaj called 'a veritable ocean of knowledge and an embodiment of Vedanta,' pinpoints the role of love and devotion in the acquisition of Self-knowledge.

He says, "*The zenith of love is the conviction that everything in the world, from the highest to the lowest is a form of one's Ishta.... Give up pride and egotism, and devotedly immerse yourself in the thought of God.*"

"Pleased with man's sincere love and devotion, God lets him comprehend the Divine Principle, which is beyond name and form, beyond the perception of word and mind, which is self-luminous and of the nature of everlasting peace—peace that passeth the understanding.

"Love purifies the mind and easily leads to mental concentration. When meditation deepens, the mind gets detached from all worldly trammels. It becomes easy for that mind to realize God and gain

divine experience, thereby enjoying the highest state of bliss, finally securing full liberation.”<sup>1</sup>

This is the picture of true love, its highest form and its relation to God-Realization. The following three authoritative pearls of wisdom from the teachings of the outstanding, revered living saint, Sri Satya Sai Babaji Maharaj also throw light on these three issues :

“The eagerness to progress, to serve, to expand one’s heart to take-in the whole of humanity in love, *to see all as forms of the Divine Consciousness is true love.*

“Love is the easiest way to win His Grace and to realize that He pervades everything. In fact, He is in and as everything. Surrender to God means to leave everything to His Will and is the highest form of Divine Love.

“Divine Love is the seed, devotion is the sapping, faith the fertilizer, good-company (*satsang*), the rain. Unconditional dedication to the Supreme is the flower and God-Realization the fruit.”<sup>2</sup>

Since no fruit is possible without its seed, Self-Realization or Self-knowledge cannot be had unless the seeker is full of love for God, Self or the universe as a whole. Again, since the fruit comes out solely from the seed without the addition of any other material to it, God-Realization or Self-knowledge on the one hand, and the power of Love on the other hand are essentially the same. The relationship between the two is comparable to that of pure gold and an ornament produced out of it without the addition of any other material.

### The One Single Thing of Value

An eager American visitor, after moving about from *ashram* to *ashram* for some six months, once came to the well-known great *Brahma-Gyani* Sri Nisargadatta Maharaj, the celebrated author of the remarkable book 'I am THAT'. The interview began with the following interesting question and answer :

*Question* : "To become an engineer, I must learn engineering. To become God, what must I learn ?"

*Maharaj* : "You must unlearn everything. God is the end of all desire and knowledge."

Since the visitor was in earnest, the interview proceeded fruitfully and after many questions had been put and answers given, the visitor was convinced that nothing in the world, including even his own mind, was of any value. In desperation he put the following as his last question, and Maharaj's reply is of the greatest significance in the context of the subject of this paper :

*Question* : "In all the universe, is there any single thing of value ?"

*Maharaj* : "Yes, the power of love."

### Love and Attachment

On the very first page, it was stated, through Mother's words, that while loving God is productive of extremely great happiness, the consequences of attachment born of earthly love are ruinous. Attachment is a selective relationship formed at the body level between individuals with inherent limita-

tions. Based on duality created by ignorance of the Truth of cosmic oneness, attachment increases bondage. Love, on the other hand, is universal, with its basis as the Self that knows no discrimination between one individual and another. It operates to release the spirit from matter envelopments, enabling it to experience the eternal bliss of the all-pervading Supreme Self.

The eminent saint of Vrindaban, Sri Swami Sharananandaji Maharaj, the Founder of Manav Seva Sangha, had the unique capacity to deal with the most complicated human problems in a simple intelligible way. His all-comprehensive subtle remarks cover vividly the various aspects of love and attachment.

Swamiji says, "All attachment is only with that which is not ours ; what is ours is ours in its very nature, and no question of attachment arises. Attachment is always with the limited and changing ; love or yoga is with the Eternal and Immutable. The latter relates to the unity of the substratum, the former to the diversity of manifestation, giving rise to conflict and fanaticism."

"Love makes a man give without reservations, whereas attachment makes one a beggar, for love is free, while attachment makes one a slave. The latter feeds the 'I' and strengthens the body-consciousness ; whereas the former is a bringer of joy.

"All attempt to hold fast to the assumed 'I' is symptom of attachment, and is futile, for untruth must ultimately be consumed by Truth. Attach-

ment to the fleeting does good neither to the person who attaches himself to someone or something, nor to that person or object to which he becomes attached.

“Love consumes all desires because it is self-existent and not dependent on any other. Again, love for the Unlimited is also unlimited. But when it is chained to things, individuals and passing phases, it becomes greed, attachment, etc., even as the flowing waters of the river become the breeding ground of disease when stored in a pit. Attachment is the breeding ground of desire.

