

"Spoken word, verily, must be of Him alone,
All else is but futility and pain."

MOTHER'S WORDS

(*Extracts from letters in reply to different people at different times*).

The way to God-Realization and Peace.

2.

When the mind is centred in God in unbroken awareness there is hope of full vision and revelation.

Endeavour to remain ever consecrated at His Feet by engaging in worship, japa, meditation, the study of sacred books, or in devotional music — whichever of them you feel inclined to at any particular time.

3.

Whether you like it or not, you will have to make the Eternal your constant companion — just like a remedy which has got to be taken.

Verily, of Him is all that need be said,

The rest but vanity, woe.

Without loving God you will not get anywhere. Remember this at all times.

4.

When you first began to learn to read and write, you surely did not examine the reasons for and against it, did you?

You accept what you are told. Even if all sorts of critical thoughts arise, call to mind that they are due only to your lack of understanding: they are certainly not the outcome of pure wisdom. Try to accept as much as possible, appropriate to the occasion. Discard laziness and exert yourself.

It is natural that your mind should find all sorts of reasons for not doing *Sadhana* — yet your aim must be to persevere in doing it. Eschew such thoughts as: "I shall not be able to do it"; "it will not be possible."

Suffering is of the body only. Despite all such discomfort officials and business men attend to their work. How painstaking they are!

Create time for everything.

The purer, the more transparent you can make your mind, the greater the possibilities for spiritual progress.

5.

Be truthful in every way.

Without purity one cannot advance towards God.

6.

Let your mind constantly dwell on the Supreme Reality — endeavour to let your thought be absorbed in THAT.

Be truthful in speech and rigorous in self-discipline at all times and devote yourself to the study of books of wisdom and to *Satsang*. Cultivate the company of those who are helpful in your quest, avoid those that distract you — in other words, associate with the Good and shun the merely pleasurable. If you live in this spirit, the help you need will come to you naturally — unasked.

7.

To begin with keep up your habits regarding bath and diet, so that you may get undisturbed sleep. This will make it easy for you to think of God and to meditate. When the body is healthy it helps to fix your mind on Him. As you progress your diet and sleep will automatically undergo certain necessary changes.

8.

Spiritual inquiry has arisen from that which is the source of you and all that is manifest, that is "*Ishwara*", the Lord of the Universe.

To be sure, there is a way of approach even in terms of gain and loss : not to aspire to God-realization is loss and to aspire to it is gain — although He is Self-luminous. He and He alone is the one thing needful, all the rest is useless. Without Him man cannot live. Leaving Him there is no place to go to. Therefore to exclude Him is impossible, He cannot be set aside. Because He is all in all, such is the nature and the mode of His play. Without Him man simply cannot proceed. He alone is. Through delusion you forget Him. All trouble is due to ignorance alone.

If man endeavours to live his life in the world according to "*dharmā*"; (the dictates of religion and righteousness), he will gradually overcome sorrow and will progress towards peace. Without Him Supreme Peace cannot be found.

9.

God alone is Truth, Happiness, Bliss. Do not desire anything except Supreme Beatitude, the Bliss of the Self. Naught else exists. What seems to exist outside of that is merely illusion. Try to find your Self. All this clamouring is but natural to man. He cries out again and again only to remove his sense of emptiness.

The true aim of man's life is to realize God. The question of renunciation obviously arises only with regard to that which can be renounced. That which is Eternal, that which is Truth is to be embraced.

He who is himself bound will ever be attracted to the bound. This is the very nature of the individual. With the help of the Guru one comes to realize the impermanence of things. Everything is possible through the power of the Guru. Even when you feel you have lost patience, do not relax your efforts, but try again and again. To your last breath never leave off striving. Pray to Him that you may continue to remain at His Feet all the twenty-four hours.

He who has been initiated by a Guru must, under His direction, try to keep his mind every minute of his life engaged in worship, japa, meditation, the perusal of sacred texts, in singing the praises of God, in *Satsang* and the like.

