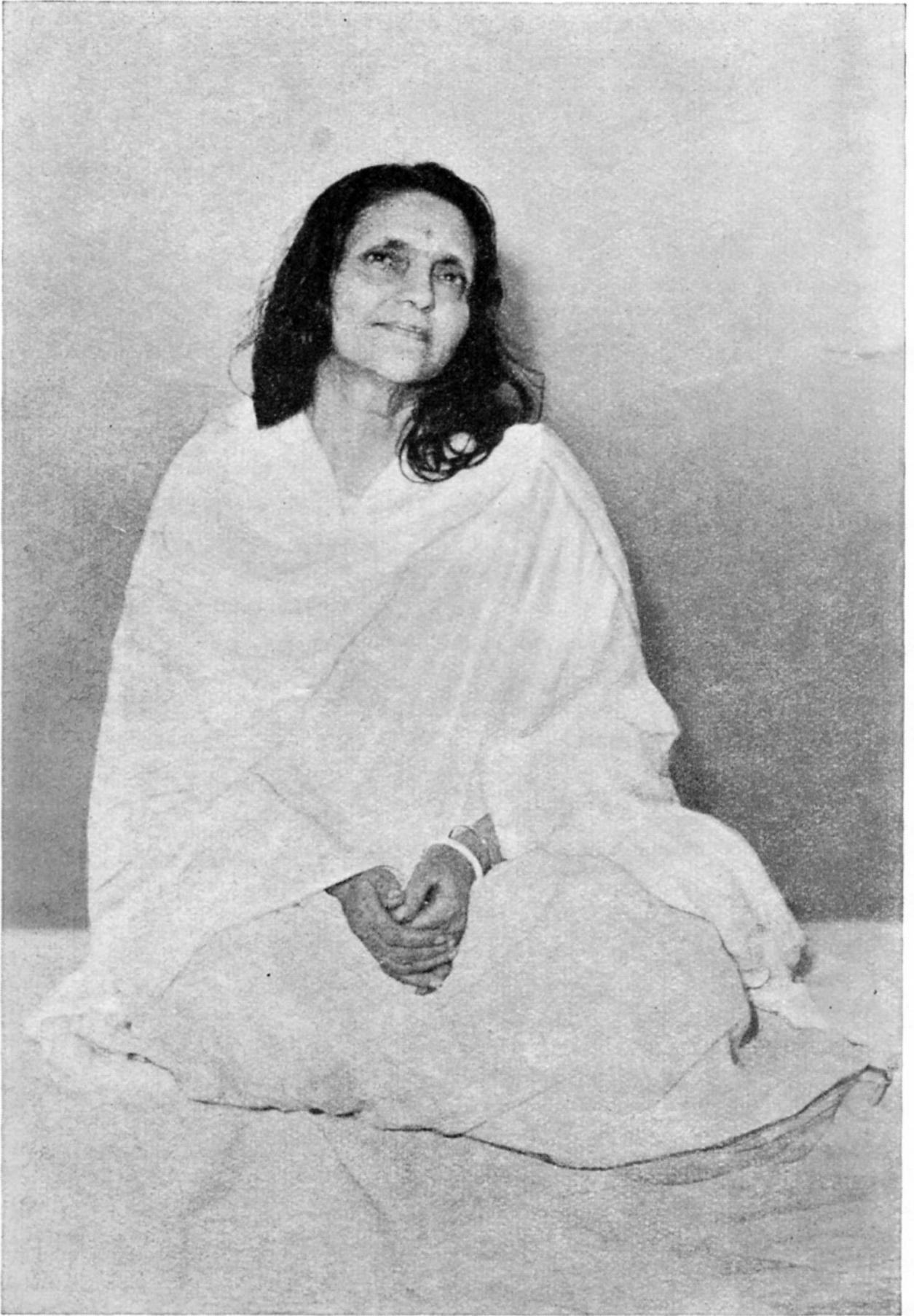


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The Self, self-contained,

calling to Itself for its own Revelation—

this is happiness.

MATRI VANI

God is the Fountain of Goodness. By what device he draws anyone to Himself is incomprehensible to the ordinary person. Everything that He does, who is All-Goodness, is for the best. Without the contemplation of God there can never, never be happiness or peace. What the various frustrations in life lead to is also infinite. If one allows oneself to remain tied up and entangled in their realm, it is but natural that one should reap restlessness, weariness and barrenness as the fruit of one's life. Therefore do not keep your thought on all this, rather let your mind soar to a high ideal, to your sublime Goal, which is far beyond the ken of human understanding. Who can tell by what event or blow of fate His call comes? Do not be cowed down. You are real, pure, enlightened, free, eternal. In order to advance in that direction it is your duty to gather your own strength and proceed with the momentum gained by a new attitude towards life. Truly, God dwells within you also as knowledge and discrimination. Therefore you must use this ex-

pedient on your pilgrimage towards the revelation of Truth. Time glides away. The Supreme Father, Mother, Friend, Beloved, Lord—all are He in one person. His Lotus Feet alone are worthy of contemplation.

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That there is an infinite variety of *āsana*s (yogic postures) must be perceived by direct perception. When the divine mood awakens of which, a particular *āsana* is the expression, then the *āsana* has borne its fruit. In the material world also one feels at ease and contented when taking up the posture that corresponds to one's state of mind at the moment. It has to be understood that man must of necessity always be in some posture or other. What exists at the root of things thus finds expression in the physical. When that root of things is touched, each *āsana* will take shape in its own precise peculiarity: This is called the spontaneous formation of an *āsana*.

Look, in everyday life also, don't you automatically take up various postures, according to the nature of your thought at the time? These postures form of themselves as expressions of your mood. In this material world one becomes within oneself completely engrossed in the particular idea or form that attracts one, so much so that someone may even be ready to die for it. All this happens in various ways in the physical world, because one is prepared to live in the realm of the fleeting in a transient body, that is to say one wishes to turn outward—into darkness. Where man is ever pure, enlightened, free, eternal, there again all God's numberless names, forms,

attributes are eternally real. There, the nature of the name, the nature of form and the diverse waves of divine moods, inspirations and raptures stand revealed. In Him should one become engrossed, lost, affixed, immersed, stripped of everything, and then this whole world will be seen as the outer expression of the inner Reality, as the One Himself—the field of His creative activity. He alone as creative action, the one-with-action and action-less, as form, quality, idea, mode of being, in the world and beyond—He and no other is ever enthroned in the posture of *Mahā-yoga*, the Supreme Yoga. The One who is seated—Himself the *āsana*. To realize Him in the world and beyond the world—this is the death of death, there death is conquered, time quelled. To direct his course towards this, and this alone, should be the aim of every human being.

[The following text is extremely faint and largely illegible due to the quality of the scan. It appears to be a continuation of the philosophical discourse.]

Pages from my Diary

GURUPRIYA DEVI

(Translated from Bengali)

New Delhi, 14th September, 1961.

The President of the Indian Republic, Sri Rajendra Prasadji, has recently been very ill. After facing death, he has fortunately somehow been restored to health. At his special request for Mataji's *darsana* Mataji was taken to Rashtrapati Bhawan at 11. A. M. this morning. Pushpa, Kamal Brahmachari and myself accompanied her. Mataji was led straight upstairs. Sri Rajendra Prasadji looks still very frail. He welcomed Ma with deep respect and reverence. For quite a long while he had a conversation on spiritual topics with Mataji. I noticed that everything was being recorded on a tape-recorder. Mataji asked Pushpa to sing two *bhajans*; Sri Rajendra Prasadji was quite delighted with her singing. He is deeply interested in the spiritual path and approaches great *sādhus* and *mahātmās* with genuine devotion and veneration. Since his health is not yet up to the mark and since also his term of office has been completed, he is going to retire in a few months and wishes to spend the rest of his life peacefully in Patna. At his invitation Mataji had been to Rashtrapati Bhawan already twice before; once she was even offered *bhoga* there. Last June Sri Rajendra Prasadji came to have Mataji's *darsana* at Poona.

