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*Just as there is a veil of ignorance for the individual,
So there is also a door to Knowledge.*

Mātri Vāni

You have assembled here in search of Truth. Where your place is there is also his. Everyone talks according to his natural disposition—but you have not taken to the spiritual path for the sake of this kind of thing. The supreme Goal to which you aspire, the same claim is yours and also his. You are both in one position, you both have the same spiritual relationship with Ma. Where this body is there are *all* without exception. None of you have come here for any kind of worldly prosperity. Everyone receives according to his attitude of mind and heart. You are all pilgrims in quest of the Supreme.

* * *

Become a servant of the real Government. Worldly governments exist only because there is an inner Government. Just as one puts one's mind to the regular fulfilment of governmental duties, it is fitting to direct one's concentrated thought also to that real Government. If family life is lived in a spirit of service, there is no occasion to form ties because one aims at Him alone. However, in order to abide by this attitude of service—just as a clock has to be wound once a day—one must try to wind the clock of the mind regularly every morning and evening : that is to say, sit still for some time in meditation or *japa*.

* * *

Man experiences happiness and sorrow as a result of his past actions. He enjoys and suffers—and again new

karma is created. In order to be liberated from all this, one must sustain the remembrance of God. Endeavour to keep your mind ever immersed in *japa*, *dhyāna*, the thought of God; this leads to peace.

* * *

Only by taking refuge in Him can sorrow be removed. The troubles and difficulties one encounters as the fruit of one's own actions are but the grace of God. If one can accept them as such, one will progress towards one's real welfare.

* * *

Keep on repeating the name of the Lord. Pray : "Lord, have mercy on me and come to me in the shape of *dīkṣa* (initiation)." Endeavour at all times to remain merged, plunged into the Name. Solely for the sake of God must His name be repeated — remember this.

* * *

Do whatever God prompts you to do. *Japa*, *dhyāna*, *pūjā* have to be performed regularly for the sake of practice — whether one feels in a mood for it or not — so that this practice may be transformed into the yoga of practice. Devotion and faith must be awakened. What is happening at present is to cause you to stand on your own feet. Whatever has to be done, God will put it right — remember this. Whether one feels like it or not, it is imperative to attend to one's prayers with great regularity.

* * *

Whatever comes to pass is bound to happen as the result of each one's own actions. If you have to be proud, be proud of your relationship with God. Do not waste your time by letting it pass without the remembrance of Him.

* * *

In the New Year attempt to progress to ever new stages on the path of the Supreme.

Sad Vāni

(Mataji's teachings as reported by 'Bhaiji')

(Continued from the last issue.)

76.

In the world people become rich by adding zeros to "one"; and on the spiritual path the aspirant concentrates on "one" alone in order to attain to the One Truth. Thus it is obvious that these two paths lead in entirely opposite directions. It will be worth while to ponder seriously over the fact that without the "one" the zeros have no value whatever. Therefore one should with complete faith and reliance on the One ever strive after the One Goal so that there may be no dread of poverty under any circumstances.

77.

The efforts prompted by one's true nature (*svabhāva*) that are made in order to discover one's own real wealth (*svadhana*) are called *sādhana*.^{*} Potentially every action is a *sādhana*, every individual a *sādhaka* and God, being man's real treasure, is the sole purpose of all *sādhana*. So long as man is worldly, he performs his *sādhana* by work done from personal motives for the sake of material success; yet, unconsciously he is even thereby seeking God, for nothing is outside of the ONE. Whatever anybody does is in the last analysis undertaken in order to attain to the Supreme; this is self-evident. The *sādhana* of the mundane person is

* A play upon words : *Svadhana* means "own wealth" and *sādhana* means "spiritual practice for the purpose of preparing oneself for Self-realization."

directed towards the satisfaction of his wants. Here the sense of possession prevails, and outer activity and enjoyment are the objective. There will be a powerful incentive for this kind of *sādhana* so long as man is harrassed by the lash of pain and misery, humiliation, disgrace, grief and affliction. In a way this *sādhana* also is prompted by man's true nature, for not until one has acutely felt the sting of ceaseless wanting, does one awaken to the urgency of discovering the Self. When a person grows eager to become established in his true being, to find his real treasure, this marks the begining of spiritual *sādhana* and he learns to act without desire or personal motive. Thereby is laid the foundation for detachment, renunciation and all-embracing love. Young and immature people desire what others possess and hanker after petty enjoyments. When as a result of religious practices and good works, man in the midst of prosperity is reminded of his real treasure, he starts labouring vigorously for its recovery. The more he exerts himself in this activity of his true nature, the fuller will be the knowledge he gains of his inner wealth. When fire breaks out in a house, it will not die down until everything combustible has been burnt to ashes. Similarly, once real *sādhana* has begun, it is impossible to drop it; on the contrary, it will gather impetus and intensity day by day and push the aspirant into the swift current of his own particular path to Enlightenment.

First of all the *sādhaka* ceases to identify himself with his body and mind; then his cravings and desires are dissolved to the last trace; thereupon the consciousness of complete equality will be born; and finally the Self which transcends mind and body be realized by direct experience. This is the ultimate goal of all *sādhana*. Single-mindedness is its very life; faith, trust and patience constitute its powers.

