

# Matri Upadeshamrita

*I am only a Child and do not know how to lecture or give discourses. Just as a child, when it finds something sweet and good takes it to its mother and father, so do I place before you what is sweet and good. You take whatever pleases you. Mine is only a child's prattle. In fact, it is you alone that question and you alone who answer. You beat the drum and you hear the sound.*

— Mataji

(*Matri Upadeshamrita*, "The nectar of Mother's Teaching", comprises excerpts from various sources of Sri Ma's spiritual instruction on selected subjects).

## On Satsang

(Continued)

The mind is its own friend or foe ; the mind itself has to destroy its own ignorance. The easiest and most effective means for purging the mind is to associate with saints and seekers after Truth and to ceaselessly invoke the Name of God.

*Question :* How to acquire the childlike state ?

*Mataji :* Seek the company of the pure and the Godlike and obey the Guru and elders. This will lead to the spontaneous unfolding of the childlike state.

*Question :* How shall we realise God ?

*Mataji* : Weep for Him and you will find Him.

*Question* : I cannot weep at all, tears simply won't come. What shall I do ?

*Mataji* : ( laughing ) : Seek the company of those who weep. Keep the company of pure and God-minded persons.

*Question* : What is the easiest way to God ?

*Mataji* : Profuse tears.

*Question* : And if tears do not come ?

*Mataji* : Then you should seek the company of those who shed tears ; namely, seek *satsang*. This is the easiest way to God through love and devotion.

*Question* : The other day in Madras you said that if one has no tears to shed in the search for God, one should resort to *satsang*. I have had *satsang* for many years and yet I see no appreciable improvement in myself.

*Mataji* : Your being here now and your asking the question are tears. By tears is meant perseverance in the search with devotion. How can you say that you have not benefited by those years of *satsang* ? But for them, you might not have reached even so far.

*Question* : Why does Realization not come even though one spends all the twenty-four hours at the feet of saints and sages ?

*Mataji* : Out of the twenty-four hours, how much time do you give to God ? If someone stays day and night with saints, serving them, he will no doubt reap the fruit of it. If full Realization does not occur, it does mean that one has failed.

The aspirant must be determined to accomplish his task at all costs, even unto death. This must be his attitude of mind. The spiritual path has to be pursued until complete Realization. So long as Rama has not been found how can one be at rest (*arama*)? A man who yearns desperately for God is actually lying prostrate at His lotus feet. He has no other interest at all.

**Question :** Momentary glimpses of Light are experienced but they vanish. Why should this happen again and again?

**Mataji :** Even though they vanish time after time, they will appear again.

**Question :** What is the simplest method to make them permanent?

**Mataji :** If you cannot do anything else, at least seek *satsang*; or if you are unable to secure the company of real saints and sages, read scriptures, meditate, worship, contemplate God. In the measure as you exert yourself you will make progress on the spiritual path.

### On Grace

Nothing happens that is not an expression of God's grace. Verily, all is His grace.

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.

**Question :** What does *Guru kripa hi kevalam* signify?

*Mataji* : That everything can be made possible by the Guru's grace.

*Question* : Where *sadhana* is concerned, does one's own strength count for more than the Guru's ?

*Mataji* : Everything is possible by the Guru's grace ; whereas for the ego not everything is possible. Thus the Guru's grace has greater power. Three things are required : Guru, mantra, practice. To engage in *sadhana* means to have mercy upon oneself. Up to a certain level one needs one's own mercy—and later the Guru's grace.

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The Guru's instructions should be carried out faithfully. Sometimes the Guru gives some *kriya*\* to make the disciple fit to receive *diksha*. So is it not better to follow his instructions faithfully and with infinite patience ? Who knows when the auspicious moment will arrive ! Try to remain patient under all circumstances. Think : "All is His creation. Let me see in what way He is pleased to lead me towards Him." Impatience, dejection and so forth should not be allowed to enter one's mind. Try to keep body and mind in good health. With your gaze fixed on the Goal of human life, endeavour to lead a life of patience, peace and *ananda*. Wait and see what God has kept in store for you. To be in touch with Him and experience His presence is the purpose of the present life. Do

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\*Spiritual practice.

not relax your efforts until you have an experience. As you are His creature, try to make your aspiration perfect until you receive His response and become aware of His ever-flowing compassion and grace.

