

THE HINDU RELIGION

Try any way again to reach the goal you have set before yourself. So long as Karma-tion does not come you must ever resist your efforts. **PART II.**

PARAMĀRTHA

Through the ever new manifestation of a life dedicated to the supreme goal, we must strive to become firmly established in Brahman (Siddhi).

These are repeated in a certain degree, but essential for the mind to be fixed on

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Try any try again to reach the goal you have set before yourself. So long as Realization does not come you must never relax your efforts. Let this be your firm resolve.

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Through the ever new transformation of a life dedicated to the supreme quest, one must strive to become firmly established in one's true Self (*Swarūpa*).

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Unless one penetrates to a certain depth, it is but natural for the mind to be fickle and

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distracted. Those who are filled with divine aspiration, must they not constantly abide in His presence so as to discover pure love? Let not one precious moment be wasted !

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After happiness gloom is bound to follow. The realization of the Brahman is a state beyond joy and dejection. Just as when you see a wet earthen vessel from a distance you presume that it is filled with water because generally an earthen pot full of water looks wet ; similarly knowers of the Brahman give the impression of being steeped in joy ; but this is not the ordinary joy or happiness. What that state is like cannot be described in words.

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In all forms, lovely and ugly, is but the Guru, the *Iṣṭa*. At all times, in all places and situations, aim only at That. Days are slipping away ; throwing off care and anxiety, fix your mind on God without delay.

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Is it not wonderful to be a pilgrim on the supreme path ? This is indeed the path to be taken. The ultimate Goal is reached when the supreme path has become revealed.

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Why allow yourself to become agitated and excited ? This is not the attitude fitting for a pilgrim on the spiritual path. On the

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contrary, by spending one's life in the awareness of God, seeking the company of sages, saints and seekers after Truth, one's hopes and aspirations will be fulfilled.

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No matter what be anyone's line of approach, at first there is torment and perplexity ; one is unable to find. After that comes a state of suspense — emptiness as it were ; one cannot penetrate within, neither does one derive satisfaction from worldly enjoyment.

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Take care not to be contented at any stage. Some aspirants have visions, others realiza-

tions. Or someone even experiences bliss, great happiness and thinks he has himself become God. On the path to Self-awareness, before true Realization supervenes, one may get caught up in supernormal powers (*vibhūtis*). To become entangled in this kind of thing constitutes a grave obstacle.

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Just as a plant in a flower-pot is firmly embedded in earth — no matter how much the pot may be moved from place to place—exactly in a similar way keep God firmly enthroned in your heart. Unless you reach a certain elevated state of consciousness you cannot at all times sit still in one posture. Yet, although you may change your place, God ever remains steadily enthroned in your heart.

By saying, "I cannot" one does not get far. One has to acquire capacity and go ahead. Truly, for man everything is possible. By God's grace one has obtained a human body. Even though someone may slip and fall, he will not remain lying on the ground but rise, stand up straight and walk again. The speed of advancing must become brisk. In order to find your Self, progress along your own path, in your own rhythm.

Pilgrims of the supreme path must advance swiftly on their way to the Goal.

Endeavour to keep your body healthy and your mind engrossed in *japa* and meditation. It is but natural for man to become agitated at times. Nevertheless, try to advance speedily beyond the level on which agitation occurs. Time is gliding away.

What Ma says is for the good in every respect. Though the inclination may be lacking and one forces oneself to attend to one's spiritual practices, then also God will most certainly grant the power to advance in His direction as the fruit of one's labours. The result of the practice (*kriyā*) will be reaped

as well as the result of the concentration of the mind — remember this ! To complain that one has striven for a long time without any effect will not do. In that realm bargaining has no place. In order that practice may become one's second nature it is man's duty to remain ever yoked to it.

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That you have become aware of not knowing is also God's grace, and your aspiration is equally God's grace. The desire for Reality leads to the annihilation of all desire. If a person's intelligence is bent on the discovery of Truth and he is constantly engaged in religious acts (*sat kriyā*), he cannot know at what moment the revelation of the One may super-

vene, crowning his efforts. Thus, whether you feel like it or not, so long as Enlightenment does not come, continue your pilgrimage on the supreme path with tenacious perseverance.

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Man must ever be intent on discovering the *mahāyoga* that will reveal his eternal union with the Divine.

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For how many ages has one not performed penance (*tapasyā*) by the oblation of enjoying and suffering the results of one's actions ! The yoga of the *sādhaka* should by the pursuance of the yogic current be converted into *mahāyoga*.