“Wherever love happens to be focussed, that object will appear dear. This is a characteristic of love. But when an object first attracts you and then you feel yourself in love, know that it is attachment. That is to say, love, when it is love, precedes liking ; when it is attachment, liking precedes love. Love is not caused by attraction, it can be the cause of attraction.

### **The Only Thing which Really Exists**

“For the *sadhaka* (aspirant), love is a triangle — it may appear to him as universal love, or as love of the Self or as love of the Lord, depending on the temper of his approach. But in itself, love is an indivisible whole and **the only thing which really exists.**”<sup>4</sup>

Now, *Vedanta* teaches that besides *Brahman* — the Ultimate Reality, the Supreme Self — nothing else exists. Whatever is perceived in the world outside as the infinite multiplicity of names and

forms, and whatever is experienced in the world within as thoughts and emotions is all an illusion, of the nature of a dream — the result of misapprehension of Truth caused by its non-apprehension due to ignorance of the spiritual essence.

Since love is the only thing which really exists, and since what is real is only *Brahman*, it is clear that there is no difference between what Vedanta terms as *Brahman* — the transcendental Reality — and what is called True Love, operating equally towards all.

### The Truth Supreme

That is why the great Maharshi Bhagavan Ramana declares, “Love is not different from the Self. Love of an object is an inferior order and cannot endure. Whereas the Self is Love, in other words God is Love” (Talks, 433). It is for this very reason that the other self-realized saint of the stature of Sri Nisargadatta Maharaj calls the power of love, as stated earlier, the only single thing of value in the universe. And obviously, for the same reason, again, Swami Vivekananda, the all-time idol of all India, terms love the sole treasure in his following peerless verse :

“Listen friend, I shall speak my heart to thee. I have found in my life this Truth Supreme : Buffeted by waves, in the whirl of life, there is no ferry that takes across the sea. Formulas of worship, control of breath, science, philosophy, systems varied, relinquishment, possession and the like, all these are but delusions of the mind,



Love, love — that is the one thing — the sole treasure".<sup>6</sup>

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# Ma ! We Remember Thee So Much

Shri A. P. Dikshit, I. A. S. (Retd.)

( Translated from the Hindi original by Prof.  
G. D. Shukla )

*(Continued from previous issue)*

## **Matri Satsang at Kashi :**

I was in Varanasi for two years, for one year as Administrator of the Municipal Corporation and then as the District Magistrate. Administratively, it was a difficult period. Weighted down with diverse vested interests the lumbering machinery of the Corporation ceased to be a fit instrument of service to this abode of Shivaji. My desire to render some service to this holy city of Kashi had to run up against all kinds of obstacles and opposition. But here I am not concerned with that. Suffice it to say that while I passed through this mental state Ma came to Kashi a number of times and stayed for some time. This enabled me to have her *darshan* and company very frequently, and it proved to be like a soothing balm for my heart which had been subjected to cruel blows during my tenure as Administrator.

Once I got the news of Ma's arrival. I went to the railway station and as the train pulled up I did *pranam* to Ma alongwith other devotees. My wife,

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because of some trouble in her leg, had stayed back. Ma enquired about her and I told her why she could not come. She listened and said, "She is alright".

We had figured out that in the evening we would go to the Ashram, but my wife would not. However, when I reached home I found that wife was very happy. Her trouble had disappeared and she was ready to go to the Ashram. I was delighted. So we went to the Ashram alongwith the children and had the benefit of Ma's *darshan* and company.

When Ma enquires after someone, or as they say she gets a "Kheyal" about any one, it becomes a source of blessing for him. This experience has been had by countless other devotees. Ma had told somebody once that when anybody remembered her his whole being appeared in a flash before her like something in the dark when the light of a torch is focussed upon it. And then in her mercy she did whatever was sought and prayed for.

Ma does not perform miracles, but her very presence and existence in this world is in itself a miracle. Ordinary mortals like us cannot understand a great person like her, but the little that she reveals about herself for our good is enough to make us indebted to her for ever.

We went for Ma's *darshan* every evening while she was here. It is difficult to give words for the happiness one feels on having Ma's *darshan*, but one thing can be said firmly that with every *darshan* the layers of sinful or wrong thoughts drop off one

by one, and the heart getting cleaner and purer is filled with more happiness, peace and joy, and in the same proportion one gets a clearer consciousness of right and wrong and the urge to proceed on the path of righteousness. I personally think that one also gets a divine insight which when attained in full measure enabled Arjun to comprehend the *Virat Roop* of Srikrishna, and which even in an infinitesimal measure enabled me to understand Ma, however little. It was all the result of Ma's grace which she showers unasked, otherwise for an ordinary person like me it was possible only after practising severe austerities and penance.

