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Holding Prasadi  
Tulsi-Leaves of  
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## Mātri Vāni

So long as the manifestation of the Guru's power is not experienced, the special pilgrimage to Enlightenment, to Self-knowledge has not really begun. This is why you have not found your own steady speed of progress. *Sādhana* proceeds within the realm of *prakṛiti*.\* Therefore it is man's bounden duty at every moment to be intent on advancing rapidly and vigorously.

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After happiness gloom is bound to follow. The realization of the Brahman is a state beyond joy and dejection; just as when you see a wet earthen vessel from a distance you presume that it is filled with water because generally an earthen pot full of water looks wet.

\* *Prakṛiti* Nature or Primordial Matter consisting of *sattwa*, *rajas*, *tamas*, its inherent qualities or aspects, namely luminosity, motion, inertia.

Similarly knowers of the Brahman give the impression of being steeped in joy; but this is not that ordinary joy or happiness. What that state is like cannot be described in words.

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To see that which when seen the wish to see anything more vanishes for ever; to hear that which when heard the desire to hear anything else does not awaken anymore. Real *darśana* (vision) is that *darśana* after which no more question can arise of vision or no vision or of displaying anything. *Darśana* must be all-encompassing, unveiled, uninterrupted, indisputable.

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When touching your finger, one has touched you, although you are not the finger; by touching your dress one has contacted you though you are not the dress. Just as you are in the smallest part of yourself, so you are also in the whole of yourself. He is one and yet He is the many; and in spite of being the many He is one. Such is His *līlā* (play). He is as equally whole in a grain of sand as He is whole in man and as He is whole in His totality—complete and perfect. Nevertheless, among all creatures it is man's distinctive mark to be endowed with the special capacity or power to realize

this perfection, this wholeness. This body calls a human being him who has discrimination, who is aware of this possibility. One who is not conscious of it but engrossed in desires for sense objects—what is one to call him ?

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You all are at present in a state of constant wanting. This has for the time being become your second nature. When you are hungry you are in need of food; having eaten you feel satisfied. Then again you want to sleep. After waking up you conceive the need to go out or to talk to someone. In this way you are always wanting something or other. This condition of ceaseless wanting has become your state of being. This is what this body calls the state of constant wanting that has become your second nature. The ability to dwell in his true Nature, in his Self, in his own state of Being is potentially inherent in man. The veil of ignorance is there, yet there is also a door to Knowledge. By passing through that door of Knowledge man returns to his own true Nature, becomes established in his own state of Being.

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# Mātri Satsang

Swami Bhagavananda Giri

( Translated from Hindi. )

Ardha Kumbh Mela,  
Triveni, Prayag,  
January 27th, 1948.

*Question :* Everybody says that a Guru is an absolute necessity. But as for myself, I need neither a Guru nor parents. I want only God.

*Mataji :* The Guru is God Himself. The Guru makes one understand what the Divine essentially is. The Guru must not be regarded as a human being. Every time one has the Guru's *daršana* one should look upon him as God. There is a state where by awakening a certain power the whole world can be awakened. World means that which is moving. It is God who brings forth, preserves and again absorbs this world into Himself. So who can be its Guru ? The real Guru is God alone. By having faith in God one comes to know about Him. The Guru of this whole universe is none but God Himself. Through the power of the Guru God can be realized. So long as one has not secured the Guru's help, it is very difficult to find God. How far can man's intelligence take him ? You want to grasp God by your intelligence ? How can this be done ?

To find God the first necessity is a Guru. It also should be understood that He Who is your Guru is everybody's Guru.

*Question :* Is the Guru *one* from the point of view of the world ?

*Mataji :* Gurus are also of various kinds : Gurus who give spiritual instructions, Gurus who teach, Gurus who bestow initiation, Gurus who confer a mantra; and by touch also the Guru's power can be communicated. Similarly there is an infinite variety of disciples. So long as there is no inner desire to take initiation and to seek refuge at the lotus-feet of the Guru, one should not go in for initiation. Always pray to God to grant you a Sadguru. Do not take initiation because someone has told you to, otherwise you will repent of it later. Once you have accepted initiation from a Guru you have to live according to his behest. Once a marriage has been performed, it cannot be undone anymore.

