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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.*)

114*

We should not allow our attention to wander at large, but stick to a particular aim or object. Nevertheless to begin with we shall have to choose an object that is suited to our *Sadhana*, To live in solitude means to be solely in the company of the One Beloved, does it not, father? Only when one is unattached and without cares and worries can there be freedom from conflict and perplexity. Write to him that he has no cause whatever for worry. The Grace of the Lord flows down unceasingly and at all times. A person who has made God-realization the one and exclusive goal of his life, has already found refuge in Him—even though He may for the time being declare Himself by His absence.

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When people talk about the vision of the Self (*Atma Darshan*) and Self-Realization, it is only from hearsay ; still it is necessary to find a way in order to gain first-hand experience of this state. Thus, what we have to do is to take to any path that will lead us to it.

* The Bengali original and its Hindi translation appeared in *Ananda Varta*, Vol. V, No. 3, p. 161.

You can see this for yourself—just think ; there is air and without air our body cannot keep alive. Grasp this—does not the air pervade everything, plants, minerals, animals, in fact all creatures ? You differentiate between the earth, water, fire, air, the sky and so forth, do you not ? Viewing them each separately helps us to understand them. It is said that in essence there is Truth-Consciousness-Bliss (*Sachchidananda*). Only when consciousness is rooted in truth can there be bliss. From our worldly point of view we everywhere perceive animate or inanimate things ; but in reality He who is Truth, He who is consciousness permeates them all ; only this cannot be realized by the average man. As soon as the mind understands the fact of His immanence, then just as when an image is to be worshipped, life has first of all to be instilled into it through '*Prana Pratishtha*', so He becomes as it were active within us, at first through the vehicle of the breath, which is an expression of the life-force (Prāna). The word *within* has been used only because we think in terms of 'within' and 'without'. This is why we speak of 'I' and 'you', of God 'with form' (*Sakara*) and 'without form' (*Nirakara*). Be ever aware of the following : what is called life-breath is really an aspect of a universal, all-pervasive power that functions continuously. It is He in one of His forms ; He who is Truth-Consciousness, reveals Himself in this mode. If with the help of a Mantra received from the Guru, we can remain concentrated on the breath, or even if at any time there be no Mantra, we simply keep on watching the movement of the breath, this will help to steady the mind and may also be an aid in our search of Him, who is the Life of our life, who is the Whole, the Eternal One. The vision of the Eternal Play (*lila*) of the Supreme Being whose essence in Consciousness and Bliss is impossible, unless one has seen His delight in His own universality and Self-sufficiency and finds this joy repeated within one in union with and as part of the Whole. Until the senses have been mastered and passion transcended how can we have a sense of identity with the Supreme Self.

The ever-moving breath changes its rhythm according to what we do, feel and think, with the precision of a clock's pendulum, which works without a break, although it may at times go fast or slow. With a similar constancy endeavour to concentrate on the breath ; this will provide a check for the mind that will prevent it from wandering away to outer objects. Look, when a restless child is caught hold of, taken inside the house and given a toy, he will, for a short time at least, remain quiet and absorbed. In order to calm one's restlessness it is necessary to keep but one single end in view. Divine thoughts

and aspirations (*Sadbhava*) are the essence of *Satsang* ; to the degree that we foster these the craving of the heart will be fulfilled and the mind stilled. With the help of your intelligence and individual capacity try to unite the mind with the breath. Do you know what is the essential thing ? To realize that the unbroken current of aspiration itself is a revelation of Him, who is the indivisible Whole.

MATAJI'S AMARA VANI

(24)•

Question : If God is not different from the world, why should so much stress be laid on maintaining the world ?

Mataji : No stress at all is laid on this ; whether the world exists or not, the question does not even arise.

The Questioner : Some hold the opinion that the vision of the Rishis and sages, who attained to the Brahman, was incomplete because they lost the world. They further contend that the world will remain as it is in name and form ; but this seems as impossible as for a stone cup to be described as golden.

Mataji : You of course are not in agreement with these opinions. Those who hold them have not attained to Oneness. They are speaking of the emancipation of the world that is different from them. It is by those who become aloof from the world that it is saved. Referring to the saving of the world someone said : "I am not familiar with the present condition of the world, I shall establish a new kingdom." The people who are in agreement with this are not acquainted with the home they already possess and yet talk of establishing a new one. They think the supreme God is inspiring them with this idea on the assumption that the world is "That" itself, nothing but That. By looking upon everything in the universe as the Brahman, it is transformed, this much may be admitted.

