

16. Do you know why anxiety arises?  
17. Solely because God is thought to be far  
18. away. Evil-mindedness (*durbuddhi*) also has  
19. the same cause. To remove God into the  
20. far distance is called unrighteousness; that  
21. is to say, the idea that He is far away is  
22. itself unrighteous.

—Sri Sri Ma Anandamayee

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**Shree Shree Anandamayee Charitable Society**

**57/1 Ballygunge Circular Rd Calcutta**

# 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

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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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Vol. XXXVII

JANUARY, 1990

No. 1

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**Shree Shree Sata Chandi and Annual  
Nam-Sankirtan**

*In the Head Office of*

**Shree Shree Anandamayee Charitable Society at  
"MATRI-MANDIR"**

57/1, Ballygunge Circular Road, Calcutta-700 019

There will be a **SHREE SHREE SATA CHANDI** celebration in "Matri-Mandir" from Monday 12.3.1990 to next Monday 19.3.1990 with performance of a **SHASTRIC YAGNA** in the morning of 19.3.1990 — on which day the **Annual Nam-Sankirtan** of the Organisation will also be held from 6 A.M. to 6 P.M. with **MATRI-PUJA** in the morning. Devotee-members will be entertained with **Prasad** and **Lunch** during the day as usual.

**Dr. Gunendra Narayan Roy (Misra)**

General Secretary,

**Shree Shree Anandamayee Charitable Society**

H. O. "MATRI-MANDIR"

57/1, Ballygunge Circular Road,

Calcutta-700 019

The 21st of December, 1989

## Sri Sri Ma's Utterances

In a certain context, Ma addressed the following question to a gentleman : “Well, Baba, what do you think is better — living the worldly life, or following the path of renunciation ?”

The gentleman replied : “We are worldly people ; for us the worldly life is no doubt better. But it is true that there is a great deal more suffering in the worldly life.”

Ma : “Then why don't you turn to the path of renunciation ?”

The gentleman : “*That* is due to our attachment ; it is attachment that doesn't allow us to leave.”

At this, someone asked, “Ma, what is our duty ?”

Ma said, “Go on digging the canal ; water will come when it is time. You have seen, don't you ? How people dig canals, letting the water of Ganga to flow to so many places where people appease themselves with it ; they drink water, grow crops with the help of water — so on and so forth. They survive by drinking that water ; therefore, search the nectar.”

A person said, “We don't know which is the right path. Which path should we follow ?”

Ma said, “If you keep your door shut, how will you see the path ? By any means, *do* get out,

opening the door, you will see that the path is visible. Take the road and go ahead, you will meet other wayfarers on the same road who will inquire of you "Where are you going? This is not the path; take *that* path. It happens like this. You just proceed on and on, fixing your gaze at the aim, you will find that somebody or another will come forward and show you the right path. You people just continue trying to go ahead with whatever power you have, just go on trying with that — you are sure to receive help."

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Ma, "Look here, do you know what the world is like? Being in this world is like getting into a thorny bush, as it were; you are getting pricked by thorns from all sides; you are disentangling yourself on one side, on another side, you are getting entangled in the bush. Like this, you go on trying to get free; seeing you in such a condition, a person comes, frees you from the thorns and takes you out of the bush. In the same way, go on striving, help is sure to come; you will see that."

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Ma (to a gentleman): "Well, Baba, as you know some people say that they feel worried about the possibility that if they renounce the worldly life, their family members might be deprived of worldly comforts and suffer a lot of troubles, and so even if they leave home, they come back to the mundane state, being worried about their family, and very

often they are just unable to leave home at all ; — what do you think about all this ?”

The gentleman replied, “I think one should take one’s wife along with him, make her stay in an ashram, and try to guide her also on the spiritual path, only then they will gradually attain mental peace.”

The question being passed on to Sri Shankaranda Swami, he said, “It is better to renounce everything once and for all. Though while there is the sense of duty, it is not proper to give up everything, yet once the gaze is turned towards *that* side even a little, then the sense of duty is no longer felt thus.”

