

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.* )

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What does entering into one's own True Being (*Swarūpa*) signify? To realize what IS: that He, the Self-luminous One is all-pervading, present in all shapes, states of mind and modes of existence. *There* speech, words have no place. For can Essential Form (*Swarūpa*) or formlessness (*arūpa*) be described by any language? He and He alone is.

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You cling to that round†, rolling thing, believing that it constitutes your wealth; this is why there are so much trouble and confusion. What is this 'round thing'? Money of course. Try to cling exclusively to Him who is the Whole, where one can speak neither of form nor of formlessness and where trouble and confusion are non-existent.

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\* The Bengali original appeared in Ananda Varta Vol. VII/2 p. 59.

† This whole passage is based on a play upon words that cannot be rendered into English. *Gol* means round, *mal*=possession and *golmal*=trouble and confusion.

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How many things in this world can you not perceive with your naked eye ; and how many more again may be seen with the help of a microscope ! Thus it is said that the One is contained in the infinite number and the infinite number in the One.

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Having obtained the rare boon of birth in a human body, the quest after Truth is man's bounden duty. Supported by truthfulness, renunciation, self-restraint and so forth one should remain anchored solely in what one has received from the Guru.

165

A person who knows that he is ignorant must be credited with having most certainly attained to some measure of knowledge.

166

Verily, He Himself is attraction : consequently just as one feels drawn to commit an undesirable or evil action, you will find that there is also a pure and holy attraction towards good and laudable deeds. All is contained in each and everything. At all times He is indeed fully present in everything.

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and again and again. Never allow your thoughts to dwell on your helplessness, rather devise ways and means. Do not desire to be poor : to crave for his Real Wealth is man's constant duty. There is but little time left to you.

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To realize Him is the Goal—Him, Divinity Itself. You are bonnd to take whichever path He has chosen for you. Nobody can do anything according to his own sweet will. He is all—gracious, all—compassionate : towards Himself is the direction in which He pulls you.

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Regarding all beings as His forms, with a spirit of service and utter calm serve the Lord, serve the Lord, serve the Lord and only Him. In the measure as you grow more and more perfect in your capacity of a servant of the Lord, fondness, love and devotion for Him as well as implicit faith will awaken in you.

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Let "I cannot" be eradicated from your vocabulary. Time is gliding by swiftly : for a few days only lasts this reunion with friends and kinsmen. Gather up your possessions, brother, no one accompanies you on your final journey.

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# SIDELIGHTS ON MATAJI'S BIRTHDAY CELEBRATIONS

VIJAYANANDA

My intention is not to give an account of the celebrations—this will probably be done by persons who are better qualified for the task than myself; I just want to write about a few points that struck me on that occasion.

## 1

Many people have noticed and some have even complained that there is apparently no organization to see to the welfare and discipline of the people who take part in the large gatherings around Mother. It looks as if there were no one to direct and no staff to carry out the orders. In fact to a mind trained in the western way it may at times even seem somewhat disorganized. But this is mere appearance, due to viewing the situation superficially. If we observe carefully and with an unbiassed mind, we shall soon discover that in reality everything is proceeding as it should, that every person gets what he or she needs; that in spite of the apparent disorder nobody comes to harm, no harsh words can be heard (except, may be, on the rarest occasions); that most people look smiling and contented.

How can this be possible ?

If we look round and watch the actions of our daily life and the ways of Nature, we shall find that there are

two different methods of working, that actions can be performed in two different ways: the way of the human mind and that of Nature.

The former has its origin in the intellect, the ego fully conscious of its possibilities. Let us consider for example the building of a house. The plan of construction has been devised by the mind of the architect. Before starting on the building work, every detail has been thought out and calculated: the amount of the various materials needed, their cost, the number of workmen required, etc. etc. The architect's calculations are done with extreme care, for if the house collapsed it would be disastrous.

All this shows the functioning of a power, namely that of the intellect, the ego—conscious of its capacity no doubt, but aware also of its limitations; a power capable of perceiving only its small circumscribed sphere of activity, but not its relation with the universe.

The way of Nature is quite different. Let us take for example the growth of a mango tree. If we go into details we can notice that branches, twigs, leaves and so on are growing without symmetry. There may be a huge branch on the one side and a very small one on the opposite side. Some branches yield an abundance of flowers and fruits, others almost none. Thousands of blossoms fall down that will never bear fruits. Many unripe mangoes are shaken off by the wind; and when finally the fruits have the chance of producing a new tree? Very few indeed—although, this is surely the ultimate aim of the fruit.

