

"Of Thee alone must be the spoken word,
All else is but futility and pain."

MATRI VANI

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

The Importance of the Sacred Thread.

1.

If you are not seeking God, you might, at your own sweet will, throw anything whatsoever away — why only the Sacred Thread? The desire to obey impulses of this kind will most certainly arise in those who do not aspire after God for His own sake, who do not love Him; for it is their attitude towards life, their natural bent. If you have the power to destroy, why have you not by this time done away with all the obstacles that are hampering you? Nobody of himself has the power to lift as much as a blade of grass. It is His Will, the Almighty's Will, that alone prevails. At times, it is true, man is made to suffer, yet thereby also He, the Fountain-of-Goodness does what is for the best; but to realize this is perplexing for the average person.

To be without a Sacred Thread, without the *Gayatri*, is inauspicious, nay harmful for a Brahman. To what extent are you able to judge which is the right path for you? All-beneficent is everything that He does, who is Goodness Itself.

Of Him is all that need be said, The rest but vanity, woe.

2.

Mataji sent the following message to someone who had discarded his Sacred Thread out of grief over the death of a beloved member of his family:

So you have cast away your Sacred Thread? Well, well! Of course you are bound to do what gives you peace of mind. In this world when a man dies his wife does not accompany him, neither does the husband go with his wife when she passes away, nor the son with his dying father. Has anyone ever been able to go with his nearest and dearest when they depart from this world? Surely, this is self-evident! Everyone has to live his life according to the results of his past actions.

Now that this misfortune has befallen you, have you given up eating, have you renounced your wife and children, your friends and relatives? Have you left off wearing clothes, or sleeping, or talking to people? It is true that you have been plunged into a sea of misery. But what possession of yours has gone with him who died? Only just your Sacred Thread? Your parents' gift of love and esteem, so precious as an aid on the way to the Eternal Goal of human life! If to-day you resume the Sacred Thread in honour of him who has left this world, it will keep his memory alive in your heart. You had accepted it for his sake, this symbol of all that is an aid towards immortality. To discard the Sacred Thread, once it has been assumed, is a matter of deep regret for the ordinary man. Surely you could keep it in remembrance of him who has passed away!

One should not pray to God for any person; all prayer has to be solely for That, which when it is found, All is found; the wearing of the Sacred Thread is also meant for this purpose.

On Various Subjects.

1.

Yes, if you can observe silence and be in harmony with everyone all round, it will be excellent. Try to remain without the help of signs and gestures for as long as possible.

2.

A rosary that is to be used for *Japa* must be knotted according to the prescribed rule.

3.

Such, mother,* is the innate tendency of a man of the world. To gain knowingly is detrimental indeed.

4.

At one time you emphatically declared that if only you could secure suitable employment, you would, in a right royal manner, cultivate the spiritual side of life along with material comforts and pleasures. That you have kept your word as to worldly enjoyment is more than obvious: but in what dark cave, in what inaccessible abyss, have you hidden away the tender plant of spiritual aspiration? When will you start making an effort to bring light into that dark cave? Delay not! The day that is gone never returns. Invaluable time is slipping away. Devote your days to the endeavour to draw close to the Lord of the Humble. When extreme old age supervenes, you will be too sluggish, too feeble to concentrate on God's Name. How will you then make up for what you failed to do in good time?

5.

To see *Mahadeva* appear and dissolve Himself into your body, accompanied by a manifestation of light are undoubtedly good signs. Even the faint vision of a spiritual form (*chinmayi murti*) is very auspicious.

6.

The appearance of *Kashi Vishvanath* in the centre between the two eyebrows does happen to those who practise meditation. The seeing of figures from the waist up to the neck in a great variety of shapes and presenting themselves in many different guises, is quite common with *Sadhaks*. When you have no definite proof as to the identity of a particular apparition, you must not, at the mere sight of

* Mataji addresses every married woman as 'mother'.

his form, take it for granted that it is he and no other. The fact is that the Sadhaka's spiritual Energy (*Shakti*) manifests itself in countless ways according to his special method of approach. If you take refuge in the form seen, which represents the outer manifestation — although in an obscure way — of that spiritual energy which is intimately connected with man's innate urge towards God (*Bhagavad Bhava*), it will lead you to God-centredness, it will help you to everything that favours consecrated life. It must be borne in mind that He manifests Himself in everyone in this way through the development of His Divine Energy (*Tat Shakti*). Heart and soul have to be put into the attempt to convert religious practices such as *Puja*, *Japa*, meditation (*Dhyāna*) into living experiences, so that their inner significance may become revealed.