After such exchange of remarks, Ma said, “Look, while there is this sense of duty, there is *Maya*. Who are you to protect anyone ? The One who is looking after you will look after your family also ; — this understanding is lacking. The attachment which is there in you is appearing before you in the guise of the sense of duty.” Saying so, Ma began to laugh.

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A lady once said complainingly, “Ma, my mind doesn’t get quiet, rather it is more haunted by evil and useless thoughts when I sit down to take God’s name.”

Ma (smiling) : “If you place a mirror before you and keep your face turning from this side to that side, will you be able see anything ? On the other hand, if you keep the mirror in front of you and



stay quiet facing the mirror, only then will you see everything that is there in your face, in the eyes, in the nostrils — all those things will be visibly reflected in the mirror. And you say you don't get peace ! How will you get peace ? Verily you eat raw food, that is why you become ill. Cook the food properly and eat it, only then there will be satisfaction. For cooking a dish, for example, you first chop the vegetable you have got into pieces ; so it has now become small pieces, but it is not boiled ; but if you add water and spices to it, put it on fire, and cover the container with a lid, only then it will become boiled. Then taking it away from the fire, if you consume it, you will be satisfied with the taste. But you must not go away after just putting the container on fire ; you must check continually if the fire is properly burning. If not, add fuel to it." Ma began to smile sweetly after saying this.

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Ma : "Just as there are seeds hidden in a fruit, in the same way there are seeds of attachments and desires in a creature. Just as the potency of the seeds gets destroyed only when the fruit containing those seeds is boiled with great care, in a similar manner, the seeds of worldly attachment should be destroyed by *sadhan* (spiritual discipline) and *bhajan* (worship of God). Staying quiet for some time, she said, "Open your bundle ; you'll have to go a long way. Just now you are in a dharmasala ; search your own home. As soon as life goes out

of this body, the body will lie inert. Then who will belong to whom ? All this is false ; the false will get shattered.”

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Ma : “Don't create stink in a closed room ; try to accept that bond which spreads fragrance, which puts an end to all bonds. Bind yourself (to God), weep for Him — you will realise Him ! The net cast in order to catch Him will become a bond to bind you to His feet !”

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Gurupriya Didi once said to Ma, “I have ever been watching your *bhava* — the way you work ! So many ashrams have been built up ; there should be people to take care of them. Why don't you get such a person ready who would be able to manage everything ? Otherwise, who will look after the management ?”

Ma immediately replied, “These are *your* ashrams, *you people* must know what to do. And why should I bring any person ? There is already a Person who is watching everything : if you behave yourselves well, you will be all right ; if you stray to a wrong path, you will get a blow. If you put your hand in fire, won't your hand get burnt ? He is verily observing everything, how can any one of you go anywhere ? It is impossible to go anywhere escaping His gaze. Everything is going on just in the right way, and will continue to go on.”

# In Association with Sri Sri Ma Anandamayee

**Sri Amulya Kumar Datta Gupta**

(Translated from Bengali)

(Continued from previous issue)

Wednesday (30-5-45) Just before sunrise, the kirtan ended. Ma was still in bed. When we went to do our pranam to Ma, we found a man using a hand fan to cool Ma. On seeing this Birendada said to Ma, "Why are you lying in this hot room? Why don't you come out and walk in the fields?" On hearing this Ma came out in the fields. We walked alongside of Ma for some time. Subodh Babu took some photos of us with Ma. So we were late in returning home. Tomorrow Baba Bholanath's marble statue was due to be installed. Birendada went along to the bazar with Manomohan.

In the afternoon, I returned to the ashram. At that time Gopaldada's Gita Path was being continued. At the conclusion of the Path, Ma came out to walk in the fields. After walking about for a bit, she went and sat down at a spot. A gentleman sang some songs for Ma. The gentleman was the brother of Sriyukta Amiya Bala Devi, mentioned earlier. He sang these songs with great feeling. At this juncture some girls came along and started

singing before Ma. We heard that they had come from a village called Kuthigram near Kheora (the birthplace of Ma). First they sang a Bhajan starting thus,

“Narayana Narayana Namoh Namoh Namoh  
Narayana” etc. etc.

