

Ma'nka Asheervada

The Mother's Blessing

Sri Ramakrishna Das

MA'NKA
ASHEERVADA
(ORIYA)

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English Translation by ***Jyotsna Patnaik***

Foreword

When man surrenders himself completely at the feet of the omnipotent Divine Mother after becoming aware of his own egoism, ignorance and helplessness, at that time he becomes capable of receiving Her infinite grace and blessing and can advance in the path leading to the life divine upon the earth. The writer, in this book, through questions and answers, has thrown light on, how the Divine Mother, being moved by Her boundless compassion to deliver this world, afflicted with sorrow and pain, has descended upon this earth as the Mother and has been showering Her blessing upon us. We hope, this book will be of great help for the Sadhakas of Sri Aurobindo's Yoga.

– Publisher.

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence you can go securely on your way

– *Sri Aurobindo*

The Mother's Blessing

“Ma'nka Asheervada”

The blessing of the Supreme is infallible and effectual. It is an incomparable and a precious jewel for an individual. It rains always incessantly in showers, but the person who is asleep is deprived of it. A very few persons are sometimes awakened and receive the benediction of the Divine. The Supreme is all-merciful, the friend of the destitute. His blessing is always showered upon the Jiva or the living creature. As the Jiva was incapable of receiving His blessing, the Divine, being moved by sympathy, showers His mercy upon him and descends upon this earth in a human body. He accepts the imperfections of man. He keeps himself involved in action just like the human beings. He does play 'Lila' with us as father, mother, teacher or Guru. He speaks to us, works with us, behaves with us like human beings. He comes down to the level of our ignorance in order to shower His grace upon us. He lives in the divine consciousness in His inner being. Donning the garb of imperfection He is involved in action with us.

Exactly in the same way, the original Supreme divine Shakti, being moved by mercy for the Jiva, has descended upon this earth in our midst as the Mother, holding a human body, just like us. She has accepted our imperfections and flaws in order to give guidance to us. She is doing the Sadhana, - like a Jiva in bondage -, to redeem all of us. Being united with the earth consciousness, She prays to Her transcendent Self so that She can manifest Herself upon this earth. In order to endow upon us Her ultimate transcendent principle, She gets Herself veiled by Her 'Yoga Maya' and has established with us the human relationship of a mother, guardian and teacher, so that through that relationship we can receive Her blessing, liberate ourselves from the great conflict of birth and death and attain the supreme Bliss and the highest Knowledge. She has come down from the supernal realm to this world of suffering, strife and death in order to shower Her blessing upon us. She is pouring out incessantly Her infinite mercy, grace, sympathy and blessing upon us, remaining physically present near us. But we can not avail ourselves of these riches, because we have surrendered our whole being to the robbers like ego, ignorance, greed, attachment, illusion, lust, anger, jealousy etc. After shutting off firmly

all the paths surrounding us, they are burning us day in and day out by the formidable flames of sorrow, strife, restlessness, wants, desires and cravings. We are being deprived of the Mother's blessing, though it flows like a stream of nectar, a cool current of water near us. We are facing the same condition as that of the animal bound on the bank of the river Ganges, whose life-bird has passed away due to excessive thirst. The Mother's grace is always trying to make an entry into the innermost recesses of our heart. But in order to foil it, the companions of illusion and avidya, the robbers who possess our whole being in the form of ignorance, lust, anger, greed, attachment, selfishness and ego etc, keep vigil over us with utmost care. As soon as the shadow of the Mother's grace falls on us, these plunderers like lust, anger, ego etc; are obstructing the path of the Mother's grace by raising before us obstacles and dangers of Himalayan heights. This conflict continues to operate between the Grace of the Divine Shakti and the ignorance and attachment of the undivine power. The power to which an individual gives assent or to which he surrenders himself, becomes more powerful. The authority of the undivine power has been prevailing of yore. That is why the Divine Shakti or the grace of the Mother, instead of working forcibly upon the person, is waiting for his invocation. Sometimes when an individual is afflicted with sorrow and conflict, the watchfulness of the robbers, like lust and anger etc. is getting slackened. At that time, as soon as the veil from the soul of the person is removed, the Mother is imparting the touch of Her blessing to the human soul. The soul, after becoming conscious, is explaining to the person the true knowledge of what is beneficial and what is harmful to him. During that period, as soon as the person becomes conscious and seeks the blessing of the Mother, the Mother is pouring Her blessing upon him. This is only the Hour of God for the individual. At this time, the individual is turning to the Divine in order to be freed from the ignorance, sorrow, strife and the submarine fire of birth and death. He is taking a strong resolve to surrender himself at the feet of the Mother and is trying to translate that resolution into action.

Faith

There are two ways to receive the Mother's blessing. One is faith, the other is the Sadhana of surrender, aspiration and rejection of the promptings of the lower nature. As far as these two methods, the faith and the Sadhana are concerned, one can not exist without the other; still in the initial stage of the Sadhana, for some persons the faith is

primary and the Sadhana remains secondary; for some others, the Sadhana is primary and the faith remains secondary. After the attainment of some progress in the Sadhana, these two things get merged and became one. There does not exist any speciality or subsidiariness of any one. Without faith, surrender can not be achieved or the aspiration can not spring forth; if one takes a strong resolution and aspires to surrender oneself at the feet of the Mother, faith can not desist itself from coming. In reality, faith, aspiration and surrender sound different in name, but are one in essence. The only way to receive the Mother's blessing is through faith, surrender and aspiration. One can not receive the Mother's blessing by any other Sadhana excepting this. All powerful austerities and great Sadhana without faith, do not achieve any result, but turn into futility. The consciousness of the person, who has received the Mother's blessing, gets the stamp of being sheltered by the Divine. He becomes the Divine man, or one who is sheltered in the Divine, or one who has taken refuge in the Divine. If the person retains this blessing of the Mother with faith, constantly remembers Her and surrenders to Her, then the Mother saved him from all dangers and difficulties and carries him safely to his destination. In the initial stage of the Sadhana, the higher consciousness of the person gets the touch of the Mother's blessing or grace. The material mind and vital of the person hanker after worldly pleasures. They don't cherish the Mother's grace, nor do they accept the same; the stuff of the physical being is only Matter; it does not possess anything of its own. It is being guided by the mind and the vital. All these impure and uncultured mind and vital remain under the clutches of the force which opposes the Divine. That power making these its instruments and bringing in the suspicion, disbelief, lust, anger, greed, attachment obstructs the path of the Mother's grace. It is always trying to drag the person away from the divine path and place various obstacles and difficulties on the way. As long as the authority of the hostile forces prevail in any insignificant part of the being of the individual, till that time, they are trying at the hazard of life, to hinder the path of the Mother's grace. When the whole being of the individual is completely surrendered to the Mother without any reservation, his being is possessed by the Shakti of the Mother's grace. He is completely guided by Truth. He resides in Truth, bliss and supreme peace. Any physical, superphysical sorrow and distress gets immediately destroyed when it enters the aura of his residence. His mind, body and soul which have been surrendered, get transformed into their divine essence by the supramental Power. He is completely liberated from the subjugation of the disease, old age and death, and the illusion of ignorance. This is only the true identity of the person.

