

*The Self, self contained,
calling to Itself for its own Revelation—
this is happiness.*

MATRI VANI

To invoke Him, to be constantly intent on realizing Him alone, is man's duty. At all times in His arms, in His embrace—within the Mother. On finding the Mother, everything will be found.

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Endeavour to keep your body healthy and your mind engrossed in *japa* and meditation. It is but natural for man to become agitated at times. Nevertheless, try to advance speedily beyond the level on which agitation occurs. Time is gliding away.

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By saying 'I cannot' one does not get far. One has to acquire capacity and achieve. Truly, for man everything is possible. By God's Grace one is born in a human body. Even though someone may slip and fall, he will not remain

lying on the ground but rise, stand up straight and walk again. The speed of advancing must become brisk. In order to find your Self, progress along your own path, in your own rhythm.

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The One for Whose sake you have chosen this path in order to dedicate your life to Him, should be remembered constantly. Talk solely for His sake. Be mindful of His words, ever aware of Him; listen to Him alone.

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For those who are pilgrims on the path, it is imperative to forge ahead vigorously, energetically, steadily and at great speed. Sitting in a rickety cart will not do. Virile strength of mind is always needed. You yourself have to mould your own life—remember this !

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Thou art ever close by. The idea that He is distant must be removed far away. Thou, truly, art within and without, in every nerve and fibre, in every plant and stone, in the world and beyond.



Mataji Gives Darshan

MELITA MASCHMANN*

(Translated from German.)

Towards the end of the summer of 1962, I visited India for a few weeks. My knowledge of Indian religion and philosophy was almost nil, which was due to the fact that I had been unable to prepare myself for the trip. In the very first days, 'chance' (if there is such a thing) led me to a famous saint. Subsequently I believe that a centre of *karmayoga* has to be seen in his Ashram, and it would surely be presumptuous if I dared to give an opinion. But at that time I was disappointed. Probably I noticed only the surface.

However, after this experience I decided to keep away from the living saints of India and to let the past speak to me through its temples. But 'chance' brought me straight to Ma Anandamayi at Kankhal. While waiting for Her in the small courtyard of the Ashram, I was angry with myself. What a waste of time ! Could I expect anything but new disappointment ? If someone had told me that I would a few hours later kneel before a human being, I should have laughed. My religious upbringing forbids such a gesture, except in specially solemn moments of divine worship.

About 15 people had been waiting together with me. At dusk we were taken to a roof-garden. When later Mataji

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appeared, I had no choice to decide whether it would be against my convictions to kneel before a human being. 'It' simply threw me on my knees. What I experienced in the next few seconds cannot be conveyed to a person who has never known anything similar. I can only relate outer signs and speak in metaphors. Just imagine that a tree—a beautiful, strong, old beech for instance—approaches you with calm steps. What would you feel? "Have I gone crazy?" you would ask yourself. "Or perhaps I am dreaming?" Finally you would have to concede that you had entered a new dimension of reality of which you had hitherto been ignorant. This exactly was my position.

So far as we know, it is part of the nature of a tree to be rooted into the ground, is it not? According to Western thinking, a human being is characterized by his 'I'. In his existence as 'persona' Christians recognize the mystery of his immortality. Here I was suddenly confronted with a human being of whom I felt that she had no 'I' anymore. Expressed in non-medical language, it may be said of certain mentally deranged patients that their 'I' is disjoined or diffused and that they have thereby lost the special quality, which is the distinctive mark of a human being. I have come across such patients. The profound senselessness of their existence called forth a similar horror as I felt at the sight of a forest in the mountains after a heavy storm: the old pine-trees stood with their crowns piercing the earth and their roots sticking up towards the sky.

However, here now is Mataji—a human being that has no more 'I' and just because of this, is not less but *more* than all other men I have ever met!

Later I read much about this and learnt that egolessness is one of the characteristics of a *jivan mukta*. But at that time I did not know anything about it except what I saw with my own eyes. That I did not deceive myself is testified by a letter written to friends, which marks an inarticulate attempt to express what I had experienced. I wrote : "..... She seems to be a human being without an 'I', belonging to the category of Mata Ganga or Pita Himalaya. Looking at Her, one feels that she must have transcended good and evil." (These considerations crowded upon me, while I felt that I did not understand their significance.) Something similar I also said a few days later to one of the ashramites who replied : "Do not imagine it is your merit that you have been able to recognize Her so instantaneously. It depends entirely on Mataji how much She allows anyone to see of Her." I gladly agreed to this statement. Everything great in our life is a gift, or as the Christians say—Grace.

While writing all this I realize that I am talking much, because I haven't the courage to say something about Mataji Herself, and even less to describe Her. In my travel-diary there are a few groping sentences : "Mataji has the superpersonal personality that speaks to us when we stand at the seashore or at the foot of a mighty mountain. But what is it that speaks to us in those moments ? Surely not the sea, whom men have named as one names a child. The child is then its name. Mataji also must have been given a name when She was born. But what is the significance of Her existence grasped under that name ? Anyone who would address Her by that name may be compared to a man who wants to attach a label to the Indian Ocean....."