The song was so beautifully sung that everybody listened to it entranced. Whether it was due to the effect of the song, or the proximity of Sri Ma, everybody lost their senses for a while and remained immersed in the Bhajan. There were so many people all around, but it appeared that the field was quite uninhabited. In between the songs of the united ladies seemed like the smoke of the yagnas dancing along the wide spaces of the heavens. It looked as if the heavens had become quite still and with folded hands, was joining in the refrain,

“Narayana, Narayana, Namoh, Namoh, Namoh  
Narayana”

Even after the conclusion of the Bhajan, this condensed stillness remained. The girls sang two other songs, but they were not as beautiful to the ear as the first one.

### **Sri Sri Ma's Puja**

Tonight was a night of enjoyment for the whole night at the ashram. We heard that from 10 p.m. two lads will sing Krishna-kirtan. Towards the end of the night was Sri Sri Ma's puja.

This time due to Birendada's efforts, the puja would be performed on Sri Sri Ma's own body. Previously Baba Bholanath had carried out such

pujas for a time or two. But I was not a witness to them. This time the puja would be performed in the Panchabati. As I wished to be present at the puja I went home at 11 p.m.

At 3 a.m., I returned to the ashram with Jatin and my wife. On reaching the ashram I perceived that my friends Manomohan, Narayan Babu and many others were already present. They had spent the whole night in the ashram. Brahmachari Nepal Bhattacharya (now Narayan Swami) had just returned after a dip in the pond. It was he who would perform the puja.

The puja started at about 4 a.m. Sri Sri Ma was lying on a raised platform in the Panchabati and was surrounded on three sides by ladies. We were observing the puja from a distance. As soon as the outward puja started, Sri Sri Ma sat up.

Dawn had by then arisen, and a reddish glow had appeared in the East. The birds sitting on the trees of the Panchabati were chirping merrily. Sri Sri Ma had been adorned with a golden crown. Round her neck was a huge garland composed of several kinds of leaves and flowers. On Ma's asana and around it were strewn several kinds of leaves and flowers. On that bed of flowers Sri Sri Ma was sitting with a smiling face. Her face looked radiant in the golden light. This was perhaps Ma's Raj Rajeswari appearance (the Empress of the world). Once you behold it, you cannot take your eyes away any more. Whatever was pure, beautiful and gracious in the world was contained in the Murti of the Mother. Nepaldada was wor-

shipping Sri Sri Ma's feet with flowers and leaves after sprinkling them with the blood from his breast and was speaking out Mantras simultaneously. The ladies were from time to time uttering the holy sound of "Ulu, Ulu" from their lips. After finishing the puja, Nepaldada started uttering Stotras such as :—

"Ya Devi Sarbabhuteshu Kshantirupena

Sansthita

Namastashya Namastashya Namastashya Namō

Namoh" etc.

On glancing towards Sri Sri Ma, it appeared she was in a state of "Samadhi". Her eyes were half-open, the body was absolutely still. In the mild light of dawn Ma was looking wonderful surrounded by flowers. It did not seem that this was a mortal body. It appeared as if the Goddess of the Universe Herself had come down to accept the puja in her mortal body.

Nepaldada, in his divine ecstasy again started reciting the wellknown Staba :

"Sarbamangalya Mangalye etc. etc.

Everybody present felt a celestial feeling passing through his mind. Some kept on glancing towards Ma with tears filling their eyes.

Naren (Choudhury) Dada started singing kirtan while dancing ; Joshiji, Pandeyji and other devotees forgot everything and started reciting Stotras in hindi. The place, time and presence of such a scene mingled together to create a wonderful atmosphere. Everything seemed quite out of this world.

Even after this first ecstasy of the devotees had lessened somewhat, Sri Sri Ma kept sitting exactly as she was doing before. Birendada asked special permission today to do pranam to Ma by touching her lotus feet, but who was going to answer? Ma had wondered to some immortal sphere which she only was aware of. Some of us came out of the Panchabati to obtain some prasad. After some time, when we returned to the Panchabati, we saw Ma was lying down. Birendada and a few others were allowing the people present to file past Ma's body one by one and after touching Ma's feet in pranam, and go out through another exit. Due to Birendada's careful administration, this work was accomplished with great discipline. We now all returned to our respective abodes.

