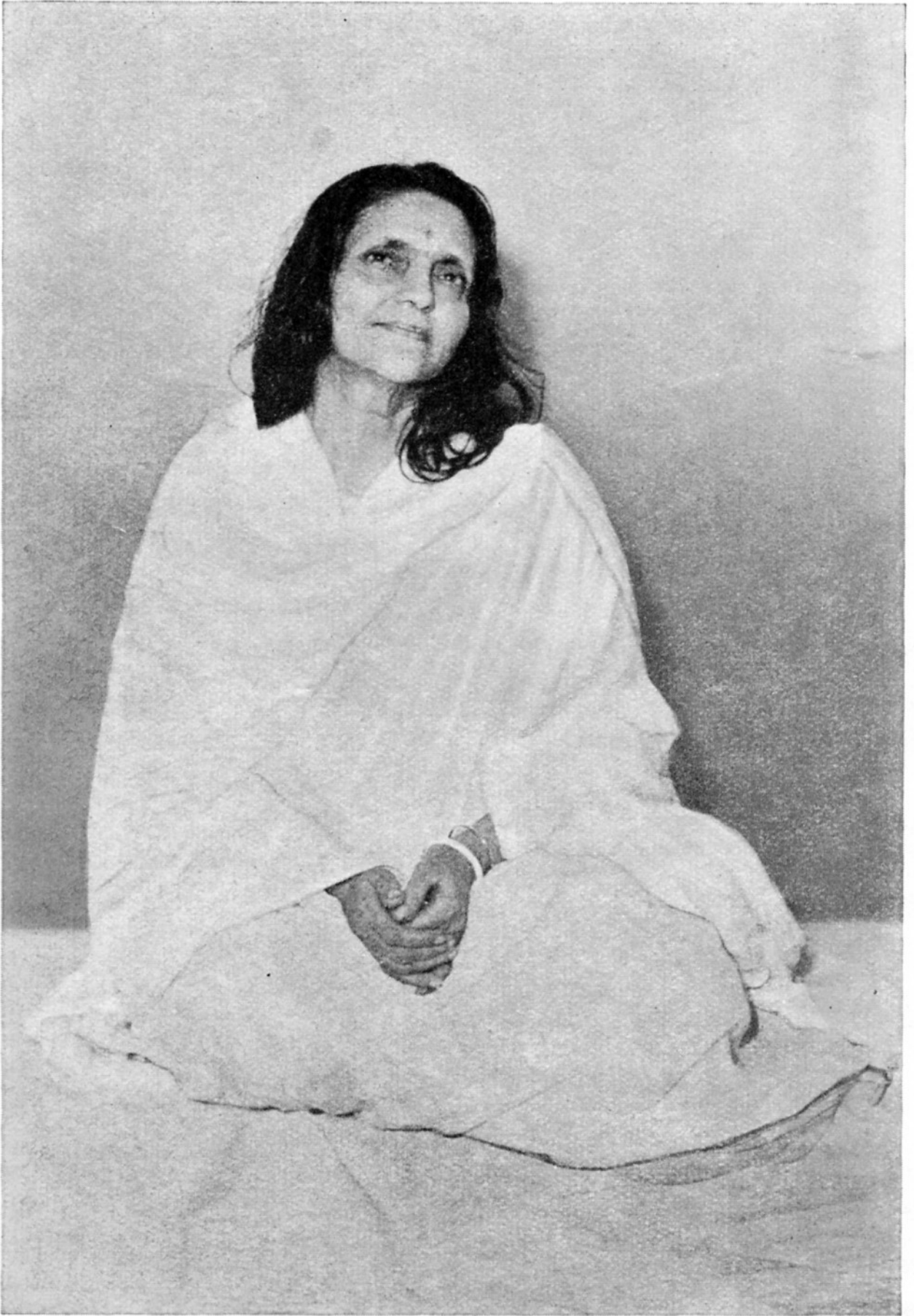


CONTENTS

English Section.