* The Bengali original and its Hindi translation appeared in Ananda Varta, Vol. V/3, page 201.

To say that the world ever remains what it is now, represents a worldly outlook ; what have I gained or lost by discussing the world ? There is no question of spiriting away the world by declaring that it is different from God and there is no question either of whether the world exists or not.

It is said that HE is in diversity as well as in Oneness—just like water and ice. Where water is called ice, that is to say, where space and form appear, there is HE as form ; why do you not grasp this ?

The form of vapour as such will certainly not take on the shape of water.

The Questioner : So far as the theory of evolution holds good, there is diversity as well as identity.

Someone else : Worldly knowledge is of the many and the knowledge of Reality (*Brahman Jnanam*) is of Oneness ; how can both exist together in the same place ?

The Questioner : The Oneness of Reality is not in contradiction to multiplicity. Generally speaking one can distinguish four planes :

- (1) The world alone appears, in other words diversity—this is the plane of ignorance.
- (2) At times the world or the many appear and at other times Oneness, which is Reality—this is the plane of *Nirvikalpa Samadhi* in Yoga.
- (3) The world appears, reposing within the *Brahman*.

Mataji : Yet there is still “appearance” !

The Questioner : There is no world ! This is how it appears. When light removes darkness, how can darkness be still perceived ? The *Brahman* is everyone’s fulfilment and nobody’s obstacle. That which is life (*chaitanya*) is itself this and that object. But according to the doctrine under discussion there is form on the one hand and life on the other. However I should say, form and life are both THAT.

Mataji : You speak “within” that form ?

Questioner : I see the essence of form. It is my own son who acts the part of *Rāma*. If the knowledge of the world does not persist when the *Brahman* is realized, the liberated one is not perfect because he cannot live in the world : Fire and water are both the *Brahman*, consequently, he may drink fire instead of water.

According to some doctrines perfection has not been attained as long as *this* (the world) is perceived. There is a stage beyond it where there is no more duality and one becomes established on the plane of Oneness. This should be understood to represent the fourth of the four planes previously mentioned. (These planes are different from the seven planes spoken of in Yoga.)

I consider the third plane the highest—namely the play of duality rooted in Oneness. In other words on this plane there is oneness in duality and duality in oneness (*advaita*). He who is liberated (*Jivānmuktā*) may nevertheless come out into the world playing a part and laughing, while his Realization remains perfectly intact. '*Sarvam Kalvidam Brahman*' (All this is *Brahman*), and '*Neti, neti*' (not this, not this) are not contradictory in the least. On this plane the whole and the part are in Existence. But in the realm of duality, although flowers and leaves are different, they belong to the same tree; this is why I will not acknowledge the difference of the part from the whole. Am I wrong when I understand it in this way?

Mataji : Whatever is said is correct from the standpoint from which it is said. In *dhyāna* or *samadhi* there comes a stage where there is no possibility of perceiving a second besides the ONE. There the behaviour that arises out of duality cannot occur. What is referred to here is a plane of course where actions present what is as good as no action. Where is the place for action here? When such a person is seen acting, someone may perhaps remark: "He has descended in order to do some particular work." When an M.A. reads the a b c, does he thereby lose his status as an M. A.? Yet there is a state where nothing can possibly appear as a 'second'. When one has dived into the Ganges, one is bound to be wholly drenched.

Once established in the One, one does not wander from it anymore. However before one's status has ripened to perfect maturity, one has occasional lapses, but the status of Oneness is restored. At this stage there is a movement between two directions, yet it is a marvellous state, not one of ignorance. The next stage is '*bhava*' (spiritual ecstasy); one enters and leaves it alternately, becoming immersed and then as it were floating once more on the surface. Going still further, even this state passes and one becomes absolutely inert like a lifeless stone. If one has not arrived at this rock-like inertness notwithstanding that Oneness has been touched, one is still pulled in two opposite directions; this is not a perfect albeit a supernormal state. It is like leaving a cool room and going out into the heat. Then comes perfection—the

complete and definite submergence. When this has taken place, he who has achieved it still moves as you, the onlooker see him act, but he knows that actually he neither goes anywhere, nor eats, nor sees anything.