### **The Installation of Baba Bholanath's Statue**

On 31-5-45 the installation of Baba Bholanath's statue was carried out. Khukunididi asked us to partake of prasad in the ashram, and added, "Remember this is Ma's order."

For the installation of the statue a temporary hut had been built near Baba Bholanath's temple. Birendada had brought along from Icchapur four pandits and priests. Sri Jyotish Guha had also brought under Sri Sri Ma's instructions a priest from Calcutta. From the early morning today everybody was engaged in the work of the installation. All brass utensils etc. had been already bought. As there was an acute scarcity of cloth, very little

could be procured. Whatever could be found the pandit's utilised with great acclamation to complete the job of installation. In the afternoon, under Sri Sri Ma's instructions a silk cloth and chudder were dyed in saffron and were used to clothe Baba Bholanath. With this, Baba's statue looked so much more beautiful.

It was Birendada who performed the puja. Because although he was not the eldest, he was the first of Baba Bholanath's disciples. Kuladadada also assisted in the work of installation. After the work was completed, Sri Ma informed us, "Brahmins and all other castes will be allowed to enter the temple and perform their puja. But if anybody wishes to worship with flowers and ganges water, then they will do so over the Banlinga Shiva already installed. Otherwise the statue would be spoilt. The purification of Abhisekh of the Banlinga can be carried out only once a year.

For this installation ceremony 108 Kumaris were given prasad. I was not present at that time. Later when I went to the Ashram, I heard that when the Kumaris were seated in the yard of the ashram for their feast, the skies became overcast with dark clouds. Everybody became afraid that the feast would be spoilt. Birendada said, "I concentrated on praying to Baba Bholanath thus. I said, "Baba on this very day of the installation of your statue, you would be present here in spirit. Please make sure that there is no hindrance to the feast of your Kumaris." I also learnt that at this time Gopaldada in a religious ecstasy circumam-



bulated around the Kumaris reciting a Staba of Ma Durga. On seeing this Sri Sri Ma also joined in. There was thus no end to the ecstasy of the devotees. Suddenly a gusty wind blew away all the dark clouds. And so the feast of Kumaris was completed in safety. It was later realised that the clouds had indeed helped the Kumaris during their feast, because otherwise, the warm rays of the Sun during the month of Jaistha (the hottest of summer) would have bothered the Kumaris under the open sky. Due to the clouds, this no longer affected them. At the end of the feast, Sri Sri Ma was heard to say to Birendada, "Did you see the power of the Baba (i. e. Bholanath)?" In reply Birendada said "We saw the power of both Baba and Ma."

In the afternoon, we were offered prasad from the ashram, and after 11 p. m. returned to our homes.\*

### **Sri Sri Ma's visit to Mymensingh**

On Friday, 1.6.45, when I arrived at the ashram in the morning, I learnt that Sri Sri Ma would depart for Mymensingh by train at 10-30 a.m. The S. D. O. of the Rly. there had arrived to fetch Ma, who would return again to Dhaka at 11 p.m. I was wishful to accompany her, but when I went to the station, I learnt that Jatin's saloon

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\* Baba Bholanath's statue was brought to Calcutta from Dhaka after partition of Bengal after independence. This is now installed at our Agarpara ashram. It is the only statue of Baba Bholanath in existence.

could not be attached to the train. So my wishes were thwarted. I decided to go by the 5-30 p.m. train to Kawaid (half way to Mymensingh) and then return to Dhaka in Ma's train. Before the train left, Sri Sri Ma called me and said, "Gopal Baba, Hariram, Pandeyji are remaining in the ashram, so you should also remain in the ashram to look after their feeding etc. If the Bhog of Sri Sri Annapurna Devi happens to be delayed, then whatever is being cooked for Gopal Baba, should suffice for Hariram and Pandeyji."

