

ĀNANDA VĀRTĀ

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

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Sri Sri Ma's Utterances

(Reported by Sri Gurupriya Devi in "Sri Sri Ma Anandamayi," Vol. IV.)

Question : Ma, why do so many people come to you ?

Ma (laughing) : Do you know why ? All fathers taken together are my father—this is what I know. Since I regard all as my fathers, you love this body as your daughter ; that is why you come here. I don't do anything—I just eat, drink and roam about.

Question : Those who realize the Self acquire so many supernatural powers. You are able to stop rain ; you already know what is in my mind. So what is the need of putting questions to you ?

Ma : Don't talk about me—I am only your daughter ! But stopping a rainfall or knowing people's thoughts does not require knowledge of the Self. And as to your request to respond to the questions in your mind—those who are outward turned, with them conversations take place externally ; those who can comprehend the inner speech, with them dialogue in questions and answers is carried on internally. There is nothing special about it ; it is just like the telephone : one phone is installed here, another phone where the message is to be conveyed, and the communication takes place.

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Question : Well, Ma, the very darshan of mahātmās is enough to bestow fulfilment ; and yet you tell us : “Set to work diligently and you will get the result.” Why ? Since we have had your darshan, we can as well realize everything by that alone.

Ma : It is true that darshan itself confers full realization ; but the question is : is real darshan taking place ? I ask you to engage in sustained practice so that you may become worthy and capable of darshan. Without setting to work, nothing can be achieved simply by talking. If someone who has not yet passed his matric wants to know all about the M. A. course, his inquisitiveness will take him nowhere. Take a little trouble, all of you, and you will certainly achieve.

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Question : The mahātmās are capable of doing everything. God has done everything for you. Then why don't you do all that is necessary for us ?

Ma : All right, if you are unable to do anything else, at least always keep this faith in your mind that the mahātmās will do everything that is necessary for you.

Question : If I had the necessary power, then there would not be any problem. But why does *He* not do everything through His grace ? If I have to do everything myself, then what is the meaning of the grace on the mahātmās ?

At this a judge who was a devotee of Mā replied in a soft tone : “That you are putting all these questions is itself a sign of His grace. That you have been sitting here till eleven o'clock in the night and the desire has been kindled in you to pray for Mā's grace—this too is nothing but grace, and you are experi-

encing it. However much grace we may be receiving, we don't realize it because we don't possess the inner capacity (*adhikāra*) for it. This is why Ma urges you to set to work so as to acquire the inner qualification that is needed.

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Question : Well, Ma, this morning you said that He Himself creates, sustains His creation and dissolves it again. But then, is it not due to his partiality that there are such differences and disharmony in the world ? And further, when He already knows all this to be unreal, then what is the use of engaging us in this illusory play and making us tired and exhausted ? Yet again why do we so often engage ourselves happily in this false game even after realizing it to be illusory ?

Ma : Because we do not really and truly realize this. If we fully understand what Reality is, we can never lose ourselves again in that game. Of course we may play, but we can never again get absorbed in it. Liberated beings (*jivan muktas*) are also seen to participate in the world play, but they have no involvement in that sport. Hence it cannot create new karma. The play kept up by *prārabdha* karma automatically comes to a halt. It is just as the potter's wheel goes on rotating for some time even after it is left alone. We know that if we put our hand into fire, it will be burnt ; do we still touch fire ? So if we really understand, we do not take part in the game anymore. What we believe or know is just hearsay, either heard from others or read in books ; but where is our firm conviction ? And as to the question of God's partiality—it is we who are partial ; that is why we attribute this flow to Him also. But in reality,

can He ever be partial? Verily, there is nothing besides the One—to whom can He be partial or otherwise? In fact He Himself is playing in multiple guises—this is His *līlā*. If I keep one of my arms wrapped in a blanket and leave the other outside, then the former may boastfully say: “Look, how he keeps me warm, for he loves me”. And the other may complain that it suffers neglect being exposed to the chill: the partiality of God you are talking about is like this. In reality, the twins of weal and woe, happiness and pain are just the play of one or the other attitude, and nothing else. The very creation is but a play or *līlā*.

Just as you cover your body with a variety of clothes, go to your place of work, and again strip yourself free of your dress whenever you please, in a similar manner He shrowds Himself in His own *māyā* and is playing in diverse moods and in a great variety of forms. How does the question of partiality arise here?

Question : Yet, it is we who suffer !

Ma : Look, once you were free. Then, of your own accord you married, children were born to you, and now you are again saying, “How shall I be free?” If you experience happiness, you have got to experience sorrow as well. Where there is no happiness, there is no sorrow either: just as in the state of *jivanmukti* (liberation while in the body) all activities take place outwardly but there is neither enjoyment nor suffering.

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Question : Ma, is there greater happiness in *samādhi* or in one's social life in the midst of one's people in the external world ?

Ma : It is just because there is greater bliss in *samādhi* that people approach the mahātmās in quest of it. Again, one can observe that those who move about in the empirical world do not experience stable happiness, rather do they have a much greater share of unrest. And the saintly and wise who have once attained to the state of *samādhi* are always steeped in deep joy. Their bliss is so profound that people experience delight even by watching them.

Question : Ma, why then do you not abide constantly in *samādhi* ?

On hearing this Ma broke out into a peal of laughter and said : "It is just because I am your daughter."

Swami Akhandanandaji (Didi's father), who was sitting nearby, said : "Ma does indeed always abide in *samādhi*, whether talking to you or whether lying motionless or moving here and there — at all times Ma is in the state of *samādhi*."

Ma said smilingly : "Well what is the proof of it ? I am just a person like you all."

The gentleman who had put the question, said : "No your very countenance is proof enough that this is not so." Ma again said with a smile : "How can you say this ? I too have a face, hands and feet like all of you."

But the gentleman, kept on shaking his head in disagreement without saying anything further.

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Question : Is there consciousness in animals, birds, trees and plants, and is that consciousness similar to human consciousness ?

Ma: Of course it is identical, just as we all live in the same space, and space cannot be divided or cut into pieces ; it is just like that !

Question : Well, are you actually aware of the fact that one universal consciousness permeates all beings ?

Ma : Of course, this is quite natural.

Question : Sometimes it seems to me that trees can talk. When a breeze blows over the trees, I feel that all created things are one and indivisible ; then it seems to me as if the trees were talking.

Ma : Even trees can talk ; that is also true.

Question : Well, the faculty of consciousness as it is in man and the consciousness in birds and beasts — are these of the same kind ? Are even birds, beasts and trees capable of worshipping God ?

Ma : Everything is within Him ; in fact, He plays a play with Himself. Birth in a human body is the best birth. It is possible to make an ignorant child knowledgeable by giving him proper education, but this cannot be done in the case of an animal or a tree. It is only in man that God is specially manifested. And although trees or animals are unable to worship God as men do, it is also true that they too may experience peace and joy.

There is something special to be said about it. Jada Bharata, for instance, was born as a deer. For those who are able to remember their former births, things are different. In this way even plants, animals and birds sometimes worship God. If for some special reason one takes birth for a short time as some animal or bird, only then this is so.

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Question : The world is created out of the one *Om* ; how does the world again dissolve into *Om* ?

Ma : The world gets dissolved in the same way as it has been created. For example we come here from Nainital by this road and we are going back there by the same road.

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Ma : Go on working regularly—you will get the result.

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Ma : Look ! That papaya fruit has turned yellow. In a similar manner, if there is inner ripeness it also shows in one's outer appearance.

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An aged lady said to *Ma* : "As soon as I heard that you were coming, I said : 'Why is she coming again ? Is she coming to scorch and burn us ?' Really, *Ma*, whenever you come you just kindle a flame and go away !"

Ma (laughing) : But, mother, the fire is not burning brightly enough. If it were burning well, it would reduce everything to ashes and the question of burning would not arise again.

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Question : What is the mind and what again is the *prāṇa* (life force) ?

Ma : I put it like this : the creative power which makes a tree grow, suppose that is the mind ; and that supported by which this power is functioning—that is *prāṇa*. In absence of *prāṇa*, how can

there be any activity? The mind is there, that is why you are able to see all things separately. It is the nature of the mind to accept one thing and reject another. Whatever you see, whatever you experience—all your desires and cravings belong to the realm of the mind : purely a play of the mind. Again, expressed differently : *Prāṇa* is actually *Mahāprāṇa*, the Universal Life Principle : He Himself as *prāṇa*, He Himself again as all this, manifested in all forms.

I do not know anything—what do your Scriptures say ?

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Question : Ma, if it is true that God alone does everything, then why are we said to be guilty of mistakes ?

Ma : So far you have no right to say that God does everything, for actually you do not know Him. That is exactly why one has to make a sustained effort ; labouring on and on, one earns the right, the inner qualification to know Him. Just as, if you explain the M. A. course to a child, he will not understand anything—all he can do is to repeat some of the words he has heard from others.

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A young man asked : “In spite of our desire to engage in good and virtuous deeds, we fail. What should we do then ?”

Ma : Always remember this : whenever you feel happy while performing some action, you should

immediately understand that this act has again produced another karma. And when you find that you feel disinclined to do a particular thing—may be you think it is bad—but you are compelled to do it, then you should know that this is due to some latent impression of your past deeds (*samskāra*). The actions which you do not enjoy are acts through which you suffer your *prārabdha*. Keeping this in mind, you should perform the task in question, fastening your attention on God. Then that action will not create new karma.

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Question : Ma, is the form of Sri Krishna eternal ? And is it true that it has a particular abode ?

Ma : Of course, all this is true and eternal.

Question : Ma, how is it that the form of Sri Krishna is eternal ?

Ma : In actual fact it is eternal.

Question : It should be said, should it not, that it is not real fundamentally.

Ma : If you speak of the basis of everything, then all this is true. You are just talking from your point of view, you want to listen to talk and talk is going on. But in fact there is no question of basis or non-basis. For then, on reaching that level, language is silenced.

Again in a particular context Ma said : “*Jagat* (world) means *gatagati* (movement). So long as there is perception there is creation. Once you were a toothless child, again towards the end you become

toothless ; for a short time in between there is so much fight with the teeth*.

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That you do not obtain the fruit of your endeavours is essentially due to your lack of genuine faith. What one achieves depends on the depth and intensity of one's faith. You may of course argue that fire does burn even if one puts one's hand into it unwittingly. In reply it may be said that there is such a chill inside that it takes time for the heat to penetrate. All the same, the fruit is bound to be reaped. Nothing is wasted ; that is why one needs the company of saints and similar aids.

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Look, do you know what the virtue of satsang is ? Suppose a captive bird, due to its long imprisonment in the cage, has forgotten that it can fly. Even if the door of the cage is opened, it does not fly away. All of a sudden, one day a flock of birds arrive. Immediately people see the captive bird fly away with those birds. In a like manner, although an individual (*jīva*) is oblivious of its true identity, yet if he finds someone who is a liberated being, then even a short contact with the exalted state of that person creates a kind of intoxication in him. Although it is short lived, it leaves its impression behind. Nothing is wasted. This too

* A pun. *Bedanta* toothless and *Vedanta* the system of philosophy.

is an effect of satsang. Satsang yields very special results, remember this !

Look, if one has never tasted a thing one cannot feel a desire for it. That everybody is hankering after permanent joy is due to the fact that permanent joy is buried deep within everyone, this is why they feel so restless. Until *that* is attained they are unable to be at perfect peace.

“Believe in all things that you do. You are driven by a Power which is all masterful, all loving and all beneficent : Do not crave for a state of external renunciation in the midst of activity, but for the victory of peace and resignation in the midst of activity. This is possible when you are grounded in the truth that you are merely a willing and submissive instrument.”

—*Swami Ramdas*

In Association with Sri Sri Ma Anandamayi

Amulya Datta Gupta

(Translated from Bengali)

(Continued from the last issue)

Agarpara, Giribala Ashram
31.12.1939

The Power of Speech

Sri Ma was seated on an *āsana*. Abhaya asked Her a question which I could not catch, but I heard Ma's reply.

Ma: This is what is called the power of speech. *Śabda Brahman* is the word that expresses Supreme Reality. Look, complete strangers can become one's friends by talking to them. On the other hand, the impact of mere words can cause bloodshed even among one's kith and kin.

Brahmachari Atul of Sādhan Samar Ashram : By talking to them one's one kin's folk can be brought still nearer.

Ma: Yes, one cannot enumerate the effects without number which the power of speech may produce. (Turning to me) A battle can be fought in many ways, for instance by words. Does one not compare the sharpness of words with that of an arrow? This kind of arrow can be used as a weapon just like proper bows and arrows. So one can attempt to attain to the One by being His

enemy just as one can worship Him, love Him and be at peace with Him. He is both the epitome of war and peace. Peace and conflict—everything is He alone. Whatever you may perceive in whatever condition, everything is His manifestation.

Taking shelter in a Sadguru destroys samskaras

Atul Brahmachari : What about action and its fruit ?

Ma : Both action and its fruit are facts. So long as the sense of ego remains, one feels “this is my work”, etc. but when the idea of the separate “I” is gone, then there is neither action nor its results. Then it becomes clear that one is merely His tool. It is then the true relationship between the Supreme Architect and His tool blossoms forth. But so long as the sense of “I” remains—“I am doing something, I have the capacity to accomplish things”—when this is felt, one should remain engaged in His work.

Atul Br : Can one make any progress by working with this attitude of mind ?

Ma : Certainly, you will progress exactly in accordance with your attitude towards your work. If you act with a pure intention, this will have its results. On the other hand, if you do things for your personal enjoyment, this also will bear fruit. You can progress in whichever direction you try. The fruits of your actions are bound to be reaped. (Turning to me.) However, all this is different for him who has taken refuge in a Sadguru. Once somebody has won the grace of a Sadguru, then in

whatever manner he may act, he continuously moves forward towards his supreme Objective. Even if he is enjoying the fulfilment of his desires, he remains on the Path. The reason for this is that once the spark has been ignited, it will of its own accord burn away all the *saṃskāras* of the disciple.