In this way a power acts that is conscious of its infinite wealth, of its omnipotence. The apparently irregular growth of the tree puzzles the intellect used to geometrical forms and to symmetry. But the ultimate result is the majestic beauty of a gigantic tree.

The huge waste is the token of a power that has a storehouse of infinite riches at its disposal. In actual fact there is no waste, but only circulation of matter within the oneness of the universe. The flowers and fruits that fall from the tree are not lost. They will enrich the soil and help other plants to grow, or nourish birds and insects. The power that causes the mango tree to grow does not only see this limited part of its functioning, but knows its relation with the Whole.

A higher aspect of that very same power arranges for welfare of the hundreds of people who collect around Mother. It is the power that pervades all beings and moves them from within. This power is aware of the needs of every single individual and knows the measure of his capacity to receive according to the results of his *Karma*. It is conscious of the relationship between all beings and of the Oneness behind the appearance of diversity, whereas the power of the ego sees only the superficial diversity, the splitting up into individuals.

During the last night of Mother's birthday celebrations (or rather in the early morning) at the end of the *Tithi Puja* everyone is allowed to go near Mother to do obeisance and offer flowers or anything else of his choice. This can only be done one by one and as hundreds of people are present it is bound to take a good deal of time. The mind would naturally

wish that there should be some efficient organization keeping people in a queue and making them recede by a different way after doing their *pranams*. But in Mother's presence discipline and organization from outside may be out of place and perhaps even harmful, for by it the free play of the Divine Power might be hampered through the rigidity of the human will. In fact on most occasions, without any organization, people walk upto Mother one by one in perfect order and in complete silence, but on this occasion in Dehradun this was not the case.

I was present during that holy night at Kishenpur, and as every body else, I also tried to approach Mother when the *Puja* was over. On that night Mother usually lies on a couch, absolutely still and to all appearance far removed from bodily consciousness. As soon as She returns to the normal state, offerings and salutations are stopped and Mother is led back to Her room.

I had brought a beautiful bouquet of flowers, intending to offer it to Mother. I tried first to follow one queue, but another one had formed from a different direction. After several unfruitful attempts I at last managed to come near Mother with only three or four people in front of me. But at that moment a few ladies rushed in and we were obliged to stand back. I then reflected that one should after all take things as they came on all occasions and thus remained aloof.

At that very moment Mother sat up. A human semi-circle was formed around Her to protect Her from the crowd. Offerings and salutations had to stop. It looked as if the

bouquet I had brought would not fulfil its purpose of existence.

A few minutes later Mother rose. On those occasions it takes some time until She fully recovers body-consciousness and She is led to Her room, supported by several persons. Two human walls are formed on both sides of Her way to enable Her to walk, undisturbed by the intruding crowd. Strangely enough, the spot where I stood aloof was just on Mother's way and between the human walls. Mother advanced, facing exactly in my direction. I deposited the bunch of flowers at Her feet, made obeisance and stepped out of Her way.

When afterwards I mused about this incident, I realized that in that holy night, notwithstanding the dense crowd and the apparent confusion, I had had the chance to present my offerings to Mother in a unique and exceptional way, in fact in precisely the manner that I preferred. Probably many other persons had similar experiences.

## 2

During that holy night I had the good fortune of being able to observe closely Mother's countenance almost immediately after She got up from the state of absolute stillness. It is well known that during the *Puja* of the last night of the celebrations, She usually lies with Her face covered entirely or almost entirely by Her sari. She appears to have left body-consciousness. I do not know whether any one has until now been able to ascertain whether Her pulse and breathing stop on those occasions. The reverence we all

It was a long and deep gaze full of significance, which I clearly understood to mean : "No ! I have not gone far away from you ; I am ever, ever present with you, very, very near you !"

This year at Dehradun when I saw Mother rise after the Puja, it seemed to me that She bore the expression of one who had just carried away the heavy load of our miseries.

## 3

The night of the anniversary of Matajī's birth is for most of us a vigil. I myself took rest for only a few hours before the function began. In general when my sleep is cut short even slightly I feel drowsy during the next day. But I have experienced this year as many times before that when we forego sleep for Mother's sake, not the least inconvenience will be felt. I returned from the celebration at about 6 a. m. feeling fresh and rested and immediately got busy with my daily routine.