For ages and ages you have already enjoyed so much of eating and sleeping, of worldly pleasures and comforts. The more one indulges in them the more prominent they grow. One must not give in to them. Man does not know at what particular time the Divine Power (*Śakti*) may manifest. Make up your mind never to abandon your practices aiming at That (*Tat karma*) until you have reached your Goal. You must keep on exerting yourself, binding every minute of the twenty-four hours. The more the mind remains absorbed in the thought of God, the stronger will that Power grow, and this Power is your companion on the path to the Supreme — remember this.

He alone knows to whom He will reveal Himself under which form. By what path and in what manner the Almighty attracts any particular person to Himself with great force is incomprehensible to the human intelligence. The path differs indeed for different pilgrims. Very often He destroys misfortune by misfortune, and annihilates sorrow by sorrow. To advance in this spirit means for everyone to tread his own path. One's own path is the path that leads to Self-realization, to the supreme, ultimate Goal itself.

Pilgrims on the road towards God very often encounter obstacles und stumbling-blocks

which are due to their own former actions. In such cases one should pray, "Lord, gird me with patience and the power of endurance that I may be able to continue undaunted my pilgrimage on the path that leads to Thee." Keep your spirits high by reflecting that those hindrances and difficulties are breaking up your bad karma. Bear in mind that God is thus cleansing and purifying you in order to take you unto Himself.

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Action is necessary in order to remove the veil of ignorance. Using to the full the intelligence He has given you, proceed with your work. His grace operates without motive or cause. Why He has not shown His grace

to you He knows best. Verily, all is His and He does according to His Will. Where there is a motive, there is the desire for fulfilment and the enjoyment of the fruit. I have acted and therefore I have reaped the fruit. The fruit of what? The action is one's own and thus the consequences are equally one's own. But actually God is one's very own; there is but one Self (*Ātmā*). To begin with one does not realize this and therefore questions arise. From where you stand at the moment, from there it looks as you describe.

171

Whatever comes to pass is bound to happen corresponding to each one's own karma. If you have to be proud, be proud of your

relationship with God. Do not waste your time by letting it pass without the remembrance of Him.

172

Ordinarily the movement of man's life proceeds on some basis — be it in the field of *sādhana* or in the realm of the world. To be embodied* means to want — to experience pleasure and pain. However, enjoyment and suffering are due to oneself. Moreover, if there is no sense of “me and mine” suffering and enjoyment cannot be experienced. “My house, my wife, my son, my enemy, my friend”: thus, the rhythm of life is based entirely on the sense of “I”. The objective of

* A play upon words : *deho* body and *deo* give !

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the *sādhaka's* life is attainment. While advancing one is not yet aware of the path. Only he whom it has led to achievement can speak of the path. Then everything becomes illumined by one Light. In essence there is only One ; the path, the Goal — whatever one may speak of — nothing is anymore apart from oneself.

173

Never remain without the presence, the name of the deity you worship. While moving about, while eating and sleeping, at all times sustain the flow of His Name. A plant will grow more or less rapidly exactly according to the measure in which you provide it with water and manure. If you do not progress

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quickly, you should understand that it is entirely your own fault. Call to mind that you have not been able to go beyond the way of thinking fostered life after life and dedicate yourself wholly at His feet. The wrong lies all on your side.

174

One should constantly keep oneself well protected by the unbroken string of spiritual practices and actions dedicated to the Divine ; no interruption must be allowed. God is whole — there is no break in Him. He bestows the fullness of Enlightenment.

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Where mature spiritual experience is a fact, agitation should certainly not be brought in.

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One speaks of transformation when worldly attachment slackens. In the measure that worldly interests decrease one progresses towards real joy.

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“He Is ! If He were not, where would I be ? He is actually touching me.” If you keep up this attitude of mind, you will see Him and Him alone. “If ‘I’ remain, let me be His servant, His handmaid. Thus I shall not be separate from Him anymore.” In order that this spirit may prevail, sustain uninterrupted *japa*. The more you think of your Beloved (*Iṣṭa*) the more your faith will increase. Do not allow your mind to wander in many directions, but become one-pointed.

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Why should there be fear and anxiety? Solely because I imagine He is not near me. He is holding you. Why fear? If you cling to the One in whom fear is not, how can there be even a question of fear?

