

ॐ मा

SRI SRI MA ANANDAMAYI'S JAYANTI CELEBRATIONS

We have the great pleasure to announce the happy news that revered Sri Sri Ma's 78th birthday will be celebrated from May, 14th to May 20th at the Kailash Ashram, Uttarkashi, at the kind invitation of the venerable Sri Sri 1008 Swami Vidyanandaji Maharaj, Mahamandaleshwar of Kailash Ashram, with the assistance of the Shree Shree Anandamayee Sangha, It is hoped that Sri Sri Ma will grace Uttarkashi with Her presence during that week. All devotees and admirers of Sri Sri Ma are cordially invited to join these celebrations.

Yours in Ma

DURGA SINGH

President

VARANASI,

March 30th, '73



Shree Shree Anandamayee Sangha

Tithi pūjā. During the night between May 20th and 21st there will be special *pūjā*, *homa*, *ārati* followed by *puṣpānjali* (flower offering).

Special Notice :

1. Uttarkashi is situated at a distance of 95 miles from Rishikesh in the Himalayas. This distance has to be covered by bus or taxi from Rishikesh. Please bring a certificate of vaccination for small pox.
2. It is difficult to arrange for suitable accommodation at Uttarkashi. Hence, those who wish to come and take part in the celebrations will kindly write not later than April 25th to the address stated below about date of their arrival together with an advance of Rs. 150/- for Swiss Cottage or Rs. 10/- for tented accn. Swiss Cottage containing tape cots will be available at the cost of Rs. 300/- and accn. in common tents at the cost of Rs. 20/- per person.
3. Please provide yourself with warm clothes, blankets, torch and other necessary things.
- 4- Letters, money orders etc. may kindly be addressed to :—