1. Matri Vani	...	....	....	...	...	...	105
2. Pages from my Diary—Gurupriya Devi	...	...	...	...	...	...	108
3. The Goal of Human Life— Jainath Kaul, M. Sc.	...	...	...	...	...	...	116
4. Is Life Worth While?—Mark Halpern	....	...	...	...	...	...	124
5. The Name is God—Swami Ramdas	...	...	...	...	...	...	126
6. Space and Time—D. S. Mahalanobis	...	...	...	...	...	...	129
7. Old Diary Leaves—Atmananda	....	...	...	...	...	...	139
8. Matri Lila	...	....	...	...	...	...	149



The Self, self-contained,

calling to Itself for its own Revelation—

this is happiness.

MATRI VANI

God is the Fountain of Goodness. By what device he draws anyone to Himself is incomprehensible to the ordinary person. Everything that He does, who is All-Goodness, is for the best. Without the contemplation of God there can never, never be happiness or peace. What the various frustrations in life lead to is also infinite. If one allows oneself to remain tied up and entangled in their realm, it is but natural that one should reap restlessness, weariness and barrenness as the fruit of one's life. Therefore do not keep your thought on all this, rather let your mind soar to a high ideal, to your sublime Goal, which is far beyond the ken of human understanding. Who can tell by what event or blow of fate His call comes? Do not be cowed down. You are real, pure, enlightened, free, eternal. In order to advance in that direction it is your duty to gather your own strength and proceed with the momentum gained by a new attitude towards life. Truly, God dwells within you also as knowledge and discrimination. Therefore you must use this ex-

pedient on your pilgrimage towards the revelation of Truth. Time glides away. The Supreme Father, Mother, Friend, Beloved, Lord—all are He in one person. His Lotus Feet alone are worthy of contemplation.

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That there is an infinite variety of *āsana*s (yogic postures) must be perceived by direct perception. When the divine mood awakens of which, a particular *āsana* is the expression, then the *āsana* has borne its fruit. In the material world also one feels at ease and contented when taking up the posture that corresponds to one's state of mind at the moment. It has to be understood that man must of necessity always be in some posture or other. What exists at the root of things thus finds expression in the physical. When that root of things is touched, each *āsana* will take shape in its own precise peculiarity: This is called the spontaneous formation of an *āsana*.

Look, in everyday life also, don't you automatically take up various postures, according to the nature of your thought at the time? These postures form of themselves as expressions of your mood. In this material world one becomes within oneself completely engrossed in the particular idea or form that attracts one, so much so that someone may even be ready to die for it. All this happens in various ways in the physical world, because one is prepared to live in the realm of the fleeting in a transient body, that is to say one wishes to turn outward—into darkness. Where man is ever pure, enlightened, free, eternal, there again all God's numberless names, forms,

attributes are eternally real. There, the nature of the name, the nature of form and the diverse waves of divine moods, inspirations and raptures stand revealed. In Him should one become engrossed, lost, affixed, immersed, stripped of everything, and then this whole world will be seen as the outer expression of the inner Reality, as the One Himself—the field of His creative activity. He alone as creative action, the one-with-action and action-less, as form, quality, idea, mode of being, in the world and beyond—He and no other is ever enthroned in the posture of *Mahā-yoga*, the Supreme Yoga. The One who is seated—Himself the *āsana*. To realize Him in the world and beyond the world—this is the death of death, there death is conquered, time quelled. To direct his course towards this, and this alone, should be the aim of every human being.

Pages from my Diary

GURUPRIYA DEVI

(Translated from Bengali)

New Delhi, 14th September, 1961.