On the way back from Rastrapati Bhawan I went to see Srimati Indiraji in Pandit Nehru's house, while Ma pro-

ceeded straight to the Ashram. I found that Panditji had returned to-day from Russia. With much love and respect Indiraji sent to Mataji some fruits that Panditji had brought from there: grapes, apples, and a melon. The melon was enormous—as big as a drum. Mataji distributed with her own hands to everybody the Russian fruits and I also fed her a little of each fruit.

12th September 1961.

To-day a few people had been invited to take *prasād* in the Ashram. Srimati Vimlaji also came from the Prime Minister's house. She liked the sweet dish (*khir*) so much that she took some of it for Panditji and Indiraji. Vimlaji is a very fine and sincere person.

16th September, 1961.

This evening Srimati Rehana Tayabji came with a few people for Mataji's *darśana*. She felt an inner urge to arrange for the *japa* of the *Mahā Mrityunjaya Mantra* for the health of Pandit Nehru and Indiraji. She had received the inspiration as it were from the late Srimati Kamala Nehru. Rehana Ma said: "If I put the responsibility for this on you, Mataji, I feel released. You are Kamala's real Mother, whatever you command will be done." Mataji replied: "If anyone desires to engage in some spiritual practice for a good and auspicious cause, this body always encourages this. There is no question of commanding." After talking to Mataji for some time Rehana Ma took leave.

Srimati Rehana Tayabji, although a Mohammedan by birth is a devotee of Sri Krishna. Since her early childhood she has spontaneously felt deep love for Sri Krishna. I was told

that her marriage had been arranged, but her prospective husband objected to her worship of Sri Krishna saying that in his house she would not be allowed to carry on her devotions. On hearing this she refused to marry him and there after the question of marriage was not raised again. She had spent quite a long time of her life near Mahatma Gandhi. Many have great faith in her. Her book "The Heart of a Gopi" is very well known. Sri Dilip Kumar Roy's song—"Even today an abiding lover of the *Līlā of Brindavan*" is a poetic paraphrase of that book.

Jaipur, 18th September, 1961.

Mataji arrived here today. She has come in response to the repeated requests of Sri Madan Mohan Varma, a devotee of many years' standing. Mataji was to have come here last April to be present at the opening ceremony of Sri Varmaji's new house, but due to Sri Gopinath Kaviraj's severe illness her visit had to be postponed. Sri Varma's house had in the meanwhile been inaugurated and he therefore arranged for Mataji to stay in a new house in the close vicinity.

Srimati Kamala Mohanlal and her son Anand live now in Jaipur, Anand having become the Deputy Secretary to the Rajasthan Government. He has been coming to Mataji since his childhood. Kamala has decorated everything beautifully to welcome Mataji.

Something very disagreeable has happened: Vikram, the son of the late Sri Parasram Dhammi of Dehra Dun has been travelling with Ma recently. He is in a mentally disturbed condition and so Mataji asked him to remain near her for some time. He reached the house of Sri Varma to-

gether with us, but after that he was nowhere to be found. The police has been informed, however all efforts to find him have proved futile so far. Even while with Ma the young man remains unbalanced.

This evening Anand Mohanlal took Mataji for sight seeing. Ma was also shown the famous temple dedicated to Ganeshji. The *satsang* at night was held in a pandal at Varmaji's residence.

19th September, 1961.

This morning our whole party was taken with Mataji to the celebrated temple of Govindaji. Mataji said about Govindaji: "When this body had His *daršana* for the first time together with Swami Akhandananda, Govindaji seemed to stand on the floor. No throne, no Radha, no attendants were to be seen, neither the royal dress which He is wearing now. He was dressed scantily and standing on the ground. This is how we saw Him then." All enjoyed greatly their visit to Govindaji's temple.

20th September, 1961.

In spite of all the trouble we have taken there is no news of Vikram. Today Maharani Satyaprem Kumari of Mysore who lives here has taken Mataji to her residence. From there Mataji drove to the palace of the Raja of Achrol. Raja Hari Singh of Achrol is Satyaprem Kumari's brother-in-law. In both places Mataji was received with the utmost reverence.

New Delhi, 24th September, 1961.

This morning Indiraji phoned, asking whether she could come and take *prasād* in the Ashram at midday and have a

talk with Mataji afterwards. At noon she arrived together with her son Sanjay and two or three other people. They all ate their lunch with great delight. Indiraji is very fond of Bengali food. Mataji was herself supervising the serving. When the meal was over, Indiraji went to Mataji's room and had a private talk with her.

In the evening there was a phone call from Jaipur to inform us that Vikram had been found by the police behind the canteen at Jaipur Railway Station. Everyone felt much relieved at this news. Mataji remarked: "Well, this body had told Ganeshji on the very first day: 'Do please look after Vikram.'" Govindaji also was requested to take care of him. To whom else should the boy have been entrusted? That is why this body put the responsibility on Them. Write to Mohini (Vikram's sister) to present offerings of Rs 101/- to Ganeshji."

28th September 1961.

In the course of today's conversation, Mataji said something very beautiful to the boys and girls of our ashram: "By entering on this path you have overcome the world. There is only one *Brahman*—without-a-second, One *Atma*—towards that should you strive. Let there be no ill-feeling, no angry or excited talk, no quarrelling, no distinctions among you. If you foster a spirit of friendship, your tolerance and courtesy towards all will increase. Whenever you feel hurt by anything that has been said, you should eject the matter like poison. You all are very, very good. By good ness kindle the Light."

2nd October 1961.

Indiraji made a special request that Mataji should once grace their house with her presence. In the evening Vimlaji came to take Mataji to the Prime Minister's residence. Ma was accompanied by Chinmayananda, Pushpa, Chitra and myself. In the midst of a lovely garden arrangements had been made to receive Mataji. Indiraji came a little after Mataji reached there. Her younger son had suddenly developed fever and therefore she had been prevented from welcoming Mataji at her arrival. She expressed her sincere regret at being thus delayed. A few minutes later Pandit Nehru also came and sat down near Mataji. We all stood at some distance while Panditji had a private talk with Mataji for about half an hour. It was a treat to watch Mataji sitting in those calm and beautiful surroundings with the jewel of India, Jawaharlalji at her feet listening to Mataji's words with rapt attention. Mataji was wearing a garland of sandal wood beads, which she put round Panditji's neck. Immediately after the talk Panditji had to leave. He is so busy all day long that he hardly has time to breathe. Indiraji was also saying that she scarcely had the chance to see him during the day.

As soon as Panditji had gone Mataji spoke to Indiraji for some time. The entire staff of the Prime Minister's house came one by one to offer obeisance to Mataji. When Mataji got up to go, Indiraji took her through the office to the hall and from there accompanied her to the car. I noticed that Indiraji walked barefoot while with Mataji. The faith, devotion and gentility of the whole family is really remarkable. I heard that the next morning Indiraji was due to leave for Madura together with her father.

What conversation Mataji had with Panditji was not disclosed, all the same I was given to understand that the topic was spiritual.

Kanpur, 8th October 1961.

This morning Mataji alighted here and was received at the Railway station by Sri Sitaram Jaipuria, Sri Kashi Prasad, Jiten Da and others. Mataji was taken straight to Jaipuria House,

At the special and persistent requests of the Jaipuria family, Durga Pūja is to be celebrated here in Mataji's presence this year.. An extremely charming thatched hut has been erected in the garden for Mataji's use. Every comfort has been provided. The excellent arrangements of the Jaipurias, their outstanding hospitality and spirit of service are unequalled. We have had the good fortune of seeing arrangements made by very rich people in many different places, but it will be no exaggeration to call the thoughtfulness of the Jaipurias unique.

The whole compound resembled a miniature Kumbh Mela camp. In the garden rows and rows of tents had been put up and everyone of them was well furnished and beautifully decorated. A huge guest-house had been vacated for our use, and an enormous pandal erected on the tennis court. A large kitchen, a dining-hall—no detail was missing. Sitaramji and Kashi Prasad (his brother-in-law) were both toiling day and night with ever cheerful faces. Kashi Prasad's judgement, efficiency and intelligence are really very rare. He always has a smiling face. Every single worker down to the watchman has been trained in the same way: their

courtesy, discipline and respectful behaviour are something worth experiencing.

14th October 1961.

