



# MĀTRI VĀNI

From the Wisdom  
of  
SRI ANANDAMAYI MA

VOLUME II

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With a Foreword  
by  
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## PREFACE

This new volume of *Mātri Vāni*, like the first, is composed of letters dictated in Bengali by Sri Anandamayi Ma in response to devotees' requests for personal advice and guidance, previously published in our quarterly, *Ānanda Vārtā*. The first compilation of *Mātri Vāni* appeared in 1959 and an enlarged edition in 1963. It is now in its fourth edition. This second volume represents a much more comprehensive selection of Sri Ma's practical teaching and throws light on several subjects not touched upon in the first volume. A few of the pieces in the last chapter as well as one or two in the other chapters are not from letters but rather from Ma's conversation, noted down and also first published in *Ānanda Vārtā*.

## FOREWORD

The second volume of *Mātri Vāni*, containing additional selections from the sayings of Mother, provides us with another spiritual treasure. Her message is both timeless and timely, for a world filled with tensions and confusion needs to be constantly reminded that all our sufferings and tribulations can be traced to one primary cause : alienation from God, the source of our being. Mother aptly points out that all those who are steeped in worldliness are the actual renunciates, foregoing the bliss of God-realization for the sake of paltry, ephemeral material pleasures. Again and again She reminds us that we who are blessed with the possession of a human body have to live in

accordance with our exalted destiny, concentrating all our efforts on the only worthwhile goal, realization of our immortal nature. While in the ultimate sense time is a delusion, for all practical purposes time is a most valuable commodity which must not be squandered. Consequently it behoves us ceaselessly to invoke the divine name. This is the way to cope with whatever problems confront us and to remove bad karma. Utilizing any and all devices that will remind us of the divine presence, we shall assuredly overcome *māyā*. While Mother acknowledges that normally *māyā* holds mankind in a vice-like grip, She makes it clear that *māyā* itself contains the key to our liberation, for "where there is a veil of ignorance, there is also a door to Knowledge". It is by suffering that suffering is overcome, because without suffering few would see the need for self-purification

which leads to the unfoldment of our immortal Self. The pilgrimage to immortality may appear arduous and unattractive at first, but it has to be undertaken, for it will lead us to our true home from which we have been absent too long, exposing us to the dualities of worldly life and the cycle of birth and rebirth. Endurance and courage are essential requirements on the spiritual path. God-realization is not bestowed upon cowards. Just as did Arjuna, each one of us has to act heroically, slaying our weaknesses. There is no escape from the battlefield of life, since any attempt to evade our duty will only prolong the ordeal, keeping us in bodily captivity. Instead we must confidently engage in battle, wielding the unfailing weapon of *japa*. God will not withhold the price of victory, blissful immortality, which is none other than our own true nature.

Mother's advice is meant for renunciates and householders alike, for She advocates regarding all our duties as service to God who is immanent in all beings and conditions. Actually, we are all ashramites, since where is there a boundary, an area where God is not? All distinctions are part of our limited consciousness. In truth, mine and thine do not exist. Mother is never apart from us. It is to this level of realization that She urges us to advance. There, where only One is, all suffering ceases. And it is from the realization of Oneness that Mother addresses us. Thus Her sayings originate from a level beyond time, space and causality. Consequently, any analysis of Her personality or Her motives from a dualistic level of consciousness is futile. As an unruffled lake at night clearly and accurately reflects the moon shining upon it, likewise Mother mirrors our

own state of consciousness. Our vision of Her and our interpretation of Her advice constitute a reflection of our spiritual understanding. Ultimately, we must attain that level where we realize that She and we are One. May many a reader of this precious book be blessed with that attainment.

19 October, 1976.

Alexander Lipski

NOTES ON THE PRONUNCIATION OF  
TRANSLITERATED SANSKRIT WORDS

*Vowels*

<i>a</i>	has	the	sound	of	<i>u</i>	in	<i>much</i> ,
<i>ā</i>	„	„			<i>a</i>	in	<i>path</i> ,
<i>e</i>	„	„			<i>ai</i>	in	<i>maid</i> ,
<i>i</i>	„	„			<i>i</i>	in	<i>bid</i> ,
<i>ī</i>	„	„			<i>ee</i>	in	<i>deep</i> ,
<i>o</i>	has	the	sound	of	<i>oa</i>	in	<i>road</i> ,
<i>u</i>	„	„			<i>u</i>	in	<i>put</i> ,
<i>ū</i>	„	„			<i>oo</i>	in	<i>mood</i> ,
<i>au</i>	„	„			<i>ou</i>	in	<i>loud</i> ,
<i>r̥</i>	is	‘ <i>ri</i> ’	as			in	<i>rid</i> .

*Consonants*

*t*, *th*, *d*, *dh*, *n* are dentals. They are pronounced by touching the teeth with the tongue (as in French and German).

*t, th, d, dh, n* are cerebrals and require the tongue to be placed against the roof of the mouth (as in English), *n* being a nasal sound.

*th* to be pronounced as two distinct sounds, as in 'rat-hole', *dh* as in 'mad-house'.

*m̄* nazalizes the preceding vowel ;

*n̄* corresponds to the initial sounds in 'new' ;

*c* corresponds to the English 'ch' as in 'church' ;

*ś* represents a sharp forcefully pronounced 'sh' ;

*ṣ* represents a soft cerebral 'sh' ;

*s* as in cross.

The accent of the words generally lies on the long vowels.

## MATRI VANI



**PART I**

**DHARMA**

This body\* always says and will continue to say that it is man's bounden duty as a human being to find God, to know Himself. The search after Truth is man's only expedient for attaining supreme peace. Mataji also says all creatures of this world and beyond are without exception the Self (*Ātmā*) of this body. The quest for immortality by becoming a pilgrim on the path of immortality is incumbent on man.

The path that leads to the realization of one's Self and cannot be relinquished — this \*Mataji often refers to Herself in this manner — also as “this little child”, “this small baby”, etc. or simply, “here”.

## MĀTRI VĀNI

is dharma. For every individual the road to illumination is different. Wherever you may be, from there itself start advancing. For there is only He and no other. He Himself is holding you. He never, never forsakes you. Then again, the practice (*kriyā*) that aims at God - realization is called dharma. Non-practice — distraction from the remembrance of God or Truth, this is *adharma*. There is but one dharma.

3

At every moment and in the very circumstances in which you are placed, try to the limit of your capacity to sustain the remembrance of God, to pray for His mercy, to keep your mind absorbed in Him. Truly, truly,

*Two*

## DHARMA

those whose aim is God-realization have started on their pilgrimage. Spiritual exercises must be done as regularly as possible.

4

At all times to be vowed to the search after Truth and consequently to be completely truthful in every respect is man's duty. God's grace streams forth at all times.

