JAY MAI JAY MARKAND MAI

" IN APPRECIATION "

(FROM N.S. LOKUR)

(Retired Judge of the Bombay High Court, President, Railway Rates Tribunal, Madras and Chairman, Air Transport Licensing Board, Delhi.)

It is indeed a pleasurable coincidence that I am writing this Appreciation of my friend Mai-Markand's soul-stirring work, on the auspicious day of the 20th anniversary of the Mother's Installation by him on the 2nd of September 1932. I had the good fortune to meet him six years later when we were both serving in Poona. He was then Rao Saheb M.R. Dholakia, L.C.E., Land Acquisition Officer. Even when he was still in Government service, he had long been convinced that his mission in life was to teach and preach Mai-ism, and he set about publishing brochures on the subject. One of the most eloquent brochures he gave to the world is " Mother's Message " of Mai-ism, which was published in 1944. Mai-ism has its origin in the Motherhood conception of God Almighty and that conception has been elaborately developed in his present volume. This has necessarily involved a good deal of labour, but the author has succeeded in explaining every aspect of Mai-ism in great detail. He has developed the subject by citing his own personal experiences even when he was a mere schoolboy. In fact, the book is full of instances of personal experiences which go to convince the reader. He himself says in paragraph 727 (p. 642):-

"The Founder has one peculiarity. He mostly writes or speaks his own experience only, because they are matters of his

own full conviction, regarding which, he can speak to others with self-confidence and penetratingness".
His Motherhood conception of the Almighty is intended to be and is capable of being, adopted by everyone, whatever his creed, caste, nationality, or birth-religion. Even one who does not believe in the existence of any God may be a Mai-ist if he believes in the ideal of loving and serving all selflessly. Mai-ism lays emphasis on "love, service, devotion, and self-surrender". The author says (p.456), "If you want a religion of only one word, it is that of SHARANAGATI (self-surrender)", a very noble idea indeed!! On p. 570, he says:

"Religion is to be seen in the life you live, and not in the words you speak or write or in some particular external ritualistic actions or observances, that people call as religion".

This is the pith of Mai-ism. What is Emancipation or Salvation, according to Mai-ism, is dealt with in paragraph 677 (page 579), and the various ways to attain it, as laid down by different religions and different philosophers and saint, are described in the succeeding paragraphs. But the author's message is contained in paragraph 773 (p. 729):

"For worldly man and woman, I recommend nothing so emphatically as Service and Surrender. If they don't know even the A.B.C. of that most formidable thing spoken of as "Religion",they need not droop in despondency. Serve your parents, serve your Guru, serve your God, serve your wife, children, friends and relations, serve your neighbours, serve all. No technique is required therein. Mother, Herself will lift you up. Mother has Herself promised. And that is Mai-ism".

To a casual reader, the book may appear to contain a frequent repetition of certain ideas, but the obvious object of the author is to impress those ideas on the mind of the reader, and make him

imbibe the doctrines of Mai-ism and realize the truth of the precept given on page 690:-

"Your rights and claims on your Mother are proportionate to and based on your love, service, devotion, and surrender to Her as your Mother".

The author has brushed aside importance to, or the indispensability of, mere external methods or names or forms of worship, rituals, prayers, or need for any limited isolated groups or folds or any particular places or shrines and he has, in his broadest view and mind, deeply touched the Universally-needed essential of living in thought, word and deed, a life of "Love to all, Service to all", "Devotion to and cheerful unconditional Self-Surrender to the Supreme" by whatever name one may call or conceive the Supreme for oneself. Not only that, he has throughout tried successfully to live such a life, in spite of severe ordeals, hardships and not by any means affluent and congenial circumstances in life as a worldly man. The author prescribes as the most practical ordinary and simple psychological conception of God and Religion- that of "Mother and Child"- with the minimum or practically no qualifications, requirements, or "Sadhana", or rituals or ceremony needed, for this straight, simple and direct approach to the Highest Almighty. "Love and Mercy" attributes of God are deeply emphasized. "God is not to be feared, but loved".

In particular, to the common worldly man, the author openly declares that, under Mai-ism, prayers for legitimate help and needs in one's Samsaric (worldly) material or mundane life, and for relief from misery, calamity, dangers, fears, and sufferings, are quite proper and rational; and he declares that any theoretical theology or philosophy or religious talks which rule out prayers for Divine aid, or which do not take note of the actual problems of the human worldly life (individual or national) are unhelpful and irrational and cannot be convincing or appealing to the generality

of mankind. Even the worst sinner and criminal have a right to look up to Mai for his reform and redemption. “The weakest child is the most cared for and dearest to its mother”.

The posterity (as in the case of all Saints and Incarnations, in the past) would decide how to profit by or how to receive and accept “Mai-ism” and the author’s sayings and his life’s work. Today, no one is known to have revolted against its tenets of quite Universal wide outlook and application. Several who look upon the author as a (Motherly) Saint or Sat-Purusha, (however with no Saintly robes), are his devotees, followers, and disciples; some there are who regard him as perhaps an Incarnation of Divine Mother, next to Sri Ramakrishna Paramahamsa and call him “Mai-Kaka”, “Mai-ji”, “Mai-Swarup” and “Mai-Markand”. But, unquestionably, most who regard him as a very good-natured, kind-hearted, generous friend and guide; they go to him for consolation, sympathy, words of cheer and hope, for blessings and for his prayers to Mai in their personal worldly troubles of various sorts- such as, sickness, unemployment, marriages, debts, poverty, calamities, troubles in family life, in their jobs, etc.

One can easily appreciate that the author is passionately thirsting for readers and listeners and has a plenty to narrate and impart for the “awakening” of, or for the benefit of, everyone who is interested. Perhaps, the tenets of “Mai-ism” are not entirely new or novel; but its particular one-pointed emphasis and concentration on the simple Mother-Child conception, on Universality, on love, mercy and service to all (in actual life, thought, word and deed), on the proper attitude towards worldly duties, women and wealth, amongst others, are quite distinct and unique, and are bound to be highly valuable to the modern conditions and times, in bringing about a greater measure of peace, goodwill, contentment, happiness and prosperity to the world, individuals, countries and nations.

This book is to be highly commended for its thought-provoking explanatory elucidation of the said tenets of Universal application, and for the inner revelation of the spiritual experiences of the author and is meant for the benefit of English-knowing persons of all creeds, communities, and nationalities.

Before concluding, I must express my gratitude to Shri: A.C.S. Charri, B.A., B.L., Advocate, for the pleasure he gave me in discussing some aspects of Mai-ism. The charm of Mai-ism lies in its simplicity, and the public owes a debt of gratitude to the author for expounding it in such an elaborate manner in this book.

May the Divine Supreme Mother bless this book, its saintly author, its readers and all of us.

“Adyar House”

MADRAS-20

2nd September 1952.
(Sd.) N.S. LOKUR

PROLOGUE

JAY MAI JAY MARKAND MAI

1952 EDITION :

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2007 EDITION :

This writing was commenced on Mother's Day, Friday, the 6th day of Chaitra Navaratra, 24th March 1950, after communion with Mother, by the Founder, and for the specific purpose of Her Glorification. It is a passing picture of certain events, facts, and experiences, without the garmentation of exquisite emotions of poetic pleasant pedantry, scriptural quotations or philosophical controversies or religious technicalities. It is just a recapitulation, practical and brief, of a portion of what the Founder had gone through, in the relationship with His Mother "MAI"- Mother and Mother's work of Mai-ism-spreading. During the writing, as also during the printing stages, there has been all along an implied sincere prayer, that Mother be pleased to confer Her choicest spiritual and temporal blessings and benefits on them that go through the contents of this book, with a religious faith and reverence, and those that are moved with an ardent desire to live their life as far as possible in full rhyming with whatever they find acceptable, useful and elevating in this Book.

To start with, this compilation is only a matter between the Founder and the Mother, was intended to be merely a scribbling or jotting down of a few pages, without any idea at the beginning about its publication in this form. Soon however thereafter, the idea of a simple remembrance of what had passed between both, developed itself to that of making, as it were, a triple-quinquennium-report of the "Mai-movement", which had a standing of nearly 18 years then (i.e. since 2nd September 1932 when the installation of MAI took place). The idea of a "Report" meant a relaxation of the requirement of strict privacy, as it surely meant a reading thereof by all those that were sincerely interested.

The fish in the ocean began growing up larger and larger, by leaps and bounds. General worldly experiences, opinions, suggestions, primary and advanced teachings of all shades etc.,

made their way, gradually and stealthily, as intruders, in the selected solitary small place, meant for prayer, worship, meditation, and communion. Finally, the idea forced itself on me (the undersigned is the writer and is the very same person referred to throughout the book in the first person as "I", with "me", "my" etc., and also in the third person as "the Founder") that at least I should get my "tirade" typed and kept as a record.

Thanks to certain friends and devotees at Madras, who undertook the work, as a religious service, practically at no cost and with a rapid speed. The typing work went on at Madras simultaneously with my writing at "Mai-Nivas," Santa Cruz, Bombay. On 23rg December 1950 (the Founder's birth-date), he had (in other words, I had) the full-fledged typed volume in the form of a book of 12 chapters and 575 pages of foolscap-size-paper typed matter. Till then, there was no idea of "publication". I had continued writing the book for Mother and myself, and just for a record, in case someone, in the future years, by some chance, misses his way from a mere money-making or pleasure-hunting-life, and with a leisure and curiosity, makes a peeping enquiry about "What is this Mai-ism, what does it mean, and what does it teach, and what are its opinions, beliefs and tenets."

The "Neither-here-nor-there"- nature and "Take-things-as-they-come"- attitude, in this writing, is sure to be immediately perceptible to any intelligent reader. The reader will so often find in the same page, in the same paragraph, sometimes even in the next sentence and so on, expressions such as "the Founder says", as also "I", "me" and "mine". As already stated, they refer to the writer, the undersigned, who is himself "the Founder" of "MAI-ISM", and who is also the author of this book. There is no observance of any rigid or particular principle behind the one expression or the other. It is only as the pen and the mood, fancied from time to time, or in what may be called "language of devotion", just as Mother was dictating. The whole writing has

been done after communion, and while sitting before Mother, day after day, during the calm and quiet night-hours. "Dictation" is only a poor word, as the person dictated to has his own full consciousness and some discretion. This writing has been the petrol-pouring from the pump to the motor-tank through a mere unclean corroded and leaky hose-pipe.

It is supposed that the readers have at least some religious experience and religious sense to understand the various expressions, and the required religious spirit and visual angle, with reference to the contents of this book. It is presumed that they have, in addition, serenity enough, not to leave their high plane during reading, to raise worldly-minded two-penny-worth silly questions of a dry, learned or literary critic.

The greatest idiotic blunder, that I am very much afraid of, and I am extremely nervous about, is that some of even the most broad-minded readers would likely slip into the error of thinking that the Founder has no great love or reverence for Hinduism, and for Hindu saints, because he is not for pampering and sky-raising. If I say "don't be sleeping and snoring, but unite, set up the strongest religious iron machinery, the enemy is dashing against and is breaking open your doors", fools (and I have found sometimes that the wisest men have been fools in this respect) are offended with my "imputation" (?), but they are unable to realise the burning-ness of my love for Hindus and Hinduism. I have simply to pity them for their blindness of religious self-pride and incapacity to realize the simplest truth, viz., that he is the best friend, nay, even a savior, who speaks about the forth-coming calamity and who forewarns. I can only tell them one thing. Study me personally by contact, to know me really and well in the matter of my love and reverence to Hinduism and Hindu Saints.

The subject of religion is so very vast, and all-pervading like the atmosphere enveloping us, and yet so very subtle, that it is hard

to set up limits of relevancies and chronologies, etc., or to secure a strictly logical sequential order and arrangement. There are many paragraphs and sentences which were inserted and were sometimes amplified during the later stages while the typed matter was received and read, and in a few cases, also while the printing work was proceeding. The smallest seeming relevancy was considered enough to ascertain new places for insertion of the later ideas and thoughts.

As regards the language, style, grammar and literary expressions, English language has been used by the Founder merely as the widest medium of expression, although any English Scholar may find the language and style rather crude and wholly unsatisfactory.

The Founder is fond of writing at great length, and in involved and lengthy sentences, and of coining his own words, phrases and compound words for the purpose of expressing his ideas. He says "Language and words are only means to an end." He prefers prolixity to leave any chance whatsoever for the possibility of a misinterpretation in such a subtle and life-long-affecting important subject as "Religion" and self-illumination. Pronouns often mislead.

Readers of religious literature must be above worldly shallowness, with infinite patience, a general faith in Divine matters, and an approach and attitude of reverence and eagerness to assimilate whatever is valued, with a feeling of sanctity and gratitude. After all, religious writings are not novels, stories or histories or books of literature. Their greatness lies in that any page or chapter can be read with advantage, without any knowledge of the contents of the previous or the subsequent pages. A mango fruit sucked up either from the top, or the bottom, or the sides fills up one's mouth with the juice of the fruit.

Even while the book is in the Press, while I am writing these lines, my patent idea is that I am getting my writing printed, for the only main-most reason that Mother may not have to pull Her eyes to read it. It is not an unusual thing that all the most important appeals, petitions or memorials addressed to Emperors, Kings, Viceroys, Governors and Royal Highnesses, have to be or are in print. My own mind on the question of how the world would receive the book is extremely easy and ripples-less. Select what you (the reader) think best, reject that you are not interested in, or what you do not like; but, very subtly, succinctly and silently. As I have written this book principally for Mother and myself, no courtesies of thanks-givings to the helpers or apologies to the readers are required, and they are not indispensable.

Early in May 1951, at my native place Petlad (in Gujerat), a certain amount of money (as my wife's) due from a certain gentleman for over 39 years raised its head, to play its destined part of partly financing the publication. The gentleman who owned the money became fairly rich, on selling his fertile lands. To my greatest surprise, I received word from him. With an extremely high liberality, in an interview which lasted only 20 minutes, this gentleman asked me "how much should I pay". I said, "if you give me Rs.3500, that is my need of the moment, I will utilize that amount (which is a windfall to me) for the sacred cause of Religion in printing my last faddish production." Without a single word of higgle-haggle, he handed me over the cheque on the spot then and there.

I am not writing this book for them, whose outlook, in spite of an extremely keen intellect, has not matured itself to be truly religious. Where a devotional soul would be rolling on the ground in ecstasy, the worldly man will be ready to pounce, with a long list of questions. He calls them difficulties, with the usual religious hypocrisy, but sometimes he is carrying wounding bullets there under, though in a few cases, unconsciously. Goes the proverb,

"A fool can ask a question, which forty wise men cannot answer." Some would be flared up or disgusted, on having to go through what they can neither realize nor imagine as a result of their inexperience nor even, by way of a courtesy, appreciate. In the absence of a subtle religious insight, they would be seeing only superfluities, repetitions and incongruities. Right approach and righteous attitude cannot be too much emphasized.

Most fortunate, and most unfortunate, are they (as goes the repeated history), that are nearest the centers of religiosity. Mother help them, Mother saves them and their victims!!

Who can imagine my joy and weeping in gratitude, on getting the substantial money-help, as aforesaid? Overnight in my terrace, while revelry and merrymaking of hundreds around a bride and a bridegroom were at its climax in the courtyard on the ground floor, the bridegroom's father was shedding hottest tears, and rolling on the ground in his solitary sacred place on the third floor. What did he care to know or think of (?), except his Mother, in the midst of all worldly joys and pleasures for all others around him?? The 5% lingering intention of publication rose to be 95%. There is not a single step in the spiritual ascension, which is without a temptation and a test, right up to the final salvation.

The Satan dropped his whisper: "have I any right over the money of my wife? Can I spend it on my fad?" (By the by, I have been always beset with the question "which devil is going to read or appreciate the book"). "Without the consent of my wife and children, in their already poor condition, have I any right to spend this money over my fad of printing and publishing this book?" Mother tests, Mother suggests, Mother strengthens, Mother plays; Mother blesses them all, whose money and labour and time go to such noblest religious purposes!!! Mother had, however, Her freaks. The cheque that I got was lost, in spite of care. I had lost the very consciousness that I had returned to Bombay "Mai-

Nivas" with a cheque of what was no small amount for me. Mother pulled me up with every fright and anxiousness, for about a month until the intention of 95% rose to be a full cent per cent resolution. The cheque was stolen, and it was nothing but Mother's grace that I got cash on its duplicate before money was taken away on the lost cheque. I had quite a narrow escape. The mention of this event is neither for the irreligious nor for the rich man who ridicules poverty. Religious experience is the greatest of God's gifts. Eyes don't change so long as, as a result of God's and Guru's grace, Mother's mysteries do not reveal themselves to the average worldly people.

Madras again came forward, to help me out with regard to typing and printing work, as I had now a substantial sum enough to meet a great portion of the initial cost of printing. In July 1951, the printing work was commenced by the Hind Press Ltd., whose Directors and Staff is good and godly people. Were it not for the said Press, its Directors and its Staff, and the all along responsible care and work with worry of an extremely staunch Mai-devotee (an advocate in Madras) who all took up, so to say, the charge of the printing work, going through the proofs etc., this book would not have seen the light of day in September 1952, exactly 14 months since the printing work commenced. (In my experience, principally, Gujerat is for Commerce and Charity, Deccan is for Art and Learning and Madras is for Originality and high Religiosity). Those who handled the printing and proofs in Madras scrupulously avoided any correction of or alternation in my language of the writing- in their faith that the originality of "Mother's dictation" should be kept intact.

My great point of disappointment, when I place this book in the hands of the public and my beloved readers, is that few and fewest realize that I have to say something which is not the very same "ditto-ing" that has come down to us since centuries!!! Absolute Truths can never change, but other subsidiary things

can be greatly improved with an immense advantage, from time to time. I am neither irreligious, nor, routinely religious, Being not "in the same boat", and "a bird of the very same feather," I have been all along most indifferently and most unsympathetically dealt with, by at least the routine-religious world, AS A FOREIGNER.

The gist of the whole Mai-istic teaching, in fewest words, is that our religious outlook is extremely narrow and that our preliminary religious grounding is extremely poor. Even the smallest Hindu child has heard everything about Religion. We have heard everything, understood nothing, exerted for a greater nothing, assimilated still greater nothing, and practised yet still greater nothing. Too much familiarity has only bred up contempt. We have suffered from overdoing externals and theories and neglecting (with belittling) the internals. We are more for theory and quantity than for practice and quality.

Our values for a man-to-man relationship, love, service, sacrifice, and morality, especially the business-morality, stand no proportion with our expressions of the same during religious talks, discourses, controversies, solitary or congregational studies, and scriptures-recommended religious undertakings for "Punyam". In the understanding of "Religion"- (cool-minded impartial and unfanatic)- psychological, rational and logical thinking is extremely rare. We want work to be done and gone through, for the attainment of true religiosity, to be shortened practically to the point of nothingness. Most of us have "penny-heaven-buying" desires, beliefs and mentalities. We have too great a belief of wonderful magic results in Saints' merely placing their hands over our heads. We have most of us a blind faith, mostly out of a fear. individualistic and restricted to self-serving, with almost a ridiculous expectation of someone placing, magically, morsels of ready-made food in our mouths.

Regarding the actual solid religious work, that can be undertaken, the present greatest difficulty is that religious and irreligious western-minded and eastern-minded elements have been huddled up together. Further, everybody's business has become nobody's business, and unlike other items of national progress, Religion has been left to take care of itself. Those that are capable of doing substantial work have run away either to sea-costs, mountains, or forests or have merged themselves in forming their individual folds. There is nothing like a standing constitutional arrangement, which has for its aim and object, the efficient tackling and handling of religious questions in a practical, instructive and guiding manner, to preserve and promote the cause of the general religions, social and moral culture of the Nation, as a whole- as a whole comprehensive unit, that takes within its embrace all the differences, of all places, all communities, all deities, and all philosophies.

What India wants today, is the establishment of a strong Religious Machinery, operating in an extremely general wide and universal spirit, covering all grounds and all corners and all men and women of the country. However capacious and strong individual may be, they have to yield and break under the crushing weight of universally-spread evils and calamities. Universal evils can never be eradicated except by universal remedies, measures and machinery, and that too, under the merciful guidance of THE UNIVERSAL MERCIFUL ALMIGHTY PARENT.

Mai-ism has only six terms: (1) GOD AS MOTHER, (2) MOTHER OF ALL, (PROPITIABLE ON LIVING THE LIFE OF) (3) LOVE, (4) SERVICE (5) DEVOTION AND (6) UNCONDITIONAL CHEERFUL SELF-SURRENDER. Under MAI-ISM, the very belief in the existence of God is not indispensable, provided, one serves and loves all, to the best of one's capacity. Mother is the same Being as Father. Mother is the Mother of all Religious Founders, and a Mai-ist, in the sacred humble service of Mai Herself, is ten

times the servant of any of the Mother's Illustrious Sons that have been the Recognised Incarnations, and the Founders of any Religion. How very trivial and tiny nothing, it becomes to bring in together several threads and shades of Hinduism, on broadcasting the Mai-istic faith spirit and theory?? Even on the rebellious-ness side, what greater conception can you have, regarding your personal liberty, in the matter of Religion (to whatever religion you may belong by birth or otherwise), than under Mai-ism, with full knowledge about what the Founder definitely proclaims?? "For all other religious questionings, my first and last answer is 'ASK YOUR MOTHER YOURSELF'" (Vide page 30 of MAI-SAHASRANAMA Vol.I, Part I).

In understanding Mai-ism, there are no frightful words of Brahma, Maya, Kali, Avatars, Shakti, Adwaitism, etc., which may be un-understandable, at any rate, often unacceptable, to the westernised Hindus, or to the followers of religions other than Hinduism, who may remain under the suspicion of "Proselytism". If all religions are the creations of someone or another of all Mother's Sons, where is the need of your transferring your own coin from one of your own pockets to another one of your own pockets?? None worth the name is unaware, either about God or about what "a Mother-and-child-relationship" is. Mai-ism says "Establish that relationship between a Mother and child, between yourself and your God, by whatever name you call your God". There are no incomprehensible religious technicalities of Vedas, Upanishads, Brahmasootras, Prasthana Traya, Gita, Shad-Darshans, etc., in Mai-ism.

On the higher religious plane, Mai-ism lays the highest stress on "Guru-Shishya-relationship". You can't proceed a single solid step after a certain stage, without the two chariot-wheels of (a) God's Grace and (b) Guru's grace. Let your Guru be, one whom you yourself select, who is nearest to and who is ever available to you, let him be only one step spiritually ahead of you. He must be one,

who is heart and soul interested in your worldly and spiritual welfare. It is neither the Guru, nor the Shishya, but the Guru-Shishya relationship that is highest of the three elevating factors. If you succeed in establishing your unification full of Love, Service, Devotion, and Self-surrender, with one Master, you have mastered the art of unifying yourself with the whole Universe. Without God's and Guru's grace, you have only endless repetitions of "makes and breaks", "advances and retreats", "virtues and vices", "pleasures and pains", "infatuation and disgust", "love and hate", and you are perpetually linked up in a never-stopping endless chain of "actions and reactions".

In the field of different Deities, philosophies, and superiority of one's own Guru to another's Guru, etc., Mai-ism asks you to drown all differences, with its first and foremost commandment "Love all". Further, it says, everything has only a relative superiority or inferiority. Not only one man's meat another man's poison, but the meat itself of a man at one moment turns out to be the poison of the very same man at another moment. Your quarrelsomeness over petty matters, out of sheer ignorance, can only result in inviting Satan, to make you almost shattered and miserable. The highest power and highest happiness proceeds from "Loving all". Love is the final word of bliss and peace. The parent of Love is Mother. Don't lose your head and say "World does not exist at all", nor, in an idiotic manner try to usurp "Godship" ; but train your mind to see the temporariness, changefulness, deceitfulness and fruitlessness of worldliness, and with the raising up of the pictures of both past and future, simultaneously with the present, carry yourself to the conclusion, the world and its working is as unprofitable and worthless as not existing at all.

Take only an all-flinging bird's-eye view. Man is the enjoyer, a woman is a center, wealth is the means, and sense-pleasures are the different modifications during a man's effort to seek complete

union. Happiness proceeds from union with the desired. For the inferior man, the objects sought to be unified with, are inferior. A little higher-mind is the enjoyer, peace and happiness are the centers, concentration and consolidation are the means, and the development of various dormant occult powers are the modifications. The higher man has begun to realize at this stage, that happiness proceeds from neither woman nor wealth, but from the mind. Later, the soul is the enjoyer, Mother or God is the center; the spirit is the means, and all universalistic and altruistic heart-yearnings and mental-activities of love, service, devotion, and self-surrender, are the modifications.

Higher and higher, the aspirant has to go with his own exertions, under God's and Guru's Grace. Do not be cheated by your mind, like a cook that makes your mouth to water, with various descriptions of dainties, but, in the end, keeps you starved. Don't pass away your whole night, in the fastidiousness about the cot, the bed, the pillow and the bed sheet, till the cock crows, and you are no longer your master. Begin with any spiritual exercise. Once you have secured God's and Guru's Grace, if you go wrong, at least, God is there to remunerate your sincerity, humility, and purity, and to guide you and to set you on right lines. The final stage is when the Soul and God are mutually the Enjoyer and the Enjoyed, with nothing between the two, till the Soul finally merges in Mother. There should not be the slightest feeling of droopingness, on a comparison of yourself with the highest saints, that have "realized". Judge your progress by how far and how much you have bettered yourself, and never, by how much still remains. There is no end to how much still remains, even for the highest of saints. The highest proof of the Mother's Mercifulness is, that for the smallest effort of any striving aspirant, he gets a permanent benefit, that helps him, not for one life alone, but for lives and lives. In fact, true Religion is a science of not only improving your externals, but also and mainly, your own internal instruments and faculties, and transferring and sublimating your

mind, heart and your own very Self. Further, the most secret point of a guiding principle, in the serial arrangement of events, circumstances, and conditions in the chalked-out life for every being, has been that of the alternate following of opposites. Without this, life would have been unbearable and all exertion for progress would have been discouraging and tiresome. Pleasure and pain, success and failure, perspiring work and undisturbed peaceful rest, rise and fall, march and retreat, have been designedly made to fill up alternately the long decades of a period of each and every human life. There are extremely few cases of "no joy" and "misery" all alone at a long suicide-suggesting stretch. A little feasting has been always provided after every fasting.

The Founder buries the centuries-old quarrel of Dwaitism and Adwaitism, stating that on the strictest analysis, there is nothing intrinsically, and practically conflicting or contradictory between the two. Not only that, but Adwaitism is, as Founder believes, on strictest censorship, only the continuation, and extension of Dwaitism. Mai-ism says, it is much safer to teach "Thou art God" than "I am God", when you have to select a teaching for millions of people of all places for all times. As a matter of fact, "I am God" is not really a teaching, but the most spontaneous expression of the fewest of the few blessed, that have realized the final-most stage, and it is given to few to realize. Don't forget that, in your modern madness of equality. It is only a modesty and a pampering, when a high-placed man says "What one man can do, another can surely do". In fact, "one man may not be worth even to tie the laces of the shoes of another".

The world is neither unreal nor real. It is an unreal reality and a real unreality. It is real at one stage, and temporarily an unreal at another stage, and again real at the final "Parabhakti-stage" of "Poorna-Prema", when everything becomes Mother. The unreality of the world is not an absolute fact, but a hypothesis of unflinching faith for Adwaitists, which, on the perfect training of the mind,

permanently places them in undivided, undifferentiated, infallible, perfect unification with Almighty Mother.

The world is physically and mentally and scientifically getting more consolidated and compacted. A time must come when either Religion altogether disappears, or there is only One Religion- assuredly, the latter though for the fewest of the few. The world is advancing towards simplest classifications, such as God or Nature, Religion or Science, Altruism or Individualism, Man or Woman, Selflessness or Selfishness, give or take, virtue or vice, love or hate, etc.

Founder believes, in the changed circumstances, God has become Mother, who was till now Father; and Mother, with every mercifulness for Her children, has offered to the world, the simplest, surest and speediest Universal Religion of Mai-ism, having made its start with Mai-Swarupa Sri Ramakrishna Paramahamsa, who lived his whole life as Mother's Child. The element of Universality, so very convincingly taught by Paramahamsa during his Sadhana of identification with different religious Founders and Deities, was given a world-wide spread and application to include all men, one and all, by Swami Vivekanand, the Saint of Saints and the disciple of Sri Ramakrishna Paramahamsa. The Founder further believes, Mother has declared The Universal One Religion of Mai-ism through the "nimitta" (nominal instrumentality) of his own humble little self, on 2nd September 1932.

Regarding the success of any religious movement, Mother alone knows the future; but this much is certain, that the hopes of every originator are in most cases ever immortal. He leaves nothing undone that he can, within his possibilities; and if the originators' hearts were possible of being fathomed, one would find there, pictures of perpetuities and infinities, which need no basis for their existence, of any actualities and possibilities. Any religious

movements originator's soul does not get satisfied and peaceful, on leaving his work half-done, and he continues his work sometimes with much greater powerfulness and promptness, in the disembodies state. During the lifetime of a worker, so many imperfections are there, with incongruencies, jealousies, enmities, adversities, poverties, obstructions, oppositions, etc. On the personal-prejudice-factors disappearing, on demise, the true worth of the spade-work done and the principles taught and laid down, gradually begin to advance, if both have their intrinsic worth, and if the foundations have been laid deep enough, beyond devastating time-effects. If the world continues to give a hearty response with nourishment and replenishment of men, money, and material, solid work more and more follows. Every plant may grow, or die as well, with no fault attachable to the seed-sower. The growth of a religious movement is extremely slow and has to be measured in terms of decades, in the cases of small sub-religions, or sects or "Sampradayas", and quarters and higher fractions of centuries, in the case of religions, possessing the potential magnitude of the major religions prevalent in this world of ours. The calculation of probabilities is outside the pale of human imagination, as would be seen from the history of every religion, large or small, as there are innumerable, indeterminate factors that play their wonderful part both ways, in the present as well as in the future. Anyway, the proportion that the full stature bears to the inception, great for great movements, and small for small ones, is surely unimaginable. It is all only Mother's Will, and no one knows, what scenes are being arranged behind the curtains of the Unknown Future.

One surpriseful phenomenon, however, cannot escape the observation of serious and profound religious thinkers. If searching inquiries were made under the solemnity of oaths, to form the exact idea of what certain people or a certain society thought about a certain saint or a certain movement, during his lifetime, or in the commencement-period, strange revelations

would meet our eyes and ears, sometimes under the brand-marks of madness and mischievousness. At least, the past history in this direction would amply justify the greatest claim to clemency, for the new workers, from time to time, if innocent ambition with a life-long sacrifice in the cause of world's wholesale welfare is not a crime.

This is an extremely interesting subject by itself, and, quite impersonally, I cannot withstand the inner urge of recording my views, because I have a mad passionateness about the psychological true understanding of Religion, although that is least attractive for the average Hindu mind, which loves Devotion and Divine knowledge, many times much more than the psychological analysis and synthesis. I record my views and beliefs, for the truest, and therefore, most automatically profitable understanding, and greatly indulge in dealing with details. I believe you can't have a perfect mastery over a whole, unless you have the same over the smallest piece-atoms, of a complicated complex whole.

We often find very little, or practically nothing, during the lifetime of a saint; and later, their places become centers of vast pilgrimages and fairs and festivals !!! Names of certain saints, practically unknown during their lifetime, or even spoken with ridicule, disgust, and blasphemy, are later in vogue as a sacred word for curing diseases and removing afflictions !!! Some saints had to pass days and days, without two happy meals, whereas their disciples got Rajahs and Kings to pull their cars. While Tukaram or Narasimha Mehta dies in poverty, and Meerabai in miseries, the stars, and cinema-owners, showing them on curtains only, moved in Rolls-Royce cars. Persons that were condemned as "unable to break a straw" during their lifetime, were later made "Saviours". The heart breaks when the two contrasts stand vividly before a deep devotee's eyes, and the heart chokes up as he tries to speak in broken words to the

nearest friend-devotees. "It is all Her greatness and Her play. The Mother's Sportivity !! As if the world cannot be brought round except through miraculousness !!". "As if there is the Divine Plan to make the contrast as amazing as possible". Who would not be surprised if there were no history to learn, how few followers Christ or Mahommed had during their lifetime? And, while the life of Christ was full of highest miraculous experiences given to so many aggrieved, how fewest were they, that bore him out during his lifetime? There, there, there, is a triple alliance of Mother's Will, Maya-delusion and World's wickedness.

The world is always wise after the fair. We know hating the deserters or blaming the saints' relations, friends or followers, generations after. In revering and sky-raising the dead, the world has least to lose, as the contradicting, belittling tendency and the provability one way or the other go less and less, with the times. The World cautiously enough opens its mouth, only after every safety is there, after a certain time lapse, which can also be utilized to make out an ideal saint, selecting only the suitable living facts round about the saint when he was in flesh and blood.

During the lifetime of a saint, even for honest appreciators, followers and disciples, the wickedness of the world prepare a hotbed, in the matter of an open declaration and a fearless free following. It looks, as if a Saint has not simply to make his life, a series of supreme virtues and sacrifices, but has also to win a victory over the world. And there, it is Mother's Will alone that decides the issue. Main-most thing is the consideration of the whole future of mankind, or of a certain nation, with its deservedness or its reverse. That consideration is supreme with Mother, in making final decisions.

But for Bhairavi Brahmini, who could have the most astonishing boldness of declaring Paramahamsa to be an Incarnation? Whose Incarnation? has not been clarified, as far as Founder's

scanty knowledge goes. Mai-ism proclaims "He was UNIVERSAL MOTHER INCARNATE".

That is the secret of understanding the lives of saints. There is a superb supernatural courage, which God alone can give to such ones, as have lived their lives on the practically same plane as the saint. The worshipped is merely nothing without the worshippers; and the world knows one Shakespeare, although creating hundreds. For persons of the usual ordinary religious stuff, or of the still inferior selfish worldly stuff, a mere conviction about saintliness is not enough. It requires a crushing-resistance-strength of sacrifice, to be siding with a new unknown unaccepted star or planet in the Religious Firmament.

How much is really claimable by man, in the coming forth of any new religious movement, or a sub-religion or a religion?? It is all the making of Mother alone. The miraculousness of "nothing during a saint's life", and "an amazing huge blaze" thereafter, is not simply a freak or fancy of Almighty. That too has a deep meaning. It is a proclamation of Man's nothingness, even the highest saint's nothingness, and a working out of an Inviolable Divine Law. "The seed shall have to perfectly perish". To the extent any crushing is incomplete, the growing tree will lose in lusciousness, lustre, and longevity. There is nothing more complicated and incomprehensible, as the dealing of the World and Worldliness, with a Saint and his Saintliness.

The life and longevity of any religious movement depend on its Sacred Fire being kept up alive, by the further sacrifices of more and more high souls as disciples and faithful followers, and as the fire, light and spirit of the predecessors get dimmed, with the advent of times.

We know nothing. We see nothing. Who can understand the working of millions of waves, rising and falling every second, of

every unimaginable and immeasurable variety, in the Infinite Ocean of Universal Consciousness, in the midst of which, and governing controlling and commanding every action thereof, stands the UNIVERSAL DIVINE MOTHER?? HERSELF!! ALL ALONE!!

Who is the Reader? And who is the Writer? Who is the Founder? And who is the Follower? Who is the Judge of and who is the Judge? Everything is only Mother, Mother and Mother alone. Mother dictates, and Mother writes. Mother reads and Mother thinks. Mother blames and Mother praises. Mother worships Herself, and Mother plays with Herself.

Where are you and I?? Mere reflections of the Mother Moon !!! In the lake of Maya !!! Either when the lake dries up, or when Mother-moon wills it so !!!

UNIVERSAL MOTHER MAI, BLESS US ALL.

JAY MAI JAY MAI JAY MAI

"Mai Niwas"

MAI-SWARUPA MAI-MARKAND

Founder of MAI-ISM and

President, "MOTHER'S LODGE".

Sarasvathi Road,

Santa Cruz West,

Bombay-23

MAI-ISM

JAY MAI JAY MARKAND MAI

MAI-ISM

PART 1 CHAPTER 1

MAI from MATAJI

Jay Mai Jay Markand Mai

1. The Founder of Mai-ism and President of the Mother's Lodge (Mai Mandal), MAI SWARUP MAI MARKAND (Rao Saheb Markand Ratanlal Dholakia, L.C.E.) began his devotion of the Hindoo Mother since his tender age of twelve. He began his Sadhana from the very first rung of the ladder, with shouting in solitudes, "Mother! Tell me, dost Thou exist or not ?" at that young age in Petlad, his native place in Gujerat, near Cambay.

2. He had proof of Mother's existence by being saved from the attack of two robbers on his way home from that place of solitude to that of his

home, one night, though the intervention of a tall fearful woman. She walked over between the boy and the robbers for a few furlongs till the boy was safe near the outskirts of his village. Most wonderfully, the same terrible black woman disappeared in the air immediately after the boy's safety.

3. The incident did not go beyond creating a suspicion and a wonder, but at least the idea of the possibility of the existence of God, deities, angels, spirits, other worlds, etc., took its roots. It took three years of strong devotion of Jagadamba Kali and Chaamunda (one after another, in his own place, but more and more distant and desolate) to make the boy ripened enough to have an undoubtful belief about existence through the second incident mentioned here below.

4. The boy in a busy crowd in Ahmedabad was shoutingly warned by a dog-cart driving European pair, to be aside. The boy failing, the European took off his long whip, determined to beat the boy out. The merciless man, however, lost the grip of the whip, the whip encircled the foot of the horse and the dogcart fell to the ground. The boy, terribly afraid, ran away from the crowd and tremblingly concealed himself in Bhadra Kali temple corner, the nearest safest place.

5. With his whole frame shattered, the boy had the very night a dream in which the whole scene of accident repeated itself and ended with the daily repeated question, "Mother! dost Thou exist or not?". The Mother (The Bhadra Kali Image), in the dream, answered, "I DO NOT EXIST". The boy asked, "Who then is speaking?". Mother then smilingly asked, "Whom Then are you asking this question, tiring me and yourself for the last over three years?".

6. The boy got confidence in the existence of God at the age of 15. He began to believe it was the intervention of Kali that had saved him from robbers. The boy was busy trying to secure God's grace and recognition as devotee through devotion to any of the usually worshipped Hindu deities, viz. Rama, Shiva, Krishna, and others. He was, however, as it were, passed on by one deity to another without retention till, with full despondency, he concluded, MATAJI alone would accept him, he is worthless for any of all other deities. To cheer himself up, he would say with a sorrowful laughter, "How can other deities misappropriate the property of a particular deity, if it has been owned for past so many lives?".

7. The conception of Hindu Devi or Matajee is that of sternness, terror, and destructive though united with benignity and mercifulness and everything-asked-givingness and all-desires-fulfilling-ness. Even today, it is more or less the same, with Hindus, who have not come in touch with Mai-ism. Matajee is Hinduistic (restricted to Hindus alone) and She is a personification of Power (all Powers of all types from the lowest to the highest). Mai or Maijee is Universal and a Personification of Mother, God Himself as Mother and not God's Power. With Hindu-Matajee, the relationship of the devotee and the deity is that of the demander and donor of powers leading to general happiness, success, rulership, controllership, victoriousness, infatuating ness, etc. The relationship with Mai is that of a mother and child. Maataajee is mostly a goddess of fear and power, whereas Maaijee is the Goddess of parental love and permanent welfare. Except for the common element of the feminine sex, the conception of Maataajee and Maaijee are entirely different and dis-similar, if not contradictory. To put it in the usual Hindu scriptural language, Maataajee, as most believed by Hindus, is the Taamasik aspect, whereas Maaijee is the purest Saattvik aspect. Mai-ism is working hard for the past over 18 years, (i.e. since 2-9-1932), to transform the Taamasik belief about the Mataji to the Saattwik, to change the idea of fear into that of love, to raise the notion of Maya, Power and Consortship, to that of Motherhood, to broaden the

Hinduistic restricted notion and vision to the Universal one, and to reduce hundreds of things stated in the name of Religion to only six tenets of Mai-ism.

8. If Hindus today have modified their beliefs about the conception of Matajee and have begun to have the stabilized conception of a mother to the son instead of a Demon-destroyer (as Mahisha-Mardini), that is attributable in a large measure to Mai-ism. The improvement in the Hinduistic conception is the founder's heart-filling reward. The yet higher reward he has already attained from Mai, in the shape of Mai's Grace and Mercy and a fairly good success in establishing Mai-ism.

9. The mention of this distinction becomes indispensable here as otherwise it would not be realised how much terror-stricken the boy was at the idea that none of the Sattvik deities as Shiva, Rama or Krishna had accepted him and that on the other hand he was so much favoured and cared for by Matajee, the most prominent feature of whose traditional mythology was the destruction of the Demons and terrible fighting in the battle-fields. Her appearance itself with so many life-destroying weapons would make one fully afraid, shuddered and terror-stricken. The boy had none of the requirements of a fearful sadhana. He was too tender and even timid for the worship and devotion of the deity that can be best propitiated in the cremation-grounds and in the darkest nights. As it is so very habitual with and true of the world with regard to every reform or discovery or invention in any matter, the world has not been grateful and has not appreciated or observed or noted the wholesome overhauling change of transformation from the conception of a "Power" to a "Mother" achieved on the preaching of Mai-ism at every possible opportunity, by the Founder, practically for his whole life.

10. The boy, then eighteen, was shuddering at the idea of being a devotee of a terrible deity on the one hand, but on the other he believed,

he was only living the life of merely a two-footed animal of desires, impulses and chances, without the protection of any deity or God, especially after being convinced about the existence of God, deities, the other world, invisible help, etc., - a kind of life that was the greatest folly for any man.

11. He invented a way from this "Scylla and Charybdis" position. Said he, " Let me cast the gambler's throw. I will perform a hundred repetitions of Saptashati. If Matajee accepts me as Her son with no displeasure, no freaks, no fears, no terrible wrathfulness and no vengeance for consciously or unconsciously done offenses, I become Hers. Otherwise, I live my life as an atheist or an agnostic, with all goodness, morality, broad-mindedness, fellow-feeling, etc. : but thereafter, no "humbug" of religiosity and another goal of life except to be eating, drinking, and dying merrily, happily, indifferently and enjoying life in every possible moral and innocent manner.

12. At eighteen, he began the experiment. On thirty repetitions, he had a telegram, at Poona, where he was studying in Engineering College, from his maternal uncle, who was the Revenue Collector of the Baroda State, at Mehsaanaa, near Ahmedabad. It was about his mother's illness and asking him to start immediately. On the very railway station, where his uncle had come to receive him, the former received a telegram from Baroda Government to immediately proceed to Bahucharaji Matajee (the Second most popular Goddess worshipped in Gujarat) as the Revenue Collector of the district and to do certain arrangements. The young lad was taken directly to the place, as his mother had become fairly all right, as soon as he had started from Poona, by Mother's Grace. The illness was a pretext utilized by mother to force him to come down, as he had determined not to leave Poona, although all students had left in their vacation. He had refused going home, as he was determined to finish the experiment in the same place, without any break or interruption. There, in the temple, the boy was given an assurance by Matajee in a dream that

She would be to him purely and unadulteratedly a loving and living mother. He returned to Poona full of hair-erect bristling joys.

13. Since that day, the supernatural and occult powers of prediction and blessing which were inherent in him from the very childhood became more effective, intense and acute. He could bring two persons at daggers drawn going to a criminal court for cross suits, to be friends in a two hours' talk. Once he wanted 63 rupees (his M. O. not arriving at proper time from parents before the last date of college fees payment). He prayed at 9 P.M. and at 11 P.M. he had a heap of about Rs. 800 because the Bengali and Gujerati quarters took a fright at 10 P.M. - (there were some robbers preparing to loot the quarters from behind, seen gathered on the desolate railway lines). Though a big cipher in drawing (the most essential subject in Engineering), his drawings to be finally examined with marks-giving at the annual University examination would be prepared by the best students with the full permission and cognition of the very supervisors and even the Principal. Once Matajee dictated to him, the whole of the chemistry paper the previous night (preparation method of iodine, etc.).

14. The dullest boy was the happiest. He was a voracious reader but he was more of a mathematician, a poet, a thinker, a philosopher and a songster than an engineer, by his very birth. What did he care, after he had Mother's protection? His repeated failures in spite of his hardest work trained him to realize nothingness of himself and life and left no drop of charmful-ness about life with all its varied pleasures. He ceased to be a responsible actor of the world and became a superficial spectator of his own life, allowing it to be drifted as Mother desired according to his past Karmas, with nothing as the goal of his life, at such a tender age, - usually full of follies and passions, spirits and storms.

15. At twenty-two, he had the most calamitous, and yet the final hardest, hammer under which he would have succumbed, but for Mother's Grace. He happened to read Yoga-Vasistha and Vedantism, that terrible teaching of "AHAM BRAHMA ASMI", and his head turned. His intellect got clouded by the controversy of the new teaching. He thought he was all along under a delusion and pitiable victim of a huge cheat by MATAJI, the Maya deity. He threw away his deities, picture, scriptural Sapthasati, wooden seat, worshipping materials and vessels in the river Mula-Mutha-Sangam, behind his living place. He changed his course from devotion (Bhakti) to Divine Knowledge (Jnana). He began repeating "AHAM BRAHMA ASMI" day and night and interviewed so many religious teachers on the subject.