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God pervades the universe and is also beyond the universe. He is formless as well as with form. Of this very God you had a vision in the form in which you imagine Him at present. To make this clear, He took on the shape that is dearest to your heart and appeared before you. Because of your desire to find Truth this particular form manifested by God's grace. If you want to become one with *Bhagavān*, the more intensely you engage

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in spiritual practice (*Bhagavat kriyā*) the swifter will be your progress.

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In the measure as one loves God, detachment from sense objects ensues. To concentrate on God means to become drawn towards Him. And *vairāgya* (detachment) means becoming disentangled from sense objects. Feeling pulled towards the Divine and indifferent to sense objects occurs simultaneously. Renunciation happens of itself. There is no need to give up anything. This is real, genuine renunciation.

You all are relinquishing the highest Bliss and thus you actually are renunciates! By abstaining from the Supreme you have become supreme renunciates.

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MATRI VANI

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God's mercy pours down everywhere and at all times. One becomes aware of this by making oneself receptive to it. To pray constantly for His grace is man's duty.

180

All the time you have the desire to find, the acute feeling of lacking something. Just persist in your *sāadhanā* and He will fulfill what is left undone. By the fullness of grace comes full illumination. In the measure as you exert yourself you will receive.

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The One alone is concealed within all beings. So as to get first-hand knowledge of

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this, one devotes oneself to spiritual exercises — to one's *japa* and meditation. To practise concentration for the sake of finding God is incumbent on man. In whatever direction one causes the mind to move, in that direction it becomes engrossed. Therefore, if one tries again and again to turn the mind towards the Supreme Being, if one persistently aspires to realize that one is eternally united with Him, then there is hope of finding the way that leads to His touch.

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If someone really thirsts for light, it is impossible that God will not grant it to him. Be as regular as you can in your spiritual exercises. Perform *japa* and meditation,

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sustain the remembrance of Him, study sacred scriptures. So long as you are steeped in the thought of Him with the help of any of these, you are on your pilgrimage towards Light — be mindful of this! Read the *Bhagavad Gītā* daily and attempt again and again to grasp its inner meaning.

183

To invoke God sincerely without a result — this can never happen ; He will surely cleanse and purify His own offspring and then take them to Himself. Pray to Him with heart and soul. To the limit of your power, using all the strength and capacity you possess, endeavour to live constantly in His presence. Surrender yourself at His feet. He Himself

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gives His *kriyā* (spiritual practice), training the aspirant to go beyond all *kriyā* in order to reach the Goal. Therefore, try with all your might to concentrate with your entire being on that form of Him to which you can give yourself whole-heartedly and without reserve. Time is speeding away.

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Until and unless you have definitely realized Him you must never abandon your spiritual practice. Be determined about this. He can be realized by *japa* and meditation. The *japa* and meditation you are doing — try to sustain it without interruption. It cannot be that He will not respond when appealed to but it takes time. When one's endeavours

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are very ardent and one forges ahead with great speed, there is hope of Enlightenment.

185

To have chosen Kashi for one's abode is a matter of great rejoicing. Exert yourself to the limit of your capacity. Living in the shelter of Viśwanāth and Annapūrṇā is very fortunate.

186

The Beloved (*Iṣṭa*) has to be realized as the aim of life. The whole of manifestation is but a display of God's divine power — He Himself as *vibhūti* (creative power). The *Ātmā* is one — yet again, who appears as duality? None but He.

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It is impossible to continue on the spiritual path without some inner experience occurring. The fact that one has chosen this line proves that there is already some connection from before.

Forgetting that Bhagavan is the sole Beloved one has come to love sense objects. When anything besides God is cherished, there is divided affection — *du iṣṭa, duṣṭa*.* When will this pernicious misunderstanding be uprooted? It is important to discriminate minutely. If you examine yourself you will see: "What have I been doing the whole of today? For how long have I remained without the remembrance of God? How much have I thought of the Beloved and how much of that

* *Du iṣṭa* two beloved ; *duṣṭa* wicked.

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which is harmful (*anīṣṭa*), which leads to death"? Become aware of this.

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In order to annihilate what is undesirable and harmful (*anīṣṭa*), the mind has to be steeped in the adoration of the Beloved (*Iṣṭa*). The notion that He is far away must be altogether given up. Thou art within and without, in every vein and artery, in every leaf and blade of grass, in the world and beyond it. The awakening of the sense of want is to be welcomed ; it opens the way. He is there at every step to make the unfit expert. "As the sense of want and emptiness appearest Thou and no other — Thou art ever close by. Lord, I take refuge in Thee, I take refuge in Thee !"