Question: You asserted, "In the consciousness of the person who has received the Mother's blessing, is imprinted the stamp of being sheltered by the Divine; if he can retain it with faith, then the Mother would save him from all sorrow and distress and carry him forward to his destination". Afterwards you said, "As long as the whole being of the individual is not completely surrendered to the Divine, and if a little portion in any insignificant part of his being is left out, through that portion, the adverse force would try to drag that person away from the right path; if the Sadhaka is not conscious, and relinquishing the Mother's shelter, if he falls into the deceitful net of the hostile force, he may be driven away from the path of Truth". If he has retained the imprint of the stamp of being sheltered by the Mother, then how come his fall is effected? Please clearly explain this.

Answer: If the person, remaining insincere towards the Mother's grace, is not alert for the attack of the hostile force and accepts its temptation, he may experience a temporary fall; but by the Mother's Grace, he becomes conscious again and advances towards his goal and certainly realizes the Divine, there is not an iota of doubt about this. If he keeps faith in the Mother from the beginning, then he can easily surmount all obstacles and dangers. But as long as a small part of the person remains unsurrendered, till that time there lurks in the person the possibility of being dragged away by the hostile force into the undivine path. Till that period is over, the person has to remain vigilant and careful. The meaning of the stamp of the Mother's grace is being imprinted is that the person would certainly realize the Divine, whether treading the simple path and reaching the goal swiftly, without facing any suffering or conflict, or following the complex impenetrable path of rise and fall, which is full of sorrow and dispute and reaching the goal very late after confronting great difficulties and dangers. Once a person receives the Mother's blessing, the Mother never abandons him, even when he completely forgets Her in the face of suffering, conflict and great peril; She awaits the opportunity to bring him back again to the path of Truth and as soon as She gets the opportunity She places him directly under the care of the Divine. After having received in the first place, the Mother's grace, the straightforward way for the person would be to advance against all hostile conditions, keeping faith in the Mother and surrendering himself to Her. The path of the fall, which is full of impenetrable sorrow and strife, is to forget the Mother's grace, - even after having received it -, by being disillusioned by the attack of the adverse forces and by one's hankering after the pleasures of the senses.

The person has no knowledge that his goal is the realization of the Divine. He is oblivious of the fact that his whole being is the deformation of the Divine essence. Being under the subjection of attachment, illusion and ignorance, he accepts the falsehood, familial attachment and the pleasures of the senses as the truth. Even though he is afflicted by the formidable sorrow and pang of birth and death, he has no idea of the possibility of being liberated from the same. The Divine, being moved by compassion, lights up the lamp of wisdom in the innermost region of the heart of the person, who has fallen into the grip of illusion, ignorance and darkness. The psychic being of the person is awakened and after becoming conscious, the individual becomes cognizant about the aim of life and makes efforts to realize the Divine. This is the compassion of the Divine which knows no reason. The meaning of this mercy is undoubtedly the imprint of the stamp of the Divine.

In this state the mind and the vital of the individual remain unpurified. As the infernal doors of the material pleasures are always open for the unpurified mind and vital, so also the doors for the realization of the Divine remain always open. If the person becomes prompt to advance in the path of God – realization, he receives more and more help from the Mother and gradually the adverse path starts to become suffocated. Keeping himself open to the hostile forces, if the person accepts the temptation of the pleasures of the senses, then his fall from the spiritual path becomes a natural process. He falls helplessly into the clutches of the adverse forces. At that time also the Mother's Grace does not desert him. It awaits a favourable moment for redeeming the person. In that life or the next, the Mother's Grace makes the person again conscious through his suffering and pain. When the person calls the Mother with a strong resolve to shun the former promptings of his lower nature, the Mother extends Her help to him. He treads again the path leading to the realization of the Divine. The person who has received the Divine Grace, is not doomed for a permanent fall.

But if the person, from the initial stage of his Sadhana, after coming face to face with the Divine, keeps faith in the Mother and holds Her blessing with firm determination, then gradually he goes on surrendering the other parts and receives more and more the Mother's grace. His fall will not be effected any more by the hostile forces, but he advances forward in the straight path. If he advances one step forward, the Mother leads him forward a thousand steps in the path of

Truth. She guides him to his destination, saving him from all dangers and difficulties, as a little baby is guided by its mother. The more an individual surrenders, and the more he keeps his faith in the Divine, the more the Mother's power acts in the Sadhaka, and saves him. In the initial stage of the Sadhana, even though his lower nature, lust, anger, attachment, ignorance and outer and inner hostile forces remain very powerful, still if he can repose faith in the Mother, he can surmount easily all these adverse conditions, with the help of the Mother. Sri Aurobindo has written in the book The Mother: "The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers, surrounded by its full presence you can go securely on your way because it is hers, careless of all menace, unaffected by any hostility however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unflinching strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible".

Question: In the initial stage of the Sadhana, the hostile forces like lust, anger, attachment ignorance etc. remain very formidable; they bring in their wake suspicion and disbelief; every sense organ drags one towards its own sensual pleasure; in this condition how can one sustain faith in the Mother?

Answer: The simplest way for the above is this: regard the Mother as yours, very intimately yours, as your own Mother. Keep this firm belief unshaken in you that She is always present near you, is keeping watch over everything, is cognizant of everything and is saving you from all suffering and pain, dangers and difficulties. Be entirely honest before Her, as you are before your psychic being. Silently or verbally speak everything to Her about your condition, good and bad, joy and sorrow, peril and disaster. Keep this idea in your mind, as if the Mother is visibly present before you and is listening with great interest, to all that you say. If the adverse condition appears mighty, there is no way out of this impasse and the surroundings are covered with intense darkness, at that time also do not be crestfallen and disheartened. Keep faith and trust in the Divine. The Mother will save you with Her infinite, miraculous and efficacious power. Remain firm with this idea. There shall be the illumination of Her light in deep

darkness, donot entertain any doubt about it. If you would have to cry, cry before the Mother. Take a firm resolve, not to indulge in any sinful act, by availing the help of the Mother's grace and power. If any disbelief or doubt towards the Mother crops up, still donot be disappointed or be desperate at that. Tell the Mother with earnest eagerness, pray to Her, and offer the suspicion and disbelief at Her feet.

Prayer

Everybody's sense organs naturally run after material pleasures due to the force of old habits; thoughts regarding those sensual pleasures enter the mind. Just as an insect jumps into the fire of a lighted wick, so also the vital being wants to take a leap into the fire of the material pleasures. In that adverse condition the onslaught from the alluring sensual objects also takes place. This period is greatly hazardous. At that time the Sadhaka considers himself absolutely helpless and incapable. The faith and devotion which were nourished for the Mother, get veiled, the feeling of surrender does not come. There is no taste for remembering the Mother's name, only the thoughts of the sensual pleasures persist. Be careful at that time. Keep only your intellect at the front. Even though faith, devotion, adoration and surrender are covered by the deep darkness of the sensual pleasures, pray to the Mother only in verbal terms. Say, "I am absolutely helpless. The hostile forces, binding my hands and legs in their net of illusion, have made me invalid. During such time, please save me with your grace which acts beyond any reason. You are the refuge of the helpless, the friend of the needy. Out of your own compassion, you had saved Prahlad from the jaws of death by liberating him from the hands of Hirayakashipu, the wicked king of the Rakhyasas. You had given shelter to Bibhishana, who was terrorized by Ravana's dreadful act. When the person, who has taken refuge in you and calls You in distress, forgetting Your supremacy, You rush to the rescue of the sheltered. You had saved Parikhhit from the attack of Aswatthama's weapon, 'Brahmastra', given by Brahma, shielding him with your "Chakra" or Wheel, when he was in the womb of Uttara. After having alighted from the back of Garuda, you had rushed to save the elephant on hearing its plaintive voice, who was being attacked by the crocodile. You had saved the elephant and destroyed the alligator. When Draupadi, the virtuous daughter-in-law of the Pandava-family was being rendered clothless before the superiors like Drona and Bhishma etc in the Privy Council, at that time hearing her distressed voice, You had rushed to save her honour, leaving behind your food

