

Annual Subscription ( for four issues ) : India Rs. 4 - Foreign Rs. 5/-  
 Price : Rs. 1 8/-

|     |     |     |   |     |
|-----|-----|-----|---|-----|
| 188 | ... | 18. | Notes & Comments  | ... |
| 180 | ... | 17. | Matri Titha   | ... |
| 174 | ... | 16. | Diary Leaves--Atmananda                                     | ... |
| 170 | ... | 15. | Path to Perfection--Swami Sivamanda                         | ... |
| 167 | ... | 14. | Anandamayee Mata--Dr. M. Habib Syed                         | ... |
| 162 | ... | 13. | The Super Personality of the Mother--Swami Madhav Tirtha    | ... |
| 159 | ... | 12. | Love's Philosophy--R. S. Akshay Kumar Datta Gupta           | ... |
| 157 | ... | 11. | A Journalist's Impression--B. C. Biswas                     | ... |
| 152 | ... | 10. | Amara Vani  | ... |
| 149 | ... | 9.  | Matri Vani  | ... |
| 148 | ... | 8.  | ब्रह्मसूत्र-संस्कृत-भाषा-में-संक्षेप-में-लिखित-कृत-रह-सक-एक | ... |
| 138 | ... | 7.  | र-संस्कृत-भाषा-में-लिखित-कृत-रह-सक-एक                       | ... |
| 138 | ... | 6.  | संस्कृत-भाषा-में-लिखित-कृत-रह-सक-एक                         | ... |
| 138 | ... | 5.  | संस्कृत-भाषा-में-लिखित-कृत-रह-सक-एक                         | ... |
| 138 | ... | 4.  | संस्कृत-भाषा-में-लिखित-कृत-रह-सक-एक                         | ... |
| 127 | ... | 3.  | ब्रह्मसूत्र-संस्कृत-भाषा-में-संक्षेप-में-लिखित-कृत-रह-सक-एक | ... |
| 11  | ... | 2.  | ब्रह्मसूत्र-संस्कृत-भाषा-में-संक्षेप-में-लिखित-कृत-रह-सक-एक | ... |
| 16  | ... | 1.  | संस्कृत-भाषा-में-लिखित-कृत-रह-सक-एक                         | ... |

Page No

CONTENTS



*Shree Shree Anandamayee Ma*

The ONE who is the Eternal, the Atman,  
He Himself is the traveller on the path of Immortality,  
He is all in all, He alone is.

## MATRI VANI

( *Replies to letters from different people at different times* )

67.

What you consider to be your duty, you will in any case try to carry out—in fact you are doing it. But man's special duty which is the thought of God, the activity of the mind that awakens the desire to know what you really are, on this you should concentrate ; and it is most important to make a special effort in that direction. Give your attention to your regular daily practice of *sadhana*. If circumstances will not permit any other exercise let it be only the remembrance of Him—the purpose of it all being the realization of the ONE who is manifested in all forms and in all modes of being.

68.

He who has given you a mouth will also provide you with food. Observe strict truthfulness and be ever mindful of Him alone.

69.

When the mind centres on what gives peace and one's gaze dwells on what promotes it, when one's ears listen to what fills the heart with peace and at all times there is a response from Him who is Peace Itself, then only can there be hope of peace.

To spend your days serving your mother is very good indeed. Endeavour to keep your mind surrendered at God's holy feet—then alone can there be a prospect of the shadows of restlessness growing faint.

71.

It is for you to concentrate with all your might upon spiritual practices such as meditation and prayer—all the rest He Himself will get accomplished.

72.

Abide by your duty. To live in the home that he has created for himself is surely fitting for a householder. Do not however neglect the search for your real home. Only when this is found has one truly come home.

73.

In order to experience all this you have come into the world. In spite of difficulties cling to the thought of God.

74.

God alone is Truth. To be able to engage in worship and *sadhana* is man's good fortune. In all matters depend on Him. Whatever the Fountain of Goodness does must of necessity be beneficent. Do your utmost to fulfil your duties.

75.

To feel drawn towards anything closely connected with religion means to be attracted towards God—provided the attraction be of a genuinely religious nature. It is important to try and concentrate on the One. Such an effort promises future development of firm faith and single-mindedness.

