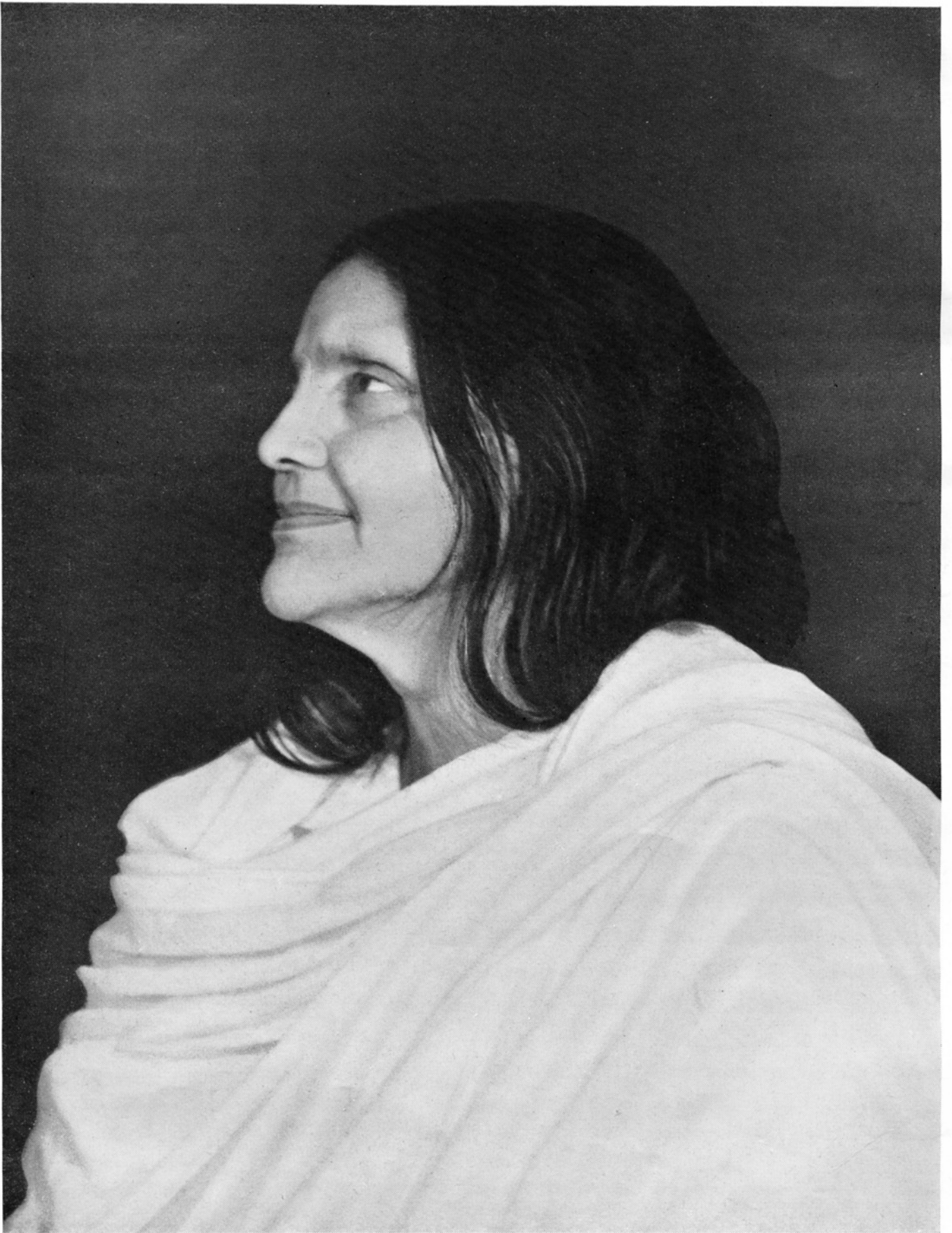


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The ONE who is the Eternal, the Atman,
He Himself is the traveller on the path of Immortality,
He is all in all, He alone is.

