

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

## MATRI VANI

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

### On Various Subjects

29.

Without fail pray to God, He drives away all sorrow.

30.

Rest assured the will of the Almighty reigns supreme. At all times  
rely wholly on Him.

31.

It is man's duty ever to meditate upon the One Reality.

32.

He should let his thoughts dwell on God as much as possible. His  
feelings are fine and he expresses them in beautiful, sweet sounding words.  
But does he practise *Japa* and read the *Gita* regularly? He would do well to  
devote some time daily to the study of Scriptures.

33.

Such is the Will of the Almighty. Verily, whatever comes to pass is an expression of His Will. Abiding in patience perform your duty. Depend on God absolutely and hold Him in remembrance—Him and Him alone !

34.

It is possible to practise God's Name under the most adverse circumstances. He causes everything to happen and hence is ever near.

35.

Silent Japa should be engaged in at all times. One must not waste breath uselessly : whenever one has nothing special to do one should silently practise *Japa* in rhythm with one's breathing—in fact this exercise ought to go on continually until doing Japa has become as natural as breathing.

It is of great value to read sacred texts and books of wisdom. Speak the truth. Bear in mind that God's Name is He Himself in one form —let it be your inseparable companion. Try your utmost never to remain without Him. The more intense and continuous your efforts to dwell in His Presence, the greater is the likelihood of your growing joyful and serene. When your mind becomes quite vacant at least try to fill it with the awareness of God or His contemplation.

36.

Let the thought of God remain with you and do service with the conviction that while serving whomsoever it may be, you are serving the ONE who alone exists.

37.

When there is constant effort to grow into awareness of THAT which IS, there is hope that in time this awareness may become permanent.

38.

Always keep yourself in a state which is favourable to the contemplation of the Divine. Thus the right sustenance for the mind will be provided.

39.

One should attempt to dwell in the thought of the Supreme without a break. Then only full enlightenment may come.

40.

Put your trust in God and let your mind be engaged in *Japa* and meditation.

41.

At every moment sustain the flow of His Name and the consciousness of His Presence. Never be without Him.

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## Mataji's Amara Vani

( 9 )\*

*Mataji*:—This was said because of the limitation that is the individual's very nature. If someone still sees bondage ( which implies duality ), how can he be called 'liberated' ? For the liberated there is no such thing as seeing another. Although there is a state ( of achievement ) where seeing another still exists, can there in reality be a question of liberation and bondage ?

You, with your head, your hands, feet, fingers and toes, with all the different parts of your body are one single living being. Yet again, you may think of yourself not as one individual but a conglomeration of innumerable entities, for in every pore of your skin exist countless living organisms. Moreover you increase and decrease in size, you change in various ways and in each of these conditions you are a different individual. First you were a small infant and now that you have grown up, do you mean to say you are not the same person as that little child ? If you were not, where would be this body of yours ? Do not think this is untrue !

Take the case of your *having gone* to a place, say for instance 'home', of your *going* there and of your *being* already in it. This implies that appearance, existence and disappearance occur together at all times. You should understand that when you raise your foot with the intention of going somewhere, you have already left your place and taken up a new one ; therein lies movement and stability simultaneously. Expressed from one point of view there is stability in the form of movement, yet on the other hand, you have set your foot — but where ? Where it was, there it is.— This is difficult to grasp.

Creation, preservation and dissolution are constantly in process and all of them are within you. Try to fathom the end of yourself, if you can ! You exist, this is why the universe exists : the whole universe is within you. Past and future, this world and the next — indeed everything is

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contained in you. Therefore inasmuch as — with the entire universe held within yourself — you are free, the fact of your eternal freedom stands revealed and the question of anyone being in bondage does no longer arise. You exist, so the universe exists ; this is what has been discussed just now. As was explained by this body the other day, all is contained in everything

You are wanted and someone calls you by the name of Ram. Someone else objects : "Why do you call him Ram ? We donot see Ram, we see Kamal !" Mind you, this body never tells lies, whatever it utters is the pure, unalloyed truth : just as it is true that you are Kamal, it is equally true that you are Ram. This is so in the state where falsehood is never perceived, where whatever anyone may say is true.