16. Although the world, or at any rate India, has been spiritually and religiously degenerating day-to-day, the greatest advantage of India's contact with the West was a much clearer understanding of Hindus' own religion and much broader intellectual and social vision. We now have remained no longer ignorant. We are what we are today or any moment, with full knowledge of what we are; negative illiteracy and ignorance have disappeared. Wherever positive wickedness has appeared, it is with fullest consciousness and understanding about the nature and result of every wicked thought, word, and action. People have been rather more rebellious against God, religion and divine laws, than ignorant about them. They have been too much trusting their scheming intellect and worldly efficiency and are determinedly busy over flouting the Divine laws. People are what they are, with their eyes open and their hearts and hands fully cognisant of everything connected with them. There is very little like ignorance now, even in distant-most village corners.

I am referring to this to make people realize that some decades ago Divine knowledge and Devotion were at daggers drawn. It is now that things have changed and religious teachers have accepted the policy of

harmonizing both. Past religious history surely testifies to this oft-repeated, standing perpetual conflict. The Jnana and Bhakti conflict has now disappeared because the mass has been indifferent to religion itself and the rich class people, who are mostly Vaishnavas, want devotional out-flowings of the Vaishnavic type, which are easier and more pleasant things for practical people, the less literate mass and especially ladies (who in this age are better financial helpers and more sympathetic to Religion) than sordid monotonous monistic talks. The Advaitists have seen that unless they equally appreciate and preach devotion, their popularity and maintenance of Ashrams would be an impossibility. For such among other reasons, began the commencement of the happy union of devotion and divine knowledge, very many years after the event under description (viz.. the boy's mental derangement). The huge horror of general irreligiosity accompanied with materialistic and individualistic tendencies was also responsible for bringing about the happy union under the fears of a common enemy. That deprecating manner of saying, "Devotion is just only a stepping stone", which has now disappeared, was then at its highest shouting pitch. It is only now very recently that Sanyaasees and Yogis and Karma Margis all have gradually pitched their tents in the open airy yellow lawns of devotion. That preaching of oneness of Atma and Paramaatma, that idea of inferiority of devotion and deities, that sophistry about the fruitlessness or unreality or the delusion of the Universe and all allied teachings, so very forceful than, were more than overpowering for the young boy of twenty-two who had seen nothing of the world, in its true natural colours.

17. The young boy had never had to pass through a more terrible time. He experienced that, as a result of his faithless desertion of Mother, the whole world had changed to be worse or him. Even his best friends and relations disliked, displeased and deserted him. No solace, no consoling word, no happy night, no soothing idea, no kind relative, no pleasure, no relieving feature, no miraculous powers, no happy meditations, no devotional effusions, no good lucks. The whole world was, as it were, spitting on him with a contempt for dethronement. He could not bear,

undergo and survive the punishments of the change. The disastrous results were much more terrible than can be described. His morality, goodness, character, religiosity all stood before him, threatening him with leaving him as a corpse. the fire of ill-treatment of the world, his own self-contempt on gold of his self-turning to base brass, and the scorching in the hot furnace of repentance as a result of having deserted Mother's protection, the contrast of his faculties before and after, all led him to the highest desperation. One day, in Petlad, he tore off his garments and sacred-thread, threw off his shirt and dhoti and cap in the street and ran away from the house as one determined to mend or end his life, to be a Sannyasin, or to commit suicide. What might have been the climax of his sorrow, disappointment, and disgust of life and world, at twenty-two, can be better imagined than described. He was however caught by his most revered father who ran after him with all the force he can command in the street, weeping and shouting on losing his son, and by his mother, weeping and madly running after the father. He was brought home and kept confined in a room for a week and greatly smoothened and solaced by the parents. After a promise not to be a Sannyasin, he was permitted to return to Poona for studies. His mother with tears in her eyes said, "You have never been telling a lie. You never break your promise. If you are determined to be a Sannyasin, first stab me and then go. If you wish that I may live, promise me, you will not leave home."

It was this promise the remembrance of which, along with the whole scene and accident, was fresh in the Founder's mind for years together, which after so many oscillations, did not leave him undisturbed and easy, whenever he got the idea of taking Sannyasa, especially when he was possessed with the idea, that was necessary and perhaps indispensable for the intense propaganda of Mai-ism. That is so for the main reason that it is mostly the brown robe and the tonsured head that sets religious Hindus a-thinking most seriously, concentratedly, reverentially and sympathetically, on the subject of Religion and Religious Reformation. There was often such a violent tug and pull from both sides with their

respective battalions of pros and cons, that he was unable to decide what was best, in the interest of his mission. The Founder then satisfied himself with leaving matters to take place as Mother finally willed and with the remembrance of the incident and the promise he had given to his dearest mother, years before.

18. One idea alone, about his greatest ungratefulness to the Mother who had been protecting him all along, and without whose protection what the world would be to him, he had experienced and realized, that one monomania seized him. This one idea acted like the most violent attack of an unbearable shock. He decided to drown in the very same river unless Mother reaccepted him. In the midst of the excruciating pains he got an imaginary idea like a lightning in the darkest cloudy night, "Will not Mother save me? Will She not tell me She has reaccepted me?". All this was a matter of few hours, before determination and preparation for action. He went to commit suicide in the river. He ran towards the river water depth with a speed which he had never before used. Just then, he was caught in the sweetest trans-heavenly Embrace of Mother - The Visible, The Infatuatingly Beautiful Mother. She admonished him strongly never to be so reckless and senseless in future and assured him he was never disowned by Her, although his head had turned. Not only that, but She told him, She was carrying him through certain experiences, which were indispensable. Mother knew his fickle-mindedness and did the preventive needful. Retracing to his room, he expressed to himself, though most stealthily, wishing none to know it, not even his own mind to hear him, his inmost suspicion, (the devil of a suspicion), which proved his greatest ungratefulness even after Mother had been merciful enough by saving him from committing suicide. He asked himself, "What did I see?, What did I hear?". Is this all not a mental derangement? Is this all not a false vision because of a mental despair? (This Maya-created doubting, though most temporary, does not leave even the highest man till he attains salvation). Mother had anticipated this and She had kept the answer ready to convince him of Her embrace and Her Word and Her Promise.

19. Most surprisingly, on opening the room, he saw the very same deity picture, the very same scriptural book of Saptashati, the very same wooden seat, the very same worshipping articles at the very same place as they were and where they were before, the very same things which he had thrown away in the river with contempt, about six weeks before.

20. From this moment onwards, he linked himself with and rivetted himself to the Mother. His conception then was a Hinduistic one, viz., that of Power (Shakti) although with the additional personally secured concessional advantage of Mother's protection to him as Her son. That was however just as a lioness has her love for her cub though not without devouring ferocity. He had no special attachment to a particular aspect of Hindu Mataji as Amba, Kali, Bahucharajee, Chamunda or Bhawani. They were not different realities to him even then. As his final conclusion then went, these were only different names and forms of one and the same reality of MATAJI, Shakti (Power), the final most Power (Shakti), assuming different situations, different goals, and different purposes. The word " Mataji ", apparently meaning " Mother " was however to him, an honorific name for a feminine sex deity, with no conception of a mother-and-child relationship for one and all devotees. In a word, he had not risen above the centuries-old Hindu Shakti conception and had absolutely no conception of Mai. The form that he saw as embracing him had nothing special to characterize Her as any of these five aspects. She was not in any of Her above-adopted forms. She had human-like only two arms and no weapons. The dazzling light and the crown halo around the celestial face, with the forward spreading glamour (as of a searchlight) was there. She was in Her Natural form, of the whole Universe-running-Divine-Mother, a burnished gold-colored Divine fascinating Female Figure, which immediately convinced him about who She was.

21. The period from the date of this event in 1907 up to 1932, say of about two dozens of years, was that of a common man's living with a gradual progressive development in the religiosity and learning of different sacred books. Two points of vast transformation, which makes Mai-ism an entirely different thing from the Hindu Shaktism-cult are : - First, Mother is not Power, but as a Mother to Her child: Second No Amba, no Kali, no Durga of Hindus, but Mother of all in the Universe, of a particular Universe and of all Universes, conceivable in the Ocean of Perpetuity and Infinity.

22. It requires a truly religious man to see the difference. The desired change of the whole outlook on life, in its real most practical solid and unadulterated form, would require lives. Not an intellectual mere " Oh Yes", but a living of the smallest detail of life with the particular belief of Motherhood, Universality and " Mother and child relationship" between God and devotee. Hindu Mataji (Power) was gradually transforming Herself with him to be the Universal Mother " Mai ". Honest and subtle religious aspirants know well enough that the universalization of one's ideal is not merely a matter of a tongue-twist, but that it requires decades and decades and in some cases full lives of deep-thinking experience, hard sacrifice, religious practice, and realization. Let one apply the acid practical tests of life and actual living and he will be surprised to find how few prove themselves to be really of a universal mind. For every thousand of persons that prattle about Universality with their tongue, there is not one with the same in all its reality, in his heart. There would not have been such factions of our Bharatbhumi, as Hindusthan and Pakistan, if there had been even one true honest and sincere powerful religious universal-minded soul on each side, who had genuine simple and unadulterated Universality in his heart's deep-most and bottom-most layers.

By Universality, the Founder means its primary sense only, viz., a complete absence of the idea of one man being different from another exactly similar man on the mere ground of such two men's belonging to different religions. Universality to be effective must be the supreme quality of one's whole vision and entire integral outlook with a belief and a conviction about its highest value. Universality should not be an outcome of a policy, a temporary acceptance, or a delusion-creativeness, for some specific object in view. It should be an impossibility, to assume a different color after some attainment or after a lapse of some long time.

The differences, the superiority and inferiority complexes, prejudices and prepossessions, likes and dislikes, as a result of different persons following different religions, (to be universal-minded), require to be uprooted, wiped out, annihilated and completely forgotten as if they were never in existence, ever before. The Founder brought about a reconciliation between Hindus and Muslims over a mosque question at Nasik in a few hours, which was a standing cause of unrest for 12 to 15 years to the public and Government (vide page 134 of Volume I, Part II, Mai Sahasranam). That was possible only because the Founder was Universal-minded, in every moment of his living, after 1932, and because he was a Mai-ist, the Founder and a follower of a religion which has universal-minded-ness as its main-most commandment.

The subtle difference is to be noted here. It is not that some few Hindus or Muslims are not there that are universal-minded, but the presumption holding its sway in the minds of both

communities in terms of millions of hearts is that a Hindu is a Hindu and a Muslim is a Muslim, during butchering riots.

When the knife is raised to be plunged, it is not possible for one to know or inform that he is not an enemy, at that moment of life and death. Mai-ism emphasizes the need for a solid working through organizations, during peace periods.

There the whole difference comes in. To be the known follower of a religion (or even a society) which makes no distinction of that nature, on one hand, and on the other, to be an exception to the usual beliefs about a religion (or a society) by the co-religionists or member of anti-religionists of outsiders, are poles asunder. That you are above such animosities must have been a proved fact known to the world at large, ere long and much before an event. Too subtle a point to be appreciated realized and admitted (!)

Mere shouting about brotherhood, without that moral religious and spiritual strength of the lived-life, is like the deafening of the shop-keepers in a market with loud gramophone records to sell their merchandise.

We have all the imaginable space filled up with cries of brotherhood, and yet the atmosphere is experienced to have been saturated with bitterest poisons in the hearts of men and in the despicable dealings of man to man. Few have asked themselves this paradoxical question and still, fewer have got the answer. The answer is simplest enough to the fewest who can understand truths without any perplexities and confusions created by worldly-mindedness. Words can have a vast progeny of words alone;

cries, of cries alone. It is only true love and a true spirit of Universal brotherhood that can create love and Universal Brotherhood. Nature cannot be cheated or defrauded.

That supreme stage of Universal outlook, once attained, along with other sterling virtues, carries with it, its own wonderful silent super-natural power over the hearts of average men. By mere shouting, "We are all brothers. Let us live as brothers", one does not touch the inner chord nearest to the Divinity within every man. The man appealing to brotherhood must have actually lived in that spirit and with that belief as the maxim of his life, ere long and for many years before the circumstances arise for making the appeal and taking help of the Divine Truth.

He must have lived above all social, communal and political factions and must have acquired an unseen authority as a result of his austerity and sacrifice on having lived that sort of life, much above the mundane plane of self-interest and struggle, and entanglement of " I " and " mine ".

Reconciliation between two antagonistic forces becomes possible only when a much superior force, an overpowering force, makes each of them to be reminded of its comparative nothingness before all-governing and all-conquering Universal Final-Most Supreme Force of Divine Law and Nature, always working in the interest of the humanity, as a whole.

Purse and Power may be successful in commanding obedience and co-operation, but that is no loving brotherhood of a true, real and permanent nature.

The spiritual force of a Religious Universal-minded man is of a much stronger powerfulness than that of the Life-force or the Will-force or the Soul-force. It derives its strength from the Divinity itself as the recipient has already pledged himself to live his life in the highest interest of the noblest welfare of the whole humanity.

23. During the college sub-period (from 1908 to 1912), there were many convincing proofs of Matajee's grace.

During his second-year-examination, one day he was in a devotional mood, which made him entirely un-composed to be able to attend the examination hall, in Bombay, at the appointed hour. When he could compose himself in his home, the examination hour had passed. he washed his face, dressed and took a tram. In hot haste, his Y-square which was shoved in the drawing-board the wrong way fell off on the ground. Some Seth picked it up and ran in a victoria after the tram, and caught it at the next halt. The boy was overwhelmed with the feeling of gratefulness. No time was to be lost. The Seth most abruptly said, "Mataji! (Mother), bless me with a son". Said the Founder, "Matajini Mehr Kripa Varso Kalyan" (Mother's Mercy, Grace, shower Welfare). The devotee ran to the hall and found that he was 40 minutes late. Soon after him, came the Registrar with the question-paper packets. He was admitted into the hall. (Please refer to page 150, Mai Sahasranama, Volume II, Part IV). The printing machinery unprecedentedly had gone wrong to give boy sufficient time to recover his normal plane and to reach the hall!

24. The second instance was in respect of the special train carrying the students on a geological tour in the final year. The students had encamped in Agra and were awaiting the arrival of a special train expected to arrive within an hour or so. The boy got a

flying news that Mathura (the pilgrimage-place of Lord Krishna) was near. Said he, "I must go for the Darshan of my beloved Lord Krishna". The train time that day to Mathura had passed away. Like a madman, he said, "I will go to the station." Two friends (both later became known great Government-Engineers of Bombay Presidency) accompanied him. The first station, the station staff laughed at their ignorance of the scheduled timings. The second station, people called them mad. Here one friend got irritated when the boy proposed going to the third station. Said he to the other companion, "What? Are you also mad like this madman? I am returning home. If you like, you be mad with him". The third station, the engine was lying "sick". On purchase of tickets and hurried sitting in a coal wagon, the engine came to order and whistled. The despondency that had arisen on the booking-clerk advising them not to purchase the tickets as the engine had gone useless, turned to a cheerfulness with a joyful hurrah. However, the cause for standing suspense and anxiety did not altogether cease. They would be detected on the arrival of the special train as absconders and be even punished. They had not enough money to return to Bombay from Agra with fresh tickets. From 4 P.M. to 9 P.M. of the next day, the special could not be ready in spite of the repeated telegrams by the influential Professor-in-charge of the tourists, till they returned. Soon after the return of the boys from Mathura on the station itself, the special arrived in the midst of double joys by the students. The special did after all arrive, and the two absconding boys also had just arrived, not to be left to their lot. The in-charge was hot with the boy, our Founder, for having bolted away without permission, but his popularity came to his full aid.

25. From 1912 to 1932, there was nothing of catching importance to interest Mai-ists. The only remarkable factor of this period was that he was so often miraculously saved from embarrassing situations of life. He repeated Saptashati to which Lalitha

Sahasranam was later added (since May 1909) both once every week, and he was devotedly performing his daily small worship at home and performing Chaitra and Ashvini Navratri with fasts, bhajans, sacrifices, pathas, worships, etc. His reputation as a devotee of Matajee had become widespread and established. In the direction of Divine knowledge, he took a very active part in all religious matters. He was in close touch with Theosophy both at Ahmedabad and Poona and wrote several thought-provoking and instructive articles in "Meher Message", such as, "Ignorant adverse criticism". "Misfortunes of the modern mumukshus", "Facts for the fatigued", "Divine Love:, "Happiness", etc., and "God and God-attainment Remedies", in "Kalyan" of Gorakhpur, and "Dharma Darshan" in Sharada-Peetha, etc.

26. His worldly life was a tossing and a bumping from one wall to another. On one side, worldly harassment of every nature; and on the other, his extremely jovial disposition and spiritual pleasure and devotional ecstasy. However, during this periods, he had several occasions to have a personal eye-to-eye vision of the Divine Mother, in a waking state oftentimes in the most painful moods and moments. One of them may be narrated here as a specimen. To write all experiences would require volumes.

27. His services as a municipal engineer in Surat were to be discharged as a result of a new fad of Government to lend engineers along with the Municipal Commissioners. He resigned, before a notice be served. He was anxious that he had an appointment somewhere, before his leaving; but nothing would come forth in reply to his applications. It was the Navratra 9th day. Brahmins were on the wooden seats for dinner after all the ceremony was over. The devotee went upstairs and wept in a half-frantic manner in solitude before Mother, "You are useless, go, eat like a hungry bitch with those Brahmins. They are waiting.

I will be fasting". He sent word down to his wife and relatives that he had a stomachache, and he could not join Brahmins. "Let them finish. Serve them with all heart and liberality" With all the recklessness, he told Mother, "What more do you want? Should I break my head at Thy feet?" Just then the door was knocked. A telegram of appointment was there. The whole scene was changed. He ran up to weep out his gratitude to Mother. And what did he see and hear? "Will you not at least now come with me down for the dinner?" The form and the sound both disappeared in less than a second, leaving him again lost in a labyrinth, Divine meditation, and ecstasy.

28. The year 1932 was a turning point in his religious life. One should rather call it a sublimating or a culminating point. Till then, there was no remarkable change in what he had made himself to be all his life. The period from 1912 to 1932 was that of preparation with lots of troubles and sufferings to be fitted up religiously and spiritually for the work he was to be charged with. Till then, his belief consisted of increasing proportions of " Mother-element " in the " Power-Mother " - basic mixture, from time to time. It was reaching the culmination-point of the full Motherhood of God, to which universality became automatically a corollary. Said he to himself "If your God is Father or Mother of the whole Universe and if whoever resides and is worshipped in Hindu temples is not a mere Hindu God, but a Universal God of one and all, there can be absolutely no justification for "entry-refusal" to anyone, (Harijans or Mohamedans, etc). What Hindus alone can worship can only be a Hindu God, and not a Universal God."

Jay Mai Jay Mai Jay Mai

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PART 1 CHAPTER 2
MAI INSTALLATION, CELEBRATION AND CIRCULATION
JAY MAI JAY MARKAND MAI

29. The most important incident wherefrom the history of Mai movement starts took place in the later months of 1931 (September & October) in Poona. It has been referred to in "God as Mother" and in the Gujarati Sapta Shati edition edited by Revered Brother Keshavlal B. Pandya, in charge of Mai Mandir (Mother's temple) in Nadiad and editor of " Shakti ", after his initiation into Mai-ism by the Founder in Poona in Founder's Bungalow on Toddiwala Road. Space does not permit more than a sordid prosaic narration of the vital points of the incident, as under.

30. The wife of Founder's college-friend and boss (Late Revered Sister Taraben Soparkar) was on death-bed suffering from Septicemia. The friend got the Founder transferred from Ahmedabad to Poona to help him in the calamity. The wife was lying upstairs. She said to her husband, "I am hearing the Mantra repetitions of some Matajee's devotee. I am on-death-bed, so please find him out round about our bungalow streets and let me have his Darshan." The friend took the Founder and went round in search and assured her that there was none and that it was her mental weakness. She asserted she was right and requested him to seek out the devotee once more. The friend told her "Not only I but even 'Dholakia Kaka' accompanied me for the search". She exclaimed, "What! has he come? It must be then he. Please call him up". She repeated the same Shloka which the Founder was then repeating mentally unheard by anyone. [दुर्गे स्मृता हरसि भितिमशेषजन्तोः स्वस्थैः स्मृता मतिमतीव शुभां ददासि ।दारिद्र्यदुःखभयहारिणी का त्वदन्या सर्वोपकारकरणाय सदाआर्द्रचित्ता ।।]

The said Shloka of Saptashati in fourth Adhyaya (Durge Smrite etc.) means this. "Oh, Mother Durga? On remembering Thee, Thou art removing all types of fears from all sources, and of all

and from all persons. On remembering Thee, with an established mind, mood, and meditation, Thou art giving the discrimination and the deciding true intellect towards Righteousness. Who is there? anyone else? except Thee? to remove all misery and poverty, etc.? Thou art with Thy heart that is ever saturated with mercifulness to shower Thy Grace at beck and call, for the fulfillment of any demand of the right-type, of Thy devotees".

This Shloka was repeated by her, to assure the Founder that he was a recognized devotee and that she was a worthy recipient of his Darshan and blessings. That was a happy wonder.

A drawing professor was coaching the friend's daughter. He inquired of the future of the lady from a Pandharpur saint. The saint foretold, that her days were finished but added "There, however, is a Saint in his house, out of courtesy to whom she is not being taken away. The day he leaves the bungalow, she would expire" The friend enlightened by the first experience suspected that the saint in his bungalow was none else but the Founder and, as he was the head of the department, kept him all hours confined to his bungalow by way of precaution, asking him to do his official work at that place.

31. On 3-10-1931, the case was entirely serious. Three eminent doctors of Kirkee, Poona, and Bombay, declared she would die within an hour or so; and two left relinquishing their fees. The worst news was broken by the husband of his friend who tried to strengthen his courage to meet the calamity. The husband vociferated. "What a coward's talk? I am sure, if you heartily pray, she will at least live longer and give me sufficient time to prepare for the worst." The founder had very little of confidence in the efficacy of his prayers for the almost impossible change, but he had to follow him, upstairs. He prayed with his whole heart and devotion standing near the pillow of the lady in the midst of so many silently weeping children and relatives, (nearly ninety persons). The pulse, speech, and vision had left the body. In prayer, the Founder's tears fell in her mouth, the pulse speedily

went up, vision and speech returned and the eyes opened. Her words were "How can I like to leave this world?? leaving behind me the uncared-for children"!!!. "I see MATAJI standing before me. She says if you fast for a day she will give me a week's extension. Will you not promise to do that for me?" The promise was given hand in hand and the improvement began with almost unimaginable speed. Just half an hour after, she asked for milk, fruit juice, etc. It was an unprecedented family joy. She was hale and hearty, as though she was never ill.

32. Some believed, and some did not, in God's hand in all these details. But almost everyone including the husband thought she was saved permanently. On the 7th day, the temperature, however, rose up from the morning. The husband was too shrewd to remain any longer under a delusion. The whole story looked true. She was to go that day. He had a hysteric fit from which he was made to recover to composure after consolation by his friend. At 3 p.m., there was a phone from the Secretariat asking the husband to send certain confidential files under lock and key. He could not possibly leave her. The Founder was given keys and motor-driver was ordered to drive fast and the Founder was given strict orders not to waste a single minute in the office. On reaching the office, the head clerk informed him that the lady had expired as soon as he had placed his foot outside the bungalow.

33. Although the Founder had so many experiences before, they were all scarce, scattered and few and far between. Here, there was a continued episode which baffled all human solutions: She was herself a great devotee of Matajee. She actually heard the Mantra which the Founder was simply mentally chanting. The prophecy of the Pandharpur saint and its fulfillment were wonders. She saw Mother and heard Her words. A fast of a particular devotee earned the Mother's Grace of the boon of a week's life extension. All these happenings began revolving in Founder's

mind, finally resulting in an over-powering sense of his ingratitude to the Mother.

Said he, "Should I be simply living pleasure-dipped and fully ungrateful to my Mother? She has so often protected me all along and shown Herself to me and I have not breathed a single syllable to the world about Her mercifulness and Her dying for Her devotees". This one idea drove off all other ideas, even those required to sustain himself in daily routine. He became semi-lunatic, weeping day and night and beating his forehead, sometimes against walls, rolling on the ground, and saying only one thing, "I am a wretch, most ungrateful creature. Even such a simple thing as a glorification of Thyself, I have not done." (Please mark here with the subtle sense of a devotee. Mother fills up Her devotees with any one of various and different types of desires as one word of their life; in his case, the desire she germinated was that of the glorification of Mother.)

34. He had to go on a long leave. Doctors consulted diagnosed that he had no disease whatsoever. He had Divine madness. The best medicine was constant talk about Mother and Mother's occupation within his hearing and seeing. This was a furnace period, during which there was a wholesale over-hauling drastic change, in the Founder's religious outlook. All the pride of Hinduism, Vedas, Brahmins (he himself being a Nagar the highest Brahmin in Gujarat) and the belittling of other religions as mere pits compared to the vast ocean of Hinduism,- evaporated. He was seized with the desire of glorifying mother and reviving Hinduism in the light of his studies of different religions and an extremely minute observation as to the weak and strong points of Hinduism,-taking a practical view and studying Hindu life as to how people believed and behaved, thought and viewed. Strangely and wonderfully, Mother finally commanded him to install Her as "Mai"- " The Universal Divine Mother."

35. "God as Mother, Mother of all, propitiable with universal love, service, devotion and unconditional cheerful self-surrender." These six words and expressions he would often hear in the air

and would read written on walls and on the ceiling between joist-gaps and on closed doors and windows. (It is because of this supremely wonderful experience that these words are dearest to the Founder). He pleaded his full unworthiness for such an innovation and requested Mother to find out some efficient Shastri well versed in Sanskrit sacred lores, or a Brahmachari, or a rich Sheth, or a religious Gadi-pati with an overflowing treasury. The more he tried to evade, the more did Mother sit on his heart and head, until the sweet talk became artificially embittered and wrathful "What do you prefer? Installing me as Mai with the dictated 6 tenets, or, life-long present semi-lunacy?"

36. The Founder finally gave the promise to Mother, and so-to-say escaped, on giving a promise, in order to avert semi-lunacy. His recovery was marvelously quick after promise and he returned to Poona and rejoined his service. Since the day of the expiry of his friend's wife, he had left all religious pathas-reading, worshipping, reading religious literature, etc. as likely to augment his malady. He had after going to Poona a world of reminders from Mother almost every week not to be losing time regarding the fulfillment of his promise of installing Her and declaring Her as " Mai ".

37. But he was too conscious of the crushing responsibility, to so easily yield. He went on procrastinating and giving adjournments to Mother. Mother could see the need for a more tangible and solid proof to convince him of the reality of Her command. She said to Herself, "He needs the proofs like the return of the image pictures, etc., at the time of his river initiation". Two persons one in Calcutta and the other in Mysore (Shimoga) were given the command in dreams to go over to the city of Poona and deliver Her Message of Installing Mother. Both were staunch devotees of full faith. Both of them found out the Founder and delivered the Mother's message. These things are unimaginable today. None would believe today that there can be such blind-faith persons as would start for Poona because of a simple dream, without knowing where to go and whom to meet. The founder was so

struck in highest serenity he said to them, "You tell Mother, there are many much higher devotees than myself who would most easily carry out Mother's command, requiring Her merely to guide them and give them only broad instructions from time to time. It is they that are most fitted for being Her message-carriers."

38. It will be a bulky thing to give all details of conflicting emotions, although so very interesting. Two persons coming down for the only purpose of delivering the message was something too great to be taken lightly. That put Founder to an indescribable shame about his obstinacy and suspiciousness. In spite of so many eye-to-eye experiences of vision and audition, he was too hard a nut to crack.

39. One great advantage of these experiences was that his attitude towards persons who are too stubborn to believe things had become extremely liberal and charitable. Often he said to himself, "If a man of my experience with whole life-long personal contact is not ready to blindly follow Her as She dictates, out of a suspicious nature about the reality, and is not prepared to proceed one step without a thousand considerations, lest there be something wrong to befall him, how hard it should be for average persons to give implicit obedience to various religious commands and requirements, conflicting with their usual true beliefs and further with their immediate in-hand happiness and pleasure?" The Founder believes taking a long and solid view that unless there is the special God's or Guru's grace, and unless one exerts most determinedly and single-mindedly, every man is practically no better (perhaps often worse) religiously and spiritually, than what he was when born. Solid and substantial progress is an extremely slow matter. It is this truth that is conveyed by the Hindu tradition of eighty-four lacs of lives being required by an average man to pass through, for attaining salvation.

40. Anyway, he got ashamed of himself. Said he with a sigh, "I am sure a man without faith. In a way, I have faith in the reality of what I have seen and heard, but I have no faith in myself and no faith in Mother making me fully-fitted for the uphill unique task. Nor has my own self (I and mine) been so annihilated as to make me enabled for making the necessary sacrifice, large or small." He was extremely nervous and terribly afraid of how people would consider his actions, and of their defaming him by attributing highest impudence, hypocrisy, and blasphemy. He had no idea then of any opposition, obstruction, secret animosity, cold indifference, hypocrisy, temporary sweetness during the period of need, invariably followed with a callous and impudent goodbye, etc. He took it for granted that, the world was comprised of men, of whom those that were called and known as religious, were as much craving for spiritual progress as himself. His golden outlook showed him the society to be an ocean of milk with only 5 to 10 percent of bad persons and those too were easily knowable and known. He knew white things and black things as they appeared at the skin but had absolutely no idea of black things concealed in white ones. The worst result that he could then imagine was a ridiculing by the said 10 percent, black class, whereas he hoped 90 percent would hail him up as the opener of the spirituality door closed to the worldly men groping in the dark and would help him with all its might to establish a permanent way.

His early thoughts were that the religious world was gasping for a much superior spiritual living but that religious preachers or custodians were too conservative, cold and uncompromising. If a via media were chalked out between and out-and-out orthodoxical interpretation of religion and the modern unbridled irreligiosity, the society would be most admirably religiously improved, and therefore really happy.

His later experience (after 1945) however made him inclined to believe that the masters were simply to be pitied. The pupils were

too strong for the masters, had absolutely no desire of improving, and had all along the cleverness of raising master-pretexts after pretexts, laying the whole blame on the masters and on the world for their and the world's spiritual deadlock and degeneration.

He said, "Between a rich and a poor, an employer and an employee, an aristocrat and a servant, a guru and a shishya, a master and a pupil, a parent and a child, an elder and a youngster, a senior and a junior, somehow, our first modern democratic superficial judgment is always in disfavour of the former and most sympathetic favour of the latter. After quite a mature experience, we often come to a wonderful realization, that our former judgment was likely to have been one-sided and inexperienced."

He stated "Opinions change, and they must change with new experiences, as they have changed in past. Tomorrow my views may change, but today my decision in the matter of the relationship between the teachers' world and taught's- the world is "Jaisa Lala, Vaisa Keeka". As is the father, so is the son, and as is the son, so is the father. The external defects are at once immediately visible to any passer-by. The internal shoe-pinch only the wearer knows."

The Founder so often expressed himself thus: "I am standing on a pinpoint of suspense. I do not know which way Mother takes me further. Towards inaction or action? Towards "retirement and leaving the world to itself" or towards "do and die for the duty believed by me to have been entrusted to me"?. The most likely thing, however, is that the former mentality will pass away as a cloud and the latter will retain its possession till my death. "It seems, I will remain optimistic till the last moment, as my belief about 'no good action remains barren without its fruit' is too strongly implanted and too deep-rooted in me to dwindle under the severe-most frosts and hail-storms of the world."

"I am waiting for further illumination by Mother. Which is the correct understanding? Or are both understandings true? At least, which one is leading to the way meant for me"?, "to leave the world to its own lot and not be foolishly wasting my own energy over an unimprovable hopeless condition and an unsuccessful effort" or "to be patiently continuing to do what, I believe, I am entrusted with, in spite of no tangible proofs and visible and provable results"?

Nothing is done in a day and nothing with the solitary efforts of a single man, and yet, all the same, the man who evades a duty is a sinner.

"Which people are the wiser? The Himalayan cave-residers? or The Religion-preachers of the mass, doing their best in the midst of common and cold and world-dipped men?? Perhaps, Mother needs them both. But then, what is the way Mother has selected for me?? From action to inaction, or to more vigorous action at least at this stage of Her intentions??

"Mother alone knows. She is the Disposer, but all the same, the breath-holding suspense, though painless, does remain".

"Is it not that it pleases our imaginative poetic and romantic brains, to say Action is for leading us to Inaction? Perhaps our childishness invites a thrill of a contrast of a wetness turning to dryness and a day turning to a night. The world and we feel a certain pleasure in glorifying failures. The truth only those that tread the spiritual path know and there too, one's experience and next step is not bound to be the same as the others. For some, an action may lead to inaction, for others, to still more vigorous action; and both may be right. The end of the range is no doubt 'inaction'. But how long is the range, Mother alone knows. Ours is to wait and watch and pray, for illumination as to the way individually selected and decided by Mother for each one of us."

"When these questions 'what and how little does a man know about himself or even an atom of the universe and what is he capable of doing' stand before me, my heart as it were stops and my brains get bewildered and staggered, on seeing the world still revolving most speedily in larger and larger whirlpools, in darkest ignorance as to what it is busy with, to what purpose, to what end? and driven by what and whom??. My only prayer to the Mother is not to be illuminated on that unfathomable mysteriousness but to be exempted and set aside as useless for anything else except lying in Her Lotus Feet, wishing nothing and living as nothing."

The aforesaid fact of his lackness of faith and immaturity of his soul, he so often said then to his nearest Mai devotees. Said he then, "I love Mother most passionately, but I am too weak to undertake a risk requiring sacrifice; and as to my faith in Mother, the one that would give me a conviction, viz. "SHe would not remain silent when I would be unhappy", "I am still an immature and a Kachcha (weak) man, in spite of so many experiences."

41. He decided to be tricky with Mother and to get Her to agree to let Her fad go once for all, but he could not succeed. On the other hand, Mother directly repeated Her threat. " Tell Me in one word once for all, what do you prefer- "Installation" or "lunacy?"

42. The Founder had no go and with a sorrowful laughter he sat down to stipulate terms with Mother, as he had done before when he had begun a hundred repetitions of Sapta Shati. He made a Sankalpa (a resolution) pouring sacred water-offering to the Mother, " If there is an entirely new building of which the first indweller is myself, if I enter it on a Friday, if by evening there is a dazzling light, if there is a basket of "mithai" fruits received that day, if three girls and two men knock my door at 9-30 P.M. (wintry night), if they press me to install Thee, if at 10-30 P.M. I find

Mother's picture in any shop, if at 11 P.M. I find some shop open wherefrom I can purchase worshipping materials and lastly if at 11-30 P.M. some " Mali " (Garland hawker) brings me a most beautiful garland befitting Thee and the occasion, then I shall not hesitate and I shall not fail to install Thee and declare Thee and Thy religion."

43. Each and every condition was so very wonderfully and admirably fulfilled. He was getting surer and surer as one condition after another came up attaining fulfillment, and when finally a hawker shouted out " HAR " " HAR " (" garland ", "garland") he burst into tears on hearing that shout. He began to beat his breast and forehead " Mother, Thou hast finally caught me. Could you not find any other man, who is more worthy than me?" The five consoled him with the sweetest words. " SHe would do Her own work. Who is more blessed than yourself? Why should you lose heart and courage? Where is the question of your worthiness or unworthiness, at all, sir, when She Herself has chosen you??"

44. Mother was installed at 12 P.M. midnight on 2-9-1932. Said he to all that had gathered, " From today, I am a Mai-ist; from today, my religion is " God as Mother, Mother of all, propitiable on living the life of universal love and service, with devotion, and unconditional cheerful self-surrender". "Krishna, Mohamad, Christ, Jarthost, Buddha and every Founder of any religion is my Mother's (Mai's) illustrious son. From now, Bible or Koran is as venerable and worshippable to me as Geeta. A Mohamaden lady will find the same shelter in my home as a Hindu lady under the communal riot. (This actually happened). I will continue to pray God as I have prayed till now, with equal intensity of love and devotion, whether in a Hindu Mandir, or a Mohamedan Masjeed, or a Christian Church, or a Zarathustrian Agora, or an Israelite Synagogue. No more religious differences; the devotion of Mother is necessarily the devotion of Mother's children. I am a changed religious man from this moment." Said the Founder, "I install Mai

today. I declare Mai-ism today". "Let it be known to one and all of my friends. Let the world if so minded now commence its work of ridiculing, defaming, censuring, suppressing, harassing and crushing me and the Mai movement."

45. News spread around. The nearest people were Theosophists and Harijans. Some educated Harijans who were taking a great interest in religion and who had joined Theosophical Lodge of which the Founder was a prominent figure, had the most reverential regard for the Founder, especially because of his rationalistic and universalistic outlook,- the man who was Love and Mercy, himself with an innocent childlikeness and who was happily blessed with the most intense devotion. People began calling him " Second Ramakrishna ", "Mother's CHild", "Mother" or "Maiji", actually addressing him as "Mother" or "Maiji". The Founder had a terrible exhaustion after the installation night, which lasted for three days. He was religiously different now. On the third night, he had a pleasant dream, in which he saw a vast open lawn in which there were innumerable ladies of all religions. He interpreted this to mean that Mother desired a congregation of ladies in strict purda (with no gents and boys) of all religions, in commemoration of Her Installation. In spite of so many difficulties, a sisters' social of over 300 sisters of all religions presided by Mrs. E.T. Choudhari of Bengal on Dashera day (9-10-1932) in Poona became a fait accompli, (a fact accomplished). By one and all that attended, it was called " Mother's Miracle".

46. The Founder attaches great religious importance to this novelistic idea of a congregation of all ladies, without distinction of caste creed and colour or age, in strict purda without any gents or (even) boys, meeting together in the spirit of religious sisters to have religious discourse and thought-exchanges, prayers, worships, refreshments, prasads, etc., on the Dashera Day. The requirement of the purda has a deep significance to provide a

safety against any unusual custom or belief. If that provision is not there, Muslim sisters would stand precluded; so also the Hindu ladies of royal orthodoxies, as also the ladies whose husbands and relations are strictly against their womenfolk mixing freely with men.

47. The Founder has the highest intensity of faith and belief in that, the mere gathering of the said nature pleases Mai, the Universal Mother, most immeasurably and moves Her to shower Her blessings of prosperity peace and bliss on such meetings' attendants and their families. It is not merely an imagination of a religious mind, but a direct command and communication by Mai, in unambiguous words in dreams. To the Founder himself, it means a period of great penance and austerity during the immediately preceding Navaratra to move Mai to make the function glorious enough and to propitiate Her for the Grace-showers on the suffering humanity. The apparent inconvenience is there, as gents cannot accompany their wives, as easy frolicsome escorts. However, this preclusion itself is suggestive of the main idea, that the ladies are attending a religious function of sisters. The Founder wishes all ladies to meet as sisters, daughters and mothers to one another, mother and the children folk respectively, and not as wives, would-be-wives for a pets of men in the Mother's temple while meeting for a concentrated prayer, once a year, lasting for not more than three hours at a stretch. The meeting for its maximum efficacy is meant to be a gathering around the Universal Mother of Her softer and more religious-minded and more grace-needing and more home-happiness-responsible daughters, as far as possible temporarily deadened in respect of the sex-poison-mind running, at least for those few hours. The spiritual nectar that can flow and serve as an antidote against all bitterness of different communities and religions can flow only from Mother OF ALL, the Most Merciful Mai, and through propitiation by and intimate mutual relations of,

human mothers alone. Such meetings represent the smallest manageable universally-minded sister-folk-world's miniatures and carry their remembrance for years after the event.

If you make one "brother" religious and righteous, he is by himself alone. He may discontinue if there is displeasure at home. If you make one "sister" to be righteous and religious, there follows an army of relations that are in oneness-bondage and blood-bondage with her.

The right central pivot of any nation for the development of its religiosity, righteousness, culture and civilization, its virtuousness and piousness, is its womenfolk in general, and the mother-folk in particular. A woman is the maker and dictator of man, through her mysterious and wonderful powers of protection and infatuation.

The Founder wishes that there be sisters' social functions of the said type as there were at Poona on 9-10-1932 and at Madras on 1-10-1949, on Dasserah days, periodically, if not annually.

48. Soon after the Installation on 2-9-1932 and the sisters' social on Dashera day on 9-10-1932, the Founder was deputed to go to Belgaum, Dharwar, etc., for his official duties. He became from now Mai's missionary. In the very train, Mother was worshipped at Belgaum by a huge number of ladies traveling in second class and others in the train, with garlands, sweet-offerings, and Arti. " Prasad " was carried away by people right up to Madras. The Founder was entirely joyful. For persons who can set a liberal value of divinity to religious ideas emotions and actions, worship by a large congregation of ladies in a train was surely an extraordinarily unprecedented event, in rhyming with the sportive

and jolly nature of Mother. There is no precedent of the congregation of ladies of all different religions, uniting together to pray to Almighty God as Mother, as in The Poona Sisters' Social. One has never heard of an instance of a Divine worship on a railway station in the train in 2nd class in an unoccupied compartment by the varied (unknown-to-each-other) train-travellers, including especially ladies.

49. At Belgaum, on return from Dharwar, Hubli, Gadag, the Founder was taken to a great Sannyasin who was a Ganapati-devotee and whose predictions were reported to be wonderfully correct. He would just move his eye from top to toe of the visitor and begin to say a few most meaningful sentences and then would say " Bhago ", (run away). Those few lines would be the sum and substance of the visitor's and questioner's past present and future. The Founder had his turn and the Sanyasin told him, "If you sit till all are finished, I have to tell you a lot, but in strict solitude. In one word, so that you may not remain in suspense, you are the Founder of a new Universal Hinduism-revised religion". The Founder was staggered as to how he knew these matters and he had full one hour's sitting in solitude with the Sanyasin during which he gave several predictions and instructions. In the end, he said, "Believe all of my words to be true if, within a month from now, you start a religious institution".

It is Mother's most mysterious and fanciful Divine arrangement that when the last drop of faith and enthusiasm in the devotional-heart-lake is on the point of drying away, when the devotee throws off and cuts off all his cords except the main-most one, with Mai and Mai work, when he vociferates with deepest despondency "From this moment all my connections cease," then Mother moves, gives some convincing proofs of " he being Hers", with some wonderful experiences and fills up again the devotional-heart-lake to the brim. The summer heat of the

worldliness makes the last drop to evaporate, but before its complete evaporation, the monsoon of Mother's Grace-showers runs a deluge.

50. On return to Poona, he was pressed by all that had seen Mother's miracle of the sisters' social, to start an institution for universal prayers and lectures on different religions and spreading Mother's conception and worship. In less than a month from the date of the meeting with the Mahatma of Belgaum, a Mother's lodge was started on Chaitra Suda Padva, Navratra Goodi Padva day (27-3-1933). Meetings were held every Sunday with printed hand-bills distributed all over the city and mention thereof in the local papers. It was attended by all religious people, and lectures were mainly about the principal tenets of Devotion, Love, Service, and Surrender, as emphasised supported and preached in different religions.

51. The Founder dealt with Harijans by various lectures and Mother-worship in the"Depressed-class-mission" and at his own place and gave religious teachings to so many youths who began to worship Mother in their own places.

52. There are so many instances of Mother's Grace that would be read with interest and a few experiences may be narrated here because they go a great deal to show how Mother does help Her devotees-in-distress, most miraculously.

53. A Parsi lady who served as a chair-woman in sisters' social had one night a trouble. Her brother asked her for a sum of Rs. 500 as he was in difficulty. It was Friday night. She said, she would pay for him off his bills amounting to even more than Rs.

500 in arrears, but that she would not give any cash because he was sure to lose that in the race-course the next day. The brother got wrathful and ran in the street shouting, she may read in the papers the next day the result of her refusal. The lady was terrified. How could she run after him? So, in her despair, she shouted for the Founder "Oh my brother? Oh my Mother? Who can save me? Who would bring my brother back?" She decides to go to the Founder, when, in the bungalow itself she saw Mother who told her "My son is just now having a nap after a long exhaustion. Don't go and trouble him. I will bring your brother back within an hour and a half". The brother who had gone to Bund garden with a determination not to return home, returned. All of them in their happiest mood motored to the Founder and joined in Friday prayers. They narrated this experience to their friends and that added a lot to the popularity of Mai-ism.

54. One of the Mother's devotee's brother at Madras was in some great prosecution-difficulty though he was innocent. He was praying and worshipping as initiated. Once he was so much unnerved that he decided to run down to Poona to be blessed. He had a dream in which there was a room in which the Founder (whom he had not seen) was sleeping and Mother was patrolling and guarding the Founder. He entered the room. She asked him "Why are you here? WHat do you want?". He said, "I want the FOunder as I am in great difficulty". Said She, " Don't disturb my son. He is fast asleep after a bitter weeping for me. You want acquittal, is it not? Well, I promise you, you now walk off, let him sleep."