7.

Your mother may not show her affection outwardly, yet she is and always remains your real, genuine mother. Even though you may want to put God the Mother aside, She will not leave you. Are you not Her offspring? Keep in mind that everything is under Her dispensation. She provides for each the right thing, at the right time, in the right way. Yes, certainly, it is to be welcomed if the desire for the Real awakens. A mother is she, who has the capacity to define and measure out to her child exactly what he needs. It is because she knows how to make allowance for her child, how to forgive, that she is called mother.

8.

Who are the truly wealthy? Those who are possessed of the Supreme Treasure — they only are really rich and live in abundance. Poor and destitute must be called the man in whose heart the remembrance of God abides not. To depend solely on Him is man's one and only duty.

MATAJI'S AMARA VANI

(5.*)

Question : In the Shastras two kinds of teaching can be found concerning life after Self-realization : the one refers to living in the world as a householder, and the other to remaining in detachment in the nature of a spectator. Which of the two should be followed ?

Mataji : I see you are alluding to the story of *Chudala* and *Shikhidvaja*. Do you mean to imply that worldly life is possible after Self-realization ?

From the audience : No, in the case referred to here, a trace of ignorance still persisted. It was but a stage ; at that time *Chudala* was not yet fully enlightened.

Mataji : For a Self-realized Being neither the world with its pairs of opposites exists, nor does the body. If there is no world there can obviously be no body either !

Question : But the body, surely, does exist ?

Mataji : Who says, the body exists ? There is no question at all of name and form. To wonder whether a realized man sees anything outside of himself is also beside the point. Who is there to whom he can say : "Give, give !"† Yet this state of wanting is precisely the reason for one's belief in the reality of the body. Therefore since there is no world and no body, there can be no action either ; this stands to reason. To make it quite clear : after Self-realization there is no body, no world and no action — not even the faintest possibility of these, — nor is there such an idea as "there is not." To use words is exactly the same as not to speak ; to keep silent or not is "identical" — all is THAT alone. There simply can be no question of "talking" or "not talking." Please try to understand this ! What actually is it that

* The Bengali original appeared in "Ananda Varta", Vol. II, No. 2.

† A play upon words ; 'de' = give ! and 'deh' = body.

appears to you to be worldly life after Self-realization? Yes, of course, what is expounded in the *Bhagavad Gita* is all true. Yet here the aforesaid holds good, for this body responds strictly to the line of thought and to the spirit in which a question is asked. Consequently what is the opinion of this body and what is not? If there is a line of approach, there must be a goal to which it leads, and beyond that is the unattainable. But where the distinction between the attainable and the unattainable does not arise is THAT ITSELF. What you hear depends on how you play the instrument. For this body the problem of difference of opinion in no wise exists.

Question : Does Mataji then give out sound* like a musical instrument? (Laughter).

Mataji : According to your ear. Whether the sounds you hear Her utter make sense or not, is for you to judge. Here (with Mataji) the question of striking a chord or not does not arise. Whether your Mataji is good for nothing or useful, you will have to decide, because she is your mother and also your daughter. Whether she is worthless or of any service, father will be able to tell. (Laughter.)

From the audience : If father knew, would there be any escape for Her?

Mataji : This was said merely for the sake of argument. But it is not like this either and the word "not" is also incorrect. Now where will you proceed? Moreover, where is "where"?

6.

Question : How can meditation on a particular part lead to meditation on whole? One can be completely concentrated only on one point. It is said, when one is absorbed in meditation a gradual expansion of consciousness takes place when the mind reaches what is beyond its containing capacity, it spontaneously dissolves (*Lava*). Then there is no more meditation, there is Divine Insight.

* A play upon words:—"Baje" means the sounding of a musical instrument well as 'useless' or 'senseless'.

Some hold this theory. How the mind can become all-pervasive by this method I am unable to grasp.

Mataji : When meditation (*dhyana*) occurs spontaneously, then only is it real meditation. It must come about of its own accord, effortlessly.