Suppose a man is known under a certain name. At his request he is given another name. Does he become the least bit greater or smaller by assuming a new name ? A person remains as dear with one name as with another. Affection which is born of time may of course increase or decrease, but not because of a change of name. Every man is given a name, but he might just as well have been given a different one. You are just as much Ram as you are Kamal ; this is the truth and nothing but the truth. Thus expressed from this view point all names and forms and also the formless — whatever is manifest or unmanifest in the universe — is contained in you. To realize one's Self means to realize all things as identical with one's Self. Fundamentally there is HE only ; HE, the ONE alone is liberated.

This body says that everything is contained in each and every thing. Take the example of this body losing at times its normal character as regards movement, etc. Suppose this body was going in a particular direction, but suddenly, without any apparent reason, would start moving in another direction. The question why I had changed my course of movement did not arise in the way that you were puzzled at Kamal being addressed as 'Ram'. Really and truly everything is contained in everything ; all that has been brought forward just now is to make clear this fact.

Now and again this body talks to you as one speaks either to a very young child or a person of extreme old age ; this, in some way, is what is happening also now. In spite of your being quite grown up, this body addresses the child in you, not however out of mistake or error. You say

it is incorrect, wrong — but in reality falsehood and error are also HE. There is only the ONE, HE and not other.

Mataji spoke again in reply to another question.

*Mataji* :—The stages of childhood, old age and so forth do not only exist each separately, but also simultaneously and in the same place. He who maintains that two things cannot occupy one and the same place at the same time, has not realized either the ONE or the two and hence how can he realize the Infinite? In a certain state of being there is no question of the ONE, the two or an infinite number, no question of realization or non-realization — what is, is HE. Realization and the rest are mentioned merely in order to help you to understand. Furthermore he who has realized the ONE has thereby realized the two and the many at one and the same time, in one and the same place.

Why is it that you are constantly haunted by a sense of want? Because you believe without the least doubt that your want has been fulfilled, while this is not the case. From your standpoint, to say that everything is contained in the ONE and that the ONE pervades everything, represents a particular angle of vision.

Divinity is complete, whole; nothing whatsoever can be excluded from it. Thus there are and must ever be new expressions according to the varying modes that are being manifested at different times and places. Nothing without exception can be rejected or left out where Truth is revealed in its purity.

Now Mataji replied to another question.

*Mataji* :—Owing to the fact that your vision is one-sided, you ask: "Is the particular a part of the whole or is everything to be found in one place?" This body maintains that you may put it in any way you like. Where everything is present in everything, whether you call it a part of the whole, or whether you say all is in one place — the question of eliminating or ruling out anything simply does not arise, in other words there can be nothing that is barred. What this body utters depends on what and how much you draw out of it at any particular time. The sound you hear is determined by the nature and the amount of what you play on, the

instrument. Do not imagine that what has been said here represents the opinion of this body. If you declare that this body neither holds nor rejects any doctrine, it is so; but if you say the reverse — whatever you may think, is equally correct.

( 10 )

During Mataji's stay at Solan in summer, 1952, a Government Official of the Himachal Pradesh and his wife came for Mataji's Darshan. They were meeting Her for the first time. Mataji spoke to them as follows :

*Mataji* :— If you say you have no faith, this body insists that you should try to establish yourself in the conviction that you have no faith. Where "no" is, "yes" is potentially there as well. Who can claim to be beyond negation and affirmation? To have faith is imperative. The natural impulse to have faith in something which is deep-rooted in man, develops into faith in God. This is why human birth is such a great boon. It cannot be said that no one has faith. Everyone surely believes in something or other.