Swami Paramananda

BAJORIA BHAWAN

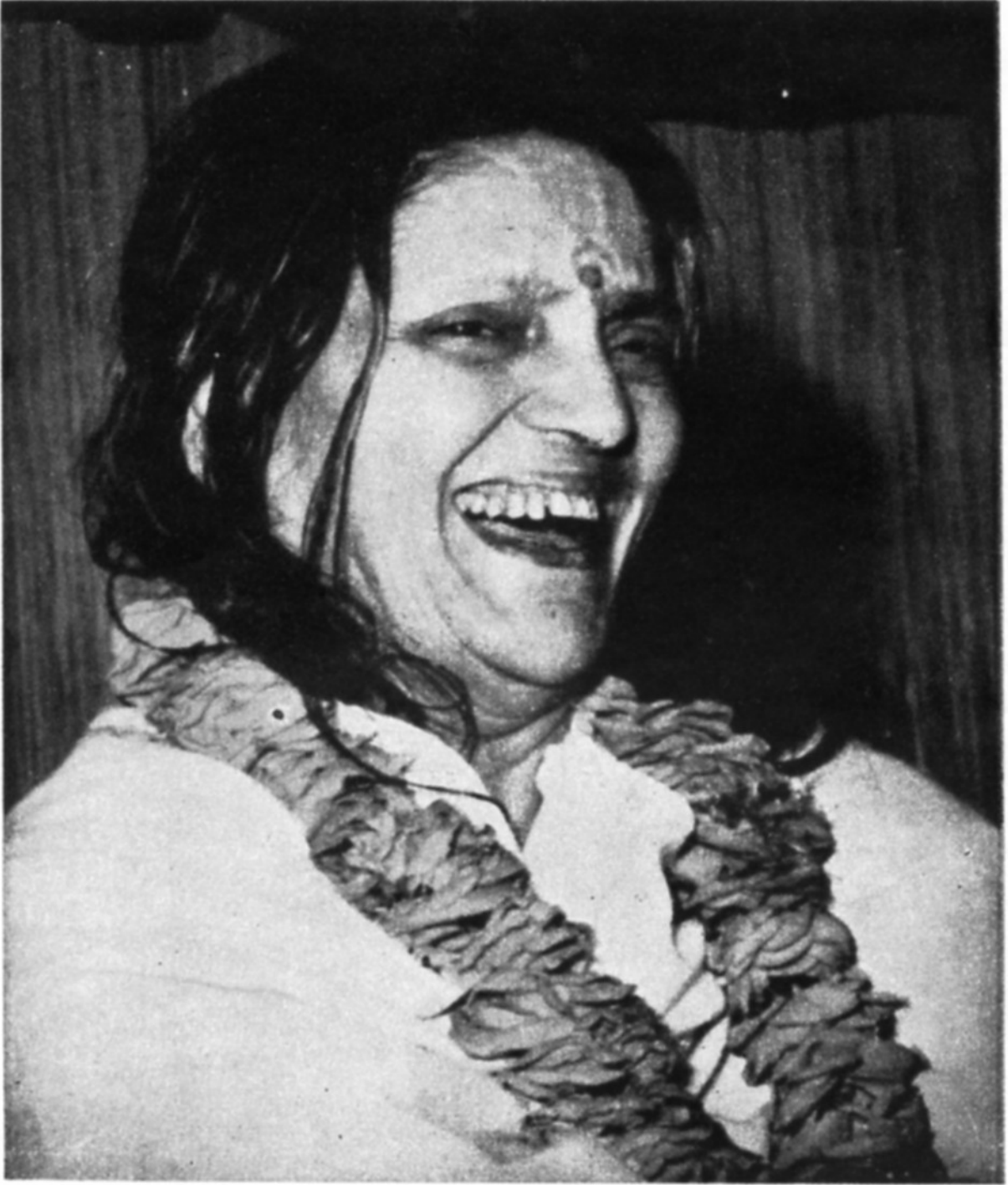
UJELI

P.O. Uttarkashi (U.P.)

CONTENTS

1. Mātri Vāni	73
2. Matri Satsang in Solon—Swami Bhagavatananda Giri			76
3. From the Life of Mataji—Bithika Mukerji	...		89
4. The Ocean of Love—Radhapriya		...	105
5. Ma—Your Grace—My Life—Shankar Pannewitz			107
6. A Portable Paradise—Kamakhya Prasad Roy			116
7. Bhagavata Saptaha at Kashi—Km. Premlata Srivastava			125
8. Mātri Lila	132





माँ आनन्द शतदल कमल ।

शान्त सरवर सहज विकसित, शुभ्र शाश्वत सरल,

ज्ञान, प्रेम-पराग वितरित मधुर मधुमय अमल ।

शान्ति - सीता, प्रेम-गीता, जान्हवी सी धवल,

राम, श्याम, 'ललाम' शोभा, नित्य नूतन नवल ।

Ananda Vārtā

VOL. XX]

APRIL, 1973

[NO. 2

Mātri Vāni

Every individual is bent on fulfilling his life—but it is God's Will that prevails. Regard what you are doing as God's service. Do not let the delusion of attachment overcome you (moha). Everything is His gift and should be offered again to Him. He has already taken it. He ever takes and will continue to take it. As the Self (*Ātmā*) He is eternally present in all. Try to abide in calm and patience.

*

*

*

To have obtained human life is extreme good luck. It is God who creates, preserves and again absorbs into Himself. The desire to attain to the Realization of this must awaken in man. Therefore it is man's duty to be constantly engaged in

japa, meditation, the remembrance of God, worship, the perusal of Scriptures, prayer, singing the Lord's praises, attending religious gatherings, or doing service—in other words, to be pledged to practices and activities that will help to make his pilgrimage through life successful.

*

*

*

When living and moving along the line of worldly attachment (*moha*), one's bondage in this sphere increases continuously. Whereas, when living and moving along the line of divine aspiration—even though all kinds of pain and trouble may at times arise as a result of one's past actions—yet, by being constantly tied to the string of spiritual exercises performed in the awareness of God's holy presence, the pilgrim will, by virtue of his association with the Divine, be led towards the Supreme Path.

*

*

*

Invaluable time is gliding away. Men and women who have come to live in the Ashram must try to attain to the Ultimate Good by regulating their time in such a manner as to abide in the remembrance of the Divine Presence throughout the whole day. Nobody can tell at what moment he may experience God's revelation. Therefore, to keep his attention ever grafted in God is man's duty. Everyone in the Ashram must develop

serenity, love, friendliness, joy, truthfulness, tolerance and patience.

*

*

*

In all forms and shapes and in the formless is only God and He alone. Service performed with the conviction that one is serving Him in everyone will purify the mind and lead to the highest Good. Patience is the foundation on which spiritual endeavour is based. The pilgrim on the path of the Supreme must be intent on becoming endurance personified.

*

*

*

You have been vouchsafed the rare boon of human birth. Let your life be truly religious so that full Enlightenment may ensue.