The observance of special occasions at Ma's Ashram always attracts a big crowd of devotees and there is a lot of hustle and bustle, but during the presence of Ma one sees the same scene even on ordinary days. People of all kinds come from far and near. Sadhus, sannyasis, administrators, scholars and devotees, old and new, all make a bee line to Ma's Ashram at Kashi. Outside the Ashram are seen heaps of flowers and garlands. The inmates of the Ashram, the girls of the Kanyapeeth and their teachers get busy doing their work according to Ma's instructions. Ma herself either remains immersed in calm and quiet meditation or moves about lending a hand to the other workers. Thus she presents an opportunity to every person to have her darshan. A wave of joy sweeps over the multitude, they do *pranam* and offer garlands. Ma stops, accepts their garlands and blesses them. And sometimes Ma talks to some one and bursts

into laughter. This golden laughter fills the entire ashram and fills every corner of it. This routine goes on for several days and we have for fill of it.

Now Ma is about to leave Banaras. She is to entrain at Mughalsarai. People elsewhere, at other ashrams, would be eagerly looking forward to Ma's visit, and this Ganga of joy and happiness would now turn in another direction. We feel sad. We throng around Ma who is sitting on a chair at the railway platform. It seems as if we do not want to let her go. People are talking, about the train, about the baggage—if everything has come—about spiritual matter and so on. Ma says, "Wherever one is standing, one will find a ladder. He should start climbing upward without loss of time." What a profound spiritual truth Ma has spoken out in plain and simple language ! Ma is all the Vedas, Upanishads and Puranas. Who knows when a drop or two may spill over from this vessel overflowing with *gyan*, and who might be the lucky recipient of this drop, and who might be able to drink it in.

This simple, extraordinary sentence pregnant with wisdom can be explained, commented upon and elaborated in several volumes. Now where shall we find again this Ma who could express the deepest philosophical thought in such an easy and simple language ?

### **Shivaratri at Bhadaini Ashram**

Once, it was decided to hold the Shivaratri Puja at Ma's Bhadaini ashram. Being at Kashi,

I too got an opportunity to participate in it. According to the Ashram rules it is observed as a complete fast, even water is taboo. At first I thought that going without water even for twenty-four hours would be impossible for me. But as the hours passed I began to feel Ma's *kripa* (grace). My diffidence vanished and the will power became stronger. In place of lethargy and unease, I began to feel more at ease, and more enthusiastic. The ladies at the ashram were busy with the Puja arrangements as directed by Ma. Very rarely such strict observance of Shastric rules is seen elsewhere.

When I began the fast, I felt thirsty and restless, but as the third quarter of the day approached the intensity of the thirst lessened, and I began to feel a kind of joy. At 6 O'clock in the evening people (observing the fast) took their seat at the fixed place. Four to six people sat in a ring round a huge plate on which was placed a Shiva Linga. Flowers, *bel* leaves, Ganga *Jal* and other things required for the Puja were placed near every *asana* (a small square mat made of grass) occupied by the fasting person. Ladies were seated separately, though arrangements were the same for them. Before the commencement of the first Puja Ma re-inspected the arrangements and sat down. People raised cry of "Ma Ki Jai". The devotees became overjoyed and their hearts were set in tune with the ceremonials of the Shiva Puja. Ma's presence, and a strict observance of Shastric rules enhanced the solemnity of the occasion. This Puja lasted

for an hour. Then began the *Arati* to the accompaniment of the usual musical instruments. And as the *Arati* ended, *Kirtan* began. People remained seated, for the rule is that nobody can leave his seat until the conclusion of the Puja. The second *Puja* started around 9 p.m. This too lasted for an hour, and was followed as before by the performance of *Arati* and singing of hymns. The third Puja commenced at 12 O'clock at midnight ending after an hour. It followed the same routine. By 2 O'clock in the morning most of the people showed signs of getting tired. Noticing that Ma herself started singing and doing *kirtan*, this sent a wave of joy and energy into their tired limbs. They became alert and active. I think that something like this must have happened to Arjun when noticing his restlessness during the Mahabharat war, Krishna started teaching and admonishing him. Such an opportunity of doing Shiva Puja, and that too in the holy city of Kashi and in the presence of Ma is a rare blessing for one.

And as the night was about to roll up its dark mantle and make room for the advent of dawn there commenced the fourth and the last stage of the Puja. People who had observed the fast felt a peculiar buoyancy of spirit and an almost unworldly joy. Such an experience is only to be felt and enjoyed. It defies description. When this Puja ended, *Arati* began. People stood up in their respective places and with hands folded joined in the *Arati* prayer and fixed their gaze on the immaculate figure of Ma. Outside, the pure waters of the