The word '*manush*' (man) is derived from '*man*' and '*hush*', which denotes the mind's awareness and vigilance. This shows that man's true calling is to attain to Self-knowledge. When children learn to read and write they have to accept rebuke and censure. God too, now and again administers to man a mild beating — this is, but a token of His Mercy. From the worldly standpoint such blows are considered extremely painful, but actually they bring about a change of heart and lead to Peace: by disturbing worldly happiness they induce man to seek the path to Supreme Bliss.

It is of course true that the human body lives on breathing and hence there is suffering. There are two kinds of pilgrims on life's journey: the one like a tourist is keen on sight-seeing, wandering from place to place, flitting from one experience to another for the fun of it. The other traveller treads the path that is consistent with man's true being and which leads to his real home, to Self-knowledge. Sorrow will, of a certainty be encountered on the journey undertaken for the sake of sight-seeing and enjoyment. So long as one's real home has not been

found suffering is inevitable. The sense of separateness is the root-cause of misery, because it is founded on error, on the conception of duality. This is why the world is called 'du-niya' — (based on duality).

A man's belief is greatly influenced by his environment, therefore he should choose the company of the Holy and Wise. Belief means to believe in one's Self, disbelief to mistake the non-Self for one's Self.

There are instances of Self-realization occurring through the Grace of God, whereas at times it can be seen that He awakens in some men a feverish yearning after Truth. In the first case attainment comes spontaneously, in the second it is brought about through trials. But all is wrought solely by His Mercy.

Man thinks he is the doer of his actions, while actually everything is managed from 'there'; the connection is *there* as well as the power-house — yet people say: "I do". How wonderful it is! When in spite of all efforts one fails to catch a train, does this not make it clear from where all one's movements are being directed? Whatever is to happen to anyone, anywhere, at any time, is all fixed by Him; His arrangements are perfect.

An eternal relationship exists between God and man. But in His Play it is sometimes there and sometimes broken, or rather appears to be broken, it is not really so, for the relationship is eternal. Again seen from another side there is no such thing as relationship. Someone, who came to meet this body said: "I am a newcomer to you." He got the reply: "Ever new and ever old indeed!"

The light of the world comes and goes, it is unstable. The Light which is eternal can never be extinguished. By that Light you behold the outer light and everything in the universe; only because It always shines within you, can you perceive the outer light. Whatever appears to you in the universe is due only to that great Light within you, and solely because the Supreme Knowledge of the essence of things lies hidden in the depths of your being is it possible for you to acquire knowledge of anything.

Sometimes it happens that the meeting of people with this body is quite unexpected by them.

(This remark refers to the way the official and his wife met Mataji quite suddenly.)



The human brain may be compared to the root of a tree; if the root is watered, nourishment spreads to every part of the plant. There are occasions when you say your brain is tired. When does this happen? When you are overbusy with outer things. But as soon as you return home and talk to your near and dear ones, your head feels light and you are full of joy. For this reason it is said, because your brain belongs to yourself your own work does not produce weariness. Really speaking all work is your own — only how can you understand this? Indeed the whole world is yours, of your Self, your very own — but you perceive it as separate, just as you see others. To know it to be your own gives happiness, but the notion that it is apart from you causes misery. To perceive duality means pain, conflict, struggle and death.

Pitaji, do take to some kind of *Sadhana*!

The official: It is all in God's hands.

*Mataji*:—Exactly! Always bear this in mind: "Everything is in God's hands and I am His tool to be used by Him as He pleases. "Try to grasp the significance of "all is His!" and you will immediately feel free from all burdens. What will be the result of your surrender to Him? None will seem alien, all will be your very own, your Self.

Either dissolve by devotion the feeling of separateness or burn it by Knowledge — for what is it that dissolves or burns? Only what is soluble, only what is combustible, namely the idea that something other than your Self exists. What will happen then? You come to know your Self.