*

*

*

One should always keep oneself well protected by the unbroken string of spiritual practices and actions dedicated to God; no interruption must be allowed. God is whole—there is no break in Him. He bestows infinite Enlightenment.



Matri Satsang in Solan

Swami Bhagavatananda Giri

(Translated from Bengali)

In summer 1955, Sri Anandamayi Ma paid one of her visits to Solan in the Simla Hills. It was there that I first recorded the golden words of wisdom falling from her lips. According to my diary it was the 9th of June, 1955. Although trying my utmost, I do not profess to have been able to write down all that Mataji said, neither can I claim to have reproduced the exact language used by her. Nevertheless, I attempted to note down Mataji's own words as far as lay in my power. Just as the life-saving, holy waters of the Ganga keep on flowing regardless of who stores away as much as he can, so have I tried to carefully preserve whatever words of eternal wisdom I could glean from Mataji's prolific sayings in my humble capacity. Today I rejoice to be able to share my notes with the readers of *Ananda Vārtā*, hoping that Mataji in her infinite Grace will condone any mistakes I may have committed unknowingly.

June 9th, 1955.

After the evening *kīrtana* Mataji is seated in the grounds outside of her room. One by one, everybody comes forward to do obeisance to her and then returns to his place. Mataji remains seated quietly in her own majesty. One of the devotees asks a question.

“Mataji, if man is one of the forms of God, is then service to man and service to God one and the same thing?”

Mataji : Service to human beings is to be performed on the

clear understanding that God exists within each being. Regard everyone as a manifestation of THAT. Unless service is done in this spirit, delusion (*moha*) may creep in. Therefore all service must be performed as a service to the Lord Himself. If one serves human beings with this attitude of mind, one may reap the fruits of service to God. Similarly, when serving birds, beasts, even trees and plants, regarding them as divine manifestations, the same benefits will be derived.

Question : Which deity should I contemplate during *Śivarātri* night? My *Iṣṭa Deva* (Divine beloved, happens to be Govinda. What should I do?

Mataji : He who is your husband is somebody else's son and again, he is the father of your child. He is thus three-in-one. Whichever image you may worship, you are contemplating God the Beloved. In whatever way you may invoke Him, it is God whom you are seeking. HE alone IS. Who appears as father, son and husband? HE, and no other. One-in-three and three-in-one.

Question : Never in my life have I seen God. How can I feel the urge to seek Him?

Mataji : It is He alone who exists. You have not seen 'Him', that is why the question forms in your mind. HE is your own. You have not seen Him, yet you are eager to know Him. Had you seen Him, how could you have this longing? You are not getting in touch with him even though He is your own, because He is hidden behind a curtain. That is why you are so anxious to contact Him,

Question: You say, "God is our own", but we cannot realize this fact.

Mataji: Then how does your question arise?

Question: Please let me feel the Presence of the Divine Being!

Mataji: You cannot be without God. In whatever form or manner He may appear, He always lets His presence be known. In this wide world there is no lack of material goods. Money is not scarce; houses, cars and the like can be acquired, but where is peace? In actual fact your true nature is Knowledge, is Peace itself—yet, unless you feel the presence of God, can you find peace? It is characteristic of the world to arouse want. Just as a fire is intensified by providing more fuel, so is the desire to have more, inflamed by increasing acquisition of wealth and property. To expect to obtain real peace by acquiring material goods in this world is a hopeless undertaking. For this purpose you must awaken your real being. You cannot remain in the realm of want and desire in which there is no peace. Each day a new desire arises. Sense objects are poison¹—where is the chance of eternal peace there? That which ever comes and goes can never give peace. So long as you live in this misery, how can the sense of duality disappear? Strife and conflict arise because there are "two". Sorrow originates from want. Until you are established in your own true Self you cannot hope to find peace. It is everyone's duty to aspire after Truth, to

(1) A play upon words: *Vishay* sense object, *vish* poison, *hai* is.

constantly endeavour to reach his own natural abode. To live with "others" in the house of "another" means asking for pain and struggle. Conflict is bound to come where there are "two". Only due to the sense of duality there is blindness, darkness—in other words, ignorance.

June 10th, 1955.

Question : Is everything pre-ordained in this world ?

Mataji : Otherwise why is one born in a finite body ? You come and go because you have to experience happiness and sorrow. You take on a body in order to enjoy and suffer.

