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## MĀTRI VĀNI

Do you know why worry arises? Solely because God is thought to be far away. Unrighteousness also has the same cause. To remove God into the far distance is called unrighteousness; that is to say, the idea that God is far away is itself unrighteousness.

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While working with your hands, His name should be repeated mentally. The work you do with your hands is the *mudra*. With this very *mudra* sustain the flow of His name. Nursing the sick—anything at all is His service, His work. Let this be your attitude of mind.

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If one wants to go beyond belief and disbelief one has to believe in Him. Instead of doing so, you believe in all kinds of other things.

Just as there is a veil of ignorance, there is also a door to Knowledge.

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HE IS. If He were not, where would I be? He is in close touch with me. If you keep up this attitude of mind, you will see Him and Him alone. If 'I' remain, let me be His servant, His handmaid. Thus I shall not be separate from Him anymore. In order that this spirit may prevail, sustain uninterrupted *japa*. The more you think of your Beloved (*Iṣṭa*) the more your faith will increase. Do not allow your

mind to wander in many directions, but become one-pointed. Why should there be fear and anxiety? Solely because I imagine He is not near me. He is holding you. Why fear? If you cling to the One in whom fear is not, how can there be even a question of fear?

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Blame may be likened unto cowdung. When it lies about just anywhere it is of no use. But when mixed with earth and turned into manure it is put under plants, what lovely flowers, fruits and grains will not grow! Similarly, if an aspirant can bear to be blamed and criticized, that is to say, if he uses it to improve his character, it will be very beneficial—just as the soil is made fertile by manure. Do you see how much good even blame can do? Blame also is none but He, the One.

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While living in the world you can with a calm spirit attend to spiritual practices. Then only will that which is to be given up, fall away. And that which can never be relinquished, which does not go, that indeed will remain.

## Mātri Satsang

SWAMI BHAGAVATANANDA

( Translated from Hindi )

9th of December, 1947.

**Question** :—Sri Uddhavaji was Lord Krishna's constant companion, his childhood friend. In spite of this, why did Lord Krishna when He left the world and went to His own abode say to Uddhava : "Go to Bhadrinath and practise *sādhana* there !" Why should He have separated His eternal companion from Himself ? Why did He not take him to His supreme dwelling-place ?

**Mataji** : What has one to do to please God ?

**Question** : God alone knows everything.

**Mataji** : If God knows everything, then He does according to His knowledge. Are not all His companions equal in His *Līlā* ? When the Lord sent Uddhavaji to Badrinath, who is Badrinath ? God is there also of course. God Himself is indeed everywhere. By sending Uddhava to Badrinath, He sent Him but to Himself. Whatever you may behold, it is all God's own form. Bow down to everyone. To go to Badri Narayan and do *tapasyā* there, all this happens according to God's will. The entire world is His form. Get into the habit of seeing Him in everything. *Tapasyā* is also nothing but God. Do whatever He prompts you to do. You see yourself as separate from God, but God tells you to see Him in all forms. All shapes, all movement and all rest are contained within Him. In the field of His play, He and none but He is present in every form.

The Guru's words are mantras. According to the Guru's instructions practise *sādhana* with deep religious feeling and God will have to respond. Just as the parents know what will make their children thrive, so also God

knows exactly what is wholesome for you and what harmful. To ask : "why has God done such and such a thing" is out of place. From your point of view it is of course right. God and His gifts are one. Don't think of yourself as far away from Him. Everywhere God and God alone is present. The father's wealth belongs to his son. Try to see God in every shape and in every mode of being. Man receives according to his desire. Separation is one of God's ways of manifesting. In the separation of Radha from Krishna there also lies a certain charm. Does it not ?

*Question* : Some people go into a state of *samādhi* when listening to kirtan or other religious music. What actually is this *samādhi* ?

*Mataji* : Who goes into *samādhi* ? He who goes into *samādhi* becomes one with God. To remain absorbed in meditation for an hour or two is not called *samādhi*.

*Question* : Sri Ramakrishna Paramahansa also went into *bhāva samādhi*.

*Mataji* : Ordinarily when *bhāva* occurs to someone during kirtan, yet afterwards he again becomes engrossed in worldly affairs, one has to understand that this was just a momentary glimpse of Light, nothing more than that. What is achieved by repeating God's name is all right. As to Sri Ramakrishna Paramahansa's state, this is quite a different matter. This body is not going to say anything about his *bhāva samādhi*. Just as an M. A. can teach small children the alphabets, but thereby he does not lose the status of an M. A., precisely in a similar manner, once real *samādhi* has occurred one does not divert from this state anymore. For you small and great exist, but *There*, there is no question at all of small and great. Even while moving about, *samādhi* may supervene. For one who has reached the ultimate state, for him all conditions are equal. Some people have the capacity to recognise such a superman.

*Question* : How can by time-bound knowledge the essence of things be attained ?

*Mataji* : When you attain to real knowledge, you will have found the essence of things.

*Question* : Truth is one. When we adhere to one particular doctrine, why do all the others seem false to us ?

*Mataji* : There are many paths to Truth. But Truth itself is one, it knows no distinctions. Depending on his predilections and temperament man adopts the path most congenial to him. It is said : "There are as many doctrines as there are Munis."

*Question* : Momentary glimpses of Light are experienced but they vanish. Why should this happen again and again ?

*Mataji* : Even though they vanish time after time, they will appear again.

*Question* : What is the simplest method to make them permanent ?

*Mataji* : If you cannot do anything else, at least seek *satsang* ; or if you are unable to secure the company of real saints and sages, read scriptures, meditate, worship, contemplate God. In the measure as you exert yourself you will make progress on the spiritual path.

*Question* : God is all-pervading. How can this be proved ?

*Mataji* : A teacher or professor tests his pupils. Why ? The tests are meant for the benefit of the students, not for the examiner ; the teacher knows how much his pupils have learnt. The purpose of examinations is to make the students aware of their shortcomings. Before putting God to the test, you must first scrutinize yourself ; you have to adhere to your practices and it is God who is the examiner. The examiner is beyond examination. The test is taken for your sake, so that you may know yourself. Many people

do in fact practise *sādhana* with a view to God-realization, but they do not pay attention to their short-comings, such as anger, greed and so forth. This is why they become diverted from their aim. Thus tests and trials are not for the professor but for the students.

*Question* : Again and again doubt assails the mind. Is this a good sign or a bad one ?

*Mataji* : It is natural that doubts should arise to those who are on the path to find God. Until you reach the state in which doubts are impossible, doubts are bound to come. When problems arise, they also call for a solution. In the course of one's practice, doubt will awaken. Those who have not started learning and those who have completed their course successfully, for them there are no questions. When queries spring up in your heart, put them before your Guru again and again. Whatever your Guru says, accept and follow without criticising. At the same time proceed also with your spiritual practices. Just as you eat, drink, sleep, and do your professional work regularly, exactly with the same regularity pray to God to make you free from doubts. By sustained effort fire will be generated and its heat felt as well. Once the fire of real knowledge is kindled, everything will be burnt to ashes. By giving a little one receives a little; obtaining a fragment is worth nothing. When you pray for any particular thing, it will be granted to you, but you will not get the whole. Burn up everything by the fire of Knowledge or else melt everything by intense devotion.

*Question* : Mataji, every day I listen to your words—I also pay attention to what you say. How much I have heard you speak about God ! And yet, when I get engrossed in my work, why do I not remember Him ?

*Mataji* : Fickleness is one of the characteristics of the mind. For lives and lives you have formed the habit of letting the mind turn outward. The mind is so used to it that now you