Furthermore, when you say the mind subsides (*laya*)*, from where does it originate?

The Questioner : From the Self (*Atma*). In the *Shrutis* it is said, it has emanated from the Self like a shadow.

Mataji : Where birth is, there must be dissolution (*nāsha*); is this what you mean? But if it were so, the mind would emerge again?

You say you cannot grasp the all-pervasiveness of the mind; quite naturally so, because it is not a thing to be grasped: it is neither a thing, nor can it be grasped. You experience the pleasures and pains of the world; again, when you enjoy temporary happiness or bliss while in meditation, this also is an experience, is it not? Yet the former is of a slightly different nature from the latter.

When you say you come down from the heights of Divine ecstasy (*Samādhi*), then ascent and descent still remain, otherwise why do you use these expressions? But there is also a state where ascending and descending are out of the question. If you maintain that the mind is absorbed in *Samādhi*, unless it issues from this state, how can anything of the experience be communicated, be it ever so little? Therefore it is still of the mind, albeit of a purified mind. I am speaking from your standpoint. Experiences occur on the path. Between the two types of experience that have just been mentioned there is a difference, nevertheless they are both of the mind though on different levels — even what you call *Samādhi*.

However, there is also another state of being where one cannot speak of ascent and descent and consequently not of a body either. Should the question of the body or of action still arise, it means that this state has not been reached. When you say the mind dissolves (*laya*), into what does it dissolve?

* *Laya* means the dissolution of something that however potentially still exists.

The Questioner : Into the Self, of course.

Mataji : Just as salt dissolves, so does the mind — is this your idea? From a particular angle of vision it may appear thus. In the case of a dissolution (*lāya*) of this kind a perfect Yogi can resuscitate the mind again and make it function once more.

The Questioner : I was thinking of absolute destruction (*nāsha*).

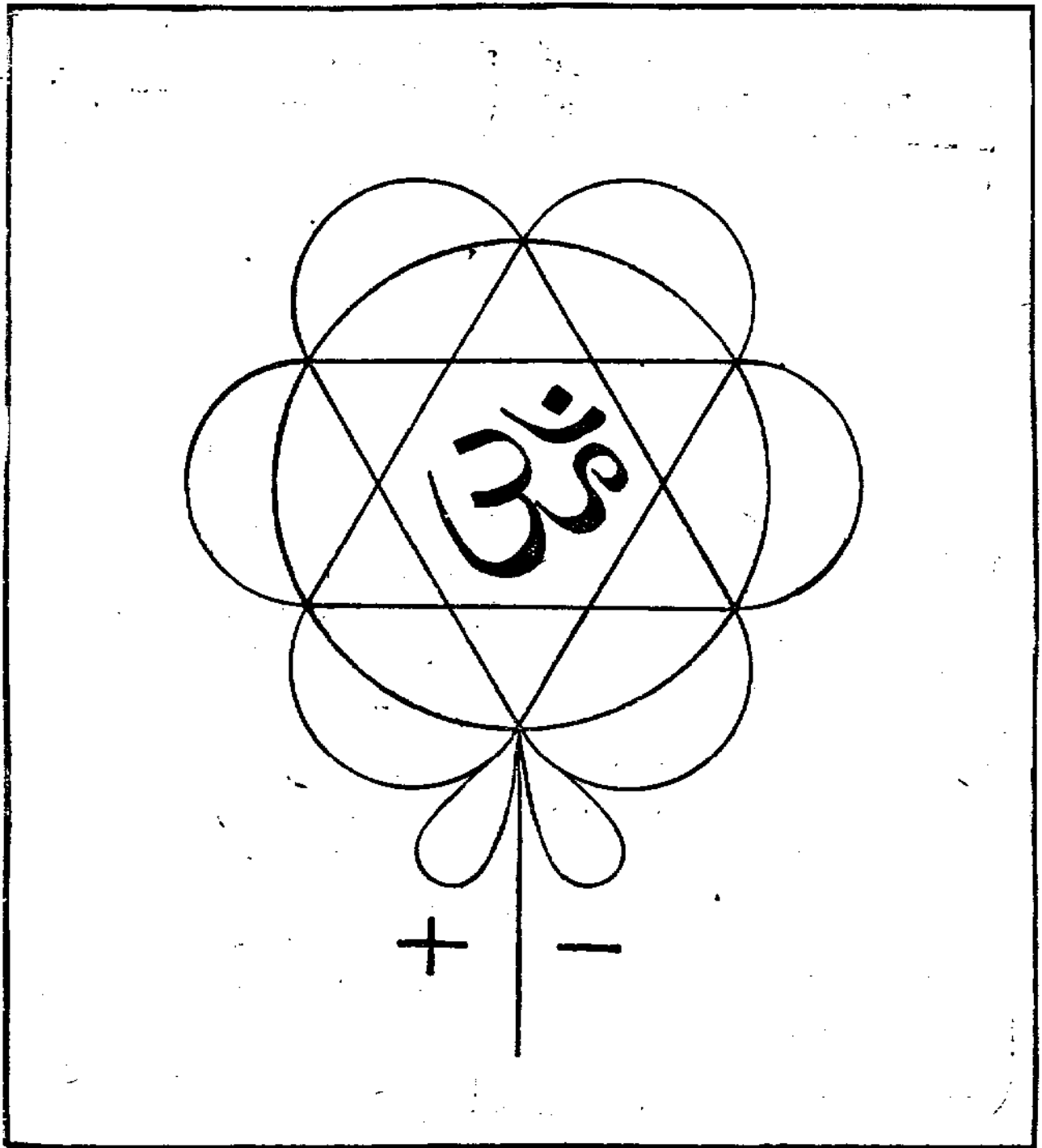
Mataji : Destruction (*nāsha*) or dissolution (*lāya*)? *Na Sha* means 'not He', (*na sva*) 'not the Self', this surely is what is termed destruction? Where destruction, is destroyed there is THAT. Do you call the annihilation of the ego-mind (*manonāsha*), its dissolution into something else (*laya*)?