5

One should never tell a lie. God is Truth. By speaking the truth under all circumstances a state of integrity comes about naturally. No untruth should ever come from one's lips. If truth is the fulcrum of one's

*Three*

## MĀTRI VĀNI

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## DHARMA

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## MĀTRI VĀNI

life all virtues will develop spontaneously.

6

The search after Truth is the one thing by which the shape of human life should be determined. Genuine desire itself opens the road to fulfilment.

7

Of all creatures the human being alone has the capacity to create an atmosphere, an environment that is conducive to the revelation of Truth. With this faith one should endeavour to adhere steadily and without wavering to the practices meant to awaken one's true nature.

## DHARMA

8

Keep your mind ever surrendered at the Guru's lotus feet. The quest after Truth and to be truthful is man's duty. Do your utmost to remain anchored in truth and spend much time in the contemplation of the Lord in a quiet secluded place.

9

Human beings have to be dwellers of the inner cave so that the Supreme Being who resides within may be revealed.

10

A man can be recognized as a human being

## MĀTRI VĀNI

by his worthy character. A human being is in fact a traveller towards the realization of the superman. Each one should advance with his gaze fixed in this direction. A spiritual atmosphere and *satsang* will be helpful in this pursuit.

11

To have obtained human life is extreme good luck. It is God who creates, preserves and again absorbs into Himself. The desire to attain to the realization of this must awaken in man. Therefore, it is man's duty to be constantly engaged in *japa*, meditation, the remembrance of God, worship, the perusal of scriptures, prayer, singing the Lord's praises, attending religious gatherings or doing service

## DHARMA

— in other words, to be pledged to practices and activities that will help to make his pilgrimage through life successful.

12

Man must aim at the superman, at real greatness. The traveller on the supreme path may hope to attain to the ultimate Goal. This is man's main duty.

13

Every living being by its very nature longs for happiness. Only because this happiness lies hidden within him is he able to long for it. If it were not already there he would not desire it. Yet it is a fact that he cannot help

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desiring it. A deep yearning for peace and happiness can be observed in every living being without exception. Even insignificant creatures such as insects, spiders and the like try to avoid pain. They are after well-being, safety and peace. Animals, when exposed to the scorching rays of the sun, seek shade and cold water. Similarly, when man is afflicted by all kinds of suffering, he goes out in search of God, the haven of peace, the fountain of bliss. In order to be rescued from the three-fold suffering of the world one has to take recourse to another type of suffering. By pain, pain has to be conquered. This is called *tapasyā*. To be able to bear hardships and troubles is called *tapasyā* by this body. Just as the suffering of the world is irksome, so in the beginning one finds it difficult to concen-

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trate on God's Name. But, although it may seem arduous, by this very exertion one will be liberated from all suffering. Thus, what is wanted is effort, sustained practice, action.

Among animals and birds there is no desire to be liberated from suffering and to find the Supreme Being who is eternal bliss, eternal beauty. This aspiration is reserved exclusively for human beings. Although God has enveloped man by the veil of ignorance, He has also provided for him a door to Knowledge. By passing through that door man can attain to liberation. This is why he must be determined to realize the Supreme, to find God, to transcend ignorance as well as knowledge. So long as there are the opposites of knowledge and ignorance, in other words distinction and the idea of difference, the Brahman cannot be

## MĀTRI VĀNI

realized. By merging in the Brahman, all differences dissolve into It and one is forever established in one's true being.

14

Having obtained the great boon of human birth, do not waste a single moment. Plants, trees, animals and birds also live for some time and after generating other plants, trees, animals and birds of their own species, pass away. If you too live in a similar manner, what difference is there between them and yourself? Everyone should make a strenuous effort not to leave this world with a "return ticket".

## DHARMA

15

The endeavour to keep the mind constantly engaged in the contemplation of That is man's duty as a human being. Do not escape by saying, "I cannot". You will have to develop the capacity for it; you will have to do it. For a human being everything is possible. By God's grace you have been born in a human body as a Brahmin. If someone is knocked down, he surely does not remain lying on the ground. He rises, stands up and walks on again. The speed of one's advance must become swift. For those who are pilgrims it is necessary to forge ahead with great vitality, vigour, vivacity and velocity. Do not proceed leisurely sitting comfortably in a hackney carriage.



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16

Everyone without exception will have to put in strenuous effort. Men and women are equally endowed with the capacity to realize God. It is the duty of a human being to make human birth, which is such a rare boon, successful. Otherwise he has to continue in the round of births and deaths.

17

Due to the non-observance of the one *brahmacārya āśrama* the rules of all the other *āśramas* cannot be kept as they should be: just as without a solid foundation a house cannot be built. *Āśrama* signifies absence of strain and toil (*śrama*); and with the sole

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exception of God everything is conducive to strain and toil. Consequently how can there be rest and ease (*viśrāma*)? If while living in the *grihasthāśrama* one is serving the Supreme in everyone, this is real and true *āśrama* life. Serve the Supreme Lord in your husband; serve the child Kṛṣṇa in your son; serve your wife as a ray of *Mahamāyā*. It is you people who say: "Wherever a man is there is Śiva and wherever a woman, there is Gouri."

Do not attempt to be a ruler in this world; remain a server. The very fact of being a ruler creates complications; while if you can become a server, there will be no more trouble. In this manner family life becomes consecrated life. "I am but His server, acting purely according to His Will." If this attitude

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of mind can be sustained at all times, then even while living in the householder's *āsrāma* no new ties will be formed. Your *prārabdha* will work itself out, that is all. If you can constantly live your family life in this spirit, what have you to fear? He Himself will put everything right.

18

Worldly happiness alternating with periodical troubles that cause much sorrow are characteristic of the householder's life at every step. With great patience endeavour to do your duty to the best of your ability. Always pray for God's grace.

## DHARMA

19

You will have to turn your mind to dharma, for dharma is the life of your life, the Self (*Ātmā*), established in eternal Truth. Who is that Self? You must certainly get to know this. For how much longer will you reside in inns and journey on the 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.

20

Those who have adopted the *āsrāma* of the householder should be model householders

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and live according to the precepts of dharma.  
Endeavour to know your Self.

21

What this body always says is : Become a pilgrim on the path of immortality. Shun the road that leads to death ; tread the path of immortality. Bring to light that you are imperishable, immortal.

22

Become drinkers of nectar, all of you — drinkers of the wine of immortality. Tread the path of immortality, where no death exists and no disease.

## DHARMA

23

To be born as a human being is a rare boon. If inspite of having obtained this great opportunity one does not give time to the contemplation of the Beloved, one will have to ask oneself : “What have I been doing” ? To neglect the contemplation of Reality means to take the road of death.

24

To remember that God is in all action, in form as well as without form and to pray for His grace is man's bounden duty as a human being. In order that Truth may be revealed concentrate on the practice that brings about inner awakening.

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25

The remembrance of God must be with a human being day and night so that he may be cleansed from his shortcomings and errors.