By virtue of the Guru's power everything becomes possible, therefore seek a Guru. Besides all names are His Name, all forms His Form. Select one of them and keep it with you as your constant companion. At the same time He is also nameless and formless; for the Supreme it is possible to be everything and yet nothing. So long as you have not found a Guru, adhere to the name or form of Him that appeals to you most, and ceaselessly pray He may reveal Himself to you as the *Sad-Guru*. In very truth the Guru dwells within, and unless you discover the inner Guru, nothing can be achieved. If you feel no desire to turn to God, bind yourself by a daily routine of *Sadhana*, as school children do, whose duty it is to follow a fixed time-table.

When prayer does not spontaneously flow from your heart, ask yourself: "Why do I find pleasure in the fleeting things of this world?" If you crave for some outer thing or feel attraction for a person, you should pause and say to yourself; "Look out, you are being fascinated by the glamour of this!" Is there a place where God is not? Family life, which is the Ashram of the householder can also take you in His direction, provided it is accepted as an Ashram. Lived in this spirit it helps man to progress towards Self-realization. Nevertheless if you hanker after anything such as name, fame or position, God will bestow it on you, but you will not feel satisfied. The Kingdom of God is a whole and unless you are admitted to the whole of it you cannot remain content. He grants you a little only to keep your discontent alive, for without discontent there can be no progress. You, a scion of the Immortal can never become reconciled to the realm of death, neither does God allow you to remain in it. He Himself kindles the sense of want in you by granting you a small thing, only to whet your appetite for a greater one. This is His method by which He urges you on. The traveller on this path finds it difficult and feels troubled, but one who has eyes to see, can clearly perceive that the pilgrim is advancing. The distress that is experienced burns to ashes all pleasure derived from worldly things. This is what is called 'Tapasya.' What obstructs one on the spiritual path bears within itself seeds of future suffering. Yet the heartache, the anguish over the effects of these obstructions are the beginning of awakening to Self-Consciousness.

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## Glimpses of Mataji's Life

(Continued from last issue.)

Bholanath lost his post in 1924 and came to Dacca to look for work. Unable to find employment he was on the point of sending Mataji home, when She told him to wait for another three days. Within that time he was appointed manager of the Nawab's Shahbagh gardens. He remained in this position for four years.

Mataji gradually began to be known widely and very many people came to see Her daily. But She was still the retiring young wife and kept Her face a little veiled. Men found it difficult to approach Her and were obliged to worship Her from a distance. If Bholanath asked Her to speak to anyone She would do so, but not otherwise. The women of the neighbourhood, however, loved to gather round Her.

Sm. Gurupriya Devi (who now is known as Didi), saw Mataji at Dacca for the first time. Didi has been Her almost constant companion ever since. Bhaiji (Sri Jyotish Ch. Rai), the greatest of all Her devotees, also met Her at Dacca.

Didi, who saw Mataji work, says that all Her movements were very brisk, neat and economical. She could compress a great deal of work

into a very short period of time. She never put off anything to be done later. She could competently deal with unexpected tasks or unexpected guests without getting flustered, and of course no one has ever seen Her getting annoyed or irritated even in the face of severe provocation. The inimitable perfection of human qualities in Mataji would in themselves suffice to make Her unique.

In January 1926 Kirtan was performed at Shahbagh during the solar eclipse. Mataji was sitting with the women in an adjoining room. Gradually Her eyes closed and Her body began to move in rhythm to the Kirtan. Slowly and shakily She stood up. It was obvious to all that She did not control Her movements and was oblivious of Her surroundings. Mataji had a beautiful and graceful way of wearing Her clothes so that no part of Her body except Her face, hands and feet was visible. But now She did not seem to be aware of the fact that Her clothes had become disarranged. Didi and others, seeing Her strange condition, tied up Her sari. Didi writes, "It looked as if Mataji's body was being wafted by the wind. Sometimes She fell and

