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*An unpublished picture of Mataji taken in 1936 in the grounds of the  
Yogoda School at Ranchi.*

*Courtesy : Sri Daya Mata, President, S R F.*

Just as there is a veil of ignorance for the individual,  
So there is also a door to Knowledge.

## Mātri Vāni

While one is in the midst of *māyā* it is difficult to understand from where *māyā* arises. Aspire to the knowledge of Him. Truly, to know oneself means to know Him. Having found one's Self all problems are solved. So long as there is *māyā* it is difficult to know what *māyā* is.

\* \* \*

The path which the Guru has pointed out, that path you must try to follow. Do not stay idle ; make an effort to go forward. And if you feel inclined to do work, do it in the spirit that everything is an expression of THAT. Service may be of the country, of one's wife as the presiding goddess of the home, of one's children as Gopal and Kumari, of one's husband as the Lord—for it is the ONE who appears in many guises. Do not pass your time merely with eating and sleeping. The invaluable boon of human birth must not be wasted in vain thought. Dwelling no longer in the traveller's inn (*dharmasāla*), make an attempt to go to your own real home.

\* \* \*

Due to the non-observance of the one *Brahmacharya Āśrama*, the rules and regulations of all the other *āśramas* are not carried out as perfectly as they should be. Just as a house can be built only on a solid foundation. 'Āśrama' means absence of toil and weariness (*śrama*). Yet, with the sole exception of God everything is indeed fraught with toil and weariness. Consequently, how can there be rest and ease (*viśrāma*)? Even in the householder's *āśrama*, if service is performed with the conviction that all are manifestations of the ONE, one is actually living the life of an *āśramite*.

\* \* \*

Rather than being a master in this world, one should become its servant. The very fact of being a master creates troubles and complications. But if one can regard oneself as a server, there will be no more clash. Perfect ease ! "This world belongs to God and I am merely His servant. Following His injunctions, I shall engage in service only." If this attitude of mind is maintained at all times, no new ties will be formed, although one is living in the family ; one will merely exhaust one's *prārabdha karma*. He Himself will put everything right.

\* \* \*

So long as one has not found God, sorrow will not depart. If He is to be realized, one has to practise the repetition of His name, His contemplation, His worship, singing His praises — no other path to man's Supreme Welfare exists. The company of sages, saints and seekers after Truth, religious gatherings and the study of Scriptures are also helpful on this path. This body ever stresses one thing : sense enjoyment is poison and gradually delivers one to death. Therefore this body always emphasizes : endeavour to be engrossed in Him as much as you possibly can.

\* \* \*

You have been blessed with birth in a human body, which is so difficult to obtain. Let not a single moment be wasted. Plants, animals and birds also, after remaining in the world for some time and producing more plants and animals of their species, leave this world. If you too do nothing more than this, what difference is there between you and them ? Everyone should make a strenuous effort not to have to leave this world with a 'return ticket'.

# Sad Vāni\*

*Bhaiji*

*Translated by Atmanandaji*

## Foreword

There is nothing in the world that can be called new. Revolving ceaselessly on the wheel of time, the old appears again and again clothed in ever new forms. This is even more obvious concerning the dissemination of Supreme Wisdom (*Parama Tatva*). Time after time, expressed in many different ways, there have been numerous attempts throughout the ages to proclaim the Eternal Truth of the ONE in the many. This ancient Truth (*Satya*) has ever purified and enlightened the human mind. To this category belongs the teaching set forth in the 'Sad Vāni.' May it bring Supreme Joy to all its readers !

Sri Sri Anandamayi Ma, at whose Holy Feet I sat, listening to her words collected in this small book, has said : "The search after Truth becomes easy for one who can be completely one-pointed and firmly concentrated under all circumstances, no matter what path may have been chosen." It is well to remember this. That to which the mind is attached, ever appears delightful to man.

—Bhaiji.

## 1

In the field of action, people's minds become crippled by the lack of freedom to proceed in their own way. The same is true in the sphere of religion. If the aspirant does not find scope for a wide extension of his search in keeping with

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\* *Sad Vāni* was first published in English translation by Sri Hari Ram Joshi and N.N. Das Gupta in 1935, long before the foundation of the Shree Shree Anandamayee Sangha, and has been out of print for many years.

his individual temperament, his efforts will stagnate in narrow grooves. The path that has been chosen must be pursued with great vigour, in order that purity of mind and heart may be developed. When the goal is ever before one, and has become a living reality all that is needful will come of its own accord.

## 2

To be attracted means to become transformed. Whenever you feel drawn to anything, be it a person, an object, or an idea, you have to sacrifice something of yourself. In the exact degree that you give up, so will you receive. This is an axiom of life. To gain everything, without letting go of anything, is never possible for the simple reason that two things cannot at one time occupy one and the same place. That is to say, without sacrifice nothing can be achieved. The more the heart becomes filled with the love of God, the fainter will grow the appetite for material enjoyments. The moment you become charmed and therefore transformed and inspired by Him, your mind will be stilled. True, it is not possible to be fascinated by Him unless His pull is felt from within; yet determined effort and constant alertness are essential. As a business man always keeps himself informed about the market rates, so should one remain ever occupied with thoughts and discourses concerning Him.

## 3

In the midst of limitation, if one line of approach is selected and steady progress made in that, the bonds of limitation will fall away as soon as one becomes fully concentrated on the goal. Then the One will stand revealed as the many, and the many as the One. In order to be blessed with the power to reach Infinity, one must begin by labouring within the finite.

So long as the body has sway, it is necessary to submit to the rules and prohibitions set forth in the Sacred Texts. This requires patience and endurance. Nature although

itself in constant flux, never accords help to a restless wavering pilgrim.