The President of the Indian Republic, Sri Rajendra Prasadji, has recently been very ill. After facing death, he has fortunately somehow been restored to health. At his special request for Mataji's *darsana* Mataji was taken to Rashtrapati Bhawan at 11. A. M. this morning. Pushpa, Kamal Brahmachari and myself accompanied her. Mataji was led straight upstairs. Sri Rajendra Prasadji looks still very frail. He welcomed Ma with deep respect and reverence. For quite a long while he had a conversation on spiritual topics with Mataji. I noticed that everything was being recorded on a tape-recorder. Mataji asked Pushpa to sing two *bhajans*; Sri Rajendra Prasadji was quite delighted with her singing. He is deeply interested in the spiritual path and approaches great *sādhus* and *mahātmās* with genuine devotion and veneration. Since his health is not yet up to the mark and since also his term of office has been completed, he is going to retire in a few months and wishes to spend the rest of his life peacefully in Patna. At his invitation Mataji had been to Rashtrapati Bhawan already twice before; once she was even offered *bhoga* there. Last June Sri Rajendra Prasadji came to have Mataji's *darsana* at Poona.

On the way back from Rastrapati Bhawan I went to see Srimati Indiraji in Pandit Nehru's house, while Ma pro-

ceeded straight to the Ashram. I found that Panditji had returned to-day from Russia. With much love and respect Indiraji sent to Mataji some fruits that Panditji had brought from there: grapes, apples, and a melon. The melon was enormous—as big as a drum. Mataji distributed with her own hands to everybody the Russian fruits and I also fed her a little of each fruit.

12th September 1961.

To-day a few people had been invited to take *prasād* in the Ashram. Srimati Vimlaji also came from the Prime Minister's house. She liked the sweet dish (*khir*) so much that she took some of it for Panditji and Indiraji. Vimlaji is a very fine and sincere person.

16th September, 1961.

This evening Srimati Rehana Tayabji came with a few people for Mataji's *darśana*. She felt an inner urge to arrange for the *japa* of the *Mahā Mrityunjaya Mantra* for the health of Pandit Nehru and Indiraji. She had received the inspiration as it were from the late Srimati Kamala Nehru. Rehana Ma said: "If I put the responsibility for this on you, Mataji, I feel released. You are Kamala's real Mother, whatever you command will be done." Mataji replied: "If anyone desires to engage in some spiritual practice for a good and auspicious cause, this body always encourages this. There is no question of commanding." After talking to Mataji for some time Rehana Ma took leave.

Srimati Rehana Tayabji, although a Mohammedan by birth is a devotee of Sri Krishna. Since her early childhood she has spontaneously felt deep love for Sri Krishna. I was told

that her marriage had been arranged, but her prospective husband objected to her worship of Sri Krishna saying that in his house she would not be allowed to carry on her devotions. On hearing this she refused to marry him and there after the question of marriage was not raised again. She had spent quite a long time of her life near Mahatma Gandhi. Many have great faith in her. Her book "The Heart of a Gopi" is very well known. Sri Dilip Kumar Roy's song—"Even today an abiding lover of the *Līlā of Brindavan*" is a poetic paraphrase of that book.

Jaipur, 18th September, 1961.

Mataji arrived here today. She has come in response to the repeated requests of Sri Madan Mohan Varma, a devotee of many years' standing. Mataji was to have come here last April to be present at the opening ceremony of Sri Varmaji's new house, but due to Sri Gopinath Kaviraj's severe illness her visit had to be postponed. Sri Varma's house had in the meanwhile been inaugurated and he therefore arranged for Mataji to stay in a new house in the close vicinity.

Srimati Kamala Mohanlal and her son Anand live now in Jaipur, Anand having become the Deputy Secretary to the Rajasthan Government. He has been coming to Mataji since his childhood. Kamala has decorated everything beautifully to welcome Mataji.

Something very disagreeable has happened: Vikram, the son of the late Sri Parasram Dhammi of Dehra Dun has been travelling with Ma recently. He is in a mentally disturbed condition and so Mataji asked him to remain near her for some time. He reached the house of Sri Varma to-

gether with us, but after that he was nowhere to be found. The police has been informed, however all efforts to find him have proved futile so far. Even while with Ma the young man remains unbalanced.