It is the duty of a son to perform *shradha* for his deceased father in order to help him on his upward path. If a man who has no son dies, another relative may carry out the ceremony, as for example the husband for his

depend on the intensity of his efforts.

*Matiji* : If a man strives with whatever capacities he has at his command to attain to the Supreme Goal of human life, his progress will

*Shradha* for him, what will be his lot ?

*Question* : Suppose someone has no relatives and therefore nobody to perform

throughout the year.

for the ceremony some jack-fruit from one of those rare trees that fruit your previous birth ; this is why your son has taken the trouble to procure is performing *Shradha* for you. You were extremely fond of jack-fruit in your son in your last life," explained the fakir, "and now in his old age he and offering jack-fruit in the course of the ceremony. "This man was proceeded to a village where they found a man who was performing *Shradha* cross the river." Having arrived on the further bank the two friends the fakir. "Come along", said the fakir, "let us get into a boat and source of the phenomenon. Finally he begged an explanation from his friend, carefully explored his garden, without however being able to locate the although, there are of course trees that bear all the year round. The pandit sensation might be due. Moreover it was not the season for jack-fruit, just as if he were eating the fruit. He could not imagine to what the tasted a strong flavour of jack-fruit. It was distinct and quite unmistakable A pandit and a fakir were very great friends. One day the pandit

*Matiji* : It does Listen to a story.

other body ?

*Question* :—Does the *Shradha* ceremony benefit the person for whom it is performed even though according to the law of Karma he has in the meantime been reborn in an-

( 16 A ) \*

AMARA VANI

wife and the like. Take the case of one who does not get married and who regards the Almighty as his sole support, leaving all matters in His hands. God Himself will draw such a person towards his goal. It has to be borne in mind that in reality only the One alone exists. Do not make the mistake of imagining that without the help of a wife, son or husband you cannot advance.

He who is the Creator of all things has made perfect arrangements. Remember : Thou alone art Father, Thou art Mother, Thou indeed art Friend. There is no cause whatever for worry.

How can a *sannyasi*, who has gone forth, leaving home and family, feel troubled ? Is it possible to become a fakir and yet have worries ? These feelings belong to the worldly-minded. For one who has become free from the bondage of birth and rebirth, what remains to be done ? Whether *shraddha* will be performed for him or not is of no importance.

Those who are unable to engage in *sadhana* will receive help from what their sons or others do for them. Really speaking the father is himself the son. One should endeavour to do one's own *shraddha*.

Listen to a story : Someone had passed away. It was decided that his body should be taken to the banks of the Ganges and burnt there. But the Ganges was very far away. The bier-bearers had walked already quite a long distance when, during the night, they were either overtaken by a heavy rainstorm or for some other similar reason they put down the bier and rested. Soon they fell fast asleep. Close to the place where they slept there happened to be a very old woman in a pitiable state of health. Her one longing was to be able to die on the banks of the holy river. Seeing that the bearers were sound asleep, she somehow or other managed to remove the corpse and to lie down herself in its place. When in the yet dark and stormy night the bier-bearers resumed their journey they failed to notice their change of burden and in this way the old woman was carried to the burning-ghat. As soon as they reached the Ganges she died. When at last it was discovered that the original corpse was missing, a thorough search was instituted and after a few days the corpse was found in an advanced state of decomposition.

The one who was destined to die on the banks of the Ganges reached there in the manner just described, whereas the other person whose fate was

herwise ordained could not be taken there in spite of the most strenuous efforts. Whatever is due to anyone, anywhere, God will bring it about by a combination of circumstances.

The important thing is to get first-hand experience of whatever work one has to do. What is one's own responsibility should not be left to others, but must be carried out by one's own strength. If someone is deputed to do the task part of its fruits will be his. Therefore if you do anything, do it with your own hands; see with your own eyes and hear with your own ears. To throw the burden on another while sitting back unconcerned is not proper.

Keep in mind : Whatever work you undertake must be done by you yourself and to the full. Although it is true that nobody can foretell in what way 'Maya' may interfere, at any rate one has to try to do one's best.

