

Ya Devi Sarva-Bhuteshu:
Ode to the Omnipresent Divine Mother
Sree Sree Maa

Ya Devi Sarva Bhuteshu
 Matri Rupena Samsthitha,
Ya Devi Sarva Bhuteshu
 Sakshi Rupena Samsthitha,
Ya Devi Sarva Bhuteshu
 Prema Rupena Samsthitha,
Namastasyei Namastasyei
 Namastasyei Namoh Namah.

[O Omnipresent Divine Goddess,
 Everywhere as Mother
 Thou Art Ensconced;
O Omnipresent Divine Goddess,
 In Everything as Witness
 Thou Art Ensconced;
O Omnipresent Divine Goddess,
 In Everyone as Love
 Thou Art Ensconced;
To Thee I bow and pray for Thy Eternal
 Grace.]

Three paths in creation the Lord hath laid,
For His child to return to his true
 homestead;
The force that powers him along is She -
The Eternal Divine Mother,
 Adya-Mahashakti.

Amidst the great cycle of creation, the Supreme Divine has charted three grand highways leading towards self-realization, namely the paths of Works (Karma), Knowledge (Gyana) and Love (Prema). These apparently separable yet truly inseparable paths completely unify as one progresses into the hallowed realms of Absolute Reality to attain universal fulfillment. Along the way, the Eternal Divine Mother (Adya-Mahashakti) has chosen to reveal herself in forms of the Mother (Divine Power or Matri-Shakti) behind Works, the Witness-Consciousness

(Sakshi-Chaitanya) of Knowledge-Realization and the Spirit of Pure Love (Para-Bhakti) in Prema's fulfillment, respectively.

During a sadhaka's passage in the path of Karma, that is Atma-Karma or Works of Soul-Realization, Maa Adyashakti manifests in the form of the Mother and her infinite, enchanting, omnipresent power.

Along the way She reveals Her forms,
With magical touch, Her child She
 transforms;
Showered by revelations of Her divine
 play,
He realizes Her presence in soul, life and
 clay.

Clutching on to the emotions of a child towards his mother as his only recourse, when the sadhaka is constantly showered by revelations of Mahashakti's divine play, he begins to realize that everything in this universe - its innumerable forms and behaviour, both within and external - are nothing but sparks of Her all-embracing presence and existence. This is when true 'Perception of the Universe' or 'Vishwarupa Darshan'



sets in. In the Path of Works (Karma-Marga), the Universal Mother (Vishwa Mata) manifests in the form and nature of Mahakali. Now when the sadhaka sits like a sparkling, fiery-infant on the lap of the Universal Mother, illuminated with the unequivocal, unfaltering realization of the Ab-



solute Supreme Power's conscious presence everywhere in this great universe and mingles harmoniously with her in her wondrous play, he becomes a Maha-Gyani or a Supremely Illuminated One.

*On Her lap he sits and views the worlds,
As secrets of creation within him She
unfurls;
Unfolding supreme knowledge-perception,
Illuminating him with liberation-realization.*

On the lap-asana of Adyashakti Mahamaya this blessed sadhaka-child now remains seated, unattached and unperturbed, as a fully illuminated observer of the universe (Maha-Gyani Vishwa-drashta). During this stage, the Universal Mother (Vishwa Janani), as Witness-Consciousness (Sakshi Chaitanya), provides him the Supreme Knowledge of the infinitely intricate mysteries of creation. She therefore reveals herself as Mahasaraswati and the sadhaka-son becomes 'Child-Bholanath' - Witness to Absolute Truth - thereby attaining Liberation-Realization.

*Secure in the bosom of his mighty mother,
He lives on the feed of Her divine nectar;
Nourished by amrita, his heart opens up,
To the unlimited power of pristine pure
love.*

As he remains constantly tucked away in the secure bosom of his Mother, the Child-Bholanath is tenderly fed with her 'amrita' (divine nectar). As he lives on this elixir of immortality, sadhaka Bholanath begins to recognize himself as an 'amritasya putra' or 'child of the immortal divine'. Mother Adyashakti constantly nourishes her son with her own divine ambrosia, and through this sacred food, infinite dimensions of consciousness open up in the realms of the

child's heart lotus, arousing unlimited power of pure love (Para-Bhakti) within his being.

