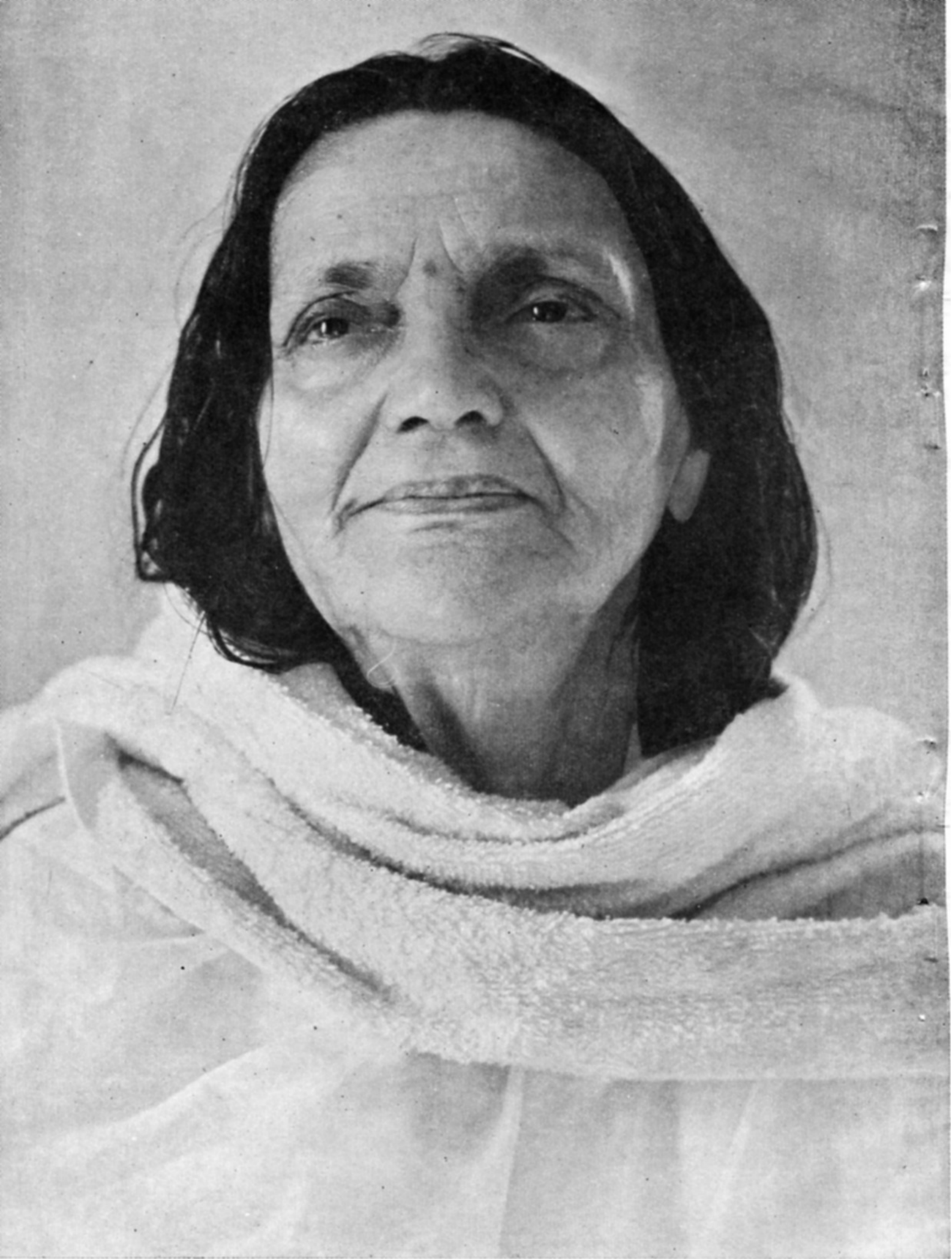


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Varanasi, May, 1971

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

## Mātri Vāni

Due to the non-observance of the one *Brahmacharya Āsrama* the rules of all the other *Āśramas* cannot be kept as they should be : just as without a solid foundation a house cannot be built. '*Āśrama*' signifies absence of strain and toil (*śrama*); and, with the sole exception of God, everything is conducive to strain and toil. Consequently, how can there be rest and ease (*viśrāma*)? If while living in the *Grihasthāśrama* one is serving the Supreme in everyone, this is real and true *āśrama* life. Serve the supreme Lord in your husband, serve the child Kṛṣṇa in your son, serve your wife as a manifestation of *Mahāmāyā*. It is you people who say : "Wherever a man is there is Śiva and wherever a woman, there is Gouri. "Do not attempt to be a ruler in this world, remain a server. The very fact of being a ruler creates complications, while if you can become a server there will be no more trouble. In this manner family life becomes religious life. "I am but His server, acting purely according to His will." If this attitude of mind can be sustained at all times, then, even while living in the householder's *āśrama*, no new ties will be formed. Your *prārabdha* will work itself out, that is all. If you can constantly live your family life in this spirit, what have you to fear? He Himself will put everything right.