26

Man is born in order to experience the happiness and sorrow of this world. Those who have the good sense of wanting to go beyond happiness and pain must take their sole refuge in Him.

27

Man experiences happiness and sorrow as a result of his past actions. He enjoys

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

28

Man is born in order to complete his karma; he is also born to complete the cycle of birth and rebirth. The man of supernormal power, that is to say in whom divine power is functioning, can also himself change his karma.

29

*Prārabdha* karma exists. But there is also

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a state of achievement which is beyond *prārab-dha*, where the question of capacity (*adhikāra*) and incapacity does not occur. When the flood comes it washes away everything.

30

According to one's actions the fruit is reaped. Nevertheless, by the contemplation of the Supreme Being, fear withdraws. Whether in the company of saints and seekers after Truth or in solitude, in whatever way it may be, you will have to invoke Him ; otherwise freedom from the veil of ignorance cannot be won. Is it possible ever to bribe God ? By cheating, you yourself alone will be cheated.

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31

Truly, man is born in order to enjoy and suffer according to his destiny. So long as you have not risen beyond fate how can you possibly avoid submitting to God's law ? What you experience is precisely the result of your own actions. You have not got the capacity to judge whether the Almighty can overstep His own law or not. In God's kingdom everything is possible. He is omnipotent. It is none of your business to question what He does for anyone. Why should He always do what pleases you ? He is the Lord. What He does — whatsoever — is all for your real good : this is the attitude to be taken.

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32

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

33

God apportions man's lot ; He is not only the maker of fate, He Himself is also fate — remember this. What is called destiny is His decree — here rules and regulations do exist. World (*jagat*) means that which moves, and individual (*jīva*) that which is in bondage. In this state fate and restraint, rules and regula-

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tions, activity, are in force. As ordained by the Great Mother, whatever be the result of any action, that She will bestow without fail.

34

When living and moving along the line of worldly attachment (*moha*), one's bondage in this sphere increases continuously. Whereas, when living and moving along the line of divine aspiration — even though all kinds of pain and trouble may at times arise as a result of one's past actions — yet, by being constantly tied to the string of spiritual exercises performed in the awareness of *Bhagavān's* holy presence, the pilgrim will, by virtue of his association with the Divine, be led towards the supreme path.

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35

Pray for God's mercy. Under no circumstances must you allow yourself to be knocked down. It is God's law to end suffering by suffering. Your present condition is His gift of the results of your past actions. Bear in mind that it is because God will take you unto Himself that He is purifying and cleansing you.

36

Just as the mother cow cleans her little calf by licking up and absorbing into herself all the dirt, even so God draws into Himself all the sins and shortcomings of His children and purifies them. Regarding everyone

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as a manifestation of the One, do selfless service.

37

What *Bhagavān* does — everything whatsoever — is for the best. Just as a physician cuts an abscess and removes the putrid matter, thereby freeing the patient from disease, even so by giving you sorrow God cleanses and purifies you and then takes you into His arms. He delivers man from all sins and blemishes saying, "Offer all your impurity and depravity to Me and in return receive the ambrosia of immortality." He makes the devotee suffer pain and trouble in order to increase his eagerness, his yearning for the Real. God

## MĀTRI VĀNI

accepts as worship the agony, the flood of tears of the distressed.

38

Whatever God does is for the ultimate good. This is indeed difficult to understand for man and so he suffers when his desires remain unfulfilled. If one has faith in *Bhagavān* it is surely fitting to believe that He does what is for the best. This world has been created by a mere stroke of God's imagination. He ceaselessly does and will ever do what is for the real well-being of the universe which He Himself has brought into existence. All human beings are scions of the Immortal. Consequently it is man's calling to set out on the journey towards immortality. God

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arranges for everybody's real welfare. Nevertheless, when a worldly-minded person's cherished desire has been thwarted there is pain, grievance, affliction. Quite often even some religious work prompted by the best intentions meets with obstructions and difficulties. All the same keep in mind : "I cannot possibly know by what device God is drawing me to Himself. He, the fountain of grace and compassion is at all times lavishing His mercy on me." Calm your mind by the repetition of His Name, by the contemplation of Him. Address all your appeals and petitions to Him ; pray to Him.

39

There are many actions as the result of



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which one goes through great suffering after death — not to salvation. From darkness one has to proceed to even deeper darkness. Why this should be so cannot be explained. It is His inscrutable dispensation. As one sows so one reaps.

40

On being asked if by committing suicide one could be united with a person who is dead, Mataji replied :

Never. One who commits suicide enters a very deep darkness from which it is most difficult to be released unless someone who wields great power takes pity and liberates him from it. In that condition of dense darkness one cannot meet anyone. Suicide is a most heinous sin. Man is born in order to reap the

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consequences of his actions of former births. To try and escape from this by suicide is extremely foolish ; it only prolongs the agony indefinitely. No one who is in his senses can possibly take his life ; at the moment of doing so a person is invariably disturbed in his reason. Suicide does not solve anything ; on the contrary, it creates endless complications and prevents one from paying off one's karmic debts.

41

God is everywhere, He pervades everything. He, whom you think you have sought in vain for so many years, is not apart from you. Just as a man cannot be without bones, blood, flesh and skin, so the

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One is present everywhere, at all times, interwoven with everything that exists.

A man who has gone forth in search of God — God will never give him back again. God is one's very own Self, the breath of one's breath, the life of one's life, the *Atmā*. Not until his true Self has been revealed to him may a seeker ever relax his search. By seeking one will find ; the Self is within one's own grasp. To feel fatigued, exhausted, because one has not found Him is a very good sign indeed. It indicates that one is nearing the purification of one's heart and mind.

But what is this ? What is this that you say ? You wonder whether as the result of searching for God one will be led to suicide ? By the search for Him whose contemplation,

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whose Name conquer death ! To indulge in desire for sense objects, this is indeed what must be called suicide ; and he who thinks of committing suicide is at that moment mad. Never allow the mind to dwell on the idea of suicide ; it is a sin to do so. For one who has sought God for thirty-five years it is not right to contemplate suicide or madness. His mind should rather be absorbed in the remembrance of God.

In God's creation the possible becomes impossible and the impossible possible at all times. In order that this fact may become evident, one must ever remember to sustain the thought of That which is Real. Verily, this small child\* is always with you.

---

\*Mataji

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Write to him that for the present it is imperative for him to remain concentrated with single-mindedness on the one Goal. He should stay in solitude and endeavour with the help of *japa* and *dhyāna* to control his mind and thereby become firm, calm and unwavering in his determination.