MATRI VANI*

(*Replies to letters from different people at different times.*)

121

You will have to turn your mind to Dharma;† for Dharma is the life of your life, the Self (Atma) that is established in Eternal Truth. Who is that Self? You must certainly get to know it. For how much longer will you reside in inns and journey on a road that leads astray and is beset with dangers and adversity? It is imperative to find one's own Path, to start out on the pilgrimage to one's Self—to renounce the merely pleasurable and adopt what is for one's highest good.

122

The Guru is God; He has accepted you, depend on Him. His grace and benediction pour out constantly. You must remain facing in His direction. In the measure that one engages in japa, meditation, remembrance of Him and so forth, the mind will tend to become calm.

* The Bengali original and its Hindi translation appeared in Ananda Varta Vol. VI, No. 1.

† The word 'Dharma' conveys in Sanskrit the idea of righteousness in thought, life and action and implies in addition a sense of inwardness in outlook, purity in aspiration and wholeness in character capable of reflecting the blissful integrity of Eternal Truth..

123

Do not feel distressed because you are deprived of his physical presence. It is the duty of the nearest and dearest of the departed to pray that he may progress on his upward path. However if tears rush into your eyes because he has left the body, then cry invoking God. To weep for God is everybody's one and only hope. Also perform as perfectly as possible the duties prescribed by the Shastras for the wife and son of the deceased.

124

On receiving the news of the unnatural death of a devotee's son :

Mataji said : "Write to the parents that there is nothing to be done by them at present except to abide in fortitude and bear their tragic bereavement with heroic strength and calm. Such is the law of God's creation. In some cases events of that kind are brought to an end by a special disaster of this sort. The current of life in the world is indeed made up of joys and sorrows, for man is born to reap the fruits of his past actions. Therefore having been blessed by birth in a human body, it is one's duty to seek unceasingly the path that leads beyond pleasure and pain. Verily, quite often by annihilating misfortune through misfortune God attracts man to Himself.

That you have to-day been plunged into an ocean of grief by the deceased and also whatever he himself has had to suffer, must be understood to be the results of some very grave Karma. Nevertheless you should keep in mind that even through this terrible blow he is advancing on his upward path. Pray to God for the welfare of his soul. Being the offspring of a religious family he has consequently had the privilege of a certain amount of *Satsung*. You know, father, that the Self is indestructible and that only the body is subject to change and decay.

That this body (Mataji) does not usually speak about past and future is well known to you, father and mother. If opportunity offers both of you may attempt to go on a pilgrimage some time. Even though you are suffering unbearable agony through the loss of your son, it is imperative to endeavour

to calm yourself by the remembrance and contemplation of God. Also let either of you regularly every day read a small portion of the Srimad Bhagavata; when you have completed the whole of it, start again from the beginning and so on. While reading imagine that your son is by your side listening.

125

On the journey through life in this world nobody ever remains happy. The pilgrimage to the Goal of human life is the only path to supreme happiness. Try to tread that path which is your very own, where there is no question of pleasure and pain—the path that leads to freedom from egotism and to the highest Bliss.

126

To remain calm and at peace under all circumstances is man's duty. To form a bad opinion of a person just because one has heard some gossip about him is wrong. Hostility, condemnation, abusive language, ill feeling and so forth, even if kept concealed within one's mind will and must fall back on oneself. Nobody should ever harm himself by harbouring such thoughts and feelings.

127

Human beings are not all made to the same pattern. From various places a great many people have assembled together in the sole endeavour at finding the highest good. It is then not always possible for everyone to give expression to his inborn tendencies and inclinations (*Samskar*) and this is why difficulties arise. The ONE who is all-pervading assumes particular forms at particular times. If, anchored in patience, you adopt this view, is it not likely that you will find peace? There are some who create disturbance and vexation for others as well as for themselves, but this is not what this body (Mataji) wishes: on the contrary it requests everybody to refrain from such behaviour.

128

To aspire to the realization of Truth is alone worthy of man. In the home of the house-holder (*Grihasthashram*) there should be no strain. Allowing

oneself to be agitated by mental anxiety amounts to strain—this is not the line to be taken, for by such a state of mind the power to create obstacles is developed.