When I arrived at the Ashram I saw that the Kathopanishad was being read. Gopaldada and others were all present. After the reading had been completed, I requested Gopal Baba to finish his bath. He was somewhat surprised at my request, as I had never before enquired into these things. When I mentioned the reason, he laughed loudly and remarked, "See here, Ma thinks I am quite unable to look after myself. How can I enumerate the number of persons to whom she has spoken earlier about my bathing and feeding."

Whatever it may be, at about 1-30 p.m. they had their meal. I took their approval and returned home.

In the afternoon it was true that I went with Manoranjan Babu in Jatin's saloon to Kawaid, but I could not return to Dhaka in Ma's compartment. Because, when the train came from Mymensingh to Kawaid, I saw Ma's saloon was filled with Khukunididi, Mauni Ma, etc. who were sleeping. Even Brahmachari Nepaldada was somehow sitting cramped due to lack of space. So realising it was

fruitless to travel in Ma's compartment we returned to Jatin's saloon. After a couple of stations or two, more travellers came aboard from Sripur, so Sri Sri Ma sent along Nepaldada and Vyasji also to our saloon. Conversing with them, we arrived at Dhaka.

On arriving at the ashram, we saw everybody alert. Manomohan, Birendada, Nibaran Babu etc. were all awaiting Sri Sri Ma's arrival. Ma came and got down on a Chouki near the Shiva Mandir. We sat on the ground. Several points came under discussion. Birendada spoke in an amusing vein, and kept everybody laughing.

There would be Mahotsab tomorrow, Sunday. For this Utsab various utensils, etc. were cluttering up the verandah of the Mandir. In the meantime, Ma said, "See here, I may go away from here on the day of the Mahotsab." On hearing this, every body present objected violently. In the end Ma said, "All right, we shall see what happens tomorrow." It was 2 a.m. — 3 a.m. when Ma went to sleep in Baba Bholanath's temple. As I was unwilling to return home so late, I went outside the ashram and sat under a tent. A little later we saw Ma had come outside. She had been dressed as a Krishna. For the Utsab, Pandeyji had brought along for Ma a blue sari. Ma had been dressed with that sari, on her head was a golden crown. In the dim light of the fields it was not possible to see Ma properly. Due to everybody's request, Ma came and stood under the electric light over the doorway. We kept on feasting our eyes with her

wonderful dress. Whenever Ma dresses herself thus, there is an unspeakable change in her appearance. Ma looked so marvellously dressed as Krishna, that we all thought that the moon of Vrindaban itself (i.e. Sri Krishna) had taken on a mortal body and appeared before us. As soon as we beheld her, a wonderful wave of enjoyment flooded our hearts.

After letting us have her darshan like this for some time, Sri Sri Ma re-entered the temple. We also left for our respective destinations. It appeared as if Ma had hidden herself inside the temple after giving us food for thought to spend the rest of the night in happiness. There was not much of the night left then, so we easily spent the rest of the night under the tent before returning to our respective homes.

### **Saturday, 2nd June, 1945**

After a bath and breakfast in the morning, I returned to the ashram. On arriving there I noticed Sri Sri Ma sitting on the veranda of the Smriti-Mandir and discussing some subject with Khukunididi. I heard Didi declare, "This is the very reason why people blame you !"

Sri Sri Ma (laughing) : "What effect has any blame on this body ? I look upon everything as being the same. So this sort of blame would appear to be blaming one's own self."

Khukunididi (smiling) : "Yes, I have understood you."

Sri Sri Ma, "No, this is also a kind of existence when chandan and excreta are the same to one's knowledge. As long as one sees these two in different lights, then one realises that infinite are the ways in which each little single thing can exist. Remember, he who is pleased with admiration, must be hurt by being blamed. But this body does not look upon admiration, and blameworthiness as being distinct. So it is neither pleased by being flattered, nor is it displeased by being blamed.

### **The conversation with an American soldier**

While Ma had been conversing thus, Hariram Joshiji arrived there with a member of the American Army. Joshiji came and said, "This Sahib is saying that there seems to be a lot of ladies around Ma. So if it is unsuitable for them to visit Ma now, he would go away."