*Question :* Ma, I am studying at Allahabad. I have accepted Swami Ramatirtha as my Guru. When I was eleven years old I heard about Him and ever since I have looked upon Him as my Guru.

*Mataji :* You should understand that once you have found a Guru you must not accept any other preceptor. Do not change from one to the other. Also adhere regularly to some practice. Every day pray to God to reveal Himself to you. Contemplate God. The teaching of Swami Ramatirtha you have got anyway. Be careful to put his instructions into practice.

*Question :* Why can't one make God Himself one's Guru ?  
What need is there of an intermediary ?

*Mataji :* If you want to meet the Governor you must first apply for permission. Without this you will not be allowed to meet him. This is why to find God a Guru is necessary. In order to be blessed with a Guru meditate on God. By meditating regularly He will manifest. Do not worry, just keep your mind on God. Be sure that if you need a Guru, God will provide one for you. You are eager to find only God. The keener your effort the sooner you will be able to realize Him.

*Question :* How much I have sought God—and found nothing.

*Mataji :* You must never give up your search until you find. God may become revealed at any moment.

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*Dr. Pannalal :* Ma, what is wrong if the Brahmacharis of your Ashram want to come to you or to remain with you ?

*Mataji :* The desire to come to this body and to remain with it is of course good. But one has also to obey the bidding of this body, has one not ? By carrying out the instructions of this body one will progress in one's *sādhana*. If someone is sent away, it should be understood that it is for the sake of some work that has to be done. At another time it may again happen that this body calls someone to stay with it. Orders have to be obeyed. By carrying out instructions, spiritual well-being will be promoted.

One should not pay attention to the shortcomings of others. Rather than noticing the mistakes of others,

each one will do well to discover his own faults. First of all one should try to improve oneself. By blaming another you will make contact with what you blame him for. Anger is also very bad. It creates a great obstacle on the path to God-realization. If you must be angry, be angry with yourself; if you are greedy, be greedy to find God; if you have a strong desire, let it be the desire for God-realization. You have all come here to become *sādhus*, so you will have to adopt a life of self-restraint. In the householder's āśrama also self-mastery has to be practised. There are some here who have the attitude that since this body is their mother, they can do anything they please. This is not good, it will pull you down.

A widow came and told me ; "I have educated my son with great love. But he has become very bad. He even beats me. Things have come to such a pass that I feel ashamed to tell anyone." This body told the woman : "Give to your son whatever possessions you have and spend the rest of your life in the search and contemplation of God."

January 28th, 1948.

*Question* : Should one keep the details of one's *sādhana* secret ?

*Mataji* : First of all fill everything outside and inside with the one Self. Become God's real servant. This will remove the ego to the last trace. He who is a World-teacher can help everyone to realize God. First the ego has to be obliterated. Then, if you wish you may build a temple or serve *sādhus* or practise charity. If you continue in this

way you will get nearer to God. In some places it is forbidden to set up religious institutions. Under certain conditions all these things cannot be done. Just become attached to God with the utmost love and reverence. The Supreme Power is everywhere present. If you have developed some power you can later pass it on to others. If you possess little you can give little. But if you have made the Supreme your own, you can communicate the Supreme to others.

*Question* : As I go on putting questions, my eyes fill with tears. How am I to hide them ?

*Mataji* : Listen ! You say your eyes fill with tears. If tears come of themselves, this may also take you to God-realization. At some stage, when one cannot help crying, one's life may be transformed thereby. If man becomes completely absorbed in *bhāva* (deep feeling), then at times tears flow from his eyes. Try to find God. Some people weep because of bereavement. Sri Chaitanya Mahaprabhu would shed tears profusely in his *bhāva*.\* At times veritable torrents of water would rush from his eyes. Deep devotion calls forth tears. To cry out of love for God is very good. If you feel power or the love of God awaken in yourself, try to accept and hold it within yourself. What is the result of restraining one's feeling ? Do you know ? It increases one's power. Some people's eyes fill with tears when they hear God's name or *kirtana*. Baby Didi's son, after having become a District Magistrate, died in a car accident. But his mother displayed no emotion. She attended to the dead body and made all arrangements. Someone said, "Let her cry or she will go mad !"