42

If someone really and truly seeks God, he will certainly find Him. You say you have sought for thirty-seven years. Does He always reveal Himself within a specified number of days, months or years? He is eternal, ever present, everywhere, in everything — He alone Is. The first step on the

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path to this realization — be it induced by something read in a book or by direct word of mouth and accepted — the first step is the manifestation of unbroken endurance and never ending patience. My father, who is also a small child, it is only natural that fatigue and despair should overwhelm you, for this road is extremely difficult. So long as one's feet have not been set on a smooth and simple path, the condition in which you find yourself at present is natural; this is also a state that may occur on the path. This small baby says, do not long for death while you are travelling on the path to conquer death. You are out to find immortality and yet awaiting death? Of course, to look forward to the death of death is very good. One who goes out in search of Truth, for the

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realization of Truth, must walk with firmness, wide awake and full of vigour.

Yes, it is true, this little baby can send you only a few words. But through these words can be found the way to the realization of *Śabda Brahman*, *Akṣara Brahman* — provided someone is actually a traveller on the path. Pilgrims on the path of the Supreme must endeavour to be receptive. Only that which is all the time falling away has to be relinquished. To the limit of your power try not to give way to despair and to remain at every moment an aspirant towards Self-realization. The duty of a pilgrim is to aspire constantly at Him who is beyond everything, who is at the same time in all forms, qualities, moods and modes of being, and yet eternally beyond, who is all in all, the SELF of the Self.

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When the desire that lies at the root of all yogic practice becomes self-revealed, then He is found.

43

In this world of birth and death the pain of separation is unavoidable. Bear it, taking refuge in patience and obey the directions of your parents as much as you can. At all times keep your mind immersed in the thought of the Lord so that there may be no possibility of straying into a path that leads to misery.

44

What is to be done, Mother? He lent to you for a time what is His own so that you

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might serve Him in this manner ; and He also stayed with you for a while accepting your ministrations. Then He Himself took His own back again. If tears come to your eyes, cry for God — for the Beloved. To weep for one who has left this world sometimes harms that person. One hears of many incidents of this kind. Therefore, it is the duty of the bereaved to remain calm and collected and pray for the spiritual welfare of the deceased. It is He who gives and He who again takes away. Thus, what can man do about it ?

45

On the journey through life it is natural that everyone should be subjected to heart-rending pain. Everything proceeds by the

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dispensation of Providence. Taking recourse to endurance and patience try to do your duty with calm and steadiness, with a God-centered attitude of mind, (*sat-pariveśa*). Unless he takes the path to the Supreme, man cannot find peace. Therefore the remembrance of God must be sustained under all conditions and circumstances.

46

In *Bhagavān's* empire in this world there is creation, preservation and dissolution — continuous coming and going, age after age. When subjected to the agonizing grief of the departure of a loved-one there is no way except to resort to fortitude and patience. It is His dispensation. Pray for the salvation of

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your dear one. Being plunged into that ocean of sorrow you will have to cross over it. Try to engage in the reading of sacred books, in *japa* and meditation even if you are not in a mood for it. Do not make your loved-one miserable by your tears and your longing for him. Taking refuge in God is the one and only road to peace. In this material world keep up the remembrance of the One even if there is no desire for it. Those who have been taken away are indeed in Him.

47

The lute of man's short life is strung with so many strings. They have to be cut asunder. There is no substance to these many strings. It is futile to let one's thoughts be

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occupied with the ties by which one is bound. Why behave like a fool and return again and again to this world of illusion? When someone understands deep down in his innermost heart that nobody is anybody's own, why then should he bear so much pain and suffering? Of course, being under the spell of delusion it is not always possible to attain to real, deep understanding. But in some cases even bitter medicines or injections administered forcibly restore people to health.

48

Bereavement and suffering, pleasure and pain are generated by delusion (*moha*); whereas man's journey through life must be directed towards the Supreme Being. When

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He is found all is found — contentment, peace, bliss. Evil-mindedness is due to the notion that God is far away. So long as you do not see Him in everything, make a supreme effort to be vowed to the uninterrupted thought of Him. He is present in all practices and actions ; He Himself manifests as action — try to remain ever aware of this ! Brooding over grief, which is but the result of delusion, makes it spread and increase like a creeper — bear this in mind !

49

Such terrible calamities on all sides bring forth the black cloud of despair and darkness.

## DHARMA

It is natural that your mind should be terror-stricken and harassed by all kinds of worries. What is to be done ? The only refuge of the helpless is *Bhagavān*. Do not allow yourself to be broken. The very ground to which one has fallen, receiving a blow, has to be used as a lever in the effort to rise up again. This is God's law. He whose tool you are, His indeed is everything. He Is. You are in the arms of the Great Mother. As She keeps you, so you have to live. Keep mind and body healthy. Rather than allowing yourself unresistingly to be consumed by the fire of worry and anxiety, ever try to keep awake the conviction that everything happens according to His Will. Truly, the contemplation of Reality is the path.

## MATRI VANI

50

About health and ill-health this body does not say anything. The real, supreme and universal remedy for all ills is to abide in the constant remembrance of God. Put your whole trust in Him.

51

He should keep his mind free from cares and worries and be ever full of inner joy — this is the important thing! He should invoke God with his mind and heart and voice in whatever way and by whatever words that come to him easily. Why only mornings and evenings? At every moment! For this is indeed the unfailing panacea for every kind of

## DHARMA

trouble. He is the Supreme Father, Mother, Friend, Beloved, all in one. All names and forms as well as the nameless and the formless are His. Therefore, one should make use of any expedient or device that may aid one to sustain at all times in one's heart and mind the remembrance of Him and thereby to find peace.

52

Father! How much more do you want of earthly pleasure? Once you have a taste of *that* delight, you will have no more desire for worldly enjoyment. This is the actual truth. By cultivating the company of saints, sages and seekers after Truth, by attending religious gatherings, by studying books of wisdom and



## MATRI VANI

by similar devices, one develops a bent in that direction. Nothing will have to be given up. Only try to cling to Him desperately. What has to be relinquished will fall away of itself.

53

When one sees a stone, it cannot be called a *vigraha* ; and seeing a *vigraha* it cannot be called a stone. Where it is regarded as a focus for the presence of God, there He actually *is*. Just as it is said that everything is God's own *vigraha*. Once it is regarded as His *vigraha* it is only fitting that one should strive after the direct perception of this fact. Stone-mindedness is foolishness — the fact of God's immanence has not yet been grasped. The delight in the things of this world, in

## DHARMA

sense objects, is fleeting indeed. It does not last ; it is impermanent. But where God and God alone stands revealed, there is no such thing as impermanence. Your attention is directed towards the world, not towards the Eternal ; you are identified with that which is transient, in constant flux. What is revealed thereby ? The perishable. In the perishable there is no Self-revelation. How can Reality, true Being, be in that ? For the destruction of destruction has not yet come about. The perishable must perish.

54

When the heart is full of worldly desires, it is their very nature to make the mind confused. This is why effort is necessary. So

## MATRI VANI

long as you do not become absorbed in *dhyāna* and *japa*, it has to be performed by constant endeavour. To be moderate in eating, sleeping and so forth is imperative. Look, when you go on a journey you take with you only as much as you need. You don't carry along all that is in your home. Thus, when becoming a pilgrim on the path to the Supreme, you should take only exactly as much food and sleep as will help you to live always in the presence of Him. There is a saying: "As one eats so the mind becomes." Thus, withdraw the mind from outer things and make it turn within.