Ma looked amusing at everybody and said, "What difficulty would there be?" So then a place was made for the Sahib to sit near Ma. Ma asked the ladies to move apart a bit.

The Sahib at once asked Joshiji, "If I ask Ma questions in English, will I get replies in English also?"

Joshiji interpreted these words to Ma.

*Sri Sri Ma*: There is such a state of existence in which in whichever language people may speak, one can understand it. Take for example the Bengali language itself. Although this is one and the same, yet it is pronounced differently in different places. Take for instance the language of West

Bengal and East Bengal. Even in East Bengal itself, the pronunciation is not the same everywhere, such as that of Barisal and elsewhere. But even if there is a sort of difference between them, one understand it is all only as the Bengali language itself. Similarly even if English or French etc. are different they all belong to the Universal language. Consequently I was saying that if someone has understood the very kernal of languages, he can possibly speak or understand all languages somehow, but ordinarily these languages do not emanate from this body, because you have not taught this body anything. But you know mantras and stotras etc. have emanated from this body automatically ; so also if English does emanate it will do so automatically. There is no control over all this from this body (everybody laughs). But don't you ever believe that when these words are uttered from the mouth of this body, this is unknown to this body. Whatever is uttered, and the time when it is uttered are all known to this body. So I say, please ask this gentleman to ask his questions in English ; if it is the will that the answers will also be in English, this will be so, but normally this does not happen.

Joshiji tried to explain all this in English to the Sahib, but in doing so, he went beyond his terms of reference and mentioned things Ma had not said. On hearing this Ma laughed and said, "You are repeating words to the Sahib beyond what I have said." On hearing Ma's words we all started laughing. Joshiji also was somewhat

abashed, but here it was proved that whatever Joshiji was saying in English had been understood by Ma.

*Sahib* : Is there any difference between Christians and Hindus ?

*Ma* : There is no real difference between a true Christian and a true Hindu.

*Sahib* : What will be the position of the British empire after the world war ?

*Joshiji* : Ma never talks on such subjects, and moreover it is not wise to speak of such things.

*Sahib* : I am an American, not British ; so there is no danger here.

*Joshiji* : There is no question of any danger, but undoubtedly Ma does not talk on such subjects.

Joshiji at once interpreted the question to Ma, who repeated that she never speaks on such subjects.

*Sahib* : Is this war caused by God or the Shaitan ?

*Sri Sri Ma* : How and from where does the Shaitan emanate ? Is he not part of God's creation. Good and evil are two aspects of God's divinity. Else there can be no difference between good and evil.

As long as we have knowledge of two different aspects (hence the world is called *Dunia*), so long does knowledge of good and evil exist. As soon as this knowledge of two aspects disappears, then peace arises. In that condition, who will fight whom, or hate whom ? The human being lives in bondage. See how in flowing water there is no dirt. But as soon as its course is obstructed, it becomes

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spoiled ; insects breed in it. In bondage the sight is also blind. Just as when we are here in a crowd. What exists outside this crowd is not perceived by us, as our sight is clouded by the crowds all around us. But if we rise above this crowd, and stay apart from it, then we can perceive not only the crowd but outside objects as well. Then we can see all objects around us. That is why until full knowledge is achieved, good and evil, God and Shaitan etc. will continue to exist.”

“Moreover remember that each human being wants to be big and great. He keeps on lying himself, but when others lie to him, he is annoyed. From this can be deduced that even if he may be evil himself he is aware of the power of Truth. Moreover peace and happiness are the goals of all. That is why I mention that all of God’s *Guna’s* (attributes) exist in a human being. But they are covered under a shroud, and so cannot be manifest. As soon as this shroud is removed it will be evident that God exists. Everywhere, He is both the Lord and the Servant. This is called his Lila. One cannot play with one’s ownself, so he embraces human bondage to play with himself. But even in the bondage the Atma is one only. So there is no dispute over this. But this play or lila cannot be understood in a state of ignorance. As long as one does not understand Advaita (the theory of one and only), one does not understand this lila either.

