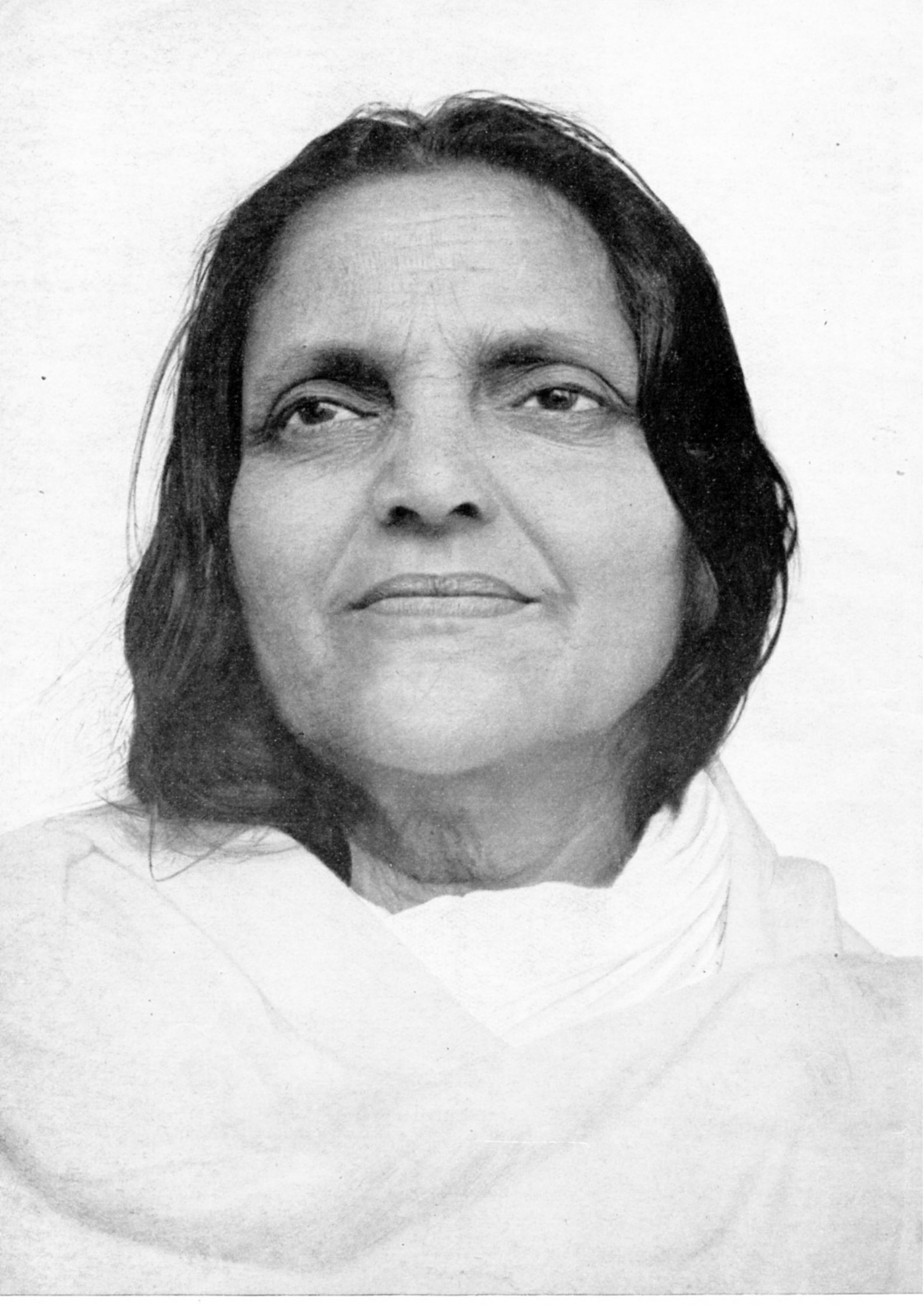


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*The Self, self-contained,
calling to Itself for its own Revelation—
this is happiness.*

MATRI VANI

To live according to the Guru's instructions is the means to Self-realisation. When, prompted by desire to find God, one attempts to awaken *Kundalini** it is impossible that He should not respond. If one really and truly yearns for God, can it ever happen that He will not reveal Himself? Practices that aim at arousing *Kundalini* should be undertaken for the sole purpose of finding God. It is impossible that this should remain fruitless; be convinced of this.

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Full of patience—which is so important for *Sādhana*—and anchored in endurance one should cheerfully forge ahead with untrammelled speed in the quest after God. HE who resides in the heart must be revealed within and without.

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* *Kundalini* The Serpent Power that is said to lie coiled up slumbering at the base of the spine of the ordinary person. By *yoga* it can be roused and made to rise up through the spine. When it reaches the crown of the head there is enlightenment.