got up in the same rhythm without appearing to be hurt. In this manner She entered the kirtan room and fell down in the centre of it. A strange effulgence enveloped Her body, which in the lying posture began to revolve at a tremendous speed. I tried to hold Her but found it impossible to check that force. Mataji's body moved like a dry leaf in a strong wind.....After a short while She sat up, and slowly Her body regained its normal condition." This was the first time that Mataji's 'bhava' was publicly seen. Witnesses say that the variety of Mataji's 'bhava' was infinite and indescribable. The learned realized that this was the ideal 'bhava' described in the Shastras and except in the divine personality of Sri Gauranga had never been manifested in any other mortal body.

It became increasingly difficult for Mataji to carry on Her house-work. Didi and others helped Her with this. She had always personally looked after Bholanath, but now all work seemed to fall away from Her.

All changes came about in Her spontaneously, so no one could take exception to this new phase of Her life.

Mataji also followed various rules in the matter of diet. For days, She would eat only three morsels of food once daily. Then again She began

taking boiled rice just nine grains in number. At another time Her meals consisted of whatever one person could give Her in one breath. On two occasions She remained even without water, once for 16 and at another time for 23 days.

Throughout these fasts Her manner was normal and She did not seem to feel the effects of these vigorous observances.

Visitors began to take up much of Her time. At Bholanath's repeated requests She started mixing with people and talking to them. The women folk surrounded Her during the day and the men after working hours.

At that time manifestations of certain miraculous powers became so natural to Her that people were led to take them quite for granted.

Many approached Her to get their sick cured by Her healing touch, while others came to seek spiritual solace. Her words and advice had a living reality and power not easily to be encountered elsewhere. Every individual found his true worth assessed and his questions dealt with accordingly.

Mataji started travelling about a little and in 1928, came to Banaras where for the first time She sat in an open assembly and answered questions on spiritual matters.

Mataji had never studied the Shastris and whatever She said was from Her own direct knowledge. As such the inner realities of spiritual life became invested with a forceful and convincing character all their own. She seemed to be fully versed in the Sadhana of every faith and creed.

In fact She says that books and scriptures cannot give one thousandth part of all that is involved in the paths of Sadhana.

In 1932 Mataji left Bengal and came to Uttar Pradesh with Bhola-nath and Bhaiji. Arriving at the Howrah Station they saw a train just about to leave. Mataji asked Bhaiji to purchase tickets up to the terminus. The train happened to be the Dehra Dun Express and so they travelled to Dehra Dun. From there they proceeded to Raipur, a village near Dehra Dun. Mataji told the villagers that Bhaiji was Her spiritual son. They led the lives of mendicants, putting up in a room near an ancient Shiva temple, which protected them neither from the sun nor the rain. This marks the starting point of Mataji's endless and tireless peregrinations throughout India. There were no fixed plans. No arrangements were made beforehand and frequently She and Her companions started off without money or other necessities. Some-

times She would come to the station and board the first train that happened to arrive. She would stop and make friends with people in the most unlikely of places.

Except for Her strikingly unusual personality, Mataji's demeanour had acquired its normal aspect. She mixed with people easily and freely and quickly picked up the language and customs of the provinces She passed through.

Harakumar's prophecy was nearing fulfilment. Men, women and children of all classes and castes from all over India, professing different faiths and different creeds surrounded Her day and night.

Once someone asked Mataji, "Don't you ever get tired of us? All outsiders surrounding you day and night?"

Mataji answered, "I would, if there were any 'others' for Me. One does not feel annoyed with oneself."

In 1937 Mataji accompanied by a few friends went to visit the majestic grandeur of Mount Kailash. Near 'Manas Sarovar' Bhaiji was overcome by a spirit of supreme renunciation. Sannyasa Mantras spontaneously issued from Mataji's lips.

On their way back Bhaiji passed away at Almora. A beautiful Ashram has grown up around his samadhi.