The Questioner : This sounds a contradiction in terms— he eats, yet does not eat, he goes, yet does not go—how can this be ?

Mataji : Once submerged one will have to be stabilized in that condition where the inner and the outer have fused into one. This body eats as you do, goes about the same as you do. If one feels a sense of contradiction then one's Realization is imperfect. There is no ground for contradiction. How can Oneness be limited ? This is why it was said that there is no question of eating or not eating and so on. However it is difficult to distinguish, even partially between who is asleep and who is in *samadhi* : Gold and brass look more or less alike—but when gold has been touched one becomes like it.

How can one who lives on the plane of the *Brahman* see petty differences, may be a possible question. Due to your limited vision you perceive incongruity. There is in fact no question of having 'realized' or being in ignorance. If someone calls himself a man of Realization, he thereby assumes a certain position. What should Self-Realization be like ? Complete and perfect in every respect. What you have been—why been ?—what you are in reality becomes revealed. From whatever line of approach or attitude of mind anyone may hold any view, everything is all right. You also say : without feet he walks, without eyes he sees. If limited by any place or specification, by any form or mode concerning anything, be it positive or negative, the Realization is not whole, not complete. What is expressed from any standpoint is seen from a particular view point, in a particular way, for it is within time and space. This body does not falsify matters, it speaks the exact truth. Everything is correct from the point of view from which it is said.

The Questioner : If, as you declare, everything is correct, then suppose someone wishing to have a *Darshan* of *Vishvanath* goes to a *Durga* temple and says : "This is *Vishvanath*." Is this also correct ?

Mataji : At a certain level one may rightly say : "Yes, this is *Vishvanath*," because at that moment, it will be *Vishvanath*. The *Vishvanath*

now thought of in his mind will reveal itself exactly the same as the Vishvanath limited by time and space. But it may be said that in a temple of Durga Vishvanath is not there. The truth can be expressed in many words. Everything is contained in everything. All kinds of replies can be given.

The Questioner : If whatever anyone says is correct, why then did Sri Shankaracharya, who was a man of Realization (*Brahmajnan*), refute the arguments of his opponents ?

Mataji : Whatever has to be done anywhere will happen without fail. The top of the tree contains its root, because the seeds are everywhere present—there is no contradiction.

MATRI LILA

November—December 1957.

For years Mataji has had a very fine group of devotees in Delhi and New Delhi. Formerly, whenever she visited that town, Dr. J. K. Sen, a renowned physician of New Delhi, used to put up tents for Mataji's use in his garden and with generous hospitality entertained Her party in his own house. Several years ago he built for Her a small cottage adjoining his own house. In Mataji's absence Her room was used for Satsang and meditation and regularly once a week Kirtan was being performed there by some devotees who are excellent and ardent singers and players. In 1948 Mataji's birthday was celebrated in Dr. J. K. Sen's compound. It was a beautiful and memorable function in spite of the scorching heat of May. A large pandal had been erected in the garden for the occasion and it was generally packed throughout the long hours of Satsang. We remember several nights spent completely in Kirtan in the course of those celebrations. Once a heavy rainstorm played havoc with the roof of the tent; notwithstanding the enthusiastic Kirtan singers, humoured by Mataji, went on dancing and singing, although splashed with mud and

drenched to the skin. The inclemency of the weather seemed to encourage them to do even better than usually.

However, to everyone's deep regret, Dr. J. K. Sen had a stroke in February 1952 and was since then bed-ridden, until he passed away a year or so later. On March 17th of that year Mataji came to Delhi and paid a visit to the ailing bhakta. On this occasion she remarked to another bhakta, whom for the sake of convenience we shall call "D.": "See, how ill the old man is. There is no knowing when he will breathe his last, and when he leaves this world, where will you carry on your Kirtan and Satsang? Try to build at least a hut somewhere in New Delhi for this purpose." "Since 1946 I have been trying to build an Ashram here," replied D, "but all my efforts have failed."

At that moment Didi entered the room, "What have you tied into the end of your *dhoti*?" questioned Mataji. "Rs. 10/," came the prompt reply, "which someone has just given me as a donation. I want to use it for the repairs of the ghat at Banaras." Mataji asked Didi to hand over the

money to D., with the words: "Let this be the first contribution for the good work that you are going to embark on from to-day."

