

*The Eternal, the Atman—
Itself pilgrim and path of Immortality,
Self-contained—THAT is all in One.*

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Mātri Vāni

(Dictated by Sri MA as letters in response to devotees' requests for personal advice and guidance.)

Ma is in *Ātmik* relationship with one and all. She is always with you. Try to dwell in this consciousness. Spend most of your time in the spiritual quest. He who has brought you forth ever takes care of you—try to remember this. Endeavour to be all the time aware of your *Īṣṭa*, the Supreme Beloved. This will also help you to fix your mind in concentration.

* * *

How many ages have not been spent in futile living—coming and going ! By the inward pilgrimage the gap that separates one from one's own Self vanishes. Even if, having received a blow, one falls down, one must stand up again in that very place. Nobody falls down over and over again. Sustained effort is man's duty as a human being.

* * *

The pilgrimage to the Immortal will have to be undertaken. It is necessary to awaken the manliness that will trample under foot hundreds and hundreds of obstacles. Why lie idle as if paralyzed ?

* * *

A human being must never look back from the path to the Ultimate. Do not allow your mind to dwell anywhere except at His lotus feet. Then there is hope of being saved from all kinds of temptations. With the exception of the One Supreme Friend, my friend living in a foreign country must avoid getting entangled in the enjoyment of bonds of friendship.

* * *

An aspirant may pass through a state of desert-like dryness, when it becomes difficult to keep faith and devotion alive. But if completely singleminded and heedless of hardships, he remains firmly anchored in patience and truth, he will not give way to perplexity and wavering.

* * *

The awakening of a painful awareness of His absence must also be regarded as an expression of His Grace. So long as the result of one's spiritual practice (*kriyā*) cannot be perceived, it must be understood that it has not been carried out in exactly the right manner or spirit; still the wayfarer has progressed on his pilgrimage. However, in such a situation one will have to make one's faith very firm.

* * *

If someone spends all the twenty-four hours in *japa*, meditation, contemplation and similar exercises, he

thereby is constantly engaged in the service of Janardana (God in the shape of man). And if one finds it impossible to be ceaselessly plunged in *japa* and meditation, then one should use every spare moment to perform service to the divine Beloved Janardana who is equally present in all sentient beings - considering all as THAT. This practice also will purify the mind.

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Do not talk much. Always endeavour to speak the truth only. Don't talk about anything that is not related to the Eternal (*bhagavata kathā*). Thereby inner power will be awakened. To advance towards God-realization like an ascetic (*tapasvi*) is the purpose of a *sādhaka*.

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Inward *saṁnyāsa* is indeed real *saṁnyāsa*. To become a *saṁnyāsi* is a great good fortune—total renunciation ! *Samnyāsa* means destruction of everything—the idea of destruction also is destroyed. 'Taking 'saṁnyāsa' and *saṁnyāsa* coming about spontaneously' are by no means the same.

Mātri Sātsang

Swami Bhagavatananda Giri

(Translated from Bengali)

(14)

In the year 1956, our 6th *Samyam Mahavrata* was performed from November 12th to 18th at the Saptarishi Ashram on the banks of the Ganges beyond Hardwar, at the invitation of Goswami Sri Ganesh Dutji, who is the very personification of true renunciation. The Saptarishi Ashram is an ideal site for a gathering of this kind. In ancient times the seven Rishis Vasishta, Bharadvaj, Atri, Gautam, Vishvamitra, Kashyap, Jamadagni performed *tapasyā* at that very spot. By the grace of Mataji everyone present had the unique opportunity to practise *sāadhanā* and self-restraint in this hallowed place in Mataji's immediate presence.

The satsang commenced on November 12th. That evening Mataji sang some kirtana and then, in course of conversation mentioned an incident that had taken place the previous night between two and two Ma said : thirty a. m.- "Three persons in their subtle bodies appeared before this body. One was the Guru and the other two were his disciples. All three had attained the same spiritual height. It is said that it is possible for disciples to reach the same stage of spiritual evolution as the Guru. I said to them : 'Worship Govinda, worship Govinda, worship Govinda, oh deluded mind !' (*Bhaja Govinda mudamate*) Thereupon they attained to an elevated state (*urdhvagati*)."

On November 13th, somebody started : "In this *Samyam Vrata* of yours.....", when Mataji interrupted him, exclaiming : "What do you mean by 'this *Samyam Vrata* of yours' ?"