Question : Cannot one's fate be changed ?

Mataji : It is in God's hands. He may change it.

Question : Can we not change it ?

Mataji : You alone are. You indeed are the Self, God, everything. "Thou, thou" and "That, That, That !"

Question : I am unable to appreciate such a view point.

Mataji : You must do your own work; He will look after His.

Question : Does this mean that man has not got the right or capacity to do anything ?

Mataji : Of course he has.

Question : Then, how is our fate ordained ? What is fate ?
Cannot man influence his fate through his deeds ?

Mataji : It cannot be changed merely by deeds. You have been born to enjoy and suffer. Your body has been given to you so that you may endure your fate. Possession of

a body leads to continuous want—because there are “two” (not one).

Question : Are man’s actions dependant on will ?

Mataji : They are and they are not. If they depend on will, God’s Will alone is real Will. Let your will by which you are enjoying the world be directed to the contemplation of God. Then the Supreme Desire will awaken in your mind. The desire that manifests in you is prompted by nature. You have to turn it by force towards God. Just as you are now working in an office as a result of having toiled hard to pass your examinations. You have to be possessed by the Supreme Desire which leads you to realms beyond desire and indifference. Why do you submit to a doctor’s injection though it is painful ? The wish to seek God is good and beneficent. The desire that leads to divine desire in you is the true desire, this is the correct thing to choose, the right state in which to exist.

Question : Can one become God-like by doing one’s duty ?

Mataji : If you have acquired true merit by your previous actions you may indeed become so. You cannot sit still and do nothing : you are asking questions, listening to answers, trying to follow. All this is due to your *prārabdha*¹.

Question : Is then nothing in my own hands ?

Mataji : Everything is in your own hands; but you must

(1) *Prārabdha Karma* That portion of one’s past actions which is bound to fructify in the present life.

turn your mind towards God, otherwise you become a pilgrim on the road to death. Whichever line of procedure you adopt, your state of achievement will depend on this line, and you will get definite proof of this. But when you speak of changing your *prārabdha*, then you require Supreme Power. Nevertheless, when a flood-tide comes, then everything is liable to be swept away; there is indeed such a possibility. When a flood occurs, then the question of merit or non-merit, of capacity or incapacity exists no more—then the shores of the Ganga are the same as the shores of the Jamuna.

Questioner : Oh, I do hope a flood arises soon in my own case !

Mataji (laughing) : Then live on the banks of the Ganga or Jamuna !

Questioner : Surely, my *prārabdha* cannot be averted. Let me then wait for the flood-tide that will come and bear me away !

Mataji : Look at the great ascetic ! Fancy, waiting for the flood ! That means merely increasing your labours on this earth.

Question : Many come to Enlightened Sages. Some make progress, others go downwards. Is this due to their actions in previous lives ?

Mataji : If one approaches an Enlightened Sage, there is no such thing as 'going downwards'. Can you expect to go near fire and not be scorched even a little ?

Question : What does it mean to approach an Enlightened Being ?

Mataji : For a Sage "near" or "far" does not exist. If you think of distance you have not really approached him.

Questioner : Mataji speaks at a very high level.

Mataji : It is your own level at which this body is speaking. It is for you that this body utters these words in this manner. The world receives so little, only sorrow. There is this everlasting war between happiness and grief—the conflict of the opposites, of duality.

Question : So many people come to you from far off. Have they really approached you ?

Mataji : Ask Kohinoor (a judge sitting there) whether he has really come !

Kohinoorda : I have not.

Question : Others may have understood, but I have not.

Mataji : Where "I" and "mine" is prominent there is no understanding.

Question : If one comes to you even partially, does one not stand to gain ?

Mataji : If you come to your Self even partially you stand to gain. To come frequently to Enlightened Beings has for purpose deliverance from the round of births and deaths, release from coming and going. To really come signifies, not to go away anymore.

Questioner : I do not quite understand.

Mataji : What, can you not understand even such a small matter ?

Question : So many people come to see you, don't you have

the desire to do something for them ?

Mataji : It is your own desire. How can I make you understand ?

Question : Does coming to Mataji merely mean coming to this body of yours ?

Mataji : A body* is something that perishes.

Question : Does our coming to you here mean nothing then ?

Mataji : Of course it does. It has always mattered, it matters now and will matter in future.

A devotee : I seem to have gained nothing.