Durga Puja has begun at Jaipuria House. To-morrow will be *Shashthi* (the sixth day of the Puja). It has been pouring with rain since *Mahālayā* (the day before the *Pūjā* commences). Kanpur probably never had so much rain even during the monsoon. Mataji's hut also began to leak, the tents were flooded and water seeped through the pandal roof and a few drops also fell on the images of the deities.

Ma's *Līlā* is difficult to understand. Sitaramji himself stayed up all night giving instructions trying to cope with the situation created by the inclemency of the elements, and everyone was fervently praying to Mataji that all the elaborate preparations and arrangements should not go in vain.

19th October 1961.

Up to *Panchami* it was pouring cats and dogs but on *Shastri* all of a sudden the sun showed its face. During the four days of the *Pūjā* there was no rain except in the evening of *Saptami* when it suddenly began to pour hard but stopped after a minute, while in other parts of the city there was heavy rain for the major part of the day.

In the garden of the Jaipuria House there is a very old banyan-tree. One day Ma was walking about in the garden and on reaching the tree stood still and then circumambulated round it as it were. Afterwards we were told that this was a special place, that *pūjā* was being performed there almost daily. Ma had not been informed of all this. To-day is *Vijayā Dashami* day. With extreme splendour this *Pūjā* has been completed in Mataji's presence. Now we are sorry to say good-bye.

The Goal of Human Life

II

JAINATH KAUL, M. SC.

The One Amid the Many

There exists, thus, amid the changing, perishing spectacle of multiple manifestation a changeless eternal single consciousness. In the dreamless state, this consciousness alone is present, although the experience of the living awareness of its sole existence is not there at that time. In the dream state this consciousness is no longer grossly static but functions, though in an erratic manner, by creating a phantom observer and a variegated world of nothing. It is important to remember that both the subject and the object of the dream-world appear and disappear simultaneously, and they are both very real so long as the dream lasts, the insubstantial nature of dream existence being revealed only when we enter the waking state. Similar, the illumined sages tell us, is the experience in the waking state. The ego, which is the false observer, and the outside world of objects and creatures are both created simultaneously in the waking state. Neither the ego nor the world, in fact, exist, as in the dream world neither the dreamer nor his dream have any real existence. But, as in dream, the fact that the dreamer and the dream-world have no real existence is known only on waking from the dream state, similarly the fact that the phenomenal world of subjects and objects has no permanent real existence, but is only an appearance, cannot be known until super-awakening into the transcendental environment takes place. It is only

those firmly established in the Ultimate Reality that have the privilege to see things as they are, and their common experience is that there exists nothing other than one unlimited co-ordinated calm of existence, consciousness and bliss, the ever present witness of the three states of waking, dreaming and dreamless sleep.

From what has been stated so far, it is clear that it is only the essence of our being, the life of our life, whom the devout call God, their Lord, Master and Beloved, and which the scriptures call *Brahman* or *Ātman* that has an eternal existence. Apart from it, everything else is a mere appearance, insubstantial and presenting an objective reality so long as its other false counterpart, the perceiving, feeling and thinking ego is present. When the realization of the *Ātman* takes place on the transcendental plane, the objective phenomenal world of nothing disappears along with the ego—the waking dreamer, just as the dream-world and the dreamer disappear on waking.

The Test

Now all this would only be just a beautiful theory were it not possible to demonstrate it as a living experience. And, it is here that true religion has an unshakably firm foundation. Not one or two, but hundreds of earnest seekers from times immemorial in different lands, and specially in our great land of *Bharatvarsha*, have actually realized the living truth of what has been stated above. It is because nothing else really does exist beside the ONE, that it is possible for everything other than the ONE to actually melt away and evaporate into thin air. The many appearances are there because of ignorance, which is lack of living awareness of the

Ultimate Reality. And, as soon as enlightenment takes place, the phantoms disappear. If, on the other hand, the objective world did have a real objective existence, then it would not be possible for it to disappear, enlightenment or no enlightenment.

That the phenomenal world does disappear when *Jñāna* (enlightenment) supervenes, just like the dream vanishes on waking, has been vividly stated by the well-known realized saint Goswami Tulsidas in his immortal scripture *Rāma-charita Mānas*. He says:

भूटेहु सत्य जाहि बिनु जाने ।
जिमि भुजङ्ग बिनु रजु पहिचाने ॥
जेहि जाने जग जाई हेराई ।
जागे जिमि स्वपन भ्रम जाई ॥

“Without knowledge, this false world appears to have a solid real existence although it is unreal, just as a string appears to be a snake without correct knowledge. But when enlightenment takes place, the world disappears just as the illusion of the dream vanishes on waking.”

The Way to Self-Realization

We now come to the final and most important phase of our enquiry, namely how to reach the goal of human life, which is to get established firmly and finally for all time, while yet functioning in this mortal body, in that glorious universal eternally stable kernel of consciousness. Common-sense tells us that in every endeavour, and particularly in the effort to get at what is definitely known as attainable, the only thing to do is to discover the obstacle in the way, and to remove it with all the strength at our command. Now

what is the obstacle in the way of self-realization? The question is best answered by considering the other question, namely : when, in fact, it is only the Ultimate Reality which exists, and nothing else, why do we not experience it here and now? The sages tell us that this is due to *avidyā* (ignorance). It is because of *avidyā* that we see multiplicity in unity and are subjected to the illusion of separateness. It is *avidyā* that creates the ego which appropriates to itself an unjustified, arbitrary role of a real separate existence. The ego is an imposter, and the strangest thing is that it is composed of nothing! While this is most amusing, it is also most welcome. For, what can be easier than removing that which, in fact, has no existence. However, when we actually get to grips with the problem seriously, we find that the task is not at all as easy as it appears in discussing it.

The ego is the creation of the divine *māyā* and cannot be killed without divine grace. Says Lord Krishna in the Gita :

देवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

“My *māyā* of the 3 *gunas*—*satva*, *rajas* and *tamas*—is divine and very difficult to cross. However, those who surrender unto me, are able to overcome it.” This utterance of the Lord gives us the final answer. The way lies through self-surrender. The only question which now remains is to find practical ways by which the ego may be surrendered to our own Atman, the sole ruler and master of everything in this universe. There are several ways of doing this, but we who are householders and thus debarred by the teachings of

the Gita from running away from the field of action may find the following as a helpful proposition.

The Practice of Self-Surrender

When we are convinced that only He exists and nothing else, we should begin to put this conviction into actual practice continually and in every little detail of our life. For instance, each one of us can try to recall, at the time of, say eating anything, that the Lord within me, is the real enjoyer, and I His mean servant, whose welfare lies only in utter humility which makes my presence increasingly less felt every day. Again, when we are working, the same attitude, if adopted, would mean that the Lord in my body is doing the work as a *līlā* (play) and I am an insignificant attendant privileged to be in His presence. When this becomes the attitude, we shall neither take credit for any achievements in our work, nor worry about any discredit through unavoidable delay, or deplore other unwelcome results. At the same time, our efficiency in our work will be the maximum, because the Lord is perfect and when He is functioning, there can be no mistakes or oversights, and the best that is possible is done.

God-consciousness need not and should not be restricted to emphasizing His presence only within our own selves. His presence should be recognized with all reverence outside ourselves. When, for instance a visitor comes to our house, we should look upon him as the Lord Himself. In our day to day life, everyone whom we meet, whether at home among the dear and near ones, or among our superiors, colleagues or juniors in our place of work, we should consistently endeavour to feel His presence and look upon all forms as

His manifestations. This does not mean that in our outward dealings we should depart from the recognized code of behaviour and start falling, for instance, at the feet of passers by and begin to call them our master and beloved. It is not the external ostentatious behaviour that is required—in fact, all such attempts are hindrances as they disturb the natural serenity—but the correct constant remembrance of His sole existence in all forms of living. This consciousness, which should be active, alert, and living, will automatically affect our outward behaviour. We shall be conducting ourselves with a gracious humility, unchanging serenity, poise and that delightfully endearing love and charity towards all that brings satisfaction to the individual and spreads joy and pleasure all around.

Goswami Tulsidas lays down beautifully what our attitude should be towards our surroundings. He says :

सो अनन्य जाके असि मति न टरई हनुमन्त ।
मैं सेवक सचराचर रूप स्वामि भगवन्त ॥

On being asked by Hanumanji as to what constitutes perfect devotion, Sri Ram says :

“Oh Hanuman, the perfect devotee is one whose permanent mental attitude towards one and all is that he is the servant, and everything—moving and unmoving—is the image of his Lord, the master of the universe.”