(Turning towards Atul Br.) So long as one has to reap the fruit of one's actions, it is commendable to undertake all work in a spirit of purity. Because the effects of pure intention are found to be felt in due course. This is but natural. Just as you benefit by the cool breeze of the Ganga if you sit on its shores. Similarly, in whatever spirit you proceed, it will leave its impression on your mind and heart in the midst of the dirt of worldly life.

Atul Br. : Ma, you stated one day that by offering repeatedly oblations into a sacrificial fire, offering becomes spontaneous. How can offering occur by itself ?

Ma : Well, why only an offering ? The same holds good for everything. For instance : God's name can be repeated by making an effort or it can come about of itself. People start performing worship day after day according to the prescribed rules and regulations. By continuing in this manner for some time, real worship comes about and there is no more need for ritual worship. Just as when one has eaten one's full, nothing more can be partaken of. Tell me, why do you offer oblations into a sacrificial fire ?

Atul Br. : To stop mind and heart from turning outward.

Ma : So you acknowledge that offering oblations has an effect. It is for the sake of the result that men perform work.

Atul Br. : Hearing you talk I thought that having offered oblation after oblation one has at the end to offer oneself in the fire and be burnt to ashes.

Ma (laughing) : What is the meaning of offering yourself in oblation ? It only means offering one's sense of I-ness to be destroyed. When identification with one's ego is offered as oblation, then true oblation takes place. Do not partake of *triphala** water !

Atul Br. : What is *triphala* water ?

Ma (laughing) : A certain Guru instructed his disciple to drink *triphala* water (obtained by soaking the three medicinal fruits in it). The Guru meant that the disciple should study the effects caused by the three *guṇas*, *sattwa*, *rajas*, *tamas* (luminosity, restless activity, darkness) or the worship of the Trinity : Brahma, Viṣṇu, Śiva. But the disciple, unable to understand this, went straight to the market and bought *triphala*, soaked it in water and drank of it several times a day. As a result he developed cold and cough and other ailments. (Everyone laughs heartily)

Once I told an old man to keep *misri* (sugar candy) in his mouth, meaning that he should repeat God's name constantly. When keeping sugar candy in one's mouth it goes on melting slowly and so there is always a sweet taste in one's mouth ; like-

* *Triphala*. Three medicinal fruits.

wise by the constant remembrance of the Lord's name, everything becomes sweet. But the old man could not grasp the meaning of my words and so the next day he came with a packet of sugar candy and sucked it bit by bit. (Laughter).

Triguna Banerji : This reminds me of the story of "The same to you."

Several people present became curious to hear that story.

Ma (laughing) : Shall I tell you the story of "The same to you ?" All right, listen ! A Brahman sat down on the bank of a river to perform his evening prayers. It was after sundown and only very few people were about. Just then a woman arrived to fetch water from the river. The Brahman was meditating with his eyes shut when he heard the woman sneeze. He had been taught, whenever he heard someone sneeze to bless the person by saying "May you live long", and he was also accustomed to hear the reply "The same to you !"

So when the Brahman heard the sound of sneezing he interrupted his meditation for a moment and, uttering the words, "may you live long", remained with his ears open to hear the usual reply. But the woman was quite ignorant of such a custom. She remained absorbed in filling her vessel and then started on her return journey homewards.

When the Brahman saw her depart, he shouted loudly : "My daughter, you have not replied : "The same to you !" When the woman heard these words, she was totally puzzled and thought : "What is he saying ? There is nobody else here. I hope he is not mad !" So she hurried away all

the more. The Brahman now left his seat and ran after her, saying : You must repeat : "The same to you !"

The woman was by now convinced that he was a lunatic, so she ran home and shut her main door. But the Brahman was equally adamant. He kept standing outside, shouting : "O daughter, please say the words "The same to you", so that I can go away and finish my prayers !"

At all this shouting and commotion, neighbours soon arrived from all around and then the whole matter was clarified. (Everybody laughs loudly)

This is an example of how things are with us. We forget the real objective and waste our time and energy on insignificant matters. I have the other day already related to you the story of tying up the cat.

An Introduction Into Wholeness

*Kishenpur, Dehradun,
May 15th, 1941*

Leaving Varanasi by train, we arrived with Ma at Kishenpur Ashram, Dehradun on May 15th, 1941. After 5 p.m. Ma came downstairs and sat in the hall. One by one Manmatha Babu, Hariram Joshi and others took their departure. Swami Akhandananda exclaimed : "They are all gone !" On hearing this, Ma laughingly remarked :

Ma : When saying : "Everyone has gone away", it must be understood that in one sense nobody has gone because actually there is no coming and no going. Everything and everybody is present everywhere at all times. In the realm of

wholeness to say that something exists or does not exist is not true, yet again everything is true. From the viewpoint of Wholeness one cannot declare that some things are present and others absent. Because what exists, at the same time does not exist, and yet again what does not exist, exists. That which is complete is complete in every respect. A portion of the Whole is as complete as the Whole in its entirety.

Suppose you ignite a small candle from a large light. The light of the candle is thus but a portion of the big light. However, by lighting the candle the big light has not been reduced even by an iota, yet the whole power of the large light and its qualities are present potentially in the candle light.

Now consider something else : Although you are single by yourself, you are also many from another point of view. The same person can be father, husband, son, uncle, cousin, nephew, etc. etc ; but by these different relationships his being a single entity has not been impaired in the very least. Again, so far as these different aspects are concerned, each is complete in itself. Do you not maintain that in a single grain of sand the entire Universe is contained ? If each atom or sub-atom contains the whole world, one cannot say "this is not" or "that is not". This is why I say that viewed with the vision of entirety, one cannot say : "Everybody has gone". Considering the completeness of everything there is no such thing as creation or annihilation ; at the same time creation, sustenance and destruction exist side by side.

Prajñānananda Br. : What then is the measure of truth ?

Ma (smiling) : The measure of truth is truth. All that exists is true.

Brahmachari : Not everything can be true like for instance “a horse’s egg” or “a rabbit’s horn”* These surely are not true !

Ma : Even these are true in a way. Because there are quite a few who are not only capable of referring to a horse’s egg but also of producing one. Supermen (*Mahāpuruṣas*) can produce anything by their will-power. But from your level you may also say that a horse’s egg or a rabbit’s horn can only be false. That is to say, when people living at a certain level assert that a horse’s egg is false, it is really so from their standpoint.

I : I have heard it said that what does not exist at all cannot be thought of even in our imagination.

Ma : Yes.

I : Then how is it possible to speak of a horse’s egg or “a rabbit’s horn ?”

Ma : Even though a horse’s egg does not exist physically, yet it can exist in one’s imagination. In other words, although, physically it is untrue, it may still be true in one’s imagination. Only because a horse’s egg can exist in one’s imagination it is possible to speak about it.

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* “A horse’s egg” & “a rabbit’s horn” are often quoted as illustrations in Vedānta.

Has one to suffer for misdeeds committed in ignorance ?

During a later discussion I related the following story from the Srimad Bhāgavata :

A Rishi was in deep meditation. The officials of a local King mistook him for a thief and together with some thieves he was crucified. When his meditation was thus rudely interrupted and he saw himself crucified, he asked *Yama Raja* (the Lord of Death) for the reason for this terrible fate. Yama Raja told him that as a youngster he had inflicted a lot of pain on an insect and for this he was now being punished.

On hearing this, the Rishi decreed that any sin committed by a child in complete ignorance should not meet with any punishment in future. If the utterance of a Rishi cannot be set aside, why then should we have to suffer the consequences of actions done in ignorance ?

Ma : This is also true.

It was very late at night and further discussion was postponed.

May 16th, 1941.

Resuming yesterday's discussion, I asked *Ma* : "I was unable to understand what you said yesterday about suffering the fruits of misdeeds committed through ignorance. Admittedly one's character can be reformed by suffering as a result of misdeeds knowingly committed, but there seems to be no sense in undergoing punishment for sins committed in ignorance.

Further, it is known that certain birds and other ignorant beings can be taught to repeat God's names, such as Radha, Krishna, etc. and they continue to recite these names without understanding their significance. But seemingly they reap no benefit from their unconscious recitations, because the Śāstras declare that without birth as a human being there is no such thing as reaping the consequences of previous actions, neither is it possible to attain to Self-realization. Therefore the cons-

tant repetition of God's name by a bird does not produce the same results as a human being's recitation. Hence, according to the Śāstras as well as from the viewpoint of ordinary common sense, it does not appear that suffering the consequences of misdeeds committed in sheer ignorance can be justified.

Ma: Look, that actions committed in ignorance have a result is both true and untrue. If you give a little thought to the subject, you will understand. You stated yesterday that if the consequences of actions committed previously in ignorance are suffered, then the sayings of even Rishis become false. This is quite true. In fact, the words emanating from the mouths of Rishis cannot be false. That is why we do not consider that the faults committed by a mere child can be subject to legal judgement. Do we ever hang a child if through sheer ignorance he happens to kill someone? Or do we even consign him to jail? This natural tendency of forgiveness in the case of children is due to the dictates of the Rishis; because in each one of us is contained the germ of Rishihood. Everything is all pervading. So due to our Rishihood we declare that there can be no consequences to actions committed in ignorance and we also act accordingly.

But then consider, if the ignorant child touches fire, will his fingers not be burnt? So one cannot state that one never suffers from the consequences of actions performed in total ignorance. Therefore it is said that all things are possible at all times.

Further, what you said about birds reciting God's name and that birds do not suffer from the

results of their actions is in general true. But certain birds were human beings born as birds due to a curse and they may retain consciousness of this fact even as birds. In such cases it cannot be said that the recitation of God's name goes in vain.

Then also, look, not all parrots are able to pronounce the name of Krishna. If a bird has learnt to recite the name of Krishna, it should be understood that its previous action was such that instead of the normal cry of a parrot, it has now learnt to pronounce the Lord's name. So here also you see the results of former deeds. Moreover one cannot maintain that the recitation of the Lord's name, even as a bird, is useless. Do you not yourselves believe that even if the Lord's name is pronounced carelessly or in disrespect, it never goes in vain ?

And again, even if it is true that there is no liberation for being born as a bird or animal, it is also true that under certain circumstances liberation is possible for a soul in the body of an animal. If you can consider things from the standpoint of totality, you will realize that everything is possible at all times. But generally we are not used to consider things in their wholeness and without fully acquiring the inner qualification to do so, it is not correct to try and embrace all these unknown angles, because this may lead to worse confusion.

That is why people are taught to work. By God's grace anybody can at any time attain liberation. If bliss and peace are the objectives of human beings then it is good to work at attaining them. Because at least some results will be obtained as a

consequence of such action. However, without God's grace perfection cannot be achieved. Through action and endeavour Realization cannot be attained. Were it so, then God would be limited without the confines of action.

“Brahman is not only the cause and supporting power and indwelling principle of the Universe, He is also its material and its sole material.”

—Sri Aurobindo

Sri Ma : The Unmanifest in Matchless Manifestation

Ma Das

Part II

MA ENTERS GRIHASTASHRAM : FIELD OF
PERFECT *SEVA*

WHERE HE ALONE IS THE OBJECT OF *SEVA*

Transcendental in Mundane—At the time of marriage, Ma's mother had advised Ma that she should obey silently, whatever Her husband or Her guardians may ask Her to do. And Baba Bholanath, Ma's husband, who had to leave for his place of employment, immediately after marriage had also enjoined on Ma to obey his eldest brother and sister-in-law. And so 'began the role of implicit obedience on the part of Ma.'

This was accompanied by ideal discipline, which is an infallible key to happiness and success in domestic life. In this connection, 'Ma said : "Excessive work, less work ; small job, big job ; heavy work, light work—no consideration of this type ever occurred in Her *kheyāla*. And to take account of the work : "so much work I have done"; to tell others about this would be a matter of shame and embarrassment, lacking in decorum and culture. Ma was not in the least inclined to do such things.

How to accomplish more work so that everyone could be looked after properly according to his need and without any shortcoming—this alone was Ma's concern in joy and cheerfulness, with no trace of fatigue or exertion.'

Seva : A journey leading to the Supreme—With Ma, *seva* (service) was Her watchword, carried out calmly and cheerfully with not a word of protest or grumbling, and not even a hint at the lack of appreciation by others. Sometimes it would happen that though Ma had achieved some good work, yet someone, who happened to be present, got the praises for it as it was assumed that he or she had done it. 'At that time to think "I did it and the praises were due to me", an expression of this sort, even by any kind of hint, or any trace of such a feeling was never there in Ma, because, though it was true, yet it certainly would have been self-praise. For Ma, this would have also been shameful and a cause of embarrassment.'

In this connection, Ma said, "One derives one's own benefit through *seva*, understand this. It increases one's own power to do good. One can learn various kinds of jobs, and it is right that one should work with joy, to make progress quickly. Otherwise, one only indulges in indolence and lethargy, that is, one does positive harm to oneself in life's journey, resulting in one's own suffering. All-round cleverness is required. Unless there is competence and a cool temper, how will one get on.

Whichever line is chosen, one must not be a failure ; only then can one acquire skill in work. And this skill can even arouse the technique of action favourable for the journey leading to the Supreme Objective. This is so because through *seva*, indeed, is the way to purification of the mind ; and it is you people who say so.

“Look, whatever the work, it should be performed well. If any work has gone wrong through someone, the thought “it is not due to me but to someone else” must not be harboured, nor should it be expressed in words. What was held by this body (i.e., Ma) was this ; the work has gone wrong, whether through this hand or through another, it is all the same. Hence, when it has not been done properly, whatever harsh words have to be said about it will be spoken and those words will have to be listened to. Since the work has indeed been spoiled, one has the right to blame the worker, whoever he may be. Otherwise, how will the lesson be learnt to work carefully in future ? This rebuke is the lesson and should be accepted smilingly. That is why when one is blamed for something, one should accept it with a smile. One must admit one’s fault if there be any defect in one’s work, and should not make various excuses to hide it, because this is very harmful from the point of view of character building. This amounts to lying and is wrong in principle, leading to sorrow and suffering. Proper building of good character is absolutely essential for all human beings.”