55. The man wrote about the dream to the Founder and asked its meaning and whether he should come down to Poona for blessings. The Founder, as we have already seen of him regarding suspicious nature, asked him the details of the room, direction, things lying, the posture of the Founder, etc., as he saw in the dream. The Founder said to himself, "There are many

dreams which are result of one's own thinking, so let me get the details". Details came forth. The Founder had three pillows, under his head; he had a blanket which was brown with black squares. He was sleeping with Mai's picture by his side. These and other details equally tailed/ The Founder said, "You need not come down to Poona, but pray, pray and pray". He was later acquitted.

56. The funniest part of the whole Mai-grace history is that the Founder in spite of so many experiences always remains doubtful. The cause of that is the age in which he is born and the western education. He would say, "Is it not likely that these people create stories? just to please me and increase their own importance?" Two experiences were however very wonderful which his eyes cannot deny. One of them was this.

57. There was plague in Poona. People left the city. The Founder also lived on Toddiwala road. One lady came to him and told him that Mother appeared in Her dream and said, "Those who want to save their families should attend my Friday prayers." The Founder told her, "I have very small space here. Your own desire has materialized itself in the dream." With all reverence, she was a bit wrathful. She spoke words which showed she was severely distressed. "Do you think, Mai? (Mother)? that we are not fit and Mother will not talk to us in the dream and that you can alone have all the monopoly?" "However small we may be for Her Grace, there is no question of worthiness. I tell you, Mother is actually living in your house. If you like, you may test. She is going out at 5 a.m. and moves in the garden and returns within a few minutes."

58. The Founder gave the substance of this talk to his cook and his servant and asked them to keep a watch and shout him if they saw Mother. The next morning, both of them, the cook and the servant, were on the keenest watch. At about five, they heard a sound near the door as if someone was unloosing the chain and

they saw the door opened and closed quite speedily and the chain swinging and hanging vertically. They ran out, looked all round outside but could see nothing and none. The next morning they reported Founder, "The door chain was loosened and we heard the sound but we could not see anything, so we did not wake you up." The Founder used a lock, kept the key with him. The next night, the cook and servant shouted. The lock was opened and there was the sound of the doors striking freely as if they were broken open most angrily. The Founder ran up. He saw the doors wide open and the lock opened, hanging loose on one side and the chain on the other. He ran in the garden and saw Her just before disappearing. He danced like a madman with joy and composed a poem which is sometimes sung in Mother's Lodge meetings. "Bagan me fool chunan ko jayre meri Maiya." "In the garden, flowers to pluck goes my Mother." Orders were issued not to close the doors by night or to open them off at 4 a.m. The preceding woman was obeyed. Friday prayers began in a spacious terrace and there was no case of a plague attack in the vast number of families that attended.

59. However, the most wonderful and interesting experience of the Founder was this. One young man who had lost his equilibrium due to his wife's death was in the spiritual service of the Founder, after he was restored to normality. One night he made a very strange statement. He said, "Mother just passed in front of our doors in a royal splendid car and She told me, "you come over with Kakaji (Founder) to the Globe Cinema (in Poona city). I am going there. Bring him without fail. He thinks a religious preacher loses all his austerity and Punya by seeing the Cinema. He needs a relief now. Don't fail." The Founder thought the young man's head had again turned. He thought all his labours of mental recovery on him were lost. He tried to make that man forget but the latter would not leave him. Both went to Globe Cinema. The picture was "Maya Machendra". The other man had absolutely no peace of mind. He would go out of the theatre leaving his seat

and come in every five minutes till finally, he came in shouting "Mother came just now in the very same car." The Founder was getting nervous in case that man's head became turbulent and wild in the cinema theatre itself. Few minutes later, that man shouted, " See, See, See there. She is sitting just in that balcony all alone." The Founder was more than stupefied as he saw Mother there in the balcony all alone on a gem-bedecked easy chair. Both were steadily gazing at Her. After 4 to 5 minutes, they saw Mother getting up most hurriedly. Said the other man, "Kakaji, Mother is going away," and he ran out. The Founder also ran after him. They saw Mother getting into the car with a lightning speed and the car flew off.

60. There will be no end to the narration of all the Founder's experiences. To those that have some mystic knowledge of occult religious nature, it is a known fact that visions and dreams are powerful avenues of divine communications. Deities and dead or distant Guru carry their work through dreams, regarding the interpretations of which the wisest are often at their wits' end.

Dreams themselves are often untrue, but sometimes true, sometimes a picture of own desires, imaginations and ambitions, and sometimes actually by way of a command, message or guidance, or even initiation by the higher souls. There is no seal of certainty about its source, and every dream has to be dealt with most cautiously, neither with blind faith, nor with nothing-caring-indifference. The best thing is to consult and take a decision from one in whom you believe and who is more advanced religious soul, higher than yourself.

In the case of the Founder (Shri Markand Dholkia - the author of this book & the Founder of Universal Religion Mai-ism, popularly known as Mai Swarup Mai Markand or Maiji), dreamsand visions

have played an extremely important part, as would be seen from so many instances narrated already and to be narrated hereafter.

The very belief in the existence of a Final most element beyond this visible world was the rich first fruit of the Divine dream given by Bhadrakali at Ahmadabad. His acceptance as a son by Bahucharaji Mother was through the dream in the temple.

His being permanently established as a devotee of Mother was the most invaluable Grace through the Direct Vision of Mother Herself,at the moment of his suicide leading to despair.

In the very installation of Mai, it was the dreams of Her two devotees, one from Calcutta and the other from Shimoga (Mysore) that had played the important part of convincing the Founder about Mother's determined Will.

Further, he convened the Sisters' Social at Poona (Pune), simply because he took the dream-command as realistically as a General's command to his humble servant. The Madras (Chennai) Sisters' Gathering on 1-10-1949 (Dusserah day) was also the result of a later command in a dream.

The activities in respect of the latter were enthusiastically taken up by leading Madras (Chennai) sister, (a resident of Mambalam) because she had a dream.

In Poona (Pune) Sisters' Social, one rich Parsi lady, eighty-one years of age, was actually carried by her grand-daughters to the meeting because she had a dream (as narrated by her grand-daughter during the meeting) to the purport attendance in that meeting was the highest expiation of all sins, for anyone belonging to any religion.

61. Seeing dreams in which Mother and Founder would be seen sitting together and sometimes playing some indoor or outdoor game and sometimes "hide and seek", was one variety. Mother teasing the Founder and the latter getting wrathful and running to catch Her and hit Her and Mother eluding the grip and laughing at his inability to cope with Her lighting speed - another variety.

In 1942 a lady from Karachi, and in 1944 a gent from Surat, came right down to Bombay (Mumbai) and Hubli respectively, simply because in their dreams they saw Mother sitting with an old devotee, who on the description to someone knowing the Founder, was believed to be he . On seeing the Founder in person, they expressed their happiest wonder and joyfully narrated their details of identification, while talking about the "dream-devotee" and the devotee-before-their-eyes.

Someone, with open eyes while meditating on Mother saw Her in life-size behind the Mother's worship picture. Her heart opened slowly as a thin mist of cloud scatters away to show the moon behind, and in Her heart's cavity, that one saw a small size bust of the Founder. Few seconds after, the heart closed up, setting a seal, as it were, over the heart protecting its beloved treasure.

Someone from Belgaum, who had been the Founder's guest, once heard words like this inhis ears "Bachchako Jagaav. Bolo Do Niwaalaa Khaake So". -"My son, awaken; tell him two morsels having eaten, sleep". This was in his wonderful hearing on one of the Navaratri nights, when the Founder had not taken his regular meal by the day and being tired with work and worry about the success of the Poona Sisters' Social (9-10-1932), he lay on his cot half-hungry but half-sleepy and tired.

Someone would see the most graceful living slim figure of Mother as in the Maai picture,

with the face of Founder. The Founder's face, in that case, would be quite young and beautiful, without wrinkles and grey hairs.

Someone would see the beautiful Mother's face and body up to the waist from below in green sari and the upper body would be covered under the Founder's usual thin white shirt.
Some would see half-Mother half-Founder.

62. A layman in this matter may, for a time, argue, such dreams as are narrated above, maybe the creation of their own mental thoughts, but we can't explain away like that, when the Founder actually experienced a vast, striking change in the attitude of the persons before and after their experience.

I am referring to the dream experience of Mysore (Shimoga) devotee, who carried the Mother -Installing message, referred to before. This young man happened to come to the hotel as a casual visitor, like one of so many passers-by where the Founder was residing. The Founder also , by chance, just went to the dining -floor, at the time that man was dinning.
As soon as that man saw the Founder quickly returning to his place, he suddenly left his half-meal and ran after the Founder. Most abruptly, he talked to Founder," Are you a devotee of a Devi?" Founder also made no delay, " Yes, not only a devotee but a passionate, most uneasy devotee". Still more abruptly the man said, " I come from Mysore. I have a message to hand over to you from your Mother". The Founder got dumb-founded. "Yes, please come up to my room". The man followed. The message was communicated.

Said the man," I have come down so far. Would you not favor me with the spark of Love for Mother? I have enough of divine knowledge (Jnana) and Ritualistic Bhakti, just for my purposes (this was only his modesty). Said Founder," Are you prepared?

Would you sit with me on the bench of the Sheikh Sulla bridge (in Poona - Pune) during night hours?" He agreed. The Founder was sitting with him in exposure from 11 P.M. to 4 A.M. on a wooden bench. The man went to his place. He was at the highest pitch of his desire that he may have a vision of Mother, at least in the dream. He had a dream, on sleeping. Mother appeared before him and said," You are now longing for my Darshan (vision). Who was talking to you for hours on the bridge? That was me. You have not only seen me, but talked with me for hours." The man full of devotion and with tears in his eyes narrated the event forthwith to the Founder, at the early dawn.

The reader may feel inclined to know similarly about the Calcutta message-bearer. With the command to carry the message in a dream, he came over to Poona (Pune). Finding no place in any other hotel, he had come over to the hotel where Founder resided.

With greater despondency as to how to find the man in such a largely unknown city, he fell into sleep, at 10 P.M. He had a dream."Don't be afraid and losing heart. I have brought you to the man." Just at 12 mid-night, you see things through the slits of the common door between your room and the front room. You have to hand over the message to the man there in the morning. Make a bold statement of what you see and the message."The man saw the Founder at the said hour in communion, full of solicitations to Mother" to find some other man to install etc." and in lamentation and in his part of unconsciousness and ground-falling in a swoon.In the morning, he delivered the message in a bold convincing manner and that evening he left for Nagpur.

63. Once a great yogi arrived at the Founder's, in Hubli, as a distinguished rare guest. He was a master of English and Sanskrit in his young days. He had relinquished the world and was moving

from place to place. He lived on milk, fruit and wet gram pulse uncooked.
The Founder remained all the while in high humility with his two hands folded and attended him as a waiter. Like Totapuri in Sri Ramakrishna Paramahamsa's life, he was talking to the Founder, almost spurningly or at least belittlingly about Founder's devotional madness and the absence of regularity, looseness in daily routine trivial matters, over-kindness to undeserving, mental weakness, etc. It was in the manner of a Gyani or a Yogi with an extreme superiority complex, talking from the terrace to a foot-path man. All this took place during the daytime, on the first-arrival-day.

They slept that night at 2 A.M.Founder is a late riser. He usually sleeps after 3 A.M. and gets up between 8 and 9 in the morn. As soon as Founder woke up, the Yogi made a long prostration, and began to speak in humblest words,' Forgive me. Forgive my impudence, my folly, my swollen-headedness. For the first time in my life, I have a cause to repent. Even a householder can be a highest religious man. Thou art the Divine Mother, in human form".

The Founder was shocked at such a change in a few night hours. The Yogi told him, he had a dream. "With his Yogic powers, he was soaring high along a big mountain and was standing near the edge of the plateau. Somehow his foot slipped and he rolled most hurtfully along the
slope. He was being crushed with ice-blocks falling on him. He came rolling at the foot of the mount. He had got senseless. When he got consciousness, he saw that one most beautiful Mother was nursing him. She lifted him and carried him to a long deep cave and placed him lying just at the cave-mouth. The Mother shouted hard to someone in the cave, 'Come out quick, a great Yogi has slipped from the mount and is most seriously hurt.'

Out came a simple dressed quite an ordinary-looking man, witha childlike lustrous face."

The Yogi at this point began to ask the Founder" Who do you think or guess this Saviour man might be ?" The Founder gave some two or three names, Kali Kamaliwala, Lord Anand, etc. The Yogi impatiently said, " No. No" , and then with an outburst of lamentation frantically prostrated to the Founder and catching his feet said," Who else can he be ??? It was you, you, you with a merciful heart for anyone , even the worst sinners. You, human Merciful Mother." And he wept profusely.

64. There was one interesting instance of a lady. She was supposed to be the Maataaji. We have so many of them amongst Hindus, ladies in whose body some Devi would appear periodically. All will worship her, ask questions, advice and blessings, this was in a much earlier period. Whereas the Yogi incident was in 1944, this one was in 1936 in Poona (Pune). Somehow Founder was introduced to the lady, and she began to take him"right and left". She attacked him ruthlessly," Do you think mere knowledge is God's Grace ?? Does any Maataaji favour you with Her Grace by making you yourself the Maataaji ? Can you tell me now what is going on at a certain place and a certain hour ? Show me what you are capable of ." The Founder was more than "ground-dusted". He prostrated to her saying " I am simply a worthless nothing ". This took place at about 3 p.m. on a Sunday, at some common friend's house. The next day, she was found in her motor at the very door of the Founder's office. Founder was surprised. He took her in. There was no prostration, but full humility in her eyes. She asked pardon in the honorable manner that a lady, and one who was herself worshipped as Maataaji, can do.She explained herself. She had a dream in the night in which she saw her own living Guru in Mount Abu. He was "red and hot" and telling her," What a foolish thing have you done !!!

You have insulted and humiliated a great devotee whom I myself would consider a great privilege to meet. Find him out and immediately run to demand pardon ".She said she had no sleep for the rest of the night. She knew only the office address and she had been there to ask his pardon at the first available moment.

65. On 15-9-1950, the Ganapati Installation day, a distinguished Swamiji of Madras
(Chennai) city, who had seen the Founder only twice at Madras (Chennai) when he went for the first time to Madras for Sister's gathering on Dusserah day (1-10-1949), had a dream at 4.30 A.M. ; he wrote it out to the Founder. It was nearly ten months since they had any correspondence whatsoever. The substance was: " I was sitting on a sea-shore. Something took place and I was hurled down into the sea - life itself being in danger and practically lost.

I began to struggle hard with hands and feet and to repeat with the highest intense devotion, the most efficacious hymns and mantras of Shri Tripura Sundari, Ambika and Ganapati. All hope lost, but finally, Mother was pleased to save me. There was an upward push which brought me near up to the surface. I was over joyful on being practically saved. I saw Mother Herself on the shore, with "one". That "one" jumped into the sea and clasped my hand and pulled me out on the shore ".

The Swamiji further wrote,"Who do you think that "one" was ?? I am myself so joyfully surprised to find who that "one" was. It was Mai-Swarup Mai Markand, Founder and President of Mother's Lodge. You are the most Beloved Soul of Mother. You are the replica , you are Her embodiment ", etc. etc.

66. The above instances are those of dreams. There is one of a "vision", in the actual writing of the visualizer which may be referred to herein shortest words.

It is a letter addressed to the Founder by an England-returned High official in Railways, dated 19th August 1949. A reference to Mother's Grace showered on this gentleman has been made in subsequent chapters. The repetition may, therefore, be observed later, but that may be excused, being inevitable to fully understand the facts. He is the gentleman who is further described in "The lady had a friend in Baroda, a high officer who was most severely devoted" and further, "The lady saw him at a Saint's place in the most humiliated plight regarding his standard of living, etc."

This letter from him is after a long gap of years together, say, the first letter after over six years. The circumstance which led to the renewal was that the Founder accidentally came across an old letter of the man, which had predicted in 1943, that the Founder would be in a temple of his own, near a sea-coast on or about March or April of 1949. The founder was overjoyed on reading the old letter as he had entered "Mai Niwas" in Santa Cruz, near sea-coast, on Mother's Day, 4th March 1949, and Founder opened the correspondence by thanking him, congratulating him for the prediction and blessing him.

The devotee's letter, abridged, stands as under:

19th August 1949,

My dear Mai (Markand Kaka),

" Your letter dated 15th August 1949, reached me on 18th August 1949 at 17/20 hours. I have faith that you are endowed with miraculous supernatural Divine powers.

" On the evening of 5th November 1942, I felt a strange feeling on finishing my chanting of Chandipatha (Saptashati) practically for the whole day. It was about 6 p.m. I went out for a walk and when I reached Mandvi (in Baroda), I felt I had nobody, even though I was conscious of myself. I felt I was floating in the air. I wonder how I walked over the distance back to my home. I went straight to the bed but could not get sleep.

" After the middle of the night, at about 3-0 a.m., early morning, I saw a light, which was very bright advancing like a small ball getting bigger and bigger. It opened out and in it I saw a face covered up with long hair, black and shiny with lustrous and beautiful eyes, which I have never seen before or after. I was afraid and I began to pray. The sound came to my ears of the words "Do not worry; your anxieties will be over and your work is done from 23rd to 28th November 1942".

"These were true words as was proved, from subsequent events. On Saturday, i.e., on the following day, 6-11-1942 being a Friday, I received a letter from her (the intermediary lady) about her having spoken to you at about 3-0 a.m., (the exact time when I got the vision), to pray to the Mother and you said, "She has already done it."

"I experienced a similar phenomenon on 15th evening of August 1949 at about 8 p.m., while I was walking in the pitch dark on my way back from Ashapura Mataji's temple here. I became conscious of a very bright light following me so much so that I saw my shadow in it. When I turned back, I saw no light and yet I saw the shadow!! I have not yet fathomed what is meant. It will come to me someday".

The time when this was being experienced, was the time when the Founder was writing the letter in "Mai Niwas" in presence of Mai, after a great devotional communion.

67. There are experiences of " messages " as well. Thus, Mother helps Her devotees in so many ways, dreams, visions, suggestions, and messages, which one would very clearly hear to the preciseness of being able to jot down and by way of a regular dictation, as it were. We are referring here to the instances of " Direct Personal Contacts " and not to so many altogether-unknown arrangements and disposal of matters, that Mai is managing, behind the back of Her devotees, for their protection and smooth-running, for their Yoga and Kshema-attainment and retention. As a matter of fact, devotees gradually get trained to believe they are under the constant care and supervision of their MAI and get more and more, at all hours grateful, for all the good that is conferred on them. The devotee who attributes the miseries that he has to pass through in life to Mother, without the gratefulness, is no devotee at all. He is a bargainer and a business-trader and an exploiter of Mother's Grace. He is a sucker, a leech.

68. There is an instance of a long message, stated to have been actually dictated by Mai, which is most encouraging and

illuminating for devotees trying hard to struggle with their unfavorable circumstances and repeated discomforts and inconveniences. The substance may be gathered from the following brief extract:

29th December 1949.

"Beloved and Revered Mai-Swarup Mai-Markand,

" I beg to record the following. In fact, it is a copy of what I had, on the spot, recorded on Friday the 23rd instant, at midnight hour. It is not mere "wishful thinking", not " imagination ", not a hallucination, not a phantom. I was seeing with my own eyes, open and alert eyes, Mother-Mai, seated on a chair, next to my table, calmly convincing me of the Reality, and cool-mindedly and quietly giving me a resume of what She wanted to convey....."

This night and this hour were one of the most important times of the Founder's life. It was his first birth-date night (23-12-1949) after he had entered " Mai Niwas ". The Founder had most intense heart-rending and yet most blissful communion with Mother in " Mai Niwas " at Santa Cruz, while a similar miraculous thing was happening in Madras, at the same hour, with a devotee at Madras. There was absolutely nothing like a postal communion before this synchronization, that can lead to the happenings.

Although the devotee means and rightly means, it was a Mother's message to him personally, the Founder sees a good deal of most valuable teaching which is universally applicable and useful to so many of a certain cast and group of mentalities and circumstances, and the Founder interprets " you " in the message

to mean "all like you, including you," and not " you " alone. There is a reference to this birth-day night hour, further on, in this compilation.

The letter continues :

".....What Mother said was this :

" You are given all obstacles in smooth life, with a purpose. I have tried to bring you round, to suit my ways. You are often caught up in life's tangles and hence the progress I mean for you, becomes slow. But still, in spite of you, there has been and is a gradual progress. Don't think I can't give you, wealth, power and a brilliant career. I can do that very easily, but if you become any such one, entangled in those things, I cannot have you for my work. I want you for something, which is many times much more important.

"Do realize this from now onwards, at least. Don't worry about how life passes and will pass for you. It is not without purpose, I bring you in contact with " Sat Purusha " (Saintly persons), all with deep purposes, and to train you. Worldly life (Samsara, income, expenses, joys, and sorrows, pleasures and pains, etc.) will always be one of the endless problems, and there is and will be no end to your prayers. Surely, I wish you are not going to use me only for this useless problems-solving, and surely I am not going to rest with just helping you only over your ever-repeating worries and problems.

"What is the end of it all?? What is the purpose of life?? Just think deeply, most deeply, meditatively. Mai-Swarup was specially brought by me, to this house, not without the deep object. His

repeated enlightenment about Mai-ism and Mai for one and all, the whole of humanity, is so crystal-clear, you have read and understood, and should be convincing. His present letter and elucidation of Sri Rama Krishna Paramahamsa is still more vivid. What more can I do for you?? It is so simple and yet you people wander here and there and ask for this and that, and such petty and unreal and ephemeral things, and waste time and valuable opportunities lying before, and even sometimes forced by me on you, as though, fulfilment of material wants has got any end, and will permanently solve all problems for all persons!!! Take things as they come, and do what you can. You should, as normal beings, be ever-remembering that your best and worst efforts, are controlled and guided by Me, unseen by you, and unknown to you.

"I have been training you, all along, against all odds, though the progress is slow, slow, but never-the-less steady and permanent. There is a definite gradual improvement. You are meant for my purpose and to fulfil My Will. Have some sense of proportion, as to what is important and on what you should spend more thought and time, i.e., (a) looking after your material problems and getting yourself more and more entangled and (b) spiritual virtues of life and spreading to others all about ME.

"You should not miss, at least hereafter, and you should not lose the valuable times ahead, and the rare opportunity of fully utilizing Mai-Swarup Mai-Markand and of serving him and ME. Every day and every opportunity lost and missed, can never be had. It is a loss to you and others and to ME. Don't worry about the rest. Leave things to ME, and leave them to ME absolutely.

* *

* *

"Such was the clear and correct enlightenment, such as I never had in such calm and endearing manner, all my life, from anyone and not even from Mother (here the writer means, either Mai-Image he worships or more likely, the Founder). My mind and brain was never so clear and calm and was never convinced so fully, as I became and as I was, on the 23rd night. From that time, my outlook on life and on my problems has changed so vitally, that I am now carefree and take things lightly, and know that my chief aim and purpose is to serve Mother, and that on the lines indicated by Mai-Swarup Mai-Markand and to be of service to him (Her through him), and to utilise him fully and not miss any opportunity for such service.

"This is to be so, in daily life, thought, word and deed. All good that Mother confers on me is with a purpose, not for me to be foolishly enamored with and be lost in material glories but to be all the more realizing Mother's Great Glory. All for Her work and as per Her Will.

" In fact, I had drafted a telegram: but I hesitated and I wanted to make sure that that was really Mother. Of course, I carry on; but the chief and most important work is, service to Mother and Mai-Swarup (both the same, as Mother Herself said). Mother will take my burdens on Herself, in some way or the other. I need not bother, any longer. The text of the telegram, I drafted, is as under:-

EXPRESS

" Mai-Swarup Mai-Markand,

Saraswathi Road,

Bombay-Santacruz"

" Mother tonight grants me calm and correct enlightenment. re: Mai, Mai-ism, Mother purpose of life, training me against odds with slow and delayed progress for the purpose, as per Her Will. Mother says I should not lose valuable time and miss rare life opportunity of utilizing Mai-Swarup and of serving him and Her. Assures that rest be left to Her- (Friday, 23-12-1949, midnight hour)."

"I close. I pray I may be made a worthy servant and instrument of Mai and Mai-Swarup. I pray my " Moha " " attachments for Sansar ", greed and lust for money, power, pleasure, etc., may not take the upper hand and hinder me and Her work".

69. The Founder has an inward satisfaction when he knows Mother's Full Grace continuously showering on him. Mother gives dreams visions and messages to others and directly or indirectly informs others as if to say, Mai and Mai-Swarup are nearest, if not Mother and Son, or if not same and one, as some (Devotees or Adwaitins) may believe. But, then comes an extremely sorrowful wave of a lamentful and yet turbulent mood. He goes to Mother and talks to Her "What have I to do with my recognition!!! Is that my goal or happiness?? No. I want the world to come forth with whatever sacrifice each one can make, to work with me, to spread Thy Glory and to revise the world's understanding of true religiosity, or, in other words, to spread Thy simple and straight Religion, make people of a better moral caliber, infuse true

religiosity, make man-to-man relationship of a much superior order. There, I find a great cipher. Don't cheat me with hollow words of people's praises and prostrations. I want substantial results in life, Morality, Religiosity, peacefulness, security, stability, smoothness and all that is most sublimely beautiful and blissful in the living of mankind in general. Raise the minimum, something showered freely and mercifully on all persons even though they have no qualification of theirs except that they have life, except that they breathe in and out, like a blacksmith's bellows. I don't mean dabbling with the Divine Law of give and take, and of more progress, bliss and happiness to more deserving. Let that remain unconstrained and unaltered. Though effortless and unearned, yet everyone lives most mechanically a better life than the present one. Raise the minimum smoothness and peacefulness of average life of mankind. Let the happiness and misery, at the two extremities be much more heightened if that is necessary and inevitable, for exceptional few. Let there be wars, epidemics devastation diseases destruction etc., if people lose their divine sense and brains and throw all solicitations of thy devotees to winds with indifference and ridicule, and if suffering is the only way of bringing men to their senses, but let the neutral man live a much better life, with Thy Grace of raising the minimum. Let at least Thy devotees not suffer, for no fault of theirs, a for the only reason that they happen to be in the midst of the world's self-invited destruction and misery all around them." If segregation or isolation is the only salvation remedy, if things can be made more smooth by a re-classification, do that. Do anything but let the world be much happier than now."

70. Some few more things before we turn from Poona to Ahmedabad to which the Founder was transferred. He was invited in June 1933 to speak on "God as Mother," by All Faiths Conference at Nasik, and in 1934 by the 9th Indian Philosophical Congress on "Modern world and Motherhood of God."

71. All the various details about the Founder had become so very popularly known that he was addressed as Mother and dear Mother or Mai or Mai-ji by all interested in Mai-ism. Even some college professors and others (like Suryanarayana Sastry of Madras) who took part in the conference and Congress addressed him as " mother ". In such a serious thing, as a printed address in a casket which was given to him while on transfer in a meeting convened by more than 8 small institutions, the Founder was addressed as " Dearest Most-Merciful Mother". This practice of addressing him as " mother " has continued till now.

72. The Founder's Mother-absorption is most interesting to know and thrilling. Some people who knew him would address him as Mother. If there be any letter which did not start with " Jai Mai " from a man who had a religious relation to him, he would tear it out and write to him " Your letter did not begin with Jay Mai, so it has been torn out". " Please write again". Even the greatest scoffers of his would say, "If you want any work from him, talk to him about the mercifulness of the Mother to the world. He would do anything, give you anything." If anyone, of course, initiated, finished his letter without a reference to Mai, he will be out of his mood and logic. "You want your son to recover, etc., you ungrateful mortals?, you have not even the courtesy to inquire about our Mother??" "Let love die but not even the barest courtesy?". And the suffering boy will not recover soon. If on the other hand, anyone wrote " Please tell Mother, the boy is suffering much," he will dance and immediately reply, or even wire, " Mother will cure your son before next Friday " and that would surely happen. Founder says I have seen so much bankruptcy that with full knowledge about insincerity I want Mother's remembrance and name-repetition. I am satisfied with even that much. At least, let the courtesy be there. Let it be even a lip-

stated one. It is better than ungratefulness and absence of consciousness itself."

It is the most frequent accusation, often sweetly flung in the face of the Founder. "You remove the miseries of them, who talk with an artificial sweetness about the Mother and cheat you, whereas one who is plain-minded and do not cheat you remain unheard and unaided". The Founder would reply "I am fully aware of the wholesale bankruptcy. But I prefer to be cheated for Mai's sake with Her lip-glorification rather than die thirsty in the dry and dreary desert of " NO MOTHER'S NAME."

73. When he went to Nasik, in 1933, he was carrying Mother's picture in his hands. On the way from station to the college quarters, there was a heavy rain which made it impossible for the motor to go further. Volunteers took away the bags and baggages. One of them said, "Please give that picture to me. I will carry it safely." Said the Founder, " That picture is my Mother, She is the most obstinate mother and most naughty child. She won't go in any hands. She will harass me to carry Her myself all the long way off, under rains; just take Her." The weight was so heavy. A young man of twenty himself half-bent down in water as if overloaded. None else dared trying, although Founder had to carry Her all the long way off, tired and under rains. Founder often says " Mother harasses me too much. I don't know whether She is Mother? or a pampered only-Daughter?"

74. He would misunderstand any talk as Mother's talk and be a fool when he would be disillusioned. Any word such as " other ", " further ", he would hear as " Mother."

One very, interesting instance was this.

One day, one girl, 24 years, entered his place saying " Is mother here?" Founder ran to her with every devotional overflow. " Yes, Yes, She is here, Come in." He took her to the picture, performed a small quick Arti and gave her Prasad. The fact was something else. The girl was given an address of the building and her own mother had come to the adjoining block. The girl was wise enough not to give a shock to Founder by telling the truth as she saw him overjoy-ful with supreme devotion. The girl went to the next block where her mother was seated and the mother with her daughter came to Founder for Founder's Darshan. The founder was so much ashamed when he knew facts. With tears, he said, " Excuse me, please excuse me. U am mad after my Mother and feel as if the whole world has no other business to do except to be occupied with Mother and Mother's work. Let my Mother, however, make amends for my folly. Have you any misery"?? Their eyes were wet. The mother said, " She, my daughter herself is unhappy." "Her husband has gone to Africa, does not send a single pie, not even a letter." The Founder danced, blessed the girl by putting his hand over her head. "What a wise girl you are !! You did not spurn and laugh at me, an old devotional fool". "Within nine Fridays, you come here with your husband's letter and the money-payment information." This actually happened. The husband repented, wrote a letter and sent some money. They were reconciled.

If one addresses him as Mother or Mother's son, faithfully and wholeheartedly, that means practically an end to his difficulties. Mother won't displease Mother's child, unless the recipient of the Grace does not deserve it, or is completely disentitled by Prarabdha.

75. The most important event which has led to the broadcasting of Mai-ism in masses of Gujerat and Sowrashtra was the initiation of Rev. brother Keshavlal B. Pandya alias Kanishta Keshao, editor of " Shakti " in Gujerat and in charge of Mai-mandal and Mai-Mandir in Nadiad. The spread of Mai-ism in poorer and less-learned classes, in Gujerat and Kathiawar, was mainly due to his untiring day and night hard work, with the dedication of his life to Mai-ism. His work can be imagined from the fact that there are not less than a hundred Mai Mandals (Mother's lodges) and over fifty different places and there are two Mai temples, one at Nadiad and the other at Rajkot, in charge of Rev. brother Keshavlal and Markandray Vasavda alias Mai Kalapi (Mother's peacock) respectively.

76. Keshavlal was a devotee of the old school of the Hindu Mother Mataji. He was an assisting clerk to the editor of " Jyoti ", a local paper in Nadiad. On hearing reports about Mai-ism, he took an appointment with the Founder residing at Toddiwala road in Poona. Keshavlal in the first place was sorely disappointed on a homely talk for about more than two hours. He had expected a Hindu Mahatma and a devotee with a temple management and he had expected a devotee's talk in which the praises of Hinduism and Mataji, the greatness of Geeta and ancestry, would be overflowing. He was surprised that in the Founder's place there was nothing like deity-grandeur and bathing-sanctity and a separate temple-like place for worshipping, etc. The Founder talked in the universal strain and especially on God as Mother and not as power, and without reference to Amba, Bahucharajee, Kali, Bhavani, etc. He did not eulogize the pilgrimage-places or past devotees. He talked of fundamental of Mai-ism, viz., service, love, devotion, and self-surrender. Both returned home from the Bund garden where they had been. Keshaolal was dejected. He had spent his time and money uselessly. Said the Founder, pointing

out to a simple Mother's picture with nothing around it, "Shall we Pray and Worship?". The question was merely a confusing one as if praying was playing, with nothing done in readiness and nothing to be done. Keshaolal said dejectedly, "Yes. I don't mind." "What is to be done?" Founder replied, "Do whatever you like. Sling, dance, meditate, kneel, pray, prostrate. Do whatever you love best. There is no particular method with Mai. You know best what will make you most absorbed in Mai."

77. Keshavlal said he would perform Arti. The Arti was prepared. While he waved the light before he finished the first line of "Namo devyai Maha devyai shi", he had Mother's full vision- he could not utter the next word " Shivayai ". The arti dish fell off on the ground from his hand and he fell like a tall tree under a hurricane storm repeating " Oh ! Mother! I did not know Thee and recognize Thy devotee!!" He rolled on the ground and placed his head in the lap of the Founder crying him "Mother? Excuse me. I did not recognize Thee". He had to be consoled by pouring two buckets of water on his head in the cold night. When he came to normality, the Founder took meals with him, talking most sweetly. After dinner, the Founder asked him "Now let me know your religious difficulties or obstacles in your religious progress if any." Keshavlal said with great joy " What do I want more? When you have showered on me the grace of Pratyaksha Darshan (Eye-to-eye vision of Mother)?." This is exactly like Paramahamsa and Vivekanand. Perhaps much more. You introduced me to Mother here and now alone, without my preparation taking its own time." The Founder told him, "That is because in a particular matter, viz., " Visualisation ", you were almost ready. You needed only a Guru to give the final stroke". Then the matters took the turn of worldly personal matters and he was asked what he proposed to do in life. The Founder was extremely surprised when Keshaolal said, "He would do Mai's work if he was blessed, as he was from his birth

passionately devoted to Ambajee. The Founder blessed him with the most brilliant success in Mai's work. The

" Jyoti " was changed to be " Shakti " as per Founder's advice which was started in 1936 and for years together Founder wrote important articles introducing the name Mai and Mai conception and explaining Mai-ism. Keshaolal was given a sanctified picture of Mai which he installed in his home and which made him fortunate enough to construct a Mai-temple for Mother. Mai has now become almost an every home word in Gujerat and Sowrashtra. Surely the Founder gave all credit of spreading Mai-ism in Greater Gujerat to him. The Founder being in service (unlike many religious preachers who have little to sacrifice financially on accepting religious career and who are free to take up full-time religious work which again becomes an avenue of their support as well) did all contactual spark work, during all the available hours outside his office hours.

78. In a short period of 2 or 3 years, public opinion was developed and the people were trained to receive the new pure and unadulterated conception of Mai and Mai-ism. In 1937, Brother Keshavlal, in the preface of his Chandi path, printed the week-life-extension incident above described which led to the installation of Mai and starting of the Mother's Lodge. He also printed the Mai mantra " Jay Mai " with all necessary instructions by the Founder given to him dated Friday 29-1-1937. He openly expressed his gratitude in these words " As I am a principal member of the Mother's Lodge and as a result thereof, as in my heart the Motherly conception of God has been born, I have been able to attain a good deal of enlightenment and progress in my religious life." Regarding the Mai Mantra, he further wrote, "Pujya Markandbhai (Founder) has permitted me to put before the public this Mantra, acceding to my longstanding request. I as also many

others have many miraculous experiences about the efficiency of this wonderful Mother's-Mantra."

79. Sometime after, in about 1938, Keshavlal got a strong wave of renouncing the world. He then ran down to Poona. On meeting the Founder, in his office, (being nearest to the Railway Station) Keshavlal could not contain himself and wept so bitterly that the Founder had immediately to leave the office and take him home. The Founder gave him the right understanding, assured him he had a glorious religious future and that the work that he was doing was as efficient a measure for his self-elevation as the Sanyas. Founder emphasized the point that Mai-ism believed more in service to others that are suffering for want of clear understanding and guidance and solid assistance in religious progress than in striving for one's own progress alone, leaving the world to his own fate. Somehow, Keshavlal was only half-pacified and it was on this occasion that the Founder had to explain to him the most subtle ways of thinking religious problems with their independent fundamental, intrinsic, rationalistic true values, without being guided or carried away by traditions or usually prevalent beliefs and conclusions. Keshavlal finally gave the Founder a promise to continue his Mai work and returned to Nadiad. The work was resumed and vigorously pursued. The popularity of Mai went on increasing especially by the new idea started by Keshavlal about the "Name Yagna of Mai." Thirteen and forty crores of "Mai" names were written by different devotees about 15 and 20 thousand in number in 1941 and 1947 respectively from about 500 cities, towns, and villages. In this undertaking Founder fully encouraged him and got Mai's Madrasi and Belgaum devotees to add to the names' number in terms of lacs. This propaganda of Keshavlal made it possible for him to raise funds for Mai-Mandir and a Mai temple was constructed in 1941 in Nadiad, (between Baroda and Ahmedabad.)

80. The spark of devotion and Mai service and Mai belief proceeded further from Keshavlal and several Mai Mandals (nearing hundred and each having nearly 100 to 125 members) were organized by him at different places. One important feature was the construction of a similar Mai temple at Rajkot, in 1943, in Kathiawar or Sourashtra. Outside India, Mai-ism has its followers and Mother's Lodges in Singapore, Malaya, Nairobi, Mombasa, Daresalem, and Aden etc.

81. Numerical strength is no small factor in judging about the merits if any Institution and therefore these facts rightly claim their due place here, in this publication, representing as they do the extremely widespread foundation of Mai-ism. These two Mai-devotees, Brother Kanishta Keshav and Mai Kalapi, have done numerically huge work in midst of the masses of Gujerat and Kathiawar, the former through " Shakti " paper and the latter through Bhajans and Kirtans, and devotional poems Gathas and Bhava-geets. These printed in booklets are popularly sung in Mai meetings and Mai worships. The basic work of changing the " power aspect " to the " Mother & child aspect " has been admirably done; and practically by now, the old conception of Mataji has been reformed and refined to be that of Mai. (Please read Keshavlal's letter to the Founder dated 17-6-1938, printed in Shakti-Prasad Part III, page 415, in support of this final brilliant achievement). That change in the very concept itself has resulted now in a general mass disbelief in the matter of past mal-practices and wrong harmful religious beliefs in the name of Mataji, which had made it a matter of ignominy, as admitted even by Mataji's followers themselves and in prints, for anyone to be known as a devotee of Mataji. "Devi Bhakta" had been a taunting and a ridiculous word for a drunkard, one with no morals and full of wrathfulness, resentment, and vindictivity, and secret powers of subjugating or ruining others that would hurt or insult him. People

would altogether evade them, fear them and shun their company, with a constant fright of giving any unconscious offense and being ruined by them with their superior or inferior, white or black, super-powers.

82. Regarding this healthy improvement and a drastic and overhauling change in the mass mentality, brought over by Mai-ism and Mai-Swarup, the following observations made by a college professor in Bombay, a Mai-ist, while offering his prostrations to Mai-Swarup on the last Guru Poornima day, 28-7-1950, are recorded here, as from a responsible experienced keen observer for years of the mass mentality in Gujerat and Saurashtra, in this respect (printed in a Gujerati book).

"The direct result and fruit of the Kali age is atheism. It was largely augmented by the so-called reformers of the society, who pulled the mass towards materialistic happiness and planted seeds of irreligion. The centuries-old current of the national religiosity survived all destructive efforts but has surely got extremely weakened. In such times of embarrassment on all sides and from all quarters, as the Saviour of mankind, Mai-Swarup Mai Markand has raised his finger to show us the most Merciful Mother Parent and has renewed Mother-worship under Mai-ism with an altogether new conception and new form and new belief. He has facilitated and made a-new the old, the centuries-old path, long forgotten, misunderstood and misinterpreted. In the past, villains have cheated the blind-faith mass, in the name of sainthood and Guru-dom. Mai-Swarupa has torn asunder the black and dark thick veils that intervened between the Merciful Mother and Her children, with right illumination and eye-opening through his personal teachings and writings. He has not only torn off the suffocating veils but has shown ways of Mother-worship that can be well followed conveniently in the changed

circumstances of the modern world. The sacred teachings of Divine knowledge which were not merely simply kept concealed from the general public. but were utilized to strike fears, establish superiority, extract money, and get benefits, have been laid open by Mai-Swarup to all without the distinction of caste creed or color. The stagnant waters of religiosity have been made to flow smoothly all over the religious world. Whatever evil things (such as, superstitious black magic, and religious sanction to immorality in the name of religion) had crept in, in the true Mother-worship, have been all swept out and annihilated. Let people once decide and determine to give a trial to this religious remedy of removing their sufferings. All ye that have their faith in the assurance given by the writer of these words!! Do believe that, just as the writer has experienced himself, they too will have a miraculous relief of peace and bliss on commencing the repetition of Mother's most efficacious Mantra. " Jaya Mai, Jaya Markand Mai, Jaya Markand Rupa Mai, Jaya Markanda Rupa Markand Mai."

Mother Be Blessed. Those old beliefs and religious mischiefs in Her name have been by now deep-buried, ash-burnt only live now in mere memories of the past.

Jay Mai Jay Mai Jay Mai

Chapter 3

MAI WORSHIP

Popularisation, Amplification, and Fructification

Jay Mai Jay Markand Mai

83. Our next shift goes to Ahmedabad, where the founder was transferred. The news about Sisters' Social and Mother's Lodge had already preceded him, through papers, etc. The Theosophical Lodge came forth with its co-operation for the sister institute of Mother's Lodge and a large gathering was held in the Theosophical hall in Manek Chauk as also in the Hansaraj Pragji hall near Pankor Naka. Mai-ism was well explained to the citizens of Ahmedabad.

84. Here the Founder was dangerously ill and had to be operated upon and to remain as indoor patient of the Government hospital. He had wonderful experiences of Mother's Grace in the hospital which have been narrated in the Mai Sahasra Nam and Mai Kirtan Mala. In one word, Mother Herself attended by two female deity assistants appeared before the Founder every night for three consecutive nights, untied the bondage, cast a benedictory glance which removed all the pains and tied up the bandage and disappeared with a fortitude-pouring look. This incident got a great popularity as another patient (one Thakore, the precious inmate in the same specially reserved wardroom) on the night the Founder was taken there, actually saw Mother alone entering the door and immediately leaving after seeing the Founder in unconsciousness. He broadcasted the wonderful experience the next day to the vast number of his own visitors.

This wonderful experience has been described in Mai Sahasranama, Vol I, Part II, Page 122, as also in Gujerati Mai Kirtanmala, as a commentary to the Founder's psalm "Hasane Hasane Wali". "The Smiling (Mother) and the Maker (of Her devotees) to smile." The Founder was burning with a rage against Mother because She discontinued Her attendance after three

nights, for the simple reason that while She was removing his bandage to heal, he had the human weakness of no confidence and had moved his hand over his open parts to make sure he was not in a delusion. As soon as it became possible for him to be able to crawl without any outside help, his first work was to drag himself slowly in sitting posture to the Mother's picture in his solitary on patient's ward-room. Right from 10-30 p.m. to 5-30 a.m., he was profusely weeping and giving most provocative and insulting names and accusations to the dearest Mother, in the highest spirit of love indicated by the torrents of tears, and yet in the bitterest quarreling mood.

He pierced arrows. "What can I expect from the daughter of a stony-hearted mountain? You cannot excuse one single human weakness? Why did you come at all to heal me, if you are so very touchy and to take no time to make any the smallest thing to mean a grave offense? Who had called you? You are not a Mother, but a demoness of Maya that creates and swallows up Her own children. From the Delusion-Creator, what happiness the world can possibly derive? Were it not for Thee, there would have been nothing like a Universe and nothing like millions rolling in miseries. They are the happiest who know nothing of Thee, or if by chance they happen to know, who spurn Thee out. You get only the weakest and most docile men in Thy clutches. Has anyone in Thy clutches been made happy by Thee?? Absolutely none. If Thou art so very spiteful, mind, I will also take revenge. When Thou art full of love-surges for me, I too will evade Thee and run away, etc."

His blaming, accusing, quarreling, all-along-weeping profusely and bowing to the Lotus Feet again and again while abusing, continued right up to the morn when cocks began to crow and

birds to chirp and milkmen began to run on their bikes on the public roads.

Just then, Mother Herself in living and moving form sprang forth and stood before him and spoke most wrathfully thus: " Blame, Scold; Accuse, Abuse; but from this second without a single drop of tear. If one drop any more now falls, I am never never never Thine and Thou art never never mine." And with these words, She disappeared.

This most inconceivable ultimatum gave him a heart stop. A wonderful compulsory change. A change indescribable. he feared, he may even just die of heart failure and die to be born a permanently abandoned and discarded soul, expelled from Her. The very first speediest precautionary thing that his soul so very speedily decided, climbed and sprang to, was the humblest and highest apologetic praise line.