The application of this attitude of mind can be illustrated in numerous ways. So long as the resolve to find God is strong, so long as the urge is burning and incessant, one will go on discovering different ways by which the awareness of His permanent and sole existence may be increasingly felt day by day.

A word of caution may perhaps be helpful. Dependence on our own efforts with a strong will-power, if not properly done, will not bring the results, because our unqualified efforts are the efforts of the ego, and the more we depend on it, the more we emphasize its presence, getting a result which is just the opposite. A constant prayer to the Master to reveal Himself and reduce our ego to a silent vanishing spectator is, therefore, the right road to self-surrender. The prayer may be : "O Lord, please come and occupy your rightful place as the Lord and Master and as the Sole Existence everywhere and drive away the illusion of separateness. Make me feel more and more your supreme presence all the time and everywhere."

This practice will, in course of time, lead, as those advanced in this path tell us, to the weakening of the ego, and as the ego weakens, our ability to meditate will increase. If, therefore, we find that we are able to meditate more and more, we should feel assured that we are progressing. Meditation is the sine-qua-non for the highest experience of God-realization. Without meditation, culminating in *Samādhi* or Super-consciousness, the actual direct experience of the undifferentiated Supreme Reality does not take place.

The goal of human life, then, is reached only in *Samādhi*, which we should all patiently and perseveringly endeavour to experience before the end comes to our mortal frame in this present birth. No one can, of course, command this result which is in Mother's hands. All that we can do is to pray to her to give us the necessary strength, inspiration, urge and guidance, and make full use of whatever we get through her grace.

I should like to conclude this article with what Mother once said at Poona during a conversation, as reported in the May 1964 issue of Ananda Varta :

"All is His, All is He. Whatever work you do in your home, always carry it out as a service to him. In every shape and form is He alone, and therefore everything can be done as His service. The important thing is to be ever aware of Him, and to think of Him in everything one does."

Let us all pray to Mother to give us the '*subuddhi*' (wisdom) to always follow this advice.

Is Life Worth While ?

Mark Halpern

*Is life worth while ? so many ask,
Dismayed at what they see.
Corruption sneers behind its mask
And bleeds humanity.*

*While prejudice and hate and greed,
Intolerance and pride,
Plant everywhere their poisoned seed,
And virtue seems to hide.*

*Is life worth while for little man
On tiny speck of earth ?
So briefly meager his life span,
The toy of death from birth...*

*Dear friends, 'tis but the negative
Of life you do perceive.
Forget your fears, be radiant, live !
Just listen, and believe :*

*Life is worth while throughout your days,
If you think not of self.
But let your heart in Service blaze,
For no reward or pelf.*

*For when we've dedicated all
To serve humanity,
We're ready for the final call;
We're selfless and we're free !*

*In endless life we've conquered death,
We're ready with a smile,
Rise free of self with every breath;
And know that life's worth while...*

The Name Is God

SWAMI RAMDAS

God and His Name are not distinct from one another. The Name is God Himself. The moment we think of the Name our mind is filled with the presence of God. There is no easier way of focussing our thought upon God than taking constantly His Name. When we repeat the Name aloud, we feel our heart flooded with the ecstasy of love, because the sound of the Divine Name awakens the heart to the bliss and love of God.

2. Although the mental repetition of the Name is held to be far more efficacious than the verbal repetition, still, the rare experience of the sweetness and joy derived by uttering the Name aloud is incomparable. When the entire being of the devotee thrills with rapture to the music of the Name, he realizes that the Name is BRAHMAN.

3. God is both manifest and unmanifest. The Name stands for such a God. Here the unmanifest is the all-pervading, infinite, immutable, tranquil, static spirit of God. The manifest is the entire universe of name, form and movement, with all its beings, creatures, and things. The Name stands for this all-inclusive and all-transcendent Godhead, who is both personal and impersonal.

4. The Divine is thus the beginningless source of all creation and the creation itself; God, the absolute, is the nameless Name.

5. The Name can free the Soul from bondage. The Name can take it to the highest consummation of spiritual life. The Name can grant a blind soul Divine sight. The Name can bless an individual with a universal vision full of sublimity. The Name can lift the soul to inconceivable heights of God-realization.

6. The power of the Name is invincible. A mind that is deemed unconquerable, by the soothing influence of the Name becomes docile, yielding and submissive. The mind itself is transformed into God by the power of the Name. He who takes refuge in the Name can work wonders. Death itself will stand in awe of him. He can command all the forces of nature and direct them to bring about a spiritual awakening in the hearts of men. The Name can make a human mind an embodiment of eternal love and joy. The Name can convert an individual into a cosmic reality—an ignorant soul into a very God.

7. The Name is all-sufficient. The utterance of it is itself meditation. The ecstasy born of it is itself *Samādhi*. The Name is love, light, power and joy.

8. The writer can vouch for it from his own experience that the Name by itself without any other *sādhana* can grant one the fullest vision of God everywhere and may merge him in an ocean of never-ending love and joy.

9. There is no *sādhana* that can be universally adopted by all people and is at the same time as simple for realizing God as the Divine Name. It is perfectly true in the words of a saint that he who has God's Name always on his tongue is a *Jivan Mukta*, or a liberated Soul.

10. So dear friends, to whatever race, caste, creed or colour you may belong, take up the Name of God and feel the sweet communion with it, and you may depend upon it. Your soul through constant bathing in the nectar of the Name will not only be purified but will also be illumined by the omnipresent and omniscient light and love of God. This practice of taking the Name will lead the unyielding spirit of man to complete surrender to the omnipotent power and will of God. In the early stages, if the Name is repeated with earnestness, faith and concentration, the face and body of the devotee will shine with a peculiar lustre, his mind will be filled with wisdom and his heart with love. This is due to the predominance of *satwa guna* in the devotee. Later, if the repetition is continued with the same zeal, he will behold the universe before him as the very expression of God. He will have the Vision of God everywhere—**VERILY THE NAME IS GOD HIMSELF.**

dimensionless point is a position in space. Aliveness cannot be dissociated from the thought that the subject exists, or 'I exist', where 'I' is not intuited as an isolated entity apart from its encasing, existing nowhere. It must be somewhere at any rate, and this somewhere really is cognized as an amorphous space, be it even in the mind. And mind, in Hindu psychology, is a substantive frame though not independent, of rarefied stuff. Whatever we may think of, space cannot be eliminated from it, even though we may not actively be thinking of space as it is. Hence, our fundamental sense of duration and spatiality is the crude sense of space-time inherent in us. It is an inseparable bi-unity.

These are conceptual space and time. The ancients did not recognize this kind of amorphous emptiness as existing anywhere in the external world. Even what is regarded as a cosmic space is viewed as a substance. Our physical space evolved out of this primordial *ākāśa*, space-stuff, known to us as *Avyakta*, unmanifested. The *Avyakta* is in a state of quiescence, a condition of equilibrium which cannot be intuited to a perceiving mind. This primal stuff is a continuum of undifferentiated manifold, indeterminate, infinite and mother of all creation. Our cosmic *ākāśa*, the primeval space, is an energized expanse in this vast deep keyed up by a force known as *parispanda*, a characteristically circular high-velocity cosmic motion. The term *parispanda* etymologically signifies 'weirling or rotary motion'.¹ This is the beginning of creative evolution. It means in effect that the atomicity

1. Dr. B. N. Seal, Cf. "It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or aeons) of life, MOTION,..... assumes an ever-growing tendency from its first awakening of Kosmos to a new 'Day', to circular movement." —Blavatsky in "The Secret Doctrine."

of ether-space is initiated by *parispanda* as the efficient cause.