Exert yourself: to the limit of your power however small it may be. He is there to fulfil what has been left undone.

10.

The Lord's is the body, the Lord's is the mind,
The Lord's is all mankind.

Serving anyone is His service only. Endeavour to keep your mind always elevated. Is there ever a time when He is invisible? The discovery of this is all that is wanting.

11.

When you feel power within yourself, when new light dawns on you from within, the more you can keep it concealed in utter calm and stillness, the more will it grow in intensity. If it gets the slightest opening, there is always the fear of its escaping. Be vigilant! He Himself will provide everything that is necessary — initiation, instruction — whatever it may be.

MOTHER AND THE WORLD SITUATION

(Rai Sahib Akshay Kumar Datta Gupta,
Kaviratna, M. A.)

For nearly four decades now the whole civilised world has been passing through a combination of circumstances that is truly catastrophic. Two world wars have come and gone like tidal waves of gigantic fury and proportions sweeping away millions of lives, economic prosperity, sources of national wealth and achievements of civilisation in countries directly affected by them. What is more, the disintegration of family life and debasement of morals have come in as inevitable sequels in appalling measures and are having repercussions in all parts of the world, India included. Even now the din of battle is not silent. Till recently a regular war has been in progress in Korea. Imperialistic hauteur and selfishness are playing havoc in Indo-China, Tunisia and Kenya. Racial arrogance is violently abroad in South Africa. To crown all a third world war of yet more potentiality for evil is threatening from the offing.

Can the Mother's advent at a psychological moment like this be an isolated event or an accident? The

Puranas tell us in their characteristic symbolic way that many times in the past the spirit of the Earth approached the Deity and appealed to Him for protection against calamities of colossal measure that had already set in or were about to come. Did no prayers go up from the earth in connection with the more recent cataclysms? Was there no remedy in God's plan against these evils?

Sri Aurobindo has said somewhere that all events occur first in the spiritual world and are repeated in the material. If so, to fight any evil effectively it should be attacked in the spirit. The attack may perhaps be supposed to have already been initiated here in India, the house of spirituality, under the auspices, among others, of Mother Anandamayi. More than any other godly character she has come and is still coming daily in contact with thousands of men and women and teaching them to be spiritually strong. She does not give herself any rest even when it is physically needed, in this work. These strenuous exertions, though

apparently lightly borne by her, must have a meaning and a big meaning too.

Though most of our young men and women are anxious to imitate western manners and adopt and put into practice social ideas that have come in the wake of the wars in the west and though some of our leaders also are too anxious for making a name in the west by gradually westernising India according to the most upto-date fashion prevailing there, the more sober and thoughtful people in the west know better. They see more clearly than most of our political leaders do, where the true genius of India lies. They know that she can still show the way to real and lasting peace. The idea is catching in the present impasse and hence many ordinary people too in the west, not bothering about its true import, seem to suppose that the present political leaders of India are large-hearted and adroit enough to bring about the much-needed peace for the world by mediation between the contending powers. Peace indeed has ever been India's ideal — peace in every sphere

of life, political, social, and spiritual, for which her great leaders of thought were never weary of planning. Our present day leaders also glibly talk about peace on every conceivable occasion, but they should be wise enough to see that however sincerely made all efforts confined to the political level are bound to fail. It is in the spirit that mediation should be initiated, and bearers of the message of our spiritual teachers, past and present, including especially Mother Anandamayi, should set about the task first.

For after all the contention is between two divergent ideologies — Communism and Capitalism, each with imperialistic ambitions. Each is entirely materialistic in its outlook and has no room for the claims of the spirit. Both require to be re-oriented and re-informed. Materialism has had its day. It has led the west to deeper and deeper slough. To try to supplant it would be madness. It has to be informed with the right spirit. Then it will work wonders. To this all are being gradually trained to look to by our Mother.