55

For long enough have you given your

## DHARMA

thought to worldly matters ; now turn your mind towards the Eternal. Look, gradually the path will become clear to you and the thought of worldly things leave you as well. It is fated to disappear. The veil of ignorance will also wear out slowly. The One who Is, is eternal : what is fleeting must needs be destroyed.

56

Such is the pilgrimage through life ! Whatever task comes to you in this world, in whatever manner, regard it as your duty and carry it out faultlessly to the best of your ability. To manifest power spontaneously — through divine contemplation, through God's Name — is His very nature. In all conditions

## MATRI VANI

of life one should be engaged as much as ever possible in *japa*, *dhyāna* and similar practices.

57

Like a hero, taking refuge in patience, attend to your duties. Don't fall a prey to despair ; don't be broken. One must remember that just as good times do not continue forever, so *Bhagavān* can also put an end to bad times. Repeating God's Name mentally, carry out whatever happens to be your duty.

58

Write to him to make his mind sound and vigorous as that of a wise and brave man.

## DHARMA

To allow the mind to be in this unhealthy state will not do. What is there to be afraid of? Ever remember : God Is. May His Will be done ! He is everyone's very own and has a full claim on His offspring, to direct them according to His free and absolute Will. Everything He does is all-beneficent.

59

God is merciful. He has saved your life. Under all circumstances there must be the remembrance of Him. Anchored in patience pass through this difficult time. So often many receive blows that attack their wealth, position and life. If one's life has been saved, there is hope of everything else. Accept what has happened as the Will of the Almighty.

## MATRI VANI

60

In wealth and property there is certainly no peace. What then does give peace? My own true nature is peace, knowledge, divine consciousness — unless and until this is realized, how can there be peace? In order to find your Self you must become revealed to yourself. How beautiful!

61

Solely by turning to God is there any hope for man to gain peace. The world is as you have just experienced; it is futile to look for peace there. When one lacks sincerity and straightness of character and is, moreover, unable to grasp properly the

## DHARMA

purport of dharma, this kind of disturbed state of mind, where one finds it impossible to elevate oneself by any means or device, may occur quite frequently. It is imperative to depend on God no matter what one's condition may be. Pray to Him.

62

Although lacking nothing that the world can provide, is there peace? Your true being is Knowledge, Peace; so long as you do not realize this there can be no peace. It is the nature of the world to keep the sense of want burning. From the world you receive the things of the world—never supreme peace. Therefore, the awakening of your true nature is imperative. You cannot remain in the realm of want.

## MĀTRI VĀNI

63

Is peace possible in the domain of want ? Ever new desires will arise. Sense objects only generate poison\* but never give real peace. Caught in the round of coming and going, can one be at peace ? As long as there are two, there will be sorrow. Duality breeds conflict, pain. Sorrow arises from want. So long as you are not established in your true Being you cannot possibly be at peace.

64

Even right in the midst of troubles and vexations one has to rely on God, practise

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\* A play on words : *Viṣaya* sense object ; *viṣ hai*, is poison.

## DHARMA

*japa* and meditation and aspire to grow spiritually. By enjoying the pleasures and comforts of material life nobody ever attains to the realization of God.

Cultivate the remembrance of Him, who when you contemplate Him, when you enthrone His form in your heart, will give you peace. So long as He does not reveal Himself in a way that will dissolve all obstacles and obstructions, strive to live ever in His presence.

65

Apart from seeking refuge in the contemplation of the Eternal, there is no way of becoming liberated from worldly anxiety and annoyance. Engage in whatever practice that

## MATRI VĀNI

helps to keep the mind centered in Him who is manifest as creation, preservation and dissolution. To regret one's bad luck only troubles the mind and ruins the body ; it has no other effect — remember this ! He by whose law everything has been wrought, He alone should be reflected upon.

66

Do you know why anxiety arises ? Solely because God is thought to be far away. Evil-mindedness (*durbuddhi*) also has the same cause. To remove God into the far distance is called unrighteousness ; that is to say, the idea that He is far away is itself unrighteous.

## DHARMA

67

Forgetting that God is the one Beloved (*Iṣṭa*) men give their love to sense objects. To love anything that is not God means to divide one's devotion between two (*do-iṣṭa*) and this makes one wicked (*duṣṭa*).

68

Earthly love causes intense suffering and does not last. Whereas the love of God gives extremely great happiness.

69

Everyone must strive after the revelation of Eternal Truth. Endeavour to go to your own

## MATRI VANI

Home. To live in another's house, in the company of another, causes conflict and suffering ; that is to say, where two are there is blindness, darkness — darkness signifies ignorance.

70

One must endeavour to remain constantly engaged in the contemplation of That. All other thought engenders anxiety. He is holding your hand, so why worry ? Do not allow your mind to be overwhelmed ; be ever steeped solely in the contemplation of the Supreme.

71

Happiness that depends on anything or

## DHARMA

anyone turns into sorrow when that particular thing or person is out of reach. Everything in this world is transitory. So also worldly happiness : it comes and the next moment it is gone. If permanent, abiding happiness is to be found, That which is eternal will have to be realized.

72

In this world, every single person is crazy after something or other — some more and some less. What a comedy *Bhagavān's* play is ! What a madhouse He has created ! He Himself sporting with Himself.

73

Infatuation (*moha*) causes entanglement while the love of God (*prema*) leads to Self-

## MATRI VANI

revelation. Having become ensnared by *moha*, weeping and regret are bound to follow.

74

In this world is there any expedient for man save to be anchored in fortitude and forbearance? Consoling himself out of his own resources let him remain unperturbed. Everyone must try to fulfill his own duty in a spirit of dedication to the Divine (*satanuṣ-  
thāna*). A human being should live in the contemplation of the Eternal.

75

God keeps milk ready in the mother's breast before the baby is born; in Him

## DHARMA

put your whole trust; seek refuge in Him alone.

76

So long as God has not been found, sorrow will not depart. If He is to be realized, one has to practise the repetition of His Name, His contemplation, His worship, singing His praises — no other path to man's supreme welfare exists. The company of sages, saints and seekers after Truth, religious gatherings and the study of scriptures are also helpful on this path. This body ever stresses one thing: Sense enjoyment is poison and gradually delivers one to death. Therefore, this body always emphasizes: Endeavour to be engrossed in Him as much as you possibly can.



## MATRI VANI

77

While one is in the midst of *māyā* it is difficult to understand from where *māyā* arises. Aspire to the knowledge of Him. Truly, to know oneself means to know Him. Having found one's Self all questions and problems are solved. So long as one lives in *māyā* it is difficult to know what *māyā* is.