*Through the steps of bhava he walks on,
Transcending creation to the world
beyond;
Mahabhava awakens through Radhika's
grace,
Revealing Vishwa Janani's fully unveiled
face.*

As he moves forward step by step on the path of Bhakti, his heart becomes more and more engulfed in the experiential fulfillment of Bhakti-bhava (emotional upheavals of pure love) and he transcends the universal motherly form of Vishwarupa (Mahalakshmi) to beyond created forms - into the pristine, uncreated, everlasting

realms of absolutely divine 'arupa' (that which is beyond form, encompassing both form and formless). Perception and realization of this 'arupa' transforms Child-Bholanath to 'Bhola-Maheshwar'



- the 'Oblivious Master of the Universe'. At this stage, the transcendent Witness-Consciousness, through the power of 'Matangi Shakti', in the everlasting form of Sree Radhika awakens the sacred emotion of Prema - Mahabhava (purest divine love) - in the heart of her child, Bhola-Maheshwar.

The pure great emotions of Maha-bhava (dual love) and Maha-abhava (singular void) originate from the state of 'Prema' of the Transcendental Divine Being. In 'Prema' the mind is wholly established in singular union. In the realms of the divine, one's 'mind' refers to the experience-centre of the intellect-

consciousness of the existential-being who has crossed over to the 'world beyond' in a divine body. In this 'mind' one perceives and 'feels' the unique play of Mahabhava. As Mahabhava manifests within a divine being, waves of 'pure emotion' surge across the 'mind' giving rise to the experience of 'feelings' in its sacred virgin form. The consciousness-mingled pulsation of these 'feelings' within the experiential-intellect emanate as packets of light-nectar (of 'emotional-rays') and power the expression of Shraddha (reverential-love-union), Bhakti (devotional-love-union) and Prema (harmonious-love-union). The 'Prema' of the Divine Being is ingrained with emotions of love-bliss-nectar ('Madhu-bhava') and its manifesting light is the eternal, immortal and inexhaustibly blissful 'Madhu-Jyoti'.

Out of the Maha-abhava (singular void) of the Absolute Supreme, through Divine Will, emerges the 'dual-in-union' existence of Param-Purusha and Parama-Prakriti. Such is the manifestation of Sri Krishna and Sree Radha. These 'dvait-advaita' (duality-in-unity) personalities fulfill each other amidst



Emotion' is the root cause of universal and worldly creation. That is why Sri Krishna and Sree Radha are Bhagwan (God or Creator) and Bhagwati (Divine Mother). The laws of universal creation manifest out of the Will of Brahman and Brahma-Shakti in the form of the Shiva and Shakti or the Purusha and Prakriti. This is primarily powered by Prakriti-Shakti in the form of Adyashakti Mahamaya. It is Bhagwati Sree Radha herself, who in Adyashakti's form of Devi

Jagatdhatri, bears and upholds creation. That is why she is considered the Mother of the Universe. However, her realization of motherhood does not get truly fulfilled until she is able to attain the Supreme Being as her child and exchanges divine emotions of batsalya-bhava with him. That is why Krishna as the child

'Gopala' holds up the universe. It is only to fulfill to ultimate satisfaction the emotional void of Adyashakti's motherhood (matri-bhava) and permeate it with prema-bhakti that the Lord Purushottam descended as her worldly child and through blissful bhakti-yoga manifested and spread the unique bhava of batsalya-rasa all over. This is how batsalya (child's) bhava was seeded and established in creation for the sadhana of bhakti yoga. Amidst creation, in the stages of sadhana, this rasa-filled bhakti-sadhana of batsalya bhava evolved through the steps of sakhya (friend), kanta (lover) and dasya (servant) bhavas. A sadhaka on this path experiences these pure emotions in various ways depending upon the manner in which these mahabhava-filled emotions sprout within his consciousness, finally culminating in a complete, final prema-union with Param-Purusha and Parama-Prakriti. Then descends the ultimate fulfilling realization that this Universal Mother (Vishwa-Janani Maa) is 'Sree' or Eternal Goodness - singularly undivided, densely infinite, divinely blissful, everlasting Love.