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In all your activities, in your *kīrtana*, Ma is with you. With perfect repose sit still thinking : "In the midst of emptiness Ma is with me." This will give you *ānanda*. Whether you meditate sitting quietly or lying down, feel : "Ma is with me at every single moment."

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To invoke That, to be constantly intent on realizing It, is man's duty. At all times in Her arms, in Her embrace — within the Mother. On finding the Mother, everything is found.

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Knowing the Mother means realizing the Mother, becoming the Mother. *Mā* means

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Ātmā, *Mā* means *mayī* (all-pervading), Self-permeated, reposing in the *Ātmā* — That! Knowledge as such, *Ātmā* as such, Śiva as such. “To become” actually means it ever is so.

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God’s true being cannot be described, for when speaking of “being” there is the opposite of “non-being”. When trying to express Him by language, He becomes imperfect. All the same, in order to use words, He is spoken of as *Sat-Cit-Ānanda* (Being-Consciousness-Bliss). Because He Is there is Being; and because He is Knowledge itself, there is Consciousness; and to become conscious of that Being is indeed Bliss. To know the essence of Truth is bliss. This is why He is called *Saccidānanda*,

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but in reality He is beyond bliss and non-bliss.

192

All without exception are actually embodiments of Bliss. Having found one’s Self it is natural to experience the bliss of the Self.

193

Just as the same person is father, son and husband — and none of them any less than the other — so the paths of knowledge, devotion and action all lead to the One. All names are God’s names and yet He is nameless and formless. Discover Him in any particular form

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and you will finally come to see that all forms are expressions of the One.

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What does *Ātmā darśana*, direct perception of That, mean? Seer-seeing-seen — where these three are realized as modifications created by the mind, superimposed on the one all-pervading Consciousness, this realization is called *Brahmīsthiti*. Where there is no question of action or non-action, there is *Ātmāsthiti*. (One is established in the Self). And for those who worship God with form, direct perception of That means to perceive Him everywhere. Just as it is said: “Wherever my glance falls there Kṛṣṇa appears.” If anything is perceived that is not Kṛṣṇa, one cannot speak of true Vision.

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In perfect, all-embracing *darśana* the Beloved stands revealed.

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“Nothing has happened” — to be able to understand this is very fortunate. If you can understand that nothing has happened, you have indeed been blessed with inner vision.

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Only you exist, you and you alone. Truly, you are contained in everything. Again, you are indeed That Itself. In all infinity is He and no other — I alone am.

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When there is God there is also *māyā*. When was He not ? Therefore, *māyā* is equally beginningless. Where is the end of it ? To whom does one feel attracted ? Whose manifestation is it ? Reflect deeply ! When one has realized what is one's own, whose *māyā* is it ? Endeavour to find yourself, be it as the Lord's servant, be it as the *Ātmā*. You are immortal, the bliss of the Self. Why then experience birth and death ? There is but the Self reposing within Itself.

He alone Is ; therefore, He Himself speaks to Himself for the sake of His own revelation. The One who appears as movement as well as

stability, is also the *akṣara* — that which is indestructible. On the surface and in the deepest depths is none but He. In movement He is spontaneous movement where, [although ever remaining motionless, He is perpetual motion.

Strive to find Him who, when found everything is found. Invoke Him, pour out your heart to Him with all your troubles and perplexities. To Him you should address your complaints and petitions, for He is complete and perfect, the fulfiller of everything, the destroyer of all sorrow and misfortune. Ever let your mind dwell on His lotus feet, contemplate Him alone, pray to Him, do obeisance flinging down body, mind and soul

before Him. He is the fountain of goodness, peace and bliss — what is He not? He is the Life of life, the Self.

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Dwelling in the realm where vain results, vain suffering, vain enjoyment are experienced — appearing to be quite useless — even in the guise of futility is He and no other. “There” the question of useless realm or any other realm does not arise: “There” everything exists, although there is nothing — one’s own true Self, the Self reposing within Itself.

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What is *satsang*? *Sva* (own, self) means

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Sa (He), God, Being-consciousness-bliss (*Saccidānanda*), the *Ātmā* — call it what you will. *Sva* is *Svayang* — That Itself, He in person, *Sva-ang* signifies that God is eternally revealed in every part of creation. This is why it is said: Seek *satsang* so that you may know yourself to be *Sva-ang* (His own limb) and know that He is ever revealed in every atom of creation.*

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You have not seen Him, but are yearning for Him — because He is your very own. Does one pine for what one is seeing? One’s own has been lost, or rather is hidden behind a screen; this is why one is hankering after it.