No Abhinaya: All states, Aspects, Phases, Changes, Ma Alone—Once, after hearing what he could about Ma's *līlā* of *sādhanā* and also Her words, the great learned scholar-saint, the late Dr. Gopinath Kaviraj asked Ma whether all Her behaviour and *sādhanā*, which followed a certain discipline were not just *abhinaya* (acting of certain roles). In reply, Ma conveyed that when acting, 'a programme is made to entertain the spectators during specified hours' and it is meant that what did not exist, 'was given shape by preparation through *kalpana* (imagination)'.

But where the one omnipresent Reality is, in which there is no duality of audience and actor, 'a *jīva* is identical with *Śiva*', and *jagat* (world) is but *Hari* and *Hari* is but *jagat*. *Jagat* and *Hari* are not separate entities. 'Again, *Pūrṇa* is the eternal, undifferentiated whole. So there can be nothing beside it. That is why the question of any addition to it or subtraction from it does not arise.' And so Ma says, "He Himself is both the whole and the part."

In describing his *bhāva* towards Rama, Mahāvira said, "In identity, there is only the one Self, undifferentiated. Again, He is the whole and I am a part, and when He is the master, I am the servant". Therefore, it should be understood as to who is in identity. So, 'He in Himself is (both) the whole and the part. Again, it is He only in the guise of master and servant.' Thus, 'where there is *līlā-khela*, in that realm, even being One, there are the three, One alone is in those three — Self,

Self, Self, thrice self. In these three (master and servant, whole and part, and one Self), there is revelation of a particular aspect in the context of a particular place pertaining to the same One Reality.'

Ma concluded Her answer with the following remark : "In the *līlā* of *Tat* (That), He alone is in Himself, remember this. Where there is no question of place or no place, whatever *svarūpa*, in whichever particular form is expressed in idea and language, in *akshara* (letters), or in no letters — who is it and where is it in manifestation? find out! And that Unmanifest, beyond mind and speech — what do your *Śāstras* (Scriptures) say? Understanding is in the realm of the mind only, where you understand a thing through investigation to the best of your ability in the process of acceptance and non-acceptance by the mind, within the purview of thorough continuous search. On the other hand, is not your enquiry about this body (i.e., Ma)?— well, as *Bhagavan* plays. **Indeed, here, the happenings are as He in Himself.** Having spoken in this manner, Ma kept quiet.'

What more could She have said? Has She not made it abundantly clear here again, that She is Herself 'That' playing Her *līlā* (Her *Bhagavan*), in our midst? The actor and the audience, the different aspects in Her play of *sādhana* — in each one of Her activities, etc., — there is none other than She Herself — the Unmanifest in matchless manifestation. *Abhinaya* (acting) can take place only in duality, which is totally absent here.

MA'S VISIT TO KHEORA, VIDYAKUT AND SULTANPUR AFTER SHE BECAME KNOWN AS THE DIVINE MOTHER OF THE UNIVERSE.

Kheora was the village where the *vigrahā** (form) of Ma had appeared first. When the party arrived there, not only the entire population of the village, but people from many small neighbouring villages had also arrived in groups by boat for Ma's darshan. They came with all sorts of sweets and fruits to be offered to Ma while keeping up *Kirtan* all the time during the several days the festival continued. During this period, Ma was taken from one house to another, where as a little girl, She had brought joy through Her love and all-embracing affection. Sitting up at night too, there were talks on the Supreme Objective. Having Ma in their midst, the old men and women who were still alive then, had talks with Her, with tears rolling down all the while. As for those who had fondled infant Ma, taking Her on their laps, devotion and veneration flowed in a steady stream.'

When the time for departure came, all in a body, flooded with tears, came with Ma to the *ghāt*. 'At the time of farewell, when Ma boarded the boat, what a sight it was ! Sorrow and tears shed by so many Hindus and Muslims, without distinction of any caste or class !'

At Vidyakut—Vidyakut had been the ancestral abode of Ma's father for several generations with many learned pandits in it. The fair of rejoicing

* The Supreme Reality manifesting as form.

was enhanced by people from many neighbouring villages. The educated among them and the pandits assembled, and asked Ma all sorts of questions on spiritual subjects. And, on receiving such simple and comprehensive answers to their abstruse questions on profound spiritual themes from 'the lips of one, who had no education and whom they had fondled by taking Her in their laps and on their backs during Her temporary visits to Vidyakut in Her childhood, they were charmed and felt very proud because She was one of their own'.

At Sultanpur—In this village, there had been the *grihastashram* of the great *rishi*—like Ramakanta Bhattacharya, Ma's maternal grandfather. In this very ashram, Ma had revealed so many delightful ways of Her childhood *līlās*. At the time when Ma arrived at Sultanpur, neither the grandfather, nor even the three maternal uncles were present in their physical bodies. However, the eldest son of Ma's eldest maternal uncle and his brother were there with their families. The one-pointed desire of this cousin of Ma, whom Ma called Thakur Bhai, (a term of respect for an elder), was that since everyone in the village, including old people in particular, had an intense desire for Ma's darshan, something should be done to satisfy their longing. So it was decided to take Ma in procession, seating Her on a decorated bedstead with something like a 'throne' on it.

The procession, with Ma on the 'throne', started with the *Kirtan* party at its head singing in chorus in a melodious tune :

“By the mouth, all of you, that sweet
Name say ;

In the ear, they may hear, sing in such a way,
Go to all from door to door, give the
Name away ;

*Harey Krishna, harey Krishna,
Krishna, Krishna, harey, harey.”*

On the road, there were countless people and an incredibly heavy rush. ‘Over and above this, some had climbed up trees and others had occupied every little space in any way possible. In whichever direction one looked, there was multitude of people, everyone of whom had his eyes fixed in that one direction only’.

‘In the presence of Ma, the emotional excitement of the villagers and simultaneously the melodious sound of *kirtan* carried away everyone present, in a stream of nectar’. There was a continuous flow of people arriving all the time, not only from the village but also from very distant places, although no post or telegraph was available.

It was this very village, of which ‘every particle of dust had become sacred and blessed by the touch of the feet of Ma as a child, where that little girl of restless *līlā* had moved about freely, in play everywhere with harmonious participation in a joyful mood. How to be a witness and recipient, even at this time, of that sacred wave of *līlā* in its new form and new rhythm—that is why there was this outburst of emotion ! What they got and what they saw—was, indeed, a matter of their hearts and experienced in their hearts alone’ !

Conclusion

I should like to conclude the survey of this book by pointing out its unique value for the earnest seeker aspiring to realize the Supreme Reality. Since Ma is that Reality—the Unmanifest in matchless manifestation—as explained in the Introduction and also under the subheading ‘No *Abhinaya*’ above, every page of the book reveals that Reality in multifarious aspects, activities and all that we saw when Ma was in our midst physically.

Again, being ‘That’—the final fountain-head of manifestation of every kind, She Herself is present for ever in the words that emanated from Her. She is thus, graciously living amongst us in the form of Her words, which have been recorded in this book as they actually fell from Her divine lips. To read them is to contact Ma and be in Her presence.

However, it should be clearly grasped that Ma’s *Svarupa* (Reality), being the changeless eternal sole existence beyond the mind, cannot be confined by any terminology, not even by the use of such terms as transcendental and mundane, for there is nothing else at all besides Her. So the actual first-hand experience of Ma’s *Svarūpa* can be had only through identity with that *Svarūpa*, which, in turn, is possible only when the seeker himself ceases to be just a physical-cum-mental being of *kalpana* (imagination). This first-hand experience can never be had by a mere understanding by the mind only, as one understands any worldly matter, with the seeker continuing to remain a separate individual entity in duality. But the words uttered by Ma,

since they are Ma Herself, have the power to establish identity of the seeker with Ma's *Svarūpa*, and it is because of this that the publication has a unique role in the *sādhana* of a serious aspirant.

Just as through the repetition of a mantra, one transcends the limitations of name and form, so also by repeatedly perusing Ma's words the innate *Chaitanya Śakti* (Spiritual Power) inherent in Ma's words should awaken the individual spiritual power within the seeker. And this individual power should finally reveal itself in identity with the inherent *Chaitanya Śakti*.

The publication is spread over 167 pages and contains six chapters of text matter ; twelve additional preliminary pages of Contents, Editor's Note, etc. ; an Appendix giving a fairly detailed commentary on the full significance of the expression *Svakriya Svarasamrita* and a glossary of ninety terms. The book carries a beautiful multi-coloured picture of Sri Ma on the front cover and of Her mother on the back cover, as well as five other attractive illustrations within. A special feature of this English version is that explanatory expressions in brackets and footnotes in appropriate context as well as some one hundred subheadings which are not in the original Bengali edition, have been added by the publisher, our well-known revered mahātmā, Sri Virajanandaji Maharaj.

In Quest of One's Self

Margaret Laulor

Real religion, according to Ma is essentially a spiritual adventure of a highly practical nature. It is for the brave traveler to undertake the journey in right earnest along some path out of the many prescribed in the scriptures, each leading to the goal. To be a seeker, to aspire to Self-realization is one's fundamental nature. One cannot desist from searching, one cannot help wanting to discover one's own Self. Spirituality is a person's life, not a thing apart ; spirit covers one's whole existence. Light on the spiritual path will come in the fulness of time to one who has sincere faith, intense self-dedication and indomitable perseverance.

Those who feel that the spiritual path is all beneficial are indeed blessed, but they must devote day and night to their search. For each one the path is different. The divine is revealed in infinite ways and forms, and we respond variously according to our individual differences. Ma allows each seeker to follow his or her own path, and guides each one on the path chosen. Whatever the Guru prescribes is to be adopted. It is through obedience to the Guru's instructions that one shall find one's Self within oneself.

Ma made Her appearance visible for the purpose of our spiritual uplift, and we are most closely connected with Her when we engage single-mindedly

in the supreme quest. Remembering Her words, 'It is a good thing that one tries to tread this spiritual path and wants to be really wealthy with spiritual wealth', one feels inspired to become immersed in spiritual pursuits conforming to Ma's instructions. Her guidance continues now as always: in the legacy of Her teachings, through serious study of the scriptures, in dreams or visions, from new understanding of previous instructions, in inner awareness resulting from spiritual practices, in the circumstances of daily living.

Ma has been wont to say that our vision is tied down to worldly matters, and we have little time for Her. Under the spell of delusion, which is the world, we are inclined to follow life's journey like tourists, keen on sight-seeing and wandering from place to place, flitting from one experience to another, seeking pleasure in fleeting things, and hankering after sense-enjoyment. Caught up in externals we find that our personalities are fragmented, our attention scattered, and our approach to situations and relationships misdirected. Interest in religion is peripheral, at best, and the inner integration we need to bring to bear on outward life totally eludes us. Ma reminds us that it is characteristic of worldly wants to multiply and worldly attachments to bind us. To the extent that one becomes estranged from the world of senses, one draws nearer to the divine. The dharmic path is difficult, no doubt, but it is our very nature to feel dissatisfied with the fleeting and false, and to long for that which brings lasting joy. The only thing to be done is to sur-

render oneself at Ma's feet, resolving to dedicate all effort towards the one-pointed search for the Real. Essentially one must empty oneself of complexity and diversity in favour of a simple life and single-minded obedience.

Faithfulness to Ma's teachings is a beginning. They are a veritable treasure house of directives for spiritual aspirants ; seekers of all persuasions are helped immeasurably by them. Her instructions include not only methods of sadhana, but also measures to create a spiritual environment, as well as the means to attain inner purity and power. They are summarized in part in the whole of this article.

Strenuous effort in spiritual exercises is required in order to feel the divine touch. The benefits of Nam, satsang, kirtan, study of the scriptures and other holy books depend on one's sincerity and fervour. It is necessary also to seek the company of sages, saints and other seekers after Truth, and to take refuge in Mahatmas. Ma's repeated stress upon choosing holy company must be taken to heart by seekers on the path. It is essential for seekers to reflect and contemplate deeply upon the injunctions of the wise, and to live accordingly. Similarly, what has been read in holy texts is to be assimilated into one's being, to become one's own experience. In addition to one's spiritual practices, the seeker must work joyfully for the uplift of the world through service to others. It is not expedient, however, to identify with their needs or wants, rather one must be of the conviction that all service is service of Guru or God. 'I am Thy instrument,

deign to work through this, Thy instrument.' If everything is offered with this attitude, worldly attachments fade, undesirable tendencies are obliterated, and divine longing increases.

Because one's belief is greatly influenced by one's environment, it is essential to create for oneself a spiritual environment. The circumstances of our personal environment and the choice of our companions have evolved from our desires and interests. To alter or transform our worldly surroundings we need to focus on our real work, the supreme quest. Those who have dedicated their lives to the quest must remain absorbed, nay intoxicated, with this alone. Mixing with other people, especially those who are not turned inward is a distraction. Ma emphatically stresses the need for the spiritual aspirant to avoid society and, especially, to mix as little as possible with worldly people. Distractions, restlessness and agitation are produced in the mind by the talk and activity of the people all around, due to the clash of all kinds of vibrations. Becoming submerged in the perplexing affairs of the world has the same effect. Solitude and silence are essential components of the quest. One has not to leave the world and stay in a forest to find peace, but one has to live with things that give peace. It is better to stay in one place; where divine thoughts awaken is the place to stay. In being alone and quiet one is able to feel reality more clearly. This pilgrimage to the Real has to be taken, and countless obstacles and impediments have to be trampled under foot.

Constant effort is our human duty. In order to gain Ma's blessing we must strive continually to make Her instructions our own experience. Ma's wise counsel on developing character and practising self-discipline is invaluable for seekers, but it is for us to mould ourselves accordingly. Inner harmony is the watchword : truth in thought, speech, action. To live deliberately with careful attention to every detail is essential. Speech, conduct and character should express one's inherent divinity. Vigilance must be maintained so that *sattva* may predominate. In the midst of all kinds of influences due to various surroundings one must not allow oneself to be carried away by them as if paralysed. To preserve one's personality and to maintain progress with a calm, composed and sedate disposition is required. One should not drift with the current or be driven by the opinion of the many, rather one should follow one's own course without wavering, in spite of difficulties. Having chosen the spiritual path one is not to covet anyone's affection or respect or wish to be helped in one's tasks. Even a little attachment or anger in one's work is very harmful. Force of character is one's great strength. Seekers may pass through a state of desertlike dryness when it becomes difficult to keep faith and devotion alive. But if completely single-minded and indifferent to hardships and firmly anchored in patience and truth, one will not give way to perplexity and wavering. Ma's words are always to be remembered : The same Mahasakti is present in every creature and creed, every custom and costume. She Herself is

the One ; cry out for Her. As She deals severe blows, so also She Herself soothes by Her loving embrace.

