



Mahatmas addressing the audience during the 'Samyam Mahavata' held at Juhu, Bombay  
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559

## 10.

Why should he feel so very disheartened? Why make himself so miserable by excessive worry over the fleeting things of this world? Let him be brave and calm in the performance of his duty, bearing in mind that it is God who causes everything to happen; whatever He allows to take place is exactly the right thing. One must strive to become an instrument in His Hands and cease from worrying so much.

## 11.

When the Mahatma of Khanna\* Sri Triveni Puri Maharaj left his body, Mataji sent the following message to his great bhakta Sri Krishnanandaji Avadhuta. "Under the semblance of union and under the semblance of separation abides He, the Supreme Himself."

## 12.

To the enquiry whether *diksha* (initiation by Mantra) is necessary or not, Mataji replied: "When *diksha* is necessary it comes about at the appointed moment. One should try to keep one's mind on the thought of God and have firm faith that at the right time He will do all that is needful."

## 13.

Without the name and the remembrance of God there is no hope of peace on earth. Let duty come first and foremost.

In *Ram*, who is the dispeller of all sorrow, there is *aram*—rest and ease; where *Ram* is not is *vyaram*—discomfort and disease.

\* A small town in East Punjab.

14.

Invoke God's name — whichever of His names you prefer — and spend your days in a spirit of service.

15.

Let His name be ever with you ; imperceptibly, relentlessly time is creeping away.

16.

It is through the search after Truth that man can elevate himself. This he should regard in the light of a duty.

17.

Only by the remembrance of God may peace be expected. Set all hopes on Him.

18.

It is incumbent on man to contemplate that which kindles awareness of God.

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## Mataji's Amara Vani

(6)\*

(Continued from the previous issue.)

Question : How am I to grasp this ?

Mataji : It is for the Guru to point out the method ; he will show you the way to understanding and instruct you as to your *sadhana*. It is for you to keep on practising it faithfully ; but the fruit comes spontaneously in the form of Self-revelation. The power to make you grasp the Ungraspable duly manifests through the Guru. Where the question : "How am I to proceed ?" arises, fulfilment has obviously not yet been reached. Therefore never relax your efforts until there is Enlightenment : let no gaps interrupt your attempt, for a gap will produce an eddy, whereas your striving must be continuous like the flowing of oil — it must be sustained, constant, and unbroken stream.

That you have no control over the body's need of food and sleep does not matter, your aim should be not to allow any interval in the performance of your *sadhana*. Do you not see how, whatever you require in the way of food and sleep, each at its own appointed hour, is without exception an ever recurring need ? In exactly the same manner must you aspire at uninterruptedness where the search after Truth is concerned. Once the mind in the course of its movement has felt the touch of the Indivisible — if only you can grasp that moment !—in that Supreme Instant all moments are contained and when you have captured it, all moments will be yours.

Take for example the moments of confluence† (*Sandhiksana*) at dawn, midday and dusk, in which the power inherent in the contact-point where coming and going meet, becomes revealed. What you call electric light or electricity in general is nothing but the union of two opposites : thus does Supreme

\* The Bengali original appeared in 'Ananda Varta', Vol. II, No. 3.

† Sandhiksana ( सन्धिक्षण ) means the moment of transition from one period to another in the flux of time. The two periods represent two conflicting movements or currents in the flow of time, while the moment or *ksana* represents the neutral point of relative stability between these two periods. In the last resort this point is eternal and holds within itself the secret of all that exists or is possible in creation.

Being flash forth at the moment of conjunction. Actually IT is present at every single moment, but you miss it all the time. Yet this is what you have to seize — it can be done at the point of juncture where the opposites melt into one. Nobody is able to predict when for any particular individual this fateful Moment will reveal itself; therefore keep on striving ceaselessly.

Which exactly is that great Moment depends for each one upon his particular line of approach. Does not the moment at which you are born determine the rule and the course of your whole life? Similarly what is important is the Moment at which you enter the current which is the movement of your true being, the Going Forth, in other words the Great Pilgrimage. Unless this happens perfection cannot be attained. This is why for some disciples the Guru fixes special times for *sadhana*, such as dawn, dusk, midday and midnight; these are the four periods usually prescribed. It is the duty of the disciple conscientiously to carry out the Guru's orders, which vary according to the temperament and predisposition of the aspirant. The same method does not suit everyone. The average person can have no knowledge of the particular combination of factors necessary to bring to completion the hitherto neglected facets of his being; for this reason it is essential to obey the Guru's instructions. That decisive Moment is bound to manifest as soon as by your attitude as well as your actions you are ready for it. Therefore try to follow closely the path indicated by the Guru and you will see how everything just happens spontaneously.

Within the twenty-four hours of the day some time must be definitely dedicated to God. Resolve if possible, to engage regularly in *Japa* of a particular Name or Mantra while sitting in a special posture and gradually add to the time or the number of repetitions. There is no need for a daily augmentation. Fix the rate and the interval at which you will increase, say weekly or fortnightly. In this way try to bind yourself to the Quest of God; wherever you may be, take refuge in Him, let Him be your goal. When by virtue of this endeavour you become deeply immersed in that "current" and devote ever more time to it, you will be transformed and your appetite for sense enjoyment will grow feeble; thus you are reaping the fruits of your accumulated efforts. In this connection you may also come to feel that the body is liable to depart at any time, that death may arrive at any moment.