This evening Anand Mohanlal took Mataji for sight seeing. Ma was also shown the famous temple dedicated to Ganeshji. The *satsang* at night was held in a pandal at Varmaji's residence.

19th September, 1961.

This morning our whole party was taken with Mataji to the celebrated temple of Govindaji. Mataji said about Govindaji: "When this body had His *daršana* for the first time together with Swami Akhandananda, Govindaji seemed to stand on the floor. No throne, no Radha, no attendants were to be seen, neither the royal dress which He is wearing now. He was dressed scantily and standing on the ground. This is how we saw Him then." All enjoyed greatly their visit to Govindaji's temple.

20th September, 1961.

In spite of all the trouble we have taken there is no news of Vikram. Today Maharani Satyaprem Kumari of Mysore who lives here has taken Mataji to her residence. From there Mataji drove to the palace of the Raja of Achrol. Raja Hari Singh of Achrol is Satyaprem Kumari's brother-in-law. In both places Mataji was received with the utmost reverence.

New Delhi, 24th September, 1961.

This morning Indiraji phoned, asking whether she could come and take *prasād* in the Ashram at midday and have a

talk with Mataji afterwards. At noon she arrived together with her son Sanjay and two or three other people. They all ate their lunch with great delight. Indiraji is very fond of Bengali food. Mataji was herself supervising the serving. When the meal was over, Indiraji went to Mataji's room and had a private talk with her.

In the evening there was a phone call from Jaipur to inform us that Vikram had been found by the police behind the canteen at Jaipur Railway Station. Everyone felt much relieved at this news. Mataji remarked: "Well, this body had told Ganeshji on the very first day: 'Do please look after Vikram.'" Govindaji also was requested to take care of him. To whom else should the boy have been entrusted? That is why this body put the responsibility on Them. Write to Mohini (Vikram's sister) to present offerings of Rs 101/- to Ganeshji."

28th September 1961.

In the course of today's conversation, Mataji said something very beautiful to the boys and girls of our ashram: "By entering on this path you have overcome the world. There is only one *Brahman*—without-a-second, One *Atma*—towards that should you strive. Let there be no ill-feeling, no angry or excited talk, no quarrelling, no distinctions among you. If you foster a spirit of friendship, your tolerance and courtesy towards all will increase. Whenever you feel hurt by anything that has been said, you should eject the matter like poison. You all are very, very good. By good ness kindle the Light."

2nd October 1961.

Indiraji made a special request that Mataji should once grace their house with her presence. In the evening Vimlaji came to take Mataji to the Prime Minister's residence. Ma was accompanied by Chinmayananda, Pushpa, Chitra and myself. In the midst of a lovely garden arrangements had been made to receive Mataji. Indiraji came a little after Mataji reached there. Her younger son had suddenly developed fever and therefore she had been prevented from welcoming Mataji at her arrival. She expressed her sincere regret at being thus delayed. A few minutes later Pandit Nehru also came and sat down near Mataji. We all stood at some distance while Panditji had a private talk with Mataji for about half an hour. It was a treat to watch Mataji sitting in those calm and beautiful surroundings with the jewel of India, Jawaharlalji at her feet listening to Mataji's words with rapt attention. Mataji was wearing a garland of sandal wood beads, which she put round Panditji's neck. Immediately after the talk Panditji had to leave. He is so busy all day long that he hardly has time to breathe. Indiraji was also saying that she scarcely had the chance to see him during the day.

As soon as Panditji had gone Mataji spoke to Indiraji for some time. The entire staff of the Prime Minister's house came one by one to offer obeisance to Mataji. When Mataji got up to go, Indiraji took her through the office to the hall and from there accompanied her to the car. I noticed that Indiraji walked barefoot while with Mataji. The faith, devotion and gentility of the whole family is really remarkable. I heard that the next morning Indiraji was due to leave for Madura together with her father.