**Ang* part, limb. *Sva* and *Sa* are pronounced alike in Bengali.

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There are two kinds of restlessness : one due to worldly activity and the other the restlessness to advance on the spiritual path. The latter is the very means to real peace. That which is tranquillity, *Ātmā*, God, That becomes known. Only when there is intense hankering after it, will supreme peace be found. Eternal bliss is also one and the same thing.

Everything is pervaded by the Self. He Himself has permeated and is permeating the all. If you cry out for Him with genuine longing and desperate eagerness, He will be

with you at that very instant. A mother knows exactly whether her child is weeping with real anguish and when she hears such sobbing she drops all her work and hastens to her dear one.

When rice is boiled in a vessel, pressure is generated by which the lid opens of itself. There is no need to use force. Likewise, apply all the energy you possess to your task and He Himself will do the rest. By the keen sense of want of the divine presence, a desperate yearning ensues and this will open the way to Self-realization.

Having turned to this side (inwards), a feeling of emptiness (*abhāva*) awakens. And proceeding further there is the first stage of passing from this condition of insufficiency and want to one's true being (*svabhāva*), the realization that without Him the world is darkness — nothing of the world seems alluring. It cannot be said that you have reached such a state. Though to yearn for Him also indicates progress.

If you can love God there will be no more sorrow. Even the feeling of separation (*viraha*) from Him is joy. It is because of

your love for Him that you will be aware of the anguish of being apart. Solely the man in whom God abides in a very special way is capable of this painful awareness of separation from Him.

Where nothing is, there is everything. All efforts are for the sake of this realization only. To do *praṇāma* means to pour oneself out at His feet, to become closely bound to them and thereby united to Him, to become His who alone is. When doing *praṇāma* in a temple or anywhere else, you should not hold back anything, but give yourself without reserve.

You must know Him in such a way that

no place remains where He is not. According to *Vaiṣṇava* terminology there is *viraha* and *milana* (separation and union). But this *viraha rasa*, this experience of profound yearning for God after having known union is not like the worldly sense of separateness, which means not knowing the other, being unfulfilled.

Everything comes by His grace alone — this of course is a fact. You experience as your own the power He has vested in you. Apply it in His service to the utmost of your capability, whatever be the nature of your approach, whatever your line.

Just as thoughts about your home crowd into your mind as you draw nearer to your dwelling place, so also the closer you get to God the greater grows the joy derived from

the ever increasing variety of experiences of the Divine. Indeed, as you advance to your real Home you realize more and more of this joy. You are on the way to finding yourself, be it as the servant of the Lord or as a part of Him or as the one Self. You must seek what will take you to *eka rasa*, the state of undifferentiated Being, of Oneness, where nothing remains to be known, to be attained.

All desire must be for God only. Whatever you do, whether with your hands or with your brain, do it as His service. Whatever you accept, physically or mentally, accept it as God coming to you in this shape. If anything is to be given, it is surrender of yourself at His feet.

No matter where you may be placed, from there itself must you take to the remembrance of God. All without exception belong to Him — be convinced of this. In order to kindle the love of God one has to endeavour to keep the mind constantly engrossed in *japa*, meditation or the reflection on spiritual subjects. Man must be gripped by a keen desire to awaken to the love of God.

Do not give even a thought to results. Stay immersed in Him and Him alone. Results will not always be bad. When the time is ripe, the Self reveals Itself. Being the

offspring of the Immortal, be ever concentrated on the Goal which is Immortality.

Striving to dedicate this transient ego or “I-ness” to the eternal “I” leads to one’s real good. In order to keep the mind constantly fixed on the supreme object of life, one should ever be engaged in spiritual practices, the study of scriptures, the awareness of God and so forth. At some auspicious moment in the life of the aspirant his prayer should receive full response. Do not even look in the other direction. Bind yourself solely and with unshakable determination to the practice that will take you to the Goal of your pilgrimage.

Go forth to realize God — try at least. This is the genuine madman.* Madman (*pagol*) means *paua gol*, (to reach the goal), *peye gele*** achieved — signifying unlimited Enlightenment. When one becomes obsessed by this madness, the madness after the world of duality takes flight. Some people are crazy over another's body. By this sort of insanity, falling a prey to infatuation (*moha*), one ruins one's body. Turning into a madman after God will not spoil one's body.