One may of course make a mistake or be incapable of performing any particular task, but that is another matter. One should not be guilty of neglect, then even if Providence wills it otherwise, one can have peace of mind, or one has nothing of which to repent; what has happened is not due to one's own fault. To carry out completely every action must be one's aim.

For this reason those who tread the path of *shadhana* must carefully avoid any cause for feeling guilty or negligent with regard to any line of action they may have entered upon. In this way Karma will become exhausted. Remember—it is He who comes to you in the form of work, therefore give your undivided attention. Regard it as your duty to accomplish entirely whatever work you have undertaken and then God Himself will bring it to completion.

He has given you eyes with which to see everywhere but Him alone and hands to be busy in His service; feet to walk in His ways and a mind with which at all times to glorify Him. Be His servant, pray to Him, worship Him.

On rising in the morning remind yourself that you are His instrument, and pray that during the whole of the day good and beneficent deeds may be carried out through you, His instrument. Let all your actions be consecrated to Him, in other words engage in service and along with it sustain

a current of divine thoughts. Repeat God's name and bow down before Him.

On retiring for the night pray, offering at His feet whatever you have done throughout the day and examine in detail all your actions since the morning. If you have done wrong crave His forgiveness and ask His help that you may not blunder again in future, that all your actions may be pure and immaculate. Pronounce His name and prostrate yourself before Him—if not actually at least mentally; contemplate Him, placing your head at His feet and end up by surrendering your whole being, body, mind and heart at His holy feet. In this attitude of mind you should fall asleep.

If at all times you cultivate a spirit of dedication, who can tell but that perhaps some day, by His Grace, by His Mercy you may really become wholly His. This is why it is so important always to foster a spirit of self-dedication.

( 16 B )

A young girl was talking to Mataji. She said : 'When I sit down to meditate I do not intend to contemplate any form, but how is it possible to meditate on the formless? I have noticed that at times when I try to meditate images of deities come floating before my mind.'

*Mataji* : Whatever image arises in your mind on that you should meditate; just observe in what shape God will manifest Himself to you. The same form does not suit every person. For some Rama may be most helpful, for some Shiva, for others Parvati and again for others the formless. He certainly is formless, but at the same time watch in which particular form He may appear to you in order to show you the way. Consequently whichever of His forms comes into your mind that one you should contemplate.

Proceed as follows : When sitting down to meditate first of all contemplate the form of a deity; further imagining the deity to be enthroned on His seat, bow down before Him and then do *japa*. When you have concluded the *japa* bow down once more and, having enshrined Him in your heart, leave your seat. This in short may be your practice if you are not able to meditate on the *Brahman*.



Be ever convinced that at all times and without exception He is doing and will do that which is best for you.

Reflect thus : In order to aid me He has revealed Himself to me in this particular guise. He is with form as well as without form ; the entire universe is within Him and pervaded by Him. This is why it is said : 'The *Sadguru*\* is the World-teacher and the World-teacher is the *Sadguru*.

The aforesaid is especially meant for you. The same does not apply to every person. The more you contemplate Him the more rapid will be your progress. If any image arises in your mind it is He, as He is also the formless—mark what comes spontaneously.

Be ever convinced that at all times and without exception He is doing and will do that which is best for you.

Reflect thus : In order to aid me He has revealed Himself to me in this particular guise. He is with form as well as without form ; the entire universe is within Him and pervaded by Him. This is why it is said : 'The Sadguru\* is the World-teacher and the World-teacher is the Sadguru.

The aforesaid is especially meant for you. The same does not apply to every person. The more you contemplate Him the more rapid will be your progress. If any image arises in your mind it is He, as He is also the formless—mark what comes spontaneously.

# A JOURNALIST'S IMPRESSION

By

B. C. Biswas, Advocate

Rep. :—The Pioneer, Ananda Bazar Patrika and the Hindusthan Standard  
( Calcutta and Delhi Eds. )

It is a veritable honour done to me by asking me to write about my impressions that I might have gathered as a journalist about the celebrations in connection with the 60th birth-day of the Mother.

The celebration went on for near about a month in those dire days of broiling heat. The Reception Committee presented myriad types of items, ranging from didactic speeches to staging of dramas and music demonstrations by artistes of All-India fame, in an eye-filling gaily-bedecked pandal, the like of which has never been witnessed in recent years.