By seeking refuge in the Power that is Bliss, the Destroyer of obstacles, Goodness and Beneficence, peace will be established in the home. This is man's special pursuit as well as his duty. Those sensible, intelligent and wise men and women who depend on God and the Guru and full of faith, in a spirit of renunciation, endeavour to attain to Reality should advance along any path that is most helpful to their aspirations, ever remaining tranquil and choosing that which promotes peace. In all one's actions one must aim at fulfilling one's Dharma.

MATAJI'S AMARA VANI

(26)*

Question : Why does one not remember one's former lives ?

Mataji : Because of ignorance ; where is no Knowledge due to the veil that hides it.

Question : Why should there be a veil ? After the body dies the mind continues for one's *samskāras* (tendencies and inclinations) live on. Since these *samskāras* persist and also since one is able to remember what has happened to-day or yesterday, why should the events of one's past lives be forgotten ?

Mataji : Having entered the kingdom of forgetting† and error, every thing is forgotten and everything is erroneous ; this world is the place of forgetting and illusion.

Question : Why should so very much be forgotten ? A small portion might at least be remembered !

Mataji : You say, do you not, that the Lord Buddha talked about the events of 500 of his previous lives. Can you recall everything that you experienced in your present birth, from your childhood until now ? You die at every instant without being aware of it—at this time you are neither an infant nor a child, nor a youth. No sooner is a baby born than he starts of his own accord to drink his mother's milk and when he has drunk he feels happy and satisfied ; by this he has already given full evidence of his former births. Now also, whenever your hunger has been stilled you experience a similar sense of well-being and contentment as you did in your early childhood, only you do not recollect what you felt at that time.

Question : How does a *samskāra* form ?

Mataji : Through the force of sustained practice (*abhyāsa yoga*). If you aspire after God His remembrance will come to you automatically at the moment of death. The individual is that which is bound, and the world (*jagat*) means perpetual motion (*goti*). Whatever appears in this world of creature is the manifestation of the ONE. The fact that you die at every moment

* The Bengali original and its Hindi translation appeared in Ananda Varta, Vol. VI, No 1, page 4.

† The Bengali word is *bhūl* which means both error and forgetting.

in other words that *Brahma* (the creator) *Vishnu* (the Preserver) and *Shiva* (the Destroyer) are at work all the time, becomes evident when the body expires. If you wander about in the world of error and forgetting you must of necessity forget. Now what is a *samskāra*? Just like the *samskāra* (consecration) of a temple—that is to say what has already existed is taking shape. Furthermore consciously or unconsciously whatever you experience and whatever you do leaves an impression on your mind and this is styled *samskāra*. He who has the capacity to see, will be able to ascertain that these imprints or *samskāras* originate from previous births. A *Jnani* (one who has attained to Supreme Knowledge) can see the impressions of a great number of past lives. But even though you may know the events of thousands of your former births, so long as you think in terms of evolution and progress, involution and retrogression—what can you possibly see?

All that exists anywhere in the world, be it trees and plants or insects and reptiles or anything else—their birth is indeed your birth and their death your death. On the level where everything is contained within you and you are present in everything—there is only HE and HE alone.

Suppose you are able to visualize five or six of your previous lives : your vision is limited by number. If you can recollect the history of your former births it means that you know only the course of your own lives in their own particular times and places, but you are not aware of the various movements and states of stability in the whole universe : you see 'the many' ; how will you go beyond this limited vision? By finding your Self within the many. Who is that Self? HE and none but HE. So long as HE, the Self, has not been revealed you are imprisoned within the boundary and boundary means ignorance ; therefore error and forgetting.

Question : Are you suggesting that we must reach the state of Divinity (*Ishwara Koti*) ?*

Mataji : There is no question of this. So long as the veil of ignorance persists, it is impossible. Whether the aforesaid refers to the state of Divinity or the stage of the aspirant you yourself must ascertain !

* The soul which descends from above and assumes a human form in the interest of the world is essentially divine and belongs to the category of *Ishwara* (*Ishwara koti*), but the soul which is burdened with the seeds of *Karman* and takes on a particular human body to reap their fruits in course of nature is on the evolutionary path and belongs to the category of *Jiva* (*Jiva koti*).