In this way Ma tried to make people understand for a long time. Joshiji briefly explained all this to the Sahib.



*Sahib* . Is there anything left after death ?

*Joshiji* : Whatever Ma has told you before, contains the germ of the answer to your question, i.e. there is no such thing as Death. Whatever it may be, I am repeating your question to Ma.

When Joshiji posed the question to Ma, she replied, “Yes, Death arrives, also does not take place. As long as there is a feeling or knowledge of coming and returning, death does exist. If we are born, we must die. But when one supersedes this state, then there is no such thing as Death.

*Sahib* : Please convey my thanks to Mother. I have wasted a lot of her time.

Saying this, the Sahib departed, accompanied by Joshiji.

*Sri Sri Ma* : It is different for such people to understand these aspects. There are infinite sides to God, so one cannot understand Him from any one aspect. Remember we were looking only the other day that there was no God ? In actual fact there is such a state of Sadhana, when one can dare to say “There is no God !” Take for instance the religion of Shunyabad (nothing exists). But I am not referring here to the Lord Buddha ! Just as that “God exists” is one of his manifestations, so also is there another manifestation when “God does not exist”. If there is such a state that “He exists”, why should there not be another state, “He does not exist !” Take for instance when one speaks of “Shunya, or Mahashunya”. See again how it all

tallies beautifully. This belief of there being no God, may be due to ignorance. Suppose somebody went into deep Sadhana for some days to realise God, but feeling no response, he imagined that there is no God ; so he again resumed his household duties. But this is no state of Sadhana. This is sheer ignorance. On the other hand, in the course of being in a state of Sadhana, there comes such a state when one feels that there is no truth in anything, that there is no such being as God. Everything appears as a mirage. But this does constitute a state of Sadhana. In such a state God can appear before the Sadhaka as 'NIL'. But in such a condition even if the Sadhaka denies God, he cannot live as other ordinary beings in bondage. Here God is revealing Himself to him as non-fulfilment, and this very state will lead him towards full realisation."

"See here, people forsake one Guru, and take on another. He obtains initiation from someone, after a while he is not charmed with it any more, but takes on another Guru. There are no true conditions of Sadhana. There are merely temporary householder's insanity. But it can also happen that he is so keen to obtain peace and joy within himself, that he runs from one Guru to another. This was what took place in the case of Mauni Ma.\* This is one stage of Sadhana. In this state

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\* The known name of this lady was Srijukta Monorama Dutta. She was the wife of Shri Abani Mohan Dutta. She had a son and a daughter. At first she obtained her diksha from her Kulguru. But after beholding Sri Sri Anandamayi

he (she) does not ignore or is against any Guru. Although he (she) runs from one Guru to another, the state of his mind is as follows : “Oh Guru ! I am not ignoring you or not acting as your devotee. I only want peace. He who can give me mental peace is my Guru. Manifest yourself before me in the image in which I can find peace and joy.” Even in this running round he shows a certain persistence. On the other hand others are single-mindedly devoted to one Guru. This is another aspect of being true to a Guru. This is also beautiful. Ma would have kept on talking in this vein for some more time but Khukunididi came and requested Ma to wash her face etc. It was 10 a.m. yet Ma had not found any time to wash her face. So we also did our pranams, and removed ourselves.

An hour later, a patha (reading of the sacred books) started. The Kathopanishad and Yoga-basistha were read. After the patha there was kirtan ; at about midday I returned home. Jatin arrived after a while and informed us “Ma has declared she will remain until the Mahotsab, so Manomohan Babu, Bhupati Babu, Nibaran Babu, and Manoranjan Babu etc. have requested me to

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Ma, she became very attracted to Ma. Later she left her household and travelled to several places with Sri Ma. During this time she obtained her sannyas mantra from Srimat Swami Mangalgiri Maharaj. Even after continuing with her Sadhan and Bhajan for some time, when she realised that she had not progressed at all in her spiritual pursuits, she became very distressed. In the end she took her initiation from Sudha Ma of Varanasi. Soon after this initiation, many divine mysteries began to be revealed to her.