half-eaten. Draupadi had worn only a single piece of garment. When you had identified yourself with that garment, that garment had become infinite. Dragging that garb of Draupadi, Duhshasana had piled a huge heap of clothes, just like a mountain. Duhshasana, who had amassed the strength of a hundred elephants, had experienced then a huge decline in his strength. But the stream of clothes did not stop. Ultimately becoming weak, Duhshasana could not drag any more clothes from the body of Draupadi and had desisted, hiding his face in shame. Being captivated by the devotion of the Pandavas and being their well-wisher, O Lord! You had visited Duryodhana as an envoy; relinquishing the delicious food comprising six tastes at Duryodhana's palace, You relished the pot-herb dish in the house of Bidura. In the age of Treta, during the demise of the King of vultures, You had laid him in your lap, with Your own hands, You had conducted the cremation of the dead body as well as its funeral rites. There is no end to Your compassion; the human being is incapable of comprehending the same. The limited mind and intellect of the person cannot scale that infinite, immeasurable compassion. It is a pity that when this unfathomable compassion is present in our midst, the unfortunate Jiva is harvesting the suffering. In order to save these afflicted living creatures, You have incarnated so many times as father, mother and teacher. Now to establish heaven here upon this earth, You have made Yourself available to us as the Mother. I am helpless. I have nobody to whom I can turn as my refuge. I don't possess any devotion, surrender and aspiration, which act as the sure means to receive Your grace. But you are my only refuge. Please save me, help me with Your own compassionate nature and Your grace. Please shower upon me knowledge, devotion, power, patience and courage, so that I can completely consecrate my whole being at Your feet. I can surmount the attack of the hostile forces with Your shelter and Your Power. Please bless me so that I may surrender at Thy feet my being, which may answer to the hostile attack and which may remain unfazed, beneath Your shelter, in the face of all difficulties and obstacles".

This type of prayer when carried out during that adverse and disturbed condition, brings concentration in the mind and the path for the entry of the Mother's Power into the being of the individual is opened. After having entered into the being of the individual, the Mother's Power expels the hostile force. In that place, the Shakti brings peace, power, the taste of surrender, gratitude towards the Mother and supreme bliss. When the attack of the hostile force becomes null and void, it becomes clear that the Sadhaka has taken a bold step forward. This step gradually increases his courage, patience and faith. The most

powerful, simple and safe way is the faith reposed in the Mother. The faith is impartial. It does not depend on any Sadhana whatsoever; it is obtained by aspiration. When it is held with sincerity, it gradually grows.

Meditation

In the most primary stage of meditation, the simple method is to keep the photograph of the Mother in front of you and look at it with your eyes open. Afterwards when you can visualize the photo with your closed eyes, try to take her image deep into the heart or take a resolution to do the same. If the individual keeps on trying daily and regularly at a fixed time to do the meditation and to carry the Mother's image into the depths of his heart, he can enter into the deeper regions of the heart within a short or a long time, in accordance with the quality of his aspiration which might be intense or lax. Go deeper and deeper into the heart as much as you can. As soon as the consciousness gets focused in the photo of the Mother, or as soon as it enters into the heart or goes very deep, the Mother's image may disappear leaving behind only the consciousness which may remain focused. Sometimes this consciousness may come out of the depths of the heart and act on other different points. At that time the individual shall make his own will one with the movement of his consciousness, without entertaining any antagonistic wish or will in the action of his consciousness. Only he must not allow other thoughts to enter into it.

Question: What is the method to receive the Mother's blessing?

Answer: Devotion, surrender, faith and white sincerity.

Question: In order to be relieved from one's suffering and difficulties, a large number of people seek the Mother's grace or blessing. Out of these, some reap success, some others get failure. What is the reason for the above?

Answer: Ordinarily success or failure depends on the person's faith and sincerity. If there is no faith or sincerity in an individual, the way for the entry of the Mother's blessing into his "adhara" is obstructed; for that reason success fails to come. This is the common rule.

Besides this, there is another reason – the person, who has surrendered himself to the Mother and keeps faith and sincerity, but due to ignorance and attachment, seeks the objects which would be harmful to him, does not receive from the Mother his cherished object. Just as the doctor does not prescribe to the patient any unhealthy food which is desired by the latter, in the same way, the Mother does not give to the devotee anything which would prove harmful to him; on the other hand, just as a mother without bothering for the physical pain of her son, takes out the pus forcibly from the boil which infests his body, similarly the Mother removes mercilessly the serious blemish from the inner being of the sheltered, without caring a bit for the physical pain or suffering of the Sadhaka.

If the person aspires for the Mother's blessing with faith, devotion and trust, the divine Shakti enters his adhara and works in it. But if the progress of his soul would be accomplished by the object he cherished, then the Mother helps him in that, otherwise the Mother seldom applies Her power only for the satisfaction of the desires and cravings of his vital being and for the enhancement of his ego and selfishness. The person after receiving the divine grace should take a resolve to advance towards the Divine, to shun all the former bad qualities and should try gradually to translate that, as far as possible, into action. If this is not done, the Divine grace would recede from the person. The Mother's grace is equal towards all. Everyone is Her child. Nobody is Her favourite or otherwise. She has descended upon this earth for materialising the well-being of every human being. When the cherished work of a person has not been fulfilled and it may appear, to all external appearances, to be harmful for him, still then, it is designed for his real welfare. If a famished small baby suffering from dysentery, hankers after eating the "Khir" or rice pudding made out of the milk of a buffalo and cries for the same, his mother does not yield to his demand and tolerates his pitiable cry as if she possesses a cruel heart, because she is aware of the harmful consequences of the above food.

Whatever sorrow, suffering, penury, disease etc a person has to undergo, become beneficial to him for his progress. Man has to face the consequences of the actions of his past lives or 'Prārabdha Karma' and of his present life, 'Kriyamana Karma'. 'Prārabdha Karma' is determined from the 'Sanchita Karma'. 'Kriyamana Karma' simplifies and weakens 'Prārabdha Karma'. The meaning of 'Sanchita Karma' is the action which had been piled up through many births and whose effects are not yet utilized. After death and before his next birth upon the earth, the soul or the psychic being of man, experiencing joy, and

sorrow, prestige, and ignominy, disease, and good health, poverty, and prosperity etc. which would prove useful for his progress, selects through these experiences, whatever he determines essential for his progress in the path of evolution, and that becomes 'fate – Prarabdha'. To put it in the language of the villagers, "Nobody can alter what is written in one's destiny". The experiences and sufferings which accrue from one's fate are irresistible. Even all magnanimous persons and great saints have to undergo these experiences and sufferings ordained by fate.

This fate resembles a tree. Now the fate-tree can be strengthened by water, fertilizers, and care in the form of action; this fate-tree will be weakened in the absence of the above. Still then one is bound to experience some portion of this fate. Just as a patient of gastric ailment suffering from his birth due to 'Prarabdha' is cured to a great extent, -though not completely-, if he worships the Divine and maintains regularity in diet, sleep and physical exercises, no obstruction comes in the way of his physical activities. If the same person acts lazily without resorting to any proper means for the cure of his disease, the gastric disease becomes more severe for him and generates other diseases and the patient gets bed-ridden. Even he breathes his last before his life-span is over. Even though the effects of 'Prarabdha' is inevitable, through 'Kriyamana Karma', man can be freed from the above to a great extent, but cannot become completely free from it and alter it. Only the supramental Power can change the 'Prarabdha' and completely liberate man from the above.