Question : Surely, one who has become established in the Self will have to forget the world ?

Mataji : In the Kingdom of forgetting one forgets. So long as you are identified with the body (*deha*†) it is your very nature to call out "give, give ! (*deo, deo !*)" you say : "give !" because you are in want and where want exists there must needs be error and forgetting. When in the midst of all this you practise *sadhana* in order to realize your Self, or rather, when by God's Grace *sadhana* comes about, (for *sadhana* is itself the Grace of God), then after having worked through layers and layers of ignorance you discover that you are in fact the whole. "I am," this is why there are trees and plants and everything that exists, however manifold. Every single form is my form. So long as there is the "I", its nature and particularity is to want, to desire. There is no end to this. In the very form of the human body lie numberless feelings and ideas. numberless modes of expression. Indeed all forms that exist are infinite. Consequently 'I also must be infinite.' When this is realized you see that all forms, all species, all manifestations are also you yourself : thus you eternally *are*. So then you have discovered that you exist eternally and that you are of many forms ; you see that you are infinite and that your own particular form has an infinite variety of expressions. These countless expressions are existing within you in diverse ways—in fact you yourself are all these expressions. The separate aspects in their entirety and in an infinite number of variations are within you. When this becomes direct knowledge, when the manifold aspects are realized as a whole, then you are sure to find the ONE. How can the ONE and the infinite number be separate ? The many exist in the ONE and the ONE in the many.

This is why when you can visualize five hundred of your former births you are still limited by number—for there is so very much more than this ! When you have discovered yourself in all the untold forms, you realize that the Lord is present in everyone of them. When the essential nature of infinity and finiteness becomes fully revealed, you see that there is finiteness in infinity and infinity in the finite. You then are in a position to solve the problem between God with form and Formlessness.

† There is a curious pun on the word 'deha' which means 'body' in Sanskrit and 'give' in Bengali. It implies that the assumption of body marks the beginning of a life of unceasing want.

Look, if there were no veil of ignorance for the individual, how could God's *Lila* (Divine Play) be carried on? Where error and forgetting exist, there the *Lila* could not proceed without the covering of the veil of ignorance. Consequently it is but natural that it should be there. Thus the world is perceived by the senses (*Srishti-Drishti*). To be a separate individual implies bondage and bondage is identical with the veil of ignorance : here is the clue to the forgetting about which you asked your question.

When you speak of previous births a feeling arises deep within you : Was there ever a time when I was not? You think in terms of before and after because you are confined within time. But in Reality there is no question of time and out of time, of day and night, of before and after ; so long as you remain enslaved by time there will be birth and death. Actually there is no such thing. It is true that at some stage the memory of previous lives will certainly occur ; on the other hand what is the significance of before and after, since "I exist throughout eternity !"

Question : If someone advances along the path of *advaita* (non-duality) will he acquire *Vibhūtis* (supernatural powers) ?

Mataji : If you speak of a *sadhaka* who aspires to the state of unqualified Oneness (*advaita sthiti*) then even if supernatural powers come to him, he will not accept them. Whereas the aspirant who worships God with form and attributes will accept whatever supernatural powers are granted to him, regarding them as manifestation of the ONE. Supernatural powers are bound to be developed in the course of *sadhana* since they represent the fruits of one's efforts. "*Vibhuti*" means the various manifestations of the all-pervading (*Vibhu*) One. For this reason it is only natural and certain that they should occur. The aspirant must however take care not to be possessed by these powers, because his progress would then be arrested at that stage.