I visited the scene of festivity daily, morning and evening, and covered news-letters, in my own way. Verily, it will be difficult for me to forget the brilliantly spectacular decoration with line-and-brush work, deftly executed in a Santiniketan style, giving shape to the suggestiveness of a South-Indian temple. The

massive gateway fronting the pandal and the closed doors at the back of the dias, the decorated pots and plates and statutes affixed on door-panels and porch-lintels, all smacked of a design, resembling an ancient stony architecture. Their impression will live long in my memory.

But what struck me most was the atmosphere which reigned everywhere, surcharged with placid serenity. As the door was wide open to all, people of all walks of life brushed shoulders with one another in the vast assemblage of people that gathered there every day. A large number of men, professing faiths other than Hinduism, also took part regularly. Yet there was no discord. All appeared to be charged with an inexplicable awareness of equality and kinship that obtains among sons and daughters of a common mother. This message of humanity—a message of equality, kinship and brotherliness—is,

I suppose, the message of the 'Mother'. I could read this message of humanity in the Ashram, where Kamala and other inmates thereof used to be seen always encircled with people, in the community kitchens where on an average one thousand and five hundred devotees of the Mother, irrespective of their position in life, dined together. The Ashram in those days was a veritable continent, all living together in an indistinguishable whole, like different flowers bunched together in a bouquet.

I have already said that the atmosphere, be it in the pandal or the Ashram, was surcharged with placid serenity. There was no disturbance nor even flutter, when the daily items were on, and the people used to hear everything with rapt attention, though it is but natural that at times there might have been some items which had no spontaneous appeal or when the microphone failed to receive even the soulful voice of some of the artists. The audience sang in chorus with the mother, whenever she was pleased to sing devotional songs in her own inimitable voice.

Truth to tell, as a journalist I join functions occasionally both in and outside the city of Banaras, but never had I any chance of seeing the organisers so punctiliously mindful of the comforts of the assembled people. Those were the days of grueling heat and meticulous arrangements were made to mitigate its languor and oppressiveness by lavish provisions of electric-fans and 'Khus' screens. Free ice-water was supplied to the thirsty. Not satisfied with this, the organisers made arrangements for occasional cooling spray of rose-water on the vast audience, which used to be anywhere between 10 to 12 thousands each day.

I suppose it is the benign grace and soul-lifting inspiration of the Mother that I witnessed in the face of the organizers whom I saw from very close quarter, working day in and day out, with other enthusiasts and devotees, without ever betraying the least sign of a drooping spirit in their eyes, a frown upon their brows or an expression of chagrin on their lips. Whenever I posed questions or enquired things about, their eyes beamed with joy and the reply came out forthwith.

In the end, I voice forth my sentiments through the medium of your magazine, Ananda Varta, that it is this 'human message', that has cast an indelible impression upon my mind. This is, I suppose, the message of the Mother to the world, torn asunder with strifes and conflicts.

## “LOVE’S PHILOSOPHY”

By

Rai Saheb Akshay K. Datta Gupta, M.A.

The fountains mingle with the river  
And the rivers with the ocean,  
The winds of heaven mix for ever  
With a sweet emotion ;  
Nothing in the world is single,  
All things by a law divine  
In one another’s being mingle—  
Why not I with thine ?

In these well known lines the English poet Shelley (following, it has been supposed, an older French song) has delineated what he was pleased to describe as “Love’s Philosophy”. Switch them on to the Divine and you have the quintessence of the religion of love as professed and practised by mystics all the world over. The devotee approaching the Divine with a heart saturated with love ever fresh and unsullied, not only longs for His blissful company but wants to merge his entire self in His. The longing has its meed of joy as also no little pang, but both are pursued with equally devout zest, and so it represents what the Vaishnava Acharyas of Bengal have called the *ragatmika bhakti* : devotion fea-

turing love as its soul : in both its aspects of *milan* and *viraha* (union and separation). It has been well recognised that such devotion can truly well up only from the heart of a woman and hence the *bhakta* (devotee) practising it, has to suppose himself to be essentially a member of that sex. So the great Mira Bai, when she was refused an interview by an eminent Vaishnava saint in Brindaban on the ground that she was a woman, retorted with killing effect, that she was surprised to hear that there was any male in Brindaban. And so also Cardinal Newman has aptly said : “If the soul is to go on to higher spiritual blessedness, it must become woman—yes, however manly you may be among men.” Thus love which in its most charming and engrossing form, can spring and subsist between two persons of opposite sexes, finds its justification in the realm of religion when offered to the Divine.