(To be continued.)

YANTRAM—What it means ?

By

Swami Pratyagatmananda.



'YANTRAM', in ordinary use, means a mechanism or organ for doing work in an effective, systematised manner with a view to achieving a definite end. Such work, evidently, implies three things : the end, setting the principle or rule of

action; the Means, setting the combination and co-ordination of the forces doing the work; and the Method, setting the necessary conditions and practical lines of such action. In scientific analysis, the first gives formula and equation; the

second, diagram and design; the third, function according to plan, and in respect to given or assigned conditions. Basically speaking, these three are *Mantram*, *Yantram* and *Tantram* respectively. One may call them Rule, Ruler and Ruling; or Principles of Law, Code and Procedure; and so on. With respect to anything that is or becomes, they answer the three root questions: *Why* is it so? *What* makes it so? and *How* is it so? Obviously, the three are inter-related. In the word 'YANTRAM', one should seize upon the root *Yam* (pronounced as 'Iyam' and not as 'Jam'), note what that root means and implies, and correlate it with the root principle (Vijam) of Vayu, which is also Yam. Vāyu is cosmic Prāna or Elan Vital. It is the cosmic Fund of both potential and kinetic power as a whole, that is, without abstraction and limitation as material, vital or mental. When this power as a whole operates as a system of Control ('Yam'), as a 'Ruler', with respect to a given end or objective, it is *Yantram*. It is essentially, therefore, a Power disposition and design, not a mere model representation, picture or graph.

It is superficial thinking to look upon the Mystic Yantram as symbolic or pictorial. It is dynamic-

Shakti-lekha. But in the understanding and appreciation thereof it is more suitable to begin with the sketch drawing, graph, and so on. But the initial approach should be such as to open up newer and fuller vistas of complete dynamic import and significance.

The Means (*Yantram*) will signify nothing unless we can show it in the context of the entire movement from beginning to end; unless the picture of the event can be exhibited in its entire dynamic set-up. A boat on the river pulled by two ropes in two directions making an angle gives no intelligible meaning of its actual movement unless we are able to resolve the resultant effect into its constituent parallelogram. This instance is typical. Examine an organism, a crystal, a molecule, an atom. Inspect any planned structure in human or natural scheme. The structural design is laid upon a functional plan, and that, again, upon a dynamic scheme or power pattern. It is the *Yam* that controls ('Yam') and rules. What is *this* behind any situation that presents itself, any event that takes place? That is the *beginning* end-all question. And power, as we have noted, is only abstractedly segmentally 'physical'.