Mataji : You say you have gained nothing. Have you then become capable of looking within yourself ? Why are you continuing to serve Didi if you feel you have not profited ?

The devotee : I like Didi, so I am here to serve her.

Mataji : You do not like your own home and family life. You like Didi and are serving her. At least there is some benefit to be derived from such work. To discover "I have gained nothing" is indeed fortunate.

The devotee : This seems to be just a "consolation prize".

Mataji : You are dissatisfied ! Very good ! When you tread this path and discontent awakens it is to be welcomed. This is the way to proceed. But you will have to go much further. This is only the first stage on the path to Self-discovery. The more distressed you feel, the better for you. You cannot do without Him. Without the

* A play upon words ; *Shorir* body, *shora* to go away.

ONE the whole world is dark. Material benefit does not attract you anymore. This does not mean that you have gained everything or that you have reached a safe anchorage. This awakening of keen desire or urge to find God is good for you. You have come to a stage where you begin to reflect : "I have not yet felt the presence of God, I do not seem to get any nearer, how will I spend the rest of my days ?" The mind is burning with renunciation. "I have not tasted the real thing—the delight of God's presence—how can I enjoy life ? The world is quite savourless to me. So far I do not seem to have got anywhere—everything seems distasteful."

Question : If one invokes the name of the Lord, does everything get solved ?

Mataji : Yes, His name is sufficient to reach you to His feet. Just as you can grow a tree if you have the seed, and again obtain the seed if you have a tree. Out of the seed the tree, and out of the tree the seed.

Question : Does God's Grace depend on the receiver or the Giver ?

Mataji : Divine Grace is pouring forth all the time. If you hold your vessel the correct way up, it will get filled. If you hold it upside down, Grace will flow away. All of you without exception invariably desire to receive something : you are in want. So try to keep your receiving vessel the right way up, with simplicity and sincerity. Just carry on with your *sādhana*,† and He Himself will, out of His Grace, do the rest—He always does. Wherever

† *Sādhana* Spiritual practice.

there is man or woman there is God. When there is a question of receiving, there is also effort. Grace streams down in torrents like rain. When Grace is received in its fullness there is full Enlightenment. You receive in proportion to your effort. This is one thing. Then, when there is no more question of action or non-action, this is Grace without cause or reason : the realization that God's Grace is being showered on me, not because of any particular effort on my part. 'Without reason' means it does not depend on your or my personal effort or deed. When this realization comes, then there is hope of obtaining God's Grace without cause or reason.

Question : Does the manifestation of His Grace depend on the performance of any particular action or rite ?

Mataji : It does not.

Question : Is it then due to merit from a previous birth ?

Mataji : No, His Grace is without cause. You perform an action or a rite and you get a certain result; but when you talk of His Grace you must not look at it from this angle. Your effort is designed to tear down the veil of ignorance. God has given you intelligence, therefore you must carry on with your duties. But His Grace is without reason. The question may be raised, "why does His Grace not descend on all ?" That is precisely His divine dispensation. All creation is His very own—He is free to do as He pleases. Where there is the feeling, "I am responsible for my action, I am the doer," there is and will always be cause and effect.

What is the cause for realizing one's own Self? I alone. You yourself are the cause. So long as there is a cause, there will be the desire to receive, which produces the fruit of your action. I have toiled, so I have reaped. Whose fruit? The fruit of what? Who toiled? Your own deed and your own reward. But God is your own. He is the one Self of all. Because you do not realize this, you ask this type of question. In the state in which such queries arise it appears like this.

Question : When His Grace is unlimited in His boundless store, why is He so miserly in it out?

Mataji : He certainly keeps on bestowing His Grace, but man is not aware of it. There are some who do not even wish to approach this path. There are others who take to this path and then undergo acute suffering, crying out, "Oh, I have not felt His presence. I cannot see Him" and so forth. You must learn to be patient. Later there comes a stage where everything appears empty, pointless; sense objects do not appeal to you anymore, yet you do not perceive any light within yourself, you do not understand and are always in a discontented, restless state of mind. You must be careful not to be satisfied at any stage and so get stuck. Some may have visions and the like, others spiritual experiences or partial realizations. Some even enjoy bliss. They become immersed in this happiness; but you must not become stagnant even in such a state. For instance, take a beggar who prays to God for money. He gets it. He wants food and gets it; he asks for a house, a motor-car and so forth and gets them all, one by one. Then he lets out a portion of his house to a tenant—

the result is once again disputes, loss of peace, dissatisfaction. One stage follows another. Happiness is also a pitfall, it comes and goes. One must not get stuck at the manifestation of supernatural powers (*vibhuti*) until and unless the Supreme Light shines forth. To get stuck at any particular stage is detrimental.