## 4

(This is in verse in Bengali and loses all its charm in a translation. It has therefore been omitted).

## 5

Without experiencing the anguish inherent in the mechanism of life in the world, the desire to become acquainted with the Great Mechanic (*Yantri*)\* Who causes the cosmic machine to revolve does not arise in the human heart. Disease, grief, privations, remorse and the like, are very necessary for man. Just as fire burns away all dross and rubbish, so the three-fold suffering (*tritāpa*)† purges man's heart from all impurity and results in a growing single-mindedness in his search after Truth. When he becomes deeply conscious of his weakness and tormented by the thought of his undesirable impulses and distressing characteristics, when afflictions like poverty, bereavement or humiliation make him feel his life is futile, then and then only does he develop real faith and religious fervour, and becomes anxious to surrender himself at the feet of the Supreme Being. Suffering should therefore be welcomed. Never does the soft moonlight appear more soothing than after the scorching heat of a summer day.

## 6

You all say : "I want to find God, I want to find God". But are you really seeking Him with your whole heart and mind, with your whole being? Just watch and you will see! If you are in dead earnest you are bound to find Him. Do you know by what signs a true seeker can be recognized?

\* Play upon words : *Yantrā* machine and *yantrana* anguish,

† *Tritāpa*—Suffering in all aspects of our being : *adibhautika*, *adidaivika*, *adhyātmika*.

If you pine for Him as a shipwrecked traveller longs for the shore, as a mother yearns for her dead child; if you desire Him with such eagerness you will find that He is with you every second, day and night.

You pray to Him for the good things of this world, and this is why He bestows on you riches, family, friends, position and so on, which make you forget the real treasure. Seek Him solely for His own sake and you will certainly find Him.

## 7

There is nothing in this universe that may be treated with disregard or contempt. He acts His Divine Play in infinite ways, through infinite forms, and in an infinite variety of settings. Without appearing as the many how can this Play be staged? Do you not see how light and darkness, joy and sorrow, fire and water, are inextricably linked together in one unbroken chain? Remember that spiritual endeavour must be coupled with purity of heart. To the extent that we harbour unkind or narrow thoughts, we increase the cause of evil in the world. What necessity is there to pay attention to what others have or have not? Far better be intent on your own improvement. If you can develop inner beauty, and enshrine Him, the ever Beautiful in the glorious temple of your heart, you will then be able to perceive beauty in everything.

## 8

People who come to see me, sometimes say: "I hope my visit is not putting you to any inconvenience?" It is because they wish to keep apart from me that such questions come readily to their lips. Just ask yourself whether this sort of consideration enters your mind when you wish to see your father, mother, brother or sister? You feel at ease in their loving company, and even should your visit cause them some inconvenience, they will not notice it. If you understand that this body is here for you all, such hesitation will not

arise in your mind when you come to me. Wherever you go at any time, go with your whole heart and soul, and nobody will seem as a stranger to you. It is a great joy to see all of you who are manifestations of the One Joy Supreme.

## 9

Since everything in this universe is the creation of the one Great Father, all are kith and kin. Just as the sons and daughters of one large family choose a dozen different professions whereby to earn their livelihood, just as they settle and build homes of their own in a dozen different places, so all human beings, although one in essence, are grouped in various ways and under various denominations, according to the demands of their multifarious lines of activity.

For the cure of the ailing body many systems of medicine exist, such as Allopathy, Homoeopathy, Ayurveda and others. Each person makes use of the method that is best suited to him. Equally, to cure man of the diseased condition that causes the perpetual recurrence of birth and death, there are elaborate prescriptions to be found in the *Śāstras* and many rules and regulations to be learnt directly from sages and saints, yet all have the same purpose. The diverse paths followed by Hindus, Mohammedans, Vaiṣnavites, Saktas etc., all ultimately lead to the threshold of the Eternal.

At the entrance to a railway station, there is much agitation and noise, much pushing and jostling ; but once the correct platform has been reached all confusion ceases for everyone's destination has been settled.

## 10

The Master and the servant, though separate embodiments, are essentially one. When the Master in His infinite mercy, descends into a physical body, He becomes the Servant. Just as there can be no servant without a master, so also the Master is dependent on His servant. Thus there is an eternal mutual relationship between the two, so much so

that the one cannot exist without the other. The Master is the sole object of the servant's self-dedication. On the other hand the Master must rely entirely upon the servant for service. The One Who in His fulness, in His totality is the Master, He Himself when appearing in division becomes the servant ; in other words, the servant is but a partial manifestation of the Master.

You boast so much of doing service. This is just idle talk. The real servants were Hanuman, Garuḍ and others like them, who identified themselves so wholly with their masters that they had no longer independent existences. Complete subjection of oneself in service, is what is required. He who is incapable of unreservedly offering to his Lord, his all, his wealth, family, friends, mind, heart and body, cannot become a servant of the Lord, that is to say he cannot claim to be recognized as His true servant.

## 11

This world may be likened unto a drum, with only one player. The rhythms it gives forth depend on His Will.

When kirtan is performed, have you not noticed how many people dance and sing to the rhythm of the music ? But do any give a thought to the instruments or their players ? Those who in happiness pass their days on this earth, although their happiness is only a tiny fragment of the real Joy, are not interested in knowing Him, the Source of all delight. Seek Him Who is the Fountainhead of everything. This is real *tapasyā*,\* this is real *sādhana*.†

## 12

One often hears people say that while living the life of a householder it is impossible to make spiritual progress. Is this really true ? How many opportunities are offered to a

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\* *Tapasyā*—To undergo hardships with the definite object of attaining to the spiritual.

† *Sādhana*—Any spiritual practice for the purpose of arriving at Self realization.