One should abandon oneself to Her in all matters : May She do as She pleases with me who am but a creature in Her hands ; no matter what happens may Her will prevail. If in all activities one can remain solemnly pledged to abide by that principle, then She Herself will provide the technique for progressive movement to realize one's own reality. This is aptly illustrated in Ma's parable of the earthen jar, in which the spiritual dimension comes to the secular and reforms it.

An earthen jar that had been given *Prāna Pratistha* (through a rite making it sacred to represent a deity in puja) related the story of its life. At first it was part of the earth, happy and at peace. One day a man came with a spade and dug out the earth, hurting it terribly, and carried it away to be heaped up in a corner. The earth was mistaken in thinking there would be peace there, for the next morning the man came with a hammer to crush it into fine powder. The suffering continued as water was added and the earth was stamped upon. More misery as it was put on a potter's wheel and turned round and round at a maddening pace until it was formed into a jar. Subsequently it was exposed to the scorching rays of the sun and later put into a fire and baked. This too was not the end. It was taken to the market where many people came and banged on it to see whether

it was without a hole. Finally the earthen jar, after much suffering, was purchased, carried home and filled with Ganga water. *Prāṇa Pratistha* was performed, and the earthen jar could speak.

Ma has said that when we too have matured and been made perfect we shall be filled with wisdom and awaken to divine life. Meanwhile, the endeavour to accomplish the pilgrimage is all-important. Without the search after Truth there is no expedient for a human being to destroy obstacles. To go out in quest of one's Self is not this the one thing to be attempted ?

“If one knows Him as Brahman, the Non-Being, He becomes merely non-existent. If one knows that Brahman IS, then is He known as the Real in existence.”

—Taittiriya Upanishad

Guru Darshan

Acharya Satish Chandra Mukhopadhyay

(Continued from the last issue)

Part—VII

(A)

Let me pursue the subject of Guru-Darshan from another angle. As I have explained, Guru Darshan, in its essence, is the discovery by the *Sadhak* of the Inner Self, i.e. the *Chinmaya Rupam* or Form, of Shree Shree Guru. Such discovery, as pointed out already on the authority of Shree Shree Sat-Guru Deva, (Vide Shree Shree Sadguru-Sanga, First Edition, Vol. IV, pp. 94-95), is possible only by an intensive concentration or *Dhyān* on the outer Physical Form which is the Shadow-Image of the Inner Self, the true *Sachchidanada Rupam* of the Shree Shree Satguru Deva.

I have to point out that such *Dhyān* or intensive concentration is a form of yogic sadhana or disciplinary practice. But such concentration is equally capable of being achieved as part of, or through a process of, *Bhakti-Sādhanā*, i.e. of devotional exercise. For those whose hearts are involuntarily drawn to the Lotus Feet of Bhagavan, the process of intensive concentration is not such an arduous process as in the case of the yogin, who has got to

depend upon his power of self-determined resolve to pursue a definite objective. It is therefore needless to point out that for the yogin it is a matter of prolonged effort to reach the necessary one-pointedness or intensive concentration on the object of his Dhyān.

But reading the extracts I have quoted from your "sacred" letter in Part V of this series, I feel that you have within yourself a good deal of emotional stamina, such as goes into the subjective make-up of a Bhakta or a devotee. For the *Bhakta* truly so called aspires to surrender his all, including his very personal-I, to the Lotus Feet of his Beloved Lord. Such a state of the *Bhakta* is what a *Bhakti Shastra* calls *Atma-Nivedan*. This may be translated as the surrender or dedication of the Bhakta's personal-I, to the Feet of the Lord. Therefore it appears to me that if you be a *Bhakta*, aspiring after *Atma-Nivedan* or self-surrendering devotion, then your *Dhyān* or intensive concentration on the outer Form or *Rupam* of your Beloved Shree Shree Sat-Guru Deva should not prove for you such an arduous effort as a process of yogik discipline would necessarily entail. Therefore, I conclude that if you feel a strong urge for Guru-Darshan, i.e. Darshan of the Real Self which is the inner *Sachchidananda Rupam* or Form of the Shree Shree Sat-Guru Deva, you will do well to follow the lines of "*Dhyān*", i.e. intensive concentration on His outer Physical Body-Form. For, again, such *Dhayān* has been prescribed as a sine qua non by Shree Shree Sat-Guru Deva in the extracts I have

quoted above from Vol. IV of Shree Shree Sadguru Sanga (First Edition).

(B)

Let me explain to you at some length that, in the case of Shree Shree Sat-Guru Deva's votaries or *Bhaktas*, there is one special advantage. In their prosecution of intensive concentration or *Dhyān* on His Outer Form, His *Chhāya* or Reflection as He calls it, with a view to discovering the Inner *Chinmaya Rupa* or Form which is His Real or Substantive Self, the *Bhakta-Sadhak* is at bottom engaged in training his personal-self to an act of ultimate dedication. It is the dedication of the personal-I to the Inner Self, which is indeed the object of the *Bhakta-Sadhak's* discovery. This dedication is but the surrender or *Nivedan* of the personal-I to the Feet of the Real Self, the Substantive or *Chinmaya* Self of Shree Shree Guru Deva.

Now let me analyse more closely what this *Nivedan* of the personal-I to the Real, *Chinmaya* Self of Shree Shree Guru Deva implies and involves. To begin with, the personal-I of the fettered *Jiva*, (the *Baddha-purusha*), is an *achit* entity, because it is but an expression or resultant of the identification of the fettered soul with the external twofold *achit* body of the *Jiva*, the *sthūl* and the *sūkshma*. To put the same matter in another way, so long as there is this identification of the *Jiva's* *Chit*-self with an *achit* entity, (or the twofold *achit* entity, the gross body and the fine body), the resulting personal-I or the body-I must necessarily partake

of the *achit* quality, must necessarily be material in essence and character. On the other hand, as soon as the same personal-I is offered up and dedicated by the *Bhakta* to his Beloved, namely, the *Chinmaya* Self of the Shree Guru Deva, then that very moment the same *achit* personal-I gets transformed into a *Chinmaya* or spiritual entity, because at that very moment all connection with the two outer *achit* bodies of the *Bhakta* disappears for good and all. Such, indeed, is the full implication or significance of what is called *Atma-nivedan* by the *Bhakta*. In other words, not only does the personal self of the *Jiva* lose its *achit* material character, but it is transformed or transmuted into something else, something wholly spiritual or *Chinmaya*.

(C)

If then there be a *Nivedan* or dedication by the *Bhakta* of his personal-I, the body-I, to the Real Self, the Substantive Self of Shree Sat-Guru Deva, does not such dedication involve and imply an act of self-immolation, in the sense that it is an act of sacrifice of the *achit* self of the *Jiva*, followed up by its re-construction or transmutation as a *Chit*-self or *Chinmaya* Self? Therefore, again, on the Path of *Bhakti*, as contradistinguished from the Path of Yoga, there is this special advantage that the personal self of the devotee sheds its *achit* or material aspect, such as belongs to the personal-I of every *Baddha purusha*, and then emerges as a *Chit* entity—an entity whose self is offered up or

dedicated to the Beloved's Lotus Feet, to the Inner Self, namely the *Chinmaya* Self, *Rupam* and Form of Shree Shree Guru Deva.

I want you therefore to note the vital factor of difference in the two cases. That difference consists in this that the yogin does not reap the special advantage which the *Bhakta* or devotee, in his pursuit of intensive concentration on the Outer Form of Shree Sat-Guru Deva, reaps. In the case of a yogin practising intensive concentration or *Dhyān*, the *achit* personal-I is also got rid of; but with a difference. For in the case of a yogin the personal-I does not get transformed or transmuted into a *Chinmaya* or spiritual entity, as happens with the *Bhakta*. And the reason for it is that the yogin's personal-I cannot and does not come in contact with the Inner *Chinmaya Rupa* or Form of the Shree Shree Sat-Guru Deva or the Lord. If it were at all possible for the yogin's personal-I to do so, it would have not only undergone a process of immolation through *Atma-Nivedan*, as it is called, but it would also have got transformed or transmuted into a *Chinmaya* or spiritual entity.

What then happens in the case of the yogin who, by a process of *Dhyān* or intensive concentration on his soul or *chit*-self, gets rid of *achit* personal-I by fastening on his *chit*-self? The answer is that his personal-I goes back to where it had come from, goes back to the Primal Source or Origin, namely, *Prakriti* as it is called, whence all *achit* life flows. In other words, the *achit* personal-I of the yogin does not get annihilated, but it gets absorbed or

merged in the source of its being, namely, the Primordial *Prakriti* in question. To make the point clearer still ; you have to understand that the whole world of matter, together with the entire *achit* apparatus of the *Baddha purusha* or the fettered individual, owe their origin as *achit* entities to the Primordial *Shakti* in question, technically known as *Prakriti*. If so, the whole *achit* apparatus of the unfree *Jiva*, instead of suffering annihilation when it gets fastened on to his *chit*-self can only lose itself ultimately in the original source of its being, namely, the Primordial *Prakriti*. If so, the yogin's personal-I may be got rid of by him ; but it does not and cannot get transmuted and transformed into *Chit* or *Chinmaya-I*, i.e. into a spiritual-I, performing all the higher spiritual functions appertaining to such a spiritual entity. What these spiritual functions would be, I will explain in the next succeeding paragraph. For the present it is enough to say that the *Bhakta* has one particular advantage over the yogin in the matter of his personal-I, although in both cases the domination over them of the *achit* personal-I may have ended.

(D)

To sum up : The particular advantage reaped by devotees of Shree Shree Sat-Guru Deva is that in their pursuit of discovery by means of *Dhyān* of His Inner Self, the *Chinmaya Rupam* or Form, they are in truth seeking to immolate their *achit* personal selves at the Inner Shrine of His *Chinmaya Rupa* or Form. Secondly, as I have said, this immolation

of the personal-I is not a mere negative act ; but it is a positive act, for it is followed by a miraculous transformation or transmutation of the same into a *Chinmaya-I*. Then, thirdly and lastly, closely following upon this transformation, comes another spiritual miracle, which miracle may be thus expounded.

The former *achit* personal-I, having snapped its connection, or better still, having got rid of its identification, with the twofold *achit* body, and having undergone in the process a transformation into a *Chinmaya-I*, it does not and cannot go on functioning in the old *achit* way. It has got to function in a new way, i.e. in some appropriate *Chinmaya* or spiritual way. This new way should be understood as having reference to how the transformed personal-I reacts spiritually to the Lord's Name. This requires some explanation. As long as the identification of the *Jiva's chit*-self with the twofold *achit* body lasted or persisted, the utterance of the Lord's Name or Names, or even the recollection of It or Them, by the *achit* personal-I, was an act of the conscious effort or exercise of will power of the unreleased *Jiva*. It required in fact considerable personal effort on his part. For in continuing to recite the Divine Name, the unfree *Jiva's* mind has to run the gauntlet of a thousand and one *achit* objects, whose pictures have got lodged or even entrenched in his sub-conscious mind, in the form of *achit sanskāras* or impressions, which are ready to leap out into expression on the conscious plane of his mind.

Now let me turn to the “new” conditions to which I have referred in the preceding paragraph. These “new” conditions arise when the old nexus between the *jīva’s* personal-I and his twofold *achit* body has got snapped, and a new nexus between the transformed personal-I, (which has now become spiritual or *Chinmaya*), and the Inner *Chinmaya* Self of Shree Sat-Guru Deva, has been brought into being by the process of what has been called *Atma-Nivedan*. Under the “new” conditions aforesaid, the *chit*-transformed personal-I of the *Bhakta* begins to work in a new way. And this new function centres round the fact that the *Chinmaya*-I of the *Bhakta* would henceforward go on repeating and reciting the *Chinmaya* Name of the Lord or the Shri Sat-Guru Deva without the least stoppage, interruption or relaxation.

Evidently, this “new” way of functioning of the *Bhakta’s* personal-I is possible because this utterance or recitation of the Divine Name is not an act of the *Bhakta’s* active, conscious will. Evidently, also, it is a spontaneous process set in motion by an Inner Divine Power inherent in the *Chinmaya* aspect of the transformed personal-I. The point to note, therefore, is that the *Chit*-transformed personal-I of the devotee is a wholly different entity from its old *achit* counterpart. And just as the *achit* personal-I could not function except in its relationship with some external *achit* entity, or, in the alternative, except in its relationship with some internal *achit* pictures or *sanskāras* lodged in the *chitta*; — so, also, the *Chinmaya*-I, i.e. *chit*-

transformed personal-I, cannot function in any other way except in its relationship with the Divine Being or the Shree Sat-Guru Deva. In other words, the direct and necessary result of the dedication, surrender, or *Nivedan* of the *achit* personal-I of the *Bhakta* to the Inner Chinmaya Self of Shree Shree Sat-Guru Deva is that it gets Chit-transformed or Chinmaya, and that in its transformed state it can only function as a divinely inspired instrument, and that for the spontaneous, uninterrupted utterance or recitation of the Divine Name. And it follows that on the Bhakti Path, the devotee, as he marches forward to the Divine goal, represented by his unique experience of Shree Shree Guru Darshan, (which is but another name for Bhagawan Darshan or *Bhagawat Prāpti*), — the devotee's mind undergoes the unique experience of spontaneously uttering or reciting the Divine Name without end or intermission, i.e. without the least conscious effort. All this happens because the old personal-I, when it has got transformed into the spiritual-I, by coming in contact with the Inner *Chinmaya* Self of Shree Shree Sat-Guru Deva, gets to be dominated by it ; and under such Divine inspiration or domination, it acquires the character to which I have just referred.