* "Madman" in the sense of otherworldly, visionary, seer. Śiva for instance is called "*pagla*" (madman).

** A play upon words that cannot be translated. Being mad after something implies intense con-

Only in the realm of body and mind can hostile power have sway. Sit absolutely still in a fixed position for as long as possible and try to remain immersed in the stream of consciousness (*cetnār dhāra*). Just as, nourished by the rain that pours down from the open sky, trees shoot forth new sprouts and grow to their own lofty stature, so also should there be an aspiration in the *sādhaka's* life to advance steadily towards his chosen Goal, free from thoughts of the past ; to keep the mind elevated and inspired by proceeding straight and simple to ever new spiritual realization.

centration and one-pointedness and therefore achievement is bound to follow.

A traveller who is eager to reach his destination quickly, does not look back to see by what road he has come nor does he ponder about what he has seen on the way or what he has gained by it. Exactly like that, thoughts of the past must be cast aside in the aspirant's life. Let there be a constant endeavour to fulfill your aim. So long as one dwells in the realm of the mind, even though the beauty of one's Chosen Ideal may only be imagined, one should make a sustained effort to advance towards it.

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The empire of the mind is enclosed by the body. Even though you may desire to turn the mind inward, will it voluntarily renounce

its empire ? To divide, to wander backwards and forwards again and again constitutes its natural movement. But your sole duty is to realize : "Thou alone art within and without, in want and emptiness, in fact in all circumstances whatever." In order to destroy the undesirable (*aniṣṭa*) one must focus one's mind on the invocation of the Beloved, the one desired (*Iṣṭa*).

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While one is still guided by reason there is always the possibility of straying from the right course. So long as one has not realized that He and He alone is manifest in all modes of being, in all forms and in the formless, single-mindedness and unswerving faith are indispensable. Such one-pointed devotion

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must have for its sole aim the revelation of the Beloved. Living among your people in a spirit of service, be helpful to everybody.

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In the morning, as soon as you wake up, pray : "Lord, accept as Thy service everything that I shall do today." At night again, before falling asleep, pray : "In self-surrender I bow to Thee placing my head at Thy holy feet." Try to spend the whole day in this spirit.

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Mataji advises men and women alike to serve all living beings with the conviction that they are manifestations of God. A person who can remain steeped in the thought of God all the twenty-four hours is indeed constantly

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engaged in the greatest service of all sentient beings. His actions set an example for worthy human conduct.

Now, father, do please try to understand this : At times Mataji says certain things in a peculiar manner ; if it has not been understood, one should ask for an explanation.

It is necessary to remain constantly in a spiritual atmosphere and keep one's thoughts occupied with the contemplation or discussion of Truth. If there is a gap, one's mind may be drawn downwards. A human being should be aware of this at every instant.

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The spiritual practice that will cleanse one from the dross accumulated life after life and

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that has for purpose the uncovering of one's innate, radiant, illumined Self which lies latent deep within — this has to be fostered and served. What does service signify? Action that purifies the mind.

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By the talk and the dealings of the people all around, distraction and agitation are produced in the mind due to the clash of different kinds of vibrations. Therefore, one has been advised to eat pure food, to cultivate elevating thoughts and feelings and gentle, benevolent behaviour, to read books of wisdom. In order to avoid distraction and agitation, advance towards That which has brought you into being. Even now devote yourself to the

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practice that will provide you with the capacity to remain undisturbed under all circumstances.

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Keep a strict watch over everything you do : how you eat, sleep, move about and sit. Furthermore, the practice one has undertaken in order to be released from bondage must be performed with faith and love. No spiritual exercise or rite should be done disrespectfully, for it is He Himself who has come in the guise of the practice.

By affliction He destroys sorrow. The suffering that has to be endured with patience, fortitude and forbearance is the "Destroyer of Sorrow" Himself who appears in this shape so as to conquer all suffering.

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When you watch a show at the cinema you do not feel sleepy. Entertainment keeps the mind engrossed and sleep does not come. From the exertion during the waking state one rests during sleep. In deep sleep man goes to his true Being, but under cover of ignorance. Where the unveiled revelation of one's true Being is, the question of sleep does not arise. In the measure as the practices and the intensity aiming at that state of unveiled revelation gain in momentum, the necessity of sleep will diminish.