Question: A person suffering from the gastric trouble due to the effects of his 'Prarabdha', can be freed from it, to a great extent, by regular physical exercise, diet etc; what is the necessity of worshipping the Divine for the same?

Answer: The power of the Divine grace, which pours by the adoration of the Divine, aids man in the performance of his 'Kriyamana Karma' and lessens the power of 'Prarabdha'. The influence of the mind and the vital has a great impact upon the healthiness of the body. A healthy person's health is affected by the influence of despair, indifference, hopelessness, worry, and disease etc; they proliferate greatly the illness. The condition of the health gets improved by the opposite vibrations of cheerfulness, enthusiasm, compassion, mercy etc. All these divine qualities and heavenly sentiments dawn upon us by the worship of the Divine. The worship of the Divine is absolutely essential for the maintenance of good health. Besides this, by the

worship of the Divine, we avail the help of His power. If a resolution is taken to surrender the body to the Divine and an invocation is made to the Divine Power, then the Divine Power descends and cures the disease.

Question: Do the persons, who are not spiritual seekers, maintain bad health?

Answer: We are not discussing here about those who keep good health. The case of the persons who are afflicted with disease or danger due to the impact of 'Prarabdha', is being discussed. By involving themselves in action and carrying out spiritual Sadhana, they might be cured to a great extent from its effect.

Opening

Question: What is the meaning of opening?

Answer: The meaning of opening is to keep faith, trust and love towards the Mother. The Mother's Power can work within us in this state. Mistrust, suspicion, fear, anxiety etc. act as the forces opposite to the opening to the Mother's Power. These forces obstruct the path for the working of the Mother's Power.

Question: Can the Mother's Power do the opening for the individual-being or can't it?

Answer: Yes, it can. When the individual prays to the Mother, aspires for the opening, his adhara gets opened and love and devotion are generated in him.

Question: Please explain clearly what is the necessity of keeping oneself open to the Mother's Power in order to be saved from the suffering, pain, danger and distress?

Answer: The sorrow, pain, danger, calamity, disease and agony suffered by a person can be removed to some extent by other means, but he cannot be permanently freed from those adversities. When the whole being of the individual is united with the Divine, he is completely freed from the above. This identification with the Divine comes with the opening. For this reason the opening is necessary.

Though man has to undergo sorrow, pain, danger, difficulty, disease and suffering as part of the fruits of his action, and which are unpalatable and painful, still then these adversities do not come to him only to inflict punishment upon him. The adhara of the individual becomes purified to some extent and some portion of his consciousness gets developed when he wades through this sorrow and pain. These dangers and obstacles lead man some steps ahead in the path of his spiritual evolution. The flaws like ego and egoism etc. to some extent, get abated. These obstacles and dangers help man in his ascending evolution. When man keeps himself open to the Mother with love and faith, the Mother's Power removes hurdles and dangers, disease and suffering and accomplishes for him the progress which would have been achieved through dangers and difficulties.

Every human being is being guided by Prakriti or nature and is progressing in the path of development after passing through suffering, pain and happiness. One has to undergo a plethora of extraordinary sorrow and suffering for this progress. It also involves a lot of time which is beyond calculation and expectation. The Divine Shakti works in yoga and Sadhana. After completing his growth and development in one birth, - which would have spread to crores and crores of births, - he reaches his destination. For this reason the opening towards the Divine or the practice of yoga is not only essential for everybody but is inevitable.

The persons who progress in the path of evolution without doing any Sadhana and being guided by their Prakriti or nature, would have to experience joy and sorrow in many births. When their hearts are gradually purified, they understand this mystery and becoming conscious one day, they try to engage themselves in the Sadhana. The development which is attained so far from the matter to Man has been guided by Nature. Man is now endowed with the mind and intellect; for this reason, Nature would make him conscious by inflicting sorrow and pain upon him and would compel him to proceed in the right path.

Question: You are keeping 'opening' as the one condition for the annihilation of disease, grief and pain; the true import of your argument is that without opening, the Mother's Power cannot bring about the progress for man which would accrue to him through sorrow and pain. But only the saints and Mahatmas or great souls do not keep this condition. They cure the disease of some individuals, bring victory to some others in the law suits; what is the reason behind all this?

Answer: We are not discussing here which noble-minded person is engaged in what kind of activity at the personal level. The philosophy lurking behind the phenomenon of progress is being discussed here. In the spiritual path the Sadhaka receives the Power much before he attains perfect Knowledge and much before he reaches his destination. If he is isolated from the divine inspiration, has not taken any refuge in surrender and is not experienced in matters of spiritual mystery, then he may misutilise the Power endowed upon him by the Divine. Being goaded by his selfishness, lust for name and fame or being moved by the plaintive cry of a person, the Sadhaka applies the divine Power he is endowed with, cures the person's disease, saves him from danger or lends any kind of help to him. But he cannot achieve the purification of his being which he would have attained, passing through this sorrow, suffering, disease and danger. The bad qualities like ego, selfishness, jealousy etc. do not undergo at all any kind of transformation; on the other hand, their intensity escalates. The person who has applied the Power to the afflicted, and the person who is relieved from sorrow and pain, both these persons come to great harm. Just as an inexperienced doctor, without knowing the root cause of the fever to be the increase of faeces in the stomach, applies the medicine and cures the disease; but as a consequence the patient gets his whole body infested with severe skin disease like the itches etc. In the same way, the cure of these diseases, the phenomena of the removal of the sorrow or the giving of the victory in the court cases etc by the saints are equally dangerous.

Question: If somebody keeps himself open to the Mother, can he get all he wants?

Answer: No, it does not happen like that. If a person's desires or wants get always fulfilled, then he will remain no longer a human being, but will be converted into a demon. His ego, new desires and wishes would go on increasing. For this reason, his desires are not always fulfilled.

Actually when the whole being of man gets truly opened to the Mother, desires and cravings no longer spring in him; he would want only the Divine Will to work in him and would wish it to be fulfilled. At first one part of the individual gets opened and the Divine Shakti works through that part. Other parts are crammed with blemishes, desires and cravings. If one regularly does the Sadhana, gradually other parts are opened and are purified by the Divine Power. As long as man's demand for objects springs from his desires and cravings, till that time

the Mother does not fulfil his demand; She gives only that which is essential and helpful for his soul's progress.

Personal Defects and Divine Grace

Question: It is observed that the person whose all kinds of efforts are turned into futility and helplessly he seeks and receives the Mother's blessing, his business flourishes. If a person faces any complication in his service, he seeks the Mother's blessing; if any politician desires to get an important post, he implores the Mother for Her blessing. The students are posting letters to the Mother to become successful in the examination. The patients are praying to the Mother to be cured from the diseases. Desires when fulfilled in this manner, will escalate more and more and the people will be oblivious of spirituality. Some people surmise that the supramental Truth would not be established upon the earth. On the other hand, desires and wishes will get wings and injustice will increase, if things will come to this pass. What is the real import of all this?

Answer: The real import of all this is, untruth and injustice would not be enhanced, on the other hand, the individual will get an easy opportunity to advance towards the goal.