" Oh, Mother! Hasane Hasane Hasane Wali. Oh my Ever Smiling and ever making-to-smile Mother!!!" He prostrated with a determination never to get up till Mother raised him or permitted to rise.

" Thou that art always smiling, and always keeping Thy devotees smiling". The first thing he laughed an artificial laughter that thundered throughout the room. From the mind and moment of the deepest lamentation and sorrow to that of the highest laughter, though artificial. Raising a spiritual " Maginot line" of self-surrender against Mother's permanently leaving him, catching the Lotus Feet preventing them to go away, with the most piteous

invocation for pity and pardon. From the scorching heat to the freezing cold.

Mother be thanked, the heart glass did not crack due to extremes, as one doctor said.

He continued the further lines of his song, most fondlingly. MUZE KYA KHABAR? MERI SATH TU BHI ROTHI HAI, " How can I imagine? that with me, Thou too art weeping??"

" MEN SAMAZTA ROOLAKE TU MERE PAPA DHOTI HAI. "I was all along under the belief that you are busy with washing off my sins by making me weep."

I am wrong, blunderful. Please excuse, I assure Thee. Not a single drop shall now fall. Why should I, the dearest of child of Thee, weep when the whole world has begun smiling (at dawn at 5-30 A.M.)?

"Hasale Hasale Rulaya Bhulaja, Sab Hasa Rahe Teri Alammen." "Oh Mother!! Thou Smile. Make me Smile. My having made Thee to weep, Forget and Forgive. All have been smiling now (at the dawn), in Thy Universe."

"Oh, dearest Most Merciful Mother!! Thou art the very embodiment of smile. I am laughing now; you too laugh."

85. The forces for the spread of Mai-ism were gathering ground. In 1935, the Founder came in contact with late Brother Kantilal Desai a truly religious gentleman greatly fond of living with and serving saints and late Rev. Bro. Kaushikram Mehta. The latter was a man of highly scriptural lore, a Sanskrit scholar and a writer and a highly religious man of the old Sanatan school with a sense of moderation and tolerance superior to that of the usual Sanatanists. The latter, as he so often expressed in his lectures and writings, tested the Founder in so many ways, like the gold in the fire, for over a year, studying him, in and out, in every aspect of his life and in his every dealing with others and in his relationship with Mother Mai.

86. He was much older than the Founder. By his personal natural inclinations, he was a devotee of Jagadamba (Hindoo Mother) and of a purely Sanatanist type- (a Nagar of Surat born with high-class relations). Religiously he was one of the few nearest disciples of Shri Narsinhacharya. To accept the Founder as a personage deserving to be followed required a great deal of consideration proof and conviction about the supreme quality of this strange new planet rising on the horizon of Religion.

87. To all appearances and commonsense, Mai-ism or Founder's teachings were entirely different and contradictory to Hinduism. "No prohibition to Harijans in Mai worship" was something which was sure to upset any Sanatanist and ordinary average Hindu (in 1935). Once a large meeting was to be held for which Bhadra Kali big hall on River Sabarmati at Elis bridge was sought to be employed. The answer given by the authorities was, "We know Markandbhai (Founder) as a great devotee who has personal relations with Matajee, but his views are entirely eccentric, He would allow even Harijans to attend Mai worship. If he undertakes to put a poster "Harijans are not allowed" they (authorities) would

be extremely glad to give their hall free not only once but every week for Mai Worship". There were so many points of prejudice against the Founder's views which made it hard for him to be immediately popular attractive and acceptable in a routinely religious place like Ahmedabad, containing many Hindu Maths and Ashrams. The greatest point which all the thinking and judging people have to bear in mind while making conclusions about the Founder and Mai-ism is that he was not for pulling the same old Hindu cart in the same direction in the same beaten track with the same type of people, with same notions, beliefs, and customs in the same way, (only with greater speed). He was for a change in the prevalent mentality, for an improvement, for a revision of one's own beliefs, and for a new outlook and a new mode of achieving religious progress. Another thing which was a matter of prejudice against the Founder was that he was not raising the glory of Geeta, Hinduism, and Vedas to the skies especially when he was utilizing the Hindu truths in all his lectures. He did of course so very often state that Mai-ism was indebted to Hinduism or was revised Hindu-ism with a more correct understanding and more sincere following of Hinduism itself. But that was not enough for them who identified their religiosity with their own knowledge of sacred lores doing some little of routine and the tom-tom of the greatness of their religion. In a word, the " Universality of Mai-ism " was a contradiction to the " Nothing so great and sublime as Hinduism" of an average type of Hindu. People of Ahmedabad loved religious pampering. " Is there any Harishchandra in any other religion? Show us." There will be a thunderstorm of claps and cheers. Their own blood-sucking black-marketing of the present day should not be in sight or referred to as being quite irrelevant. " What has that to do with Religion??," an average black-market man astonishingly asks to himself.

88. The Founder soon found that Ahmedabad was not a city of cosmopolitan population or mood or culture, like Bombay or

Poona. The continuation of the Poona type of meetings of all shades of religious deliberations and discussions was soon found to be an impossibility. People were too busy to have anything to do with or any time to spare for religious deep-thinking or discussion. Religion was something of a routine to be honored and followed so long as it did not come in the way of a happy easy and any-way quick money-making life; something to be boasted about, something to be tom-tommed as a point of greatness or something like a happy pastime during leisure hours. Pampering people would procure palaces, places, and purses for preachers. Of course, the mass was much better informed about the sacred lore and stories and traditional illustrations than the average Gujerat, but the whole atmosphere was surcharged with moneymaking mania and none the smallest wear and tear for anyone else except wife and children, without some selfish purpose to serve. The religious liking of the mass was of a much superior order but of an out and out routine nature, as compared to other places. Citizens of Ahmedabad were known for their business, richness and religious charities (only to their select gurus and Saints; others can be even fleeced without the smallest conscience-prick). There was very little of profundity, free-thinking and universal outlook and nothing like a passion for religiosity which we find in other cities in Gujerat as for instance in Surat. This is what the Founder saw in Ahmedabad. He tried to get the sympathies of some Parsees and some Mohammedans and some Jains to try to form a cosmopolitan institute of the Poona type. He tried his best to bring about different sons and daughters of different religions together and to concentrate their attention on the need of creating oneness as children of the same Universal Mother. He had the sympathies of two Muslim brothers Mr. Hakim and a Sufi gentleman Mr. A. G. Usman who had traveled over the Continent and who had written books, a Zoroastrian brother Mr. Meherjibhai Ratoora and a Sanatanist brother Mr. A.S. Ayengar, a learned follower of Shree Ramanujacharya, who had a universal outlook with every tolerance, though a Sanatanist, and was a

high-class Government Officer in Labour Department. The Founder started with a desire to create a society and to continue its own work on the same lines as at Poona. To put it in other words, to bring about a collection of people who were universal-minded, he wanted a congregation of various souls who would be believing in securing their welfare by fostering the spirit of sisterhood, brotherhood, and performing staunch devotion and living a life of love, service, devotion, and self-surrender. He had not had the success in collecting together such souls, mostly for the reason that there were few and those few also not in favor of an Institutional activity. They wanted only personal relations with the Founder.

89. For a time it appeared as if Mai-ism work stopped with a dazzling streak of light and lightning at Poona, but Mai had intended to take a different turn to suit the circumstances. When practical, intellectual and ordinary worldly working fails, a spirit has to work if progress and success is desired. It is here that the miraculousness acts its wonderful part, as it has often done in the case of all religious movements and religious Founders. When work, labor, money, logic, philosophy, intellectual exposition, or contractual or natural sympathy fails, such superior qualities as Faith, Sincerity, Honesty of purpose, Spirit of service, God's Grace, Intensity, Ardour, and Zest,- all are put to severe test. When what a man explains, does, or has done, fails to appeal, the subtler issue of what he actually is, inwardly as a soul itself, rises up in the minds of people demanding the satisfaction of a personal practical indisputable test. Surely that is a higher test. It is a test of inner qualities and supernatural powers and God's Grace.

90. There the Founder was string enough by Mai's Grace. Bro: Kantilal introduced the Founder to Rev. Kaushikram and the latter

began to test the Founder on the spiritual plane; to see how far the Founder was Mother-enlightened and favored or, in severe words, how far his Mai was at his beck and call. And here, many modern religious preachers have failed. An acid test. A spiritual and devotional test, not of spiritual richness, proficiency of words, logic or sweet manners, attractive features, gaudy color dressing, etc.

91. Revered Kaushikram often tested the Founder like this. "In my Dhyana of Hindu Mother, the Founder's figure must appear". "He must come just now to see me" "When I return from Surat, I must meet him at Bhadra Kali temple square, during office hours when he cannot be away from Office". Tests became stronger and stronger and entered the realms of financial, social and physical reliefs as they were satisfied., till Kaushikram and others came by experience to at least one conclusion, viz., that whether his views and philosophies be agreed to or not, one thing was certain and beyond all doubts that the Founder had great influence with Mai and had most wonderful powers of helping people in distress, by removing calamities, of varied natures. Powers much greater than the highest and most effective worldly powers, with their possibilities. The popularity of Mai-ism in Ahmedabad was fully indebted to the most sincere and painstaking efforts and literacy and religious experiences and most serene simple sermons of Rev : Kaushikram, whom the Founder had respected all along with unique reverence while the latter had ever enjoyed highest pleasure in prostrating to the Founder even in large congregations of hundreds after Mother-worship, as " Pratyaksha Mai " (Eye to eye Living Mother).

92. It was the supreme literary and religious art of that venerable old personage which brought about the happiest blending of Mai and Matajee and showed to the religious world of Ahmedabad that Mai conception was nothing foreign to Hinduism but an

exposition of Hinduism itself as understood on its highest plane, with some necessary changes in the running beliefs of the people to suit the changed circumstances. On the top of everything, he placed the crown of the truth which he so emphatically said, he had tested and tested him in every way. He assured the FOunder had wonderful and supernatural powers of relieving the miseries of those that approached him, through Mai's Grace. The Rev. K. began to take most lively interest in the Founder's next best burning desire to bring into existence a small institute for the propitiation of Mai with bhajans and worships and a talk of religious discourse here and there on important Religious facts and events of the day. The Founder prepared the Rev. man to take up the reins of the Institute on his retransfer to Poona and in spite of his greatest disinclination and refusal and courtesies of unworthiness, declared him to the President of Mother's lodge, or Mai Mandal, Ahmedabad.

93. It did not take a long for a man of his religious repute to make the Mother's Lodge a very popular institute with success and it is admirably working since 1935 uptill today, with all blissful pure and elevating atmosphere, conducting Mai worship programme of about three hours every Friday.

94. Poona and Ahmedabad showed their own individualities and points of excellence. In the history of Mai-ism, it is an interesting change leading to further development to be noted. Poona showed literacy and religious talent and practical work of a social type. It was the encouragement and support and public-voicing in papers about Mother's Lodge, its meetings, etc., of the people that had made it natural and in fitness of things, that the Founder was invited by the All-Faiths Conference and Indian Philosophical Congress. It was the Founder's speech published in writing in the proceedings of the conference, which placed the Founder in close

contact with Rev: M C O'Nell, the president of the " World Fellowship of Faiths " at Chicago.

95. In Poona, there were big opportunities for propaganda work. Followers of Mai-ism took a great interest in rendering service. They would be immediately on their bikes or on foot as soon as a word about some Mai-istic work was spoken by the Founder.

96. The Mai work, in Poona, was, however, more or less of a purely intellectual bustling type with some numbered few who had close homely contact with the Founder and stayed with him for hours and joined him in the worship and general blissful conversation and ecstasy. In Ahmedabad, the Mai work took a practical shape on a much larger scale. Mai worship became a common available avenue of religious progress joy and relief for the mass, AND NOT OF FEW selected people in contact with the Founder alone, as in Poona. In Poona, Mai showed the intellectual beauty of Her tenets, theory, and philosophy. In Poona, Mother shouted, jumped and ran. In Ahmedabad, Mother showed the practical utility of Mother's Grace, sang a lullaby to various suffering children and worshipped Herself in vast worship functions. Poona was a theory, and Ahmedabad was practice. Poona brought fame and popularity, Ahmedabad brought Mai-Mataji proximity and practical relief to people. To the Founder, Ahmedabad gave an experience of the worldly mentality which was missing and which later enabled him to better deal with his further work in a more practical way.

97. The wonderful experiences of Mai's Grace should be reserved for an independent volume. In the words of Rev: Kaushikram, it well requires a big volume to recount all the wonderful experiences that people attained as a result of Mai devotion and

to narrate remarkable instances of the subtle-most outright change in the outlook on life and the life itself, on coming in close contact with the Founder.

98. The Founder saw now the clear necessity of dealing at much larger length with the subject-matter of Mai-ism and that of practical instructions for persons wishing to pursue the religious path on lines of Mai-ism. He began to write and print several leaflets and booklets. The different things written and printed and published in the commencement were these: " God as Mother " and " Theory and principles of Mother's lodge ", both in English, were printed in Poona. " Salient feature of Mai dharma " (Mai dharmana mukhya tarka binduo) written by Founder in Gujerati was printed in Nadiad by Bro. Keshavlal Pandya of Nadiad. Further things were Mai Tatwa Mai Pujan and Mai Kumari Kavach (in Gujerati) which were printed in Ahmedabad. Heaven and hell (Swarga and Narak) and Mai Shakti (both in Gujerati) were two big manuscripts which were printed in pieces in "Shakti" of Nadiad by Bro. Keshavlal, in continued series. Rev. Kaushikram made a most useful and popular composition of bhajans of different bhaktas under the title of " Mai Kirtan Mala " with the Founder's preface, which is, as it were, the text-book of music in Mai-Mandals during Mai-worship on Fridays.

99. A word about the "Mai Kumari Kavach". It was a book of a novelistic type. The FOunder was so enthusiastic about the public taking up religious reforms that he wrote this book in five nights only with a view to have a text-book of different prayers by Kumaris (unmarried girls) of different ages. The Kumari worship has been explained in full details therein. The underlying ideas were these. "If we wanted to raise up the spirituality morality religiosity sociability and nobility of a nation or a community, the female world would have to play the most glorious part in that

nation-lifting work. Home discipline and home education under the watchful superintendence of mothers and parents is the very foundation of national character-formation. Home life and home-education which have been almost entirely extinct since our contact with the West and the introduction of English education, are indispensably required to be re-established with love and obedience to the parents, seniors, and elders. The whole shattering process of the Hindu home requires a deep study to revive the original virtue which is germinated in home and then proceeds outward towards relations friends societies citizenships and national activities.

100. At the root of all the shattering of the modern Hindu home-life is the flagrant flaring and flashing desire of material enjoyment in every walk of life. No limits, no stops, no ends, no responsibilities, no duties. The materialistic enjoyment desire increased by leaps and bounds, as a result of the contact with the West, which offered and introduced new material comforts and pleasures, made available with money. That enchantment for western ways further created a delusive notion about true culture and civilization. The pent-up desires of the whole nation suppressed for centuries of foreign rule and tyranny and religious control, blazed up catching and spreading fire, on finding the most suitable condition and atmosphere, to get themselves loosened and left scot-free. The infatuation which the husband or the father bore to his wife and children soon turned him to be a money-making machine, a debtor to every one of the family, hanging his head low at all hours for the incapacity of coping with the increasing standards of living. He became practically less cared for than the servant. A little later, mother had to pay her penalty for neglecting her personal duties to her husband by being turned out to be the maid-servant of the house by the princes and princesses of the royal house. The worst misfortune was that by the time the earner was able to somehow meet the standard of

expenses, the family life jumped up to the higher standard of living. There could be no end to the revolving process and the vicious circle. What respect can a machine or maid-servant command?? Princes and princesses became their own teachers and masters, with the guaranteed service of the parents. They decided they needed no teaching, they were born with whatever was necessary as wisdom. If there was any little shortage, that would be made good by schooling and libraries and cinemas and friends. Rights were riotously shouted for, and duties went to dogs. Experience and enjoyment at the cost of others, without an idea of the consideration of return or gratefulness, individualism, selfishness, self centered-ness made everyone most petty minded and blindfolded. Infatuation, Ignorance of higher avenues of joyfulness and material enjoyment-desire-burst-fulness broke the homes of happy and innocent and virtuous Hindu life.

The salvation of a nation depends on the cumulative strength of all individuals that make a nation, and character is best formed through home-life. Every effort should be made to restore the higher joys of self-control, sacrifice, and relinquishment, through arts, literature and Religious schools colleges and Institutes supported by the public and Government and conducted by personages, eminent not only by virtue of their profound learning but a sterling character as seen in their living itself. Hereditary capacities and virtues should not be belittled and thrown out of consideration. The old aspects understandings and interpretations of compulsion and fear should go. A new literature should be created that would appeal to the modern man, being based on practical considerations, psychological reasonings and reliable experiences of really great and tried men. We wany autobiographies, histories and faithful records of experiences actually lived and conclusions or beliefs actually held as the substance of experiences in life. No mythologies and no traditions and no Puranas. Churn out the best nectar from that invaluable

inheritance, but make that stale food afresh with re-heating and adding the present day spices. Above everything, although that is much deplorable, lodge your appeal to the self-seeking and self-serving of the modern man. Establish a strong control over the sources and centers of evil influence and vice, like co-education, erotic-picture, race-course, speculation, etc.

101. Celibacy, self-control, and sacrifice are the generators of the creative nutritive and evil-destroying energies respectively, of each individual that goes to make a nation. All attempts to train a centuries-old nation on new materialistic and unnatural lines are bound to fail. You can neither imbibe the new western civilization nor retain the Aryan civilization. And that we see most deplorably in the modern average man today. He has all the vices of the West and no virtue, and his eastern virtue is already dead and gone. We may follow the West regarding its politics, trading and military methods and policies, but morality, education, home-life, society, and religiosity must be remodeled on the ancestral Hinduistic basis.

102. It is a pity, some of even the greatest men, (with no soft corner for religion), have not realized that it was Religion that came to the Hindus' help, even in the matter of our political freedom, through Ramdass Swami, the Guru of Shivaji Maharaj. Even in the case of the present Independence that India now enjoys, it was not some politician like a Churchill who brought it. The country's Saviour was a Mahatma and a religious saint. Just dispossess yourself from the most familiar and therefore the least thought-of and the least meaningful things, and you will begin to laugh, what has the national fight for Independence to do with fasts, prayers, hymns and Narsingh Mehta's definition of a Vaishnava Jana? Some people do understand this truth in their heart of hearts, but they love merely the fruits of religiosity, and

those fruits must fall in their hands and mouths without their having the slightest labor, exertion, expense, inconveniences, discomfort, service or sacrifices.

103. If any religious leader wants to see a better type of society, children boys and girls, but more especially the latter, should be required to be trained in religious ideas and ideals from a very young age, in a regular schooling method.

104. Ideas and ideals and beliefs to take a permanent set in minds would be required to be sweetly ingrained and injected at the tender most age of the head and heart through certain set-up preaching and customs which would establish permanent repetitions of a huge periodical wave, and through certain constant flows and certain permanent sets of certain ideals. The ideal set forth in the Kumari Kavach was that of the most disciplined Mai worship as if Mai temples were regular schools on Tuesdays by Kumaris in presence of their parents, teachers, and conductors of worship. The Mai worship itself would take a very small, almost negligible time, but the actual training imparted as in a school would be the man most purpose. The untaxing easy playful free and frolicsome way of teaching would be that in the shape of readings of useful practical instructions and lessons for virtuous religious and moral living, by each one of the Kumaris present, turn by turn and under the blessings and sanctity of the parents and Mai.

105. The Founder often states that religious men must begin to appreciate such a standing custom of Kumari worship. Today such a practice may look ridiculous. Once it is started and brought into full swing, it would be appreciated as an indispensable moral necessity and the institute will have the reputation of a training

ground. Just create for yourself the mood and then imagine before you a vast meeting of girls from eight to eighteen reading prayers, teaching highest practical life-truths and being blessed by a huge congregation of all mothers and fathers in the presence of the most Merciful Divine Mother Mai. If an institute of that type can be brought into existence, what a tremendous lifting work that institute would be doing, cannot be imagined. All new things are first ridiculed and then considered indispensable by virtue of their benefits.

106. What is a home today but a free hostel without the superintendent, to the young boys and girls? What is a mother but an old cook and responsible maid-servant? What is a father except a money-providing platform ticket machine to be pulled whenever liked? Where is love, respect, gratitude, obedience, honest innocent pride and all the tenderness due to ancestry, parents, parentage, and home? Where do we find boys and girls sitting by the side of their parents and getting practical instruction and wisdom? No humility before parents; from them, only their wants, serving them, nursing them, and to be taking them out of difficulties. Parents are kept strictly forbidden to be advising them and are most impudently treated and neglected whenever they contradict or obstruct while the boys or girls are carrying out their own whims and wishes into action. The new world is being trained up and bred up in rebelliousness, in every phase of life.

107. For Indians and Hindus, their very backbone is Religion. All the best that is sought for has to come through religiosity. Before we had Swarajya, vast crowds were dancing and clapping their hands with " Raghupati Raghao Rajaram " and Rama Rajya was promised. It was no farce. It was no national cheating. The nation was electrified and spiritualized to be put to its highest possible mettle for its highest sacrifice, through Religion alone. Political

powers had no allurement for the nation that had already passed through the experience of " no happiness " through material civilization. Only Religion can touch, move and stir up the nation's innermost chord and that work was so admirably and wonderfully done. The most horrible and deplorable blunder, which even some of the greatest non-religious men have committed, is that they have identified religion with whatever they saw in persons labeled as religious. They have never cared to study religion in a first-hand-direct manner, without prejudice and preconceived ideas, and have never valued religion in its abstract efficacy with the touch-stones of the fundamental valuable truths that religion alone can install. On the top of everything, they have never spent sufficient time with the constructive mind of remaking and reforming it with some unsuitabilities. Mending matters and trying one's best to see if such a valuable inheritance can be made useful by a little change, has never been a matter of anxiety for even the very custodians of Religion. What the, of others? We have no idea of the religious greatness as a tremendous centuries-old divine supernatural force,- quite a different thing from the worldly forces of money, intellect, militarism and physical brutality. Even the greatest thinking non-religious or half-religious persons have thrown away their best silken coats simply because a mosquito therein was found to be stinging while wearing. They never once thought of removing the mosquito and never thought twice before discarding, condemning and throwing away their costliest coats. Who and what made that grandest man of his age, (our Mahatmaji) to be what he was? Was it not religion? Was it not the precept of Satya and Ahimsa? Was it not the Puranas' teaching the lives of Harishchandra and Shrawan? To whom was he indebted for what he made himself to be? Our rotten and ungrateful mentality is that we love mangoes but hate mango trees,- planting them, gardening, fencing, etc. !! What can be more suicidal than this sort of thinking, believing and acting? for any nation??

108. Reverting to the matter in hand, the most important and exhaustive work of the Founder was " Mother and Mother's Thousand Names " covering over 750 pages, in two volumes. That is the standard work which mostly includes all that is of importance in " God as Mother " and " Theory and Principles of Mother's Lodge". Those former ones were printed and published in 1940-1941. Next came " Mai Sahasranam with Mai-prayers " and " Mai Guru Ananya Bhakti ", in Hindi. Then came forth English " Mother's Message ", Gujerati " Mai-Sandesh ", and also a Tamil translation of the same booklet (Thai-Myi Vazhi).

109. The MAI SAHASRANAMA two volumes are believed to have been dictated to the Founder by Mother Herself as stated even by high-class religious persons and authorities on Hindu religion, such as Rev. Ananta Krishna Shastry, commentator, and writer of so many religious books.

110. These volumes have the further wonderfulness of giving correct guidance to persons who repeat Mai Sahasranam. Just before the Founder began writing, on Friday, 17-3-1950, a devotee asked Mother to relieve him of his financial difficulties and he had a funny answer on opening the volume (after nine repetitions of Jay Mai Jay Markand Mai), which ran thus on page 56 on Vol.2, part. III. The questioner was shuddered at the reply which was an eye-opener. " People living on much higher standards than what their legitimate earnings and means permit, at the cost of others, by deception, borrowing, stealing, etc., need a rod."

How true this is for so many of us constantly complaining of money-shortage, which never disappears, because by the time modern men are favored with 40 percent of increase in their

earning, they with their family wife and children have jumped from their existing standard of comforts to almost double the standard !!!

111. Once the Founder himself was in an extremely depressed mood. He was pressing Mother to give him some proof, let it be distant-most. His heart agitation was " whether there is any meaning-fulness on my being madly after Mother's work when not even a crow cared to be looking at Mother or him, whether at least She Herself was pleased or not, let the world alone."

He concentrated and opened Mai book for an answer. It was page 114 part IV, Mai's name Adrishya (Invisible). The comment under the name ended with this:

" Maiyaa Maiyaa Maiyaa Karake Aapahee Maiyaa Ho gaye" (Repeating Mother Mother Mother, he himself became Mother).

The Founder's whole depression turned into a hearty loud laughter. He said to Mother: Who else will praise a deformed and deficient son, except his own Mother !!!

The answer clearly meant: Mother and Mother's ways are invisible and incomprehensible. Further that the final result of all the lifelong work of devotees is a little something of the permanent improvement of the world or individuals, but a great deal of the absorption of devotees themselves in their Beloved Mother, God or any Deity.

112. The next shift after Ahmedabad was to Bombay (Santa Cruz). Bro. Parixit Raiji (the President of the Mother's Lodge subsequently) was thinking of a change of service from Bombay to Ahmedabad. He was the son-in-law of the said Rev: Kaushikram Mehta. He had come to receive the Founder and to take him from the station to his home, on his way to Poona.

On the station, Bro. Raiji spoke to the Founder about the instability of his service in Bombay and a chance of a bit better pay at Ahmedabad. The Founder asked him what he actually wished. Did he like Bombay life or Ahmedabad life? The founder said, "If you like Bombay life, Mother will see that you prosper and have not to leave Bombay, on one condition, viz., that you will start Mother's Lodge at your place and conduct Friday worship as at Ahmedabad". Brother Raiji agreed and the Founder installed Mai in his bungalow at Santa Cruz on Tagore Road. Brother Raiji was quite well off in a very short time; this was 1936. The Founder used to come over from Poona to Bombay almost every month, to popularise Mai-ism.

113. Bombay was the first place where the Founder saw what royal hospitality on the grounds of the high religiosity for an unlabelled man, not in robes with a tonsured head, meant. Bombay people were the first who had in their considerations the idea of a duty to make some return in some shape or some wear and tear, towards the relief of the Founder's financial strain for Mai work, in view of their religious and material benefits received from the Founder. He was given the religious status he had erelong deserved in all religious matters. His future arrival in Bombay would be announced at the previous Friday meeting, on receiving Founder's telegrams from Poona. The worship conducted here was on a gaudy, grand and magnanimous scale. People came to worship Mai from distant suburbs and an audience of 250 persons was not an unusual thing. Attendants

mostly consisted of the higher middle-class gentry, solicitors, doctors, officers, etc. Prasad was distributed in dry-leaf-cups which were counted before and after the meeting, to note the attendance. People of all communities attended these worships. The worship meant three programmes. 1. Bhajan, 2. Arti, 3. The repetition of Mai Sahasranama Patha. The function took more than three hours from 9 p.m. onwards. During other hours daily the Founder would be helping the visitors with patient hearing and administering righteous practical advice, solving difficulties, removing religious misunderstandings, and initiating desirous and deserved persons into the methods of Mai devotion, and Mai Sadhana.

114. Once the Founder was invited at Navaratra big celebration in Vile-Parle. Somehow, it rained heavily and continuously. The celebrator had a great devotional respect fro the Founder whom he took to the place on the last day with his party. The celebrator had his greatest sorrow, as due to rains, the sacrificial altar worship and everything were interrupted and had to be left uncompleted. He was very sorry that his undertaking at a heavy cost and labor had not happily and satisfactorily ended. Said the Founder: "Don't be sorry at all. In these days, who is devotional enough to even utter the name of God? Mother must remain satisfied with whatever is possible being done while exerting one's best. If She does not, even that much will be done by none and the final remnants of God and Religion will also disappear and will be obliterated." The celebrator modestly said, " These are only conventional sweet words. They do not give any assurance or satisfaction."

115. The Founder stared at him " Do you want really an assurance? Are you really so sorrowfully wounded?" The celebrator said with great humility, "I am really sorrowful and thinking nothing for the last three days, except that I could not

complete this sacrifice due to profuse rains. I am doing this every year, and I am afraid this means I have lost all Mai Grace."

116. The Founder was in high spirits and said, "No! No! No! No!!!! Don't judge the mercifulness of Mother by our mortal standards; and, were you at fault in the matter that there was profuse raining?" The celebrator sweetly smiled, "No. But, is Mother so very merciful?"

117. Said the Founder, "Yes, Only thing is our sincerity, faith, and intensity is almost nil. If that is genuine and highest, are there not instances of Mother Herself appearing from the sacrificial altar?"

118. Just when he was talking, he stopped abruptly, got up and bent near the altar and prayed in loud words. " Mother? who will be Thy devotee if Thou dost not give encouragement and proof of Thy Mercy in this Kaliyug at every step of Thy devotees? See, here is Thy devotee; he is out-and-out depressed. The world smashes us and Thou also dost not take any heed. Does it befit Thee? Does it befit the Divine Mother, the Most Merciful Mai?!!!"

119. No sooner were these words addressed, than there was a blaze of fire as high as about seven feet above the altar and that remained there for about 10 to 12 minutes till the Arti was finished with Stotras, Hymns, etc.

120. All present there went to the highest point of humility with a saturation of the idea of their nothingness. Wherefrom came this blaze from an altar which was entirely wet, watery and empty? All were stunned and assured of Mother's existence and Mercy and of the Founder's relations of a "Son-to-Mother", whose request and prayer (even though of a scolding and bitter nature) She would not and did not fail to grant.

121. This miracle-incident spread all over Bombay, as there were not less than about 50 persons present there.

122. One great point about the Founder and Mai-ism is that most of the persons who have been appreciating and accepting Mai-ism were in personal touch with the Founder and had more or less some experience about the existence of God or Mother's grace on Her worship or Mantra repetition. The above-stated instance was a more developed variety of a similar experience at Ahmedabad. After the usual Friday Mother's Lodge worship was over, there had remained about 30 persons of the inner circle. Some of them strongly requested the Founder to show them some miraculous happening which would increase their faith regarding the existence of Mother and Her readiness to carry out the wishes of Her devotees. It was at that most sacred place that, a year before, the Founder was discoursing on Mother's names and dealing with the name "Suvasinyarchana Preeta"; and there was a strongly powerful breeze of the most fragrant smell. It was so very pleasant that every one began to ask others, "Do you feel the most pleasant fragrance?" "This is how Mai wants to assure us about Her love to Her son, and the truthfulness of what he preaches." The sermon by the Founder stopped awhile. Just then, some ladies who had gone to some marriage parties had joined. Some one got a suspicion if it was not those ladies that brought with them this wonderful smell through strong scents from there. The inquiry was made of them and the suspicion was found to be baseless and imaginary. This former experience being talked over again gave a strength to the desire of all present there, to make the request more pressing. The Founder asked; "What do you want to see?". Some said, "We wish to see that Mother gives Her garland to you." The Founder prayed for a few minutes standing before Mother at a respectful distance. The garland gradually untied itself, flew in the air, and fell on the neck of the Founder.

123. All were thunderstruck, because a mere belief is, after all, an imaginary thing; what people actually see with their own eyes is most convincing. Some began to applaud the event and stated, "Till now we had only heard and read that Lord Bhagavan Krishna Prabhu had given garland to his great devotee Bhakta Narsi Mehta in a closed room, but here we saw Mai giving garland to Mai-Markand just before our very eyes."

124. The Founder does not give great importance to miracles but there is surely a stage when the miracles do the eye-opening work for many people who are really of an atheistic mentality, but who courteously and not honestly assent to the beliefs about the existence of the other world, or life after death, or invisible spirits, deities and God. Their assent is only mostly out of fear of being thrown out from society of God-believers and for so many other reasons. Saints do not count upon miracles to enlarge their influence, but these are casual happenings managed by the Deities themselves to enhance the value of their devotees so that, they be heard with love, faith, and sanctity, respect, and obedience. The Founder very humorously says, "How do miracles help you and me if you do not make a point of being of the deserving plane in the matter of your devotion, love, service, and surrender? I would show you actual Mai Herself, but you are the same person that you were before the Vision. You would be telling Mother, "We, I and my wife, are going to cinema. Please rock the cradle of this child and keep meals ready, when we return." " Where is the joyfulness, the ecstasy, the madness, the feeling of having been blessed? Where is even the readiness to lose only an atom of your selfishness and worldliness? You would be simply exploiting Mother and that too most discontentedly and ungratefully. " Mother do this and Mother do that", yourself doing nothing for Mother except babbling some few words of praise, a little trouble of twisting your tongue to cheat the world, yourself and the Guru hypocritically. Mother is afraid of you all. The height

of ungratefulness is that you do not even talk about your gratitude or even of the experience to your husband, wife, children, friends or neighbors; not even to a sparrow, nor permit even walls to hear you. You bury the experience and gratitude, both, then and there. She prefers being neglected and ignored rather than be exploited and expedited and expelled after your need is served."

125. At Poona after retransfer in 1938, the Founder had at that time much greater contact with Madrasees especially of Military Arsenal at Kirkee. Madrasees showed a different variety. They were not so much for singing and bhajans but were more fond of intelligent scriptural authoritative religious discourses with a unique respectfulness and the attitude of a humble disciple before his Guru and grandeurful costly worships and Mantra repetitions and rendering most efficient and humble personal prostration and the service to the Founder. Prasad, flowers, and decoration of the place and of Mother's picture would be showing pains taken and expenses incurred. Plentiful feeding, though of simple commonplace diets and dishes, would be invariably there at the close of any Mother-worship function. The Founder has in his memory the one glorious instance of Mother-worship in Kirkee when not less than 20 thousand rose flowers and jasmines were dedicated to Mai and there was a huge congregation of over 500 persons sitting for worship, Arti and Patha repetitions. As everyone knows, Madras is the place for religion and religiosity. Madras-mentality is this, "If you go to God or Guru empty-handed, you return not only empty-handed but also empty-headed." Founder humorously says "Bhajan and Bhojan (Gana aur Khana) are no insignificant factors in Religion."

126. It was these Madrasees who had been very helpful to the Founder in writing down to his dictation, transcribing and rewriting

and typing and correcting, etc., the manuscript of his two volumes of Mai Sahasranama.

127. For the latter half of the year of 1942, the Founder was serving in Bombay. This gave him a great opportunity to spread Mai-ism and to give convincing proofs to different people what miraculous benefits Mai's devotion and worship is capable of offering to our much needy and suffering world.

128. Here too, just as in the matter of miracles, people commit the same blunder. As Founder says, " People lose their barest commonsense as soon as they sit in judgment on matters of religion; even the most intelligent and wisest of them, sometimes. In fact, the mind gets more or less bewildered as in an unknown land when it begins to think about Religion."

129. Some people began to think that the Founder had no higher ideal than relieving the worldly miseries of persons who approached him and they hence censured him representing him as on a much lower level than even the average worldly men.

The Founder says, "If you find a Governor addressing a huge meeting of Mahars in Maharwada giving some instruction as to how the houses should be kept clean, how to be giving education to their children, etc. would you commit the blunder of saying that the Governor is a Mahar and is a resident of Maharwada? No; even a boy of twelve will not commit such a foolish blunder. But, when people sit in judgment about religious matters and religious persons, they have absolutely no idea that the Principal of a college would sometimes take pleasure and be considering it a

voluntary duty to be teaching a primary class in the simplest and the childlike manner of the primary school-children.

It has been the centuries-old wrong notion and mentality to consider worldly-distress-relieving work to be a much inferior variety of religious work. The highest seat would be given to one who bombastically talks Gyana, Vedas, Geeta discourses and explains different Schools of various Beliefs, Darshans, and philosophies and makes astounding professional exhibitions. The next place would be given to the poor and humble Bhakta (devotee) who tries to serve the opium of devotion to create forgetfulness. The man who advises on practical-life-matters or helps or serves people in distress or helplessness is only some Mr. So and So, nothing more than a good and kind man. There are innumerable instances in Puranas, where Rishis and Munis have helped and served the world and people in their most mundane matters and have been all the more revered for their service and sacrifice, (Rishi Dadhichi for instance, who gave his bones). But somehow, since so many years, perhaps centuries, Service and Sacrifice have lost all religious recognition. Divine knowledge and devotion-talks and ceremonious functions and ritualistic performances, temple-going, pilgrimage-running. river-bathing, saints-crowding etc. have altogether ousted both public and private source and sacrifice. The bankruptcy of inner richness is tried to be made up by creating inflated values for external easily manageable actions. Stuff-less people are always extremely particular about handsome and costly dresses. Man-to-Man relationship, conduct, character and behaviour etc. have been thrown in the background, whereas talks of Man-to-God relationship, divine knowledge, and devotion, and scripture-prescribed-religious undertakings like Yajna, Homa, Sandhya, eating, bathing, not-touching, etc. have become, practically, items of highest importance, in the matter of the definition and summation of Religion and Religiosity (as understood now). It has

been most convenient both for the Guru-world and the disciple-world, to keep their eyes constantly closed towards practical ways of living life and imperfections and defects thereof.

130. Once a city was overflooded and the river-water left its bank limits. So many lives were in danger. A circus manager and proprietor engaged not only his whole staff but also elephants. All worked day and night. The proprietor was giving detailed orders and instructions. It was a terribly tiring work. He saved so many lives and so much of merchandise. Naturally, he could keep up his sustaining heroic power only with alcohol. He was standing for hours together in the Sun, getting into waters. He had spread no pains. He had risked his life. What about the religious response and recognition? The Founder heard of his drunkenness and frequent drinking and his being condemned as a drunkard twenty times more than of his bravery, service, and sacrifice. That is how people understand Religion and how they have been taught Religion.

131. They cannot forgive him, his drinking, while he was saving lives after lives. Popular religion does not go beyond worshipping the Gadi-patis of religious rich temples, prostrating before Gyanis in fat-fed Ashrams, enjoying prasads, and hearing or talking about philosophical teachings of Atma-Paramatma-subtleties.

132. To have both, the spirit of service and sacrifice, and yet the complete observance of the religious requirements as understood by people is surely most commendable. That is what these idealists insist on. But if both don't go together, Service and Sacrifice should not go altogether unrecognised as nothing. Mai-ism wants such a misunderstood notion about Religion to go. There are two extremities. One of a religious class to whom

drinking as in this case is more hideous and unforgivable, even when having to do such a gigantic and risky task. The other extremity is that of an entirely irreligious class. Mai-ism wants service to humanity being recognised as not simply a good and praiseworthy act, humanity but a fully religious act, as good as feeding Brahmins or performing a Laksha-Chandi. Here lies the difference of one type of religiosity and the other, and this is one of the main arguments mainly putforth by youngsters who have left religion, in their defence. It is not " everything same ", to call a certain act as, "merely good" and as " surely religious". The difference is this. In a religious act, God's-Grace-propitiation and return are guaranteed. The idea of voluntariness is aptly substituted by that of a religious duty. The difference is to them alone who want to modulate and regulate their lives as per beliefs requirements and notions stated to be religious or otherwise. Mai-ism most emphatically says that Selfless service with nothing-sparing sacrifice and without any expectation of even the faintest recognition, is as religious and Mother-propitiating as Mother-worship, prasad-distribution, Mantra-repetition, etc., if not more. Who is dearer to you, if you are hungry, one who without a word prepares toilingly a dish for you and holds it before you? or one who sits in front of you reciting your praises up to the skies??

133. People lose their head and common sense when they think about religion and religious matters and religious persons. There are wrong judgments in Religious matters because mostly they are never untainted and without the contactual influence of some misunderstandings and some wrong notions and impressions. Beliefs, tendencies, likes, and dislikes play a predominating part in the matter of religion and religiosity.

Unknownness, unfamiliarity, unapproachability, and mystic aloofness becomes an enchantment to some and a matter of dislike and disgust, to others. Richness, plentifulness, grandeur,

impressive talks, unforgettable scenes and experiences, one's own nothingness-creating temporary atmosphere, Divinity-invoking silence, and solitude, retired peaceful quietude, suitability and congenial circumstances to forget the burning worries of worldliness and worldly life etc., create an imaginary heaven for some. For some others, a certain prevalent mood, or a certain unhappy mentality spoils the whole picture. All these factors by their presence or absence play an extremely important and invisible part, most unconsciously in all religious judgments. Religious effect is the cumulative result of hundreds of unknown notions and emotions. These factors or their reverse create certain once-for-all impressions prepossessions and prejudices, which form the basis of all subsequent outlook and usual angle in the case of each and every individual dealing with Religion and Religiosity. That is a hard working. Externally the extraordinariness of so many varieties of religious persons, their talks, thoughts, and ways of living, all drive thinkers' religious imagination to soar and fly in its limitless skies. So many subtle personal inherited and acquired factors of beliefs and disbeliefs, likes and dislikes, and infatuations, and disgusts rush in and most unconsciously and invisibly give their bold deep color; to the whole vision and to the subject-matter viewed and considered. After all, what prominently counts is one's own personal individuality and experience and one's stage of development and spiritual attainment. In a word, the working of the head, the heart, and their combination in the realm of religion is extremely complicated and perplexed and baffles best psychologists and logicians.

134. What can be the greater proof of this universal chaotic incapacity of judgment in religious matters (with few exceptions) than that the very same religious person with the same talk and way of living, thinking, feeling, and acting, appears to some as an Avatar, to some others as a maniac and to still some others as even a cheat?? The underlying Divine Truth is that Yudhisthir and

Duryodhan could not find out one single wicked man, or one righteous man, respectively, from the vast assembly of all the highest men of all types of that time. Bigotry and ignorance also occlude their common vision.

People mostly believe there can be no saintliness without certain externals and certain settled routine ways of external living and a stern unapproachability. Next to that wrong notion, is the greater blunder of believing, there is no other saint except the one whom a certain group family or person has accepted, at least none equal to the select. Common sense gets occluded and confused."

135. Whom to approach and with what mentality for one's spiritual progress is also a perplexing problem. The Founder has discussed this matter at length in Mai Saharanama 2nd volume. Both the advantages, as a Pushpa Bhramar and a Kumud Bhramar (roaming in Saints and confining in one as Guru) should be secured and his advice is, "Revere and serve all saints; but be, in addition to revering and serving, loving obeying and sacrificing your full self in respect of your own Guru. Make a clear distinction of a saint and a Guru. It is foolish to be wandering from saints to saints like a rolling stone gathering no moss, without making someone as your Guru. But it is more foolish to be belittling all others except your own Guru.

136. Even in the matter of calling a particular saint as Guru, people must have insight enough to bear it in mind that the real "gurushishya" relationship does not merely mean a flying wish of some Tom Dick and Harry to call some Puri Anand or Bharti to be his Guru. There must be the initiation, the giving and taking of Mantra, and instructions and a particular programme and a

continued personal contact through visits, letters, communications, mental telepathy, dreams, visions, etc.

Reversing the position, where there is initiation-giving and taking of a Mantra and instruction and periodical programme and a continued personal contact through visits, letters, and communications, etc., the initiator is Guru, in the eyes of Almighty, whether the initiator and the initiated declare or accept the Guru-Shishya relationship or not. Non-acceptance of the Initiator, as one's Guru, after the selfish ends are served is the culmination-point of ungratefulness and is one of the highest sins, punishable with financial misfortune, repeated illness, and secret invisible rebelliousness at home in the family life.

137. To revert to the subject under consideration, it is not that Nishkama Bhakti, is not preached or held in higher reverence than Sakama Bhakti by the Founder. It would be simply foolish to conclude that way. The fact of facts is that the Founder has accepted "Stooping to conquer" like a mother "as She is really the mother that has no hesitation and takes no time to descend to the plane of her children when the latter are entirely disabled to climb up plane by plane to meet her."

138. This is what the Founder explains as " Practical spiritual diplomacy " in his comments under "Sarva Mantra Swarupini" on page 142, Mai Sahasranama part II, Vol. I, which reads thus: "Mantras have their laudable uses when, 1. they serve magnetic healing or abating of diseases or for very general removal of miseries, 2. for ornamental grandeur, decency, poetry, sublimity, purification of place and mind, inviting a deity or seeking grace, or 3. as spiritual diplomacy. This diplomacy adopted especially by some few religious teachers is to pull out a disciple from the

barbed-wire and mud-mire of worldliness by offering baits under the temptation of benefits, gradually introducing him to the higher world of God, Guru, Devotees, etc, (although through the disciple's selfish motive to start with) and making him ascend the spiritual ladder, rung after rung".