The seeker whose approach is along the path of *advaita* will not accept duality, whereas one who practises the contemplation of God-with-form will not accept non-duality ; yet in the course of his practice he will arrive at the understanding of what supernatural powers actually are. What is called the "attributeless" (*nirguna*) must also become revealed. Thus the solution of the apparent discrepancy between *sākara* (God-with-form) and *nirākara* (the Formless) must come. At a particular stage diversity disappears, but this is

not to be mistaken for self-realization. For those who advance by the method of *Advaita*, the realization of the Oneself must come with the help of discrimination (*viveka*) and dispassion (*vairagya*). When all differences have been burnt up and everything has merged into the ONE this marks a state of achievement that some call *Advaita Sthiti* (established in non-duality). The everchanging world with its varying movements and states of rest and all diversity have completely vanished; only the One remains. Here the 'many' are simply non-existent; there is only One Supreme Reality (*Brahman*), One self (Atman). This is styled the state of *Advaita*.

Expressed from another angle: all is consciousness and nothing but that: Name, existence in space—everything. Form, species, manifestation is consciousness and in fact non-material. On the plane where no "others" exist only the One alone, everything is His very own image. Diversity as perceived from the worldly point of view has no place there. The word *Vibhuti* (supernatural power) consists of *Vibhu* (all-pervading)—the All-pervading one is Himself the image; and *ti* stands for *Tini* (He)—the Almighty who alone is in all forms by virtue of His *Vibhuti* (Divine Power.) Just as there is water in ice and ice in water. If there were no water out of what could ice have formed? If it did not lie in the nature of water to become solid under certain conditions, how could ice come into being? In other words: all is in Him and He is in everything; this is expressed by the saying: *Sarvang Khalvidam Brahman* (In reality all this is Brahman). In *advaita* the seeker becomes the eternal servant (who is one with his Master.) *Eternal* servant denotes that there is nothing transient in this relationship. THAT manifests as form and modes of being. If someone who aspires at the Formless realizes Him as the One-without-a-second, but fails to realize Him in the field of His Divine Play (*Lila*), his realization is not complete, for he has not solved the problem of duality. Different methods of approach have been described here. But Realization must be all-comprehensive, all embracing and one must find one's Self in everything. The tree yields a shoot and out of this shoot grows a tree. A huge tree is potentially contained in the small shoot. But as one gets new shoots from that tree, it has again come back to itself. No simile is ever perfect. One again has to choose those aspects of it which are applicable. That the One permeates all and that all abide within the One has to be revealed simultaneously. He is and He is not, yet neither is He nor is He not; how can this be? When looking at a seed you see only the seed, but not the plant or anything else;

but when the tree has developed it bears leaves, flowers, fruits, there is then an endless variety of growth. The mere seed as such contains nothing; therefore one may say: The world does not exist. Yet again when the tree has grown, it does exist. To say it is not because was not is also correct. Nevertheless it cannot be said that it does not exist, for what has once appeared, is. How can all this be possible? HE is of an infinite diversity of forms and at the same time One integral Whole. Then also He is not, because He was not. Where is the language to express all this? It is said that there is Being and Non-being and yet neither Being nor Non-being. In terms of duality: He Himself plays His Divine Play with Himself (alone). In the aforesaid a state had been described where everything is burnt and only the ONE remains, so that even when searching for diversity one cannot find it anymore; everything has disappeared into the One. It means that some aspect is still in darkness, for this is not Self-Revelation, the Kingdom of Pure consciousness has not yet been entered. There is no knowing when one will rise beyond this state.

When pure consciousness has been attained the image will be known as the Essence Itself. What was sorrow from the worldly point of view is now *viraha*, the pangs of separation from THAT, in other words to exist as a particular individual, (apart from the All). These pangs of separation are without end and manifest in ever new ways. By a mere stroke of imagination God creates this vast universe. What actually is this creation? HE Himself, the ONE. Why then are there distinctions, why should there be 'others'? There are no 'others'. How can the ocean be contained in the drop? When the ONE reveals Himself as a *vigraha* (image)—namely as Radha-Krishna—this *vigraha* exists eternally. Where? In Vrindaban. For him whose knots of the heart have been undone, only Vrindaban exists and nothing else. What you have realized as *Lila* (God's Divine Play) is infinite; and where will this infinity be known? When the world and all that belongs to it has been discarded? Sri Ramakrishna Paramahansa said: "The Great Mother dances". Who is a Vaishnavite? One who sees Vishnu everywhere. The idea that the world has a boundary is delusive and consequently the conception of many different powers is also an illusion. It is you who have created the distinction between the natural and the supernatural—as a matter of fact all and everything is but His *Lila*. Within the All He will be found. The supernatural is not apart from the rest. If one remains confined within the boundary one's heart cannot become Vrindaban. When Realization has occurred there is nothing but Vrindaban,