78

So much has already been accomplished by you in the world of action. Now, endeavour to give your mind exclusively to the Eternal. Do not waste invaluable time. Those who do not practise the contemplation of God, in other words do not advance towards

## DHARMA

Self-realization, are "Self-murderers". Adopt the good, relinquish mere pleasure.

79

The day that is gone never returns : this is very true indeed. The individual and the world — to be an individual implies bondage, whereas the world is in continual motion. So long as consciousness is focused on the level of happiness and pain, light and darkness, the polarity between attainment and non-attainment is bound to persist. To be a human being means to be a seeker after Truth.

80

The day that is gone returns not. To be a

## MATRI VANI

human being means to be Self-aware. Do not squander invaluable time. Beware of becoming a "Self-murderer"; realize that you are none other than the immortal Self.

81

The moment that has passed does not come back. Time must be used well. Only when spent in the effort to know "who am I"? has it been used well.

82

The One from whom originate the universe and everything that is beyond it, who is Himself in His creation, He is present also in this very form. One must be bent on the

## DHARMA

search after Truth so as to find peace. Make a supreme effort to remain steeped as much as possible in a divine atmosphere. Think of Him as embodied in every person so that the mind may be wedded exclusively to good and pure activities.

83

If one is to attain to the Immortal, it is helpful to look for That in everyone and everything. The search after Truth is man's duty, so that he may advance towards immortality.

84

Wherever God may keep you at any time, from there itself must you undertake the

## MATRI VANI

pilgrimage to God-realization. In all forms, in action and non-action is He, the One Himself. While attending to your work with your hands, keep yourself bound to Him by sustaining *japa*, the constant remembrance of Him in your heart and mind. In God's empire it is forgetfulness of Him that is detrimental. The way to peace lies in the remembrance of Him and of Him alone.

85

Everything is His doing. He alone Is ; your sole duty is to remember this at all times. So long as the sense of "me" and "mine" remains, there is bound to be sorrow and want in the life of the individual.

## DHARMA

86

Contemplation of the *Ātmā* takes one towards one's ultimate Goal ; while worldly actions only deform Reality.

87

Action directed towards God is alone action — all else is worthless, non-action, activity of the path of death. To become absorbed in *sva kriyā*, the action that ends in Self-revelation, is man's duty as a human being.

88

The action that aims at the Divine (*Bhagavat-kriyā*) is alone real action, all the rest is

## MATRI VANI

activity belonging to the path of death. The contemplation of the Self takes one in the right direction. Worldly pursuits lead to His manifestation as absence. Everything, with the sole exception of the thought of God (*Hari cintā*), is worthless — wrong action. Man's duty is to become steady in the practice that helps towards the revelation of his own true Being.

89

While performing action, sustain the attitude that He alone Is. He is the instrument as well as its wielder. As He causes the instrument to move, so it has to move.

## DHARMA

90

“Lord, Thou Thyself art present in this way, as that particular activity”, view it in this light. See in every action an expression of That. Then all actions will help towards the revelation of Reality (*Svarūpa Prakāśa*). Do not think of them as separate one from the other — all are That. Who is the power of action (*kriyā śakti*)? Thou thyself. And who is Power as such (*Śakti*)? That Itself — the One.

91

In all forms and shapes and in the formless is only the Supreme Being — That alone, Service performed with the conviction that

## MĀTRI VĀNI

one is serving Him in everyone will purify the mind and lead to the highest good. Patience is the foundation on which spiritual endeavour is based. The pilgrim on the path of the Supreme must be intent on becoming endurance personified.

92

Only if there is a spirit of service can one remain engaged in the service of God. By persuing delusion death is reaped. His law is truly wonderful.

93

Every individual is bent on fulfilling his life, but it is the will of the Almighty that

## DHARMA

prevails. Regard what you are doing as His service. Do not let the delusion of attachment overcome you. Everything is His gift and should be offered again to Him. He has already taken it, He ever takes and will continue to take it. As the Self (*Ātmā*) He is eternally present in all. Try to abide in calm and patience.

94

The endeavour to mould one's own desires so as to fall in with God's Will is man's duty. In the whole of your work depend entirely on Him. Skill in action — everything is He, His. In this spirit try to complete your task.

## MATRI VANI

95

Only if there is a spirit of service can one serve the Lord. When the intelligence is clouded by delusion, death is the outcome. His law is very wise. Therefore I say, let everyone undertake the pilgrimage to the Highest — the pilgrimage by which all travelling comes to an end. Time must not be wasted in idle pursuits. At every moment remain engaged in the meditation on your true Self. Do not allow your mind to dwell on the ephemeral. Because it is said that where Rama is not, there is *be-arāma* (disease). Rama means *Ātmārāma*, delight in the Self, repose in the Self, the essence of Peace, the essence of Knowledge, Self in its own nature.

## DHARMA

96

The path which the Guru has pointed out, that path you must try to follow. Do not stay idle ; make an effort to go forward. And if you like to work, do it in the spirit that everything is an expression of That. Service may be of the country, of one's wife as the presiding goddess of the home, of one's children as Gopāla and Kumārī, of one's husband as the Lord — for it is the One who appears in many guises. Do not pass your time merely with eating and sleeping. The invaluable boon of human birth must not be wasted in vain thought. Dwelling no longer in the traveller's inn (*dharamśālā*), make an attempt to go to your own real Home.

## MATRI VANI

97

What you have to do, do it well and with all your might. By persisting you will gradually develop interest in it and come to love it.

98

Your whole life you have spent in acquiring knowledge from mercenary motives, and in similar pursuits. With all your strength you are serving worldly aims. Learn also to do a little service for the love of God so that your thought may dwell on His lotus feet.

99

Become a servant of the real Government.

## DHARMA

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

100

*There* also one obtains a pension. The pension you earn in this world lasts only as

## MATRI VANI

long as you live, but *that* pension never ends. By what grace of His such a pension is granted is impossible to tell. If anything is to be desired at all, one should desire this grace.

101

Even while living a family life you can with a calm spirit attend to spiritual practices. Then only will that which is to be given up fall away. And that which can never be relinquished, which does not go, that indeed will remain.

102

When in one's heart of hearts one is seeking the Eternal although unconsciously,

## DHARMA

it is but natural that worldly life should seem savourless and that polite, sweet-sounding social conversation should jar upon one's ears. However, wait a little longer and see whether these feelings are permanent or only temporary. How can disbelief arise in one who has firm faith? The activities that invoke the presence of God such as *japa*, meditation, the reading and perusal of sacred texts will grow more and more attractive to you.

103

In order to go beyond belief and disbelief, believe in Him. Instead of doing so, you believe in all kinds of other things.

Just as there is a veil of ignorance, there is also a door to Knowledge.