139. Some villagers have some strange notions about cities like Bombay; they think there is such a dearth of sons with rich men in Bombay that any outsider who is a bit brisk is immediately taken up as an adopted son and with that notion they act in a frantic sense when they step in Bombay. They are fondly hoping a large inheritance for just a little show of briskness, gentlemanliness, goodness, and intellect-(windfalls). Exactly so, even most educated and most religious and saints-familiar people have ridiculously strange notions, and a penny-heaven-buying mentality, regarding religion. They wind up their common sense and roam about leaving one saint after another in religious realms, aimlessly irresponsibly arguing illogically and acting insensibly, with extremely ridiculous and poor notions about the work labour and struggle, service and sacrifice, required to be gone through to rise by even the smallest height in true and solid religious development. If we ask any educated man about his opinion about a certain matter or a certain man, in the usual run of life, he would say, "He has not thought about it or has no personal experience"; but the very same man when he deals with religion not only forms his judgment about anything and everything and anyone and everyone without any basis but is extremely determined and desirous of making others accept his beliefs. He loses his balance as soon as he sees a contradiction; and, a failure of winning over the opponent not seldom leads him to be saturated with contempt for him. Since the world began, there is no subject of so much interest, so much talked over, and yet so much misunderstood, as Religion.

140. In a word, therefore, the Founder is of opinion that the preliminary grounding of the people entering religion is extremely poor in matter of the true understanding and the necessary requisites and that people immediately run to be trained in colleges before they have mastered their primer; and that creates the greatest chaos, misunderstanding inefficiency insincerity bitterness and finally the misleading idea of nothingness or a nonsensical humbug about religion. People demand and usurp the same place in religion, as they have in their most fortunate otherworldly positions. Political leaders are most aggressive and formidable in this respect. There is no systematization, no goal, no discipline, no definite procedure, no law, and no order for many of them that call and consider themselves as religious or whom people call religious. And earlier that anarchical situation is ought and worked out to be removed, the sooner will be the real solid progress in full commensuration with the sacrifice which people are surely making in the matter of attainment of true religiosity.

141. The substance of the Founder's mentality is this. God Guru and Religion are going down and down from day-to-day as selfishness, individualism, materialization agnosticism and atheism has been increasing by leaps and bounds. People want debates and proofs of sunrise and sunset. What they really want is " Khulja Sisam " relief from all their miseries and greater happiness of the type they conceive. Scripture's teachings, rules, and regulations have almost miserably failed. Let us then meet people on their own ground. Let Mohammed go to mountain. The Founder has very funny experiences how people can be brought round to a recognition of religious living on being shown their miseries can be and are removed by undertaking a certain religious process for the removal of a certain misery. When people get sickened about a religion because it is too old, and

shut their doors, its external colors should be changed and it should be poured from the roof-sky-holes. That is what a Mother and a Mother's Religion alone would do, just as doctors manage artificial feeding through injections, etc.

142. Once the Founder was in the house of an atheist as a guest, in South. He was given a spacious room where he was conducting his worship in a corner. The landlord who was hospitable and courteous in every way, definitely said, he did not believe in religious things. Two days later, a pet son of the man fell dangerously ill. The boy surprise fully said to his parents, "I won't be cured unless you worship Mai, that has come to us and repeat hymns and Mantras which Baba dictates." Very strange and very ridiculous, the man who had so vehemently argued only two days before, explained the situation to the Founder. Said the Founder, "It does not matter you have no faith. Your son has his full faith, with the divine innocence of a child and that is more than enough. The Founder quoted an instance. "Once a Mahatma in a certain village suffering from no rains, decided to hold a prayer convening a congregation of all villagers. He had a look around and dismissed the meeting, asking only a small boy to join him in a prayer with him, two alone in solitude. The rain fell in big showers, on prayer. The boy had faith, he was the only one in the meeting, who had brought an umbrella. Others had no faith. One boy's faith was enough to move God to shower His Grace." "Do these things for the sake of the recovery of your son. We shall see at the end how long you are retaining your atheism." The boy began to be speedily cured and the whole family became changed in a matter of their outlook about Religion. Religion is now required to be exhibited from home to home, and man to man, with SERVICE as the practical remedy of all miseries. That is the Founder's stand, without the nonsense of the superiority and inferiority of the Nishkam and Sakaam Bhakti.

143. The Founder says: "Let there be any amount of atheism of discarding of God, religion, scriptures, etc.; so long as man has a body, he is sure to have physical suffering. So long as he has a heart, he is sure to have disquietude. So long as he has desires, he is sure to be in some pressing need. Where can the poor beggarly creature like man dependent on so many things escape? How long can he run away? Truly capacious religious preachers have to develop their giving-power, their misery-relieving desire and the world will remain in their fists with folded hands up to the last day of the "pralaya" of the world (dissolution). Be yourself really capacious of relieving the miseries of the world, not by tall-talks, appearances, paraphernalia, scriptural quotation, shouting tomtoms, etc., but by actually proving your capacity of relieving the sufferings of them that come to you. The whole world will be flocking around you, in temples or Ashrams. Except few blesseds, none wants God and religion but for their own self-interest. They do not love God. They love what God gives, money, wife, children, happiness, health, heaven, peace, bliss, etc. They are, in fact, loving not even those things, in the absolute sense. They are loving only themselves. We can't expect the world to be consisting of one and all on the highest plane of disinterested love and service with devotion and self-surrender. Let the animal-deity mixture with each one be only very gradually increased by truly religious persons to greater and greater strength of the Godliness-element. That is the only efficient way of dealing in Kaliyuga, with the new situation after our contact with the West.

144. Frowning, scolding, intimidating, and dismissing will not mend matters. Even isolating, which is the most efficacious remedy, is by now, extremely impracticable and difficult. The number of runaways increases and it is the religious schools that have finally to be closed. To be the master, one has first to serve as a servant. People have to be served in their own way. Create

the feeling of gratitude and a confidence in you, your words and teachings by numerous precedents of your having helped them. It is sickening for any man to be constantly advised by mere sermons, without any practical solid help or service or sacrifice to enable the distressed to be relieved of a calamity.

145. People have no sense when they decry Sakama Bhakti as being a foreign thing to Religion. Even Geeta accepts the Arta and Artharthi Bhaktas in its shloka 16th of the 7th Discourse. Mai-ism admits all legitimate moral and harmless desires and their satisfaction, through Mai propitiation.

146. The Founder humorously says mankind and world have no direful demonish ancestral vengeance with God, Guru, and Religion. When the world is roaring with "There is nothing like God. Down with this humbug of religion," it only means not an absence of belief or a disbelief in God, but a disowning, a rebelliousness just as a wayward (and therefore always miserable) son says, he has no father. The only course left for the world is the intervention of Mother between the unrelenting father and the ever-rebellious son. This is for them that believe in both the Mother and Father. For a Mai-ist, Mother Herself is both Mother and Father. That is the only possible chance of a reconciliation or re-establishment of peace happiness and bliss. For Mai-ists who believe God himself as Mother, there is only one step, and not two, to climb. Whichever way you go, Motherhood of God is the only remedy left for the world especially in this Kaliyuga.

147. Says the Founder, "The bitterest atheism of a man is simply a strawlike thing which is blown away on turning the blast of a misery into a beatitude breeze by Mother's Grace. These are proved facts and not oratories. The Founder has seen most

thinking educated people changing from the most vehement " No " to weeping and repentant " Yes ", within a few hours of the Mother's Grace-Showers."

This changing from most vehement " No " to the most repentant " Yes " is unbelievably subtle. Few people realize that it is the She-monkey mind of man that sometimes raises him to the high palatial terrace and sometimes buries him in the deepest and darkest cellars of despondency. People have always heard but few have practised the secret of being an unconcerned and uninfluenced spectator. Few have learnt to laugh at their own contrasts, contradictions, and inconsistencies. Few have thought of what passes in their own mind and life, spiritually.

148. According as that mind is cheerful or sorrowful, the whole outlook changes. The whole sky gets bright or cloudy. People say at one moment: "There is nothing like Sun". The cloud disappears and the very same they, at the next moment, say: "The Sun is surely there." None of the two contradictory statements is necessarily a lie or a hypocrisy. People actually and honestly feel like that. Only thing is they have not risen to the height of seeing the game play of the mind itself as an introspective expert spectator. They are immediately carried away as their mind chooses.

149. When you are in trouble and disappointment, everything gets dark. When the miraculous Grace showers, the whole view changes. Let me first talk about this point in a humorous light manner, applicable to most of us. A beggarly relative of a rich zamindar in Benares was invited to stay with him for eight months in two sessions in a year for almost the whole of his life. Every time he returned from the Zamindar's place, sometimes he would

talk about him as "the most charitable and in every way a Godlike man", at other times he would call him "that beggarly fellow". What was his opinion about the man?? No opinion. It is only the royal or indifferent or poor treatment, that is the true giver of the opinion. It is none of his own opinion. Another instance. Just try if you like. "Catcha" poor brahmin, you being rich. If he comes to your place just when you are on your royal dish and he is hungry, ignore his hunger and palate but make him sit by your side and you go on praising all the dainties in your dish, which he has only to see. After your dinner, he remaining hungry, just ask him, "What do you think of the rich Shethias of this city? Imagine his answer. Half an hour later, let your wife call him in for dinner with every praise and reverence for his piety, every sweetness, and daughterly endearment, pressing him to take yet more, asking his opinion about each dainty, and let her, in the end, say "you took practically nothing, very little. You do come next-Sunday without fail, I will be waiting for you." Let her then now ask the same question. "How are the Shethanis of this city?" He will say "cuckoos that ever enlivened forests". More or less every one of us is like that claiming relative and that begging brahmin. We joyfully dance with praises and prayers, if, when and provided, Mother keeps us happy gay and jubilant. We don't want treatment meted out to us, to have anything to do with our work and doings. During a little calamity or a discomfort or worry, all cheerfulness, faith, belief, praise-word, everything evaporates and we deny the very existence of God. Few are disbelievers about the existence of God, in their heart of hearts. Fewer are the believers of God that are not His beggars, and our talks about and dealings with God are entirely dependent on how He keeps us. I am talking of the usual worldly men, however intelligent and good they may be. Their " no " is nothing worse than their " yes " and their " yes " is nothing better than their " No ".

150. Let us now turn to the serious side. Nothing is more thrilling and mystic, in the matter of the said change to " Yes ", than the vivid description about the Saint of Saints, Swamy Vivekanand. " Yes " must be seen in the wholesale change of the outlook, the very way you deal with the world, the life itself, leading you practically to a relinquishment of all worldly pleasures and possessions. " Yes, " to be a permanent " Yes " requires a huge sacrifice and an acid test.

The first contact with the reality of life convinced Swami Vivekanand (then Narendra) that unselfish sympathy was a rarity in the world. There was no place in it for the weak, the poor, the destitute. The world often seemed to him to be the handiwork of the devil. One day, weary and footsore, he sat down in a Maidan. Some friend sang a song about the overflowing grace of God, perhaps to comfort him. It was like a blow on his head. He explained in bitter anguish and despondency "Please stop that song. Such fancies may be pleasing to those who are born with a silver spoon." He asked to himself, "Does God really hear the fervent prayer of man? Why is there so much woe in His benign kingdom??" He sometimes concluded God was a myth and if He did exist, to call upon Him was fruitless. If God did exist but was deaf to our prayers, it was a cowardice to believe in and to be obeying God merely through fear of hell.

But notwithstanding these atheistic views, the vivid memories of divine VISIONS especially after his CONTACT with Paramahamsa led him to think, God must exist, and there must be some way to realize Him. Otherwise, life would be meaningless and that the way has to be found out, only in the very midst of all troubles and tribulations.

One evening, suddenly he felt as if by some DIVINE POWER the coverings of his soul were being removed one after another. All his former doubts regarding the co-existence of divine justice and mercy, and the presence of misery in the Creation of a Blissful Providence were automatically solved. By a deep concentration, he found all meaning and was satisfied.

151. Let us dive deep. Do you think there were any new answers which Swamiji had not heard before? If it were something like that, Swamiji would have turned the whole world to be theistic with that magic wand of an intellectual response recipe. It is something much deeper- the very same arguments with which the ears have been so often deafened. But they have their moment. And that moment comes when the final most thing of Grace dawns. The very same arguments, today you will be satisfied with, but tomorrow you will say, "I was deluded." What is it then?? Two illustrative matters, I will say. Take the Surveying instrument box for instance; you may use the machine, do all your work, but while you set the instrument in, a simple imperfection of a smallest part's adjustment, will make it impossible to close the box. You are twisting some parts, raising some, lowering some. You are busy doing something which you yourself don't know. Only thing is, your desire that the box be closed, goes stronger and stronger. Something takes place. At some moment the box closes. It closes with a spring. You can't open it easily. None can dabble with it thenceforth without a key. You heave a sigh of relief. You can't say why it was not closing and why it closed. The only thing you know is that your worry is over and you have the fullest fixity. It was the intensity of your desire that brought forth by repeated trials (about the logic whereof, you know nothing) the perfection of the adjustment and the setting and the permanent closing of the box.

The truest understanding about it is that your mind must cease to ask and raise questions. No answers will satisfy you. And your satisfaction can only be the result of your own intense-most desire and unceasing effort, to be satisfied, abandoning and forgetting all other things. That condition of yours pulls the grace-shower and your thirst is once for all allayed. No questions and no answers but the annihilation of the mind in the matter of the monkeyish-ness of asking questions, beyond all human-answering limits.

Another matter of an illustration or rather an allied idea is this. The best physician may give you the most efficacious medicine, but if it does not remain in?? There comes the Divine Mother's Grace. Take my word, you know nothing about the working in spite of your highest boasts. At best they are mere surmises. My best advice is "go on trying medicines after medicines; the moment of Grace at length does arrive and you are saved."

Three words in the above description about Swamiji are most important. Vision, Contact, and Divine Power and they combined, give the solution.

Why should you be so very stubborn?? Why do you require God's existence to have been proved to you??, like a prince who would not shake himself from his seat till all the possible conveyances are announced to have been ready in waiting for him before you are prepared to do anything? Is there any man, even the king of kings, who had not had to do certain things although he did not will it?? We do so many things, about which we know nothing and about which there is no willingness, but on the other hand, there is a definite unwillingness. Look upon all your efforts and troubles in this direction with that eye and readiness. Does the newly married girl (not of today) go to her

husband's parents so very willingly? She is actually weeping when she leaves her father's house, as she advances each step. Years after, she says to her father mother and brother "Do come over to my house". Follow the path which has made so many happy and successful in finding God. Leave all senseless foolish notions, none was born like you. Millions were there like you. Tie down all your doubts and difficulties and dislikes in a packet and hang the packet on a peg.

Secure the CONTACT with a Saint. That requires no particular rare fitness. Serve him. Remain with him as much as you can. He will introduce you to the DIVINE POWER. That Power will give you VISION. Thereafter start the machinery of the mutual power raising through revolutions of " One's self, One's Guru, One's God. One's Guru, One's Self," ad infinitum.

If in spite of such repeated simplest instructions, you are hesitating, it only means you are merely a talker. You have no urge. You are yet too immature. Satisfaction has come to so many, and it must come to you sooner or later; only a question of time.

152. Carry relief to the world and the world is yours. It will join you in the praise of Almighty. God is not hungry of your praises. Praising is a part of the remedies to help yourself for your own good. Study the situation most minutely, meditate deeply, and you will come to no other conclusion than that the present world of the heaviest tragedy needs The Most Merciful Mother, that does not weigh the world's action, but forbears, forgives, and forgets and relieves the world's miseries out of a magnanimity of Her Ownself without a word of even recognition. And, that is Mai-ism, the

propitiation of God as Mother, with love service devotion and unconditional cheerful self-surrender.

153. The Founder's views on this matter are of the nature that can be seen from the following. He was once a famine supervisor in Baroda State. There was a laid-down standard of the quantity of excavation and the daily wage in proportion to the work. The maximum rate was 4 annas a day which would help to just keep the body and soul together. After his appointment, he soon saw in about a week's time that more than 80% could not be entitled to minimum-meal wages. By starvation, the coolies became weaker and weaker and doing still less work. The vicious circle started. He was moved with pity. He became extremely liberal in his measurements and saw that everyone got the minimum so as not to starve. The shortage of work of 3000 persons was gradually increasing; he hoped it will be made up, but that day never came. A complaint had already reached the head office that he was too liberal and it was ordered that a sub-engineer should give a surprise visit and check measurements and the total amount paid. The Founder had handled over his fate in the hands of dearest Mother, after profound sorrow on hearing the report.

During this period of this suspense, His Highness visited the place. The technicalities of the work were inspected (not the finance). His Highness was quite pleased, but the Founder was trembling within his heart; "all this satisfaction will disappear on sub-engineer's report." But there was Mother at his beck and call, ever protecting him. Three days later, Her Highness came over. She expressed great satisfaction at the healthy glow joyfulness and the minimum number of deaths and illness, etc. in the Founder's famine relief camp. She called him at her royal tents. This was the conversation. Her Highness said, "I find your famine work arrangement has shown the best condition of preservation in

the whole of the State. What do you wish me to do for you?". "I propose distributing clothes to all your work people". The Founder said, "They will be praying for God's blessings on your Highness more and more for the bounty. They are already more than grateful for their very lives being saved." The queen saw there was some deep meaning. She abruptly said, in fewest majestic words "Be plain." The founder said, "I have been very liberal, too liberal, in measurements." "That ought to be, is it not? The object in view is to see that poor people survive." Her Highness guessed more than half things, on looking deep into the Founder's face.

The chief engineer then, all of a sudden, came over to the queen, to pay his respects, with the executive engineer. The queen simply laughed, while interviewing them and said, "I was just talking to your supervisor; he told me he was very liberal in measurements. I said to him that he ought to be, for the object in view for which famine works have been started." When was the executive engineer to have another chance like this? He picked up the opportunity, "Your Highness, I have been constantly visiting the work and I have found him working best and I have already strongly reported recommending him to our chief Engineer Saheb here." The Chief Engineer took not a second to shake his head with an artificial smile as if to convey he had received the report and had already issues orders which had promoted him. Said the kind-hearted queen, "That is the way of the best officers and departmental heads. No Head of a department could be happy without a truly contented staff and no discontented servant would be efficiently working," etc. Needless to say, the Executive Engineer sent a memo to the sub-engineer to cancel the inspection and the checking of measurements. Mother saved the Founder. " Be serving Mother's children. Mother is at your beck and call".

His Highness would be seeing " efficiency ". Her Highness would be seeing the preservation and the well-feeding of the subjects. That is the difference of God as Father, and God as Mother. What does it matter on the whole, if out of 100 of the religious code rules only 10 are strictly observed? If men are for religion, is not the religion for men as well?? Is not preservation of the religion a more vital issue than the strictest adherence to Law's orders and the things stated in the Scriptures? and laid down centuries before??

154. If saints and most illustrious God-beloved souls and sons leave their mountain-caves, river-banks and sea-costs and living-in-aloofness, if they condescend to just be in midst of the people entrusted to their care, study them, try to find out solution for their burning questions and insurmountable difficulties, pity their weakness and guide them in every step and make people stronger and stronger in religiosity, the task will be more successfully satisfactorily and happily done. Take up yourself a major part of ignorant unhappy children's responsibility, while doing your best to make up the shortage below the normal standards. Mix freely and be one of them. Familiarity will, I admit, bring contempt, at least a devaluation. None would be awe-inspired of you. None will give you big names. You may be even considered below the average, and even mad. But what of that? You will be doing much more solid work and make a handsome return of what the world has done for you, in so many ways, giving you the very inheritance of religiosity itself which has enabled you to be what you are now (The Superman). Don't forget. Your physical needs are supplied by the world itself. All things said and done, there is above you the highest Queen Shree Maharani Mother Mai; to bless you for your troubles and give you an unimaginable lift in your efforts towards salvation if at all it (Jiven-Mukti) has remained unattained. What does it matter?, if a saint's salvation is delayed by some few lives because he has

been engaged in the noblest and loftiest work of discharging his debt to the world before he gets into God's plane and gives his final goodbye to the world??

155. The latter half of 1942 which the Founder passed at Bombay was greatly useful in the matter of the spread of Mai-ism. Shri Swamiji Asimanand having heard about it came over there and gave a thrilling discourse on the greatness of Mother and principles of Mai-ism. Here the spiritual powers of the Founder were getting more exhibited. Some innocent girl, turned away by her husband and husband's parents, was received honorably and lovingly in the house. A radio songstress that was ill of typhoid with all the hopes lost, was most speedily cured. One of the devotees got a miraculous lift from the post of Rs. 250 to be an officer as a head with a trebled pay. A lady who had lost her husband and whom she had loved most dearly all her life and who was on the verge of turning lunatic or committing suicide was gradually brought to the normal quietude. An officer who had been degraded for over two years was restored to his former post. So many things were there, which not only benefitted people but gave a convincing proof about the highest efficiency of Mother's Mercy on devotion and straight-living and gave a complete idea about what the Founder Mai Markand was to Mai. It is a folly, not to immediately grasp the truth, that the last thing is an indispensable practical requirement for the spread of what the Founder has to leave as Mother's Message.

156. People began to understand him about what he preached as the last panacea and the drowning man's last steel-straw. Mai-ism led many young people that never cared to know about God or Religion and who had a contempt for religion for reasons known generally to all, to realize its importance. They were brought in

direct connection with Religion, as Mai-ism is religion mainly of service and Sadhana. The thickest veil for so many was torn asunder. Of course, it was only the first step. Some people did remain selfish and soon forgetful and loose after the calamity disappeared, but then they were raised from the state of total blankness to the stage of periodical devotion under calamities.

Some few did rise to permanent devotion and even to Nishkama Bhakti. Being trained to school-going is in itself not a small satisfactory thing for ignorant, world-dipped wayward and rebellious children of Mother, whom She was pleased to bring on the proper path. Sakama Bhakti or Nishkama Bhakti, the highest achievement was the training and raising of the mind to relishfulness in religious matters from the rotten sense-pleasures.

The Founder is burningly anxious to see that not only the world but the religious teachers and even saints themselves, set a highly religious value to service and sacrifice. Infuse the spirit amongst people to serve and sacrifice for one another in the very common most daily routine life. Pull them up in devotion even though they be approaching you for some desired objects. Let all discouraging and destructive notions go. Let there be no belittling of their religious enthusiasm and progress, with the mischievous hypocrisy of Nishkama Bhakti. In the matter of being moved to pity and running to help or to save others, don't bring in your cold heartlessness under the sheltering pretext of the Prarabdha theory of everyone suffering because of one's past bad Karmas. Don't be indulging in the cruel indifferent attitude with the sophistry of not dabbling with the Divine Law of human suffering.

The mentality of pleasing the talkers and talks of Divine knowledge, and the dancing and dancers under the name of

devotion, as hundred planes higher above that of service and sacrifice, should be buried deep. We have entered a new age of new circumstances, where almost every one of the new world has to pass through the trouble of the new triple fires. The new situation requires that the practical action of service and sacrifice be reckoned at a much higher value than the dry Divine knowledge talks or barren fruitless effusions of devotion.

The most illuminated head and the most developed noblest heart have their worth and utility, only if the body is sound healthy and undiseased. Service and sacrifice are the hands and feet with which the body works and on which the body stands.

For heaven's sake, don't create annoyance by saying service and sacrifice have been already given a high religious value. Don't evade the issue by saying, "We have never said service and sacrifice are bad things." What is wanted is a positive preaching with every emphasis, temporarily throwing all other better things of religion. Don't escape by laying the blame on the shoulders of the people themselves. Repeatedly hammer them with the scriptural quotations, which state, nothing can be achieved without Tyaga (sacrifice). Open their eyes with your emphatic assertions that without the solidity of service and sacrifice, they are not practising, but merely playing with Religion. Don't narrow down the loftiest word of Tyaga (sacrifice) to mean Home-Relinquishment or some such extremely astounding action alone. One can practise Tyaga and make sacrifice for another in the smallest manner, as well.

The true understanding is that one who cannot make a sacrifice in smallest matters is simply bluffing when he talks of big sacrifices.

Begin yourself giving and creating high values to persons that render service and make sacrifice for public, mankind, and individuals even in small worldly matters. You yourself start to set up precedents by coming down to the common men's plane, for teaching people to serve others even in ordinary distress and helplessness. The world that has reverence for you will begin to walk in your footsteps. The world is what its highest people make it. Teach your religion with service and sacrifice as its very first alpha and beta. Mai-ism says there can be no religiosity without selflessness and there can be no selflessness without Love. There can be no Love unless you begin and have constantly before your mind that you please God as Mother by loving and serving and sacrificing for Mother's children. The said truth can never be permanently set up in your heart so long as the truth is not replenished with the strength of a religious commandment.

The Founder is not looking for any immediate success and result. He is passionately fond of recording religious experiences, and conclusions. He is working not only for some few people in this age but for ages to come- Possibly if records survive. There is a time for everything. If there is none, nothing is lost. What could even otherwise have been a better use of his life?? At least he is pleasing his Mother. Religious matters have very long periods of waitings for results, in terms of centuries and halves and quarters, but nothing lesser. This one Idea is constantly before him. Let him and his work be a big cipher, but he is in the line and a fish of those waters. These questions have to be viewed universally, and one has just to see, how the world fails to profit by its saints, during their lifetime. How difficult has it been to establish the Shishya-Parampara, continued lineage- the relationship of the Masters and disciples?? Let the new and modern world have then

the modern ways of learning through records books of teachings and experiences.

In the first place, the life of a saint is often very short. Even the longest life is really too short for the work any saint can do. So many years pass away before he has any confidence in himself. Still more years for him to have a conviction that he has something to give to the world. Still, some more years for him to be determined to undertake giving. Yet still more years to lapse before he is freed from his worldly duties and bondages. After that he is himself ready, some decades pass away before the deep-sleep-indulged world begins to know him and look at him. Yet some more years to overcome oppositions, harassments, and accusations (usually by the nearest people).

In the end, as Founder has observed most sorrowfully, by the time a saint is in a position to open his mouth as a recognised teacher to pour out his heart and multiply his soul, and by the time people decide to hear him, understand him, study him, follow him, and imitate him, there comes up the most deplorable moment of his being called away.

Regarding which true saint, the world has not most repentingly said, shedding hot tears, "The world would have been immensely benefitted if he had lived at least some ten years more!!?"

The world bewails and curses the cruelty of Death in snatching away a saint, but it has never once introspectively thought and said "We are sleeping too snoringly, "over our saints." Whoever can give something however little, let him not leave the world without giving in person or on paper.

"The world leaves the living and decorates the dead" as was stated in a composition composed and sung by a Mai-ist devotee in one of the meetings when in a large congregation the Founder was conducting the worship of His beloved Divine Most Merciful Mother.

Jay Mai Jay Markand Mai

CHAPTER IV.

MAI'S MANDATE

"Ye that are majors, be Mother

to minors as I have been to you"

Jay Mai Jay Mai Jay Mai.

157. The Founder was re-employed at Hubli in continuation of his service in Bombay from 1942. People came forth from Bombay and other places to have Mai Darshan and blessings and instructions. The Founder had some new types of experiences here, which he wishes to be recorded for those who are on the high stage of spiritual attainment. The Founder is emphatically of the opinion that every saintly man or spiritual aspirant should record his experiences with the preciseness of all laboratorial experiment results. There must be standing public Institutes for, the said work and to finance. That would be a great guidance and

encouragement to the junior and younger aspirants, treading on the path.

158. Indian atmosphere is saturated with a chaos and innumerable imaginary stories about miracles and miraculous happenings. If, however, someone pursues such cock-and-bull stories and tries to investigate about the truths of such yarns, he could not trace head or tail. This sort of thing results in belittling and discrediting even the most honest and true facts. It is therefore extremely desirable that persons of standing repute, whose word would not be taken as exaggerated or as based on misunderstandings or simply imaginary or as hallucinative, should record their varied experiences verbatim. In the West, great importance is given to the making and maintaining of such faithful records. The scientific greatness of the West is the grandest proof and result of their determination to keep the most faithful record of every success and every failure and every conclusion the scientist arrives at. It does not matter at all if he is wrong and proved to be wrong in some conclusions. The fact of his having dedicated his life to the cause of the scientific truth is in itself too great a thing to allow his reputation to be affected by any failure or wrong conclusions. That should be the spirit of the saints and religious people in India, in their own subject of religiosity and spirituality. In India, the modern tendency is just the reverse.No saint ever leaves after him a guidance for the younger generation in the shape of his own personal experiences. Ordinary modern people are not so much interested in learning the art of being a saint or saintly. They are most satisfied with showering praises, without any desire of imitation or being initiated or injected perfectly and honestly. The disciples or the devotees of the saint are always anxious to show to the world that the saint was perfect from the day he was born. He was never even a quarter step out of the straight path or away from the consciousness of perfection or

needing any illumination. Such people are not wrong in a way nor would it not be a folly for the saint to be recording his experiences of blunders and faults, his creative measures and remedies applied, if the world is so foolish and has no faculty for appreciation of a struggle during the overcoming of the temptations and of a fortitude during worst miseries, etc. People want their saints to be only a perfect image, perfect from the day they came into existence. People would bear their allegiance only to a perfect man and to none. They are not interested in the life of a saint as a man in the making, whereas in reality and substance, it is the deep deliberative study of those details alone, which can help the future generation, in the line towards a solid progress. To give an exact simile, to study the letters of any great man to others is much more illuminating than his select record teachings. Although these latter are most beautifully worded and most wonderfully gifted and most logically and intellectually set up, they do not go beyond creating a feeling of joy and admiration. They teach much less. We cannot be lionlike by merely seeing and talking about a lion in a cage of the Victoria Gardens. We have to understand every detail and master it, going through all the stages of tests, failures, corrections, instructions, repetitions and realisations. The highest word of caution is that the students should not be so pitiably senseless as most of them are, as that they would lose all value of their great men for the only ground of some single weakness, imperfection foible or failure of theirs.

159. In one word, therefore, Hindus would have been the masters of the religious world with the richest inheritance they have, but there are certain impurities and drawbacks and perversions.

160. As the Founder says "Substance" is here, but "system", the art of preservation, nourishment and development, and elimination of destructive elements, etc. have to be imported from our neighbourly brothers in the West.

161. Our extremely poor preliminary grounding, mere worshipping our saints Gurus and great men, without trying to follow in their footsteps, won't help us. No Guru however great in his mercifulness will give us the nectar, unless we love and serve him, unless we are devoted to him and unless we try our best to deserve and to be what he is, with unconditional and cheerful self-surrender.

162. It is not that the saints are any the less merciful, but there are limitations beyond which the Eternal Divine Law does not permit the results to accrue. One unit can be multiplied to be 100 units, but a zero remains a zero however great the multiplier may be.

163. The substance is the same for all realised great souls, but "System" has to vary. Food remaining the same, the method of feeding has to vary from plane to plane, from time to time, and man to man.

164. To return to the experiences referred to in Hubli and be again on straight rails, the Founder had several experiences. The Founder was given a bungalow as a guest to temporarily reside.

On the first Friday in Hubli, a big gathering was held there and rich prasad and sweets were distributed. Just then, a bitch got in and she was driven out without giving a bit and with a stick. At 2 A.M. after the departure of all, Founder prayed to Mother for the success of the first gathering in Hubli; he had not taken his meals. He had a joy of the success but an overwhelming sorrow at the idea of the bitch being beaten out without a bit of bread. He was disgusted with man's non-consideration for other men, what to speak of animals! In a great disgust, he decided not to take his meals and laid himself down on his cot. At half past two, the very same bitch, which was turned out with beating, came out from below the cot, began to lick the Founder and pulled his garments towards the kitchen!!! The Founder was happy like anything. Can you imagine the weeping of the Founder on seeing Mother's Grace?? He was superstitious enough to believe, it was not the very bitch. He went to the puja-room, worshipped the bitch and began to eat with the bitch, his now meals, partaking with the bitch half to half. He caressed the bitch, "Are you now satisfied?" "Mother? Hast Thou sent a bitch to see that I am jolly and not sorrow-ridden and to see that I do not sleep hungry?" He wept with his face against the bed, out of gratitude. When he opened his eyes after composure, he was surprised to see that the bitch was nowhere there in the whole bungalow of which all the doors had been locked before going to bed.

165. Somehow a dog appears to have some significance in religious experience. Kabeer said. "Kabeer Kutta Ramaka." "Kabeer is a dog of Rama." Yudhisthir's dog faithfully accompanied Yudhisthir in the Himalayas, at his end. There are instances of saints having run after a dog, who took away their bread, not to beat him as world imagined, but to give butter to be applied to the loaf. There is a mention of a similar meal-sharing with a dog in several accounts of saints. I quote one here. "The

master, Blessed Shree Mai-Swarup Ramakrishna Paramahamsa, saw a monk taking the leavings of the beggar's meals with some dogs from the heap of the discarded leaf-plates. He had one of his arms around a dog's neck and man and dog were eating from the same plate. The dog was quite at home with him."

There is a wonderful account about the pet dog of Sree Bhakta Raj Shivanand Sen, one of the dearest devotees of Lord Chaitanya Gauranga Prabhu. Bhaktaraj did his best to keep him home, while he prepared for a long journey for Prabhu's Darshan. He was taken with great trouble. On the way, the dog saw he was a cause of so much trouble to his master and left him. Shivanand was extremely sorry and began to almost weep with the remembrance of the dog's faithfulness. Anyhow, composing himself, he proceeded to Lord Gauranga's place. On reaching and entering Lord's place, what did he see? The Lord is patting and feeding a dog sitting by his side. Which is that dog? The very same. The dog had never before come to the Lord's place. A faithful dog follows the devotee master to the last.

166. I have already used the word higher experiences. The Founder had once been in a condition for twelve days when this is the actual description of what he described about it.

167. Any thought, (people have an experience, how many thoughts they have in a second), any one of them which did not mean a feeling of love, service, devotion or surrender to Mother, as soon as it rose in the brain, it gave him a fire-burning which gave an unbearable shooting pain and was nothing short of a physical burning. The only difference was, unlike physical burning which lasts longer, here it was an unbearable burning which disappeared, as soon as the thought subsided. In his own words,

the Founder explained like this "Suppose there is an altar of sacrifice. It is cool and quieted, all fire having been reduced to ashes and those ashes also cooled down to the coolness of the usual earth. You are seated by its side. And most unexpectedly, a blaze of fire arises and scorches your skin, face and heart. Or, suppose you are travelling in a second class in a train through an extremely hot country. You have closed all windows and have kept ice around you. Immediately, something goes wrong and all the windows fall open. A burning blast of extremely hot air attacks you from all sides. You immediately run and close all windows and burningness and the painfulness disappears." That was his experience for twelve days.

168. To start with, he would have hot-fire-blasts at any other thought. Here, I am afraid the reader can't imagine. Any thought means absolutely any. Even such a thought as that "my name is so and so, that I am seated in such and such a room." Any means Any, absolutely any. People cannot believe or imagine certain states of blankness, without having the actual experience. Their "nothing" is much above the real "nothing", and unfortunately they suspect exaggeration. It is interesting to have an idea of the Founder's habitual ordinary blankness. He would have often to ascertain whether he took meals or not, by seeing if there are any used dishes or whether the food kept for him has remained in the vessels or not. He could not recognise his own daily used things and would show the poorest memory about his gains and possessions (even cheques). Even after sixty, he can't distinguish between similar fruits daily used in his home or the most common similar grains or cereals. He cannot tell you the spices and ingredients of any simple daily dish. He believes that one of the secrets of his devotional success is his strictest observance of "No vacancy" for admission in his brains to any things except those that are entirely indispensable. With this knowledge, the reader will be able to conceive and possibly realise, what the

Founder's "nothing" in the blankness referred to in the said experience can mean.

169. But later, it came to a climax when even a thought like "Mother is Merciful" gave a burning blast. Even the idea of "Mercifulness" was inadmissible. Beyond "Mother", absolutely nothing was permitted. Absolutely, "Mother" alone, not even the predicate and verb. A thought even like this, "Mother, Thou art alone True, the rest is all unreal" was not admissible and was not without its painful burning blast.

170. One day, he wept profusely. In a word, it was a period when he had alternate seconds of hot blasts and normal reliefs and rests. He wept out to Mother thus.: "The last thought, which any the most cruel man will permit as "Mother? what shall become of me"!! "If you would not permit that, nay any thought, any whatsoever, even such one as that "Thou art Blissful", any-any-any!!. "Any" as that "I am so and so", "I am blessed with Thy devotion?" "Any" as that "I surrender my whole life to Thee and Thy work"!! "If any thought, whatsoever except pure and simple one thought of "Mother"!!, you resent and rule out as inadmissible, where do I stand?? If that one thought of Mother too, is not to have any adjectival expression or quality as "Most Merciful Mother", let go such expressions as "Thou art the Creatrix of the universe"? or that "Thou art of an enchanting beauty"? or that "Thou art ocean of oceans of Mercy", how can I live mentally?? How terrible!! How killing!! Nothing Nothing Nothing absolutely Nothing except what is conveyed by the word "Mother"!! No association of any other Idea, not even the predicate "art" and even the pronoun "Thou"!! Only the pure and simple single thought that can be conveyed by the word "Mother" to a child. "If you are so very hard-hearted, what shall become of me??".

171. Just as a victim even when there is over-powering force would assert himself before losing his life, he would not mind the painfulness of the hot blasts and say "Mother" not even Thy Mercifulness?? Not even Thy greatness?? not even Thy oneness?" Not even my saying, "I do not exist? outside Thee?". "How cruel??". He would dash his head against the pedestal where Mother was installed, and weep with the frightful notion of the face to face seen incoming insanity. He knew this was a process of re-forming every atom of his brain and mind. But who can guarantee a happy end?? He had previous experiences of the type and he had passed through them with Mother's highest Grace, but who can say, what will be the end? The mutilation of the mind itself!!!

172. Which doctor and which nearest relative and which devotee and which Gyani? can soothe him or help him?? Mother be praised!!. The stage automatically disappeared after twelve days by Mother's Grace. Not gradually, but all at once, just as he was pulled out by a crane from deep drowning waters to the shore.

173. The Founder says "How foolish is it to ask an old man of over sixty, how many mangoes he has eaten during his lifetime? or how many times he has used his teeth to chew his sweetest morsels? A more foolish question is to ask a devotee, how often he had any dealing with his deity and the worshipped. There is no end to it. What the world knows of a true devotee is only a sample and a drop. It is something like a big mango merchant who is a supplier to the whole city like Madras or Bombay, showing one mango (not giving it) to a by-the-bye casual inquirer, asking of him "what is a mango like?", and about whom the merchant is quite sure, he is no purchaser.

174. One more experience which the Founder repeats with pleasure is this. Opposite to his bungalow was the bungalow of a well-known radio songstress. Once at 2 A.M. he was in meditation in a room with none except one V.L.B. his constant devotee companion in Hubli. The Founder began to hear the most beautiful pleasing celestial music. He was pleasingly disturbed. Said he to his companion, "Is she the songstress singing so wonderfully beautiful now??, at 2 A.M.?" The companion said, "No, No, I do not hear anything." The Founder being contradicted said, "what not??, just sit down on this wooden seat and hear." The companion sat on the Pat (wooden seat) just in front of the Mother's Image. He was surprised, "Yes, Yes, What a wonder is this? So very beautiful music!! She has never sung like this." To be more sure, Founder asked his companion, what was the tune. He said, "It is Lalit Pancham". Founder danced with joy, "Quite right". Both ran outside to see if the songstress was in her spirits singing her best. What is there? Pitch dark. No door or window open, none awake, all asleep, not even a light flickering.

175. The Founder and his companion returned to their place. The founder said, "Let me see if I still hear." He sat on the seat. The music was still going on. He immediately got up and asked his companion to sit. The latter spoke out with joy, "Yes, yes, the very same Lalit Pancham, but now (Antra) its further higher note development." Founder again ran, though the companion did not this time accompany. It was all pitch dark there at the songstress' place.

176. After finishing some devotional talks, they both slept in their cots. The light was extinguished. A few minutes after, they heard a burst of laughter. That was the second wonder, during the night.

177. The Founder wrote these details of both experiences. viz., twelve days' confinement and celestial music, to his best friend in these mystic experiences. The founder said "Tall talks about Vedantism, or scriptures, any man can give or narrate or write. I want experiences of God's Grace and communion. Personal dealing and contact." "I want firsthand Teachings through Almighty's persons who with their own individuality forgotten and absorbed, simply type out verbatim the dictations of Almighty, as are dictated. These alone have a supreme value with me. Let the word be from any mouth-piece, but it must be God's sent word. That alone can move the world if at all it is not incorrigible." "The rest of things only come and go". It surely does its individualistic temporary give and take work, and should not be belittled at all, serving, as it does, its own smaller purpose. Everything has its own importance, with reference to a certain time, person, place and condition.

178. The Founder was happiest when he had a reply from his God-Communing friend. "Mother is fondlingly playing with you. The second experience is only making amends for the first. You were burnt with scorches for twelve days, as that was considered necessary by Mother. She has given you then the sweetest music, one can ever hear as the divine medicine to restore your mental normality. Nothing is impossible for Mother. She laughed with a burst, on seeing that still, " even after so many experiences, you do not credit Her with powers which you yourself have described in your books- the power of doing and undoing and doing or undoing in a never-imagined manner." We conceive Mother as if tied down with the physical limitation of Time, Space and Causation and Material plane to which any mortal is subject, because, we poor creatures can't go beyond those physical limitations.

179. It was in Hubli that for the first time the Founder had an idea of living in solitude with Mother in an independent place and manner. We now enter an out and out worldly dealing region, as it has a relevancy with the subject on hand.

180. These two experiences kindled a desire in the Founder's heart to arrange for a personal contact with Mother in the fullest solitude. He wanted a place where none, not even a sparrow, would be between him and Mother when he was in communion with Mother. Servant or none should be able to see or know what he is doing, whether he is beating his forehead or slapping himself or weeping or rolling on the ground or singing or dancing or playing or eating or sitting or most endearingly talking before and with Mother. He longed to have the fullest solitude as of a silent desolate forest by night- during daytime, mostly dealing with people, during night time mostly with Mother. When the Founder came to this decision and determination on this point, he wept, he joyed, he danced, he sang.

" Tumara Hamara Zagada Kaisa bhi Hone Do, Bichmen Na Alam Ho."

(Yours and mine, deadliest quarrelsome fight, however terrible, let be. But between us, let not anything and none, even the smallest element of the whole world or Universe, intervene or be).

181. The ideal determination began to gain strength. In a way, there was a gradual development of the Mother-Movement as a whole. The ideal of the outer form of the Founder's activities had arisen from that of a society of the Mother's Lodge like a

Theosophical Lodge at Poona. From a lecturing hall for the public with a private personal worship (though attended very largely) in his own home in Poona, arose the public worship on large scales at Ahmedabad. The latter was accompanied with guidance at home, say in a silent saint's retreat and the personal worship had been now reduced to himself alone in his home. From public worship arose, so to say, the temple of general prayers for distress, with worships. From the prayer-house of some few individuals came forth a Religious-Relief-Home, with worship, mantra repetitions, etc. That Sakama practical devotion, in its turn, led to a practising school of continued Nishkama Mai Sadhana. Finally came the ideal of a personal monotonous meditation in Mai Niwas mansion where Mai Markand and Mother would live as two in one, all alone. It meant, practically a retirement from the routine devotional world.

182. Except the protection against brutal forces and the procuring of the necessary means to pull on the body and the usual mundane life with, what more and absolutely substantial and sublime things the world has ever given to its best men?? They have to pull on and they do pull on as smoothly amicably and humbly as possible, but without leaving their permanent anchors. The highest thing that the world can give, viz., name and fame is worth, nothing and nothing more than a known mirage, to them. The higher-type child-self develops itself, gains experience, and serves the world, and finally seeks rest and retirement as the Retired Self.

Mai-ism says "No man that is born is perfect as God; but that does not mean you should lose your reason in the matter of deifying and worshipping and serving the greatest Godlike men, with the usual arguments " he too is imperfect, just as we are imperfect," "he is like any one of us" "he is a bit less, we are a bit

more, imperfect, that is all." That type of mentality precludes all your further progress and in practical actualities of life, such a rotten decision does not succeed or stand for two minutes. Simply because there is a Supreme King over your own king in a State, you never lose your balance in the matter of your respects and duties to your king. A millionaire may be nothing before a multi-millionaire, but for a pauper requiring a bit of bread, he is and must be, in his eyes as good as a multi-millionaire. That is the right practical sense and constructive understanding. For your own thirst of a cupful water, your water jug is as good as the sweet large lake, miles away. In a way, for practical purpose, your room-jug is superior to the lake. You allay your thirst much more quickly. It is handy and ever obligingly merciful to you without much labour sacrifice or worry, time and work. This wrong and rotten mentality of sitting of pigmies for judgment on deities and Rishis and Law-givers is a great handicap to spiritual progress. It only shows the perversion or the rebelliousness within, and senselessness without.

183. Idealism and Ideal living is no doubt the purest and sublime-most condition, but there is the other opposite force of practicality, which is ever co-existent and remains unalienated. I refer to the constant struggle between matter and spirit. The matter so often weakens and subjugates the spirit. What is required to be done is, therefore, the gradually acquired proofness that is attainable only by being alternately within and without the mud mire of worldliness, for times without number.