What conversation Mataji had with Panditji was not disclosed, all the same I was given to understand that the topic was spiritual.

Kanpur, 8th October 1961.

This morning Mataji alighted here and was received at the Railway station by Sri Sitaram Jaipuria, Sri Kashi Prasad, Jiten Da and others. Mataji was taken straight to Jaipuria House,

At the special and persistent requests of the Jaipuria family, Durga Pūja is to be celebrated here in Mataji's presence this year.. An extremely charming thatched hut has been erected in the garden for Mataji's use. Every comfort has been provided. The excellent arrangements of the Jaipurias, their outstanding hospitality and spirit of service are unequalled. We have had the good fortune of seeing arrangements made by very rich people in many different places, but it will be no exaggeration to call the thoughtfulness of the Jaipurias unique.

The whole compound resembled a miniature Kumbh Mela camp. In the garden rows and rows of tents had been put up and everyone of them was well furnished and beautifully decorated. A huge guest-house had been vacated for our use, and an enormous pandal erected on the tennis court. A large kitchen, a dining-hall—no detail was missing. Sitaramji and Kashi Prasad (his brother-in-law) were both toiling day and night with ever cheerful faces. Kashi Prasad's judgement, efficiency and intelligence are really very rare. He always has a smiling face. Every single worker down to the watchman has been trained in the same way: their

courtesy, discipline and respectful behaviour are something worth experiencing.

14th October 1961.

Durga Puja has begun at Jaipuria House. To-morrow will be *Shashti* (the sixth day of the Puja). It has been pouring with rain since *Mahālayā* (the day before the *Pūjā* commences). Kanpur probably never had so much rain even during the monsoon. Mataji's hut also began to leak, the tents were flooded and water seeped through the pandal roof and a few drops also fell on the images of the deities.

Ma's *Līlā* is difficult to understand. Sitaramji himself stayed up all night giving instructions trying to cope with the situation created by the inclemency of the elements, and everyone was fervently praying to Mataji that all the elaborate preparations and arrangements should not go in vain.

19th October 1961.

Up to *Panchami* it was pouring cats and dogs but on *Shastri* all of a sudden the sun showed its face. During the four days of the *Pūjā* there was no rain except in the evening of *Saptami* when it suddenly began to pour hard but stopped after a minute, while in other parts of the city there was heavy rain for the major part of the day.

In the garden of the Jaipuria House there is a very old banyan-tree. One day Ma was walking about in the garden and on reaching the tree stood still and then circumambulated round it as it were. Afterwards we were told that this was a special place, that *pūjā* was being performed there almost daily. Ma had not been informed of all this. To-day is *Vijayā Dashami* day. With extreme splendour this *Pūjā* has been completed in Mataji's presence. Now we are sorry to say good-bye.

The Goal of Human Life

II

JAINATH KAUL, M. SC.

The One Amid the Many

There exists, thus, amid the changing, perishing spectacle of multiple manifestation a changeless eternal single consciousness. In the dreamless state, this consciousness alone is present, although the experience of the living awareness of its sole existence is not there at that time. In the dream state this consciousness is no longer grossly static but functions, though in an erratic manner, by creating a phantom observer and a variegated world of nothing. It is important to remember that both the subject and the object of the dream-world appear and disappear simultaneously, and they are both very real so long as the dream lasts, the insubstantial nature of dream existence being revealed only when we enter the waking state. Similar, the illumined sages tell us, is the experience in the waking state. The ego, which is the false observer, and the outside world of objects and creatures are both created simultaneously in the waking state. Neither the ego nor the world, in fact, exist, as in the dream world neither the dreamer nor his dream have any real existence. But, as in dream, the fact that the dreamer and the dream-world have no real existence is known only on waking from the dream state, similarly the fact that the phenomenal world of subjects and objects has no permanent real existence, but is only an appearance, cannot be known until super-awakening into the transcendental environment takes place. It is only

those firmly established in the Ultimate Reality that have the privilege to see things as they are, and their common experience is that there exists nothing other than one unlimited co-ordinated calm of existence, consciousness and bliss, the ever present witness of the three states of waking, dreaming and dreamless sleep.