nothing but Shiva, complete non-duality. Then only the entire universe has become His Divine Play. It is and it is not—as a matter of fact *Prakriti* (primordial matter) is also His. In the state of Pure Being the distinction between the natural and supernatural ceases to exist. When Consciousness has been revealed in its fullness, some present it as the state of *advaita* and others proclaim that everything is then seen as His Divine Play. He is the *vigraha* and at the same time He is not. The word *samagra* (whole, complete) denotes that *sama* (equality) comes first and foremost (*agra*). If one does not realize that equality comes first of all, it means that one still sees with the eyes of the world and this is not *advaita*. Whereas when non-duality has been attained, what else is there to be gained? In worldly life one had been drowned in sorrow and affliction—drowned means covered—all this has been left behind and there is only THAT. This image is perceived in everything; in motion and in rest is He alone. Who is the reflection (*Pratibimba*) of Reality? Also He alone. In this condition—who can cause one pain or trouble? The Oneness of all things has now been revealed. The grief that made you miserable to-day, has become the pangs of separation from the ONE. Worldly sorrow comes through the sense of want, but to pine for God is man's true nature.

What are the experiences of a seeker whose approach is through the contemplation of God with form and attributes? At first he is engrossed solely in the particular image he adores. Then, as he progresses he begins to question:—Is my Lord as small as all that? No, in Rama, Krishna, Shiva, Durga and in all other deities dwells my Lord. My Lord has many faces. At a later stage he comes to realize that his Beloved resides within every creature and everyone is in Him. On this path there are many planes and levels. The development from a particular angle is described here: To begin with, one is convinced that none can be likened to one's own Lord. If this attitude does not prevail at the start, deep devotion cannot be developed. However, by and by, as one's faith and adoration grow one comes to feel that one's Beloved is no other than the ONE. One's intense love and veneration will not allow one any longer to entertain such a petty conception of one's Lord. The *sadhaka's* humility and devotion increase; At last he realizes that ultimately the ONE is within everything and everything is contained in Him. He has now found in the ONE the image that he worships. From the seed the tree has grown and the tree has again yielded seed.

‘Devo bhūtvā devam yajeta’. To be able to worship the Lord one has to become identified with Him. If after Self-realization one still performs the worship of one’s particular deity, it means engaging in one’s own Puja. This is *Lila*.

Question : Whose *Lila* ?

Matuji : There is only God’s *Lila*. Whose else’s could it possibly be ?

Mother and the Supernatural Powers

Sri Vijaiananda (Dr. A. Weintrob)

Many people are attracted towards the spiritual path or eager to come in contact with saints and sages by the lure of psychic powers. Frequently we have been asked by outsiders whether Mother performs miracles. This childish attitude towards the 'beyond' generally changes when people become more familiar with spiritual things. All miracles are within the realm of the illusory world (*Maya*) and thus subject to relativity. For example to fly in the air, a normal thing for a bird, becomes a miracle when achieved by a human being. In any case, the Power that has brought into being this relative universe can also alter its details or the whole of it: and this Power resides in all living things and by its mere presence constantly performs the miracle of dynamic life.

But let us examine the problem from the ordinary (*vyavaharic*) point of view in order to reply to the question whether Mother performs miracles. It is a well-known fact that at a certain stage of development Yogis are able to accomplish all sorts of feats

that strike the imagination of the ordinary man. This is brought to its culmination in what is called the state of *Hiranyagarbha*, when one has mastered the cosmic *prāṇa* and is identified with it. But this is by no means the final goal; all sages insist that psychic powers are only obstacles on the way and that to make use of them would block the road to further progress.