For a religious spiritual aspirant, that has fixed up his finally determined goal and has surrenderingly united himself with Mother's Mercy and Guru's Grace, he has to pass through innumerable rounds and series of experiences. he has

temptations, entanglements, failures, experiments and experiences, for giving him greater and greater wisdom and strength. He has to go through numberless revolutions, apparently of the same nature, of the same circles, as if he had made no progress and his former experience and exertion had been wasted. That is however like the rising spiral around the different facets of a pyramid. If a pyramid has six facets, say, A. B. C. D. E. F, if B is the further stage above A and so on, and if the first and second round in the same facet A is A1 and A2, although F is much higher than A, A2 will be higher than A1. The man often comes to apparently the same plane and condition as before (to A again after F), but he is a much higher man as he passes upwards, till he reaches the apex of the pyramid. As he goes up, the differences between the facets become smaller and smaller, till all the facets meet at the highest point of the apex. It would often be that the worst so-called cruelty or crookedness of the higher man would be on a much higher plane than the so-called best kindness and straightforwardness of the lower plane, in absolute weighings. This is just like a sorrowfully observed fasting day in a royal palace when in reality there are more dishes of fast-permissible-dainties than the grand dinner feasting day of the poor. The beginning aspirants would do well to keep up the belief of one great truth, so much belittled with the democratic new tendency. Great are great and small are small, even though great do small things and small do great things. To cast out that democratic ghost which has topsy-turvyed everything, and to drive out that senselessness arising out of an entire misconception about "All men are equal", is a great work by itself.

Pandit Jagannath, the author of Ganga-Lahari, was said to have had a questionable connection with the Mohammedan princess of the day. The brahmins threatened him with out-casting. He proved his purity by making the Ganga waters to rise and flow over him with her, sitting on the high bank more than fifty-two

steps above the river. We can imitate him in the former morality-violation act, but it would be impossible for us to show the latter worth and proof of purity. Although this may be a tradition, that illustrates the most important truth. Great men are to be followed in their great and meritorious acts, and not to be judged by their particular imperfections, weaknesses and blunders. You impudently ask "why"? Alright, remain where you are or go down. You submissively say "yes," bigger people will themselves pull you up. Choose what you like.

184. The striving-aspirant may succeed, fail, rise or fall, maybe getting more virtuous or more vicious, so many changes may take place in their destined and pre-arranged moments, but the truth behind all the happening changes is that he is going higher and higher who holds up his strongest ropes of the strongest protective powers, viz., those of Mother's Mercy and Guru's Grace.

185. To give an easy simple illustration, we have a village story:

Two farmer's sons went to a river, each one with his two bullocks, to give them a bath. Unfortunately, both were caught, each one by an alligator. Both had the wisdom of strongly catching the tails of their bullocks, one tail in each hand. Both were pulled out by the strong bullocks along with even the alligator. Both were carried and dragged away by the strong bullocks to be in the midst of thickest crowds of villagers that ran out for saving the boys. The boys were more than hurt, being dragged along the ground with their one foot in the mouth of the alligator and were further continued being kicked at intervals by the bullocks. The crowds were ready to kill the alligators with their weapons. Each boy was asked to leave off the tails. "We are killing the alligator, you leave the bullock's tails." They won't. One boy, in the end, left the tails and the alligator so very swiftly found

its way through the crowds and dragged the boy away so very speedily into the waters. The crowd ran after the boy but the alligator was too strong for their speed and weapons. The boy was drowned. The other boy who was resolute and said "Do whatever you like. I am not going to leave the tails till the alligator is actually killed. My leaving the tails is impossible". He was saved on the alligator being killed, although he suffered a bit more misery."

186. The wise man who binds himself with ropes of devotion and self-surrender, and prays to God and Guru to pull him upwards is never lost and sure to rise to the highest point in course of time, and as speedily as it can be, so long as he does not with his own hands sever himself from the protective and pulling powerful ropes. "Catch God and Guru, never to leave, come what may", that is the highest secret of success Mai-ism gives. Set no big value as to how you fare. The opposite pairs of pleasure and pain, success and failure, rise and fall, etc., are sure to play their parts. Fix up your eye ever constant on your relationship with God and Guru and the rest will automatically follow.

187. The higher you are pulled up to go or go yourself, most automatically your miseries all-told, (not as the world calls them, but as you feel them and are influenced adversely), get more and more reduced and your higher joys become intenser and intenser, and your proofness to temptations and patience and perseverance grows stronger and stronger, till you reach a point, a point of proofness, possibly nearest to that of the possible perfection.

188. To an exiled prince, called back by the king's grace, thousands of miles away from his capital, and making his way

back to his home, the treatment that he meets on the way, the conveyances he has to utilise, are matters of smallest significance. What he is counting is, how many miles he has cut off and how much remains to be cut off, as between him and his sweet home. That should be the aspirant's intense and ardourful understanding and the strength and concentratedness and single-mindedness of determined action.

189. To resume the subject, as a parallel to the development of the outer form of the Founder's activities narrated before, it is interesting to note the inner development of his mental changes as he passed through several stages. First, he was ideally a universal-minded man, says a philosopher, and a devotee, with absolutely very little of the contact with world and worldliness. He was made by Mother, to pass through the practicalities and actualities of life.

190. From the universal-mindedness, without losing his own personal universal-mindedness, he had to stoop to the greater utilities of a defined religion for all practical training of the people and making them interested in true religiosity. The substance of a religion must be there to churn out religiosity. To make people interested in sweetness, any substance, say, sugar, sugarcane, honey, grape, jelly, jaggery or any such thing has to be the most familiarly dealt with. What that substance would in natural course be selected to be, would be the one that people to be dealt with are most familiar with. Because, on leaving Poona, he could not get the outer universal skeleton, he had to choose the most easily available and utilisable vehicle of Hinduism. Not that his universal-mindedness was any the less; and he turned to his own Hinduism. The Universal-minded man took up Hinduism as his vehicle because he had to deal with Hindus. If he were in midst of Christians, the selected substance for increasing the popular craving for true religiosity would have been Christianity. Even now,

the doors of Mai-ism are open to all varied types of religionists. The spirit of the Founder's Universality would take, say, the Christian or Mohamedan colour, even now, if the followers in large wieldable and countable groups belonged to Christianity or Mohammedanism. To understand more clearly, Mai-ism is the sweetness itself or say, the true religiosity itself and not a certain substance or a certain Religion. The substance is the masculine aspect. The quality or a certain working power of a substance is its feminine aspect. Say, the moon is masculine (not in English) but his bright coolness, Kaumudi, is the feminine aspect. Both are inseparable. You are, say, propitiating the Goddess of Fire, Vanhi-wasini or Jwala-Malini, but you have to make your offerings to the physical fire in your sacrifice-altar. On the other hand, you are doing the latter but you are worshipping the Goddess represented by the Fire and not the altar or the firelogs or the fire-flame. The abstract conception requires and required a concrete substance. The latter happened to be Hinduism as most convenient, easiest, nearest, speediest and widest. The substance, however, brought its lights as well as shadows. Mai-ism in its outer form became Hindu-like, although no opportunity was allowed to pass without awakening and maintaining the public consciousness of the requirement of the " Universal-mindedness " as Mai-ism's first true understanding. The abstract conception brought in the substance. The substance brought in the shadow, the shadow brought the Founder face to face with people's darkness and blackness of head and heart, ignorance, utilisation for selfish ends and exploitation. The Founder was gradually pulled by people to tolerate their actual "below-mark" stage and was dragged to descend from the abstract supreme devotion to the practical work of relieving the distress of people, from advising the Nishkama Bhakti to admitting the Sakama Bhakti, from a general Mai Sadhana to the same for one's own purpose, from people's grateful humility, to their worldly business-tendency and finally, from their fair and honest business attitude,

to the worldly natural plane of easy cheating and exploitation even in the realm of Religion.

The Founder had to descend, step by step, to meet people on their own plane, which was found to be lower and lower as the Founder went deeper and deeper into the bottom layers of people's natural plane. He, however, persisted because in any case, he was not for abandoning hopes or his lifelong avowed Mai Mission Work.

A certain orthodox Hindu is extremely anxious, that his favourite celestial cow should not be unhappy after he dies. He knows none is willing to have her. He starts with the normal selling value of say Rs. 300. He is extremely wishing it should go to a particular house, where alone she can be happy. He goes on lowering his price. He is determined, till finally, he agrees to hand over the cow free and even with Rs. 300 on the top. That explains the Founder's whole all-along mentality.

The more he came into contact with the people, the more disillusioned he became about the real value of the so much tom-tommed religiosity of the Hindu Religion. He saw very little of a practical nature beyond a passing liking or a taste, and nothing like love for religion with sacrifice. Religious living did not mean a different mode of actual living. He also saw that even the so-called universal-mindedness itself of many was on analysis nothing more than a courteousness, a little tolerance, a little broad vision, a little goodness and a royal talk. That by itself could not stir up the inner soul. In practical life, universal-mindedness was only a negative virtue. It had its value because with many others the infatuation about their own religion and in some cases even fanaticism was there as a contrast. By itself, the universal-

mindedness as he saw, did not mean much constructively, in the actual progress in Religion and Religiosity, The Founder here does not refer to the highest meaning of universality, viz., seeing and treating every soul as one's own self. That is entirely out of question in this world, at least the modern one, with its living based on an out-and-out selfishness, except for some few exceptions who are in the world, but not of the world. The first descent from the abstract devotion was towards Nishkama Bhakti. The Founder went on being faced with bankruptcies after bankruptcies, from one surpriseful unhopefulness to another. He could not find universal-mindedness, he could not find revellers in abstract devotion. Going down, he could not meet Sadhaks, who would be for increasing their supernatural accumulated powers for public welfare through mantras, meditations, worships, etc. No Atma-Drishti. No Nishkama Bhakti. Not even Sadhana for Loka Kalyana. The average plane was still lower. Religion was found to have some faintest signs of being welcomed, only on the Sakama Bhakti plane. The Founder went down and down and welcomed even the out-and-out Sakama Bhaktas resorting to religion, worship, mantras, etc., for a particular specific object. There too, the Founder's hopes were frustrated. Few took up the devotional or religious permanent colour. People licked away honey and left the dry teeth-trying bread. The Founder said to himself, " Well, I am more than satisfied if people remain contacted with Religion, even though that be for clear-cut openly declared specific purposes and only periodically. However the world was found to be shameless enough even there in the lowest requirement, and even feeling grateful to God or Guru was found to be not only absent but out of the question and question-barred.

God and Religion were found to carry no higher value than a stop-cock or a pushcock of a water pipe to be turned or pressed whenever one wanted water.

The Founder would have considered himself blessed if he had found the world at least at that stage of periodical devotion for a specific object. The world, however, showed still more wonderful varieties of lower planes. Discontentment underlying demands, and further even wrathfulness on non-fulfilment of demands, so to say, dictated to Mother.

The Founder permitted himself to be still down-dragged because in any case, he wanted the unwilling horse of the world to drink the celestial waters. He tolerated Religion being made even a matter of business and there too the world most hopelessly failed to be true to its words of recognition even after fulfilment of their specific desires. The introduction of the business element murdered the last remnant of gratefulness.

The Founder's final conclusion was that he had given a value to the world, which was many times much higher than its real value. The world was found hopelessly poor in the matter of the very first requirements of true religiosity viz., humility and gratefulness. If he had known this true value in 1932, and if it were a matter of his own choice, he would not have dedicated his life to this fool's, simpleton's and mad man's work. But the rub is there: " If it were a matter of his own choice." That is also a part of the usual programme, a stage through which a devotee is taken. It is like the day and night extremely hard work of an I.C.S. as an Assistant Collector, before Collectorship and the kingship of his Collectorate. Before a soul retires permanently, Mother takes out maximum work from him before he is permitted to retire. It is not that the work of keeping the world smoothly-running cannot be done without the said hard work. Mother Herself can do it in an eye's wink. He is made to work, as it were, created for gaining practice and experience, to equip himself for the next higher stage.

I wish readers may enjoy the simile and laugh with me. All that work is like the Partheshvar Pooja of Lord Shiva. The devotee prepares Partheshvar images from black clay, repeating his mantras etc., so many in a day. he begins after his bath at every dawn, working the whole day. In the evening, after waving the light, he has to drown all images in water, and the water to be poured in the Ganges. Next day, the same thing. Even when he leaves after twenty-one days, there is not a single Partheshvar clay image for even his own children to play. What is the highest surest and most permanent benefit? It is that the Shiva's devotee becomes Shiva-like. It is this innermost understanding that keeps up the perseverance, in spite of every possible failure.

Once an officer, expert in agriculture, was engaged by a State on a very high pay, to teach the subjects on how to bring forth the best harvest from each field. He most bitterly complained to the Founder about no people coming forth even to hear him. The Founder coolmindedly said, "Don't fret, continue, you are bringing forth best harvest from your own field; by way of your most lucrative pay".

This is the Infinite Reservoir of consolation and inspiration at the bottom. It is not the " real improvement of the world " for " work " that necessitates the hard work and change, Mother herself can do in an eye's wink. With all the mercifulness that he can command, the Founder's opinion often formulated itself to be, that the world had gone beyond all possibilities of any improvement and that the only chance left for the world to be happier was that, possibly its eyes might open as a result of unbearable sufferings. The well-known remedy of walking in the footsteps of the wise was lost to the world. The only path leading

to the possibility of improvement was through clouds of calamities and a continuance thereof. New ones gathering before old ones scattered, till the eyes opened with determined action and faithful wisdom. And if that last stage was reached, what else can saints do except to most intensely ever pray for the highest Mercifulness of Mother??

Just as a down-train going down and down from station to station, on finding no passengers on any station, runs back from the downmost station with the highest speed and with no intermediate stop, to the upmost station, the starting station, so did the Founder often return to his Mother, fully laden with richest experience about the world.

He often earned the benefit of a quietude, on being eased over his dreams of possibilities. The world did not want God, Guru or Religion, there was none waiting on any station-platform for a train to carry them further. The Founder was often satisfied with remaining confined in his " Mai Niwas " quieted and religiously occupied with Mother alone.

191. The Founder would be sitting in the Mai Prayer Hall (28 feet by 16 feet) on an Asan (Seat) on the floor (ground in front of his dearest Mother on a pedestal), exactly in square line with the Image. The place has its breezes from South to West, and two tube-lights and two powerful lights are making the place bright enough for the humble devotee to be viewing Mother most minutely at few minutes' intervals. In the Lotus Feet of the Mother have been lying two photographs, one of Paramahamsa with Mai and another of the Founder with Mai. Neither the breezes from South and West vast open spaces would quieten his mind and remove sleeplessness, nor would the brilliant lights give him any

illumination and relief in the matter of the darkest despondency and void in his heart. Meditation of Mother would fail to heal up the wounds in the inner chamber of his soul. Ecstasy would be impossible, as now he was no longer a child.

The Founder would shed hottest tears and most solicitously pray to Mother, to do any one of the two things She pleased. " At least show me some faint phantom of success in my undertakings of Thy work, or, once for all, sweep out the last remnant atom of desire to raise the religiosity of the religion-following world, through Thy simplest Mai-ism". Mother, however, would do neither.

The paradoxical position, in the matter of God's attitude, is simply a torture, although a spiritual one. What is the deepest hidden working underneath? It is a play of God or Mother with His or Her dearmost devotees. They live their most intense life with Almighty, but the world as a whole remains practically unchanged, though with a temporary spiritual flood. When the Founder would be tired to the last point, Mother would explain the paradox thus.

Do you think it is the laying down and explaining certain best recipes of a religion, that can make the world happy? No. Do you think it is the ceaseless effort of understanding of truths, that entitles men to be happy? Do you think the world is unhappy and miserable, without its own evils and sins? No. All is delusion. And yet, know this, the secret of secrets. Enjoyment and Happiness proceeds from Relinquishment, to the extent you throw away things of the world. " Love alone is the Teacher of Relinquishment. Service concretises Love. They become happy who love and serve Me and whom I love. The claim to be happy finally rests on Love and Service to Me and Mine, with devotion and self-

surrender. Neither people can change matters nor you. What is people's highest self-control before Nature's urge from within? And what can your highest effort do unless I move the keys of people's hearts? " And yet the paradoxical position that you are weeping about saves the world and is the keynote of the secret working. "It was true of everyone that was, is, and will be, dearest to Me. There is no human working that permanently helps. It is only My Will. The usefulness of all working of people, or God's dearest devotees proceeds from quite a distant irrelevant invisible thing." To repeat, it is this: " Those who love and serve Me, My dearest and My children, will be saved". "World as a whole will be run on the basis of its collective merit, but individuals will be saved". The rest is all Maya's befooling of mankind, through delusions of authorship, ownership, actorship, etc., and misunderstandings through networks of causes and effects, distinctions and differences, mine and thine, etc.

" Millions have preached religion. Where is happiness? Millions have mechanically obeyed Divine Laws laid down in scriptures. Where is happiness? The bestower of happiness is I myself. There is nothing like any person's claim thereto in virtue of any well-earned dues or any deservedness."

" The Lover, The Server, and The Surrenderer to Me or Mine alone wins the highest victory of happiness." The rest is only a temporary mirage-like satisfaction and a passing talk, a word-forth, a speedy revolving of the motor-wheel raised above ground; the meter would read miles but the motor stands where it has stood. The Founder would with an electrification jump up from his seat of meditation and run to the Mother's pedestal and lift Her picture and holding Her over his head, would say in highest jubilance " Then, what else have I been doing and preaching? ?" His brains

in full electric sparks would then cool down with an overpowering sleep.

He would again have the renewal of passion to continue Mother's work in spite of failures. He would be happy and with his decision, say to himself "Failures are no failures, except in worldly eyes. Every effort itself, by virtue of its being with the purpose of serving Mother and Mother's work, is a victory by itself and in itself."

His passion for Mother's work would again reach the climax. Something within him like a butterfly, although certain of its death, would again begin hovering round the lights of Mother and Mother's work. His intense and incessant passion for both, would with every laughter make him nullify his former words of tiredness, viz., "This is my last writing, speaking or exerting for Thy Religion". The drunkard says "This is my last drinking." The practical reality is, that under that pretext, every time he is drinking the utmost.

The Founder would say to Mother "Let me have the last pleasure of having my full unconstrained and unbridled say". " Let me unbreast myself, without caring what the world thinks of me". He would later improve and add " Unless Thou Thyself wishest me to continue serving Thee, Thy Religion and Thy Glory".

His hopes would again be young enough and, catching Mother in Her highest joyful mood, would gradually creep in with his prayer. " Let my desire of seeing Thy name and the specified name of " JAYA MAI " repeated by thousands, be fulfilled, for that alone can make the world happier".

He would not permit Mother to throw out his prayer on the ground of prayer's inefficiency or his own undeservedness or the pretext of insufficiency of time of the Founder's length of life. He would add "If not now, just before I return to Thee. If not then, when I am disembodied and am more able and free to do Thy work. If not then, even after several centuries, through Thy any new Selects like Blessed Mai Swarupa Shri Ramakrishna Paramahamsa or Shri Swami Vivekanand (through Thee, Thyself or Thy Lion, Lord Shiva Incarnate).

192. Long periods of despair, with very little work as can be shown as a solid proof of his single-minded occupation with Mother, could not be without hundreds of conflicts. The Founder would be often using the expression " Cart before horse arrangement " of Mother in respect of him. He would be surprised and annoyed at the inverted arrangement of " First Mother and Motherliness", and thereafter the world and worldliness.

He would ask Mother," Why bothering with the wretched and wicked world, even after getting a fair amount Divine Knowledge and Devotion? " " Why being made to have to break head with and lower the mental plane with the world's experience? " " where is any longer the need therefor? " " Why should I be dipped in the worldly rottenness to know what sort of thing the world is, after having known the source of nectar and having partly sipped the nectar? " ' why cart before the horse? "

This too was surely a paradox for him and a singularity. People first plunge into worldliness, but once they leave, they leave forever. In his case, worldliness began to dawn after devotion.

The Founder would make out three possible solutions, in all such cases where highly religious souls are seen busy with the world and even after knowing the world as it is in its true colours, after that, they have secured God's Grace.

Firstly, for any high soul, that is to be entrusted with the work of being a teacher, the B.T. course becomes indispensable, however, qualified he may be, with other much higher university Degrees. Secondly, the world must be fully known to its smallest atom to render impossible any possible slip in future. Thirdly, the devotee can not perfectly and passionately love God or Mother, unless he reaches the perfection of the conviction about the worthlessness of the world.

193. When this question was causing agitation, the Founder had the Mother's Grace of having the Life of Paramahamsa made an offering to him, by a Mai devotee in November 1949 at Madras [Chennai]; and there he found the corroboration (he read it only then for the first time).

Paramahamsa too advised " first God attainment and then the world entering and world attendance ." He stated, " Bricks and tiles burnt after stamping of the trademark retain their mark forever ". Said Paramahamsa," If before attaining devotion, you try to mix with the world, you will be upset by dangers, griefs and mortifications ." " The more you dwell on worldly things, the greater becomes your attachment. " A wise man must live in the world, after the attainment of knowledge and the Realisation of

God. Then alone he remains unaffected by the evils of the world. "

For their most literal meaning, without dilution or stretching the meaning too large, how very unbelievable and yet boldly stated and boldly repeated," cart before horse " statements are these !!! And yet, the underlying supreme Truth-essence give a fitting satisfactory answer to the Founder's perplexing problem. Herein there is something, which is not of the average Hindus"Everything is same " type." Everything is same " is for idiots with no subtle sense of appreciating most delicate differences, whose intellect can distinguish "red" from "not red" only, but has no fineness of distinguishing redness of say 80/400th from the 81/400th shade. Everything is same for the man whom to everything is merely an intelligent talk for the time being and not an illumination of guidance in his solid work for achieving a religious progress." Everything is same " is the wisest reconciling expression, when people are ready to draw out their swords. There is however a class of the rarest few who are nectar cravers, select people even from the known saints and philosopher themselves, who enjoy their nectar sipping all the more on realising the most delicate differences, just in the same manner as we feel the highest joy in snatching over the very same dainty from the dish of our beloved persons. If the difference is not there actually, even then the differences are imagined and created to enjoy the relishfulness. The morsel from one's own dish and the same of the very same dainty, but from the beloved's dish, are not same things to some fewest. What the nectar-cravers enjoy is something else than the dainty itself, unknowable to others.

The Founder says, I am speaking or writing for that class, the rarest few of nectar cravers to whom " Thy things are dearer than my things ", and not for the people dipped in an infatuation regarding their own things and a disgust for all other things.

Don't think there are nectar-cravers of the said type, but it is the highest privilege of the fewest to be in contact with such few. For the rest, let the common things of " Everything is same " , " There is nothing new ", " It is already there ", " We have been knowing it already ", " So many have said in the past", " Our scriptures have said it ", " Our Rishis and Sages and Forefathers said that thing centuries before ", - go on in their perpetual manner.

The Founder says,"I can not describe my joy of relief on the corroboration by Paramahamsa, with the said "cart before the horse" expression. there is something much deeper in those expressions. They do not mean so much alone as what we already know or conceive."

Most of us, more or less, hear everything, understand nothing, practise still greater nothing and realise yet still greater nothing. How then can there be anything like relishfulness or illumination about the minutest and finest fibres of the weaving? The relish - bliss - possessed, however, find it impossible to remain silent. They do not mind other looking blanks at them.

There is something unusual and even reverse of what we ordinarily believe and what has been passed on to us from the past.

194. The Founder states: Our usual notion about making spiritual progress is perhaps wrong. The idea of a gradual evolution (the Western Evolutionary theory) is too much with us. We have been generally thinking and believing, we have to struggle with world's temptations, remove our weaknesses, one after another and go ahead. We have to go on becoming better and better, less and less worldly. and more and more Godly and Divine. Our only poor idea is that of a continued labour and struggle as if a religious progress were work of filling some reservoir with pouring of buckets of water therein from a river nearby. Our notion is that of hard-sweating and suffering, and the religious progress being some arduous work, as of a boring a tunnel or excavating a mountain.

The illumination and the joy proceeded from these " cart before horse " expression of Paramahamsa, in as much as they lead me to one corroboration." Beyond this well-known usually and commonly known routine, there is an exceptional royal route as well".Paramahamsa is telling you something superb and extraordinary, not the very same thing, which so many have said in the past, - something much more than what the man with " Everything is the same " can see.

The joy proceeds from realisation and still further on the corroboration of the realisation. The difference of parrot-like knowledge and realisation is there. There, there, there the difference comes in, which I so hammeringly talking about; and yet few understand me. Two friend disciples go to a guru. The Guru in his usual talks speaks out a certain truth along so many others. One disciple on hearing the same gets so very ecstatic and stands up and begin to dance and revolve himself, being unable to contain his joy, without bodily -relieving moments. The other one has heard the same words but is looking with a surprise

and annoyance at the mad out-of-control joy expression of the other disciple. Says he," What, what, what, such an extra-ordinarily thing did Guru say? He is tailing the same thing almost daily; and not to him alone; but just see, there are so many of us here; I don't dance, some many others of us don't dance. What has happened now to this fool ?? "

The Founder feebly tries to explain. The difference is this. To all men, it is," This" in midst of thousands of " Thats", some of which are even contradictory to " This "."This" in midst of thousands of "Thats", not unsaid, not unheard, not unknown, not unfamiliar, in cases of all men. In the case of the other man- that particular man- it is "THIS AND THIS ALONE, NOTHING ELSE, NOTHING BUT THIS, NOT THAT, NOT YON, NOT YONDER ".

When a certain truth stands only by itself, and takes the full possession , when in perfect compatibility of what little-most experience of one already has, one feels a conviction about the said truth, when not a single one atom of that truth out of say hundred atoms thereof remains overshadowed with the smallest doubtfulness, then there is the ecstatic joy of an unprecedented illumination. That inability of the nerves both mental and physical to contain that joy results in almost a boisterous joy-madness, which others around are looking at an astonishment and annoyance.

Illumination is one thing. Conviction is the next higher thing. Realisation is still a higher thing. And corroboration after realisation is yet a still higher thing.No realisation gives a perfect joy without corroboration. You may dispense with a Guru up to the

last end if you are vehemently against having a Guru, but at that last stage of corroboration, the Guru is indispensable.

The Founder explains " conviction " thus.

We talk of Mother as " Patita Pavani " (Purifier of the lowest downfallen) or of God as " Adhama Uddharana (the Saviour of the most wicked). Even a child repeated these names. The question of questions is this. a stronger man comes and threatens you with " Is this true ? ". You shiver, you tremble, you get perplexed, you say," We only hear so "," So many have said so in the past "You seek out a way from his clutches, you back out with a weak platitude ." " When so many have said, it is very likely it can not be wrong. God alone knows if it is otherwise ". You hasten your escape; you get fumbled; you turn away your eyes from his, you find a pretext to be away; you wish to be relieved, you yourself are overpowered with doubts and suspicions. You ask yourself," Am I really right ? or -is it only a parrot-like repetition because so many have said so? In the end, it may as well be, that you have a sorrowful consciousness of your having accepted a certain statement as truth, just with only the usual " herd mentality " mechanically doing and believing what others before you have done and believed.

On the other hand, the realised man stands firm as a rock. He has an adamantine courage or realisation, the conviction of any mother that would boldly say out, with respect to an altogether face-changed son of hers after years. "Yes, he is my son". That conviction is there because the son is piece and parcel of hers. A certain truth must have similarly formed a piece and parcel of realisation of the realised. That conviction is there because there

is immense suffering (as in the case of a mother) as the originator of that conviction. A realised man is a steady batsman. Let any ball come, he has his over-boundary. (If there were no unbearable painfulness in bearing a child, no mother would have loved child. strange expression but true.).

What I am making a cheerful offering of my soul to Paramahamsa for, and what I explain here, is what you have already known and what I have too already known and written so often about. But the conviction, realisation and corroboration !!! These are certainly superb things. How to explain !!!

Corroboration !!! With greatest exertions of yourself, you have reached Mother's Mansion. You have been sitting on the very steps of the Mansion. You say about the Palace " This must be the Palace ." But yet it is " must be ".You require some higher and one ahead of you to say," Yes, you are right. This is the Mother's mansion." Till then, the realisation is not perfect. I asked the question and Paramahamsa answers it by saying," Yes, yes, first devotion, first God's Grace -securing, and then the world." Paramahamsa speaks with an emphasis and a boldness of which there is no preceding parallel. He speaks with the deepest conviction of, an actual realisation of," Asked, and as soon as asked, granted " - mercifulness of Mother. This emphatic assertion is in greatest rhyming with Mai-ism. Paramahamsa asserts, if not differently, at least more distinctly and definitely than any other " isms " or any other preceding religious teachers.

The Founder states," What an astounding revelation ?? So to say, Paramahamsa dismisses the indispensability (though welcoming and recognising the usefulness of so many religious requirements and qualifications), of exertion, exercise, progress, development and all the paraphernalia, which every religion so gloriously speaks about, provided you have Mother's Grace. He has no

diffidence or doubt. He does not imagine a single case of failure. To him, there are no qualifications which are indispensable for an aspirant, provided he has an unfathomable love for Mother.

The Founder sums up thus: The point-blank question is this, which is required to be answered without fumbling, without conditions imposed, without escape of defense, without provisos and without hundreds of "Ifs" and "buts". The question is " I have no other qualification. I know only how to die, out of love for my Mother". " Shall I be saved ?". Paramahamsa says," Yes ". Mai-Swarup says," Yes ". Mai-ism says," Yes ". Paramahamsa's " Yes " is entirely unqualified. Paramahamsa's answer is " Look at Me "; " No inferences, but eye-to-eye proof ". The witness who has actually seen and lived in a certain Palace with a certain Mai-Queen, stands as a rock, about Mother and Mother's Grace, against all cross-currents and cross-questions. Someone asks Paramahamsa " I don't know Yoga, will that do ?" " I don't know Atma-Parmatma-subtleties, will that do? " " I have no Sandhya, no temple-going etc., will that do ?" Paramahamsa gives the boldest answer" Yes, Mother's Grace on your love to die for Her, to die without Her, can dispense with everything ".AND THAT IS MAI-ISM. " If you love Her; you serve Her, you surrender yourself to Her, everything including salvation is yours." THAT IS MAI-ISM. " Salvation is only a poor-hearted man's goal."

So many have said so in the past, the same thing, but only in a hotch-potch manner, not in an unqualified manner, not without hundreds of " ifs" and "buts " and not without hundreds of diluting and weakening elements about the supreme most Truth. Paramahamsa soars much higher than the routinism of all religions. He advises" placing the cart before the horse."

The routine is this:" I study engineering. I often fail, but I finally pass. I get happy. I apply for a job and I get a job."I get it because I have passed and have the degree. I get it because I have more

qualifications than other candidates. All that is well and good !! I also agree and appreciate that must be the routine way of the world.

Paramahamsa however, in addition to the routine way, refers to the exceptional way. He illuminates the world about the existence of an underground passage, right from the Royal Palace Harem to the Ganges Ghat, unseen and unknown and it must be admitted, unavailable to one and all. Paramahamsa and in his foot-steps, Mai-Swarup and Mai-ism confirm, declare and reveal the existence of the underground passage.

Says Paramahamsa: " There is something much higher than the usual spiritual aspirants gradual going, step by step, rung by rung, systematically steadily and slowly." " Get Mother's Grace first, and then, go to the world and live. First get the appointment order, as the Executive Engineer of a certain district, by Mother's Grace, by dying for Her; learn your engineering thereafter. Go straight to the office, take over your charge, take your chair most graciously, all the while as Mother's and with the confidence of one who is Mother's. The assistants will manage the whole office most efficiently for you, even if you do not know the spelling of the word " Engineering", with every loving reverence and infatuated obedience to you. ; by Mother's Will and Command, you are the fittest Engineer, none touches your single hair, in matter of your efficiency, safety, repute and peaceful smooth working. " Learn up your engineering after you are anointed appointed and authorised and declared, by Mother's Supreme-most High Command.

How bold !! How true !! Although so very exceptional !!! Not the common grass feeding, but nectar-serving !!!

195. The Founder suggests a special attitude towards religious questions, for them that want to derive the highest illumination and ecstasy. We should not have the savage like attitude .of

summing up everything with " everything the same "- mentality, nor should we have the unrelishing semen less mentality of " There is nothing new or and stirring to arouse us ". Nor should we be suffering from the self-centered pride-mentality of " Everything is already there with us ".Then alone you will squeeze out the maximum joy of the highest understanding and precise and joys of religion.

For them that have risen above these three inimical handicaps, it is also interesting to note one further subtlety of Paramahamsa's teachings, which is also the point of standing difference in various schools of religious thoughts and belief. Paramahamsa or Mai-ism is not for flying away after you have realised God. Just the reverse. Please mark almost the contradictory belief. Not " Be living in the world, get better and better; as you get perfection, go on gradually leaving the world ", but, "Be perfect as much as you can, don't go before that to the world, and having perfected, go to the world ". " No Himalayan caves; help Mother to make the world better more enlightened, more righteous, more straight, more smooth, more blissful and more happy. " Not to retire and run away from the world, but to help Mother in the task of ameliorating the world.No leaving the world to its own lot. " There, there, there, the difference comes in, which is one of the permanent distinctions of Mai-ism.

You are rich, multi-rich; you accompany any of your middle-class ordinary friends in a tedious pilgrimage. You are journeying with them, they, sharing your joys and sorrows, inconveniences and discomforts. They are so very anxious and serving and sacrificing to make you most comfortable. You are passing onwards, as one of them. Your Mother at home learns you have left in their company. She sends a Rolls Royce car after you with all the best provisions. As soon as you see that car, all your former relation

with the others who accompanied with you evaporates. You run yourself into your own car. leaving others to their own lot and you fly off, saying your good-bye with the distant hand-shake in the air while the motor flies. Mai-ism says," That is at least not noble, if not most selfish and detestable."

The Founder does not withstand the temptation of writing such childish things , (Western writers don't), because he has seen how in practical life, people have actually hated such run-aways, with words and vociferations and yet when he points out this difference in the realm of religion , he has a battalion to face, of the, said three inimical handicap mentalities. Paramahamsa says," Go to the world and this is the true requirement of the R.K.P. Mission ". Mai-ism says" Even after you have realised God and Mother, continue to love and serve Mother's children, until and unless, of course, Mother Herself wishes and orders and arranges otherwise." In Mai-ism, there is no great importance for caves, Samadhis etc.

What Paramahamsa has been advising in the quotations above, is " Living after Death ". " Living in the world after having died to the world." The illiterate parrot of Mai Markand wrote in 1934 thus : " Mai Bhagini Bandhu Sikha lo Marke Jeeneki Kalaa, Jao fir junglemen ranamen Dekhonge Gulzar hay ".[माई भगिनी बन्धु सिख लो मरके जीनेकी कला , जाओ फिर जंगलमे रणमे देखोंगे गुलझार है]. " Oh, you Mai-ist Sisters and Brothers !! Learn up the art of living after having died first. Go thereafter to the forest or the desert. You will see the heaven of roses, kept ready for you by Mother, a Palace in a forest and a Garden of roses with sweet waters in the desert. Now here is the joy of finding in 1949 (after 15 years) corroboration by Paramahamsa.

Finally, there is something to be thought out about the " Cart-before horse " - expression, as well. It is an expression based on and in rhyming with the modern ways of living and thinking. Religion as understood by people and religion as in it's truest form, are two different things, and thus there is often clash between the one and the other. Go deeper and deeper and all incongruencies will begin to disappear. The ancient Hinduism has also accepted or rather taught the very same truth. What is the meaning of Brahmacharya Ashram ?? Does that not mean " First God and then the world ?" Was that not once compulsory, before you entered Grihastha-Ashram ?? " Did that not mean you enter the world after God realisation and divine knowledge? Modern Hindu world believes," Enjoy as best as you can in schools and colleges before you enter the world !!! " " First enjoyment than the world ", says the modern Hindu youngster. So, in stern reality, it is the modern world that has placed the cart before the horse; it is only on taking that unconsciously creeping basic belief true that the Founder has used " cart before the horse " expression. In fact, the Founder has committed the blunder of referring to the running of the houses and trees etc. , while he has been carried away in a swift modern-thought train.

196. Regarding the problem of Grace, let try to understand religious problems, in all practicality, simplicity and comprehensibility, even though, there is littleness about that way of looking at various things. We don't want greatness with an over-awing bombasticity and incomprehensibility. Let us take our commonly known facts of information and experience of a commonplace nature, without leaving the sense of sanctity and decorum.

A superior post of a judge is filled up in two ways, one by a man in department by selection of the head, the other from the best

people in the Bar. Mai-ism holds, there is an independent relationship between the highest spirit and the soul spirit, in the matter of spiritual progress, and the latter's going nearer and nearer to the former, which has absolutely nothing to do with all the better and best attainments and qualifications obtainable only through all the mechanical processes suggested in all religions. There are two different and independent paths - the path of Love and the path of Religion. Inter-mixture is also surely to be there. We have, in addition, the path of love filled with religion and the path of religion filled with love.

There, in that relationship of supreme Divine Love, so to say, only the class of attractivity or love, surrendering, serving and dying holds. You have to be attracted, and you attract, and vice versa. You love Mother; Mother loves you; that is all on that path.

The Founder most emphatically says here" I am not stating this with a light ' Oh yes Oh yes, it must be so ' mentality. I have come to this belief after years and years of churning, believing and disbelieving. " There is quite an independent path of love. Love between God and devotees. Love between the Highest spirit and the soul's spirit, where there is no other hindrance on any ground whatsoever. It is as good as mechanical Law of a magnet and an iron, the iron piece may be rusted or brilliant, it may be anything, of any colour or any shape.

It is we who mix up the matters. We jumble up the Ideal of God as Mother or Love with God who runs the Universe, who can adjust matters to our advantage. How you fare in life and world, should become entirely foreign inadmissible and irrelevant matter in the said independent path of Love. The return of Love is Love and not prosperity, power, removal of calamities, subjugation of opponents, etc. Love means absolutely nothing else. The jumbling is there; don't jumble up Mother as Mother to Her child

and Mother as the Creatrix and Disposer of the Universe and controller of individual life with all joys and sorrows, pleasure and pains.

You love Mother but in return, you want the whole pleasure and wealth of the world. If you are satisfied with Love of Mother's towards you, your love and readiness to die for Her is in quite sufficient and is independent of all the religious requirements and equipments. There only the plain and scientific law holds. You weep out of separation from Mother, Mother runs to you. She heals you up and your wounds in a hospital; She bandages you. But mind, She runs not necessarily to give you and what you want and to help you out of your own dug up pitfalls. She runs to you to remove your pangs of separation. She too runs also because She can't remain without running. She loves you hundredfold. " Loving Mother means becoming Mother " that is second unfailing divine law. Mother's mandate to Her devotees, regarding their attitude towards the world, in spite of the latter's worldliness and possible wickedness, is " Be Mother to all, as I have been to you." Do you want Mother for Mother's sake? Well, there your way is clear and open. There is an independent path of divine love, which does not make any other achievement indispensable. That is the innermost teaching of Mai-ism.

What a terrible earth-and-sky difference, there is, between the stage of an intellectual knowledge and the conviction, realisation and corroboration of a certain truth !! And what a terribly long time period passes between the two stages? One life with the maximum time thereof best utilized seems to be almost nothing and not sufficient time at all. Just imagine the stage of a soul of a murderer or plunderer who can do his job with the sacred name of Rama or Krishna in his lips. Next, that of one who falls unconscious out of divine love, as soon as he hears the sacred name uttered by someone else. On the basis of the extent of progress which an average worldly soul is able to make up in one

life in the matter of what he was, before and after, or at the beginning and at the end, just try to imagine how many lives are required to rise from the above one stage to another !!! We are lost in the ocean of perplexities, with no shores or lands in sights. Before the realisation of a certain truth, so many stages, degrees and intensities have to be passed. It is an indispensable requirement for realising the relish of " living after death ", that this world of ours, so much bright and righteous looking and infatuating should have been first realised, to have been, after all, only a forest and desert. True relishfulness of life and living, begins after non-attachment, relinquishment, renunciation and realisation of nothingness of the world.

Blessed be the name of Ramakrishna Paramahamsa, the first Mother's child. Mother Herself, that came on earth to teach Her universal simplified speedy religion.

Blessed be the name of Revered Shri Swamy Vivekananda (Shiva Incarnate) who as Mother's lion roamed over the whole world and tore to pieces , all the demoniacal forces of superstition, ignorance, atheism, abuse, exploitation, intolerance, pride-blindness, etc., in respect of religiosity, and who introduced the element of universal widened out-look in all religions of the world.

197. To return to the continuation of our narration, the Founder declared his " Do or Die " decision to all his nearest friends, admirers, relations, and Mai-ists and they all hailed up the idea of selecting a place where he would be staying alone, with visitors off and on. The Founder laughs to himself when he remembers, with what credulity and optimistic buoyancy he then believed in people's encouraging words and took them at their word.

198. In actuality, he had lived separately from his family since he began the moment in 1932. In Poona [Pune] itself two rooms, one for himself and another for Mother were detached from the rest of the house, where the family stayed. He had enough experience, and with his devotional activity, it was impossible for him to be living with his family. Some visitors may be honest, some cheats. The family would be harassed as in a hell if he were to stay with the family. Anyone in the distress would come to him at any odd hour.

199. Once at one A.M. in the night in 1932, the Founder's door was knocked by a man of a reputation whom the Founder knew. He explained his calamity. Someone was dragging him into a criminal court with a nasty woman-entangled accusation. He had come up for a loan of Rs. 500 at that odd hour. The Founder was never rich. He said," I have no money, but I can move Mother to change your enemy's mind to be merciful." He agreed. He was made to lie on merely a carpet, repeating certain Mantras at the Lotus Feet of Mother, that night. He was made to fast for three continuous days and subjected to confinement in the owner's place - not going out at all. One of then man's intimate friends who was informed of his having gone to the Founder kept a watch over the further developments and informed the Founder and the man, at Founder's place. Soon a well-known pleader was engaged, as the next day suit was sure to be filed. The first day has gone. The friend brought the news in the evening that the filing of the suit was detained as the antagonist had the high fever. Founder himself bold to send word through the friend to the antagonist. " Your accused has surrendered himself to Mother and is in my charge. You will not get free from the fever unless you change your mind to be merciful." The man simply laughed away. Three days passed. The fourth day happened to be the day when the Founder was ordered by the Head of the department to proceed to Dharwar [Dharwad], for things to be kept ready for

him for a meeting. He had promised the man in distress, that he would do his best to take him out of the calamity and had practically taken over the charge.

The reader can imagine the double difficulty. The Founder wept before Mother." Why do you bring such distressed souls, if Thou canst do nothing? "

It was a dilemma. At 8 p.m. (the train was leaving at about 9 p.m.) , the founder's door was knocked. In came a young man with a fever just down, his very beautiful wife and his wickedness-incarnate mother. Founder adopted the sweetest tone, welcomed them and with the speech of Mother, asked them all to be wise. The distressed was keeping his head low. The wife said," I have also to say something ." Founder told her," I have no time. I have to catch the mail. I am already late. Is it anything more than a little evil eye, some joke or some little external departure from strict morality?

But should that have brought him to such a stage of suffering by your retaliation? " He made a summary trial; said he to the distressed," Prostrate to Thy mother here," and ' You mother forgive him. Now he is your son.'," Forgo, forgive and forget so the Almighty Mother Mai may make you happy." He was obeyed and the bitterness was buried. Founder immediately got up, took out 25 Rs. from his own pocket, gave that sum to the lady as Mother's Prasad to be happy and did everything so hurriedly and flew away to the station.

He was late, but the train too was late in starting, seeing a large gathering and Founder coming with Mother's picture being

reverentially carried by the Founder and held up in his hands, the mail-guard opened out an entirely unoccupied second class compartment (1932). He travelled all alone up to Dharwar having the best time to be talking with his Mother in the fine night breezes till, at Belgaum, the worship previously referred to, was conducted.

200.To live with the family was impossible. Further his religious belief did not permit him to throw away the family burden, as by a Sannyas. He had to retain his responsibility with the minimum attention and occupation but with a full financial responsibility. The Founder had not had the advantage of being a Hindu popular -recognised saint, or devotee, whose family matters would be taken up by the Hindu public with Beats (presents) from which he can manage from a long distance in quite an unattached manner, to keep the wolf from the door of the family.

201. The Founder was a householder, a "Grihastha". He had neither an advantage of a Hindu Saint nor of a Sannyasin, in the matter of public approbation, approach and acclamation. Each of the two types of life, that of a Hindu saint or Sannyasin, and a householder has its own advantages and disadvantages. if a Sannyasin goes to a Hindu family, even a child understands he has to take his meals there and has to be given at least ticket money for his next destination. If he is a recognised saint, his blessings of " Narayan Narayan " are always to be answered with an envelope containing some currency notes. In a word, there is ample provision for them. Any saint or Sannyasin stating that he is coming from Rameshwaram or Haridwar can collect a crowd around him, more especially if he has the art of changing a pebble into sugar-candy piece, and with a great surge which deluge the whole city, he can go away with ten or twenty thousand rupees from a place like Bombay [Mumbai] or Ahmedabad, so very easily.

202. On the other hand, all the disadvantages of being a householder were there. His case was a peculiar case and may best be compared with the life of a devotees in the past who had all disadvantages of a family-life and the harassment of the public without the handsome finance of a professional saint and without the inheritance of Hindu religious reverence and an authority of commanding followers. His religious ideal was to serve the public and not to be worshipped and served.

203. He was not rich enough with his own earning. he had spent already a good deal for Mother, without any moment making any difference about the expenses made for the family or himself or Mother. It was enough that he had money in his hand to undertake any work of Mother. To him, the expenses of a son's marriage were nothing of as greater importance than a Mother's function,if not of much less importance. His pension had been decided to be Rs. 114 p.m.hardly enough for himself and the family in these days after 1945.