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Having obtained the great boon of a human birth, do not waste a single moment. Plants, trees, animals and

birds live for a time and, after generating other plants, trees, animals, birds of their own species, pass away. If you too live in a similar manner, what difference is there between them and yourself ?

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Embrace that which takes you to the goal of human existence and renounce mere sense enjoyment. There is but one family spread out all over the whole world. Thus it is the duty of those who have gone out in search of Truth to regard everything that sādhus do in search of Truth as the various manifestations of their own Iṣṭa or Guru. Thou art Mother, thou art Father, thou art Friend, Beloved, Master : where everything is founded on the One alone, there one single āśrama exists, pervading the entire universe. There is no question of boundary or limit—it is boundless, unlimited. All is of the One, is the One. Only because of duality there is conflict. Blindness and bondage are but the result of the veil of ignorance.

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What is to be done, Mother ? HE lent to you for a time what is His own so that you may serve Him in this manner; and He also stayed with you for a while accepting your ministrations. Then He took His own back again. If tears come to your eyes, cry only for God, for the Beloved. To weep for one who has left this world, sometimes harms that person. One hears of many incidents of this kind. Therefore, it is the duty of the bereaved to remain calm and collected and pray for the spiritual welfare of the deceased. It is He who gives and He who again takes away. Thus, what can man do about it ?

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In all forms and in the formless is but the Guru, the Īṣṭa. At all times, in all places and beyond, aim only at THAT. Days are gliding away; throwing off care and anxiety, fix your mind on God without delay.

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One seed has to be destroyed by sowing another seed, that is to say, by the constant repetition of the seed-mantra, the seed of Karma will be destroyed and then no more new Karma be created.



*If the search after Truth is really genuine, one will find favourable circumstances provided by God.*

— Mata Anandamayi

## Sad Vāni

(Mataji's Teachings as Reported by "Bhaiji.")

(Continued from the last issue.)

61.

God's play in the physical world of action is of a very different nature from that of the psychic world of ideas and sentiments (*bhāva*). The world of action is plainly perceptible and full of activities and disturbances, while in the subtle world of ideas and emotions everything happens in silence and secrecy. If it were otherwise, feelings and thoughts (*bhāva*) could not grow strong; it is this inner force which keeps the world of action going. The source of the Ganges lies in the depths of inaccessible jungle, hidden away from the eyes of men ; yet its life-giving waters irrigate fields and pastures and bring prosperity to the smiling country-side along its shores. It is *bhāva* which is at the root of creation, preservation and dissolution of the universe. Nevertheless, so long as man's bondage of *karma* has not fallen away of itself and he therefore depends on work, it is important to recognize the munificence of action. One who feels the desire to be active cannot attain to the highest Good without engaging in work.

62.

The older you grow in years, the smaller you seem to become under the pressure of worldly cares. You may have come across some saints, who, expecting nothing from

nature or men, filled with all-embracing love, the very embodiment of independance, act as the spirit moves them and are happy and serene under all circumstances. But you, in spite of all your attempts at security in the fortress of secular life, are always frustrated and riddled with fear. Shake yourselves free and try to become really great. By applying in your active day to day life the power received from sages and saints, the world can be improved.

## 63.

The sense of separation between God and man has continued to exist at all times. God is ever ready to receive man with open arms. But man, entangled in the meshes of his karma is not aware of God's presence within him and, as if blind, neither sees nor even seeks Him. Yet, when the individual becomes engrossed in the search after the Divine, that very pain of separation becomes the causeway leading to union and thereby the flood-gates of Bliss are released. The hope of union is even more delightful than union itself. With increasing faith and devotion one exults ever more in this hope until one's yearning and supplications bring about fulfilment.

Have you never observed, how in the mountains birds are calling to each other from two different summits without ever getting tired? They hear each other's call quite well but derive so much satisfaction out of this love play from a distance, that they never fly near each other. Calling out to God gives itself relief from the temporary pangs of separation. The sense of want and absence is very necessary indeed. The strong impetus to struggle on that the anguish of being divorced from God arouses can never be induced by the recognition that the search after Truth is man's duty. Ever aware of your emptiness, try to fill it by intense aspiration. The deeper you become absorbed

in thoughts of Him, the more will your growing longing for the Divine avert your interests from all other pursuits and bring about complete self-surrender.