*She is the chit of sat, the bodhi of sat-chit,
The light of sat as well as asat – the unlit;
Through Her, His existence comes to light,
She is Paramananda's personified delight.*

'He who knows Paramanandamoyee achieves Paramananda' - Bhagwan Sri Ramakrishna Paramhansa-dev remarked that one cannot become a living embodiment of Paramananda (Supreme Ananda) without fully comprehending Paramanandamoyee - the 'Bliss Personified' Divine Mother. 'Maa' Paramanandamoyee springs to life awakened Consciousness on the majestic bosom of Pure Existence or 'Alakh Niranjana' - the grand existential ocean where all individuality completely merges. She is the Consciousness (chit) of Existence (sat), Enlightenment (bodhi) of Existence-Consciousnesses and in the Eternal Divine World (divya bhumi) she is the harmonious union of Divine-Existence (divya sat) and Divine-Non-Existence (divya asat). Here 'Divine-Existence' refers to the pristine Consciousness-lit-Existence of the Absolute Supreme Being, while 'Divine-Non-Existence' refers to the unlit, yet unknown Dark-Existence-Consciousness, any exploration of which necessarily requires the Witness-Consciousness-Power of the Divine Mother to ensure a safe 'return'. Here lies Paramanandamoyee's greatness before Paramananda.

*Invisibly-visible, visibly-invisible is She,
Nourishing every soul-being so dotingly;
Bearing the burden of their acts and
thought,
Waiting to be seen, longing to be caught.*

Like a mother of this world lovingly clutches on to her little infant pouring out all the emotions of her heart, remains constantly attached to it with her body and mind, holds it on to her bosom as her most prized possession and tenderly attends and nourishes it with her own breast-milk-nectar with all possible care; so does the Universal Mother with each and every being in this universe in her

so-visible-yet-so-subtle ways. This affectionate, love and compassion filled 'soul of nature'- Mother of the Universe - in the garb of omnipresent nature, has spread her own divine self everywhere and in every form of this created universe, longingly awaiting to be 'caught' by her child. She remains dotingly attached to the 'children of her soul', grasping them with her all-permeating omnipresence, painstakingly gathering and preserving the burden of their attainments for them. This form of the Ever-Blissful Adyashakti Mahamaya is Mata Sree Sree Yogamaya. The divine play of Sree Sree Maa Yogamaya is wonderfully mysterious.

In order to explain the above more easily we refer to the great devotee of the Divine Mother, Srimat Pulin Brahmachari and reproduce some portions from his writings -

"Once, the great Lords namely Brahma, Vishnu and Shiva, taking forms of holy Brahmins, waded into the Ganges to perform their prayer rituals. Just then Devi Parvati (Mother Durga), posing as a corpse, slowly floated towards them and first came to Lord Brahma. Seeing the apparently dead body, Lord Brahma pushed it far away. Now Parvati Devi floated across towards Lord Vishnu, who like Brahma, considering it an unholy presence in his time of worship also pushed it far out of reach. When the Devi repeated the act with Lord Shiva, came and touched him, he immediately embraced her. A pleased Devi Parvati laughed and remarked to Lord Shiva, 'Since you could recognize as living-divine what the Lords Brahma and Vishnu considered unconscious-dead, you shall be known as Mrityunjaya, or one who has mastered (the mysteries of) death!' Thus combining the four heads of 'Chaturanan' Brahma and 'Ekanan' (one-headed) Vishnu, Shiva became the five-headed Lord 'Panchanan'.

Brahma embodies the self-realized being,

constantly reflecting on the soul. Seated on the naval lotus (nabhi-padma) of Lord Vishnu - the embodiment of the fundamental principles of cosmic truth (mahat-tattwa) - he steadfastly views the Divine Mother as atma or the soul. Lord Vishnu, realizing the dynamic subtle life-force (prana) as the soul's continuum, views the Mother as the soul along with its conscious vital power. Lord Shiva's realization extends further to include the physical material (sthula) form of the all-embracing soul as the omnipresent, all powerful, divine Mother's manifested form. Brahma views only the immutable atma, Vishnu sees the atma and prana, while Shiva's view encompasses all the layers of cosmic creation, namely the atma, prana and sthula deha (physical body). Since he sees the sacred mother in all created forms, he is called 'Trambak' or one who has seen the three forms of expression. That is why, the place where the body (deha) disengages with the life-force (prana) and individual soul (atma), in that great leveling cremation ground (shamsana) takes place the loving interaction of Shiva and Parvati. It is due to this special trait of Lord Shiva that he does not have a social relationship with the other Gods. Shiva is a socially separate, independent, singular, unequalled God - without a beginning or an end.