204. The problem was a taxing one. But the more unhopeful the problem presented itself to be, the more determined he became to have his " Mai Niwas " for himself and his Mother alone and in all solitude.

205. With tears in his eyes, the Founder would thus talk to Mother,"Mother? shalt Thou not condescend to live longer than myself ? for world's welfare? well, if that be Thy cruel wish, we shall die together simultaneously and be burnt together, but we shall live alone together for few years of my life ".

People burnt The with Paramahamsa. Few understood him. He was Mother's Child. He was Thee Thyself. Mother herself. The world could not appreciate that inferior epithet of " Mother's Child ". with the Adwaitistic fascination, they thought, they honoured him more by calling him Paramahamsa."

" People did not preserve even relics of Thy ashes after Paramahamsa. If That was Thy lot and Thy wish, with such a mighty prodigy of highest spirituality, how is this poor wretch is to fare ?"

And he would faint as if the very soul had left him. On composure, he would continue with hand-folded and lips-shivering," Do you think, I don't know my worthiness? I am satisfied if the saints and custodians of Hinduism and the religious public rise to the sense of overhauling, revising and reviving their religion. Thou art already there, but with innumerable clouds of misunderstandings, exploitation and mischiefs. Mai-ism is essentially Revised Hinduism or protestant Hinduism, or Neo-Hinduism or She-ism ".

If Hindus do not rise to counteract the inward torrent of degeneration and its concomitant calamity, the terrible Vaamaachaar is sure to take possession of the Hindu Religious world in this Kali-age. Why not accept then Thy Sattwik Merciful Mother's conception? simplified and made suitable for the age, with free-est latitude in all personal matters., except where one would be violating the six tenets or the principles or the beliefs of Mai-ism ?? "

206. His feelings and decisions may be best described in his own broken rambling and jumping language from his green diary.

" Friday 20 -7- 1945. "

" It is impossible for me to live as a private man either singly or with the family. From the worldly point of view, my wife and children are most unfortunate. Their husband and parent has left very little for them, as he was Mother-mad in matter of spending for Mother; and still, he is. He has neither the overflowing public support of the Hindu religious world nor is the public opinion in

India so developed with free thinking and independence of action, as to make people come forward with money to help the religious cause which they actually and honestly hold dear. People are swinging between the old and the new religious ideals and I too am swinging between a recluse and a householder.'s life. people cherish new ideals but support old ones. It is hard to throw off the old yolk and still harder to be fair and liberal to both in the matter of giving solid encouragement. For the relief of distress, people come to Mai and for Thanksgiving and charity, they go to their old deities temples and ashrams. Mother will be curing and the doctor will be taking fees. Mai will give a prosperous lift, or avert some danger or a calamity through a practical daily programme of mantras, name-repetition, worship, prayer, meditation, personal guidance, instruction, devotion and the wholesale responsibility and anxiety of the Founder, but the donation will go to some Mataji or any other Hindu deity or to some saint or some Ashram or some secret charity or to adherents friends or relatives.

207. " In these circumstances, I have very little hope of a general public's taking up of the Mai cause. If that had been the people's mind, twelve years would not have gone in vain. I have never received any proposal of an arrangement of financing (even a few chips), by public or members of the Mother's Lodge or the worship congregation or any individuals, for even the smallest items. The idea itself of meeting expenses by a system of donation or an Institutional fee is quite foreign to me and to others in respect of me and has never been proposed or accepted by me till now for Mai-activities. What to do is purely and simply a matter of my will, and the responsibility of expenses is similarly, purely and simply mine for undertaking Mai's substantial work such a printing of books, holding functions, expenses of travelling, correspondence and telegrams, visitors arrangements etc.

208." It will be a happy day if the public takes up the cause, but I think Mother Herself does not wish it, at least at this stage. People's mentality and money are too much polluted to have the fortune of that merit (Punyam). Whatever therefore I may be able to do is by way of a personal undertaking with the help of my friends and admirers, if Mother prompts them to help me in their personal capacity., keeping me all the independent and free to do what I like and keeping me intact and fully conscious of the responsibility that I have to bear , while undertaking any Mai - work.

209." My children are in no way responsible, for whatever I have received or will receive for Mother's work in future, in case Mother decides to bring Her work to a prosperous countable stage. Nor they have any claim over the property registered in my name as President of Mother's lodge or the head of any Ashram or a Mohant of a temple after the date a Lodge is formed registered or funds for an ashram or a temple are collected by legally appointed trustees.

210. " If Mother wishes to let loose the floodgates of public sympathy, co-operation and religious enthusiasm, coming forward with men, money and material, I am keeping my doors open. If public wants to take up Mother's cause, nothing like it. I am every inch of my body and mind, heart and soul, at the disposal of the public. But only to serve as a seed, if the world is prepared with its spirit of serving others and Mother and Mother's children in every manner, financially, mentally and physically, to grow up the Mai garden for my Mother.

211. " If either the public in an organised form or a registered society of my friends and admirers or members of a registered

Institute paying regular fees and donations under rules and regulations come forth to take up Mai's cause , matters will be decided in future regarding any properties acquired by any such Institute , when such an organised registered institute or a society will come into being. That shall be after that, funds may flow in by the exertions and influence of such an Institute, society or its members and in the respect of the property they earn and funds, they collect. But if there be nothing of the kind, let me die peacefully, with no public harassment to my family, wife, children.

212. "The property which I possess at the time of my death, is my personal one, with all responsibility worried through by me, and neither the public nor any private persons or any society has any right to that property. If the Mai activity takes no shape of an organised and legalised form , the property goes as a personal property automatically to my wife and children , who have suffered more than enough, not only by being deprived of the services of a father , who could have earned and continued to earn even after retirement, as most of the people do in these extremely hard living time , but also because their father did not save money on considering mother's cause as his own personal cause; resulting in a loss to the family and family comforts . I am not referring to so many hardships which a devotee's wife and children are most automatically put to as a result of being in closest relation touch.

213." There should be absolutely no scope for misunderstanding which may create troubles in the future. All money that I have received and will receive, is by way of Mother's Grace to me while praying hard to remove miseries of different types or as a personal recognition of the work I am doing or out of love and respect personally for me. It is only my fad and fancy ?, my will and discretion, that I spend these amounts for Mother's work, which any other man would have utilised for his personal or family

purposes, as a remuneration of his labours or worries, etc. as freehold money of one's own earning and ownership. "

214. Mother save me from that formidable future which so many saints in this most tomtommed religious country, have suffered from. The western ideal says," Never think or speak ill of the dead ." In India, the people revolve hundred pedigrees of their saints just at the time of or immediately after their death.

That is the highest homage Hindus can pay to its saints; to inflict of them the punishment of living most poorly during their lifetime, or to die with a troubled and agitated heart on the death-bed.

215. And all that misfortune is there because religion and religious working has to be and is being done in chaotic unsystematic, irresponsible, slip-shod unsympathetic and a whirl-wind or river-flood manner.

216. It is interesting to have a complete view, as I have formed about a saint's life in India. The substance is this. There is nothing supreme as the Ideology and practical true living as Hinduism and Hindu-istic living and nothing more chaotic and jumbled as the Hindu living. The result is, sufferers suffer and exploiters exploit in the realm of religion. Religion is the strongest cantilever in the hands of the wicked to crush the religiously weak. The irreligious, they can't dare touch. Righteous and good and truly religious are few. Let them be few but they are extremely weak and ever giving away, and indifferent, and living Religion and truly Religious people to take care of themselves. The many are experts in exploitation and are strong. As a result, Religion as a whole suffers tremendously. We want strength with Religiosity and system and charity, in a word, a constitutional method of preaching, practising and protecting Religion, for Hinduism generally as a whole.

217. The Founder's views, whatever they are, are recorded here from a letter, dated 26 - 1 - 1950, to a Mai Devotee.

The modern man's religious sense is like an apricot (Koth) which elephants chew and eat away and pass out. It is again unbroken whole apricot, but with no substance therein except the outer hard and uncracked whole casing. His going to a saint is very little more religious than going for a Kashmir or a Goa trip or to a cheap sanatorium.

Some saintly soul born on earth, deputed to serve as potassium permanganate tablet of a dirty cesspool, where frogs live on mosquitoes and mosquitoes live on frogs. Being too good, philanthropic, idealistic and worldliness-interests-indifferent he soon proves to be an unfit householder. The world's prevalent practice is that every earner should be looting the world to enrich his family and he is just the reverse. He not only sacrifices himself but he makes indirectly his wife and children to suffer, which they do of love and duty. Mostly, there comes a time, as the saint goes on being more and more engrossed in the public good and religious raising when the last drop of the duty evaporates under the tremendous sacrifice that family-members are called upon to make. Another misfortune is that his ways of thinking being contradictory to the world's ways, the saintly man fails to give the least satisfaction to his family unless they too are of the same clay. So, gradually, the isolation from the family life comes forth, as an inevitable result.

Any saint, however, Gyaani, and however talking and even feeling the unreality of the Universe (I am not talking of such Himalayan saints) is, after all, a living man, not a machine or a pillar or a post of iron and steel; He naturally has a soft corner for all that have suffered for him. He is however destined and been booked

for a different type of work. He loves Religion, he loves Religious men, he loves religious activity. His life is a religion. In course of time, so many moths crowd around the light. The whole working round about a saint in course of time is like that of the creation of a small state or kingdom with currents and undercurrents of mischiefs, worldly tactics and stealthily and cautiously carried out (all types of) departures from the strict morality, righteousness and straight conduct. A hillock is formed around the saint. The hillock is made up of all types of people, but it has its own name and fame, because it has the saint as its central soul, just as the man's soul illuminates and gives life to its body. The soul is gone, everything collapses. The saint himself does not wish a hillock be formed around him. Not only that, but it is not that he is in touch with or in deep sympathy with every stone that goes to make the hillock. The hillock is an automatic formation by people themselves for each one's own particular purpose and self-interest. It is something which is sometimes so often chocking and air rarifying for the saint. There are actually some instances where the saints have run away from their own formidable mountains formed around them.

The world is too strong for the saint when the world decides to construct a hillock or a mountain around him. The world has proved too strong even for incarnations; what then, of a poor saint? I mean a real saint. I am not referring to them that know the art of befooling and mastering the world, and to the world's greatest tacticians and diplomats, that have laid their hand on their Religion.

The saint has to deal with so many varieties of people (a) The class of them that actually love and serve him (b) The class that is really desirous of a religious , mass progress (c) The class of practical worldly workers for the religious Institutes (d) The class of solid supporters of Institute or Ashram (e) The outside world

tom-tommers busy with tall talking and increasing their Guru's importance (and their own way); etc. In many cases, he proves too weak with his natural goodness and lovingness to manage matters smoothly. He can't go away. He can't manage the hillock round him. The hillock itself is made up of warring heterogeneous elements. His only way out is to transfer over that whole unbearable head load with all the soul-harrowing anxiety and worry to someone who is the master of worldly arts and volunteers himself. Here, the strongest man , expert in all tactics of worldly trickeries , and possessing the knack to set the worst world straight and aright and bent on knees, in a word, the most masterly hand from amongst the adherents, has the highest chance of usurping the master-ship, not only of the hillock , but of the saint himself. The saint has to be a bird of saintliness in the golden cage made up by the hillock-master. It is the latter's own advantage that the name and fame of the hillock and the saint is spread the world over and raised to skies. The hillock master sees that saint is happiest in his comfort and physical requirements, but he has to live as he directs, and chalks out steps in the dust on the ground into which saint has to place his steps, one after another.

In the world itself, the saint was a square bolt in a round nut. He escaped it by accepting the saint's life. Now the worldly family has been substituted by the religious hillock family. The intimidating and nagging wife of the henpecked husband in the worldly life has been substituted by the prisoner warder, the hillock master. Which is now the next place for escape ?? Various complaints go to the saint and his only answer is " If the hillock master asks me to leave this place, I will leave this place without a single word of protest or murmur ." Each Paramahamsa has his own Hridaya. He fears him, he trembles at the very idea, his any action will offend him. If he has to deal with anyone whom the hillock master does not like, he has to do that as if he were doing a criminal act.

The hillock and the saint, however by their very existence, purify, sanctify, elevate, religionise and deify some fortunate people. Such hillock formation is also Mother's making for the Religious few. Such few and countable souls, as draw the sharpest distinction between the saint and hillock, the hillock Master, and the hillock residents. The hillock has mines of gems and from place to place, lacks of nectar, but for few and the fewest. It is a living heaven for the heaven lovers who are single-mindedly bent on seeing nothing else except the heaven closing their to everything else. Before their eyes, they only keep the saint, and not the hillock, while maintaining every worldly wisdom to keep the obstructive outer casings, surrounding the saint fully lubricated and sweetened. They, such few, few means not more than 5 in 1000 at the most, reap the highest benefit of the Divinity's Grace of sending over the saint to this world. The shower which Mother pours over millions is really for allying the thirst of a few peacocks of the devotees. For the rest, the hillock blaze and it's glowing and growing areas and the high peaks afford a nice subject, costing nothing to talk over , during leisure hours when nothing else regarding the worldly work or thinking about earning etc. remain to be done or when the world drives them into a corner of despair and disappointment, agony and grief.

The hillock estate in course of time for all others becomes a magnanimous lavishly laden huge dining charity house, or the Panjarpole (Jain religious free-feeding houses for maimed animals. And then the world is busy, with the problem about how to take the best monetary advantage of the hillock formed, after the soul flies away.

People may curse me when I am saying unpleasant things, but these are truths without any exaggerations. One Swami Omkar writes in 1950," A sudden black conspiracy sprang up to gobble my whole Ashram." Here the bone of contention raises several frontier quarrelling tribes, unfortunately so often before the saint is

old enough to go on. The hillock-Master says, he is selected to be the manager by the Bhagwan himself. (A saint whom he would not allow a single thing to do against his own wish is " Bhagwan ",, when he talks to others). The person whom the saint loved most sets in his claim, as one who has received the highest spiritual inheritance by virtue of the Divine Law of natural inheritance through the most wonderful powers of Love. Those who have served the Saint day and night would murmur " While lovers only loved him and merely talked sweetly, what did they cost to them? It was we that have sweated ".The public (mostly headed by them that sacrificed little) says,"," This is public money." " Let the public decide whom they want to follow and revere and accept, as the successor." The class of those that are religiously actually more-fitted, shouts," Is this private worldly man's property? It is a religious work and an Institute brought to this exceptionally commendable stage. Shall we allowed it to be ground-dusted? Let the religiously fitted man who can conduct this Institute in the manner and with the religious principles desired and inculcated by the saint himself, take up the reins. You must have a religiously (and not a worldly) capacious man as the Head." In another corner, rich persons are shouting as the patrons who made monumental charities. they would be saying," Were it not for us and our charities, which devil of the world was knowing your Blessed Saint? Where had you all gone , before we came in, for so many years. ? " the last and most to be pitied in the cry of the family brothers, sisters , wife , sons and daughters, whose hearts burn to flame, on having absolutely nothing to do and no right to have a word in the matter of the largest monumental thing brought into being, by their own son, brother , husband or father. With tears and wrathful hearts they say," We gave over our God-man of our family to serve the world, and the world, has proved to be so ungrateful, that not even a sparrow welcomes us or looks at us, in the very hillock constructed by our own man whom we reared up, fed, nourished and made the fit for the world's service, by our own life-long sacrifice. ".

The saint sees all the currents and under-currents around him. He is disgusted. He feels the only escape an early peaceful death. Says he,"Oh Mother !! I never craved for hillock. I never considered the hillock as my own or as of my making. I never identified myself therewith. At least save me now. Let people cut each other's throats, or break heads and make blood ooze out after my death, but at least let me die a peaceful death."

Mother !! save me from being known as Great. I would simply and individually and silently serving and passing on the spark of Thy devotion from the reservoir of Thy Grace if Thou placest that in my charge for distribution, but only as per Thy permits.

218. All this administrative chaos which, for want of a constitutional system often results in a collapse on the saint's soul flying away, can be effort-ed be set right by acceptance of certain general principles. It must be the most universally accepted principle, that the man who never contributed to the making up of an Institute can have no claim to clamour in the name of public interest. Most of the truly religious people forego all their claims out of the sacred memory and reverential love to the Saints, whose feet they would wash with their tears and wipe with their hairs. It is the mischief mongers of persons who never contributed or never actually served the saint or saw him, that play the highest havoc. They are successful because there are no accepted principles and system. It is the matter of repeated occurrence that the world never cares to know how a saint fares, whether he has been living or dying , but as soon as he brings forth something worth the name by his personal influence and spiritual labour, the world comes forth like a swarm of locusts to give him directions and to have a voice and a hand in the management and handling of all affairs . on the ground " of a public cause and concern ". The notion that " a religious Institute and a Saint is everyone's property to deal with, both as one

likes." , should be in the modern age go. Any upstart with the bit of influence an diplomatic intriguing intellect can infuriate a certain portion of the mass to support his views and to serve his ends. This irresponsible and unearned right can be well restricted by a regularly appointed council, for the purpose of carrying out the wishes of the saint and executing his commands or to help him in the management of affairs , not as a controlling body , but as a sort of comrades appointed and accepted by the followers' world. The other consideration is about the money collected. There will be a great clearance of the subsequent disputes if the purpose of which a certain "Bhet भेट " is given is made clear all-known understanding. So much of subsequent mischief and misunderstanding and bitterness will have no breeding ground. Such a practise must be introduced, because, in this thing itself, so many complications arise. Theoretically, there may be so many purposes. Few cases may be mentioned here.

(a) Some give out of pure and simple personal Love to the Saint (b)Some as a donation due to the saint, as the guiding Guru. (c) Some like the views or theories he represents may succeed and be widespread (d) Some want that the Institute which has been brought into being may not perish of money-starvation (e) Some give him as a devotee of a certain deity of one's own Love and Worship (f) Some give so that the saint may shower his Grace which may help them to tide over certain difficulties. (g) Some give because giving to the devotee is giving to the Deity, for the Deity's Grace (h)Some may give to the saint as the proper person through whom charity of a particular kind can be best made. (i) Some may give money to enable him to help the Saint's family, which he can not openly do with the Hinduistic notion, without being belittled in society and accused of having still attachment to the family. (j) Some may give for some harmless pleasure of a luxury of the Saint, say, for instance, the purchase of a radio or a motor car, for the innocent enjoyment and comforts of the saint himself.

There may be, broadly speaking, four classifications : [a] The Guru [b] The God or Deity [c] The Religion and [d] Universe or public. For instance, under [a] can come the heavy medical expenses of the saint Under [b] can come, a big Bhandara भण्डारा with the public feeding of a particular celebration of a deity-day. Under [c] can some donations to depute some students to go to the continent to study different religions. Under [d] can come distribution of medicines in an epidemic-stricken area.

The present chaos must disappear. The donor and the donee must not remain in ignorance or in wrong impressions, each one having different notions in mind. This is especially necessary because, even the donors themselves say one thing while they make the donation, and then change.

On the other hand, the children of the donors have no idea of the love with which their parents made a donation to the saint as their benefactor or object of personal love and reverence and come forth to start murmurings accusations and oppositions.

The other two points of importance are one, the help to the family of the saint and the other, the clear-cut idea about the inheritors or successors.

219. Here, regarding number one, the world's aptitude or belief is extremely, unsuited for the modern age. Hinduism under its Sannyaasa Ideal requires it to strictly observe d that the sannyasin who can be the Saint or a Guru, has not to look at his family, whether it dies of hunger, whether it prospers. This extremely hard requirement results now in stealthy efforts because the public support of the saint's family, so very automatic and invisible before, has entirely gone. It is quite natural that saints cannot be altogether without any feeling whatsoever for their wife and children. The family has not committed any crime to

be deprived of the protection of the saint, because it had the misfortune (?) of having a son, brother, husband or father., who was extremely religious minded and so to say, wedded to the cause of religion. It was this extremity on one end, which in its naked sense, meant only, the out and out the extreme selfishness of the world, which impelled many religious founders to make the master-ship of an Institute to be practically hereditary. The two extremities, on one hand, to meet out a treatment to the relations as if they were inimical and on the other, to trust one's own worthy or unworthy children and grand-children as the religious masters of the public that makes up the following, had their own pernicious results, and must now go. Why should this qualification of being a religious teacher be pitched so hard, as that he must have not even the shadow of his wife and children, and must have risen above the most natural love which even Vyaasadeva व्यास could not overcome for his son Shukadevji शुकदेव ??

220. Has any son thought over these questions and expressed (in writing) their views? Beyond eulogising or condemning? Here also, there are the two extremities. What has come down to us? Has anyone made an independent thinking over this question of what should be the type of Institute of Religion, to be most efficient ?? At least under new circumstances? The world has known only one side, viz., that of selfishness and self-serving. Poor wives of Tukaram and Narasimha Mehta, Jijabai and Manek Mehti were condemned by the world as quarrel-some and irreligious. Has the wicked world ever once thought that they were aggrieved and that the world was resentfully refusing them the enjoyment of their natural rights ? has the world even thought of making amends for their losses? No. The world is simply acting most cleverly to its own advantage. It is ready so to say to snatch away a girl from an old father. It never cares to know or inquire how the poor old father had to suffer in educating her and rearing her up, spending for her, labouring for her and making her so very

healthy, accomplished, educated and attractive. As soon as the harvest season is there, or as soon as the girl is of the marriageable age, the crows begin to peck the father and bore holes in his head. That is how the rotten world has dealt with practically most of the saints except them that were fortunate enough to have the protection of the hillock master, powerful, tricky and shrewd enough to swallow up the whole world itself.

221. My own impression, on the whole, is that with Hindus, every saint has to make his own way in the world. There is very little like a standing arrangement or provision to help saints or encourage them or to maintain them for religious education or continuation of a spiritual spray. If in the effort saint dies, there are thousands of people that die and he is one more added to the list. If he survives and stands, there are thousands of locusts and bees to suck him up. This should go. There must be constitutional arrangements, organisations, institutes, funds, tests and provisions.

222. Saints are surely born and made to be born to live their life for the public good and welfare, but let them die of hard heavy life-sucking-glorious and noble work and not of poverty, cold and hunger or begging. If an expert cook has come to you, take out his life by getting various recipes or making him teach you all fifty dainties instead of five, but not by asking him to show his culinary master-art, refusing to give him anything whatsoever as a minimum of materials. No spices, no grains, no food-stuff, no vegetable, no vessel and no Shegdi, no match-box, no coal, no water, no air and no place to cook. but, " Give us the benefit of, and teach us your mastery ". The only tongue and touch remedy is left for the expert is to request all present to go on imagining things as done, as he goes narrating every detail and to give best tall-talk dinners. That is the Hindu attitude towards Religion as a compact whole and our saints. Hindu saints are satisfied with a piece of bread and a foot-length of cloth, but even that much Hindus can not manage systematically and constitutionally, wisely.

methodically and impartially. The fact of facts is we are either for dittoing or denouncing but never for an independent impartial thinking about these problems fundamentally with a view to setting matters right, retaining the gold and brushing away the dust.

223. The Founder was full of spirits. He had absolutely no idea of the world as it actually was. The Founder placed all the cards open to all, his admirers, friends and relatives ad followers of Mai-ism and left it to them and Mother's Will to let matters to take their own course. On his part, he was ready to serve in his personal capacity as till then, or as the religious Head of an Institute, if the world was prepared to organise one. He neither demanded nor refused any help. He was cool mindedly waiting and watching which way the wind of inclination of the world towards the true religiosity and the Final wishes of Mother, would be blowing. He had to decide his future line of working and living. He did not seek other official services. As a matter of fact, he refused offers of appointment. As he wrote to his friends, be became full-time Mother's Servant from August 1945.

224. There were several experiences of a wonderful nature which made him think that it was Mother's desire that a Mai-Niwas of an independent ownership by the Founder should be there.

225. Unbelievably, events took place as if Mother was arranging for the finance. One rich lady of Bombay [Mumbai] who attended Mother's Lodge meetings and came to the Founder whenever he used to go to Bombay from Poona or Hubli, had her husband on deathbed. The Founder was called for. He went from Hubli to Bombay, prayed and gave every instruction and a daily programme of mental repetition, worship, devotion, spiritualised waters and medicines etc. He was told by a most reliable responsible nearest relative that if the husband survived, Rs 5000/- were to be spent in charity for his recovery. The Founder

had absolutely no idea of the juggleries of the world even at that stage after fifty-five. Neither any single word was spoken about any other religious agencies of a spiritual devotional or psychic cure working towards the life-saving end, nor was absolutely anything like that heard. The Founder worked day and night, devoting two to three hours every night between 12 to 3 A.M. and the least hope for the result was there, by Mother's special grace. what can be a greater reason than the lady's letter that by Mother's Grace the husband was alright and that she would not forget to make a handsome charity to Mother's cause, for the Founder to presume that he was sure to get Rs 5000/- on the husband's full recovery ??

226. The Founder was extremely enthusiastic about getting her letter of assurance about the complete cure. He purchased a plot of 12 Gunthas immediately in Hubli for Rs 2000/-. The founder has his own ways of thinking. he is feverishly impatient about one point. If anything good or beneficial happens and if one is saved through Mother's Grace, he is counting moments between the information or the knowledge of such happening and his own or others' Thanksgiving. Somehow he believes in extreme promptness in the matter of thanksgiving and similarly handing over Mother's dues and crediting Mother's dues received to the Mother's cause. He attaches the highest importance to this rule of conduct or practice. He himself believes a deity's debt is a dire disease and a doctor's devil. He can't sleep over. If anything happened, for instance, in office which improved his position, he would be first purchasing worshipping materials on the way home, will first worship Mother and thereafter inform home-people he has been promoted to a higher grade. Founder believes that for every moment lapsing between a good-luck and thanksgiving, a man is an extremely heavy loser.he is without the protection of Mother's steel armour. He is with his breast exposed to the enemy's bullet.

227. Founder's experiences are very interesting and even funny. He was once travelling from Belgaum to Nipani in a bus. But would have several halts on the long way. just after the bus started from a halt, the Founder saw someone selling jasmine flowers in abundance. he asked the bus driver to stop for a few minute s as he wanted to purchase those beautiful flowers for his Mother to worship with. the driver said he won't. Founder explained to him the position. " I am no ordinary routine worshipper. , If you don't you will find your bus can't go after some time, you shall have to bring the bus back to this place." The swollen headed chauffeur scornfully laughed. After some 4 to 6 furlongs, the machine went wrong and in spite of all remedies could not proceed. The passengers all got exasperated due to the delay. Said the Founder," I can make it run. You promise that you will take me back to those jasmine flowers and then on return, you may drive fast enough to make up the whole time because I am also extremely anxious to worship my Mother in the Nipani Travelers Bungalow, as worship is overdue. The chauffeur with a grim face agreed. Said Founder," Well then, be all on your seat. said he in his childlike way," Mother, see, see, the chauffeur has agreed to go back. Don't you want to be worshipped with beautiful jasmine flowers? I will purchase the whole basket. I will worship Thee as soon as I reach. It is getting late. Now don't make delay. ." Said he to the chauffeur," Start. "

The motor immediately, to the greatest joyful surprise of all, worked up. Founder purchased the whole basket and reached the Travellers Bungalow in time and worshipped his Mother with every endearment and grandeur. He satisfied his principle of promptitude.

228. Once you have established a relationship with Mother, it is your choice to set up the standard of give and take promptitude and postponement. Mother's speed to your call will depend upon intensity and impatience with which you offer your Thanksgiving.

Mother accepts and adopts a standard which you lay down and accept, for the same relationship.

Let one not be fortunate enough to have Love in heart: But, service ?? The sense of duty, responsibility, conscientiousness, promptness and the feeling of gratefulness? these things any man can command as quite an ordinary behaviour of gratefulness, goodness and faithfulness. Neither the nurse loves her patient nor a shop-keeper love his customers, nor a debtor his creditor. It is pure and simple honesty and virtuous side of the behaviour of any man, even though irreligious and love-less. If one can't love, he can at least serve. if he can't serve, he can at least be grateful.

It is, to say the least, serving one's own interest; to see that the connection once given is not cut off. Every wise man must have before his mind while dealing with religious matters forces and Divine aid, this fact viz. that such relations are quite delicate and of the heart, and therefore extremely tender as a flower, fragile like a glass and quickly falling from an invaluableness to valuelessness as a pearl. Further, we remain in entirely dark as to when Mother's Grace is withdrawn and we left in delusion without the continuous steel-protection of Mother.

229. In less than a week since the time he had the information from the lady, he got everything with every care not to loose a single moment. The deed was registered in no time. The land was demarcated. Hubali citizens were extremely glad as Hubli was to be the home of another's saint's Ashram after the Shiva Avatar Swami Siddharudha. The founder made the jubilant declaration to all concerned. The quickness with which the cure takes place, the richness of the donation of Rs. 5000, the opening of this money avenue so very quickly , after he convinced the idea of having a Mai Niwas, and the prompt availability of the land and still quicker registration , all things within less than a month.(all this process in Bombay took, nearly three years, made the Founder more than

jubilant and flying in the air of imagination about mother's own will in a matter of the construction of the Mai Niwas, the future of Mai-ism and its glorious and widespread success.

230. As a grand dashing from an aeroplane, however, the charity did not come forth. On the other hand, reports were heard that the handsome charities were made in several quarters.

There were letters from Bombay and Ahmedabad regarding great sorrow on fixing the permanent abode at an entirely foreign place, hundreds of miles away from the Founder's home. All pressed the Founder to relinquish the idea. One day the Founder had a money order of Rupees Twenty five, with an endorsement in the coupon to the purport that the amount was sent by way of recognition of Mother's Grace for the husband's recovery.

The Founder had paid Rs. 1000 (from his own purse) to the Vendor and Rs. 1000 more had to be paid. The Founder's sorrowfulness and more than that, the awkward position in which he was put by having to find Rs.1000, may be better imagined than described.

231. Just then, an extremely liberal-minded, practically a relative, though of another cast, was staying with the Founder, as his wife (who was like a daughter to the Founder) was suffering from Tuberculosis.

The gentleman of an extremely straightforward mood and of a liberal heart had some experience of the Founder's miraculous powers. he had appeared for an examination, the number of successful candidates of which would not be more than a few He had no hope. He was more or less a prototype of the Founder in the matter of immediate thanksgiving and payment and even payment in advance to Mother's cause. The first thing he did on finding that he was not to pass, was to inform the Founder about it

and pray. To his greatest astonishment, he passed with the narrowest escape. He was now a big man. His wife was declared to be suffering from T.B. He asked Founder at Hubli his advice. Both Founder and this devotee would deal with the matters by telegrams, worded lavishly without any calculating mind. The founder is extremely profuse in that matter. He would word his telegrams as he would be writing a note.

The devotee inquired," S.S.L. suffering from T.B. what do you advice? Meeraj or Deolali ?". Founder replied," If you have faith in Mother, neither Meeraj nor Deolali but Hubli ."The devotee took the Founder at his word, cancelled all his programmes and went straight to Hubli.

232. This devotee with his wife and a daughter were present with the Founder when that Money -Order of Rs. 25 was received. They could see Founder's eyes wet with tears. On their repeated pressure, the facts had to be explained. The devotee got up, went to his room and return with his chequebook. Said he,"Kakaji? Don't be sorry. Here you are ". He wrote out Rs. 1000 cheque in Founder's name. The founder was more than liquefied. Said he with joyful tears," Mother Bless you, my children. He turned with a forcefulness to Mother and began to speak in loud words. " Don't you see the difference between men and men? Remove this T.B. forthwith immediately. Now and Now." Founder closed his eyes and after a few minutes told them " Mother has been pleased to take away your T.B.You now proceed to Bombay and get your re-examination." said Founder," just as you tore off my anxiety with the cheque, so has Mother too torn off your calamity of the fell disease." The couple started the next day with the greatest joy. Get the lady examined, she had no T.B. T.B. was gone forever.

233. The couple returned to Hubli. Both of them had an ascetic's mentality. They proposed that the Founder should stay permanently in Bombay and they would take care of him for his

whole life as an old saintly parent, as " Mai " in human form. The founder was given a popular name of " Mai Kaka ". this devotee proposed with all his heart that a plot of 1600 square yards be purchased in Santa Cruz which should be enough for two bungalows.the front one for the Founder and the rear one for the devotee. A plot was available just below the wireless station on Saraswati Road and with an extreme influence and zeal of the said devotee brother and of another equally devoted sister, a plot was purchased. The Founder was in a position to pay off an advance Rs. 1000 for the Bombay plot. He was eager to see how matters were further arranged by Mother.
He was destined and for only a small hut of matting and bamboos, if nothing better can come forth and be managed, just like kachcha sheds which usually Bavajis have, Rs. 5000 which he can spare for himself were enough. He had the do or die unflinching and unyielding resoluteness of having any abode anywhere where he can stay with Mother in every solitude and continue Mother's work.

234. This incident of T.B. cure gave a great lift to the Founder. He was welcomed and accepted as a permanent home-member with every reverence and consideration that a saint can command, in Bombay itself (Malad). Mother was making Her way. Were it not that the Founder had an established comfortable home in Bombay, with very love and respect for him as a saint, childlike and homely, perhaps it would not have been possible for him to settle in Bombay and construct his " Mai-Niwas ".

235. One more thing which added to the glory of Mai-ism was the publication of a long article in " Sunday Times " of Madras, dated 2-12-1945, " MAI-ISM, A NEW FAITH " written by a " Pilgrim " who had personally seen the Founder at Hubli with a critical eye, just as Rev. Kaushikram of Ahmedabad had seen. What the pilgrim found in the Founder can be best described in his own words incorporated in the article. The main difference between

the two severe critics was that one was for a small selected personal group to be taking advantage of the Founder, whereas the other for informing about the saint to the whole paper-reading world.

236. This is the summary of the article:-

" Orthodoxy and custom have sanctioned for religion certain seals and labels which have a powerful hold on our minds. When we think of a saint, the picture of one in saffron robes with a tonsured head comes into our minds. The picture of a devotee is that of melancholy looks and tearful eyes and murmuring rosaries. Orthodoxy sets its face against any departure from rigid rules relating to even such externals as dress and behaviour. But cropped heads, collars and ties and pants and boots have come to stay in modern life and if religion cannot be admitted to be capable of existing with them, it is a religion that has to depart.
" But, how long? A spiritual and moral blight comes of a lack of faith. Humanity cannot be happy without religion and true religion has always been proclaimed to be above externals. To exemplify this truth the present times have seen somewhat of a compromise in the Ashrams of Shree Aurobindo and Shree Ramana Maharshi and in the cosmopolitan worship of Sree Sai Baba.

237. " Some time ago, I heard reports of a new saint in Hubli and his miraculous powers.

On the night I reached Hubli, I saw a telegram which had just come saying, " Child safe, Mother's Grace is unfathomable." Evidently, there was a frantic appeal from the parents to this live-wire of Infinite Love and Sympathy for help with the result the telegram indicated.

" My stay with him was a unique experience to me. "Mother was only an artist's picture. There were no rituals. It was all

simple and what is already known to most of us. But, what a world of difference in the atmosphere of sincerity, and genuine Love and devotion! We have all heard of the ecstasy of Sree Chaitanya and Sree Ramakrishna, but one could actually see it now. We all went out for a walk and that was an occasion to see the Universal Love that this apostle of the Mother could radiate all around wherever he went. Young or old, high or low, rich or poor, everyone without any distinction whatever, received affectionate attention from him as we passed.

238. " His theology is simple. He realises Love as the Supreme force in the Universe and God as Mai or Mother, not in the aspect of a consort or Sakti, but as the Ultimate Source and Repository of All Things. It is this " Mother-and-child-relationship" that is the speciality of his faith. He considers that this mother-child relationship was already there in Hinduism, but was revived and received emphatic expression in the modern age through the Blessed Shree Ramakrishna. " Mai-ism, " he writes, " is Hinduism but not Hinduism alone"; Mai-ism, according to him, is the Universal Religion or Mai-ism can at least take under its wings followers of any religion, without submitting them to the charge of apostasy to their own.

239. "For the propagation of this message, a Mai Samaj or Mother's Lodge has been started of which he is the Founder and President. The Lodge is still in its beginnings, still, it has hundreds of followers in all principal towns of Gujerat and also in the South. But the " Lodge " office has been but a " snail house" for the Founder which he carries on his back wherever he goes". It is now at Hubli.

240. " Let me warn the reader, that if he expects to find a saint in saffron robes living in August and mystic aloofness, he will be disappointed. For, instead, he will meet a person wearing a collar and tie and pants living like any modern educated man with rather

irregular habits, familiar with everybody, and looking like a challenge to old orthodoxy. I say of irregular habits, not that he is capricious, but that he lives so little for himself and so much for propagating the Love of Mai, that if anyone goes to him, say at 8 p.m. to talk of God and Godly love, he would go on till even the small hours of the morning, and only after the visitor leaves him satisfied, he would think of taking his cold meals.

241. "The vulgar crowd, proverbially stupid, cannot know a saint unless he is accompanied with the external insignia of sainthood familiar to it, and hence the vulgar crowd has not spotted him yet and begun to own him, making an approach to him difficult, if not impossible.

242. "But luckily, this is an advantage to the honest seeker, for he can now get closest to him, live in his presence, discuss with him, open the innermost recesses of his heart to him and benefit by his example and intercession.

243. "Since writing the above, Rao Saheb Mai-Markand Dholakia, who is the saintly personage referred to in the above article, has retired from Government service and is now in Santa Cruz, Bombay. At the request and with the financial help of his friends and admirers, who are of course Mai-ists, a Mother's Lodge is sought to be established as a central Home for the propagation of the new message for the benefit of the suffering world."

244. This " pilgrim " is a retired Government officer, who has been studying the lives of saints and is a writer on Sanskrit religious matters. He was so much enthusiastic about declaring the Founder to the public, that he did not agree to the Founder's request of dropping the idea of publication in the Press. He had written the article with still greater details and with the aim of introducing the Founder to the public. Founder, however, wrote to him " My joy lies in the propagation of Mai and Mai-ism and not in

my little personal things." The article was redrafted. The heading itself was changed and personal reference to the Founder was subordinated to the explanation of Mai-ism.

Printed reprints of this article were most zealously distributed by a devotee of Mai and a second reprint was pulled out by a Zoroastrian Mai-ist of Nagpur.

245. The fact of the purchase of a plot at Santa Cruz was communicated to all Mai-ists interested therein and Madrasis were the first people, few though they were, that came forth each with a handsome donation of one-third of his or her pay. One lady with a poor pay of Rs. 55 all told, came forth with a personal donation of Rs. 25.

Jay Mai, Jay Mai, Jay Mai, Jay Mai.

CHAPTER V

MAI-NIWAS

A Miniature for Maximum Merit and Bliss and Minimum Sin and Sorrow

246. The Founder finally retired from Hubli in August 1945. The wonderful speed with which things were progressing was giving him greater and greater assurance about Mother's Will. His heart was dancing with joy. He said to himself," If such people, as poor Madrasis were ready to spare one-third of their pay, he was sure

to have the personal assistance of thousand from Bombay, Ahmedabad and Gujerat so very easily. " The rich and religious and charity famed Gujerat had known and tasted Mai-ism for over ten years.

247. Like a child, the Founder said to himself," If everyone who profited by Mother's Grace spared 1/3rd of his monthly earning and every one who had constant contact with the Founder spared 1/4th, both once for all, I could quite easily raise nearly eighty thousand." Besides, the main brilliant factors were these. Gujaratis were much richer than Madrasis. Anyone one would see that on the very face of their living. Next thing, they were his own people. Still, next thing, the relationship with Madrasis were only a devotional one. The founder had simply taught them the art of how to please Mother, to be saved from calamities or to improve prospects in life. With Gujaratis, he not only knew them but their homes and family members who would be surrounding him. The Founder had helped so many from so many hardships (and such as none would like to be mentioned in public), most wonderfully and miraculously.

248. Founder was sure that as soon as he opened his mouth in Gujerat about his intention of constructing Mai-Niwas, he would be upheld, at the standard which these poor people (with no materialistic obligations of Founder's removing any special calamities) had laid down, with quite a sufficient for the main hall and two side rooms amount. In his child-like way, Founder argued to himself and revolved in his mind every circumstance in which Mother had helped every man and saved the situation. With the highest love of the people for money that he can then imagine he did not find it in any way hard to realise the minimum requirement , even without any consideration of people's return by way of actual gratitude , only if they just helped a good cause

by way of refuse flinging away of something in proportionate to what they already had in their hands. Further Gujaratis had the immense and continued benefit of well-thought-out instruction in every detail from time to time since calamities were talked over to the Founder and till they disappeared.

249. Founder gets sickened when he reviews this question after his disillusionment about what the world in its natural constituency is. The less said the better. In a word, the ungratefulness of the human world is many times much greater and more bitter than that of beasts. This expression is in itself erroneous in a way. The proper way of putting it is that whereas animals have shown the heights of gratefulness, men have shown climaxes of ungratefulness. It is an extremely interesting subject to study why it is so and the Founder would like to record the psychological working of an average mind of this age for them that are of his rosy outlook and are in absolute darkness about, at least, the present wickedness and religious hypocrisy of the world.

250. Founder says the wickedness of the world is antidoted by the superb ultra goodness of a limited few thereof. The world knows only ill-treating them, ridiculing them, harassing them and squeezing them. The later, however, are prepared for all that, because they have a trust in a much more powerful and Merciful element, viz., God-Almighty. Such few consider their remuneration as payable, not in the world, but in the Highest Court of Justice.

251. The Founder is fond of saying " Servers cannot be diners. "It is none of the servers' concern to see whether the diners relish the served dishes or not. They have to keep their mum and keep on running from one end to other, without a single moment's rest.

The host is all the while watching them. The host appreciates their silent work and suffering. The host makes a note of every mischief and harassment of the dinners and the humility with which the servers pocket their insults and absorbing themselves in the discharge of their duty single-mindedly. Server's only concern is " Let it never be there that a single person in the distant most corner remained promptly unsupplied with anything important or unimportant, that he wanted." Later the Founder had immense joy in realising that none was permitted to serve who had not risen above the hunger. The Founder saw in one year what he had not dreamt of in over fifty-five years. The whole world changed as soon as he gave an utterance to his intention of expecting some financial help for doing Mai's work, which work he had been doing for so many years in the past, and which the world had enjoyed at the Founder's expense. He needed help because he had on retirement no longer that decent earning which he had till then. His earning was only a pension of Rs. 114 p.m., after living a scrupulously honest officer's expensive unsteady and touring life, with little saving. "

252. The Founder on his way from Hubli to Bombay [Mumbai], was given substantial sum by Madrasis at Poona [Pune} and the Founder danced with joy at such a brilliant lucky beginning.

253. On coming over to Bombay and entering the boundaries of the mercantile money-monarch-ruled trading expert Gujerat, he saw the undreamt-of-change. People who had wept before him and whose tears he had wiped began to talk him as a house-master who would speak to a door-beggar. The Founder lost the Saviour's and human Mai's position in the eyes of people. It was no small crime of the Founder to have his eye on the mere scattered refuse around the cash-box of each man so as to be a help to continue his work which had been proved to be most

beneficial and which had been proceeded with by the Founder on his own responsibility and which was to help mankind in future.

254. Next to the devotional brother and sister in Bombay previously referred as helping the Founder to get the site, N.P. was the first man in Gujerat who although earning quite a poor pay prostrated himself before the Founder, with an envelope containing a hundred Rs. the note stating in a letter that what he had paid was nothing compared to what he had received as Mother's Grace by way of his being saved from attacks of fatal illness and that the amount was given as a token of personal veneration, to be spent in any way the Founder like.

255. The Founder had absolutely no idea, of a mercantile poison spreading disease-bacteria of money making out-look in religious managements unless the receipt side became so very prosperous and lucrative as to require an organisation, lest there be any misappropriation by the assistants of a Religious Head. The minimum amount that would justify any such doubt for the Founder, considering his status as an ordinary citizen and his official career with absolutely no consideration about his religiosity and his own Founder-ship, would have been many times much more than the total amount required.

256. There was absolutely nothing like something to be given as given once for all without having anything to do with it, which was by way of [1] a return for calamities removed, or [2] a return for the benefits already enjoyed by virtue of the existence of Mother-worship Institute or [3] helping a good cause which is to none's taste or [4] helping a religious man in his work , whose devotion they had already seen, admired and also profited by.

257. The Founder saw a clean-cut absence and absolute evaporation of any of the above noble considerations. The whole outlook was found to be just the reverse. Everyone, as it were, rose to the pedestal of a dictator and began to issue commands from his dais, without touching his purse. Some talked as if they were to patronise a Scheme to make the Founder merely Bhatji (a poorly paid worshipper) of a temple. None came forth in Bombay to take up the cause or to move around or even to talk a word in favour of the proposal.