MOTHER

A Symbol of Higher Life for Man

(Gangacharan Das Gupta, M. A., B. T.)

Continued from the previous issue

Q.—In what part of the body is the heart-centre located ?

Ma—Is there any place in the body where it is not ? Think of a tree — from the roots right up to the leaves — all was in one seed. Is there any spot in the tree from where a branch cannot shoot forth and put forth flowers and seeds ? The seed that you sow in the soil, lies everywhere in the grown-up tree potentially.

Q.—There are centres of sight and hearing in the body. Is there not any spiritual centre where God reveals Himself ?

Ma—Just as in the tree there are centres of circulation, of rest and of expression, such centres are everywhere in the body.

Q.—Does not the word 'centre' normally mean the middle of something ?

Ma—Let it be in the middle then. (Laughs). Wherever God reveals Himself — that is the heart. The heart is one and many at the same

time. One says, "Here is my heart"; another says "There it is". But what is called 'heart' is one.

Q.—The Shastras tell us where the heart lies.

Ma—Pitajee, you have not taught your daughter Shastras. The location of the heart is at one place. When you say middle, it may mean different spots to different persons. According to popular belief it lies in one's breast.*

Q.—When the heart fails, is it not all over with the man ?

Ma—The heart that fails and the heart centre are different things. The point from where the action of the physical organ originates is its centre. But everywhere in the tree you find the potential seed. From this standpoint the heart is everywhere : One expanding into Infinity, Infinity condensing into One. The point from where 'life unfolds' is your heart.

*Note the difference between the physical organ called heart (हृद्दन्त्र) and the heart-centre (हृद्संज्ञ).

Q.—How does the seed come into being ?

Ma—It is He expressing Himself as seed. There is no seed without Him.

Q.—In the *Srimat Bhagavata* what is the secret of His *Leela* ? Why does He enter into *Leela* ?

Ma—In all activities—these questions crop up : Whence ? How ? What ? Why ? To solve this riddle what have you to do ? When you observe a thing directly with your eyes, your query ceases to disturb you. To have Direct Vision of the Divine you are asked to read the *Bhagavata*. One who is ignorant, has no question to ask ; on the other hand one who has reached the goal has no question to disturb his mental poise. What is the *Bhagavata* ? *Bhagavan* (भगवान्) and His Expression— (भागवत) they are one and the same. All the expressions of His *Leela*, in forms and attributes, are in the *Bhagavata*.

Q.—Why did He express Himself as He did in His *Rasa Leela* ? Does it not minimise His dignity ?

Ma—This body has no personal opinion to offer. *Bhagavan* played with Himself in these *Leelas*. Some say it is His *Maya* or power of illusion. He splits Himself into two.

One cannot play with oneself. There must be two or more. So He divides Himself into these forms to intensify His Divine enjoyment of the Game of Union, Separation and Re-union. His counterpart in the game is His own *Swarupa* — *Sakti* or *Maya Sakti* which is ever present in Him and under His control. It is said that during the *Leela* of Rama the Rishis desired to enjoy union with Him. But He promised such union when He would re-incarnate as Krishna. All are the creative activities of God ; thus He delights to play with Himself. He has absolute power to do what He pleases. All are His own images.

Q.—At one place in the *Geeta* (गीता) we are asked to engage in *Karma*, or perform ceremonial rites, and at another place to give up *Karma*. How are we to reconcile these two contradictory injunctions ?

Ma—Judge for yourself at what stage you are, when to practise sacrificial rites and when to give them up throwing yourself wholly unto His Mercy. These are stages with their appropriate duties and responsibilities. If you are asked to rely absolutely upon Him, is it possible for you to do it all at once ? You have to train your mind and body by cons-

tant practice and to purify yourself by spiritual exercises. Read the *Geeta* every day. You will find God revealing Himself through His Words recorded there. A doubt may arise in your mind, "How can words reveal Him"? You know before the *Geeta* is read, the book has to be worshipped. By book, His words and their import are meant.