## 4

A conversation with a friend from Calcutta, an old and fervent devotee of Mother, attracted my attention to one of the most extraordinary features that have been observed by many people in connection with Mother. The crowds round Her may consist of thousands or tens of thousands—yet She will never forget any single person. If one asks Her for a private interview, She will grant it in due course and at the most propitious moment. If a request has been made to Her, the response will come without fail. If someone wishes to take leave of Her before going away, he will be received at the

right time. She knows where and how everybody has been accommodated. If one encounters a difficulty, She is always there to solve the matter. When She talks to people about their personal problems, She gives the impression of knowing every detail. Not only this; the living interest She takes in every individual gives him the conviction—although it may seem absurd at first thought—that Mother's attention and care are fully focussed on him and on him alone, just as if he were the dearest of all Her children. Many people are convinced of this and although it sounds almost ridiculous it is nevertheless true. How can this be possible? Mother has no ego consciousness, no limiting personality of Her own. She is one with the pure, blissful, impersonal, all-pervading *Chaitanya* (Consciousness). When Her attention is directed towards one individual, the centre of consciousness is fully focussed on him. She is identified with him, nay She is his own Self. And there is nothing dearer than our own Self. "Indeed, it is not for the love of all that all are dear, but it is for the love of the Self that all are dear", says the *Brihadaranyaka Upanishad*.

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# Mother's Life : A perpetual Deed of Sacrifice !

M. M. VARMA

It has been my life's privilege to be associated with Shree Shree Mā Anandamayee for some years. Last when I attended her Birthday celebrations at Dehra Dun a few weeks back, certain thoughts overwhelmed me as I watched her daily routine ; which I am penning down very briefly to share with fellow devotees.

It is apparent that MOTHER barely lives in this world ; she is visibly a dweller of the Divine region : And, as she herself has admitted to enquirers, she is not born in this world of *bhoga* to exhaust any personal *karma* of hers. What, then, makes her live such a busy and crowded life in this world of shadows—moving, talking, joining our ceremonials and celebrations which could be of little use to *her*, looking after ever so many details of the numerous *Ashramas* which she enriches by visiting one by one, granting incessant personal interviews to the sorrow-stricken aspirants and enquirers, and what not.....inspite of indifferent health which could ill afford to bear such heavy strain ?

It is her love and compassion for poor, struggling souls in agony, like us, that makes her live *and toil* all the time in this world. Could we just imagine the *sacrifice* she has undertaken in descending from her world of Bliss into our world of sorrow, disease and death, our egos would melt in gratitude and we would ascend into her world : thus fulfilling

her Divine mission. Yet we refuse our co-operation even for our own liberation, which is her mission ; while she, with limitless patience, forgiveness and forbearance, goes on and on .....awakening our souls not with strokes of hammer but with a Mother's caresses !

Further, her love and compassion are universal : *not* limited to the band of *sadhakas* surrounding her in the various *Ashramas*. *Anyone* who goes to her for solace or comfort discovers in her his own Mother : overflowing with love and compassion for him as much as to her closest devotees or disciples. And so, everyone would tell you that Mother is most kind to *him*. Yes, the limitless can afford to give itself limitlessly to each and all. The electric lamp is limited and has its price ; so is the breeze generated by a fan or the water in a vessel ; but the Sun, the Ether and the Sea know no limits in their dispensations.

Even so, inspite of the seemingly sectarian rituals, ceremonies and sacraments going on around her all the time for the benefit of the people at large, Mother is *not* circumscribed by them. She unreservedly helps all men and women *at all levels* and in whatever manner they approach her. The Divine is all things to all men — *Kalpataru* !

Blessed indeed are those who have rallied round the feet of The MOTHER DIVINE, for they have found their unailing refuge !