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You are aware of the Guru's grace—what more do you want? By the Guru's grace every aspiration is fulfilled. Carry out his instructions to the minutest detail.

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*Question :* How will Self-realization come about?

*Mataji :* By receiving and holding the power of the Guru. What is already within you becomes revealed. A person whose brain is not clear cannot be taught. In a similar way the inner power to know yourself is realized by engaging in *Sadhana*. It is like an electric connection. If it were not within you, you could never discover it. Just as some persons—but not all—possess the gift of writing poetry or of elocution and so on. If it be someone's fate the scales will fall from his eyes, the veil will drop away. It happens by itself, another cannot give Realization, one has to become possessed of one's inner knowledge. Everyone is born with his innate tendencies and talents. Just as one can acquire worldly knowledge, so also is Reality known by becoming possessed of one's inner power—and then there is awakening. The Guru's

power is bestowed on his disciples, but one among millions can be found who is capable of holding it. The mantra has a power of its own and its repetition will not be in vain, but the Guru's power is not conferred upon all.

*Question :* What actually is the grace of the Guru ?

*Mataji :* When together with his instructions the Guru bestows the capacity to translate them into action, this is his grace. Grace is being poured out at all times. But it cannot enter because the receptacle is turned upside down. When one becomes receptive one is able to receive grace. The means to turn the receptacle the right way up is to obey the Guru's orders to the very letter. By virtue of the yoga of sustained practice the veil will be torn asunder and the Self stand revealed — one will advance towards one's real Home. So long as there is craving one will be born again and again ; in other words, physical existence continues due to the sense of want. Through sustained spiritual practice one may be released from it. In order that the fact of man's eternal union with the One may be revealed, the commands of the Guru must be obeyed. Thereby one becomes worthy of his grace. The Guru in his mercy points out each one's own path, the path that leads to Self-realization. There are two kinds of grace : with and without cause or reason. The first is obtained as the result of one's actions ; but when it is understood that one cannot get anywhere by one's own effort, then grace without cause or

reason ( *ahetuk kripa* ) is received. From the state of utter helplessness He lifts on up.

*Question* : Who has the capacity to confer power and who to receive it ?

*Mataji* : He who can liberate one from the ceaseless round of birth and death, he indeed is a *Sadguru* ; it is he who wields the authority to confer power. Just as a child cannot beget until he grows into a young man, likewise is there a stage when one becomes a receptacle and then, at the right moment, the Guru transmits power into it.

*Question* : Can the power be conferred no matter what be the nature of the receptacle ?

*Mataji* : He can mould the receptacle.

*Mataji* : Thus if the receptacle is not ready, does the Guru withhold power ?

*Mataji* : No, when a flood comes it carries everyone along with it !

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The Guru's power is vested in the disciple who prays for the Guru's grace. All this is the manifestation, the Self-revelation of Him who shines resplendent within. The Guru's grace should be solicited without ceasing.

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*Question* : It is possible by the grace of the Guru to obliterate desire ( *vasana ksaya* ) ?

*Mataji* : It is. The grace of the Guru always pours forth, but you must have mercy upon your-

self and allow it to reach you. If your vessel is turned upside down the grace will merely run down the sides and you will be unable to receive it.

*Question* : I have taken refuge in the Mother. Why does She not take me into Her arms ?

*Mataji* : The sense of duality has remained ; you are feeling apart from Her, this is why. To give a little is not enough ; you must give yourself wholly — have mercy upon yourself.

*Question* : When one is attacked by inner enemies such as passion or greed, will they be put to flight by the invocation of the name "Ma" ?

*Mataji* : If you invoke Her sincerely, from the depth of your heart, then your desires will be burnt up as water is dried up by fire.

*Question* : Ma ! Have we to do everything ourselves or will Ma also do something for us ?

*Mataji* (Laughing heartily) : In actual fact it is like this : If God did not make you act, would you be able to do anything : It is the nature of the individual to think highly of his own capacity and might. Do not imagine that it is you who are doing everything. Unless God causes you to act, you are helpless. Make yourself a blank. Surrender yourself at the Guru's lotus feet. In the measure as you efface yourself you will be fulfilled.

( To be continued )