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Malani Saheb is now engaged in writing out a *precis* of these seven letters. He feels that the letters are so very important that they ought to be digested. Otherwise they may go off the readers'

head. The centre of the whole discussion is round the discovery of Shree Shree Sat-Guru Deva as He actually is : all the rest being but a preparation for the central idea.

The *Chinmaya* Shree Sat-Guru Deva has got to be seen, talked to and appreciated face to face. When that becomes possible the seeker *sādhaka* has got rid of his *achit* appurtenances and become *Chinmaya* himself. The Form that we disciples are able to see in our dreams is not His *Chinmaya* Form, not His Real Self ; but old Reflected Form or Shadow Form or *Chhaya* of His Real Self. So long as we are not able to envisage His Real *Chinmaya* Self, we are bound to remain under the domination of the thousand and one *sanskāras* of *achit* desires and *Kāmanas* lodged in our *achit chitta*. And the result of such domination would be that we should be at every turn prevented from or at least hampered in remembering, reciting or uttering the Divine Name given to us by Shree Shree Guruji. But as soon as we lose touch with the external shadow Image of Shree Sat-Guru Deva and are able to come in contact with and discover His Inner *Chinmaya* Self, our mind and personal-I would become transformed into a spiritual or *chit* Entity with the result that the Divine Name would come out of our lips not by any conscious self-Effort, but spontaneously uninterruptedly, as if under an overpowering urge from within, — because then the whole of the *Sādhak* would then be driven forward by some invisible Divine Force within. Till then, the disciple *Sādhak* must exercise his conscious

mind power, his will-power to utter and recite the Divine Name, however opposed and impeded by the internal *Sanskarik* desires lodged in his *Chitta*. Nevertheless he must *in the meantime* seek to discover the Inner *Chinmaya* Self or *Rupam* or Form of Shree Sat-Guru Deva by a process of intensive concentration or *Dhyān* as it is called on His external Form—which in the terms of Sat-Guru Deva's Teaching is but the *Chhāya* or the Reflected Image of His Inner self. The subject of Guru Darshan is somewhat difficult to appreciate and consequently requires a good deal of concentrated effort to appreciate it. I should not be surprised, if you find it a hard nut to crack. But on the other hand I feel that your feelings of devotion towards the Sat-Guru Deva followed up as they are by your unique spirit of *His Seva* are bound to purify your *chitta* and make it responsive to the highest spiritual truths which may yet be hidden from your view.

CAPTION TO ART PLATES

1. Goddess kalimata in the famous Siddheswari Kali Temple of Dacca.
2. Installation of "Shiva - lingam" in Shree Shree MA Anandamayee Ashram at Dacca recently reconstructed by the Military Govt. of Bangladesh.
3. The birth place of Shree Shree MA Anandamayee in the Village "Kheora" in the district Brahmanberia (Formerly Comilla) of Bangladesh.
4. The outside view of the reconstructed Ashram at Siddheswari.

Two Poems

Brahmachari Nayan

TOUCH DIVINE

He lost the battle of life,
With death on the heel
He was running in fright
Bleeding, stumbling and often falling straight.

Panic took hold of his being.
He was afraid of death.
"Oh God! save me," said he,
'Am dying every moment before the real death."

His fate brought him to Mother Bliss
She put her heavenly hand on his head.
Lo! a miracle was wrought!
He felt he was saved.

IT IS ENOUGH

Who cares how I breathe the last.
Who cares how this body is dumped.
Who cares if diseases take this body on lease
Who cares if they feast and play on it.

I have seen Mother Bliss
Got Her blessings on this head
It is enough to sustain
The rest of my life,
It is enough to liberate the soul
When I am dead and gone.

A Humble Tribute To Swami Paramanandaji

R. K. Banerjee

Having been associated with Swami Paramananda from 1940 until the time of his passing away on the 5th March, 1984, I feel it my bounden duty to pay a humble tribute to the memory of this towering personality and great saint, the like of whom it is not easy to come by for a normal citizen of this modern heterogeneous world.

Swamiji could have adorned the post of Managing Director of the largest Company as easily as being the Mahamandaleshwar of the largest Math in India, but he was ordained to render indispensable service to Sri Sri Ma Anandamayi in the hiatus created by the passing away in quick succession of Bhaiji (Jyotish Ch. Ray) in 1937, and Baba Bhola-nath, in 1938.

At that difficult juncture, there was paramount need, in Ma's close circle, of someone with a wholly ascetic disposition, of undaunted courage, unimpeachable character, strong in health, and supremely capable of acting as the go-between with the topmost Mahatmas of India, as well as of executing Sri Ma's innermost wishes in the twinkling of an eye during Her incessant journeys through the length and breadth of India, and during the building of innumerable Ashrams, temples, constructions

and installation of images, performance of *yajñas*, feeding of large gatherings each year at festivals continuously over several days at a stretch, and finally of controlling a wide collection of Ashram Brahmacharis and Brahmacharinis.

In particular, with Didi's preoccupation over Kashi and her failing health, more and more responsibility, even with regard to the Kanyapeeth, fell on Swamiji's capable shoulders, and this remarkable *sādhu* discharged all these tasks with the minimum loss of time and show of authority, which he undoubtedly possessed.

How did this come about? Certainly it was due to Ma's grace and wishes, but let us also endeavour to follow in the footsteps of Swamiji in his quest of Supreme Truth from his birth, to see how he qualified himself for his destined mission.

A true *sādhu* never speaks of his antecedents, and it is only by good fortune and Ma's grace that we have gleaned the following interesting facts of Swamiji's life before he joined the Shree Shree Anandamayee Sangha towards the end of 1938.

Swamiji was born in October 1900 in village Lakshmipur, Chandpur sub-division, in the undivided Comilla district of E. Bengal, in a devout Brahmin family that had already produced several *sādhus*. His father's name was Kailash Chakravarti of Kashyap Gotra, and his mother's name was Annada Sundari Devi. Swamiji was the youngest of three brothers. His eldest brother died of cholera. He had five sisters; Brahmachari Kanu of our Ashram is one of his nephews.

He was educated at Sachar High School in Chandpur, while staying at his maternal uncle's house in village Bitara. As ordained by fate, his uncle's neighbours were the devout family of Brahmajna Ma, a renowned saint of E. Bengal, whose youngest brother Jatin Chakravarti was a classmate of Swamiji. He is still living in Brahmajna Ma's Ashram at Nirvana Math, Deoghar. His other schoolmate still present amongst us is the well-known publisher and bookseller of Calcutta, Sri Bharat Sarkar, who was one year senior to Swamiji at school.

As Swamiji was the youngest male member of his family, it was quite natural for him to be attracted to the ascetic way of life from boyhood. In this, he found an excellent mentor in the life and teachings of Brahmajna Ma, who exerted a tremendous influence on all she came in contact with. She was a child widow, and developed spontaneously all the highest forms of *sādhanā* from a young age. She was born in 1879, suffered from constant poor health, and must have been in her 30's when Swamiji first met her. Her followers included Swami Saswatananda, a cousin of Swamiji and an uncle of our beloved Ashram singer, the late Brahmachari Brahmananda (Vibhuda). Another nephew of Swamiji was Br. Sadananda of our Ashram, whose sister, Brahmacharini Ganga, was deputed by Ma to serve Swamiji as a nurse during his declining years, and who was to play such a vital role in his last illness.

Brahmajna Ma was very fond of Swamiji and whenever she needed something done, she used to send for him. There were always eight or ten people present around her to listen to her teachings and discourses. They were all initiated by her.

In due course Swamiji passed his Matriculation from Sachar High School, and by 1921 joined Victoria College, Comilla, studying for his Intermediate. But gradually the innate call towards asceticism and total renunciation won over his other predilections. When during a lecture, his professor of Logic emphasized the fact that "Man is mortal", Swamiji's resolution to find out for himself what is the true destiny of man was formed with absolute finality. After his annual holidays at home from college, he entrained for Howrah, and from there proceeded towards Hardwar.

Thus it was no wonder that during later years when Ma was frequently touring Hardwar, Kan-khal, Rishikesh etc., Swamiji's extensive knowledge not only of the local terrain but also of the Mahatmas and Ashrams already existing thereabouts proved to be of such vital help to the Sangha's activities.

In Hardwar, Swamiji at first stayed in Bholagiri Ashram for some time, then moved to the Punjabi Kshetra of Bhimgoola (not far from our original Hardwar Ashram at Baghat House), before shifting to Rishikesh, where he was initiated into samnyāsa. There he lived in a hut and used to partake of his meals in the Nepali Chattra. Frequently he would go across the river to Swarga

Ashram to listen to learned discourses by Mahatmas.

During this period he came across Mukti Baba, and Jogeshda, who were later destined to number amongst the seniormost Saṁnyāsis of our Sangha. Jogeshda, now Swami Niranjanananda, is still living in our Kashi Ashram.

So destiny was already playing its part in selecting Swamiji's ascetic friends during this formative period of his life as a sādhu. Later, Swamiji became associated with a sādhu called Yogananda, who persuaded him to move to a remote Ashram in Bulandshahr on the Ganga. Here again this experience was also to be useful to Swamiji during Ma's sojourns in Bandh and Suktal.

While at Bulandshahr Swamiji started practising homoeopathy, and even though he prescribed medicine from the few books at his disposal, such was his acumen and innate intelligence that he soon acquired a fame well beyond his tastes. As patients began to flock round him in ever increasing numbers, Swamiji ran away to Anupshahr, where he came in contact with Haribabaji, Bandh being quite near. Here was another friendship between two Mahātmās which was to endure under Ma's benign sovereignty until the death of Sri Hari Babaji in the presence of Ma at our Kashi Ashram in Jan. 1970.

From Anupshahr Swamiji gradually migrated on foot as a wandering sādhu to Khurja, Agra, Mathura and Vrindaban, where he used to live in a rude hut on the banks of the Jamuna, and beg for alms.

1927 found him in Belur Math for 6 months, from where the R. K. Mission sent him to Deoghar Vidyapith in 1928, where he found Sri Jatin Chakravarti and Swami Sashwatananda established, working as teachers in the Vidyapith. Swamiji spent over a year at the Deoghar Vidyapith as I/C of their godown and bhandāra, where he must have acquired the extensive knowledge which was to stand him in such good stead when he was himself in charge of buying, storing and cooking food and entertaining thousands at a time during Ma's festivals year after year in different places all over North India.

At this stage Swamiji must have arranged to bring Brahmajna Ma to Deoghar, as the latter's poor health obliged her to pay frequent visits to Puri and Deoghar, both renowned as sanatoriums.

Having organised the nucleus of an Ashram for Brahmajna Ma at Deoghar, Swamiji wandered away in his quest for the unknown to Uttarkashi, Gangotri and even beyond, where he sat at the feet of such highly learned Mahatmas as Tapovan Maharaj at Gomukh, and Devi Giri Maharaj at Ujeli, a couple of miles north of Uttarkashi. Here again his intimate knowledge of Ujeli enabled Swamiji to organise Ma's Birthday Celebrations there in 1973. During his wanderings over the northern Himalayas, Swamiji walked across to Tibet, Manasarovar and Kailash more than once.

In 1934 Brahmajna Ma fell seriously ill in Deoghar, and although word was sent to Swamiji in the remote mountains, he eventually reached

Deoghar only to find that his boyhood preceptor had breathed her last a day or two previously.

Swamiji spent some time in building and organising Nirvana Math at Deoghar in memory of Brahmajna Ma, and then returned again to his beloved Himalayas. But Swamiji never lost his love for Nirvana Math or its occupants, with whom he used to correspond regularly, and later accompanied Sri Ma to the Math whenever Ma visited Deoghar.

While in the hills round Uttarkashi, Swamiji must have met Bholanath before 1937 during the latter's sojourn and sādhanā at Uttarkashi, where an Ashram was founded. When Ma was returning from Kailash in 1937 with Bhaiji, Didi and Bholanath, and had reached a spot called Dhaul China, a few miles from Almora, Ma had a vision of Bhaiji departing from his mortal body, and being replaced by Swami Paramananda. A little later, when Ma was resting quietly at Kishenpur Ashram in Dehradun after Bhaiji's demise in Almora, Swamiji, who had been working in the Ramakrishna Mission in Kashmir, happened by chance to be visiting the R. K. Mission at Dehradun, almost next door to our Ashram at Kishenpur, when Bholanath accosted Swamiji and brought him along to meet Ma.

Ma was then seated in the hall at Kishenpur Ashram. At the sight of Swamiji, Ma spontaneously exclaimed, "Oh you have arrived, then you must have your meal with us here today!" Swamiji was then a proper, thoroughly renounced ascetic,

and replied, "I have not come here to eat. My food will be waiting for me at the R. K. Mission Ashram where I am staying". Ma repeated, "Very well, then you must have your midday meal with us here tomorrow. Didima cooks very well. She will be offering the bhoga and you can partake of it."

Swamiji says that next day, Ma went so far as to cook the bhoga and serve Swamiji with Her own hands at meal time.

Thus commenced Swamiji's connection with our Ashram, but it was not until Dec. 1938 that he actually joined the Sangha at Vindhyachal.

The story of Ma's first foresight of Swamiji in a vision was related by Ma to Swamiji at Dhaul China in 1941. Ma had, in 1937, actually seen Swamiji arriving at our Ashram. She repeated the story to Didi on the night of the 4th July 1962 at Dehradun. The first reference to Swamiji's activities on behalf of the Sangha in Didi's books was during Ma's visit to Gangotri in May 1939. Didi acknowledges that Swamiji had spent several years in this area previously, and his experience combined with outstanding administration ability was responsible for the smooth journey of the entire party to Gangotri and back. Swamiji had dissuaded them from proceeding onwards to Gomukh as he considered the route to be too treacherous and arduous for the party. By 1940, with Didi being pre-occupied at Varanasi, Swamiji was automatically in charge of Ma's affairs. He took Ma to Puri, where an Ashram was duly built by him next to

the Burning Ghāt at Swargadwar on the seashore. Swamiji remained in charge of Ma's party on their visit to Bhubaneshwar from Puri, and subsequently at Vrindaban, Dehradun, Dounga etc.