Our notion of physical space, then, according to the ancient concept, is reducible to the notion of an ether continuum of infinitesimals. And our sense of objective time is intrinsically a sense of motion.....change, succession. Since *parispanda* is inseparable from infinitesimal or atomic ether, time can have no intrinsic meaning apart from space, and *vice versa*. If all motion ceases, *time stops*, and ether reverts to its absolute state, which is uncognizable to us, i. e., the ether particles resolve back into amorphous existence at absolute rest. And the world comes to an end. Space and time, we thus can see, are Siamese twins born together out of *parispanda* in acosmic *ākāsa*.¹ They can never be in dissociation. We arbitrarily separate them in our pragmatic formulation when, deceived by Ego², we suppose motion to be one thing and its energy a different thing. Objectively, they are the bimodal expressions of the same energy, space-time.

Now, what is the nature of this inherent original motion in ether? It has been designated as *parispanda*, which means whirling or rotary motion, as has already been described. We must trace the atomicity of ether to this motion-source. It can be inferred that the original ether particles represent irreducible units both of energy and motion, i. e., 'action.' What has been described by the scientists as the

1. That is the reason why the Sankhya traces the origin of space & time to *ākāsa*, vide foot-note 1, page 130.

2. Ego is the 'division-principle.'...Sri Aurobindo.

Ego=*Ahamkara*; a sense of selfhood.

probable atoms of action in nature could perhaps be accounted for by these ether units. Can they be Planck's constants? The problem is too intricate, and it is for the physicists and mathematicians to find out. It can be assumed that Planck's constant is not a mathematical abstraction. It must represent a physical entity, an invariant infinitesimal quantity of something real. The ether particle suggests itself from a number of considerations. It is the fundamental universal unit in all material existence, and it may come up to what the 'constant' stands for. And if it (ether-particle) can represent a space-time unit, a tangible space-time becomes the agency of atomic action. Nevertheless, ether is as elusive as space-time to the perceptive mind. And mind too, is of the same subtle stuff. Hence, neither mind nor ether nor space-time can ever be as tangible as objective space and time separately. This identification of atomic action, if possible, may give us clues to the transformation of the ether system into 'tactile energy', 'tactile energy' into 'luminiferous energy', 'luminiferous energy' into 'differential energy', and 'differential energy' into material atoms.¹ In that way the meaning of the 'United field' may attain a lucid significance for us all, since gravitation, electricity and other forces will come in.

The Material ether particles are of a kind not comparable to anything we know of. They are infinitesimals, more of a non-material kind than material, and cannot be experimentally detected at present. Mathematical investigation may reveal that this ether is the same that Einstein needed to formulate his metrical field of space-time. This is not to

1. These terms have been explained elsewhere and cannot be discussed here in the brief scope of this article.

suggest that the ancient cosmogonists had discovered all that we know in modern science. Far from it. They never had these discoveries in view. They unravelled many of the mysteries of the world, but not in the way of the present-day science. Their aim, in the main, was to gain an access to the hidden world beyond the fading borders of our universe. And their methods, understandably, were different: We may take it that they did not know whether space was Riemannian, Lobatchewskian, or Cliffordian. Since they were remarkably familiar with geometry of the Euclidean type, they took space, generally, to be of the Euclidean variety perhaps. Overcoming this Euclidean frame they had ascended into regions that, from descriptions available¹, we find difficult to conceive, since it needed a knowledge of higher dimensions and lastly, of the dimensionless reality and the Absolute.

The objective space and time of the ancients, they knew, were modes of a single continuum that could be turned into matter² of five categories. This continuum, in different concentrations, is the container and the content both. Ether, energy and molar matter are gradations in the grand plenum, evolving as they did from the simplest form to degrade into the most complex. Our senses do not detect all the grades. The highly rarefied stuff at one end is atomic ether, pervaded with a cosmic ether, and is called space. Time is an insepa-

1. The different layers of extra cosmic regions bear such names as Bindu (point continuum), Ardha-chandra (Crescent), Rodhini (Resistant), Nada (Sonic), Nādaṅḍa (Silent), Sakti (Power-charged), Vyāpini (Expanding), Samāṅḍa (Mind-dimensional), Unmāṅḍa (Supramental).
2. There is no basic difference between matter and energy. Matter is bound energy.

rable component of it. They, space and time, may be loosely called aspects of energy and its motion. Ether particles are endowed with rudiments of space-time, at least conceptually, and the structures organized by these micro-particles, to be gradually moulded into gross matter, can be nothing if not metrical fields at different levels of materialization and complexity. Knit together, they are a united field. It is true, the ancients did not call this field space-time, though they perceived the unity of all matter, rarefied and gross. Whether this commonsense field can keep its ground in Relativity, only the scientists can say. Max Planck's remarks are an incentive in this direction : "We have seen that the study of physics, which a generation ago was one of the oldest and most mature of natural sciences, has today entered upon a period of storm and stress which promises to be the most interesting of all. There can be little doubt that in passing through this period we shall be led, not only to the discovery of new natural phenomena, but also to new insight into the secrets of the theory of knowledge. It may be that in the latter field many surprises await us, and that certain views, eclipsed at the moment, may revive and acquire a new significance. For this reason a careful study of the view and ideas of our great philosophers might prove extremely valuable in this direction."

The problem of measurements of space and time in the abstract, seems to offer a solution, as can be seen in the ancient analysis, which was quite rigorous. An irreducible absolute unit of time has been called a *kshana*, an instant, that is preceded by the departing instant and followed by the coming instant. All changes occur instant by instant in a time ward flow. A unit of space is an infinitesimal

extensive quantity inherent in the *akasa* i. e., an irreducible ether particle. Objectively, space and time centre round rotating ether particle. An ether particle, then, represents units of both energy and duration, a space-point and a time-point. Since ether particles are supposed to be charged with motion, *parispanda*, which is primarily a rotary motion, the time taken by a complete rotary cycle will represent a unit of time, the time taken by a complete rotary cycle will represent a unit of time. The energy part of it is a space-point and represents a unit of space. If the rotation ceases, time and space are annihilated simultaneously, for the units then revert to uncognizable ether. They are absolutes. Their magnitudes can only be mathematically investigated. It is probable that Planck's constant will suggest some clues to these magnitudes. And from them other magnitudes may be deduced. Scientists may be able to compute the maximum speed of an ether particle, rotary and circular, and thus find some relation, if it exists, between these and the velocity of light. It is unthinkable that nature should fix the velocity of light, without a reason behind it, at 186,000 miles per second. The velocity of light, absolute in Relativity, may not, after all, be the maximum velocity¹ attainable even by rarefied matter; nor perhaps may it be the only velocity of its kind, if we can take into account other data not experimentally known as yet. For instance, the velocity of 'tactile energy' in isolation, and of mental ether carrying telepathic messages, may have to be reckoned with in future.

1. Hoyle Narlikar Theory of Gravitation, recently reported, has suggested that the galaxies in distant parts of the universe can, theoretically, hurtle away into outer space at a higher velocity than that of light.

It may be noted in this connection, that ether particles of the ancient physicists are the extreme upper limit of material existence. Hence, if ether is to be further reduced, it can only be reverted to its formless status infinity. This may explain why a material body, if it equals or exceeds the velocity of light, attains infinite magnitude, for it is first resolved into non-atomic ether and then into primordial space, i. e., infinity. The maximum velocity then perhaps is the velocity of atomic ether, which out of *parispanda* evolves the velocity of 'tactile energy' and imparts a similar velocity to light.

The velocity of light *in vacuo* taken as a constant in Relativity, has made it a unique theory, and most surprising results have been obtained in many fields on the basis of this theory. Nobody can gainsay it. And yet, as Max Planck has warned, new-surprises are always possible in this realm. Further advancement in the micro-world of science may require more refinements in methodology akin to those now being evolved in the occult sphere, for example, in spiritualism. This is not to deny the honour due to the greatest scientists of our age.