An individual being, remaining under the grip of ignorance and attachment, generally forgets that the real aim of life is the realization of the Divine and is engrossed in fulfilling his desires and cravings. Due to this strong veil of desires and wishes, the path for the entry of the Divine Grace into the adhara of the person is obstructed. For this reason the individual accepts only the worldly pursuits and cannot have any idea or thought regarding the goal of life to be the realization of God. If due to the Divine Grace which stands beyond reason, the person takes refuge in the Divine for the fulfillment of his desires and wishes, then a door is flung open in his adhara for the entry of faith in the Divine and the Divine Grace. His adhara is illuminated due to the entry of the Divine faith and the Divine Grace through that door. By that illumination, the individual becomes conscious about the true aim of life and advances towards the goal after being gradually freed from attachment, illusion, ignorance, desires and wishes. Some persons become swiftly conscious, some others may take a prolonged time to become conscious. This depends on the unpretentious sincerity of the individual. This opportunity is made available to us to a greater extent when the Supreme descends upon this earth to establish the Truth.

Getting this opportunity, those who forget the Divine by concentrating only on the fulfillment of their desires and wishes, they lose this invaluable opportunity and court great suffering and agony.

The Mother has come down to this world to establish here the spiritual supramental Truth. This Truth shall be established in the inner recesses of the individual. In this world, until the mind, the vital and the body are not completely transformed into their divine forms, till that time flaws would be traceable in all ordinary persons, also in saints and “mahatmas” or magnanimous souls; because the main source of the flaws is the subconscious. When Lomasha, the great, immortal sage removes one shred of his hair, one Indra, the king of the gods, is destroyed; but he had also been enraged at the arguments of Kakabhusundee and had thrown a curse at him. The anger of Durbasa is quite well-known; many persons are quite familiar with the character of Viswamitra. If the Mother, considering the persons infested with desires and blemish, as incompetent for the supramental yoga, seeks only the impeccable and pure individuals, then She shall not get a single person of the above calibre nor Her work of the establishment of the supramental Truth upon the earth can be accomplished. Has the person who has raised this question ever looked into his own self? Has he ever reflected on his own nature? If he would have mused upon his own self, he would have solved this question.

The Supreme never abandons man seeing his faults and defects. If God notices man’s blemish, then man would never be redeemed. The Divine is enamoured of ‘Bhava’ or true inner sentiment; through that sentiment He enters into the being of the devotee and annihilates all his defects and sin. If man lacks the capability of opening the door for the entry of the Divine, still then the Divine waits and keeps on standing near his door. If man implores to the Divine for help for opening the door, then the Divine rushes immediately to help him. If man does not want Him, still then He waits and keeps on standing for years and years together near his door.

Ajambila had worshipped God in his childhood days. Afterwards he had experienced a decline to such an extent that it is not possible for the human mind to even imagine the same. He became the final embodiment of a profligate. God had not deserted him in this condition. He had waited for his call. Ajambila had seldom become conscious. Due to the fear only of death and under the pretext of calling the name of his son, he had uttered the word “Narayan”, which had thrown open the door for God to rescue him; God had rescued him

from the jaws of death. Later on Ajambila had realised God by resorting to austerities or tapasya. The characters of Jagāi and Mādhāi are well-known. But the true import of all this is not that man will indulge in injustice according to his own sweet will and yet will nourish hope, “God will also save me as he had saved Ajambila”.

It does not matter how great a sinner or criminal man might be, but if he keeps himself open to the Divine and wishes to attain God, then God, not heeding his defects and flaws, takes him into his shelter and helps him. Taking refuge in the Shakti of the Divine Grace, gradually man is freed from his blemish and becomes a devotee.

*Api chet sudurāchāro vajate māmananyabhāk |
Sādhureba sa mantabyah samyag byabasito hi saha ||
Khipram bhabati dharmātmā saswachhānting nigachhati |
Kouteya pratijāneehi na me bhaktah pranasyati ||
Māng hi Pārtha! byāpāsritya yeṅpi syuhu pāpayonayaha |
Striyo baisyāstathā sudrāstepi yanti parām gatim ||*

Gita – 9/30–32

*Joung nara hoi charāchara drohee
Abai sabhaya sarana taki mohee
Taji mada moha Kapata chhala nānā
Karāun sadya tehi sādhu samānā ||*

Tulsi Rāmāyana, Sundara Chapter

The meaning of the above quotes from the Gita and the Rāmāyana is this: “If a great sinner, a woman, a Sudra and a depraved person take refuge in me and worship me with no other thought, I liberate him from all sins and accept him as a saint. The meaning of the word ‘ananya’ in the Gita and of “Taji mada moha, kapata, chhala nānā” in the Ramayana is that the person has to shun all kinds of pride, attachment, hypocrisy and pretensions. If he renounces all these, he can worship with single-minded devotion. If man’s life is run generally with joy and comforts, then nobody would want to take refuge in the Divine. But the law of the creation is to blend ecstasy and pain in the same chalice. If a man is confronted with danger, he would apply his own power and capability to be relieved from that. If he fails in that, sometimes he may take shelter in the Divine.

*Chaturbidhā bhajante māng janāh sukrutinoṚjuna |
Arto jigyan surartharathi jnāni cha Bharatarshava ||*

Gita – 7/17

There are four kinds of devotees: one who calls the Divine in order to wade safely through the danger is called 'Artta'; one who has a thirst for knowledge is 'Jigyānsu'; one who desires wealth, prosperity etc is 'Artharthi' and finally one who wants to know the Divine is termed 'Jnāni'.

*Jānā chahihin gūdhagati jeu | Nam jeehan japi jānahin teu ||
Sādhaka nāma japahin laya lāyen | Hohin siddha animād ika pāyen ||
Japahin nāma jana arata bhāree | Mitahin kusankat hohin sukhāri ||
Rāma bhagata jaga chari prakārd | Sukruti chārio anagha udārā ||
Chahū chatura kahun nama adhard | Jnāni prabhuhin bishesa piyārā ||*
-Tulsi Ramayana

The devotees who nourish desires are named in the Gita as 'Artta', 'Artharthi' and 'Jigyansu'. They take refuge in the Divine or seek the divine blessing to be saved from danger, to satisfy their desires and wishes and are described as pious, sinless and generous; still the devotee 'Jnāni' is identified as one who is dearer to God. Because though 'Artta', 'Jigyansu' and 'Artharthi' devotees take shelter in God to fulfil their desires and wishes, for the same reason they are called pious, guiltless and noble; the devotees, who are free from desires, or 'Jnānis', have no sense of want; they aspire only to attain the Divine. For that reason they are dearer to the Lord.

The worldly sorrow and strife become instrumental in turning man to the Divine. It does not matter whatever could be the reason; what is of prime importance is the opening to the Divine. After man takes refuge in the Divine, his desires and wishes get destroyed; he is turned into a great devotee, being liberated from desires. A person, in order to be freed from disease, has resorted to physical exercise and has gained a well-built body; another person who is not suffering from any disease, has performed physical exercise with the sole intention of body-building and to facilitate its growth. Both the persons are treated to be on equal footing, as far as the consequence is concerned; the one thing that matters is the result. The condition of the initial stage is of very little value. In the athletic competitions many take part in the race; in the beginning, some may run swiftly, or some others may run slowly, nobody keeps any track of the same. The ultimate result counts. The Lord has said, 'Jnāni' is dear to me' – these words might be applicable to the primary stage of the devotion, but may not be applicable to the final attainment of the 'siddhi' or the realization. At that time all kinds of devotees must have crossed these conditions.