In July 1942 occurred the well-known incident of Swamiji's life being saved by Ma from the bite of a virulent poisonous snake while he was sleeping at night in the Raipur Ashram. Ma's affection and constant care seemed to surround Swamiji at all times. Much later at Bhimpura Ashram, Ma miraculously saved Swamiji from falling to his death from the cliffs towering above the Ashram site over the Narmada basin. And of course, in recent years She saved him time and again from attacks of coma as his diabetes took a firm hold of his strong body even though fortified by years of yoga and self-discipline.

In 1941, Swamiji accompanied Ma during Her tours through Etawah, and attended to Her during Her visits to Wardha early in 1942 and meetings with Dr. Rajendra Prasad.

To Swamiji always fell the brunt of the work of disposing of the mortal remains of Ashram Sādhus and Brahmacharinis. Thus we see in 1942 at Raipur, Swamiji being entrusted by Ma to attend to the funeral rites of Kana, a young Ashramite girl.

Obviously the most arduous work undertaken by Swamiji in this connection was to superintendent almost single-handed all the arrangements for Didima's Samādhi at Kankhal, when he constructed a simple but beautiful temple consecrated to Didima

just outside his own residence in the old Kankhal Ashram, so that he could always keep an eye on the Samādhi from his window.

More and more Ma began to rely on Swamiji's judgement and ability, and in May 1943 at Almora, we find Ma asking Swamiji to taste the *khir* (milk pudding) She was about to distribute to the gathering. In 1943, while Didi was very busy during the construction of Varanasi Ashram, Swamiji remained in charge of Ma and Her entourage.

In May 1945, when Swami Turiyananda (Swami Akhandananda's brother and Didi's uncle) left his mortal coil, it was Swamiji who pronounced him dead, and along with Ma brought his body by car to our Varanasi Ashram for the performance of the last rites.

In 1945 while at Varanasi, and at the suggestion of Didima, Swamiji and Didi decided in Ma's presence on the future of the Kanyapeeth at Varanasi.

Let us now note the events that led to Avadhūtaji's joining our Ashram. Here again Swamiji was chiefly instrumental as he had known Avadhūtaji previously during his ascetic wanderings. Between them they took Ma to Khanna to see Sri Triveni Puri Maharaj, a great Mahatma there. Ma had in Her own kheyāla previously seen Swamiji and Avadhūtaji together in spirit, so it was quite in the fitness of things for a festival being held at Khanna during Ma's presence there, to celebrate Ma's birthday in 1952 and Triveni Puri Maharaj's tiro-dhan (passing away).

Swamiji had introduced Avadhūtaji to Ma in the Doon Valley area during one of Ma's visits to Dehradun. Avadhūtaji was extremely surprised to see Swamiji with Ma after having witnessed Swamiji's rigorous sādhanā at Gangotri and Uttarkashi for several years. Subsequently in a public meeting in 1953 at Khanna he declared that during his first meeting with Ma in the Doon valley (Sahasra Dhāra) he had questioned Swamiji how he, a Vedantic sādhu, had come to minister to the requirements of Sri Ma Anandamayi. Swamiji's reply is beautifully and graphically related in Dr. Devaprasad Mukhopadhyā's book "Matri Lila Darshan" in Bengali.

Swamiji replied to Avadhūtaji, "I have associated with many sādhus and mahātmās, climbed many mountains and wandered through many forests, but I have not found anybody to equal the state of perfect abidance in the Brahman at all times that is Ma's. Ma exhibits neither desires, nor joy or sorrow, hate or enmity, fear or anger. I have not beheld anything like this in any other person. So I stay here in perpetual "ananda".

Avadhūtaji died in our Vrindaban Ashram, having been completely transformed from a coldly logical Advaita Vedantic samnyāsī to a warm-hearted loving devotee of Sri Radha and Sri Krishna, whose līlā he used to stage at Ma's wishes so frequently during Her sojourns in Vrindaban and elsewhere, and whose actual līlā he must have personally experienced in his vision during his last days on earth.

(To be Continued)

“God is the one and only friend of the pilgrim to the Ultimate. Act in this spirit so that you may come to accept HIM as your all in all. Unless one is single-minded there will be obstacles at every step.”

—SRI SRI MA ANANDAMAYI



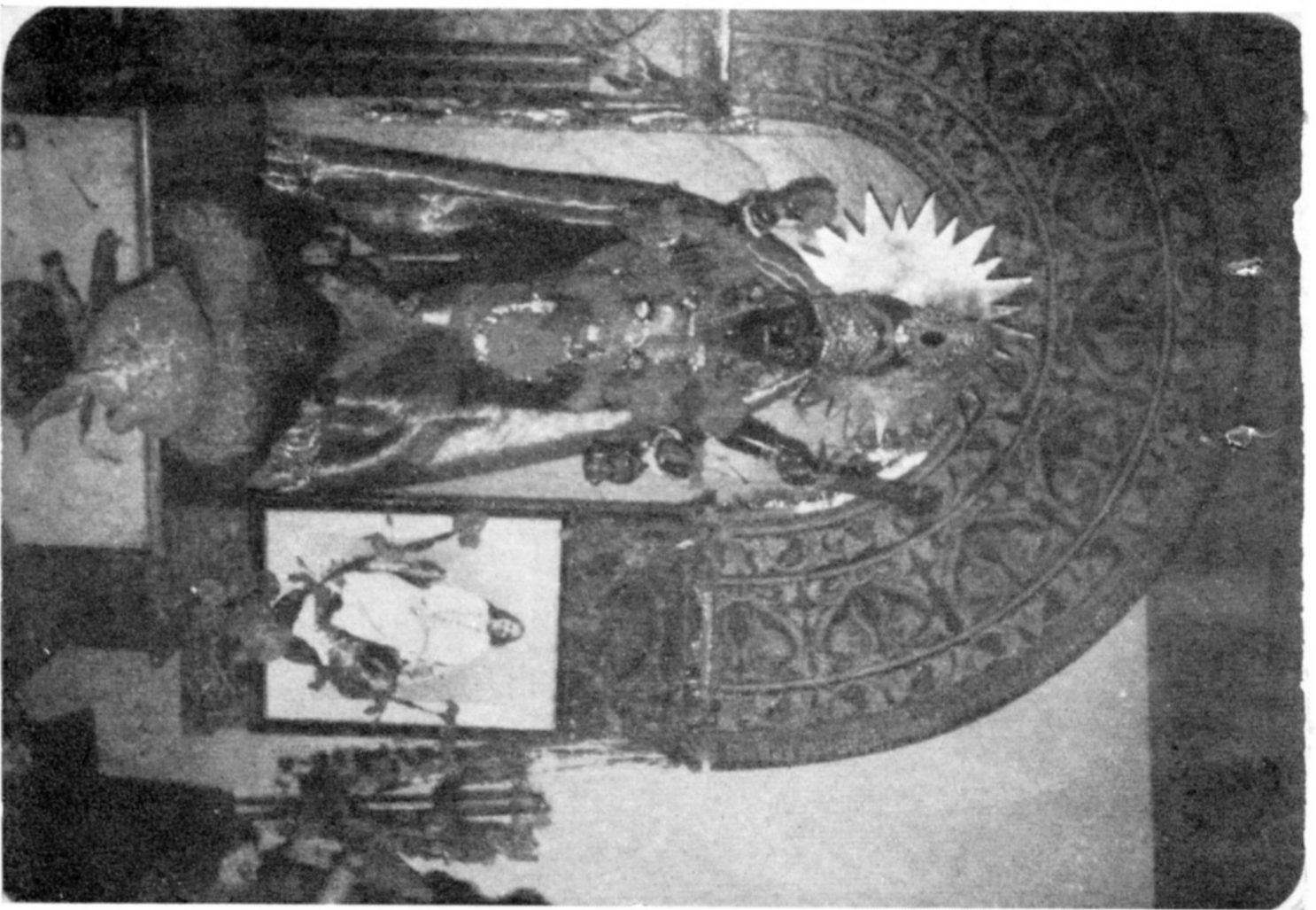
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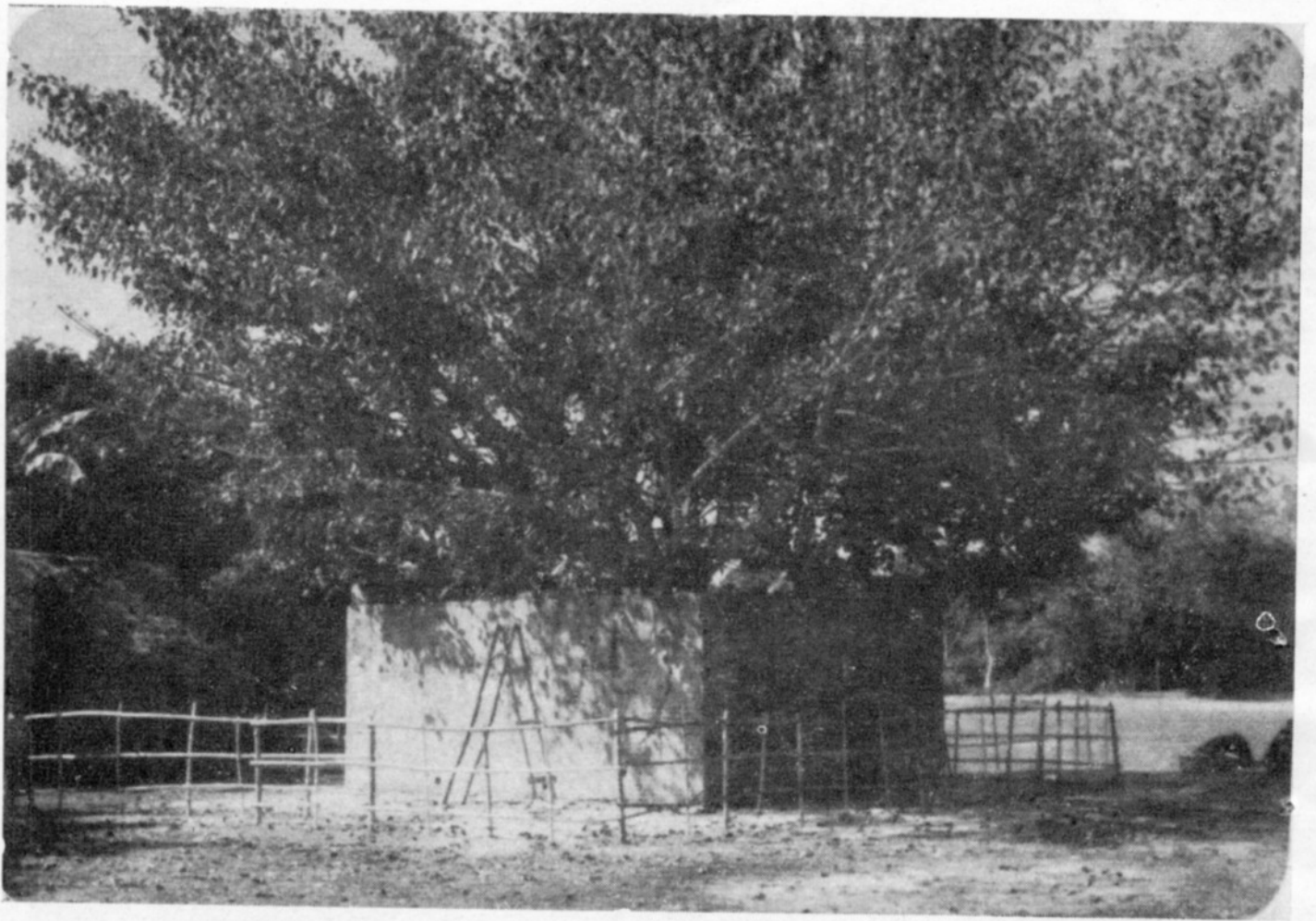
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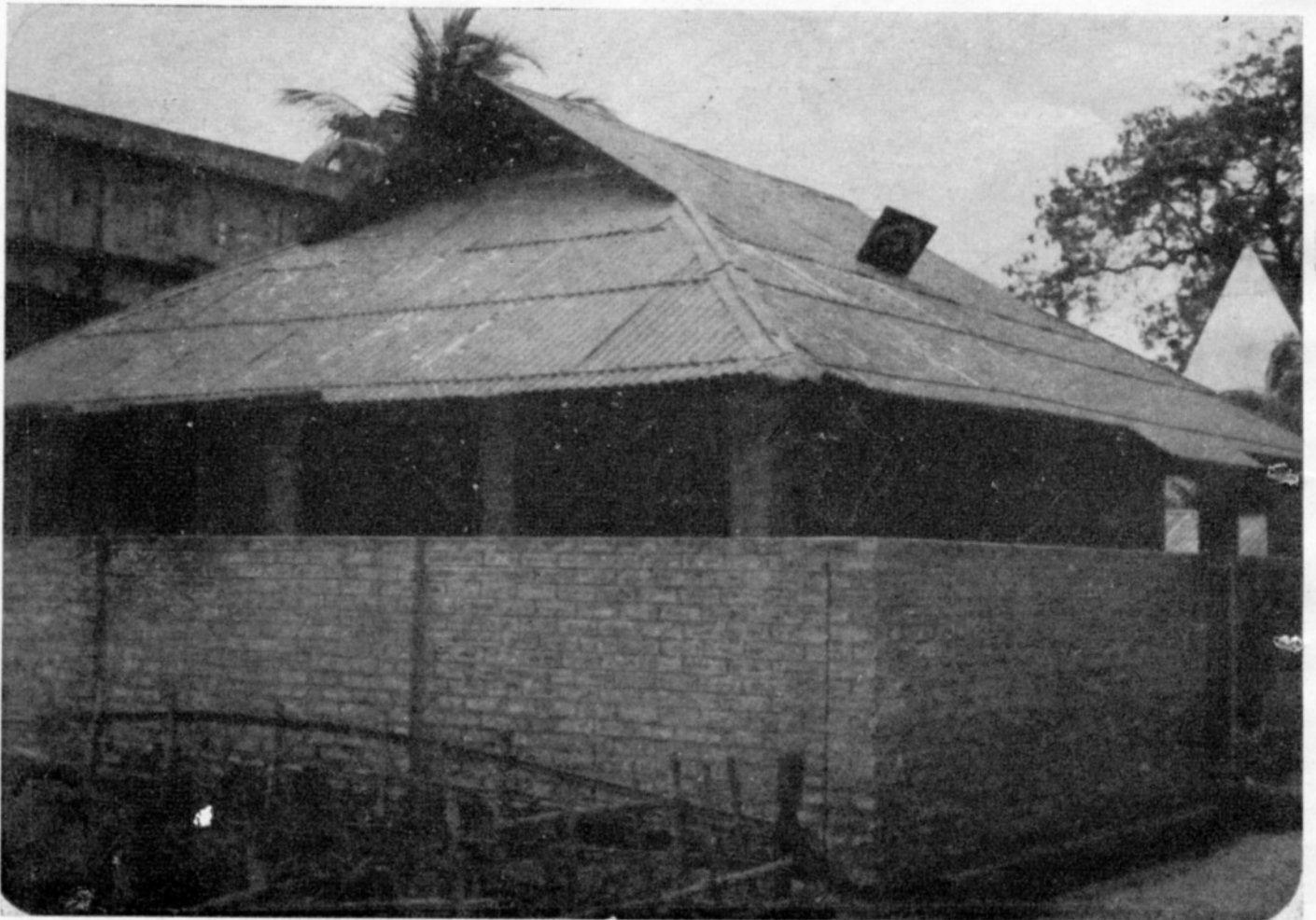
For captions please see Page 213