On the path of *sādhana* one should not

allow anything bad or inauspicious to remain hidden in one's mind. The purer the mind is kept the more this will help one to progress. When anger arises in your heart try to cast it away.

That God has saved you from the attack of a poisonous snake is a great good fortune. Call this to mind whenever anger arises in you. Increase the number of your *japa*. Try to purify yourself. At the slightest indication of anger drink a sufficient quantity of cold water. Anger harms a human being in every respect. It produces the action of poison in the body. Pray to God to preserve you from this mood. To criticize people or to feel hostile towards anyone harms oneself and puts

obstacles into one's path to the Supreme. If someone does something bad, you should feel nothing but affection and benevolence towards him or her. Think : "Lord, this is also one of Thy manifestations !" The more kindly and friendly you can feel and behave towards everybody, the more will the way to the One who is goodness itself open out.

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In the *sāstras* it is said : "Do not utter unpleasant truths." Who are you to lecture to the whole world ? Why should they listen to your words ? If you have the power to make everyone listen to what you say, then only will speaking out be fitting and right. Otherwise your mind will become distracted and your *sāadhanā* obstructed.

One Hundred Sixty Two

225

Verily, God is in all shapes and forms. Keep this fact firmly engraved in your heart and mind. Everybody should be told that in God's creation, according to the Hindu *Sanātana Dharma*, it is unlawful to say what will cause hostility or distress to anyone. For God and nothing but He manifests in all shapes and forms. To be opposed to anyone is to be opposed to the Supreme Being : we are all one *Ātmā*. This is what we have to bear in mind. Preserve a spirit of calm and friendliness.

226

By idle and vain talk stumbling blocks are created on the path that leads to Him ; going

One Hundred Sixty Three

MĀTRI VĀNI

in that direction you have already spent ages and ages. Now retrace your steps and return to your Home. When one lingers on the road, one merely prolongs the troubles and hardships that are the pilgrim's lot. One who faces in the direction of God, engrossed in His name and in the love of Him, advances, no matter what his condition may be ; always remember this. To say, "I have not felt His touch", and therefore to pursue worldly enjoyment can never be for your real good — keep this in mind.

227

Those who desire to remain intoxicated by Reality do not require artificial intoxicants. Indulging in false things will only increase

One Hundred Sixty Four

PARAMĀRTHA

falsity, for every direction is indeed infinite. Those who desire the truly genuine Thing proceed of themselves with great intensity so as to progress in their *sādhana*.

228

The delightful words or sayings that help towards Self-realization, anything leading in that direction, should be accepted. Just as a thirsty man cannot forget water, so should one endeavour to keep the Goal awake within oneself.

229

Anchored in patience and endurance which are so important for *sādhana* one should try.

One Hundred Sixty Five

MĀTRI VĀNI

to forge ahead cheerfully with untrammelled speed in quest of the One. He who dwells in the heart must be revealed without and within.

230

To be always in a happy mood helps spiritual endeavour. Dejection creates obstacles on the path. If one is to abide in His presence one has to become free from bondage. Driving the mind inwards one must be intent on the revelation of the Supreme One who resides within.

231

Relinquish what seems bad to you. That you are vowed to the constant remembrance

One Hundred Sixty Six

PARAMĀRTHA

of God is a matter of great rejoicing. To the limit of your power pray to Him for His grace. Truth Itself will help a man who goes out in search of Truth and thus power will manifest through your spiritual practice.

232

By doing *japa* and meditation of Kṛṣṇa, by loving Him, His attraction should become so powerful that even suffering is cherished. Therefore, meditating on Him alone, dedicating all actions to Him, be an instrument in His hands. Keeping your body — His temple — clean and pure, immersed in the thought of Him, endeavour to let all your actions be permeated by Kṛṣṇa. He is all that is experienced. The man who can be engrossed in

One Hundred Sixty Seven

Him, in joy and sorrow, in every one of his actions, in the midst of worldly life that is ruled by the mind — that man will be victorious.

233

By chanting the *Gāyatrī mantra*, by performing fire sacrifice, by *japa*, meditation and similar practices one is cleansed and purified from the dross and karma accumulated during countless former births and in the present. Thereby is aided the unveiled revelation of that blazing, glorious Reality which like a radiant light shines deep within oneself and which is the Goal.

234

The purpose of ceremonial worship (*pūjā*) is the revelation of the Beloved. For the sake of finding oneself, for Self-realization should be worshipped He, at the worship of whom the question of non-duality and duality does not arise. *Pūjā* for the sake of God is disinterested worship (*niṣkāma pūjā*).