The desire to obtain Grace, its fulfilment, a glimpse or touch of divine bliss, these are certainly manifestations of divine power (*vibhuti*). All manifestation is an expression of God's divine power. HE alone is revealed as divine power. He, the One-without-a-second, the Self. Again who appears in duality? He Himself. Nobody can remain on this path without experiencing some realization of this sort. To be turned in this direction means there must have been a prior involvement, there still is—this eagerness to attain to something. How can one continue on this path if one does not gain anything?

But evil thoughts then emerge. "There I was happy." Evil (*dushta*) means having two desirable objectives (*du Ista*). God must be the sole objective, the one Beloved. But the human mind is apt to forget this and falls in love with sense objects. The mind feels itself apart from God because God is pushed into a distance. This is what is called "evil-mindedness". To regard anyone or anything other than God as one's beloved, leads to excessive desire for that person or thing. You must dissect your mind, piece by piece. Suppose evil thoughts have come, how will they disappear and when? Cogitate on these things and pray to God. Pitaji, you must regularly, every day, devote a little time to these things. Review your whole day: What have I done today? For how long did I forget to think of God? Whether you are a man or a woman, whether you do

it lying down or sitting up, analyze your thoughts : how long did I spend in the remembrance of my divine Beloved (*Iṣṭa*) and how much time did I pass in thinking of other things, that is to say, did I advance on the road that leads to death ?” To have obtained human life is a great boon. Having been born as a human being, then, not to think of the Beloved means to tread the path that takes you to death—to experience again and again happiness, pain and affliction.

Your true friend is he who shows you the path that leads to your Supreme Friend. One who takes you along the road of certain death, of sense enjoyment, is not your friend or well-wisher—he is your enemy. He is showing you the way to suicide. Avoid his company. He who urges you to take the path to Immortality, to go out in search of the Supreme Friend, he is your true friend. This body is the friend of you all, do you not think so ?

(To be continued)

From the Life of Mataji

Bithika Mukerji

(1937)

(Continued from the last issue)

Mataji left Navadweep in the first week of January 1937. She came to Dacca on January 7th and stayed at Ramna Ashram for a few days. As before, the people of Dacca surrounded her at all times, loth to leave the Ashram even for a few hours. One lady, referring to Mataji's short periods of stay and long absences, remarked sadly, "Ma, you do not love us anymore." Mataji laughed and said, "Whether *you* love me or not, I cannot do without you !"

The lady said again, "Ma, I have so many sufferings to endure."

"That is very good indeed !"

"Do you wish that this should be so ?"

"To be embodied means to endure the good as well as the bad. So whenever diseases, bereavements or ills come about you should remember that you are being cleansed of *samskāras*,† Suffering is inextricably mixed up with life. It is necessary to burn (*) in order to be purified. When a thing is

* A pun on the word "*jwāla*" which means burning as well as pain.

† *Samskāras* Tendencies acquired in former births.

burnt through it becomes like the fire and then even that is changed into ashes. If you put ashes on your body they become one with the body, if you sprinkle them on water they mingle and become identified with water. There is no more tension or straining after incompatible things. Being one in spirit with the world one is at peace. Whatever comes about is acceptable with no violence in reactions. That is why I say, suffering is good." Mataji then looked at a young school-teacher† sitting nearby and asked, "How much money do you earn by working in the school? How much have you saved?" Then she looked around and said in a smiling explanation of these very personal questions: "I ask because she has to provide for me also."

Aruna said, "I don't understand what you mean."

"The knowledge and money that you are acquiring are only further increasing your sense of want. Of what use are such knowledge and money?"

"Shall I give up my job?"

"You are using time and energy for this job. You should spend some of it for your inner life too. The time you employ in repeating the name of the Lord will not be in vain. That wealth can also be accumulated. Since it is necessary to provide for bodily needs, the job serves a purpose. But I say to you that you must work for the healthy development of spiritual life also. The mind needs food too. You must labour for that as well. This is why I say that you have to provide for me!"