Just as there is ever new creation in the universe, so also does your mental and psychological reaction to it undergo constant change. If you proceed in the manner indicated you will observe that as a result your outer interests will gradually fall away and your vision turn inward. The more ardent your pursuit, the vaster the possibilities that will open out for you, and in proportion to your advance suffering will diminish and not increase again. It is also said, is it not, that *Karma* is extinguished by *Karma* — that is to say the effects of past actions are neutralized by counter actions. Indeed, if it be anyone's destiny this may be achieved in a very short time.

Look, even when the body is not given food, it does not stop the assimilation of nourishment ; we are told that in such cases it starts consuming its own flesh. Therefore just as you keep your body well nourished, so must you take equally good care where your spiritual well-being is concerned and then only will you flourish in that respect. Who can tell at what moment the flame of illumination will be set ablaze ? For this reason continue your efforts steadily without flagging. Gradually you will get more and more deeply absorbed in Him — He and He alone will take possession of your thinking and feeling : for the mind ever seeks that which gives it proper sustenance and this cannot be provided by anything save the Supreme Being Himself. Then you will be carried away by the current that leads to your Self. You will discover that the more you delight in the inner life, the less you feel drawn to external things. In consequence the mind becomes so well nourished with the right kind of food, that at any moment the realization of its identity with the SELF may occur.

As regards *Laya* ( the dissolution of the mind ), if you mean its dissolution into THAT, then what you said was correct. *Jada Samadhi*, which is like a trance, where the mind is in a kind of stupor, is not what is wanted. On the contrary, you have to realize what the mind is, *who* it is. The mind subsides into THAT — is this what you intended to express ? *Laya* may signify either that the mind has nowhere to go to, in other words can no longer find its way and hence subsides into latency ; or else it merges into THAT, which is Self-revelation, and consequently there can be no possibility of a separate existence of the mind. Where Self-effulgence is — how can the question as to whether the mind gets dissolved or not, arise at all ?

This has been replied to from the standpoint from which you asked. You began by enquiring how meditation on a particular part can lead to meditation

on the whole Surely, the whole is contained in the part ; it is in order to arrive at the realization of this truth that you have to follow the Guru's instructions which are instinct with his power.—The aforesaid gives but a faint idea of only one aspect of the whole matter.

Again, look, there are instances when one loses consciousness while sitting in meditation. Some people have found themselves swooning away, as it were, intoxicated with joy, remaining in this condition for quite a long time. On emerging they claim to have experienced some sort of divine bliss. But this is certainly not Realization. A stage exists in meditation, where intense joy is felt, one is as if submerged in it. But who is it that gets submerged ? The mind of course. At a certain level and under certain circumstances this experience may prove an obstacle. If repeated time and again one may stagnate at its particular level, and thereby be prevented from getting a taste of the Essence of Things.

Once genuine contemplation (*Dhyāna*) has been established, worldly attractions lose all their appeal. In the event of an experience of anything pertaining to Supreme Reality or to the Self, one does not say, "where have I been ? I did not know anything for the time being" ; there can be no such thing as "not knowing." If it is possible to describe in words the bliss one has experienced, it is still enjoyment and therefore a hindrance. One must be fully conscious, wide awake. To fall into a stupor or into yogic sleep will not take one anywhere.

After real meditation worldly pleasures become unalluring, dull, entirely savourless. What does detachment (*vairāgya*) signify ? When every single object of the world kindles as it were the fire of renunciation, so as to make one recoil as from a shock. Then there is inward and outward awakening. This however does not mean that detachment implies aversion or contempt for anything of the world — it simply is unacceptable, the body refuses it. Neither dislike nor anger will arise. When dispassion becomes a living inspiration, one begins to discriminate as to the true substance of the world, until finally the knowledge of its illusoriness arises with the glowing certainty of direct perception. Each and everything belonging to the world seems to burn — one cannot touch it. This also is a state that may ensue at a particular time.

At present what you enjoy does not impress you as being short-lived, rather does it appear to make you happy. But to the extent that the spirit of detachment is roused, the relish of such pleasures will die down, for are they not fleeting? In other words death will be recognized as death. Now that you are advancing towards that which is beyond time, the semblance of happiness brought about by mundane things is being consumed. As a result the question: "What actually is this world?" will arise. So long as the world seems enjoyable to you, such a problem will not present itself. Since you are progressing towards that which transcends time, all that belongs to time will begin to appear to you in its true light.

If after coming down from the state of contemplation you are capable of behaving as before, you have not been transformed. When there is real meditation, which evokes indifference to the world, you will begin to pine keenly for the Divine, you will hunger for It and realise that nothing transient can appease this hunger or satisfy you.