235

Do whatever God prompts you to do. *Japa*, *dhyāna*, *pūjā* have to be performed regularly for the sake of practice, even if one does not feel inclined — so that this practice may be transformed into the yoga of practice. Devotion and faith must certainly be awakened.

What is happening at present is to cause you to stand on your own feet, to make you vigilant. Whatever has to be done, God will put it right — remember this. Whether one feels like it or not, it is imperative to attend to one's prayers with great regularity.

236

Without attaining to inner yoga one can certainly not become an instructor of yoga. When a person who is in living touch with Him who is called the Supreme Lord of Yoga (*Yogेश्वara*) teaches a yogic *kriyā*, points out the path of yoga, no physical harm will come to the disciple by practising it. There is then hope that the path that will bring him in touch with the yogic current (yogic *dhārā*) may open out for him.

237

If, instead of being consecrated to God's work, divine power is employed for worldly ends, it is wasted. By using spiritual energy for worldly pursuits, the current of this energy will be broken. When by sustained *sādhana* one has been blessed with power, it is not right to squander it.

238

Everything is *Bhagavān's vibhūti*, His *māyā*, His *līlā*, His very own play. To use for worldly purposes what one has received spiritually in the course of that play is not correct.

Mahāmāyā, the Cosmic Power, is one thing and *viśaya māyā*, the delusion of sense objects — sense enjoyment — quite another. For you, a pilgrim to the Eternal, it is detrimental not to continue on the path to Him. Having left aside sense objects, do not remain entangled in supernormal powers. Supernormal powers are but a stage. They may be beneficial; they may also be harmful. But through them you will not attain to the Supreme, the Ultimate. Having obtained power it must not be dissipated. Aspire to Self-realization. Otherwise there will be obstacles — decline.

To use and operate power is one thing ;

quite another is spontaneity, coming about of itself. If power is used deliberately the “I” remains and consequently a downfall may result. Whereas in the case of a spontaneous occurrence this is not so.

The power of *mahāyoga* is concealed in everything. So long as this has not been fully revealed, how can one speak of uninterrupted, undeniable supreme vision ?

That there is an infinite variety of *āsanas* (yogic postures) must be perceived by direct perception. When the divine mood awakens

of which a particular *āsana* is the expression, then the *āsana* has borne its fruit. In the material world also one feels at ease and contented when taking up the posture that corresponds to one's state of mind at the moment. It has to be understood that man must of necessity always be in some posture or other. What exists at the root of things thus finds expression in the physical. When that root of things is touched, each *āsana* will take shape in its own precise peculiarity : this is called the spontaneous formation of an *āsana*.

Look, in everyday life also, don't you automatically take up various postures according to the nature of your thought at the time? These postures form of themselves as expressions of your mood. In this material world one becomes within oneself com-

pletely engrossed in the particular idea that attracts one, so much so that someone may even be ready to die for it. All this happens in various ways in the physical world because one is prepared to live in the realm of the fleeting in a transient body ; that is to say, one wishes to turn outward, into darkness. Where man is ever pure, enlightened, free, eternal, there again all God's numberless names, forms, attributes are eternally real. There the nature of the name, the nature of form and the diverse waves of divine moods, inspirations and raptures stand revealed. In Him should one become engrossed, lost, affixed, immersed, stripped of everything, and then this whole world will be seen as the outer expression of the inner Reality, as the One Himself, the field of His creative activity. He

alone as creative action, the One-with-action and actionless, as form, quality, idea, mode of being, in the world and beyond — He and no other is ever enthroned in the posture of *mahāyoga*, the supreme yoga. The One who is seated, Himself the *āsana*. To realize Him in the world and beyond the world, this is the death of death ; there death is conquered, time quelled. To direct his course towards this and this alone should be the aim of every human being.

243

Do as much as lies in your power. By using energy again and again with perseverance, the necessary action (*kriyā*) will materialize. A person who studies has a somewhat

distinguished manner of speaking. Similarly, by treading the spiritual path persistently, power is developed. On this pilgrimage whatever has to be relinquished will fall away and gradually that which is eternal, true, enlightened, free will emerge. Ever keep your gaze fixed on the Goal, just as an archer aims his arrow straight at the target. If you are a *bhakta* sink your "I" in the "Thou" ; and if you proceed by the path of self-enquiry, let the "you" be drowned in the "I".