However great a sinner, profligate person he is, if he wants to seek the protection of the Divine, then the Divine accepts him. This is the inherent quality of the Supreme. There remains only this condition – after taking shelter in the Divine one has to shun all old habits, evil deeds, one has to take a resolve to completely reject the same

The Divine Shakti works through those who have fully identified their whole being with the Divine and the divine qualities get manifested in them.

It is clear that as the Mother's whole being is completely identified with the Divine, the Mother, holding the original divine creative supramental Power in Herself, is undertaking the work of transformation. As the Divine Grace is working through the Mother, we use the terms, the Divine Grace and the Mother's Grace as having the same meaning. The work, which is being carried out by the Mother, is the work of the Divine Shakti. For that reason, the Mother's portals are not closed for any type of person. What is needed is this : with love, devotion, faith and trust in Her, if a person keeps himself open to Her, Her divine Power would work in him.

Question: Being stationed in which state of being, one can attain the Mother's blessing? What is to be carried out by way of implementation and what is to be rejected? Please explain in simple language.

Answer: Some seek the Mother's help to be cured from diseases, some others to be saved from danger, some to get success in the work, others to pass in the examination, to get success in the business and in many cases they also receive the help. It does not matter whether they are virtuous souls or sinners and wicked persons. What is important is their love, faith and trust. With the help of these, the being of the individual, who seeks the help, gets opened. The Divine Shakti, entering the inner recesses of his heart through this path, removes his grief and strife and effects the purification or progress in his being which would have been achieved through the suffering and strife. The conditions for the accomplishment of this work of the Divine Shakti are given in the Gita and the Ramayana – “Taji, mada, moha, Kapata, Chhala nana”. One has to renounce pride, attachment, pretension, hypocrisy etc. The appearance of these bad qualities takes this form – “if I would be cured from this disease, saved from this conflict, if I would be successful in this business or in this examination, I shall subjugate that person; amassing wealth, getting name and fame, I shall become a celebrity coming in the esteem of the people; if I would win

this election, I would bring about the destruction of the opposite party to such an extent that the opponent can no more contest the election in the future, and I would bring that person also to task. I would earn money by adulterating ghee with the ground nut oil". These persons are resorting to these ways of falsehood, attachment, pride, pretension and hypocrisy and all other unfair means too. With all these they think that if a letter can also be sent to the Mother, only fifteen paise will be spent and if luck permits, I may succeed. All these above are signs of hypocrisy or pretension. There is no harm in resorting to other ways and means of perseverance and personal effort; One should certainly try to do the same; but one should repose one's faith and trust in the Mother, and on no other ways. Many a time, the Mother's Power also works through other ways.

Often when a person is afflicted with danger, he is freed from the clutches of the above hypocrisy and pretension. If he keeps an unshakable faith and the call springs from his soul, then the Mother's divine Shakti helps the person, and saves him from the danger. This proves to be a piece of great fortune for man and a superb consequence of danger. If the person avails himself of this opportunity and this grace of the Divine, then his life becomes fulfilled. He realizes the Divine after being liberated from the great strife of birth and death. But unfortunately in some cases, the person, forgetting the work of the Mother's blessing, thinks, "I was saved from the danger due to this reason and by that means"; or many intellectuals who are argumentative in an obtuse manner, think, "wherein lies the proof that the Divine Shakti has worked for this? This is merely a streak of imagination; the work of that person has not been accomplished; if the success is due to the influence of the Mother's Power, then the work of all persons should have been crowned with success. Suspicion and mistrust work like deadly poison. This pushes an individual to the threshold of death. The Mother's Power cannot work in the above atmosphere. The Divine Shakti recedes and keeps on waiting and standing at a distance. The person again indulges in unjust activities as he was doing earlier; he falls into the pit of danger as a consequence of his dishonest activities. It may take many years or even many births for him to avail himself of the opportunity for receiving the Mother's grace. When that person, falling under the grip of danger, once again calls the Mother, he again gets the help of the Divine Shakti. The Mother salvages him from danger. Once the Divine Shakti accepts the person, She does not again desert him. That person does not remain fallen for good. When he forgets the Divine, he has to pass through

various kinds of suffering and sooner or later, after experiencing a lot of suffering and pain, he would seek again refuge in the Divine.

*“Sakrudeva prapannaya tabasmeeti cha yachate|
Abhayan sarba bhūtebhyo dadamyetad bratam mama||”*

“One who seeks my shelter asserting in his heart of hearts ‘I am Thine’, I make him fearless of all living creatures”. This means, God accepts those, who, when oppressed with dangers and difficulties, take refuge in the Divine. From the beginning, if the individual turns to the Divine and is enthusiastic in his Sadhana, he is gradually freed from blemish and realizes the Divine. Shunning the Divine Grace, if he indulges in depraved instincts due to former bad habits, then God leaves him to operate freely, just like holding the reins of an unbridled horse. Being engaged in various kinds of good and bad action, he undergoes massive anguish and suffering and remains greatly afflicted. From time to time God keeps on issuing warnings to him. Finally a time comes when he becomes fully conscious and renouncing his bad qualities he seeks shelter in the Divine.

Question: How can an individual properly utilize the Mother’s grace? Is it possible for a person to completely renounce hypocrisy, pretension, pride and arrogance?

Answer: The meaning of properly utilizing the Divine Grace, which is received with the help of the Mother, is to reject the former bad qualities and to advance in the path of the realization of the Divine, keeping faith and trust in the Mother’s Power. This is the meaning of properly utilizing the Mother’s Grace.

Whatever bad qualities like hypocrisy, pretension, arrogance etc are lurking within the self of man, they are converted into his nature. Nobody can renounce the above within a day or so. But reposing faith and trust in the Divine, if one engages himself in the spiritual Sadhana with the resolution to attain the Divine and to reject the bad qualities, the person becomes gradually endowed with the good qualities of truth, peace, compassion, devotion etc; pretension, hypocrisy, pride, egoism etc. are eliminated. In the beginning this kind of determination and effort are essential. In whatever work a person is engaged, through that work he can attain the Divine. The quality of all action depends upon the quality of inner sentiment.

Suppose due to the Mother's Grace, a student has got through the examination, a patient has been cured of the disease, the transactions of the activities of a businessman have run smoothly, a statesman has succeeded in his cherished work, then if they keep the following sentiment in their hearts, the Mother's Power will always work in them, purify their defects and blemish and help them to reach their goal.

My identity and all that I possess – the house, the family, the property, name and honour – everything belongs to God. I am the servant of the Divine. Admitting God as the master, the person will engage himself in business activities, study, service, politics or run the administration of the country. But he will consider all these actions as service to the Divine. He will keep this idea in mind that God is supervising all his activities and that he is carrying out all his work with the help of the divine power. If we keep this thought in us, we will not feel inclined to do any harm to others, or to be engaged in black-marketing or to give bribes or allow any slackness in service or keep any place for hypocrisy, pretension and trouble-making in politics. These things will not come all of a sudden. One has to take a resolve to relinquish all these and gradually proceed forward to implement that resolution. One has to heighten in oneself the sentiment of love for Divinity. As the taste for the divine sentiment, faith and trust in the Divine increase, the bad qualities will be proportionately lessened. But due to the past habits or "Sanskara", these bad qualities and greed etc. may appear whenever they get any chance, but one has to remain alert and firmly reject all these.

After having received the Mother's grace, those who would give free rein to these bad qualities, they would be removed far from this grace; those, who would try to shun these bad qualities, would stay nearer to the Mother's grace.