Great *bhaktas* also are able to perform miracles. Their personal will having been completely surrendered to God, they are not bound by psychic powers. In their case a miracle may be wrought by the Divine Will sometimes even without their being aware of it. As regards the full-blown *Jnani*, who is perfectly established in the Real, there is no reason for him to be interested in changes within the illusory world, that is to say in substituting one kind of illusion for another.

Mother cannot be called a *Yogini*, although during the period of Her life when She played the role of a *Sadhika*,

She passed in an extraordinarily short span of time through all the stages and varieties of *Yoga*, right to their final perfection. Nor may we call Her a *bhakta*, although this too has been part of Her *lila* of *sadhana*, for in the state of Oneness there is no worshipper nor any object of worship. Moreover from the point of view of Her devotees She is Herself the object of worship.

She is no doubt a perfect *Jnani* and a liberated being, but not in the ordinary sense of these words. For to have attained to *Jnana* one must first have been in *Ajnana*, to be liberated one must first have been in bondage. Mother has Herself indubitably declared that She has never been in the state of ignorance and bondage, except as a matter of play during a period of Her *lila* of *sadhana*. An M. A. who plays at appearing for matriculation does not thereby cease to be an M. A. As regards miracles it seems inappropriate to say that Mother has supernatural powers: for Her there is no difference between the natural and the supernatural and what we style as miracles comes to Her as naturally as to us eating or walking. Many saints and sages of the past have performed miracles in a spectacular manner in order to convince people of their spiritual attainment or their divine mission. Nothing of this kind has ever been noticed in Mother's case.

When asked about some supernatural happening She looks unattached and almost unconcerned. The reason I believe to be that She considers psychic feats as what they really are—trifling things. Furthermore it is my own (no doubt limited) opinion that Mother does not perform the miracles Herself. Let me make this clear: Mother, who is so near to our hearts is the same Mother as that Being spoken of in the Scriptures: free from the taints of birth and rebirth, all-knowing, all-powerful, pure Consciousness, etc. This Consciousness does not act by Itself, but through the medium of Its *Maya*, Its *Shakti*; it is not Mother who performs the miracles, but Her *Shakti*, at Her slightest wish or indication—as a king has just to say one word or make a sign to his minister and he knows that the work will be done to perfection, he may even ignore the details and the way in which it is being done.

But let us leave the field of speculation and see how in daily life Mother plays with the so-called supernatural, for no other purpose than our spiritual benefit and from no other motive than Her infinite mercy.

1

Curing diseases is the first thing a layman expects a sage to be able to do. Amongst the crowds surrounding

Mother one might discover a good number of people who have come in the hope of being relieved from a disease which doctors have failed to cure. But let people approach Her from any motive, in whatever way their relationship with Her may begin, it will sooner or later lead them to the right path.

When an unperfected *Yogi* uses his power to heal, he may possibly create disturbances in the patient. Diseases sometimes prove helpful to spiritual progress or else protect the aspirant from some other greater evil. Besides they happen by the law of *Karma* and if removed the reaction will be felt in another way. But Mother knows the source of everything and when someone is cured by Her grace—as it frequently happens—the results of the *Karma* (*Karma phal*) are cut out by their roots. Almost each one of Her devotees will be able to relate at least one case where Her grace has relieved him from some illness, be it a most severe disease (as in the case of the leper cured in Ambala in 1951) or perhaps just an ordinary rheumatic pain.

Sometimes when the disease is likely to be helpful She may shift it on to a period when the individual will be able to bear it more easily and get the maximum benefit out of it.

2

Even the Angel of Death has to obey Her. Only quite recently I heard about a devotee who was to die while on tour in America. But by Mother's grace his death was postponed until he returned to his family in India, where he finally expired. I am told by a reliable person that Mother has confirmed this fact.

3

What first strikes people who come in contact with Mother, is Her extraordinary power to captivate human hearts. Some *sadhakas*, especially those following the *tantric* path acquire in the first stages the power to charm people. This power is rooted in the vital being. Others in whom the *Sattwa guna* predominates, attract people by a natural charm emanating from their body.

But Mother's attraction is of quite a different nature. It is the reflection of our own true Self, the *Atman* that shines through Mother's physical frame.