From what has been stated so far, it is clear that it is only the essence of our being, the life of our life, whom the devout call God, their Lord, Master and Beloved, and which the scriptures call *Brahman* or *Ātman* that has an eternal existence. Apart from it, everything else is a mere appearance, insubstantial and presenting an objective reality so long as its other false counterpart, the perceiving, feeling and thinking ego is present. When the realization of the *Ātman* takes place on the transcendental plane, the objective phenomenal world of nothing disappears along with the ego—the waking dreamer, just as the dream-world and the dreamer disappear on waking.

The Test

Now all this would only be just a beautiful theory were it not possible to demonstrate it as a living experience. And, it is here that true religion has an unshakably firm foundation. Not one or two, but hundreds of earnest seekers from times immemorial in different lands, and specially in our great land of *Bharatvarsha*, have actually realized the living truth of what has been stated above. It is because nothing else really does exist beside the ONE, that it is possible for everything other than the ONE to actually melt away and evaporate into thin air. The many appearances are there because of ignorance, which is lack of living awareness of the

Ultimate Reality. And, as soon as enlightenment takes place, the phantoms disappear. If, on the other hand, the objective world did have a real objective existence, then it would not be possible for it to disappear, enlightenment or no enlightenment.

That the phenomenal world does disappear when *Jñāna* (enlightenment) supervenes, just like the dream vanishes on waking, has been vividly stated by the well-known realized saint Goswami Tulsidas in his immortal scripture *Rāma-charita Mānas*. He says:

भूटेहु सत्य जाहि बिनु जाने ।
जिमि भुजङ्ग बिनु रजु पहिचाने ॥
जेहि जाने जग जाई हेराई ।
जागे जिमि स्वपन भ्रम जाई ॥

“Without knowledge, this false world appears to have a solid real existence although it is unreal, just as a string appears to be a snake without correct knowledge. But when enlightenment takes place, the world disappears just as the illusion of the dream vanishes on waking.”

The Way to Self-Realization

We now come to the final and most important phase of our enquiry, namely how to reach the goal of human life, which is to get established firmly and finally for all time, while yet functioning in this mortal body, in that glorious universal eternally stable kernel of consciousness. Common-sense tells us that in every endeavour, and particularly in the effort to get at what is definitely known as attainable, the only thing to do is to discover the obstacle in the way, and to remove it with all the strength at our command. Now

what is the obstacle in the way of self-realization? The question is best answered by considering the other question, namely : when, in fact, it is only the Ultimate Reality which exists, and nothing else, why do we not experience it here and now? The sages tell us that this is due to *avidyā* (ignorance). It is because of *avidyā* that we see multiplicity in unity and are subjected to the illusion of separateness. It is *avidyā* that creates the ego which appropriates to itself an unjustified, arbitrary role of a real separate existence. The ego is an imposter, and the strangest thing is that it is composed of nothing! While this is most amusing, it is also most welcome. For, what can be easier than removing that which, in fact, has no existence. However, when we actually get to grips with the problem seriously, we find that the task is not at all as easy as it appears in discussing it.

The ego is the creation of the divine *māyā* and cannot be killed without divine grace. Says Lord Krishna in the Gita :

देवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

“My *māyā* of the 3 *gunas*—*satva*, *rajas* and *tamas*—is divine and very difficult to cross. However, those who surrender unto me, are able to overcome it.” This utterance of the Lord gives us the final answer. The way lies through self-surrender. The only question which now remains is to find practical ways by which the ego may be surrendered to our own Atman, the sole ruler and master of everything in this universe. There are several ways of doing this, but we who are householders and thus debarred by the teachings of