Questioner : Alright, my *Samyam Vrata*. How is it possible for God to be my father, mother, friend, beloved at the same time ?

Mataji : Yes, He is everything. You yourself are indeed everything.

Questioner : In the realm of Truth or Reality this is indeed so.

Mataji : Does anything exist outside of Reality ? Where there is one Brahman without a second, there you can become father, mother, friend - everything.

Questioner : But this is not so within the realm of *Līlā* (Divine Play). No body calls you father, they all refer to you as "Ma".

Mataji : Once at Gorakhpur somebody did address this body as "father." The father-in-law of Jyotishbabu's youngest brother referred to this body as "father". Everyone in their house was singing the name of "Mā" during *kirtana*, when he appeared and rebuked them : "Why are you crying like cats miaw, miaw, miaw ?" The devotees present then wanted him to have Mataji's *darśana*. So they arranged for Revati-babu to perform *kirtana* at their house and this body was also taken there. When Jyotish babu's brother's father-in-law saw this body from a distance, he exclaimed : "How can women ever become *sādhus* ?" Thereafter a strange thing

happened. He used to sleep with a pet cat by his side. Just imagine, this cat one day scratched him quite severely..... Later he talked to this body in private. On that occasion he declared : "Everybody calls you "Mā", but I shall henceforth call you "father".

Have you understood? Has your question been answered?

Questioner : There is a difference from the point of view of *līlā*. Nobody has ever addressed Krishna as father, or Radha as mother, or Śankara as companion. On the level of *līlā* the difference between father and mother must be maintained. From the viewpoint of Reality, father and mother mean of course one and the same. Hence a difficulty arises according to the theory of *līlā*.

Mataji : Where exactly does your difficulty arise? I am indeed your little daughter, father and mother all in one.

Question : Are there any discussions on *līlā* during the *Samyam Vrata*?

Mataji : For the revelation of Truth meditation, *japa* and similar practices are performed—whatever is most helpful to each person for realizing this objective.

Question : If there is no *līlā* how can there be meditation?

Pandit Sundarlal : Everyone gazes at Ma fascinated. This itself is *līlā*.

Mataji : Your statement is correct and so is his. Whatever anyone may say is all right.

Pandit Sundarlal : Mataji is a very clever and experienced Guru ! (Everyone laughs).

Mataji : Whatever may be said by any person, it is He alone, He and no other.

Questioner : For the realization of the Self, the Brahman is widely discussed in Vedanta; but in the Srimad Bhāgavata, from the very first verse starting with “*Janmādhyasya*” all the various aspects of the Lord’s *līlā* are portrayed.

Mataji : What God has to do is *līlā*.

Pandit Sundarlal : One cannot play about with the absolute nature of the Brahman.

Questioner : Deva means mode of expression, in other words “play”. Where the essence of things is manifested, there is bound to be action, *līlā*.

Mataji : Whatever God does is indeed *līlā*.

Questioner : Mataji, from the viewpoint of active performance there is a difference between father and mother.

Mataji : The Lord Himself enters the play. In the shape of a father, mother or son—in every shape and form *Bhagavān* alone exists. In the One everything is contained; everything is within everything, and only because of the One everything or everybody exists. Make efforts to attain to the revelation of God. Realizing Him, you will obtain everything; thus all and everything are one. Well, *Pitāji*, is all this not true ?

Questioner : I do not understand.

Pandit Sundarlal : In the life of Chaitanya Maha-

prabhu it is mentioned that he once addressed a man as "mother", and at once milk started flowing from his breast.

Mataji : Whether Pitāji has understood or not, what I have said has actually come to pass. Because when proper understanding has been reached there are no more questions.

(Indeed there were no more questions and the satsang ended.)

November 14th.

Question : God embraces everything in Himself, so why, even after understanding this, do we commit errors ?

Mataji : Goswami Ganesh Duttji has attracted you to this place, the abode of the seven Rishis. Your path has indeed been already provided by God. Since you wish to get rid of your errors, ways and means to bring this about will be found during satsang. Listen to the immortal words which lead you to transcend death. By following the advice of these Mahātmās or of your Guru, the condition of your mind will make it easy for you to become free from errors.

Questioner : That we are mistaken we do not readily grasp and that sense objects generate poison is not realized either.

Mataji : Then why do you ask questions ?

Questioner : Because doubts arise in my mind.

Mataji : If doubts arise, doubts must be plaguing you, otherwise you would not ask questions. So associate closely with the Mahātmās and unhesitatingly obey the dictates of your Guru.