As you continue to practise day after day you will gradually reach a stage when absolute reliance on God will be your final achievement; there is none higher than that.

This body tells you again,—“Read the *Geeta* every day and do some spiritual exercise, you will find answers to your queries revealing themselves in your mind. If your desire to know Him is sincere and earnest and comes directly from the heart, the solution must come. It is inevitable.

“Without steady concentration on one aim no real result can be achieved. The word *Ekagra* (एकग्र), one-pointedness is a combination of two words, *Eka* (एक) one and *Agra* (अग्र) pointedness. Our mind is the swiftest thing in creation. Let the mind move at its own speed constantly towards the One Aim which is God. He will reveal Himself. As long as He is

not revealed through His words in the *Geeta*, never give up the practice of reading sacred texts”.

Q.—Living in the meshes of *Maya*, how can one secure one's deliverance?

Ma—Suppose you are asked to convert a forest into a bare plain. What will you do? You must yourself be in the jungle and start cutting down the trees one after another. To whom does *Maya* belong? It is His miracle—making power. Like Him, She too has no beginning. But there is a way out. Just as you cut your way out through the woods, strive on with the work of forest clearing; the forest will become an open plain. When your utensils are scrubbed they shine with their own lustre. Remove the coat of dirt that hides their brightness and their surface will shine with their own lustre.

Be in the company of holy men as suggested by your Guru. Always bear in mind—all names of God are His Names, all forms of life and matter are His Forms, all virtues are His Radiations. Let the whole of your being be possessed by this thought—“How shall I be free from *Maya*, what pathway will lead me out?” Constant meditation on Him will enable you to become free.

from Maya*. Your sole effort must be to keep Him in mind. Remember
 All talks of love and light on God
 Are the ways that lead to thy Lord.
 Other talks are but useless, vain
 noise,
 They cause pain and loss of thy
 poise.†

2. Another extract from the same diary, when translated, runs thus :—

Kashidham,
 27-9-1950.

Q.—What is the meaning of 'the Vision of God' (भगवद्दर्शन) ?

Ma—It is one where the dual phase of vision and non-vision does not arise.

Q.—Which is the true Vision — the vision of God of the man who has known Brahman, or of the *Paramatma* by the *Yogi* or of His *Leela* by the *Bhakta* (devotee) ?

Ma—Vision of God includes all. It produces some result in some shape. You may have a vision in a dream or in your waking hours. Or when you have a vision of God, the idea of the Master and the servant, of the Whole and its part or of one all-pervading Self (आत्मा) may arise.

Q.—When there is conversation during the vision between the devotee and his master, is not the sense of oneness lacking there ?

Ma—In the *Leela*, there is indeed conversation. Here the Master converses with Himself. If it be not His *Leela*, there must exist the idea of "Give" and "Take" separately, or of "Knowledge" and "Ignorance".

The vision in which there is no such idea of giving and taking is rare indeed.

Each vision produces some result. In a real vision the immediate result is the destruction of the veil of *Maya*. When it is removed God stands revealed. All spiritual exercises are for the removal of this veil. But by what special work of thine such vision would be possible, no one can predict. It may be a slow, gradual process or it may be a sudden flash — it is all His Grace. If we could have His vision as a result of any particular action on our part, He would come under that limitation. But He has no limitation whatsoever. He is ever free. All our effort is intended only to lift the veil of *Maya*. The result depends on His Grace absolutely.