Very soon it was again time for Mataji to leave Dacca. She visited Vindhyaçal where Swami Akhandanandaji had

† Aruna.

been constructing a room for performing *yajña*.† From Vindhyachal she went to Varanasi for a couple of days.*

By now Mataji could converse in Hindi quite well and she answered many questions put to her by the people of Varanasi. One young student asked her : "Mataji, is it not true that Tulsidas was a great *bhakta* (devout person) as well as a *jñani* (wiseman) ?"

"Surely."

"It is related that when God appeared to him as Krishna, he said, 'I don't want to see you as Krishna, but as Rama !' What kind of wisdom is this ? Are the two not the same ?"

"Exactly. Tulsidas would not have said what he did had he thought otherwise. Moreover, as a devotee he expressed

* The towns and places she visited at this time are listed below.

Bahrampur	January 10, 1937, Sunday
Calcutta	January 11, 1937, Monday
Vindhyachal	January 13, 1937, Wednesday
Varanasi	January 13-14, 1937. Wednesday and Thursday
Chandpur (Bangla Desh)	January 15, 1937, Saturday
Chattagram (..)	January 18, 1937, Monday
Seetakunda (..)	January 21, 1937, Thursday
Chattagram (..)	January 29, 1937, Friday
Cox's Bazar (..)	February 4, 1937, Thursday
Chattagram (..)	March 16, 1937, Tuesday
Chandpur (..)	March 21, 1937, Sunday
Calcutta	March 21, 1937, Sunday
Delhi	March 26, 1937, Friday
Bareilly	April 2, 1937, Friday
Nainital	April 10, 1937, Saturday

† *Yajña* Fire sacrifice.

* The great poet-saint of North India who lived in Varanasi. The epic, *Rāmāyaṇa*, as rendered by him is called "*Rāmacaritamānasa*."

his yearning for the vision of the form which he adored. So you see he was both a *bhakta* and a *jñānī* !”

In Varanasi, Mataji met this time the late Dr. Gopal Dasgupta, who with his family subsequently became greatly devoted to her.

From Varanasi Mataji again returned to Bengal or rather, what is now Bangla Desh.

While travelling through Chandpur, Chattagram and nearby places, they came to know of the untimely, sad death of Bhaji's only daughter. Bhaji for the past month had been staying with Maharatanji at Bareilly (U. P.). He came to join Mataji's party now at Seetakund and also learnt of his daughter's death. To outward appearances he remained as calm and reserved as ever but it must have been a great shock to him.

Mataji became widely known in this part of the country. People from all strata of society flocked round her day and night. When the men and children had to go to their work or schools, it would be the turn of their wives and mothers. Many times Mataji would be sitting in one place for long hours (once nearly 9 to 10 hours), just because nobody realized that it was so. One set of people would be replaced by another. The new-comers would think that Mataji had just come out. Mataji never looked tired or fatigued; so nobody really could be blamed for being thoughtless. Many interesting conversations took place. Talking to a group of men, she said one day : “The money that you earn has a way of getting spent as well. That which remains forever inexhaustible is ‘wealth’. Therefore *sādhana* alone is true wealth.”

An eminent lawyer of the town said, "I think I have lost completely the secret of this 'wealth'."

"Feeling that you have lost it, is a proof that it is not so. That which is all-comprehensive cannot be 'lost'. The fact that we are not happy with partial truth shows that we yearn for complete Truth. You must put your trust in somebody and surrender yourself to this undertaking. There is not much time to lose."

"The ego is a great obstacle. I don't think I can surrender to anybody. I don't find anybody to whom I could surrender myself. What is to be done?"

"If God alone is the one true Reality then it matters not in whom you place your trust. It is given to God alone."

"There is no time for me now to render full account. It is too late". Mataji said forcefully, "Do not say, 'it is too late'. It never is. Why do you despair? Who knows at what moment in one's life one may encounter the Divine? Why do you say 'I cannot'? Why don't you say 'I shall do it; I take hold of this here and now'. Grasp something firmly and stay with it steadfastly. Nothing at all is impossible in God's creation. Take heart and start now!"

There was a school in the vicinity of Mataji's house in Cox's bazar. The children, whenever free (before or after school or during tiffin-break), would come running to Mataji. They would walk with her on the sea-shore and gather cowrie shells for her. Mataji, one day, said to them, "Let us play a game with these cowrie shells." So the game of '*Satcitānanda*' was formulated with great enthusiasm on the part of the players.