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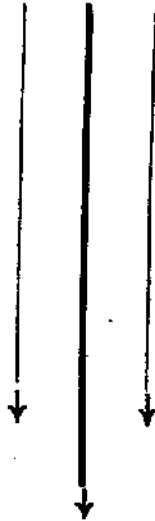
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4



*“Endevour to remain engulfed in the Contem-
plation of the mantra received from your Guru.
He is holding your hand and will never let it
go. At all times keep your mind at HIS
lotus feet. You are God's own scion. If
your aspiration is genuine, He will never let
you turn back.”*

—SRI SRI MA ANANDAMAYI



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Ashram News

Siddheswari, Kheora, Agartala

We are extremely happy to state that through the kindness of Lt. Gen. H. M. Ershad, the President of Bangladesh, Sri Ma's first Ashram at Siddheswari, Dhaka, which had for a long period been in a very dilapidated condition was fully reconstructed within October 1983 by the Bangladesh Govt., at a cost of 1.20 lakh *takas*.* The Ashram is of course very small, consisting of only two rooms and a kitchen in exactly the same place as before. But it is extremely hallowed by many extraordinary and miraculous incidents of Sri Ma's early life, during the 1920s. It is there that Bhaji gave Ma Her name "Anandamayi Ma". She visited Siddheswari for the first time in 1924 and it was the first of the Ashrams in Ma's name, having been set up already in 1926. The first Vasanti Durgā Pūjā was also celebrated in Siddheswari Ashram in April 1926 by Baba Bholanath in Ma's presence. Ma visited Siddheswari Ashram for the last time in 1946, when She took Sri Hari-babaji and his party to see the places where She had spent Her early days.

In February this year, a delegation of about ten ashramites and a few close devotees, headed by Swami Swarupananda, Additional General Secre-

**Takas*—The Bangladesh currency.

tary of the Shree Shree Anandamayee Sangha, visited Dhaka and took part in the inauguration of the newly rebuilt Ashram and also the installation of a Narmadeshwar Śiva Linga at the exact spot where Sri Ma Herself had got a Narmadeshwar Śiva Linga installed in the year 1926 through the hands of Bholanath. The ceremony took place on February 15th, which was a very auspicious day.

The Ashram party travelled from Calcutta by air to Agartala and from there by train to Dhaka on February 13th and put up at the Gurdwara guest house in the University Campus.

The inauguration was performed with a Narayan Śilā, the Narmadeshwar Śiva Linga and a large photo of Ma in the presence of many local devotees who took part with great interest and rejoicing in the restoration of the once very famous Ashram. The new altar in Ma's room is exactly in the same spot and also of the same size as was the original one.

At the end of the function about 250 people, Hindus as well as Muslims, partook of prasāda, and about 100 children, mostly of poor Muslim families, were offered sweets in addition to food. In the afternoon a special satsang was held in the courtyard of the adjoining famous Kali temple, which had also been intimately connected with Sri Ma's early life. The gathering was presided by Swami Swarupananda and attended by about 200 people from both communities. Brahmacharini Pushpa sang very beautifully, followed by very interesting talks by Brahmacharini Gita Banerjee,

Acharya of the Kanyapeeth, Swami Swarupananda and Sri P. K. Kundu, a Vice-President of Shree Shree Anandamayee Sangha, who belonged to our party.

Special pūjās were also celebrated in Sri Ma's name, in the Siddheswari Kali Mandir as well as in the temple of the presiding deity of Dhaka, known as Dhakeshwari Devi.

After spending three days in Dhaka, the party on February 17th afternoon proceeded to the birth place of Ma in Kheora, Comilla, in two large cars, provided free of charge by the Ex. Director of the famous Shakti Aushādhyalaya of Dhaka. The party was welcomed with a most enthusiastic ovation by numerous Muslim residents of Kheora, in which about 250 boys and girls, students of the local Ma Anandamayi Vidyalaya, actively participated, reciting with folded hands in chorus, the slogan : "*Svāgatam Bhārater atithi eṣo hey, eṣo hey — jai Anandamayi Ma, jai jai Ma !*" (welcome guests from India, come along."...)

The members of the party then offered their *pranāmas* at the actual spot where Sri Ma took birth. It is now surrounded by very high walls, inside which stands a small shrine of Narmadeshwar Śiva in the midst of a *panchavati*. In the Ashram compound an impressive function was held, presided by Mohammed Nurul Huque, President of the local Ashram Committee, in which a formal address of welcome was also presented to Swami Swarupananda, the head of the touring party. Nice speeches were also delivered by a few.

On behalf of the Sangha 1001/- taka were donated in aid of the Vidyalaya, and Brahmachari Satyananda (who is running an Ashram in Italy) and accompanied our party, offered 20,000 takas for the renovation of Sri Ma's birthplace.

The next day, special pūjā was performed at the spot of Sri Ma's birth as well as in Her room in Kheora Ashram and more than 200 people, 95% of whom were Muslims, were served food, while the boys and girls of the school in Ma's name were entertained to *mūrī* (puffed rice) and *jilebis* (a sweet), their favourite foods.

The visit to Kheora was really outstandingly impressive and everyone was profoundly moved by the boundless love and veneration for Sri Ma shown by one and all. From the most aged to the youngest resident of the village, everyone seemed to be extremely proud of the fact that one who is now revered as the World mother all over the world was born in their remote village. It is expected to become a place of pilgrimage for devotees from all over the globe. They proudly announced over the microphone : "Although Ma was born in a Hindu family, She is also the Ma of the Muslims, She is our *own* Ma." They embraced their Indian guests full of affection.

On February 18th, at the earnest requests of several devotees of Brahmanberia, the town nearest to Kheora, which is also associated with Ma's early life, our party proceeded there and attended an evening session, which was also addressed by Swami Swarupananda. Most of the Hindu resi-

dents of this town repeatedly requested the Swami to start an Ashram there as soon as possible and a number of admirers of Ma were extremely keen to receive *dīksā* from someone of Ma's organisation. Sri Pinaki Bhattacharya, a respected resident of the town, saw to the comforts of the party with great hospitality.

On the 19th morning the party left by train for Agartala and stayed for three nights in our Ashram which is situated in the compound of the famous Uma Maheshwar Temple, now run by our Sangha. The next day special pūjās were performed in that temple as well as of Goddess Saraswati and of Narmadeshwar Śiva Linga. On the 21st, the party visited the famous Durga temple of Kasba, popularly known as "Kalibari". (There Ma's paternal grandmother had gone to pray for a son for Ma's father and instead found herself praying: "May a daughter be born to Bipin." Soon after, Sri Ma appeared on this earth.) The temple is unusually impressive. It is situated very close to Kheora, just on the border of Bangladesh. A large picture of Sri Ma is now placed permanently by the side of the Deity and worshipped daily. Special pūjā was performed here also in Ma's name. There Ma is simply called "*Kheora Ma*".

From there the party visited Udaipur, at a distance of about 24 miles from Agartala. They went to the famous temple of Sri Tripureshwari Devi, the presiding Deity of Tripura State. Special pūjā was offered there as well. Mataji had also visited this temple in Her childhood.

The next morning the party returned by air to Calcutta. Special thanks are due to Sri Ramendra Kumar Bhattacharya, Director General of Police, West Bengal, who is a devotee of Ma, for seeing to the minutest details of the party's visit to Bangladesh and Agartala.

Bhimpura (Chandod) Gujarat

On February 7th, *Vasant Panchami* day, Saraswati Puja was celebrated on a large scale at our Bhimpura Ashram. Brahmacharis Nirvanananda, Bhaskarananda, Sivananda and Shantivrata had come specially, not only for the worship of Saraswati, the Goddess of music, learning and Brahmavidyā, but also for the sake of Hanumanji. About 200 devotees, local as well as from Rajpipla, Baroda, Ahmedabad, Bombay and other places gathered for the occasion.

Several years ago, Hanumanji had given Ma darshan at Bhimpura. Ma thereupon had arranged for daily kirtan by villagers for a whole year. Ma had the *kheyalā* that a shrine for Hanumanji should be constructed within our Ashram compound. This was now done and the *vighraha* of Hanumanji was installed ceremonially, immediately after Saraswati Puja had been performed of a beautiful image sculptures by a Baroda artist. 108 Hanuman Chālisas were recited on the occasion and kirtan was sung all night by the villagers. All the sādhus of Chandod, Karnali and the neighbourhood were entertained to a feast and the villagers also were

fed sumptuously. The whole function was very successful and proceeded with great joy.

Brahmacharis Bhaskarananda and Shantivrata toured Gujarat for a few weeks. They found that devotees everywhere are keen on meeting in satsang. Even where there is no Ashram, devotees meet in Ma's name, once a week or on Newmoon and full moon nights or once every month according to convenience, especially in Ahmednagar, Bhavanagar and Ranavav. They asked that sādhus of our Ashram should visit their towns from time to time as they got impetus in their efforts by their presence.

Rajgir (Nalanda, Bihar)

This year the official celebration of Sivaratri on February 29th was held at Rajgir. Brahmachari Nirvanananda led the collective all night worship of devotees who had gathered from Patna and Rajgir itself while Br. Sivananda performed the pūjā in the Siva Mandir of the Ashram. A feast was given to a large number of guests the next day.

Celebrations in various other Ashrams

Saraswati Puja and Sivaratri were celebrated in all our larger Ashrams such as Kankhal, Varanasi, New Delhi, Calcutta, Kishenpur, Vrindaban. Everywhere local devotees participated. Calcutta continues to be very active. Regular *satsangs* and *Nāma Yajñas* are performed throughout the year at various private residences as well as in our Ashram at Agarpara. On February 23rd, the anniversary of

Sri Ma's first visit to Jodhpur Park for the famous Bhagavata Saptah held there several years ago, was commemorated by special pūjā and *ārati*. On this occasion Swami Swarupananda gave a detailed account of the trip to Bangladesh.

Holi was observed on March 17th specially in Vrindaban by elaborate pūjā in Chheliya Mandir. After the worship, all were allowed to offer abhir red powder to Sri Ma's large photo outside of the temple. It was also celebrated in great style in Varanasi by the girls of the Kanyapeeth.

Kankhal

The ashram at Kankhal is extremely active. Worship in the various temples, recitations of scriptures, kirtan, lectures, etc. etc. continue almost without interruption all day long and on occasions also all night. People from many places in India and abroad constantly visit Sri Ma's Samādhi and also attend functions. All festivals are celebrated.

On Sankranti day, January 14th, there was special kirtan, special pūjā at Sri Ma's *samādhi*, Padmanābha Pūjā in the hall and Gayatri Pūjā in the *Yajñasala*.—Saraswati Pūjā on February 7th we have already mentioned. About 50 people participated in the all-night worship at Sivaratri on February 29th.

Swami Paramananda was keen to have *akhaṇḍa* kirtan on a large scale on January 14th by our Delhi kirtan party. Since they had been unable to come on that occasion, 46 members came to

Kankhal on March 3rd and performed kirtan all night and all day on March 4th. Swamiji's desire was thus fulfilled just before he passed away on the 5th morning. Swamiji's condition seemed improved towards the end. He was able to talk. He was fully conscious and at complete peace when he left his body. He opened his eyes, glanced at Sri Ma's photos and then breathed his last.

Kirtan was started immediately and kept up uninterruptedly until his body had been immersed in the waters of Ganga the next morning. At Holi, March 17th, a Narayan Sila was placed just outside of Ma's Samādhi and worshipped. Then all present offered red powder to Narayan, as they had done to Ma.

On March 18th, Akhanda Ramayana was started in the hall and was completed on 19th midday by *ārati* at Ma's Samadhi. On March 20th, the 16th day after Swami Paramananda's demise, special pūjā was performed in front of a beautiful pointing of Swamiji. Then Mahamandaleswara Sri Swami Vidyananda of Kailash Ashram, Rishikesh and two other Mahātmās talked on Swamiji's unique life of total self-dedication. 100 sādhus, 20 special Mahatmas and all present were entertained to a feast. The sadhus were presented with cloth and cash.

There was kirtan the whole morning. Several guests had arrived from Dehradun and even Calcutta for the occasion.

Puri

In the evening of January 18th, 1984, Paush Purnima, a large gathering of devotee was held at

our Ashram at Puri, presided by Maharaja Sri Gajapati Divya Singhji. The Maharaja had never before attended any public function, except the meetings of the Governing Body of Sri Jagannath Temple. Swami Chandrananda of Shankaracharya Math graced the occasion as the Chief orator. Dr. Srimat Sudhir Chakravarti Brahmachari, the president of Deva Sangha of Deogarh was also present and took active part.