How am I to make it clear to you, father? People come to this body and tell of their sons and daughters having got into a car and driven away without even looking up to see whether their father and mother were weeping at the parting. They are quite unmoved by their parents' grief. You see, this is precisely what it is like at a certain stage on the Path; wordly enjoyment cannot possibly touch you. You feel: "Those whom I had believed to be my very own are merely related to me by flesh and blood, what is that to me?" Nobody deliberately puts his hand into fire or treads on a snake; in exactly the same manner you just glance at the objects of sense and turn away. Then you will get into the current that takes you in the opposite direction, and later when you have become detached even from detachment, there is no more problem of detachment or non-detachment—what is, is THAT. Some say, by sustained effort one may attain to Enlightenment. But is it true that effort can bring about Enlightenment? Is Illumination dependant on action? The veil is destroyed and when this has been accomplished THAT which IS stands revealed. What is known as the fruit of effort is nothing but the illumination of the particular aspect towards which the effort was directed. UNVEILED LIGHT (*Niravaran Prakash*) is He Himself, the Eternal.—The Guru knows which is the right line of approach for any individual.



*Question :* At times we feel that sense objects really exist, at other times that they are merely ideas. Why does one and the same thing appear so different on different occasions ?

*Mataji :* Because you are in the grip of time\*. You have not yet reached the state where everything is perceived as the Self alone, have you ? Herein lies the solution of the whole problem. "To feel" is excellent, provided your feeling gives impetus to the Supreme Quest ; for nothing is ever wasted. What you have realized even for a second will at some time or other bear fruit. In this wise what water, air, the sky, etc. are and hence what creation is, the knowledge of the real character of each element flashes into your consciousness one by one — just like buds bursting open. Flowers and fruits come into existence only because they are potentially contained in the tree. Therefore you should aim at realizing the One Supreme ELEMENT (*Tattwa*) which will throw light on all elements.

You asked about sense objects : an object of sense (*vishaya*) † is that which contains poison, is full of harm and drags man towards death. Whereas freedom from the world of sense objects, (*Nirvishaya*) where no trace of poison remains, means immortality.

*Question :* But something of the burning pain of renunciation is still left over ?

*Mataji :* What is it that produces the sensation of burning ? A sore surely ! Because of it there is inflammation ; but whose sore is it ? Unless there is a sore there can be no smarting. Therein lies the deception : so long as Reality is not revealed the sore will persist. If the inflammation is a healing process, it is of course beneficent. A patient who becomes unconscious is not aware of his agony — you can see how man is drowned in pleasure, loss and affliction — this surely is not what is wanted ! This is the way of the world with its never-ending conflicts. ‡ Can you tell why one feels anguish ?

*The Questioner :* One is pulled in two directions, towards God as well as towards sense enjoyment—this causes anguish.

\* A play upon words / *Samaya*=time. *Sva-maya*=everything is perceived as the Self.

† *Vishaya*=sense object, *Vish*=poison, *hai*=is.

‡ *Sangsar*=world, *sangshay*=conflict.

*Mataji* : You have a desire to give up, but you cannot let go, such is your problem. Let the desire awaken in your heart, its stirring is a promise that the time is coming when you will be able to give up.

You obtain a coveted object, but still you are dissatisfied, and if you fail to get it you are also disappointed. The disillusionment you experience at the fulfilment of your wish is wholesome ; but the torment of the unfulfilled hankering after the things you could not secure drives you towards that which is of death, towards misery.

*The Questioner* : The hunger of the senses can never be appeased, the more one gets, the more one wants. The fulfilment of worldly desire only begets greater longing.

*Mataji* : This world is itself but an embodiment of want and hence the heartache due to the absence of fulfilment must needs endure. This is why it is said that there are two kinds of currents in human life : the one pertaining to the world in which want follows upon want, the other of one's true being. It is the very nature of the former that it can never end in fulfilment, on the contrary the sense of want is perpetually stimulated anew. Whereas the latter aims at bringing to completion the activities of one's true being, at establishing man in his divine nature. Thus if he endeavours to fulfil himself by entering the current of his true being, this current will eventually lead him to the perfect poise of his own true being.

*Question* : And the anguish of not having found, the anguish of the absence of God ? I have no wish for sense pleasures, but they come to me. I am compelled to experience them.

*Mataji* : Ah, but the anguish of not having found God is salutary. What you have eaten will leave a taste in your mouth. You wear ornaments because you wish to and so you have to bear their weight. Yet this weight is fated to fall off, for it is something that cannot last, can it ?

*Question* : Are there instances when an Enlightened person may be in ignorance ?

*Mataji* : You call a person enlightened and in the same breath say he may be subject to ignorance ? Such a thing, father, is quite impossible. There is however a state of attainment which is not maintained at all times, where what you suggest may apply, but never in a case of final Realization.

zation. In whatever way you may perceive an Enlightened Being, He remains what He is. How can there be a possibility of ignorance in what is termed Knowledge Supreme? When you speak of ignorance with reference to a Realized man it is an example of Supreme Knowledge being mistaken for ignorance. Therefore you also talk of ascent and descent. Since there is no question of a body for one who is liberated, how can there be rising up and coming down? Nevertheless there is a state of achievement in which ascent and descent do exist, really and truly.

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