Space-time structure is a profound conception and an equally profound problem. It is a problem of forms—geometry and psychophysics. As to the latter, our present-day explorers have yet to catch up with ancient psychologists in their special fields. It is impossible to know forms without reference to our mental frame of space-time as adjusted by empiric experiences; the mind itself is constituted of space-time in the guise of ether. It is a form-making frame of mental ether. And form can know only form or structure, not the formless nor the Absolute. It does not by itself give

us an accurate sense of space-time, or space and time, but the notion of space and time, crude though they fundamentally are, is imposed by it in our perception of objective space-time. And empiric experience teaches us how to adjust, just as a child teaches itself to adapt to its surroundings. What is ether then, the starting point in evolution? We now know, on ancient authority, that it is in all its ramifications, firstly, a continuum of motion-points, later, a set-up, in it, of complicated point-patterns, evolved to configure as the phenomenal world. These structures proceed from *ākāśa*, first acosmic, then cosmic, which is the substance behind space-time. The objective space-time, like our mental space-time, is then a frame, a form-making frame of the Cosmic Mind, which is the agency that initiates structural dynamism. Thus, "All phenomenal existence resolves itself into Force, into movement of energy that assumes more or less material, more or less gross or subtle forms for self-presentation to its own experience. In the ancient images by which human thought attempted to make this origin and law of being intelligible and real to itself, this infinite existence of Force was figured as a sea, initially at rest and therefore free from forms, but the first disturbance, the first initiation of movement necessitates the creation of forms and is the seed of a universe."¹ Our form-conscious minds keep us back from its subtle and deeper understanding.

How to get over this form-conscious personal *samskāras* and resolve the mystery of noumena does not concern us at present. To know the true story of our present and past lives, taking any lesson we can get from them, is the cardinal aim

1. Sri Aurobindo.

of every conscious existence, in order to live a balanced conscious life in peace, plenty and harmony as useful units in an integral existence in the Universal Frame.

It may be noted, in this connection, that *yogins* in India had discovered methods to overcome space and time and to live like immortals.¹ The time-effect in these cases is somewhat analogous in result to that of the oft-quoted example of twin brothers in Relativity, one of whom returning from a long high-velocity space voyage, finds himself surprisingly younger than his brother on earth. This may seem as fantastic as the Theory of Relativity on its first appearance. But, we must remember that we live in a world of slow-motion, in which, by its side, tremendous velocities, such as that of light, exist, and our senses fail to keep pace with them, giving us a faulty impression of everything. That is the way science accounts for our failure to perceive the world of space-time in place of the world of separate space and time. Were our senses to become exceptionally sharp, it says, we would detect a different physical world nearer to actuality, either for good or for worse, for the present set-up.

1. One of the methods used by the *yogins* was to slow down personal time by stopping or retarding the physiological and metabolic processes, for example in *samādhi*.

Old Diary Leaves

ATMANANDA

II

The following was noted from conversations with Mataji and appeared in 'Ananda Varta' as 'Diary Leaves' and 'New Diary Leaves', scattered over the last 10 years. It has now been arranged under various headings for the benefit of our readers. It seems appropriate to call this "Old Diary Leaves,"

On Prayer and Meditation.

Question : What is the difference between prayer and meditation, provided one does not pray for anything in particular ?

Mataji : When praying one asks for the fulfilment of one's desire, even though it be the desire to become one with God or to serve Him or realize Him. Whereas meditation (*dhyāna*) means to be absorbed in the contemplation of Him. In this there is no room for desire.

Question : How can one attain to such meditation ?

Mataji : It comes spontaneously. At first you remember Him and ponder over Him and then contemplation sets in of itself. Just as while sitting here, the remembrance, the thought of your home and children comes to you unasked and you cannot help pondering over them. Similarly the contemplation of the Beloved comes naturally, of its own accord.

* * *

Question : Is prayer effective ?

Mataji : Yes. Prayer invariably has a result, not necessarily the result you pray for, but since prayer connects you with God, it is always beneficial. Suppose you pray for the recovery of your sick child and the child dies. Your prayer has not been granted, yet it will help your child in some way. You do not know what is for your real good. Suppose you pray for employment and secure it, but get ill; or for money, but a dacoit waylays and kills you for the sake of it. God alone knows your real need. At times, just as a child is given a biscuit to make it stop crying, you may not get what you desire, but something else.

Question : Why should one pray to God at all? He in any case does all that is necessary.

Mataji : Yes, this also is true on one level. But prayer is good, for to pray means turning one's thoughts to God.

There are various kinds of prayer. At first man prays for material things like wealth, health, family, position, etc. On that level, if he did not pray for these and similar boons, he would not remember God at all. To be reminded of Him, no matter from what motive, is beneficial.

Then there is a stage, especially in the line of *bhakti*, when prayer spontaneously flows from one's heart. One yearns and pines for God and cannot help praying: "I cannot bear to be without Thee. Reveal Thyself! When wilt Thou bless me with Thy vision?" It is like a fever that cannot be allayed by anything but union with Him. The first type of prayer is of the ego; the second is still of the ego, but of an ego that is about to disintegrate; when its prayer has been fulfilled, there will be no other prayer.

There is another state when one prays: "Do what Thou wilt with me. I am a tool in Thy hand, only vouchsafe me the strength to endure whatever Thou mayest require of me."

There is a further state when one does not pray at all. One feels: "God does all that is necessary, so for what am I to pray?" Then, in the firm belief that He provides for all needs of His creatures, one becomes free from worry and remains absorbed in deep meditation.

Question : You often advice devotees to take recourse to periods of silence (refraining from speech). Does this help spiritual progress ?

Mataji : By refraining from speech energy is preserved. To keep silence (*mouna*) means that the mind has reversed its outward course, in other words has turned towards God.

Question : Is it right to pray to God for all kinds of things ?

Mataji : The most excellent prayer is for God Himself.

Question : How should one meditate ? Is it better to concentrate on some object, say a flower or the like, or should one try to make the mind blank ?

Mataji : There are various methods : one is to concentrate on a deity, such as *Siva*, *Kāli*, *Durgā*, *Krishna*, *Rāma*, and so forth. This is meant for those who feel attracted to any particular aspect of God. Another procedure is to empty the mind and stand back as a witness. It depends on the

temperament and inclination of the person who meditates. However, to keep the mind empty is extremely difficult for the great majority of aspirants. Therefore one may concentrate on the inner light, the light by which all outer objects are also perceived. Even a blind man sees an inner light. Yet another method is to sit absolutely still and watch the movement of one's breathing. This will steady the mind.

* * *

A European Lady : I have read in a book on meditation that it is good for a beginner to concentrate on some concrete object or on a symbol, such as the cross, a chalice, or the light of a candle, since to concentrate on the Supreme is very difficult.

Mataji : Is this all that the book suggests ? Why not concentrate on Jesus Christ ?

The Questioner : I have not got the courage to do this. The Christ is too holy, too sublime. I could only go wrong in trying, I do not feel pure enough to attempt this.

Mataji : All that you perceive, you behold because there is light. Without light nothing can be seen. There is only one light. Whatever anyone perceives, be he a man or an animal, is seen by that same light. The outer light originates from the inner light, even a blind person is aware of an inner light. The Light of the Self is present everywhere and in all. Whether you worship *Christ, Krishna, Kāli*, or *Allāh* you actually worship the one Light that is also in you, since it pervades all things. Everything originates from Light, everything in its essence is Light.

* * *

Question : When waking in the morning I feel near God; but by the time I have got up and sat down for meditation this mood has evaporated to a certain extent. Is it all right to meditate lying down ?

Mataji : When you learn something by heart it is irrelevant in what position you do so. Some people learn better while sitting, others while lying down. If you find it easy to keep your mind on God while lying, you may do so, lying straight. But the best position for meditation is to sit straight and absolutely still in the posture which is most comfortable for any particular person.

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Question : How does the state of *ajapā** come ?

Mataji : First of all you yourself must do *japa*.

Question : How is it that *japa* continues during sleep ? Does this not indicate that one is in the state of 'a *japa*' ?

Mataji : How do you know that you are doing *japa* during sleep ? By waking up with it ? But are you ever awake ? You are asleep even now ! First put your whole "I-ness", your effort, your entire strength and capacity into practices like *japa* and *dhyāna*, etc. and then the state of *ajapā* will emerge of itself. Some people say: 'What is the good of such a state ? Simply to go on spontaneously doing *japa* day and night ?' Oh no, not so, you will then become *japātīta*, that is to say, you will transcend *japa*, go beyond it, and then the *Svarūpa*, the essence of things, will be revealed.

* *Ajapā* signifies a state in which *japa* goes on continuously and effortlessly in rhythm with the movement of the breath.

When practising *jāpa* in rhythm with one's breath, the *jāpa*, in the case of some *sādhakas* mingles, as it were, with the breath, becomes associated with it so indissolubly that breathing without it is impossible and thus it continues throughout the twenty-four hours. This is called *ajapā*.