The simplest and the easily obtainable way to advance in the divine path is to keep faith and trust in the Mother. If this much is accomplished, the rest of the needful Sadhana will come at the right time. Any person who intends to receive the Divine grace, has to take refuge in the Divine and must, at any cost, reject the bad qualities. With the help of all these efforts one can avail oneself of the Divine grace. Still, the Divine grace acts within the confines of these rules and also rises much above these rules. The Divine grace is not restricted to the confines of any rituals; it always remains independent of all things. Hence it is the duty of the individual to perform the action stated above, by which he can receive the grace.

Another essential and significant matter is this – God or magnanimous persons, incarnating upon the earth, impart spiritual teaching as per the need of the hour. That teaching would be pertinent for that period.

The teaching of Buddhadev had not proved very useful during the time of Shankara. During the period of Chaitanya, Ramanuja and Ramananda, the teaching of Shankara had lost its relevance. In the present age, only the teaching of the Mother and Sri Aurobindo is essential. Even though it has retained its relevance for the present time, it is not opposed to the old spiritual disciplines. It establishes harmony amongst the old spiritual teachings and builds them all into an integral system. Besides, whenever any magnanimous person descends upon the earth to impart a new teaching, at that time he brings a new Power along with him and redeems thousands of men and women, who are required to put forth only a very little effort. Now the Mother, holding the supramental Power in Her, is carrying out the work of the transformation. This above incident offers a golden opportunity for everybody.

Question: Anybody remembering God anytime can receive the grace of the Divine; then what is the special significance of taking an incarnation?

Answer: The individual can receive the Divine grace by his remembrance of God, but we cannot accept His ideal which is reflected in His behavior, if God does not come down upon our human society by incarnating in a human body or a new consciousness and a new ideal cannot be established upon the earth. If God does not put on a human body like us, we cannot establish our natural human relationship with Him.

Question: God, who is omnipotent, can change the consciousness of the world by a stroke of His Will. Why does He take so much of trouble for the above by incarnating in a human body?

Answer: The Lord is Omnipotent. He can perform all actions, can also incarnate in a human body. He is not dependent on any law. Whatever action he performs, that only becomes the law. God is the companion of the poor and is the ocean of compassion. His heart always overflows with mercy. He cannot brook the suffering of the persons who have taken shelter in Him. Whenever the people who have

taken shelter in Him, undergo any kind of sorrow and misery in a particular place, God incarnates in their midst in that place to redeem them, putting on a body similar to theirs. As a mother who is extremely fond of her son, takes a plunge into deep waters to save her son from getting drowned without thinking of anything else, similarly, God incarnates in the midst of His sheltered people to save them. This is clear evidence of his love for His devotees.

Another reason is this: God's creation is evolutionary or progressive by nature. The growth of the creation has been achieved gradually from the Matter to the mental Man. This progressive evolution of Nature will always go on. If God accomplishes everything by His Power, then there will be little significance in His creation and in the process of evolution. That is why, instead of effecting marvellous changes, God Himself incarnates in a human body and takes humanity in the path of the progression of human consciousness by keeping His ideal before the human race. This is the purpose of the incarnation of God.

Before the creation, God was 'One'. He had become 'Many' only to serve the purpose of creation. The rule of the creation is the prevalence of knowledge, and ignorance, joy, and sorrow in it and through these to achieve its progression. The Lord Himself has framed this rule. Though He is capable of achieving everything still, without applying His Power, He Himself takes incarnation to keep the purpose of creation intact.

Question: The Mother has descended upon the earth to redeem man who is afflicted with anguish and suffering. Her blessing is pouring upon the earth. But why is money offered at the feet of the Mother, when the Mother's blessing is sought for on birthdays or for photographs or for any other reason, or when we visit the Ashram for the Mother's darshan?

Answer: All the inner doors of the individual remain closed due to the rule of selfishness, lust, anger, and violence. There is no path open for the entry of God's grace, When one offers his mind or money at the feet of the Mother, the veil covering his being is slightly rent asunder. The Mother's grace enters through that path. If the individual does not offer anything, he cannot get anything. He gives only to receive for himself, not for the benefit of the Divine. It is not possible for a person to offer his mind; the mind is self-willed and the person has no authority over it. As it is easy to offer one's wealth, the

person offers the same to the Divine. The individual has great attachment towards his riches and his mind. He does not want to give his self and his mind to anybody else. Wherever his vital desires, cravings and self-interests are fulfilled, he pours out his mind and his riches with a generous heart. Whenever his vital being is not involved in the satisfaction of his desires, he does not want to spend a paisa. As long as a person is not devoted and has not surrendered himself to the Divine, till that time this question crops up in his mind and he wants to grab everything from the Divine and does not want to part with anything in return. He says, "Everything belongs to the Divine. What can we offer to Him?" In the place where his vital desires and wishes are satisfied, there he is prepared to spend money even by selling his own clothes which he is putting on. If by the Divine Grace, good sense prevails upon this type of greedy ignorant person, then he spends one percent of his pelf which he earns, for rendering services to the Divine and keeps the rest 99% for himself and his family. By apportioning to God one percent out of all the riches belonging to Him, the person considers this meagre donation as putting the load of the loan upon the Divine. This kind of person, when he constructs a temple in his house, would spend ten thousand rupees on it. But for the construction of the house meant for his residential purpose, he would spend lavishly ten lakhs. The amount he spends for purchasing ornaments for his wife is hundred times more than the money he expends for the ornaments meant for God. The real reason behind this kind of behavior is that a very little of the person is open to the Divine; that is the reason why he wants from God the fulfilment of his selfish interest, like the cure from disease, profit in business, earning of name and fame, success in the examination. But as he is nourishing a great vital attachment towards his capital, he does not want to give anything for the Divine. In order to support his own vital attachment and to deceive his own soul, the individual puts forth this argument, "Everything belongs to the Divine; what is the necessity of offering the wealth to the Divine for receiving His grace?" At the very root of this sentiment lies one's attachment to the riches; in other words, the fulfilment of the desires of the mind and the vital becomes primary and the cause of the Divine becomes secondary. He accepts the Divine as the means for the fulfilment of his worldly pursuits. That is to say, the Divine becomes the means and the attainment of the worldly objects is the end or his fulfilment. Just the opposite of this is the devotee who has taken refuge in the Divine. He gets supreme bliss in surrendering his wealth, prosperity, family, all his worldly possessions, his own self and his mind, vital and body for the purpose of the realization of the Divine. He wants to offer everything to the Divine, without wanting to get anything in return. The self-centred

person under the shackles of ignorance wants to grab everything from the Divine, without offering anything to Him. When the psychic being of the individual is not awakened, its impact is not felt upon the mind and the vital, or in other words, the mind and the vital are not purified. The unpurified mind and vital, when not equipped with proper knowledge, cannot discern what is proper and what is improper. For this reason, the individual, ignoring the Divine, who is the living embodiment of Knowledge, Bliss and riches, seeks only insignificant worldly objects. The Supreme is the warp and wool of all objects and is present all the time before us. We cannot see the Divine who is present in the innermost region of the thing; we can see the external form of the object and cherish only that portion. We nourish attachment towards the external object; when that external object is surrendered, we can attain the Divine, who resides within us. We offer something to the Divine only to get back something else. The proof of the above statement lies in the offering of the fried grains of rice by Sudama to Sri Krishna.