Nevertheless, it is the analysis of physical science and mathematics that sets the first model and draws the first sketch suggesting the fuller and more basic pictures. We are in quest of fundamental 'ground plan'—the heart and core picture of Power, in other words, of *Hrillekha* (इल्लेखा).

In this vital quest, it is possible that one can catch or miss the 'direct home line'. Even systematised, a scientific pursuit has oftener than not strayed off the right track and missed the correct orientation. It has been said that intelligence is a tool-making organ. So there has been no lack of tools, instruments, appliances. They serve a variety of ends and purposes. But of what positive lasting, fulfilling and harmonising value have been most of these? Are they in affiliation to the 'far-off divine event to which all creation moves'? Do they even suggest that there may be, all appearance to the contrary notwithstanding, 'a divine purpose and end' at all inspiring the basic scheme of creation?

The question cannot, particularly at this critical world juncture, be evaded or postponed. Without boldly facing this, we cannot quit the fatal quicksands of mal-adaptation and vicious circle, both subjective and objective, in which we have been caught.

Hence Power (*Shakti*) as a whole has to be understood and appreciated with its appropriate *Mantram*, *Yantram* and *Tantram* in the senses above noted.

We imagine, for instance, that we are now near, if not actually at, the core picture of at least material being and behaviour. Our equations have, at any rate, a reassuring look of thorough and compact reasonableness. Deceptive is not that look.

But the equations have, in practical application, ominously equivocated and not helpfully equated the basic queries and discrepancies in the appreciation of creation and existence. So, possibly, only a side-door to an ante-chamber of what Reality resides in has been opened.

Yantram, in its fullest context and co-ordination, must evolve from the First Principles of Creation.

The potency of *Yantram*, or Power Diagram, in all relevant dimensions, varies in geometrical ratio (so to say), according to the refinement and purity of the power field composition. Hence what controls the intra-atomic field of energy is enormously more powerful than mechanical, chemical or molecular systems of control.

If by *Prana* is meant not simply vitality or biological entity, but an

all-pervasive cosmic principle of renewing and creative activity, then prānik control ought to be more powerful than atomic. Modern science and modern methods must now essay to make that Prānik control available in an increasingly helpful measure. For in such availability lies all hope of harmonised, creative progress. The consummation of such progress can be reached only by opening *Hrillekhā* (इलेखा) of things by Yoga where the Spirit reigns as Perfect Power and Perfect Harmony.

Therefore, *Yantram* must be traced from the Magnum Matrix (Perfect Power positing itself as the Perfect Bindu), down to our appreciated planes of Magnitude, Number and Space-time. *Yantram* should affiliate all our known and appreciated matrices to the Magnum Matrix and this affiliation necessarily bears the character of a logico-mathematical descent.

The above diagram looks, apart from the internal scheme of the interlaced triangle, like a flower in partial bloom, with six symmetrical (say, parabolic) petals joined at the stem axis by two others, one at each side of the axis, which are still 'hidden' and enfolded. The two 'hidden' stem-buds are marked with plus and minus signs.

Basically, this means the six-phase functioning that becomes patent (or manifest) in the analysis of any creational entity or event (as pointed out elsewhere); and the two hidden axis buds are, or represent, the Mystic Ardha Matra, on either side of the Bindu and its axis of self-projection : they link up, both in the sense of evolution and of involution, what is patent and manifest with what is radically there as the potent and un-manifest. The entire scheme is supervised by Om at the core or *Hrillekhā*. Om itself in its 'rise' shows this 8—phase pattern in dynamic creation. These, for instance, represent the 8—phase-pattern : Parāvyakta (*Bindu*), Vyaktāvyakta (*Setu*), Vyakta (*Udita Nāda*) A, U, M, Avyakta (*Vilaya Nāda*), Vyaktāvyakta (*Setu*).

Ponder also over the relation of this diagram to the famous mystic mantram :

पूर्णमिदं पूर्णमदः पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

This is Full, That is Full : The Full evolves from the Full :

The Full taken from the Full remains the Full.

In this mantram, the two mystic words, viz 'udacyate' and 'ādāya' (taken out and taken in) stand respectively for positive and negative *Stem Buds* or *Ardha mātrā*.