The self merger of the devotee in the Lord of his love in the way

also the devotee has to suppose himself to be no man but a woman, thus bearing out the contention of Mira Bai that there can be no male in Brindaban except, of course, her Giridharidhan i. e. Krishna.

Complete merger is possible only when there is unity of being as between the fountains and the rivers and the winds and the heaven "mixing for ever with sweet emotion" as sung by Shelley or to take an example familiar to Indian Philosophy, as between space enclosed in a jar and the unlimited space outside. On this point Indian

mystic thought ever since the days of the earliest Upanishads has never entertained any doubt. Sarvam Kham Brahma (truly all this is Brahma), *Ehamevadwityam* (One only without a second) *Neha nanasti kinchana* (there is no duality here) and some of the Upanishadic texts which are familiar to all, and Sankara charya, the greatest monistic philosopher of all ages, taking his stand on those texts, has gone so far as to declare that the apparent plurality in the world is only an illusion. Theistic thought finding it difficult to eschew duality which is necessary for the purpose of worship, has made a sort of compromise by devising the cult of qualified monism or that of duality-cum-unity of at least two

presented in Shelley's impassioned lines has been allegorised in the *paddabali* literature of Bengal as the *nikunja lila*, that is, the sports of Radha and Krishna in the most secluded bower in Brindaban, and their subsequent awakening to other interests and consequent separation at the *Kunja bhanga*, the break up of the bower.

But the Vaishnava Acharyas did not forget to utter the much needed warning that the *ragatmika bhakti* as described above is not for the common spiritual aspirant, as, to quote Sri Aurobindo's words, "no error can be more perilous than to accept the mixture of the sexual desire and some kind of subtle satisfaction of it and look on this as a part of *sadhana*. It would be the most effective way to head straight towards spiritual downfall". The Vaishnava Acharyas have, therefore, recommended for the common devotee not *ragatmika* but *raganuga bhakti*, that is, devotion not affecting but in tune with love. Here he has to place himself not in the position of Radha or a Gopi or even a *sakhi*, i. e. a companion herself in love with Krishna, but a *manjari* a sort of chambermaid bringing about and attending on the union of Radha and Krishna and deriving her utmost satisfaction from such service only. It may be noted in passing that here

different shades. There is only one in and out cult of duality the protagonist of which, Madhvacharya, has, however, been hard put to it to affiliate his cult with the earlier upanishads.

The Buddhist with his obsession with the cult of void, *Sunya*, speaks more of extinction (*nirvana*) than of union or merger, although this cannot altogether be excluded as the *nirvana* is said to have a content of *Maha Sukha*, Supreme Bliss. The Buddhist mystic, Mahayanist, of a later date in a subtle way almost substantialized his "void" by giving it a female robe and character under the name of Niratma (non-soul) on whose bosom the *bodhi chitta*, the awakened or freed one, is to fall to be merged with it in supreme bliss. \*

Unity in diversity has also been the ideal of Indian art and architecture from very early times and is also the last word on it. It is a noble as well as a difficult ideal to attain. The Indian artist succeeded because it was with him a spiritual heritage from the days when the *Purusha Sukta* (*Rigveda X*) first revealed

itself, singing of the cosmic Purusha with a thousand heads, a thousand eyes and a thousand feet, covering the universe and yet exceeding it the measure of ten finger breadths.

This heritage has stood the test of time. It has been kept alive and efflorescent by a brilliant succession of spiritual teachers. They taught diversely but always in tune with the *akhanda* (the whole and unsliced truth). Thus there were very few occasions for deadly intolerance among different creeds in Hindu India.