4

As soon as we come in contact with Mother, at the first glance She sees our minds from the most secret subconscious level up to our superficial social personality, as easily as we may read from an open book. Whenever

we come into Mother's presence She immediately knows our state of mind, why we feel worried or pleased etc. It often occurs that someone having asked Mother a question mentally, will get the reply either uttered audibly by Her or in any other way, depending on the circumstances. To tell Her a lie or to try to conceal something from her is to act like the ostrich that hides its head in the sand. All this has been said from the ordinary point of view, for in reality Mother has no need to read our minds—She is ourselves.

5

Seeing and hearing from a distance : Mother has Herself said :* "Just as at a flash of torch-light your faces gleam forth in bold outlines, all your facial expressions appear in my mind when you meditate on me or talk about me or pray to me..." Many of us have experienced that prayers addressed to Mother mentally and from any distance receive a response ; that She has an amazing knowledge of what we do most secretly. As regards our *sadhana* for instance She at times discloses in private or public things which we believed nobody could possibly know.

6

Our thoughts, our attitude of mind,

our moods at certain periods which may last for several days are based on definite types that have their root in the flow of the *pranic* energy (life force) in our bodies. Mother can at will change that root and thereby our whole attitude of mind.

7

The world that we perceive with our senses is only a part of the manifested universe. The sages say that there are other planes, six higher than the physical plane and seven nether worlds. Mother has often told us how beings invisible to ordinary eyes come to pay their respects to Her. In the life of the Lord Buddha it has also been recorded that *Devas* came into His presence.

8

Sometimes, if necessary, Mataji may manifest Herself far away from Her physical body, in a subtle body. Some of Her devotees have actually felt Her presence in *sukshma*.

9

We read in the Bible how Christ performed the miracle of feeding a multitude with a small amount of food. On several occasions, when Mataji was distributing Prasad a small quantity was found sufficient for a large number of people.

* She "Mother seen by Her Devotees," p. 115.

It happens, while distributing fruit for example that the number of fruits tallies exactly with that of the persons present. In some cases when there appeared to be a shortage of one fruit, it was found out later that one person had received a double share and that this had a special significance.*

10

Everything that Mother does is infallible (*amogha*) and bears the touch of perfection even to the slightest details. Suppose She cooks some food, it is always most delicious—not the best cook would be able to equal it; if She distributes fruits and sweets they are of the best type and according to the taste of the recipient; if She presents us with some cloth it will be just at the moment we need it and exactly the kind we were wanting; when She sings, it is always in perfect rhythm and tune. I have never seen Mother play a musical instrument except once, a few months ago, when She took a pair of cymbals (*Kartal*) into Her hands and began to play with such skill and perfection, as no human being would be able to do.

The atmosphere of the miraculous around Mother has impressed me ever since the very first day that I have

met Her. It is a daily experience in our relationship with Mother.

11

Mother can call down rain or stop it at will. When She toured South India in 1952, Madras Province had been suffering from acute scarcity of rain for a prolonged period. I was present when a delegation came and prayed to Mother to bring about rainfall. No sooner had Mother and Her party crossed over the area of South India on our way back, it began to rain in great abundance in Madras Province. This was reported in the newspapers.

12

Almost everyone of Mother's devotees will be able to recount at least one or two miracles that Mother has wrought for him or in his presence.

But the most wonderful miracle that She performs and the least apparent is that of the purification and transformation of our minds and hearts. Mother has repeatedly declared that in actual fact there is no need for us to "become" liberated: we are already free. The only thing that has to be done is to remove the obstacles that veil Reality, namely to purify the mind.

* See Ananda Varta, Vol. IV/3, p. 251-52.

Many aspirants can bear witness as to how Mother helped them on this 'razor edge' path—not only the way every *Guru* does, but in a miraculous way, obliterating in a few days obstructions that would normally have required long years of strenuous efforts to be

overcome. Sometimes even, identified with the *sadhaka* She may carry him across an obstacle, like a Mother lifting her child up in her arms.

The miracle of inner transformation is the true miracle—for this alone we should pray to Mother.