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inform you that all of you should join in making the Utsab a success. It should not be presumed that merely because Ma may not be present, that you should not join wholeheartedly in the Utsab.”

On hearing of Sri Sri Ma's instruction, we all became a bit worried. What could a useless person like myself do to help make the Mahotsab a success? Whatever it may be, we all gathered together in the ashram in the afternoon. Discussions took place with Manomohan and Nibaran Babu about the Utsab. In this case Sri Sri Ma was present in the Utsab, it was quite evident that thousands would arrive to partake of prasad from the Mahotsab. For this Utsab, how much rice, dal and money etc. would be required, to ascertain all this it was decided to send Yogesh Brahmachari to Nibaran Babu.

But he returned saying that matters were in a precarious condition. Whatever had been procured for the Utsab had all been spent in the daily bazar of the ashram. Because after Sri Sri Ma's arrival at the ashram, nearly 200 people were being fed daily. So nothing was left for the Mahotsab. There was no recourse except to procure more money etc. But time was short! Manomohan and Nibaran Babu at once went out to secure subscriptions. Next morning it was found that Manomohan had procured about Rs. 400/-. More money started flowing in, even if not asked for. Later it was found that what we had procured for the Mahotsab, would be sufficient to feed about 3000 people to the limit of their appetite, yet the five of us did

not have to contribute anything extra. Moreover, from what was left over, we were able to provide another Rs. 300/- towards Sri Sri Ma's travelling expenses. The matter seemed to be a miracle to us, and we fully realised in our heart of hearts that the five of us were mere onlookers only. Everything was accomplished in a very smooth manner due to Sri Sri Ma's sole goodwill.

*(To be continued)*

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The Search after Truth is the one thing by which the shape of human life should be determined. Genuine desire itself opens the road to fulfilment.

—Sri Sri Anandamayi Ma

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# Ma's (Initial) Precepts to Bhaiji, Her Spiritual Son

Anil Ganguli

( *Continued from July '89 issue* )

Second Precept :—

“I am whatever everyone of you says or thinks” — Ma.

Bhaiji's question was :

“Who are you *in reality* ?” Ma's answer in her first Precept was :

“I am what I was, and what I shall be.”

( *Ananda Varta*, July, 1989 )

As discussed in the last essay, that Precept seems to indicate that Ma is beyond time, space and causality that is to say, *Brahman*, the One-without-a-second.

In answer to Bhaiji's same question, Ma's second Precept was : “I am whatever everyone of you says or thinks” — a different picture of Ma's identity. The second Precept raises questions such as :

- (a) is Ma one or many ?
- (b) does not this Precept indiscriminately give unchartered freedom of choice to Ma's identity out of limitless alternatives ?

As a matter of fact, people hold different views as to what Ma is — Kali, Durga, Krishna, Shiva, an *Avatara*, an advanced *Sadhaka* etc. etc. No agreement on this point seems to exist.

To scholars interested primarily in academic discussions, the basic question would be :— From what point of view did Bhaiji ask his question — objective or subjective ? It may be useful to explain these two philosophical terms before proceeding further. ‘Objective’ means “belonging not to the consciousness or the perceiving or thinking part of the mind, but to what is presented to this, external to the mind.”

‘Subjective’ means belonging to, of, due to, the consciousness or thinking or perceiving subject or ego as opposed to real or external things ; due to one’s own feelings or caprice rather than being actually existent ; imaginery.

Briefly, objective is ‘real’ and subjective is ‘imaginery.’ In the subjective view, the second Precept would shake the very foundation of the first.

It should be remembered that a barren scholarship was conspicuous by its absence in Ma’s life and Teachings. The seeming inconsistency between the first Precept and the second does not exist in the plane from which Ma used to speak. In that plane all points of view — subjective and objective — are merged into one Being which cannot be expressed in words. Ma summed it up as “*ja-ta*” — “It is that what it is.” Anandamayee Ma had some specific message for everyone who sought. In her very Being she was, and still is, a Message for all, — a Message with inherent harmony notwithstanding the apparent incoherence in the words uttered.