The fried grains of rice of Sudama are very famous in the Bhagavata. According to the earnest request of his wife, Sudama had proceeded to Dwaraka to get some monetary help from Sri Krishna. But he was more interested in getting a glimpse of Sri Krishna than in receiving any wealth for himself. On the eve of Sudama's journey, the wife of poor Sudama had handed over to him some fried grains of rice as gift or present for Sri Krishna. The meaning of 'Tandula' or the fried grains of rice might be also a kind of thrashed rice grains or 'Chuda'. When Sri Krishna, after having put a handful of fried rice grains into His mouth, was trying to lift another handful of the same, Rukmini had appeared, caught hold of the hands of Sri Krishna, and said, "You have already given an unlimited amount of wealth to him with one handful of rice grains; if you take another handful of the same, I will have to reside in the place of Sudama, as I am the Presiding deity of the riches". The more the love with which a devotee offers the objects to the Divine, the greater will be the magnitude of boons he would receive from Him. One, who offers himself wholly to the Divine, realizes perfectly the Divine. The only way to realize the Divine is to give oneself. The ways to offer oneself are through the Sadhana of devotion, Knowledge and surrender etc. For the above reason, the method of offering of food or 'Prasad' to a deity is prevalent in the temples. In the Gita Sri Krishna has propounded that if flowers, leaves, fruits and water are offered to the Divine with devotion, God accepts those with joy. The Lord of water is the god of the ocean or 'Varuna'. The individual gets the grace of the deity 'Varuna' after offering a handful of water to him from the latter's

own stock. In reality, the world and all the objects of the world belong to the Divine. The individual receives the Divine Grace by offering to the Divine His own objects. The human being considers the objects of God as his own, being under the impact of illusion, selfishness, ignorance, and attachment. Intending to receive something from the Divine, the person surrenders at the feet of the Divine, some amount of his own delusion and attachment through the offering of wealth. The way to get more from the Divine gets opened through the path of the return of that offering. For this reason, the individual gives some amount of money as offering for receiving the Mother's grace. This offering is not intended for the service of the Mother, but for the satisfaction of one's own selfish ends.

Question: From this it is clearly evident that we would surrender at the feet of the Mother all we are and all we have, desiring nothing in return. Under this above condition, the aim of life can be the realization of the Divine. But leaving aside this, why does an individual hanker after worldly objects?

Answer: This depends on the progression of the individual consciousness. As the consciousness of the individual is not adequately developed, he cannot comprehend that the aim of life is the realization of the Divine.

The individual nourishes attachment towards the worldly objects. For that reason, he seeks only those objects from the Divine. After receiving these material objects from the Divine, the psychic beings of many people get the touch of the Divine grace. By this above method, their desires and cravings are removed. Without hankering any longer for the worldly objects from the Divine, they surrender themselves at the feet of the Divine.

Question: The Mother has descended upon the earth to establish heaven in this realm of death and to set up the supramental race which will be freed from disease, old age and death and endowed with knowledge and bliss. This new race will be established in the human society which is afflicted with disease, old age, death, suffering, and anguish. But the people who receive the Mother's grace are the black-marketeer businessmen, the shrewd, self-centered political leaders who resort to injustice, untruth, falsehood, pretension, and hypocrisy and the horrendous tyrants like the plunderer Ratnakar. By this above method, the injustice is given the boosting. The person, who is on the verge of his fall, availing this opportunity, gets involved in unjust

activities to a still greater extent in the name of the Mother. By this process, the unjust behaviour of the individual is increasing, just as that of the snake which is being fed with milk and the society, instead of getting rectified, is found to be going downwards towards the decline. I think that if this type of persons, resorting to falsehood, are completely forbidden entry to the Ashram, they would have realized their own mistakes and would have tried to relinquish them.

Answer. The act of administering milk to the snake does not lessen the poison of the snake, but the divine blessing instead of escalating injustice and untruth, removes them and establishes truth and justice. As per your version, if the Ashram doors would be closed to the untruthful persons, and would be flung open only for the pious people, then not a soul from the world would be eligible to enter the Ashram. It would not have been possible for the Mother to accomplish Her mission of establishing Truth-consciousness upon the earth. In this world all people have streaks of blemish, flaw, untruth, and injustice in them to a lesser or a greater degree. Not a single person is completely freed from these taints. The portals of God would always remain open for all kinds of people, saints and sinners. One who draws near God with perfect sincerity, he is turned into a saint by the Divine and his falsehood, injustice and sin are obliterated. The Divine grace is equal for all, but those who do not have sincerity in them and are full of pretension and hypocrisy, are deprived of the Divine grace.

On the other hand, the Mother has descended upon this earth to remove untruth and injustice from it. The injustice and untruth are not removed from the sky; they are obliterated from the inner recesses of man. If the untruthful persons are forbidden entry to the Ashram, then how will the Mother establish truth and justice in this world? To whatever extent a person might be a profligate, if one part of his being becomes open to the Mother by any means, then the Mother's Power works in him. After having accepted the Mother's Power, if the person aspires to purify his other parts and rejects the adverse influences, then the Mother's Power works more and more in him and purifies him. He is turned to the Divine. He no longer indulges in unjust and untruthful activities. He works for the real welfare of his own self and of the world. If a person, after having received the Mother's grace, indulges again in wicked acts, being subjugated by old habits, he loses the Mother's Power. Sri Aurobindo has written in clear terms that the Mother's blessing will not act in conditions of injustice, falsehood, or darkness.

Sri Aurobindo has written explicitly about this in the book The Mother:

“But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood or the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose”.

Again you are saying, “If the depraved persons are completely forbidden to enter the Ashram, they would realize their own defects and reject them”. When the Ashram was not established, the depraved persons were also there; if at that time they had not rectified their flaws, now how do you expect that they would relinquish their defects by this method? You cannot give up smoking even when you know that smoking cigarettes is pernicious to health and also for the consciousness; then how do you presume that the individual can reject his defects without availing the help of the Divine?

In order to establish a new consciousness in the world or for the resurgence of religion, the Supreme descends upon the earth, saves the virtuous and destroys the wicked.

*“Paritrānāya sadhoonām
binasāya cha dushkrutam |
Dharmasansthāpanārthāya
sambhabāmi yuge yuge ||”*

(Gitā, Chapter 4 – Verse 8).

The Divine takes incarnations through aeons and aeons in order to destroy the wicked and deliver the saints.

Due to the working of the Divine Grace when the profligates are turned to the Divine, they are gradually liberated from their flaws. When in the behavior of such people ‘adharma’ or ignorance is removed and ‘dharma’ is reflected, then the ‘dharma’ or the standard of Truth is established in the world and the sages and saints are protected. Those who do not want to relinquish their own flaws and inflict pain upon others for the satisfaction of their selfish ends, they are called the ‘asuras’. They are destroyed by the Divine.

In this world, nobody is completely free from imperfections, everybody has in him some blemish or the other; but the degree of imperfections might be less or more. The individual becomes

completely impeccable after he realizes the Divine. If the persons stained with blemish will be driven out of the world, then the Divine will have to demolish the world and create a new one.

The transformation of the mind, the vital and the body and the realization of the Divine in the transmuted mind and vital and body are to be considered as the most important things in life. After having accepted this noble goal, one should try to remove the injustice and the falsehood from one's life. By the above, one can achieve the welfare of one's own self and that of the world. This is only the Will of the Divine. The individual has come to this world to achieve this goal. The life of the individual reaches its point of fulfilment only through this. For the fulfilment of this aim only, the Mother's blessing is absolutely essential.

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