Those who have been following the words of Ma Anandamayi as reported in the pages of the *Ananda Varta* cannot have failed to marvel how when discussing the different views presented to her concerning spiritual matters she, while holding every such view as being valid in its appropriate circumstances takes care in her own charmingly convincing way to lift the minds of her audience to the one *akhanda* with reference to which every thing should be viewed and judged. The One should be viewed in many and many in the One.

---

\* For the ideas of mystics in other lands I can do little more in this article than refer the reader to Aldous Huxley's book the *Perennial Philosophy*.

# THE SUPER PERSONALITY OF THE MOTHER

By

Swami Madhav Tirtha

About ten years back, I had read and heard about Shri Anandmayee Ma and I desired to have her Darshan and some talks with her at the first opportunity.

The first event took place about five years back when she came to Ahmedabad and stayed at Kantibhai Munshaw's house (in a tent in his compound). As my Ashram is only ten miles from Ahmedabad, Kantibhai wrote me a letter that it would give a pleasure to all, if I be present at the time of Satsang with Shri Ma. I liked the invitation and went to Ahmedabad to stay at Kantibhai's house for four days.

On the first day in the evening, I went to see the mother in her tent, but she had already come out for Satsang, so we met on the way and we exchanged the famous namaskar *ॐ नमो भगवते वासुदेवाय* (folded) that time, she took both my (folded) hands in her hands as if we had a relation for several births and said to me: "I will remain in Pitaji's house". I replied, "Pitaji's house exists everywhere". She appeared to approve my reply. Then I put her the question (while standing on the Road) :- "What is the cause of so many contradictions in our world which is believed to have been created by God?" She replied at once, "तत्र त्रयं ईश्वर इति तत्र त्रयं ईश्वर इति—'To see contradictions is itself a contradiction". That was a reply which I liked very much. That means that God appears as the world from the worldly point of view and the world appears as God from the divine point of view. So the apparent contradiction is not in the world but in our view of the world.

Then both of us went together in the large pandal erected for Satsang where about 2000 people had come for that purpose. In the usual way, Kantibhai first came to us with two garlands, and thinking perhaps that I should be garlanded first, came to me first with a garland in his hand, but I did not like that I should be honoured before Mataji; so I took the garland from his hand and placed it round the neck of Mataji. Then



Kantibhai went to Mataji with the other garland and Mataji said, "Pitaji has taught me how to garland others," so she took that garland and placed it round my neck. That was a very happy moment for me. This also showed her love for saints. Then we took our respective seats, and some talks began in which she addressed me as Pitaji and I addressed her as Mataji. Then I told the audience that this was a new kind of relation, as she became the mother of her Pitaji and I was the father of my Mataji. The audience laughed at this talk.

Then some Bhajans commenced and there was good silence. My mind also became silent in the presence of Mataji. After about 15 minutes, I experienced a sort of elevation or levitation as if I was rising higher in the air. I had a similar experience in the presence of Shri Raman Maharshi about 14 years back. I attributed this to some spiritual influence coming from the Mother. I think that this is the best method to obtain spiritual benefit from a great saint like Mataji, i.e. we should try to sit quietly. M. M. Thakore who was sitting by my side saw that I felt some better change in me, but this was not the time for talk, as the influence might fade away. After some time I came back to my worldly consciousness.

After the Bhajans were over, there were some questions and answers and both of us tried to reply, but I did not like to talk much on that day and wanted to hear the answers which Mataji gave.

On the second day, I wanted to show to Mataji and to the audience, the result of my 30 years research work on Einstein's theory of relativity by means of some figures on the black-board. The organisers of the Satsang and Mataji agreed to the proposal. I commenced my work at the time of the evening Satsang in the presence of Mataji with several diagrams on two black-boards. The subject could have been explained better in the English language, but as Mataji did not understand the English language, I had to explain that difficult subject in the Hindi language over which I had not a full command. My lecture was therefore a failure, but Mataji wanted some more information which I briefly explained to her. Mataji said, "Pitaji has given like a college lecture."

That day night, at about 12 o'clock, Mataji had gone to a neighbouring house where Swami Swayamjyoti Tirtha was living and they had about one hour Satsang between them. In the morning I asked Mataji "what was the substance of the talk?" She replied "It was regarding the one soul in all bodies".