## MATRI VANI

104

Be it meditation (*dhyāna*) or the repetition of a mantra (*japa*) — engage in some practice of this kind. Try to keep your mind on God. The impressions and dispositions developed in countless lives act as a cover of ignorance, veiling the true nature of things ; endeavour to get rid of that screen.

105

It is obvious that doubt lies at the root of the desire to know. If you had the firm conviction that God does everything, the desire to find out why things happen as they do would not arise in you.

## DHARMA

106

In order to solve his queries and doubts, man must become engrossed in spiritual practice (*Bhagavat kriyā*).

107

There is only one book and everything is contained in it. Once it has been mastered nothing else remains to be studied. *Sādhanā* has to be practised for the sole purpose of discovering one's own true Wealth (*svadhana*).

108

The Will of the Almighty is indeed everything. Becoming the allies of that great Will,

## MATRI VANI

all should strive for Self-realization, praying for God's grace.

109

Action is subject to one's own free will — and yet again it is not. What does "subject to one's own free will" signify? His Will alone is Will. The will by which you carry out your work, this very same will must be applied to the contemplation of the One. Then only will you discover the great Will. What is needed is the supreme Will that takes you beyond willing and not willing.

110

Knowing that one is but an actor on the

## DHARMA

stage of the world, one lives happily. Those who mistake the pantomime for reality are of the world (*saṁsāri*) where there is constant change and reforming, ceaseless going and coming, the oscillation between happiness and sorrow. Those who are dressed up in various disguises, must not forget their real nature. Verily, you are the offspring of the Immortal. Your real being is truth, goodness, beauty (*Satyam, Śivam, Sundaram*).

111

*Saṁsāra* (the world) means the abode of uncertainty and doubt (*sangṣai*). The clown (*sang*) mistakes his role for the Real, yet is

## MATRI VANI

only dressed up for the play. This is why one speaks of “*sang-sāra*”.\*

112

Man's life must gravitate towards the realization of Truth. The Lord is Love (*premamay*); for the sake of this Supreme Refuge suitable practices and activities have to be adopted at all times.

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\*A play upon words: *saṁsāra*, world; *sang*, clown; *sāra*, essence. Man thinks of himself as a separate individual (*jīva*); actually he is Śiva disguised as *jīva*. So long as he does not wake up to this fact the round of births and deaths (*saṁsāra*) continues for him. (*Samsāra* is “*sangsāra*” in Bengali).

## DHARMA

113

The Supreme Power Itself is directly present in all sentient beings, in all religions and sects, in all forms under which It is worshipped. Cry out to It and to It alone. The Supreme Power, *Mahāmāyā*, cannot remain indifferent to the inconsolable weeping of Her offspring. Thus, the One who deals severe blows Herself again consoles by Her loving embrace.

114

The wise keep on declaring and the *śāstras* also say that if you are engrossed in the quest of the Supreme, it can never be that you will not find. Constant effort! So long as you

## MATRI VANI

have not reached, do not relax your efforts. Is not *Bhagavān*, who is Truth Itself, within you? Therefore do not abandon meditation, the contemplation of your Self. Being your very own, It is destined to be found by you. This is bliss and nothing but bliss. Where then are gloom and dejection? THAT alone Is.

115

To invoke Him does not go in vain. So long as you do not receive any response continue to call out to Him. Is it not your own Self to whom you are appealing? And it is your own Self that you have to realize. By uninterrupted invocation He who is whole, who is undivided, is reached. It is your own Self (*Ātmā*), the heart of your heart, your

## DHARMA

dearly Beloved whom you are invoking, For how long have you not prayed for enjoyment and continued to experience it together with the suffering that follows without fail? The prayer to Him, by which the conflict between asking for renunciation or gratification is dissolved, that prayer must become dear to you.

116

*Bhagavān*, the all-pervading, in every form, in every sect and religion is He alone. To be eager to love God is very fortunate; it is in fact His grace. Man's love should be directed solely towards God, then only will there be peace and bliss. Ever take refuge at His feet.

## MATRI VANI

It is man's privilege to realize the One ; the path to Truth is open to him.

117

It lies in God's very nature to keep the door to Himself ever open. If the amount of energy and time spent in worldly pursuits is given to the search for Him, the path of Self-knowledge will of a certainty open out of itself.

118

He who has created the universe is Himself present in all circumstances and conditions. The action is He, its effective cause is He, and the doer is also truly He. In order to realize

## DHARMA

this fact Yogis and R̥ṣiṣhis performed yoga and *tapasyā*. The One Himself appears as the Name, the mantra. His presence and the remembrance of Him must be sustained unceasingly.

119

One of God's Names is Love. He Himself resides within all, at every moment, everywhere. When man — true to his calling — aspires after the One with uninterrupted intensity, then only His presence manifests.

120

God is the breath of life, the heart of hearts, the Self. To find Him means to find

## MATRI VANI

one's Self. What is called the world is dragging man towards foolishness and misery — away from the Divine. Therefore, the only excellent path is the one that leads to Self-knowledge, Self-realization.

121

The One who has created this world is on every side. Rely on Him in all matters.

122

Light is gained by His grace alone. He is the One to be held in remembrance at all times. There is nothing else that you need feel concerned about, father. Contemplate only Him and Him alone.

## DHARMA

123

God is complete. Thus, for full revelation one has to come to Him. Only because of the notion of God's absence is there sorrow in the world. Where God is revealed there are no "two" — sorrow has no place.

124

How wonderful is the play of God's kingdom! The Self, the *Ātmā*, is of course one. Nevertheless, there is you, mine, yours and all the rest of it. If you cannot give up the "yours and mine" then be the eternal servant of the Lord. How many lives have you not spent in the world, in family life, in the delusion of, "this is mine and that is

## MATRI VANI

mine"? Say to yourself, "I am immortal, the Self; there is only one Brahman without a second; I am His and His alone". If the distinction between "you" and "me" remains, then let the "you" be *Bhagavān*. What is in ice? Nothing but water. Thus, He is formless as well as with form. What is He with form? He Himself as action — actionless action. Attraction means to be attracted to one's own Self.

125

Where the *Ātmā* is, how can there be an ego? In the sphere of "mine and yours", there only the ego exists. Renunciation and attraction dwell side by side. Change and immutability are both He Himself. Live for the revelation of the Self hidden within you.

## DHARMA

He who does not live thus is committing suicide. By the contemplation of God try to remove the veil of ignorance. Endeavour to tread the path of Immortality; become a follower of the Immortal.

126

Nobody can possibly be superior to God. Whatever is done, is done by Him alone. No one else has the power to do anything; you must bear this in mind. Depend upon Him. So long as you feel that someone may do something that would harm you, practise a little more often than you would do otherwise the repetition of the Name of your Beloved (*Īṣṭa*). To place your reliance on your *Īṣṭa* is the one thing to be done under all circumstances.