To be always in a happy mood helps spiritual endeavour. Dejection creates obstacles on the Path. If one is to abide in His presence one has to be free from bondage. Driving the mind inwards one must be intent on the Revolution of the Supreme One who pervades all.

* * *

By idle and vain talk stumbling blocks are created on the path that leads to Him; going in that direction you have already spent ages and ages. Now retrace your steps and return to your Home. When one lingers on the road, one merely prolongs the troubles and hardships that are the pilgrim's lot. One who faces in God's direction, engrossed in His name and in the love of Him, advances, no matter what his condition may be; always remember this! To say: "I have not felt His touch" and therefore to pursue worldly enjoyment can never be for your real Good—keep this in mind.

* * *

One must endeavour to remain constantly engaged in the contemplation of THAT. All other thought engenders anxiety. HE is already holding your hand, so why worry? Do not allow yourself to be overwhelmed; ever be steeped solely in the contemplation of the Supreme.

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Pages from my Diary

GURUPRIYA DEVI

(Translated from Bengali)

Hoshiarpur, 11th March, 1961.

For the last five or six days Mataji has been in Hoshiarpur in the Ashram of Sri Haribabaji Maharaj. In the evening after Mataji returned to her room from the *satsang*, she talked to us while lying on her bed. The Maharani Satya Prem Kumari of Mysore had sent some *tulsi* leaves to Mataji on which she had written one of God's names. Before this the Rajmata of Charkhari also had two or three times sent to Mataji similar *tulsi* leaves with God's names inscribed on them. Mataji had distributed them to everyone with the words : "To this body everything is brought right to the house where it happens to stay; and so it passes it on again to be kept in all peoples homes. Those who feel like it, may repeat the names written on the leaves." In this connexion Mataji said : "Look, as regards these *tulsi* leaves the following comes to my *kheyāla* : Once at Benares I was lying in the room upstairs. Sant Das babaji's brother (the cousin of this body) Upenbabu, who died long ago, came and said : "Please give me a present." This body replied : "There is nothing here." This was long ago—at that time nobody had as yet sent any *tulsi* leaves, they arrived much later. Pointing to you he indicated by signs : 'Ask her to write something on *tulsi* leaves. "This body then had the *kheyāla* : "If Didi comes I

shall tell her to do so.' And sure enough you just then for some reason entered the room and were thus asked to write something on *tulsi* leaves and bring it. Upen babu had been a Vaiṣṇava. You wrote and brought the leaves. Vishu was then busy with something in the Viraja Mandir. This body went there and said to you : "Give one of the *tulsi* leaves to Vishu." And then added : He should throw it into the Ganges for him who asked for it. But Vishu almost danced with joy as soon as he received the leaf, exclaiming : "It is four months today that I asked Ma for something. Now I have got it, my wish has been fulfilled."

I told Mataji : "Ma, Ashu's father also came to you at Kashi asking you to give him something." Ma replied : "Yes, of course, and he took the *mantra* with him as well as a rosary of *tulsi* beads." It has to be made clear that all this occurred on a subtle plane of consciousness. Ashu's father died long ago. Today Mataji disclosed a lot in connexion with the aforesaid, for Mataji does not speak about such things in public.

Hardwar, 19th March, 1963

The day before yesterday Mataji arrived here from Hoshiarpur. Buni's* health has become extremely precarious during the last few days. Due to heart trouble her whole body has become swollen and hard. Everyone feels very anxious for her. Mataji constantly goes and sees Buni. She

*Buni is the nickname of Kumari Juthika Guha of Calcutta, the daughter of Sri Jatish C. Guha, a devotee of many years' standing. Buni has been with Mataji since her childhood.

herself is making all arrangements for Buni's treatment and diet. It looks as if her condition was critical indeed. Civil Surgeon Dr. S. Bose and Major General A. N. Sharma (I.N.A.), both eminent physicians are prescribing medicines in consultation with each other. In spite of this there is no improvement. Her condition is such that only by Ma's grace can she hope to turn the corner.

Today when Ma came to see Buni, she said: "I saw first a goddess who seemed to give something to this body and then a terrifying apparition—like death himself. Usually he does not appear with three eyes, but this time his third eye was blazing. This body accompanied him up to where the road turns at Hardwar station and told him to turn in the opposite direction." Having said this, Mataji muttered, as if to herself: "This time he has gone. But whether he will return or not—who can tell?" We all exclaimed emphatically: "No, no, he won't come again." Ma, however, said slowly: "One can't be too sure."

These last few days Mataji has been giving Buni the juice of *punar nava** leaves in frequent small doses. There is some history to this. At Hoshiarpur, before Buni's condition became serious, Mataji suddenly one day said to me: "Didi, as soon as we reach Hardwar feed this body with some *punar nava*." We were rather surprised, wondering why Mataji should have to eat *punar nava*. Now the meaning of Mataji's words has become clear. Mataji is taking *punar nava* herself and also giving it to Buni.

* *Punar nava* is a plant with curative properties.