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\* Religious ecstasy.

*Question :* Every little *bhāva* ( feeling of devotion ) makes me weep. What am I to do ? Should I get up and go outside ?

*Mataji :* When tears begin to flow there is no need to go outside. Try to control your feeling. Even when you are in the grip of strong emotion go on listening to the discourse. Hold the emotion within yourself, try to absorb it within. If you can restrain it, so much the better. Thereby your inner power will grow. Finally your life will be changed by the development of sattvik qualities. In this manner the inner and outer life of the individual fuses and becomes one. If such a *bhāva* overcomes someone and he goes and stays in the world, he must certainly control these *bhāvas*. They may occur there also. In such a case he must try his utmost to restrain them. If someone goes into *samādhi*, an ignorant person may say he has fallen asleep. But the wise man, he who knows, will understand that it is *samādhi*. The One Supreme alone is everywhere. There are two kinds of *bhāvas* : 1) the *bhāva* that comes to the person who still lives in the realm of want. This should be controlled as much as possible. The *bhāva* that supervenes through the influence of God's name, one should try to conceal within oneself. 2) *Mahābhāva*.

*Question :* What is the difference between a worldly *bhāva* and this *bhāva* ? As for instance if someone breaks out into anger—is that *bhāva* also of a similar kind ?

*Mataji :* Through the divine *bhāva* the desires for sense objects gradually diminish. This *bhāva* is the signpost that indicates how far you have progressed towards God-realization.

*Question :* If anger is aroused, how can one stop it ?

*Mataji :* Anger, greed, passion, attachment are obstacles to one's sādhana. This does not mean that you have to give up worldly life. Now straight away, under the very circumstances in which you are placed, try to improve yourself. By recognising and acknowledging your mistakes and shortcomings you will certainly correct yourself. If you blame others their defects enter into you. To find fault with another is itself a fault. When you go into a garden admire the beautiful flowers; why look for thorns ?

*Question :* I have a great desire to attain to *ānanda*, but to leave one's family is difficult.

*Mataji :* *Ānanda* pervades everywhere. Just as when someone dresses up in various disguises, yet he knows all along who he is in reality. One should constantly pray to God for the realization of *saccidānanda*. What wonderful arrangements God makes ! Children stay with their parents. If the child disobeys, the mother gives him a slap and takes him home. If one does not seek God, one encounters any amount of pain and trouble. One must search for one's real home. God is indeed the supreme Self, the supreme Father and the supreme Friend. In the world of duality there is sorrow. Where two are there is pain, there is death. Whatever God does is for one's real welfare. By finding God one finds supreme *ānanda*. Don't go where sorrow and bereavement dwell. Proceed in the direction of supreme bliss. You meet with affliction because you are

not heading towards supreme bliss. Water and the wave are one and the same thing.

This body is only a small child, this is why it chatters away in front of its fathers. One should speak only about God, all the rest is painful and futile. Where Rāma is there is *arāma* - rest and ease; where Rāma is not, there is *vyarāma*—discomfort and disease. Do you know who in truth is your own? God alone is truly everyone's own.

*Question* : Mataji, you always call yourself a small child. Are you teasing us in this way?

*Mataji* : Not once but a hundred times is this body a small child. You cannot make an old woman of this little girl. An old woman will be pushed away and kept in a corner. This will never do. This body is your tiny baby and will sit on your lap.

*Someone* : Small children talk a lot.

*Mataji* : It is a small child's nature to prattle.

*A devotee* : Mataji, I have just seen your whole camp.

*Mataji* : Nothing belongs to this body. Again from another point of view, whatever is, whatever was and will be in the world, it all belongs to this body.

*Question* : But if there is something separate?

*Mataji* : There is nothing separate. Everywhere is only God alone.

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