Third day evening commenced with the same kind of Satsang in the same pandal. There were some questions from the audience and both of us tried to answer. At the end, one man put the following question :—

“As there was only Brahma in the beginning, when and how the world has been created?”

I asked Mataji to reply. She asked me to reply. I told Mataji thus : “The man who has put the question wants a reply from you and if I reply, he will not be satisfied.” Mataji told me, “I am putting the same question to you and you should reply”. Then I had to reply as under :—

I first put the following question before the man who had put the above question :—“How did you come to know that there was only Brahma in the beginning?” That man could not reply. The audience thought that I did not reply properly. Mataji said, “Pitaji has given a proper answer” i.e. “पिताजी ने सृष्टि का कारण बताया है।” The substance is that the question was incomplete. It can only be answered by opposing question so that he may know how to put the question correctly. The question should have been “when did the universe as seen by me begin”. Then I would have replied, “It began at the time of your observation of the world”. Such questions require a different kind of

language. Mataji calls this language as *सती-सती-भाषा*। It was a pleasure for me to hear such language from the Mother very often. Sometimes she calls “is” or “is not” and also beyond both. There is “is” where there is “is not” and the Real is beyond both. Mataji advises her disciples very often to try to understand such spiritual language. It is a language suitable for supra-mental experience. Next year I met her at Kantibhai Munshaw’s house, when she stayed for a day or two only on the way of her pilgrimage to the Saurashtra with Hari Baba and other Bhaktas. I entered the Satsanga pandal and Hari Baba began his kirtan with *ॐ गुरुदेव नमः*—there is no higher reward than Guru’s grace. This lasted for about half an hour. Then there were few questions and answers and the time of train was nearing, so the audience had to take leave. One woman with a small child came near Mataji for namaskar, but the child did not do Namaskar to Mataji. I asked Mataji, “what was the reason?” Mataji said, “the child does not know that there is some advantage in bowing before the saints.” Then another woman with a child came near Mataji for namaskar. I asked Mataji, “what is the birth-date of this child as The child does not know its own birth?” Mataji asked me “What do you think about the Mother?”

do you think about the Mother?”

I said that it is stated in the Bhagwat that an individual is born when he accepts the world i. e. when he gets a knowledge of the world and of himself (11-22-39)." Mataji said, "That is true". This means that a father is born when a son is born to him and so the individual and his world are simultaneous. As in dream, so in the waking condition.

Then the audience dispersed. Mataji went into her room to be ready for the journey to Saurashtra. After half an hour, I saw her in the Motor car which was to take her to the station. I said at that moment to her, "Both of us are together". She replied at once, "Where is the question of two and where is the question of togetherness?" I at once saw the mistake of my language.

On a third occasion, when I was giving public lectures on Bhagawat in the Madhav Bag in Bombay, somebody informed me that Mataji was to go that night from Bombay to Delhi by the frontier mail. I finished my lecture and went to the station to pay my respects to her. I touched her hands in reverence and they were found to be cool like ice.

Last time, I saw Mataji at Kantibhai Munshaw's house at the time of the Bhagwat Saptaha M. M. Thakore informed Mataji that Swami Madhav Tirtha had come to meet her.

She at once came out. We exchanged Namaskars. Then in the afternoon we again met in the pandal where Bhagwat Katha was going on. After the Katha was over, we had certain talks. At that time Avadhuta Swami was also present and he gave some explanation. Mataji in her usual language said, "Truth is everything and yet nothing; you may call it one, two, many or infinite, all is well".

Once Kantibhai Munshaw told me that the Mother said that she had no previous birth, i. e. she has not passed through many births and that her body is not the manifestation of the accumulated Sanskaras. This statement required to be investigated. I discussed this point with a Swami who stayed in my Ashram last month for 16 days and who knows the Mother very well. He said that he did not believe that the body can come without previous Karmas. My opinion is based on a different viewpoint. The main question is whether the mother sees her body as we see it. The answer will be "no". Sometimes she sees her body as non-existent and then the question of the Karmas of that body does not arise. Sometimes she sees her body and all other bodies as belonging to one Spirit; then also the question of individual Karmas does not arise. There can be, then, only the