Question : We often hear you say : 'Think of God.' But surely, God is unthinkable and formless. What can be thought of must have name and form and therefore cannot be God.

Mataji : Yes, without a doubt, He is beyond thought, form and description, and yet I say 'Think of him !' Why ? Since you are identified with the ego, since you think you are the doer, since you say : 'I can do this and that, and since you get angry, greedy, and so forth, therefore you have to apply your 'I-ness' to the thought of Him. True, He is formless, nameless, immutable, unfathomable. All the same He has come to you in the form of *Shabda Brahman** and of *Avatāra Shabda*** These also are He Himself and consequently, if you abide by His name and contemplate His form, the veil which is your 'I' will wear off and then He who is beyond form and thought will shine forth.

You think that *you* are engaging in *sādhana*, but actually it is *He* who does everything, without Him nothing can be done. And if you imagine that you receive according to what you do, it is not correct either, for God is not a merchant, with Him there is no bargaining.



* *Shabda Brahman*, the eternal sound that is the first manifestation of the Supreme Reality and lies at the root of all subsequent creation.

** Descent of God in the form of the word.

Question : If a person lives alone and therefore feels that he or she should keep a pet dog or cat, will it be a help, since every creature is essentially God in one shape, or will on the contrary one's affection be directed outwards instead of turning towards God ?

Mataji : If someone has to live alone and wishes to keep a watchdog, there is no harm, for he is not likely to get attached to the animal. But if he keeps it as a pet and is all the time busy looking after it, it will disturb his meditation. What one thinks about, that one becomes. Already you are bound to attend to your own physical needs, by taking on a pet you will only multiply your material duties.

This reminds me of a story, although, it is not quite to the point : A *sādhaka* complained to his *guru* that he was quite incapable of concentrating on his meditation. The *guru* tried in vain all sorts of devices. Finally he asked the disciple : "Whom do you love most ?" 'My buffalo,' was the reply. 'Very well', said the *guru*, 'sit down and concentrate on your buffalo.' The disciple arranged for the animal's food and drink and then locked himself into his own room. To engage himself in the contemplation of his beloved buffalo was easy enough for him and he continued to do so until he forgot everything else and became absorbed in *dhyāna*. The next day the *guru* came to see how the disciple was faring, but could not find him anywhere. He called his name several times but the disciple did not hear. After much calling and knocking he was at last roused from his meditation. 'Open the door and come outside', shouted the *guru*. 'How am I to get out', replied the disciple, 'my horns won't go through the door !' You see, what you think

about, that you become. This is why it is said that one should meditate on the Self (*ātmā*) rather than on any form. Nevertheless, if there is no other means of concentrating, this also may be a way. The disciple, having learnt one-pointed concentration, later was able to go beyond the form of the buffalo and finally attained to real Union.

Another incident was reported to this body some years ago. A European lady had been deserted by her husband whom she loved dearly. She found it impossible to get over the loss of him and in a state of acute mental distress approached a saint with the request to teach her how to forget her sorrow. The saint advised her to sit before her husband's photo and contemplate it with the idea that it was an image of God. The lady did as had been suggested to her and derived much solace from her meditation, as she felt closer and closer united with her husband's soul, while the physical separation seemed to matter less and less. After a few years her husband repented of his behaviour and returned to her. But the woman refused to live with him and asked him to leave her again. She had contacted something real that remained with her always and consequently had lost her attachment to the physical form which comes and goes.

Question : I still don't know whether to take on a pet animal or not ?

Matiji : Practise meditation for some time and see how you feel. Rather than caring for a dog or cat turn your thoughts to the Divine.

Question : You often say we should constantly think of God, be immersed in Him. But when attempting to do this one's daily duties in the home will be neglected. Suppose a child comes and asks for something—one will attend to it hurriedly; or guests arrive and one does not look after them with the care they deserve. What then is one to do while living a householder's life ?

Mataji : If you are immersed in God, why bother about the world ? Let happen what may, you are absorbed in God.

The Questioner : But my people find fault with me, they say that I am half here and half there and therefore not successful in any line.

Mataji : Oh no, you are not half 'there', very much less than half, and with that little bit of other-worldliness you can attend to your household duties very well indeed, even better than you could otherwise. Keep some hours reserved for meditation, and for the rest do your work as a service to God. If you think of God all the time and look on everyone as a form of Him, your work will be done excellently and satisfy everyone. When a man is intent on accumulating wealth, he hides what little he has, and even when his treasure grows, it has to be kept carefully concealed. Similarly foster in your heart what little inner wealth you have gained, and outwardly occupy yourself with the service of your family. There is no need to make a show of the little you have acquired. But when you become really immersed in the One, so that it is impossible for you to attend to your work, then nobody will find fault with you. On the contrary, people will feel the divine Presence in you and be only too eager to

serve you. Even if guests are not looked after they will not mind it for they will be happy to be in your company. But that state is quite different from what you know now—the world will then no longer exist for you.

“God is all pervading—in every form, in every sect and religion is He alone”.

—Ma Anandamyi.

Matri Lila

(JULY 1st—OCT. 15th, 1964)

From July 4th to September 5th Mataji remained in Dehradun. After spending the first day and night at Raipur, she proceeded to Kishenpur on July 5th. A great number of functions followed one another throughout her stay. We have already mentioned the *Bhāgavata Saptāh* (11th-18th July) and the house opening ceremonies on July 10th and 11th. From July 13th to 15th the consecration of a new temple dedicated to Rama, Sita, Lakshman and Hanuman took place in Kalyanvan, which is a large garden belonging to the Sangha, nearly half a mile further up Mussoorie Road than the Kishenpur Ashram. It is a very special place. We have on several occasions written about it at length. This time also Mataji related how, years ago, she once saw the whole garden populated with deities, *Rishis*, *Mahātmās*—great beings without number. Amongst them was also young Sri Ramachandra riding on a horse.

The Assistant Secretary of the Dehradun Ashrams, Sri Nawal Kishore, had for several years, at Mataji's advice, reading portions of the *Ramāyana* on Sunday afternoons in the Ashrams in turns and also organised the reading of the entire *Ramāyana* almost every full moon. He was largely instrumental in building the new Rama temple. Mataji appeared to take great interest in the rites and functions in connexion with the final consecration of the images on July 15th. These images (like those of all the temples of our Ashrams) strike everyone as extraordinarily beautiful and

alive. A word might here be said about the peculiar way in which they were acquired. Mrs. Kamala Mohanlal and her son Anand, an official at Jaipur, had been entrusted with the task of procuring the images, as Jaipur is famous in this respect. After searching in vain the whole of the city, they were about to return home tired and disappointed, when a half-grown boy approached them in the street, offering to take them to see some good images. At first they paid no attention to him, but when he insisted they finally gave in and followed him. Lo and behold, they found exactly what they had been looking for. During Mataji's stay a number of functions took place on the veranda of the temple, the audience being accommodated on the large platform in front of the Rama and Sita shrines.

On July 24th *Gurupurnimā* was celebrated. As every year, devotees gathered from far and near, and Mataji was especially gracious, remaining among us almost continuously from early morning until late at night, blessing abundantly every single person who approached her.

Gurupurnimā marks the beginning of a period called *chaturmāsa* and a shorter one called *chaturpaksha*, which has since Vedic times been considered as specially suitable for *tapasyā* and concentrated *sādhana* by *sādhus* and *sannyāsis*. *Chaturmāsa* signifies the four months of the rainy season and *chaturpaksha* means the four phases of the moon upto September full moon. *Sādhus* usually select some holy place for their abode during that period, making strict rules for themselves as regards food, sleep, practice of *sādhana* and so forth. This time Mataji suggested a number of special rules also for the Ashram girls, who are now occupying their

rooms in the newly built upper story above the Ashram kitchen and dining hall. At *darsana* time Mataji referred to this, requesting everyone to utilise to the best of their ability this opportunity for the practice of *Samyam* in their homes. People might for instance try to rise early morning and yet not sleep during the day, they might also fix one day a week on which to eat only one main meal and take milk and fruit at night and also keep a weekly saltless day. Mataji never tires of urging people to cultivate *satsang* whenever possible.