When the sadhaka's mind was 'sleeping' (absorbed only in the atma) in the garb of Brahma, then Parvati - his physical body - floated away in the sacred waters of his existence-consciousness, unattended. When he was 'dreaming' (moving within the realms of the atma and prana) in the garb of Vishnu, even then he could not grasp the physical body (Parvati) in his experiential subtle existence-consciousness. When the Lord of Knowledge, Rudra, awoke within the inner realms of the sadhaka as Shiva - the Lord of all Existence - then he embraced the 'power

of soul realization in a physical body' (Parvati) as divine living reality. Thereafter, within the physical body, through stage after stage, Parvati became the sadhaka's leela-maker, soul-satisfying ananda-giver and ultimate wish-fulfiller - Mother."

"- O sadhaka, dive inwards and see the apparently not-conscious elements peeping within you! See how one after another, moment after moment, your Parvati is floating away in the waves of your enlightenment - like a corpse - unrecognized and uncared. Embrace her as the divine conscious soul. You will be able to see 'Maa' becoming a living idol who will take you on her lap.

Listen O sadhaka! As long as you too are not able to view 'Maa' as the continuum in all of birth, death and life, so long as you are unable to recognize her encompassing all the three realms of atma (soul), prana (life-force) and deha (body), till then you will not be able to truly realize her. Your worship of the Mother will remain merely an outburst of imaginary bhakti. All your sadhana will remain a 'corpse-sadhana' - lifeless. You will remain a Mahisasura (great demon) and will not be able to become a Maheshwara (great God). The divine Mother has wrapped herself around you with this physical body; otherwise you would remain a disembodied soul, mingled unrecognizably in some ethereal space, unknown to the physical world. Like our great mother bears you with this physical body, you should also embrace this world-permeating universal Mother with all your heart. Like you do not identify your earthly mother separately for her soul, life and body, likewise also worship Yogamaya, the Universal-Janani as one universal soul-life-body. The unified philosophy of atma-prana-deha is the manifestation of creation's soundarya and madhurya."

Realized Eternal Truth is the foremost reality in a sadhaka's life. Knowledge is en-

lightened consciousness and this enlightened living consciousness is life (prana). The pulsating form of this life is mind and its still form is atma - Paramatma - Maa -

Om Maa Paramanandamoyee
Parabrahma-Swarupini.

We end with a prayer -

Arouse Within, O Primordial

Mother!

Unveil Thy Blessed Gaze,

Reveal Thy Forms, O Supreme Power!

Showering Infinite Grace;

Unfold Thy Mind, O Witness-Consciousness!



*Ushering Truth's Light,
Open Thy Heart, O Divine Goddess!*

Pouring Love's Delight;

*On Thy Child in Prayer, O Mother
of Mine!*

*Awaken his True Sense,
Dawning Realization of a Life*

Divine!

In Thy Fathomless Omnipresence.

['For my Mother,

Of my Mother,

By my Mother']

- Sri. Partha Pratim Chakrabarti,
Her Blessed Child

Philosophy Of Truth

The Self Revelation

Chapter 3 continued...

(6)

Bhakta: If it is possible to have self-realization from an enlightened mahatma and harbor reluctance towards the worldly acquisitions, then why not most of the common men are interested in acquiring this self-realization that inculcates peace and wisdom?

Mahatma: My son, there are three categories of men around – superior, mediocre and inferior. The inferior lot concentrate mostly in the physical body, his horse, wife and children, and other items of physical pleasure. They are extremely satiated with their mundane luxuries and earthly pleasures. Hence, they worship imaginary deities and pray for wealth, fame and other items of luxury. They are absolutely not bothered about the subtle aspects of body, mind, atma (soul) and the visible world. The doctrines of religion and self-realization sound very non-appetizing to them. When they per-chance happen to listen to these religious doctrines, they feel that they will not be benefited by this, as this will not fetch any wealth and is

thus useless. Some humans (mortals/people) think it is not possible to find out time to give an ear to these discourses after the worldly responsibilities. Saint Tulsidas pointed at these people and said,

*“Tulasi yeh sansar mein, kahanse bhakti
bhet,*

Jeen batse latpat hau, damni chamri pett.”

meaning, "Alas, the worldly people are drenched in the thoughts of wealth, sex and stomach and spend the entire day in these thoughts. Hence, O Tulasi! How long are you going to stay in this world urging for the dawning of devotion? " (My son, the worldly people have a strong distaste towards spiritualism, very much like an ailing man who has no appetite for good sumptuous food.)

Bhakta: Will it never be possible for these people to acquire pure knowledge and get eternal peace?

Mahatma: Why not my son? The only medicine and tonic for these materialistic