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# The Malady of the Age—its Cause and Cure

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The most important and startling discovery of psychical research, now also called Parapsychology, is that man, and some men particularly and in greater degree, is capable of acquiring knowledge of objects, and of thoughts and feelings of others, without the usual means of knowledge, by the direct action of the mind. This supernormal kind of knowledge, formerly called clairvoyance, lucidity and cryptesthesia, is now called Extra-sensory Perception (in short ESP) by Dr. Rhine of the Duke University in U.S.A. It finds expression in various forms and manners, such as Telepathy (communication of thoughts, experiences, and feelings of one mind to another at a distance without the use of normal means), Clairvoyance (in a restricted sense meaning seeing, without the use of eyes, events taking place at a distance), Clairaudience (hearing sounds and words which convey information of distant events without the use of ears), Precognition (non-inferential knowledge of future happenings), Retro-cognition (direct knowledge of events that happened in the distant past), Psychometry (Power of acquiring knowledge of events of a person's life by simply holding or handling some object used by him), Dowsing (divining the presence of water or minerals underneath the earth), Crystal-gazing (seeing veridical scenes in a bright reflecting surface), Automatic

writing ( scribing without volition or consciousness veridical information ), Inspirations of geniuses, veridical statements made by entranced persons, and verifiable reminiscences of "previous life" expressed by babies. All these types of supernormal cognition ( ESP ) have been very carefully, empirically and experimentally investigated, and have been established as facts by scientifically trained investigators all over the world. ESP or supernormal cognition had been found to have four peculiar features which distinguish it from the normal cognition. (1) It does not stand in need of the use of sense-organs, physical or physiological contact with the object, or even the immediate presence of the object concerned. (2) It does not work under the limitations of space. Distance does not affect its operation. (3) Its function is not limited in time. It operates equally well in the present, past and future. (4) It is not always under the conscious control of the person who exercises it.

Another class of very important supernormal phenomena studied and investigated by psychical research is what was called Telekinesis by earlier investigators and is now called Psychokinesis by Dr. Rhine. The former term literally means production of movements at a distance and the latter means movements effected by mind. The idea underlying both the terms is that the mind is capable of moving or lifting things at a distance from the body without any physical contact between one's physical body and the external material object. This power of mind is symbolised by Dr. Rhine as PK. He brings both ESP and PK under one symbol PSI. According to him and many other investigators, PSI capacity is not very rare. It is potentially possessed by all human beings

and perhaps by animals too. In his latest work, *Parapsychology*, Dr. Rhine writes, "The capacity is, therefore, a normal equipment of the species."

A third type of paranormal, rather unknown normal phenomena, investigated by psychical researchers and other investigators is what may be called supernormal psychophysiological effects, which are observed in miraculous cures of physical ailments effected by suggestion, hypnosis, prayer and creative imagination; in extra-ordinary control over the autonomic nervous system and the organs controlled by it found in case of yogis and faqirs; in cases studied by psychosomatic medicine; and in all treatments brought about by Christian Science, New Thought and the use of mantras (incantations). All such cases evince a remarkable power of the mind over the body.

Still more and perhaps the most remarkable cases investigated by psychical research are Astral Projection, Materialization, Ghosts, Apparitions, Haunted Houses, Trance-personalities and Remembrance of Previous Life. In astral projection, a person can, while alive, temporarily get out of the physical body, roam about, show himself to his friends and relatives, and return with memories of his sojourn. In materialization, temporary living forms of human body, such as limbs, like face, hands and larynx, are created and formed out of a strange substance, called ectoplasm, supplied by the body of an individual present nearby. These materialized forms do often resemble those of some persons no longer present in the world. Prof. Richet, in his *Thirty Years of Experimental Research*, writes about materialization, "Absurd as the matter it is true". (P. 544) In the phenomenon of

and apparitions, and haunted houses, we see visions of persons who are either already dead, or are still living elsewhere. In trance-personality we have a very strange phenomenon of a person passing into a trance or temporary and partial or complete suspension of consciousness, and his body and speech being apparently used by those who no longer exist in the world. In cases of memories of the previous life we find young children remembering some events which occurred in the lives of persons who died long ago and with whom identity is claimed.

On the basis of these data psychological researchers, many of whom are great scientists and philosophers of the world, have come to a conclusion that man is not the physical body alone, that his mental activities are not merely the functions of his bodily organs and systems, that in his deeper nature he is not merely the unconscious and brutish Id, but, on the other hand, some very superior type of psychic principle. This psychic principle, call it mind or soul, is capable of existing and functioning independently of the physical body. As such, it survives the death of its physical body with which it was temporarily associated. Before getting associated with the present body, it must have been associated with some other body, now dead and gone, whose life it sometimes recalls. Potentially, this psychic principle has great powers of knowledge and action. It is capable of effecting a lot of changes in the physical body. This psychic principle is not governed by mechanical laws of matter and is not limited in its operations by time and space. It is not born with the body, nor does it perish with it. It has got a life and being of its own and perhaps in a psychic world different from the