## MATRI VANI

127

Man should address all his appeals and petitions to God and pray to Him regularly. The One who creates, preserves and destroys — in Him is everything indeed. If anything happens in one's worldly life that causes distress and anguish, one should endeavour to cleave to God's Name by all possible devices and cry at His feet. There can be peace only when God Himself, the fountain of peace, who is the end of everything, has been enthroned in one's heart.

128

God is supremely merciful and compassionate. Without cause or reason His com-

## DHARMA

passion, His grace are pouring forth at every instant. Eager to receive them, stretch out your hand, palm upwards. Shun the mentality of a businessman.

“I have done my best but without the desired result. I have reaped the fruit of my past actions. Lord, Thou hast given it to me. Thou art lavishing Thy grace on me” ! If one lives in this spirit, there is hope of attaining to the ultimate Good.

129

Never attempt to do barter with God ; do not foster the mentality of a merchant or trader ; “For so many years have I practised meditation and yet attained nothing” ! This is not the attitude to be taken. He is the



## MATRI VANI

breath of life, the Self of yourself. He is your very own.

130

You all have ever been good — not become good just newly. Unless there is inward goodness, it cannot materialize.

131

Just as a flower contains seeds that can be seen only when it opens, and in the seed again the tree is potentially present, so also He resides within you. By practising *sādhana* this may come to light. In other words, if the veil of ignorance can be destroyed, the One who is Self-effulgent will be realized.

## DHARMA

Just as the whole tree is potentially contained in the seed, in a similar manner He in His fulness is enthroned within you.

132

He from whom creation and preservation emerge, in His presence is all coming and going. Everything is within His dispensation, is indeed with Him. Thus, when by the remembrance of Him He is realized, everything is found — supreme peace and supreme bliss.

133

God is the fountain of goodness. By what device he draws anyone to Himself is incomprehensible to the ordinary person. Every-

## MATRI VANI

thing that He does, who is all-goodness, is for the best. Without the contemplation of Him there can never be happiness or peace. What the various frustrations in life lead to is also endless. If one allows oneself to remain tied up and entangled in their realm, it is but natural that one should reap restlessness, weariness and barrenness as the fruit of one's life. Therefore, do not keep your thought on all this; rather let your mind soar to a high ideal, to your sublime Goal which is far beyond the ken of human understanding. Who can tell by what event or blow of fate His call comes? Do not be cowed down. You are real, pure, enlightened, free, eternal. In order to advance in that direction, it is your duty to gather your own strength and proceed with the momentum

## DHARMA

gained by a new attitude towards life. Truly, God dwells within you also as knowledge and discrimination. Therefore, you must use this expedient on your pilgrimage towards the revelation of Truth. Time glides away. The Supreme Father, Mother, Friend, Beloved, Lord — all are He in one person. His lotus feet alone are worthy of contemplation.

134

The love of God is alone desirable for a human being. The One, whose offspring you are, who is your Mother, Father, Friend, Beloved, Lord, who has brought you forth, has nourished you with the nectar of mother's milk — by whatever Name you invoke Him — that Word you should keep in mind at all times.

## MATRI VANI

135

God is the one and only friend of the pilgrim to the Ultimate. Act in this spirit so that you may come to accept Him as your all in all. Unless one is single-minded there will be obstacles at every step.

136

He who is the Supreme Friend never deceives. From the wordly point of view, a son may have to be disowned, but that Friend can never be given up.

137

Who is called a friend? He who makes you turn your mind towards the Beloved, he is your best friend. But a person who

## DHARMA

diverts your thoughts away from Him and tempts you to progress in the direction of death, he is an enemy, not a friend. Try to correct yourself. The man who makes no effort to improve himself is in fact committing suicide.

138

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 *lilā*. He is as equally whole in a grain of sand as He is

## MĀTRI VĀNI

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 is engrossed in desires for sense objects, what is one to call him ?

139

If you want to become a householder and take up family life, you will have to pass through all kinds of experiences. Let your mind be centred in God, then only is there a prospect of complete peace.

## DHARMA

In order to acquire the only qualification that really matters one has to contemplate the Divine. Never cease to strive after the Knowledge that will free you from all ties and snares of this world as well as from the necessity to gain any other knowledge.

140

By one's own doing want is created and by one's own doing this want is again removed. You yourself have to actively aspire after Self-realization. Having chosen to feast upon the objects of the senses, you by your own volition thereby gradually move towards the realm of death. Become a taster of ambrosia, father ; feast on the immortal ! Tread the path of Immortality where no death, no disease exist.

## MĀTRI VĀNI

141

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 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.

## DHARMA

142

Desires and cravings make up the contents of your subtle body. Just as the scent of a flower goes and comes, such are your births and deaths. Again, from another angle of vision, there is no birth or death at all. When the physical body is dead, that subtle body with those desires and cravings floats about shelterless, and then man is born again according to his karma. The ego or "I-ness" which is studded with desires comes and goes, while for the *Ātmā* there is no question of coming and going. Man has a gross, a subtle and a causal body ; the root-cause of the causal is the *Ātmā*. Until this is realized there is birth and death. The *Ātmā* is self-effulgent. Coming and going exist only for

## MĀTRI VĀNI

the individual. In order to realize your Self, you have just to remove the curtain.

143

Man appears to be all want; it is by contemplating want that want is earned. Therefore, to contemplate his real nature is man's duty. Otherwise there will be want, wrong action, frustration, misfortune, death. The Self is reposing within Itself. In coming and going as well as in true being is He alone. "I am indeed the blissful Self. I have to become established in Knowledge." There is none but you and you, and you alone. You are actually present in everything whatsoever. Then again, you are THAT Itself. In the infinite many there is He alone — am I alone.

## DHARMA

144

Father has written that he finds no relish (*rasa*) in the spiritual. So long as one has not crossed over the desert, dryness will not go. At present the One has taken on the guise of aridity, so there is hope that He may also let Himself be found as delight (*rasa*). For how many lives have you not been in the body to reap the fruits of your actions? Your longing for the taste of divine delight will make you a pilgrim from the realm of want to the realm of your true Being. Body means want — want of completeness, fulfilment, perfection.

145

One should make an effort to practice *sādhana*, in other words, to go to one's real

## MĀTRI VĀNI

Home. If the mind is not turned in that direction there will be foolishness, misery — suffering. As if by compulsion the mind runs after the gratification of desires that bring suffering. The mind has become uncontrollable. By the repetition of a divine Name or mantra and by meditation, this illness can be cured.

146

If you turn to God in order to be liberated from your desires for sense objects, your inner strength will grow. Take to some spiritual practice. Keep yourself bound to meditation on God whether you are able to concentrate or not. There is hope that some time or other you will get interested and also remain absorbed in it.

## DHARMA

147

To see That which when seen the wish to see anything more vanishes forever, 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.

148

Without God, where are you? That glimpse does occur in some form, as some sort of intuition.

MĀTRI VĀNI

149

In very truth, everything without exception is possible for God. The impossible becomes possible and the possible impossible.