Gurupurnimā was succeeded by a spell of greater quiet, at least regarding functions and festivals. On August 12th Mataji motored to Kankhal to be present at the opening ceremony of a new room on the top floor of our Ashram there, named 'Shantiniketan.' In the early morning of the 13th she was back at Kishenpur, where *Akhanda Rāmāyana* started that very day in the new *Rāma Mandir* and was successfully completed in Mataji's presence at noon the next day. From 15th to 22nd August another *Bhāgavata Saptāha* was held, with Pd. Srinath Sastri of Vrindaban officiating as the reader of the Sanskrit original every morning and also explaining in Hindi every afternoon for about four hours.

From July 18th to 22nd the *Jhulan* festival was celebrated every evening after the discourse on the *Bhāgavata* was over. *Pūjā* and *Kīrtana* were performed in front of a profusely decorated swing on which several images of Krishna and Radha were placed. As usual, the Ashram girls were in charge of the decorations, that were different every evening and always beautiful and artistic. *Jhulan Purnimā* marks the culmination of the festival. Mataji delighted

everyone by singing for quite a while that evening. The hall was packed even during the midnight meditation (11-45 p.m. -12-15 a.m.) that was preceded and followed by very beautiful bhajans until 1 a. m. This constituted the yearly anniversary of the memorable night in 1922 when Mataji gave herself *dīkṣā* (initiation) as it were. This came about spontaneously, just like all the countless *sādhana*s she went through at incredible speed during the few years that followed.

On the day after *Purnimā* falls the festival of *Rakshā Bandhan*. Already during the preceding night and the whole of the next day devotees came, eager to tie silken bracelets round Mataji's wrist, and Mataji in turn also presented bracelets to everyone of them. Many of those who are unable to come in person send bracelets by post. This year as well as last year some specially beautiful ones were received from a devotee in Los Angeles who makes them with her own hands. On the 23rd morning Mataji went to the temples at Kalyanvan to present bracelets to Rama, Sita, Lakshman, Hanuman and Sivaji. This was a new, very charming informal little ceremony with only a handful of people present.

On August 24th Mataji moved to *Sādhan Ashram*, Jakhan, (about $\frac{1}{2}$ mile's distance from Kishenpur). That day she also paid a visit to the Civil Hospital to bless an aged *sādhu* of our Raipur Ashram who was to undergo an operation there. On this occasion Mataji went to see all the other patients as well and distributed fruits to them. The next day fruit was again sent to the hospital on Mataji's behalf. In *Sādhan Ashram* Mataji could enjoy comparative quiet for about three days. Her room there has been built on the

roof of the house and commands an exquisite view over the mountains and the Doon Valley.

On August 29th Mataji shifted to the Raipur Ashram where *Janmāstami*, Sri Krishna's birthday was celebrated on the 30th night and *Nandotsava* (the joy of the cowherds over the birth of Sri Krishna) the following morning. Raipur is one of our oldest Ashrams situated in really picturesque surroundings. The place has been hallowed by Mataji's sojourn there for a whole year in 1932 together with Bholanath and Bhaiji, and has an atmosphere of its own. But the hall is far too small to hold the multitude that now-a-days flocks to Mataji, especially on festive occasions such as *Janmāstami*, although the place is not easily accessible from Dehradun. The celebration continued until about 2 a. m. when Mataji supervised herself the distribution of *prasāda* to all. Many had fasted without a drop of water throughout the day, as customary for worshippers of Sri Krishna. No sooner was *Nandotsava* over by ten o'clock the following morning, than a bus and several cars arrived to take Mataji and her party to Gita Bhavan and three other places in Dehradun. Only late that afternoon Mataji returned to Kishenpur.

During Mataji's stay in Dehradun, a group of 30 boy scouts from Jullundur arrived one day. They had quite a long discussion with Mataji, who called them her friends and enjoined on them to cultivate the remembrance of God. Some of them seemed keenly interested and asked for details regarding meditation. After a trip to Mussoorie they came to say good-bye to Mataji. When Mataji got up to retire to her room, they began to repeat in chorus like a slogan : "Ma Jullundur ao ! Ma Jullundur ao !" (Ma, come to Jullundur.)

“Ma is in Jullundur and Ma is travelling with you to Jullundur,” Mataji could be heard to exclaim above their voices.

As usual, a number of people hailing from abroad came for long and short periods for Mataji's *darsana*. Two very short visits of foreigners seem worth mentioning in some detail. One morning a lady from Michigan arrived, probably a journalist. She had reached Delhi only the day before by plane, took the night train to Dehradun and wanted to leave again by the afternoon bus. She had obviously not yet adapted her American speed to Indian condition. With considerable impatience she waited for Mataji to emerge from her room, when she at once got busy with her camera, taking photos from all sides. She was later granted a short interview. Armed with notebook and pencil, she was eager to jot down every word Mataji uttered. “What is your message to the American people,” she began, “I want to write an article about you.” Mataji smiled: “Well, this body has no particular message. However, what this body always says is :

(1) *Hari kathā hi kathā aur sab vrithā, vyāthā* (Of Thee alone must be the spoken word, all else is but futility and pain.)

(2) Where *Rāma* is, there is *ārāma* (rest and ease); where Rama is not—*vyārāma* (discomfort and disease.)

(3) For man there is only one thing: to search and find Himself.”

The lady wanted to know, where *Rāma* was not. “In the world of sense objects with its pairs of opposites, *Rāma* cannot be found. He is where pleasure and pain are not. *Rāma* means *Ānanda*, the bliss that is not of this world.”

“When are you coming to America? Paramahansa Yogananda said that the U. S. A. was badly in need of a woman saint.”

“This little child is in America. Try to see her there”, was the surprising answer. The visitor, highly pleased with Mataji’s reply, promised to follow her advice. She also took Mataji’s assurance that ‘she was always with her,’ verbally in a material sense, for when someone asked her whether she intended to come again, she promptly said: “There is no need, since Mataji is always with me.”

The other incident was the visit of a group of 10 people from Paris, who had come on a pilgrimage to India’s holy places, guided by their South Indian Guru, who teaches *hatha yoga* in France. They had travelled for two nights in order to have Mataji’s *darsana* and were leaving Dehradun the same night. In the morning they accompanied Mataji to Kalyanvan. Then Mataji sat in the hall with them for quite sometime. We were amazed to see them *pranāma* to Mataji in the Indian way with sincere and deep reverence. They were eager to take with them not only photos of Mataji, but also especially of her feet! At 5 p. m. Mataji received them again, this time in her own room. They sat in complete silence for about 50 minutes. Fourteen Europeans and a few Ashramites were present. The French pilgrims, who hardly knew any English, were evidently profoundly moved. On taking leave, some wished to express their gratitude to Mataji, but Mataji interrupted: “One thanks another, not one’s own self.” When after a pause she added: “On the contrary, this little child must thank you for having come from such a great distance to give *darsana* to her”,

many of them had tears in their eyes. They declared that, although they had had no talk with Mataji, all their questions had been replied in silence.

During her sojourn at Kishenpur, *sannyāsis* belonging to the Divine Life Society at Rishikesh had come to see her several times. The present head of the organisation Swami Chidanandaji also came in person and had a private talk with Mataji. On September 8th Mataji and her companions followed his invitation to visit their Ashram. It was the anniversary of the birthday of their Guru Sri Swami Sivānandaji. Mataji was received with extreme reverence and joy and given a tremendous ovation. She was first taken to the Eye Hospital and then shown round the entire Ashram, climbing right up to the Siva Temple. *Prasāda* was offered to her and distributed to everyone in lavish quantities. We all felt deeply moved by the spirit of the Ashramites and by the enthusiasm with which Mataji was welcomed by one and all.

After a few days at Kankhal, Mataji shifted to Baghat House, Hardwar, from where she left for Vrindaban on September 19th. On the 22nd Mataji paid a short visit to Delhi, Vrindaban again on the 24th, accompanied by returning to Sri Gurupriya Devi and others who had been in the Delhi Ashram.

Mataji is expected to remain in Vrindaban for the Durga Puja, Lakshmi Puja, Kali Puja (Diwali) and also the 15th Samyam Saptah Mahavrata that is to be observed from 12th-18th November.