## 64.

“God is everywhere. Why then should we have to call out to Him? Surely, He does not want anything from us!” Words of this kind can often be heard from young and old. Precious gems and metals lie hidden in the interior of the earth. How much strenuous labour is not required to bring them to light! Similarly, although He dwells in every human heart, man must by prayer and meditation, by delving deep into the mysteries of Truth, purify his mind and remove his ignorance, so as to become fit to receive Divine Grace which alone can induce the Supreme Experience. If the above mentioned query arises in anyone’s mind, it is an indication that the desire to find God is stirring in him, be he conscious of it or not. He should therefore rouse himself by all means and turn to God. Don’t you pray but for your own benefit? When, after smarting in the threefold suffering of the world man faces a crisis, then only he implores God for help. How many desire Him purely for His own sake? To start with, most people cry out to God in dire distress. But when their prayers draw a response from Him, however dimly felt, then ever more joy is found in appealing to Him. While living your life in the world endeavour to invoke Him at all times, whether you feel the inclination or not. Trials and tribulations will thereby lose the power to distress you.

## 65.

“Unless one is blessed with His Grace, is it at all possible to pray to Him?” Such considerations sometimes



serve as an excuse. If His Grace were not upon you at all times you could not even be alive. Take the trouble to examine your life patiently and you will get some idea of His Mercy.

Scattered all over the earth there are innumerable things. In order to collect them and convert them into useful commodities, machines and factories are at work and science is constantly inventing new expedients and gadgets. If with similar zest you put your heart and soul into calling down His Divine Grace, you will very soon become aware of it distinctly and undeniably. He manifests through action. Let your work be prompted solely by pure, unselfish motives; by the force of your prayers the rigid knots that cause your inertia will be undone. You will then be able to see by direct perception that, like sunlight, He pervades everything.

66.

Truly, weakness is man's greatest sin. To avoid any waste of one's physical energy is very important. Food and recreation in moderation give sustenance to the body; purity of thought and aspiration and the remembrance of God provide the right nourishment for the mind. To keep the mechanism of body and mind in good condition makes it easy to find the Self (*Ātmā*) who is their master.

67.

To have continuous water supply in a city, the pumps must be worked day and night. Likewise, in order to keep the heart filled with the sweetness of the Divine Presence, the constant remembrance of Him is essential. If you can at all times remain engrossed in Self-inquiry (*Tatva vichāra*), *japa* or meditation, it is indeed excellent. If not, endeavour by all possible means, such as *kīrtana*, *ṣūjā*,

*yajña*, the reading of scriptures, visiting temples and shrines, contact with saints and sages, pilgrimages, to keep the thought of God fixed in your mind. Let all your actions be done as an instrument of God; live your life in the world purely in this spirit and all will be well. A person who is able to remember God's Name or His Presence with every breath, day and night, abides in the continual awareness of Him. All his outer activities are then accomplished automatically and effortlessly like the movements of marionettes.

## 68.

Do you know what real worship is? The expression of man's love of God. When something is boiled in a closed vessel, there comes a stage when the vapour will push up the lid and, unless force is used, the vessel cannot be kept covered anymore. In a similar manner, when, while being engaged in *japa* or some other spiritual exercise, a wave of ecstatic emotion surges up from within, it becomes difficult to check it. This ecstatic emotion is called *bhāva*. It emerges from deep within and expresses itself outwardly. At first it arises only for brief spells but by spiritual practices it is gradually strengthened. For *Mahā-bhāva*, the supreme source of divine love and inspiration is present in every human being and, given the opportunity, it functions freely and spontaneously. In the measure as this state of divine love becomes more constant, the aspirant is vouchsafed a glimpse of his Beloved. Religious practices carried out mechanically, without deep emotion, are like artificial flowers: very beautiful to look at, but devoid of perfume. *Kīrtana* may be performed in great style, the hall almost breaking with the throng of the congregation, but if the singing is without deep feeling (*bhāva*), there will be no response from on high. The Deity answers only to the call of the heart. Therefore it is

imperative to be ever vigilant and make sure that outer observances go hand in hand with single-mindedness and purity of aspiration. Fire kept ablaze with plenty of fuel is bound to shoot up to great heights.

69.

You often declare that the ego is the root of all evil; in actual fact however, this is not so. The sense of "I" implies will-power and self-exertion. While the ego is the cause of birth and death, it also helps towards liberation. The development of the ego and of the spirit of independence has made the individual feel cut off from God. To uproot this sense of separateness, the use of will-power is indispensable. The man who has merged his ego in the Divine or surrendered it completely to God Almighty, the Lord of the universe, may depend on the working of Providence; but a person with a strong sense of self-reliance, who feels that he is the doer, must exert himself in everything he undertakes. So long as intelligence rules man's life, it means that the ego still exists and that he is responsible for his actions and their results. Resign yourself entirely to Him or else be intensely absorbed in Self-inquiry. Although karma may still have to be worked out, by and by the perplexities and problems of the ego will diminish and finally fade away.

70.

Although God is ever present within as well as without, it is necessary to keep His remembrance awake in all one's thoughts and actions. For the tendencies (*saṃskāras*) acquired in countless former births bind man with such force that the Quest of God does not come to him easily. Nevertheless, even wet wood is dried by the heat of fire and finally absorbed by it. Similarly will one's interest in