A colourful canopy had been put up over the large courtyard of our Ashram, facing the sea. An affectionately smiling picture of Sri Ma was beautifully decorated with hangings of colourful silk and garlands of magnificent white chrysanthemum flowers. In its hallowed beauty it radiated kindness and love.

The function was started by Dr. Sudhir Brahmachari and the disciples of Deva Sangha of Deogarh with *ārati* and *Guru vandanā* (adoration). Then Br. Sudhirji enlarged with great ardour on the relationship and meetings with Ma of his Guru, Sri Narendranath Brahmachari Maharaj. Swami Chandranath Saraswati spoke for forty minutes about his own mystic and amazing experiences with Sri Ma. In beautiful, lucid Hindi he described the great devotion he felt for Ma to which the devotees of Orissa listened spell bound in pin-drop silence.

Finally the handsome, young Gajapati Maharaja in his presidential speech said : "To day I have experienced a unique feeling of depth and devotion in this Ashram which has been sanctified by the

dust of Sri Sri Ma's feet. My heart is full to the brim, I shall be drawn here again and again.

Once I had the opportunity of Sri Ma's darshan at Dehradun, but due to unavoidable circumstances was unable to avail myself of it. Today as I am seated in Her ashram amongst Her devotees, my eyes are full of tears and my heart is heavy with regret for that lost opportunity.

“One feels wonderstruck to think that this unique divine Power in the form of the Mother dwelt among us even a little while ago, to give to us Her eternal message of hope and peace for the sorrow-stricken ignorant sufferers of this world.

My request to you is, please do not forget me. Whenever you meet to discuss the life and teaching of Sri Anandamayi Ma, remember to call me also.”

In this large gathering Judges, Magistrates, Administration officers, College Principals, Teachers and Students assembled. They were all entertained to Sri Ma's prasāda.

Consecration of Sri Sri Ma's vighraha in Matri Mandir Kishenpur, Dehradun and Birthday Celebrations

In the year 1936, on the occasion of the inauguration of the Kishenpur Ashram, a raised platform with a sacrificial pit (*homa kunda*) in the centre had been erected and a lakh of oblations were offered into the sacrificial fire on that occasion. Bhaiji (Sri Jyotish Chandra Ray) was very eager to built over that platform a temple dedicated to Sri Sri Ma. Since he left his body already in 1937,

he had no opportunity to see his pious wish materialize. However, Didi Gurupriya Devi tried hard to fulfil what he had left undone and kept on collecting and putting aside small sums for the purpose. When the construction of the Śiva Temple of the Ashram was begun in 1957, the Matri Mandir was erected along with it and both were consecrated on Śivarātri day in 1959. A statue of Mataji had also been prepared but Mataji would not allow it to be installed as long as She was living among us in Her body. She wrapped the statue into one of Her dhoties and had it put into a corner of the mandir. A large photo of Mataji was placed on the altar for worship.

This year it was decided to install the statue with due ceremony on May 4th, Akshaya Tritiya, a festival on which most of our temples had been consecrated in Sri Ma's presence. Pandits had been summoned from Varanasi to perform the elaborate ceremonies as prescribed in the Sastras, which take three days and therefore started on May 2nd. Satsang was held twice daily. On May 2nd and 3rd Br. Nirmalananda talked very beautifully about Mataji. On the 4th morning, a large picture of Mataji, the *vighraha* of Padmanābha Bhagavan and the Narayan Śhilā were carried in solemn procession to Kalyanvan and back. All present, men and women, walked in procession singing kirtan. Mahamandaleshwara Swami Vidyananda, of Kailash Ashram, Rishikesh, Swami Chidananda, Head of the Divine Life Society, Rishikesh and Mahant Sri Girdhar Narayan Puri of Nirvani Akhara,

Kankhal, graced the final function on Akshaya Tritiya day and delivered talks in the hall. Finally *havan* was performed in front of the Mandir. The Mahatmas and the large congregation that had gathered from Dehradun, Kankhal and other places were entertained to a sumptuous meal. In the evening 55 men and women of our kirtan party from Delhi arrived by special bus and *Nāma Yajña* was performed throughout the night and the next day with great fervour and enthusiasm.

Sri Ma's birthday was of course also celebrated at Kishenpur, by puja on the night of May 2nd, by *Shato Chandi Pātha*, *Akhaṇḍa Ramayana*, Kumari Puja, Sadhu feeding, *Dāridra Narayana* feeding, Satsang, Tithi Puja on the 18th night and *prasāda* for all the next day.

Kankhal

Ati Rudra Mahayajna and Birthday Celebrations

Sri Ma's birthday was celebrated in great style as every year, starting with Sri Ma's puja in the night from May 2nd to 3rd, *akhaṇḍa japa* from 2nd to 19th morning. A week of special satsang with lectures by renowned mahātmās and kirtan was held from may 11th to 18th. A galaxy of mahātmās regaled the audience with their enlightening talks. On the 18th they were all invited to a feast. Ārati was performed to them and they were presented with baskets of gifts. There was of course Kumari Puja and feeding of 108 kumaris, *Akhaṇḍa Ramayana*, *Shato Chandi Patha* and from 15th to 18th *Rāsa Līlā*. Also sadhu feeding, Daridra

Narayan feeding, etc. The attendance was much larger than last year, especially during the last few days. The concluding function was as usual a *Nāma Yajña* from May 19th night to 20th evening, performed by our Delhi party and Gītasrī Chhabi Banerjee. Sri Ma's presence and thus a sense of pervading joy and elevation were palpable throughout the celebrations.

A special feature was the Ati Rudra Mahayajna performed from May 4th to 14th. In 1981 Ati Rudra Mahayajna had been held, also during Sri Ma's birthday celebrations, in a temporary structure in Sri Ma's divine physical presence. It was Sri Ma's *kheyāla* that a permanent, solid *yajña śālā* should be built at that very site, exactly as indicated in the *Sāstras*, as a model to show how a *yājña* should be performed so as to ensure the maximum benefit for the whole universe. No other building of this kind exists anywhere in the world. An *Ati Rudra Mahayajna Trust*, consisting mostly of senior brahmacharinis, was in charge of having this building constructed. It has just been completed. The Mahayajna performed from 4th to 14th May marked its inauguration. A *Mahayajña* is held to purify and sanctify the atmosphere all over the world.

51 pandits had been summoned from various places and were reciting for long hours daily from the 4 Vedas, especially the Sāmaveda and Rigveda. The Śiva linga was ceremonially anointed (*abhisheka*) every day with a different substance, such as Gangajal, sugarcane juice, milk, honey,

ghi, cocoanut water, orange juice, etc. which was afterwards distributed as *prasāda* to all present. The atmosphere was overwhelming and daily attracted large number of visitors from Hardwar and places all over India who solemnly circumambulated round the imposing building and felt greatly blessed. Every detail of the function was managed faultlessly and with the utmost efficiency. It will remain unforgettable to all who had the privilege to be present.

Guru Purnima will be observed specially at Kankhal. Durga Puja is celebrated every year at Kankhal. However, the main celebration of the Sangha will this year be held at Vrindaban from Sept. 30th to Oct. 4th. The next Samyam Vrata will be observed in Kankhal from 2nd to 8th Nov.

With profound grief we report about another quite irreparable loss to the Ashram and its inmates. On May 30th, at about midnight, Kumari Swaranlata Jaspal, known to everybody as "Billoji", passed away at the age of 66 after several weeks of illness.

Billoji was the second daughter of Sardar Balwant Singh, who was taken for Mataji's darshan by Sri Hariram Joshi already in 1934. Billoji's mother Srimati B. L. Jaspal, met Sri Ma for the first time in December 1934, when Mataji was staying at Ananda Chowk Temple, Dehradun. She became one of Mataji's foremost devotees. Mataji called her "Maharatan" (great jewel). She brought all her five daughters to Mataji. Swaranlata was an

M.A., L.T. She refused to get married and taught at a Girls' College in Lucknow for sometime. Then she joined our Ashram and taught in Shree Shree Ma Anandamayee Kanyapeeth for several years. Thereafter she travelled much with Sri Ma and devoted herself whole-heartedly to Ma's personal service whenever possible. Ma called her "*Dhyāni*" because she could sit in meditation for hours on end. Whatever Ma asked her to do, she would carry out unquestioningly for the rest of her life. Ma for instance told her to go round the hall with the incense burner before every session twice daily during the Samyam Vrata. Without fail Billoji would attend to this work herself at every single Samyam Vrata. She was completely reliable and Ma would often entrust to her difficult and intricate tasks.

For years she was incharge of decorations for festivals and often led the kirtan, the recitation of the Gita, Chandi etc. In fact she was ever ready to lend a hand to any job required at the Ashram. Her spirit of service was quite remarkable.

Billoji was very ascetic by nature. She had no taste for comforts, petty enjoyments or gossip. An utterly sincere sādḥaka, she attended to her practices with the utmost regularity, never sparing herself, never wasting her time. She would bear any amount of hardships, fasts and vigils, without a murmur. In fact she was a model brahmacharini, loved and respected by all, to be emulated by all ashramites. During the last few years she was a member of the Executive Committee of the Sangha.

Since Sri Ma's *mahāsamādhi* she lived mostly in the Kankhal Ashram. In April she suddenly had a cerebral haemorrhage during satsang in front of Ma's Samādhi and had to be taken to her room. Her sisters took her to New Delhi for treatment in one of the foremost hospitals. She seemed much improved and was convalescing at the house of one of her sisters, when she had a second attack to which she succumbed.

Her body was taken to Kankhal for cremation. Chhabi Banerjee happened to be at Kankhal and Pushpa was summoned from Dehradun. Thus the ceremony was accompanied by the choicest kirtan for quite a long time. The next days were spent by the girls in Billoji's memory and Ma's tangible presence. Much kirtan was performed, also *Akhaṇḍa Rāmāyana*. On June 12th, there was Kumari Puja and feeding of 108 kumaris and 9 *batuks* (boys), special puja at Sri Ma's Samādhi, at Daksheshwar Temple, at our Siva Temple, sādhu and brahman feeding and a feast for all present. It felt as if Sri Ma in person was guiding and supervising every detail. Swaranlata's whole family were present both for the cremation and again on June 12th.

Having spent nearly 50 years of her life under Ma's personal guidance, devoted to Ma's service, Billoji's place is and remains with Ma, whether in the body or out of the body. But we miss her sorely and can never forget her. There is nobody to replace her. We tend our sincere condolence to her bereaved family.

An Important Announcement

The Calcutta Zonal office of Shree Shree Anandamayee Charitable Society and its Publications Divisions so long functioning from this office at Ezra Mansions, will be shifted on *15.9.1984* to a more commodious Ground floor accommodation located at premises No. 57/1 & 58, Ballygunge Circular Road, Calcutta-700 019 (Telephone : 47-1993). All concerned are, so, requested to note this change of office address from 15.9.84 and mail the necessary correspondences only to the new address at 57/1 & 58, Ballygunge Circular Road, Calcutta-700 019 with effect from 15.9.1984.

We are happy to inform that the new premises with extensive grounds in coveted locality in South Calcutta is being made available to us by a lion-hearted donor who has, somehow, preferred to remain anonymous.

Dr. Gunendra Narayan Ray (Misra)
President

Shree Shree Anandamayee Charitable Society

Sri Bhagawat Jayanti Celebration
at
Mata Anandamayee Ashram, Varanasi.
(2-9-84 to 9-9-84)

Readers will recollect that revered Gurupriya Devi better known as "Didiji", the most devoted and life-long associate of Ma and also the founder of Sri Sri Ma Anandamayee Kanyapeeth and of almost all the Ashrams in Ma's name, left her body in the holy precincts of the Varanasi Ashram on 16th September, 1980 on a very auspicious and sacred *tithi*, during the Bhagawat Jayanti celebrations.

To commemorate the passing away of Didiji on this auspicious tithi, it has been decided to hold in a befitting manner the ensuing Bhagawat Jayanti celebrations this year in the Varanasi Ashram from 2nd to 9th September, 1984.

Since it will be practically impossible for us to inform about this ceremony individually to all the devotees of Ma, we take the opportunity of informing everyone through the courtesy of "Ananda Varta" that those who may be sincerely interested in taking an active participation in the above-mentioned Bhagawat Jayanti function, which is proposed to be held in the sacred memory of revered Didiji, are requested to communicate at the following address at an early date.

Sri Panu Brahmachari,
Mata Anandamayee Ashram,
Bhadaini,
Varanasi-221 001



All Is Verily Ma !

In earth, water, fire, air and ether is MA,
In heart, mind, sense and *prāṇa* is MA,
In breath, blood, brain and nerves is MA,
In sentiment, thought, word and action is MA.

Om Sri Ma, jai Ma, jai jai Ma.....

Within is MA, without is MA, in front is MA
Above is MA, below is MA, behind is MA,
To the right is MA, to the left is MA, everywhere is MA,
Vyāpak is MA, *vibhu* is MA, *pūrṇam* is MA,

Om Sri Ma, jai Ma, jai jai Ma.....

Sat is MA, *Chit* is MA, *Anand* is MA,
Shanti is MA, *shakti* is MA, *jyoti* is MA,
Prema is MA, mercy is MA, beauty is MA,
Bliss is MA, joy is MA, purity is MA,

Om Sri Ma, jai Ma, jai jai Ma.....

Refuge, solace, path, goal and witness is MA,
Father, mother, friend, relative and Guru is MA,
Support, source, centre, ideal, goal is MA.
Creator, Preserver, Dissolver, Redeemer is MA,

Om Sri Ma, jai Ma, jai jai Ma.....

The Goal Ultimate of one and all is MA,
Attainable through *śraddha*, *prem* and worship is MA,
Accessible to devotion and surrender is MA,
Approachable by prayer, japa and kirtan is MA,

Om Sri Ma, jai Ma, jai jai Ma.....