The next day Mataji left Delhi. D. at once began to look around for a suitable plot. After a thorough search he decided on *Chandraloka* beyond Kalkaji Colony and drew up a plan for a building. Mataji approved both of the site he had chosen and of D.'s design, and with funds that he had in the meantime collected, one acre of land was purchased. The land was comparatively cheap, as Chandraloka is situated about 10 miles from Connaught Place and some 15 minutes walk from the nearest bus stop. Moreover the last bit of the road was extremely bad and then hardly motorable. Yet Chandraloka has proved an ideal place for an Ashram, solitary and peaceful, at the foot of a low hill and far removed from the activities of the busy metropolis.

At a distance of perhaps half a mile there is an ancient Kali temple. The image of the goddess is supposed to date back for *Dwapara Yuga*. The legend has it that it was installed by the Pandavas themselves. It is supposed to be a *Jagrat Murti* (a live focus for the power of the goddess Kali). The temple is a famous place of pilgrimage: twice every year, at *Navaratri*, *Vasanti*

Puja ending with *Rama Navami* in spring and *Durga Puja* in autumn, it teems with the crowds that gather from all over North India and camp in the vicinity. It is for the sake of this image of Kali that the colony has been named "*Kalkaji*" (short for "*Kalikaji*."). *Kalkaji* has recently become fairly self-sufficient with various shops, Primary and High Schools and a large Degree College for boys and girls.

On August 18th, 1953 the foundation stone of the Ashram was laid in Mataji's presence and the construction begun without delay. The main building was to consist of a large circular hall with four rooms adjoining it on four sides. However funds were not too plentiful and so to begin with three rooms, out of which two were for Mataji and Sri Hari Babaji, were erected whereas the hall progressed merely up to plinth level. Two separate structures for kitchens and bathrooms were also completed, when on Aug. 26th, 1954 the opening ceremony took place in the presence of Mataji and Sri Hari Babaji. Henceforth D. began to live in the Ashram taking upon himself hardships, undreamt of by the inhabitants of New Delhi. Neither water nor electricity had been laid on and all commodities had to be procured from a considerable distance. But D. was undaunted and held out faithfully until his perseverance was crowned with full

success during the recent Samyam Vrata, which was held at the Ashram from November 22nd-28th 1957.

Mataji paid several short visits to the Ashram at varying intervals and Kirtan has been performed there regularly once weekly since its inauguration. Besides that a *Nama Yajna* was celebrated once every year in Mataji's presence. It took place for the first time on November 7th, 1954. In 1955 Mataji halted at Chandraloka in April on Her way to Solan and again in July on Her return journey. On July 26th a rather strange thing happened.

Mataji was resting in Her room in the early afternoon, when Her attendant heard Her say : "Water, water !" Thinking that Mataji was perhaps feeling thirsty, the girl brought a glass of water, at which Mataji shook Her head, saying : "No, no, there is water all round." The girl could not understand what Mataji was referring to.

That day a lady had come from New Delhi with her two small children, who went to play near the water tank and fell into it. They came back to their mother drenched to the skin and dripping with water. Shocked at their sight, she inquired what had happened. They related that they had both fallen into the open tank in the course of their

play and that they found a beautiful lady swimming in the water, the same lady who had given them garlands in the morning (namely Mataji). The lady had caught hold of them and dragged them out of the tank, thus saving them from drowning. At the same time Mataji was lying on her couch exclaiming : "Water, water." Three days later Mataji left for Vrindaban.

In November 1955 the fifth *Samyam Vrata* was observed at the Kali Bari, New Delhi. As soon as the function was over Mataji moved to Chandraloka for a few days. Again in December Mataji came to the Ashram by plane from Hoshiarpur. That winter Sri Haribabaji's health was not satisfactory and Mataji and he stayed at the New Delhi Ashram for several weeks in January 1956, while he recuperated from his illness. During the Samyam Vrata at *Kali Bari* and again the next year at a similar function held at the *Saptarshi Ashram* at Hardwar, Sri S. N. Aga and Mrs. Aga asked for permission to arrange for the next function of this kind. Their request was granted and since Mr. Aga had become the chief of the Railway Security Police in Delhi, it was decided that the *Samyam Vrata* should be held in a camp on the premises of the Chandraloka Ashram.