Q.—Is not the removal of the screen simultaneous with the vision ? Does it wait for the veil to be lifted ? We find when a straw is thrown into

* Says the *Gæta*, Chapter VII, verse 14—
 मामेव ये प्रपद्यन्ते मायामेतां हरन्ति ते ।

† Mother always says :

हरिकथाइ कथा, आर सब वृथा व्यथा ।

Ma—This body tells you, in this case there was no Guru. If there had been, things would not have taken such a turn. Just listen again. From one point of view the girl was the Guru; she served him with food and drink and clothes and did selfless personal service in various ways. But when the Guru asked his daughter (disciple) to live with him, the relationship between father and daughter, between the Guru and the disciple was washed off clean. Obedience in this case would amount to starting life as a wife for an unmarried girl. Can it be helpful towards the realisation of God?

The path is narrow, as sharp as the razor's edge and perilous in the extreme. The idea "I am Atma, I am Krishna—ever pure and free, having no taint of worldly desire"—is a great concept. If you can choose this trend of thought and follow it up vigorously, it may help you to rip open the veil of Maya, provided He wills it. But to live a life of pure detachment from all the needs of the body, from all desires and longings of the mind, all your actions and thoughts need be directed to Him. Always keep alive the sense of discrimination (विचार). Reflect thus: "I feel some joy here, but is it of the abiding type called *Atmananda*, the

bliss of the Self?" There must be keen discrimination between that which is fleeting and that which is abiding for ever. While eating or drinking, waking or sleeping the compass of your mind must always be pointing to God. "What does not lead to Him is a snare to me and it must be shunned by all means in my power",—this should be your firm resolve. Therefore it is necessary to take a vow to observe silence and self-control, to pray to God for a fixed period, to serve the weak and the poor or to fast or ask for alms at a fixed time every day, every week or every month throughout the year. Always think about the concept that the Guru has given you, — I am That (आमि ते गइ है). While walking, moving about, working or resting, always seek refuge in That. You must read those topics which will develop self-introspection, insight into the realities of life; constantly seize opportunities conducive to that end. In all your thoughts and outward actions your sole aim must be to stick to Him steadily at all times.

Q.—Should we not accept the word of the Gurū without any critical thought?

Ma—Where the Guru gives Mantra and desires to live with an unmarried girl disciple, he is not a *Guru* at all.

I can well understand the feelings of those who know Mother and who have learnt to love Her after knowing Her. I know how we want to be with Her always if we can manage it; how we want to feel, think and believe that She is ours, even after having lost everything else and that She loves us individually and collectively. Another remarkable fact is that we do not feel jealous or doubtful of being favoured less than others by Mother. Instead, we feel a kind of relationship towards each other and this feeling is expanding with time. We see new faces at one moment and the next, they seem no more strangers but are our own with Mother as the centre of our being and existence, where every one is content in Her presence. Can we say that we are as happy anywhere else, even among life's greatest luxuries, as we are when near Mother, basking under Her love and care? The greatest of men cannot deny Her greatness in the simplicity and charm that She radiates far and wide, giving a sense of calm and peaceful contentment to any one who happens to be within that radiation, no matter, even if he believes Her to be only a mortal.

I hope I have expressed the feelings of the majority of Mother's followers towards Her, though very inadequately and imperfectly, as it is not possible

for a man to convey fully what we may feel towards a personality like Mother. Feeling as we do, I want to approach all my brothers and sisters with a humble request and appeal which, I hope, will be heeded by all those who approach Ma for darshan. I also feel confident that it will be felt reasonable by all if they will only pause for a moment and think over it. Friends, I am not asking you to do something that is impossible. All I am going to ask you is a little consideration for our beloved Mother.

We all assemble near Ma to feel peaceful happiness. My readers will surely agree with me that to enjoy this bliss, we must undergo a certain amount of discipline also. I know, our happiness knows no bounds when we are near Mother. But at the same time, we should not give vent to our feelings by just pushing each other to be near Her to touch Her feet. We must restrain ourselves to a certain extent, no matter how we may feel. It may, perhaps, be said that there is nothing particularly objectionable in our behaviour towards Mother; but the fact is that we often do not realise that we are making a mistake. So it is rather a difficult duty I have undertaken to point out that some of us, more often than not, do lose their composure and become selfish in