258. The Founder was agreeable to the proposal of Trust or a Committee if such proposal really took a concrete shape. He was agreeable to anything because his only life mission or ambition was the furthering of the Mai-movement and the out-spread of Mai-ism. He was not a tonsure -headed incognito from Haridwar or Rameshwaram. He had worked day and night. He had spent. His work was there for years before he retired, done on his own responsibility and at his own expense. Someone sympathetic to the Founder stated," Let us start with the modest beginning of Rs.30,000. Whoever comes up with the donation of Rs. 5000, let him be a trustee. six trustees would make up the finance. To put the same matter in another shape, let there be a board of members, with an entrance fee of Rs, 250 and a reasonable monthly fee of say Rs. 3 or 5 or a percentage fee of 1 per cent of a man's earning. " Founder agreed to any proposal on the top of the acceptance, he even said he would be nothing to do with the financial side and would confine himself to the religious side of the Institute.

259. Both proposals were placed before persons interested, but the fact of the facts was, there was not a single man coming forth with any interest whatsoever, either to touch his purse or to move

his hands and feet to go to another or move his tongue to talk to even the nearest neighbor or relatives or even one's own sons and daughters.

260. The Founder had the said sad experience at Ahmedabad - a city of consolidated richness. Ahmedabad was a place wherefrom he could have collected a significant amount if there was a single soul to take up the idea. The long and the short of the whole experience both at Bombay and Ahmedabad was that none came forth and none wanted to entertain any proposal of financing the Mother-movement.

261. Ahmedabad went one step further than Bombay. Some indulged in crooked ways of argumentations which spread fire in the heart of the world-novice, the Founder. Someone with a responsible life- status and high education abroad " Where is the need of building for doing Mother's work ?? Can it not be done even on otta (a verandah)? " The Founder even at the age of sixty credited every man with sincerity and outspokenness and he would loose his balance " Can a man of this much worldly experience and education not understand such a simple thing, that even for a second standard boy, it makes a difference in his attitude if he is given independent room in the house. ?"

262. Founder often states his life-long blunder has been to be entirely ignorant about the wickedness about the world, and which he all along mistook to be an absence of common sense. Founder would get wondered how people have not got even the most ordinary common sense. He had no idea, wickedness walks in robs of righteousness and defends itself under the shield of an absence of common sense. or a misunderstanding.

263. Someone would say to him," If you had an idea of getting money from us to do the work, why did you not begin, from the very commencement, to sell Mother's Grace? I am sure you might have by now easily got many times much more than you need, at least, one lac."
The Founder would be again wondering how these simple things, people could not understand. A parent supports and nourishes the child In the later life the parent has no money and therefore wishes the rich sons to help him in maintaining the younger family. Is it selling a parental goodness??
Founder's head would turn at the follies (?) of the world. He would say " Those heads have only saw-dusts. They can't think properly. " He had not had an iota of the worldly understanding or any suspicion about the bona fide speeches of the world. he never thought of cunningness behind seeming senselessness and jealousy-burningness behind restlessness.

264. Some would ask" Since what date, Mother has taken to begging ?? Is Mother for giving or receiving? " Some would say," Your powers you have lost. They are all consumed. If not, why does not Mother Herself give you a lottery ?/ Why should it be necessary for anyone to open his mouth for you in a humiliating way? "

265. Someone would say," You hear this poor man's advice. I am sure Mai will not refuse you any request. You confine yourself in a room and concentrate and get the name of a winning race-horse or the figures of " The American features ". Why don't you do such a simple thing within your own certainties ?" After a pause, in a philanthropic way, he would add," Come on, cheer up. I am helping you. I will give 10 per cent of my gains for Mother's work, on my getting money through your lips."

266. Someone would say," The bees go to the flowers. Flowers never go to bees. The money will be sent by Mother Herself. You

simply sleep away. You deserve sitting down in a worship-room like an image. Let others do what they like and let Nature take its own course. If Mother desires anything, She will do it. If not, what do you care about that? "

267. The master-stroke was, however, this," Which devil has asked you to undertake an activity? You had a fad and madness. Well, alright, you pleased yourself and danced as you liked, with the money that you had. If you have no money to continue your fads, why don't you be wise and sit silently in an unknown corner? "

268. Some would say," You have reached the highest point of evolution, but your egoism has not died and you have not been perfect in your Nivratti (complete restivity). Why should you have the ego-ism of Your doing something you can for the world before you die ?? Who are YOU, to improve the World?

269. Hundreds of things, the Founder had to hear, and that too, not from men of small education or small means. But, come what may, the zealousness of the Founder could not be abated by any sense of arguments.

270. Some went even to still ignoble ways of thinking about the Founder, before whom they had so often prostrated and under whose obligations they had often been and whose devotional ennobling contact they had already experienced.

Someone said," People don't believe you have gone in for a plot; show us your document". Founder in his child-like would say," If people have no trust in the very first measure of mine when I have written to so many of you about my having purchased the plot, how will the whole working go on smoothly later? " In his simple-minded way, he would show the document to people when they

would come to Bombay credulously believing in the good faith of the point raised and would inquire people were satisfied.

Founder never suspected such people were residing in skies and cellars of self-serving motives and stooping to any means and indulging in any imaginations.he would be simply fretting at the follies of the people. He would say to himself," Can not people have sufficient sense to understand, how can a man give such details of the transaction from time to time as he had done to all important persons? "

271. Some had the heartlessness of questioning," This is alright, but what will happen after you die? that is the most important question." Founder would get ruffled and he would say," what else is going to happen?? people will bury and burn me ." Someone illuminated him by suggesting to him to give an undertaking to the effect that none of his family members would ever step into the place. And all this before he takes out even a single coin from his pocket. It was at this suggestion he had a new staggering light.

So long as the Founder had no other idea, he fretted. He had now the light. People meant" who will enjoy the property after you die " !!! A tremor passed through his whole body. said he,"What? People are thinking about my death and what shall happen after my death, to the property ?., before even a single inch of excavation of the Foundation has been done, or a single pie is donated? !!! He saw his extremely poor incapacity for gauging the world's depths. Till then he thought, people, meant," There is none to carry out your work like you after you, Why do you unnecessarily die? Leave off the idea and be happy in your own way in your householder's life ." Goodness suffers a great deal out of a delusion of taking one and all to be friendly and interested in promoting Goodness. All the while he was forcefully answering that question with the revolving this idea in the mind. " Does not matter, if there is none after me. Let me at least serve as much as

I can, during my time. Mother will take care of Her work after me. " One day he laughed outright and said to himself," The world can't understand me and I can't understand the world ." The two mental universes, one centred around " Religiosity and Benevolence " and another round " property and self - serving " are poles asunder. The two worlds interspersed intermingled and interdependent, having been enchained to live together, in delusion, ignorance and darkness of each in respect of the other. !!!

272. The climax was there when one of the Founder's relatives on a Friday while going out for a work, in his motor, said in a threatening manner with the rights of an elderly relative to his another relative," There is nothing more to think about or to do regarding him. He has already turned mad. Confine him in a room and give him two meals and keep all necessary arrangements for his bodily requirement."

This was most hotheadedly said in the presence of the Founder and indirectly to him, and both started out towards the city for their work. The Founder wept with an outburst of tears shouting to his Mother," My own nearest relatives do not understand me and not even an iota of love or respect, cooperation or sympathy for my work of Thine or for my devotion to Thee."

The motor which carried the two relatives had a severe accident, although they were saved. The motor had to be sent for immediate repairs. In the evening while returning in the repaired motor, they had a second accident. The motor was sent back for repairs and they had to return home in some friend's motor car.

273. The experiences of the Founder in the matter of a motor meeting accident, or a stopped motor beginning to run as usual after it went definitely out of order, were many. His mind is an extremely troubled conditioned would bring either of the two

results. This is an interesting point for a psychologist to investigate into. One point to be noted for the theorists is that the Founder never wished or even thought of an incoming incident. In the other case of moving a stopped motor, he has of-course prayed with full consciousness.

274. The first thing on arriving home was that the younger relative informed the family of the accident details and with tears in his eyes, embraced the founder and asked his apology, for the cruel words which the elder relative had addressed to the Founder. The elder relative indirectly joined the younger relative in his apology, maintaining his status, but with every affectionate relational love.

275. The Friday Mother-worship was very well attended that night, as the Founder was to leave to Ahmadabad. The Founder gave a beautiful illustration of a saint during Mother worship in the congregation attended by all. A saint went once to a small town. His adherents pressed him too much to go with them to a Bhavai (the old time vulgar dramatic play before Hindu Goddess, as a devotional measure to please Her). The saint refused to the last to go to such an indecent and vulgar play but had after all to go. They were all seated when one of the players (zando) took out his torn shoe and threw it into the crowd of people. Incidentally, the shoe came with a force and struck the saint in the face. He laughed and said," This experience had remained missing and unlearnt in my various life-lessons." I thank you all. you have brought me here." The Founder put all of them to their true religious understanding in an implied manner and all that knew the events of the day, were sorry and some repentant that nothing an important truth to be born in mind.

Founder said to himself," My experience was incomplete; although so many things I was made to realise by my friends and relatives; till now I was not threatened with being confined in a room as a madman."

276. The Founder had further the rich experience of devotional donors (?) coming forth to hand over some sites practically free or at a highly concessional rate. Not one, not two, not three but four. He was in the highest heavens. In a less than a fortnight, there were ready for Mother's Temple four sites !!!! He began to think people had entirely two different mentalities, one they were out for money making and the other when they were out for handsome charity worth the name. What more can he aspire to ?? He was happily passing nights comparing and contrasting the advantages of the different sites and trying to decide which site should be selected. The spell was however soon broken and he was disillusioned. The first three sites were under irremovable legal encumbrances. In the case of the fourth site, which the owner promised to give at the cost price, the cost price quoted was much higher than the highest selling price the vendor had realised in the open market only two days back for exactly similar plots.

One charitable donor (?) declared it in a large meeting " This moment deserves every encouragement. It must have at least one thousand a year as income. I come forth to help this movement which I love from the bottom of my heart and promise to do my best, as I have the highest opinion of the Founder as a disinterested saint.". He requested the Founder to go to his house where he made matters clear. He was an insurance agent and if most Mai-ists insured their policies with him, it was not hard for him to pay as Rs. 1000 per year to the Founder as his donation (mind, it is not commission) to the deserving Institute and as he was impressed, the Founder did deserve encouragement. These are the samples of trading people's charities at least to the Founder, or say, to them that are not more than a match for them, or to say, to simpletons like Founder or to people without strengths and stunts.

277. The Founder decided that he would be going to Ahmedabad just as any Government officer goes to his native place during leave, entirely forgetting that he is an officer of such and such calibre, of such a status and such an experience and honoured abroad, and such a usefulness to the public.

278. He returned to Bombay [Mumbai] at Malad with a rich experience as to what the world in its natural elements was.

The Founder would sit for nights, in the terrace of the place at Malad and would be gazing at the moon and praying Mother most cool mindedly viewing the whole situation. One night he burst into such a loud laughter, that some of the family members came running up to the terrace to enquire why he was laughing. Founder said," This world, Mother has made funniest enough to nullify the highest serenity. I was temporarily unhappy because I have left the Mother's Lap and too much trusted in the world and expected its sympathetic co-operation for my Mai work. I have seen now what the world is in its true colours. Still, I know only a fringe. But now I laugh and laugh outright. People would talk about even my dying but would not say it out plainly. " Whatever Mother might have done or might do for us, do not expect a single pie from us, excuse us.". People were ready to call me mad and would wish me to die before they would even once think of parting with a single pie. Thanks to Mother they did not plainly say" You die before you think of a single pie from us ".

279. Said he," Yes, Mother has promised me. My desire of constructing " Mai Niwas " shall not remain unfulfilled. I am given a tip. I will do nothing from now by way of troubling Mother for Mother's Grace to remove miseries of persons that approach me without their promise to do something for Mother in return, let that

something be what they themselves may decide for the constriction of Mai Niwas or for Mai work." But nothing free from now, except for the really poor. Mother has promised me to prompt happy results and success in response to my prayers for the relief of people of individual cases,"

That night was a change for the Founder. In so many cases there is nothing like a gradual explainable change. The forest turns to be a palace just as in a drama. It is only a question of dropping one curtain or another and pushing one type of wings or another. He said that some saints had Tyagi Prarabdha (of relinquishment) and some had Bhogi one (of enjoyment). None was on a superior or inferior plane on that ground. He further began to see that just as in the world itself success did not always depend on worldly qualifications, so the religious world also a manifestation of Prarabdha. It is Mother who decides a programme for each aspirant or saint. It is only world delusion to believe that the saint with the richest paraphernalia is superior on the religious plane, to one living only by himself. All are different varieties each one to do assign work, to be really judged on one's own merit.

The fact that he did not get money pouring from the public, which made him be despondent about Mother's Grace on him, was now taken by him to mean absolutely no disqualification, in the eyes of either the truly religious people, or the highly spiritual souls. His mind and eyes entirely changed. He got over the despondency. He began to say himself, a devotee or a saint can as well as and as efficiently serve Mother, and Her world without any means men and money, as one fully equipped therewith.

In the matter of charities also, he had a vivid picture of its inmost substance, in so many cases. Charity, the underlying motive whereof would really deserve the creditable reverential feeling of a charity, was extremely rare.

Most of the charities were out of fear of God or superstition or because of a desire of name and fame or for white-washing some black spot or out of helplessness because one can not afford to displease someone. Many charities were for catching an opportunity to widen business influence or getting into contact with higher society or for inviting the personal attention of some devotees favourably placed in status or position. Some few were with the object of removing a fatigue of an over-worked constantly curbed monotonous life of routine -restlessness. Some were for removing the heavy unbearable burden conscience-sting on account of some serious sins committed.

In a word, all worldly selfish, to-others-not-known motives and purposes, sought to be served under the hypocritic denomination of a " charity "

This may surely be called a cynical view but it is a practical and realistic one. Mother thought that picture was necessary to cheer the Founder up, when he was finally dropping with the common folk-notion, viz., that he had absolutely no Grace of Mother, and that if we're there, the Grace would have made people pour in their charities.

280. Founder says,"If you wish to ameliorate yourself in the spiritual line, you can not ignore the smallest details of the body, mind and heart, both of yourself and the world or the individuals you are with. It is only by setting every element of those of yours aright, that the spirituality can be best developed. The paradoxical position arises because some outer casings are best protections externally, but the worst obstructions to the inner improvement.

" The world has to be studied and even most diplomatically tackled if success is desired especially in dealings with the world. The only main difference between the successful worldly man and the spiritual man dealing with the world is that whereas the worldly man with the full knowledge of all things tries to better his worldly prospects, the spiritual aspirant utilises the very same knowledge towards his spiritual achievement or world's spiritual welfare. Quite an unfortunate, pitiable, apathetic, and uncongenial position for religious working and workers has risen since our contact with the West especially after the First War of 1914, as spirituality by itself has ceased to be absolutely any qualification for the modern world.

281. The Founder is of opinion that to spread one's own religion, say Hinduism, it is best that you should study other religions as well. You must know not only your own strength but also the strength of your combatant. To appreciate Righteousness, Wickedness has to be known studied and experienced. You can not appreciate the sweetness of righteousness and devotional living unless you have at least once dipped yourself in the saltishness and bitterness of the world, although you might not have succumbed to its tremendous degenerating influence.

282. Both these views of the Founder, viz., that a Religious preacher should know the strength of the combatant and that he should have obtained knowledge of wickedness, look strange at first sight, as we find so many saints who have neither studied the various philosophies and had never been under the smallest shadow of wickedness. This point requires to be cleared and demands subtle understanding. In the first place, when any saint is described as illiterate or uneducated, that is in a particular sense only. That means two things. One, that he did not go through the regular schooling course prevalent in the particular

Age. Second,, that these saints knew absolutely very little about all two-penny-worth matters, except what had the distant-most relevancy to their own legitimate relevant aim, object and work. The founder comes to this inference because he knows what an illiterate booby he himself is, in all other subjects except his own. For years together, he did not know what "L.B.W." in cricket meant although best players were his college friends. Even up to the time of writing this the Founder has no knowledge of the elementary rules of cricket, tennis or bridge. Once the Founder was honoured in a club by being invited to be a partner in their bridge play. He was so much pressed that he had to say it out, he did not know even the A.B.C. of the game. Some mildly smiled, some laughed loudly. one of them a distinguished high officer saved his delicate humiliation by saying," He is not bridge-player but a bridge-builder for all of us to go to our God."

Even when someone comes to him for cure , he loses his patience when the doctors' opinions, results of various examinations and the science of the contacted diseases etc. are detail-fully described (for his own knowledge about these things is practically big zero. He does not know even the names of most common diseases). He would say," Tell me in one word, what you want. The more you talk about these things, the more inefficient and useless, my prayer to Mother., you are making. Do you want the cure of the disease or the enrichment of my poor knowledge of the particular disease and the medical science teaching by you? " Even though the Founder would try today to conceal his ignorance, any man who talks with him on any subject other than religion, would find him great cypher about the most ordinary things which even a boy of sixteen would know, say, names of different cloths varieties, pieces of things etc. The founder reads only religious cuttings if any from papers if some-one invites his attention. The Founder is inclined to think, when highly supreme religious souls are being talked as illiterate or without education, it is in this sense. People have no idea that in

their brains there is no vacancy for passing things of trivial and temporary value. They are extremely guardful that their limited brain is not made a dustbin for any dirt that the passing wind may throw in. Without a bit of exaggeration, they resent being leg-pulled to be taken down to the lower plane. They prefer being evaded and shoved in a corner as good for nothing, regarding the various subjects which only go to give brilliancy of expertness in worldly matters, during the conversation and daily mundane routine.

People know only the outer life and the external facts of this life, the present life only, of saints , and therefore so many are in delusion, as if a mechanical course of devotion or a parrot-like study of the scriptures and Divine knowledge, without any experience of the world, is quite sufficient to reach their stage. The stage in all actuality is not reached without having to pass through innumerable experiences of righteousness and wickedness, vice and virtue, etc. and without the attainment of pretty fair perfection in all practicality of the said requirements.

The fact is, however, this: If you believe in past lives, he has acquired those acquisitions through experiences in past lives. If you do not, he is actually born with certain perfections, or say supremely high faculties. Either way, the thing which people think as absent being invisible is invisibly there. The only thing is, people are entirely unaware about it due to people's blunder of judging them as progressing in people's own ways, or people's ignorance about certain inborn supreme faculties, which an average man does not possess.

The subtle fact is they are much above the plane, of theoretically learning a certain truth, doubting it, experimenting about it, forming high conclusions about it, again testing it and trying the truthfulness of the truth, getting a conviction etc. They are much beyond the stage of experimenting with eternal truths and above

the temptations of dabbling with those truths and ignoring them. They have the Divine Law and the eternal truths. They have accepted them once for all. They have a conviction about them and all the subsidiary things disappearing, so to say, those truths begin to live through them. Their life and every detail of their living is guided with that wisdom of those truths. So to say, every action of theirs originates from the conviction of those eternal truths. There is no question of any weighing or of fumbling or faltering, hesitating or struggling. No falsehood means no falsehood.No harm to other means no harm. No counting of another's wealth means no counting. No evil eye on another woman means no evil eye, and so on, in any circumstances, under any pressure, in front of any temptation. "No" means "No" and "Yes" means "Yes".That way all the eternal truths stand a mastered and obedient to the Master's Will.

To give a strange simile, whereas an average man's life is a shop-keeping, a saint's life is that of a tree. In any shop, the things are what have been brought in and are not what have not bought or thrown out. Here there is the change-fullness.In the case of saint's life, everything takes place with every surety of a certain act being of a certain nature and leading to a certain result - just as on hearing a mango tree or a plantain tree has fructified, the conviction is there about the fruit being nothing else but a mango or plantain. Here, there is the changelessness. Changelessness is the reality. Changefulness is unreality.

He speaks what he thinks and he acts what he thinks and speaks. That is a true test of a saintly life. In one word, His life is the natural outspreading and foliage of certain eternal truths. All those preliminary processes seen in the case of ordinary man are absent; because, there is no noisy hubbub, no process of churning, no setting forth pros and cons, no parading of arguments, illustrations, previous instances, or long series of narration of past experiences, etc.

People think saint have no idea about worldliness and worldly experience. They are partly right, but the fact is they live very little on the worldly-consciousness-plane, and not that they are ignorant in toto, about worldly ways. Many persons remain in this delusion although they have a deep reverence for their divinity and faith in their saintliness. In a word, so many people mistake their strong repugnance to worldliness and coming down to the lower plane of worldliness, for their ignorance in the ways of the world and worldliness. The germ of delusiveness has been basically in-grafted in the very seed root and clay of the worldliness itself Man can't see his own face. He can see outward things but not inward. The whole world will be painted with the colour of what he himself is and on the top of that, without the knowledge of it. The fundamental flaw is there itself, in the seed, root and the clay, and not after a subsequent later growth and a temporary one. The play of " Maya " is there itself in the very making of man. Everyone interprets everything that one comes in contact with, in one's own personal way. And that creates mountains, gulfs and oceans of misunderstanding, ignorance an darkness between man and man.

In one word, they don't think, they don't weigh. They act most automatically. Such actions proceed from them as are in full rhyming with the eternal truths, without the process of thinking and deciding. Abiding by eternal truths have been their very nature. They can't do otherwise. They can't violate these truths, even if they wished. That would be most unnatural for them. They have reduced all their wisdom and experience to certain, as it were, thumb-rules of living, and their life is automatically governed and guided by those thumb-rules, without absolutely any preliminaries visible to them that are delusively judging them from a distance and measuring them with their own yard. They have unlearnt all that they were once the masters of. The spiritual as

also the worldly wisdom is there, though quite invisible to an ordinary man. People don't know about it, because saints never talk about details and do not care to make any knownness about them. Those alone who are nearest and have an eye to understand them can see those richest store-houses of their Divine as well as worldly wisdom. The outlooks and aims and objects of the saints and worldly people being different and even contradictory, unless one looks with the eye and mentality of the other, there arise so many chances of misunderstandings.

To give a crude simile, saints are like persons who had once hundreds of difficulties failures experiments and labours and in the end had the final success of churning out the nectar, but who, after the attainment, had swept out everything about the working, so as to leave no clue and no trace whatsoever for outsiders to have any idea about the churning-work having been undertaken there and the nectar having been already obtained. They are with their nectar-dishes and ambrosial balms in their possession and at their disposal but kept completely concealed from the public view or from being known to anyone else except their comrades of the same status or their true disciples. Such saints have, so to say, evolved all their wisdom into their instinctive or super-conscious faculties. In the matter of the different ways of solving the problems of life that go to explain the riddles of God, Soul, Universe, Divine Laws, Eternal Truths, etc., there too, the knowledge is there in quite an abstract and subtle form and in the shape of involved knowledge. They may not be able to quote or set up a proposition in a certain graspable form in the prevalent mode an method of a certain age or of a certain type of education, but in all its minuteness, every variety of the Divine knowledge is there.

That is so because he has obtained That Final most Divine knowledge, having known which, nothing remains unknown.

283. The above mentioned small-most trivial worldly details that the Founder has in his mind are nothing to the man of the world just as an untruthful or dishonest act is nothing to the people of a particular brand, but he has narrated them to show how the Founder's mind began being illuminated regarding the world. Experience is the best school-master, although the fees are extremely heavy, mostly in the shape of sufferings and sorrows. Whatever is stated written or advised, as the essence of experience for the benefit of the followers, looks like Greek and Latin to the in-experienced men. But if the latter have wisdom, they should treasure up things that they find value-less but which higher souls call invaluable, for their future guidance in due course when any trying circumstances or occasion of an undreamt nature arise.

It was an overhauling transformation. When each one of any two persons is a Tartar and a match for another, their dealings go on very smoothly and happily. It is only when land-animals and water-animals come in closest contact and have to live in foreign atmospheres and circumstances, that the highest troubles arise, the widest opening and illumination of the eyes is attained, the troubled or distressed side gets wonderstruck, and takes surprise fully viewing and narrating the never-imagined new experiences.

284. One night he was in communion with Mother, when Mother cooled him down, " Is it not what every religious man has stated that the world is full of wickedness? Hast thou thyself not written the same thing in the books? Where is then the wonder and the cause for shockingness and droopingness?? One highly educated

man in Ahmedabad told the Founder in a most soothing manner, " Did you know it for the first time today? that the world is wicked selfish and ungrateful?" Said the Founder " No, but experience and realisation is quite a different indescribable, invaluable thing. The extent had remained unknown. And that, I have realised only now at the fag-end of my life."

285. The Founder said to himself that he was not destined to do something great with the solid and substantial assistance of men, money and material by the public. He came to the conclusion Mother wants to work in his own usual manner running his show single-handed and single-minded and single-pursed. The only big change was that when the world had turned a deaf ear to his request, Founder became more practical and, in a way, opened his religious-relief-hospital. The Founder with his wonderful miraculous powers went on relieving different varieties of miseries working hard day and night for the success of persons that come to him ; with a clear understanding which he now began to give persons that came to him in unambiguous words, about their having something to do (whatever they liked), to help him to be in financial position to do Mother's Work as he best thought fit. The Founder had helplessly no other go. A gent's appeal to the world had most miserably failed. The sudden change from free religious service to charges however nominal created a lot of unpleasantness. The Founder experienced another strange variety of worldly people. People would get relief from their worldly troubles at a nominal money parting and then would call that remuneration for the relief they had, to be a charity. He had to explain to them thus," You go to a doctor. He cures you. You pay off the bill. Do you ever talk ??" You purchased a certain model of radio and invite us, whenever you switched it on. Don't fail to consult us whenever you want to change it and give a weekly or a monthly report about how much the radio fares? Do you ?? What

a despicable lust for the power, so many people have in respect of religion, over religious institutes and religious persons !!! It is the world itself that drives saints to the absolute need of kicking the world. If they don't, the world would swallow them up.

286. Founder said to himself," We would laugh when anyone would talk to them like the above, but exactly that is the mentality of so many and most of the persons that came to me.They say," Marwaris count their interest thrice, to be for the months of Holi, Shimga and Falgun. "

287. The Founder is very bitter when he repeats," There is no Choo Mantar under Mai-ism " because he has seen mountains of ignorance on all sides. There is a class of most credulous persons, who believe in God's help coming forth in physically impossible ways and they would sit hand-folded. There is another class of atheistic or agnostic men who cannot see God's hand in any happening, however convincing it may be to the ordinary believer. There is, however, the third variety of world-dipped beings, who keep their doors always closed and locked against any hearing or thinking about what does not affect them on the purely materialistic plane. Such people never waste an atom of their physical or mental energy nor do they render any service or make any sacrifice, however small, which does not go to help their little dwarfed narrowed down confined selves.

288. Founder states," Mother's Grace I experienced from stage to stage and step to step while Mai Niwas construction was undertaken and the Founder entered Mai Niwas at the midnight hour of 4-3-1949, all alone himself and his MOTHER. A grand function of Mother's worship was held on Friday, 1st April 1949, when more than five hundred people attended the worship."

Founder continues," Mother's Grace is to be enjoyed in hardships when we are saved. In an elephant and horse rider combat, the rider has to snatch away a thousand-rupee-note attached to the elephant's tusk. Thousands of people enjoy the game. Where-from does the breath-suspending interest proceed? It is from the rider's life-risk."

You see the elephant just near the horse. The whole spectator world shouts out " caught, caught, dead, dead.""The heartthrobs, the eyes get wet, breath stops. " The horse jumps away and escapes the elephant's grip. The cry of indescribable joy rends the skies."

Founder says," That is the pleasure of the devotee, which the devotees alone and Mother alone can enjoy. The world only knows calling the rider a fool for risking his life for the sake of a thousand rupee note. In reality, the note is nothing to the rider. He would enjoy the game even if one rupee note was there.

289. To reach the stage of being able to understand and appreciate how wonderfully Mother manages to save situations of Her devotees is in itself a blessedness, denied to so many of us. Thereafter comes the class of people who understand and appreciate but are selfish and ungrateful. Then comes the class of people who understand and appreciate and are grateful and service rendering, but who have no higher joy than the materialistic one of sense -pleasure and so and so forth.

The Founder has most carefully , as a result of his religious experience spread over so many years , described the evolutionary measures and stages in " Mother's Message " in pages 19 to 22 , under the heading " The process of evolution for Mother's Followers on attainment of Guru's Grace and

Mother's Mercy " and the different stages of evolution in pages 40 to 45 of " Mai Guru Ananya Bhakti."

290. The Founder does not attach great value to what the world thinks of him, but he is extremely anxious to leave a record of Mother's Grace instances. He says," At least, let this new humbug disappear: Where is God and how is God going to help us ?? The very first foundation laying stone. One thing is people deny God, in the first instance, and the more important thing is, if God is there, they want Him to serve them. They want God as a servant and not as their Master or Ideal for worship, spiritual progress and other allied religious selfless achievements.

291. The midnight hour of the Friday night of 4-3-1949 was a memorable moment for the Founder, when he entered Mai Niwas. Every man has his own history and the real history of every great man in the world, is entirely in oblivion. That is so for the main reason already explained viz., that the world does not want it. None likes entering the kitchen of the host, full of smokes, dirt and things lying in sixes and sevens. The host must get things prepared and serve his guests with a smiling face on the luxurious dinners table. The class of dinners-inviters are however exceptions and they do relish certain things which the dinners are getting a headache to be bored with. This book is written wholly for them that have desirous of " becoming " and who are in the end, to be the servers and not the dinners.

The founder had not informed a single soul about his desire to enter Mai Niwas on that particular night. He had a strong desire to enter it alone because he did not know how he would pass that first night with Mother, whether he would be weeping profusely or faint or he would have the Mother's vision or some revelations be

made and what not. One thing he was sure of, something would take place. At about eleven that night, some Mai-ist came to see him off on the Grant Road Station. He insisted on accompanying him. He said he would leave him in his place " Mai Niwas " and return. The Founder could not divulge his intention. He declined his company as courteously as he can, but the other man purchased two-second class tickets and got into the train hurriedly and accompanied him to Santa Cruz. On reaching the Santa Cruz station, the Founder had to make it clear," You may go back. I want to enter Mai Niwas all alone." The man, however, could not understand the mystic force behind his very forceful request; and purely with the only idea of kindness and goodness beckoned a taxi-walla to come up, saying that he would leave the Founder and return in the same taxi. Before however, the taxi came up, he had such an intense stomach-ache that he could not stand on the ground. He actually fell down on the ground. The taxi-waallaa seeing the miserable plight turned his wheel and went away to the east through the crossing. The Founder and the Mai-ist, without a word being talked over, understood each other in their own minds. " Mother is insistent on the Founder entering the Mai Niwas all alone." The Founder most entreatingly said," You speak out that you are not going to accompany me and are returning straight from here, Mother will remove your pain immediately."The man helplessly said,"Yes, if Mother and you are insistent on that point, I am surely returning." Just at that moment, the pain disappeared, a train was then just getting into the yard and without any further exchange of words, he ran to the station, just as so many men do, to catch their trains in mornings while going to their offices.

The Founder was in a way trembling within himself. This incident made him sure, something unusual was in store for him that night. It was practically two minutes to twelve when he reached the Mai Niwas door. He opened it. It was a ground floor building with vast vistas of open lands on all its sides., a solitary construction with

the nearest building, far away. The west was unbuilt right up to the sea. He did not know anyone there. It was a dark night. No streetlamp nearby. He felt the fear. There was none to save him if he was attacked from any of the sides.

He searched for a candle packet and the matchbox packet at the nearest spot, where he had placed them when he last visited. They were not there. This made his heartthrob with fear. "What? Had Mother intended that he belaboured that night ?" He stood on the otta for nearly twenty minutes, and then laughed outright at the idea how Mother exacts and snatches hymns and prayers from Her devotees. Her worship praise and prostration, etc, are at the point of a bayonet, striking fear and showing actual pictures of the doomed fate . for the first time, he got such an intense meaning of what was meant by a boon-giving -hand and a deadly weapon in another. It meant something which so many devotees daily worshipping seldom realise. It meant "If you are straight devotional good kind philanthropic, Divine -Law-Obedient, there is none so kind and Merciful as Myself to protect you, to save you, to uplift you, to emancipate you. But if you are crooked, God-denying, wicked, cruel, selfish and sinful, just look at the deadly weapons in my other hands. Just see my hands with a decapitated head and a sword. Just see my garland of human skulls."

He had a tremor passing through the whole body. There was no light, no man to shout to or approach. At that dead night hour, how can he go to his acquaintances in Santa Cruz ?? Shouting in Bombay after twelve is a social crime. He made bold to get in the black dark near the Mother's picture allowing the outside faintest light to relieve his fear, by keeping the doors open.

The first experience of his life. The Mother's picture was Kali like. He began to sweat and perspire. For the first time, he got a different picture of his beliefs. " Was he all along under a delusion? Was the " Mother Ideal " only a human making of his own brains? In reality and actuality was mother, Kali ?? Was not the Mother conception which he had entertained, one of the aspects of Kali, instead of the actual thing being that Kali was one of the aspects of Mother, as he believed and taught till now, from 1932 to 1949 ?? "

"Which was true? Mother appeared temporarily as Kali? Just at this hour? Or that Kali had allowed Herself to be worshipped and being preached as Mother, till now ??"

He prostrated. He would be for few minutes inside with Mother and then ten times those minutes outside on the otta in the open, wherefrom he can see the outside if anyone is coming to deal with him in a hurtful manner.

He passed over an hour. He decided with a great courage to lift up the image, carry it to the otta and sleep on the otta. He was on the point of doing a sacrilegious work. If it was Mother, any handling with Her was excusable, but if it was Kali ?? Mother, he can take in his arm-pit, but, Kali? the glittering sword, thirsty for human blood, was there.

He mustered up all courage. He decided first to pray as " Mother " and then reconcile both conceptions. When there is a dead silence, one that dares to break that silence gets more afraid. He thought of slowly singing but his sound cannot come out of the throat. He hoped he would overcome this terrifying fear by making up his mind to absorb in the Mother's ocean of Love.

Sang he to himself, Karunaa Sen Abataka Badhaa, Karunaasen MiliMaai

करूणासे अबतक बढा करूनासे मिली माई

karunaasen Dukh Maaranaa ho Karunaa Chhoti na Jaai

करूणासे दुःख मारना हो करूणा छुटी न जाई

" I have grown old, faring (with my life and world) with Thy Mercy alone. It is with Thy Mercy alone that I have gained Thee, Oh Mother(I have no merit of my own). It is only out of pity for the suffering world that I have preached Thee (with no other ambition or gain-desire), even inviting misery and death. Now I only pray that my pity may not get relaxed and your Mercy on me may not be at all diminished."

" Jo Kucha Kiyaa, So tune Kiyaa, Men Kachhu Jaanata Naai.

जो कुछ किया सो तुनेकिया मै कछु जान त नाई

Teri Tunhi Samaala le, men Japa Rahaahun Maai.

तेरी तुही संभाल ले , मै जप रहा हु माई

Whatever has been done, is done by Thee. I know not a bit of it. Your matters, you take charge and care of. I am only for sitting in a corner at Thy Lotus Feet, all while repeating Thy name Jay Maai "

As he went on repeating these two couplets, on one side his fear was getting vanished, his conviction was coming up " Mother's one aspect was Kaali," but more strange than both was the

phosphorescent increasing light that the Mother's Image was getting.

He had a limitless joy which was increasing from minute to minute as he found the image was gaining in light by his alternative repetitions of " Jay Mai Jay Markand Mai " and the two couplets. The light radiating from the image was spreading aura and brightness of 5, 10, 15, 20 and higher and higher watts electric bulb.

He had now the fullest courage. He had tears of joy and relief. During the period of fright or a calamity, a man keeps up his courage, but when both disappear and one's own person or protector comes up, tears begin to flow and the heart is leaping to unburden itself, by narrating to the smallest detail.

Said he," If you have to be, You be Kaali if you like, to the wicked world, but don't punish me for praying to Thee for being Mother to one and all, righteous or wicked. Be, as you think best if that can straighten only on realising the terrors of Thy wrathfulness. To me, you remain Mother." " don't you see how timid and trembling I am? More than a woman, a lamb or a deer ?" " To me at least, you be Mother. for others, you know best what to be and to whom."

He became a bit free, constraint ridden, smileful and liberty-taking with Mother, as Her child.

"You made me so, is it not ?"

Said he laughingly," You won't retain phosphorescent light all night over. So I take you out. We shall both be sleeping together on the otta. " He was not certain when the light would get extinguished. So he most hurriedly took out his carpet and spread it on the otta and went to lift the image."

As he thrust his both hands behind the back of the image, his hand touched some packets. He pulled them out. In one hand came the candle packet and in another the match-box packet.

The Founder's suspicious nature did not leave him even there. He fell into the thought world ocean of recollection, to ascertain and decide if it was not he who had by mistake put the packets behind the image instead of on the nearest window sill ??

He asked himself," Might it be? That someone who accompanied him the previous day wisely thought, someone would take them away from the window, and so better place them behind the image !! "

As soon as that idea came, that last idea's coming up synchronised with the Mother's light disappearing !!!

He was sorry. His wrinkles went up. He condemned himself for his suspicious nature, but at the same time not without a feeling of repulsiveness at the idea of Mother's ways being so unrelenting.

His brains began to recollect two previous experiences. One when there was a light at one of the Bombay suburbs in a kitchen when he prayed and which remained for nearly half an hour (referred to later). The other when in Vile Parle ablaze appeared from the altar. This was the third experience of the type. There were some more, as when he runningly passed through dark nights after midnight sometime, but they were of lights which did not last longer than two to three minutes. This was in Ahmedabad when one night he grew very desperate and left his house with " This is Thy world and its response to Thy work. Thou and Thy world, do whatever you like. I have nothing to do with Thy world from today."As he went out in the streets, one after another, every fourth or fifth bungalow (right from Pritamnagar to Bhadra Kali)

showed switching on of lights. His vexation turned to an outright laughter saying," Thy highest pleasure, it seems, is vexing me. Instead of switching electric lights, why don't you switch on the true illumination lights of everyone that can help Thy cause and work ?" He got consoled, laughed fully and returned home happy.

He also remembered and laughed at his folly., when he had got wrathful in Ahmedabad Hospital on Mother ceasing to attend on him because he had a suspicion.

He accepted this time Mother's decision. " If after so much experience, I am nothing better than a street man, Mother is more than fully justified in withdrawing Her presence ." He yielded, biting his lips though without condemning himself for his superstitious nature, rather than atheistic nature.

To think more about the matter was to displease Mother. One does not know which moment he is completely safe if he has a full picture of what can happen at the very next second of the safest position. It is often that our ignorance keeps up our drunkenness, impudence, bravery and courage. The more a man is able to realise the whole picture of things that can happen, the more lamb-like meek and docile and yielding and humble and almost servile he becomes.

Just as a child that has committed something wrong keeps complete silence and engages itself in some harmless occupation, wishing that Mother may also forget or at least forgives, the Founder unmurmuringly lighted the candle with the match-box and placed the candle in the nearest window and began to repeat his " Jay Mai Jay Markand Mai."

But the terribleness was not yet completely over. A wind-blow out the candle and he saw a black-figure, with a hat looking through

the bars of the window. Was it a mental fear ?? Was it an apparition, a ghost, a spectre, a phantom? Was it some thief or robber? The figure was moving in its body. The Founder in a tremulous voice, with an artificial sound strength, shouted," Kon ", " Who "? The reply was" Kholo.","Open". The Founder lighted another candle, not daring to go near the window where the first candle stood. and just within few inches therefrom the figure was standing. The Founder opened the door.

The way in which the stranger got in, gave the Founder the reason to be sure, there was nothing like a danger. The man got in, stood in front of him, salaamed him in a quick military alert manner. When he salaamed, not only all fear disappeared but the Founder had the joy, he had perhaps a companion for the whole night. For it was nearly two o'clock and he can show the kindness of " Where can you go so late? you better sleep here and go in the morning ". He began to think he would ask some friend (B.C.W.) of his to sleep with him from the next day till the place become fearless.

The following conversation followed. " Who are you, Sir? Are you the owner? " " No. The Owner is this Mother." (Pointing out the Image). I am only Her worshipper and preacher. What's your name? What have been doing ?"

" I am a Gurkha. My name is Devasing. This open plot that adjoins your land is being built over. The Sheth has engaged me this evening, from next Monday".

" What ?? Your appointment is only today ?" (Founder seeing, how Mother has made the arrangements for his protection, the very day that he was to come to the solitary " Mai Niwas."

" Yes Sir," I thought " what is the use of loitering here and there "? At about ten o'clock night I decided. " I can go to the place which I

can call mine with a right as a Gurkha of the place, wherefrom none can drive me out. So I did not wait for two days more and I came over here. Sir, were you with some man at Santa Cruz Station? Did you come this night? "

"Yes, did you see me? "

"Yes, sir, the man returned by the next train. He had some giddiness and pain. So you called but dismissed a taxi. He returned and you came over. Is it not? I came by the very same train".

"Oh, I see". The Founder was full of wonderfulness and gratitude. Mother had arranged for his guard, just on duty and immediately after him."

"Did you spend your time somewhere? "

" No sir, I was only following you. I was just lying in a corner on my own land. I saw first it was all dark. Then came a strong light. I thought there was a electric light, but sometime after there was only a small candlelight. So I was surprised and came to inquire."

The Founder swallowed up the answer about " the strong light."

" Yes, Where are you sleeping ? on the ground itself ?" You can sleep here. I have no objection."

The man preferred to sleep on the otta, in the open air. The Founder was kind to him that night, gave him servant's bedding, water jug and some tiffin food.

The Gurkha turned out to be religious. He was paid a small pay by the Founder. He served the Founder treating him as his master

and Guru, practically till may 1950, when the adjoining plot to the east was constructed and occupied by tenants.

Whenever Founder remembers this event, he sings," Jao fir Junglemen Ranmen Dekhonge Gulzar hay जाओ फिर जंगलमें रणमें देखोंगे गुलझार है। ." " Go the to a forest, or a desert, everything is O.K."

A palace and a rose garden kept ready by Mother for you. This book is for swans. Mother likes to be surrounded with swans whose hearts will overflow with love, cheerfulness and gratitude, on Her showing such playful proofs of acceptance by Her."

292. The next day the Founder informed all concerned about his having gone to stay at Mai Niwas, stating especially to his out-side Mai-ists that a great facility was now made, for them in as much as, so long as he was not out of Bombay, he would be found all the twenty four hours in " Mai Niwas " and that none would have to go back at any hour for the reason that he was not at a certain place. There were so many instances of Mai-ists having only a few hours at their disposal, to get disappointed, on not finding him. He made very strict two rules. As far as possible, he was never to be away from the Lotus Feet of Mother and none was permitted to sleep there except those who were true Mai-ists and came over from mofussil, and they too for not, more than consecutive three nights. Even those that they came to see him at 11 p.m. had to go back at 1.30 a.m. or 2 a.m. train. He never stirred out from 4-3-1949 to 12-9-1949 when the taxi took him to the V.T. Station for going to Madras [Chennai]. At Madras too, where he went for fulfilling Mother's command, he was for over a month in one house only, without having a single look at anything of Madras except some four places where Mother's worship was conducted on a grand scale. In a word, he realised that although

such a vow of confinement entailed a lot of daily inconveniences, loses and handicaps and perhaps some irregularity of health for want of outdoor exercise , that brought in a strong inviolable control over free moment, which enabled him to sweep out the largest portion of the worldly touch , whatever little he had.

The Founder began to say to others," If you want real peace of mind, true understanding and overflows of devotion, confine your body in a particular place, your tongue in a mouth and your eye-pupils within their eye-lids, as far as you can. Then alone you can have an introspection, self-control and true understanding of Divine wisdom and supernatural powers to afford relief to others, as curing illnesses, etc."

The worldly man raises his cry, calling it impossible, but if he sympathises with the said teaching, and decide to abide by it, he will find that he is gradually able to throw off more than three fourth of the mental and physical burden he is daily carrying.

That is the first lesson which Mai Swarupa gives to them that come to him. First, create the amplest leisure of time by withdrawing yourself from so many useless physical and mental activities. Next, preserve your sexual energy. Third thing, see that you establish a saintly contact. Contact with God and Guru. If nothing can be done, see that you are for the maximum hours in a day, in presence of one superior to you in any realm, religious, social or even a professional. What pinches a man in carrying out this rule is that in contact with his inferiors, he is a master and worshipped whereas with superiors, he has to be a servant and a worshipper.

The Founder says,"As a matter of fact, the attainment of true religiosity is based on just the contradictory qualities for a truly worldly man, and therefore it is, that nothing higher than a mere hypo-critic pretended religiosity is only possible. "Humanity,

gratefulness, forgiving, pleasure of giving, truthfulness, mercifulness, etc. - these are the very first foundations of true Religiosity. How can an average modern man, with swollen headedness that values his " I " at a hundredfold value of its real worth, with a selfishness that requires the whole circle of people around him to serve him, with a greed and hard heartlessness of snatching away the last thing he can from others, with an ungratefulness resulting from " whatever is done for him is is much less", with a perverted mind with boasts of its intellect of befooling others with false stories and pretexts, and which his " Self " too great for ant the smallest offence (?)to be forgiven, master even the first lessons of true religiosity ??

That lot is alright for being stamped as " Religious ", on their doing some external things or pleasing some of its certifiers. The initiate's outlook has first to be changed and his delusion and wrong values, his perversions, false definitions, have to be effaced and wiped out. First thing is, you must have a conviction, you are on wrong and defective lines or there is a need for improvement. Then alone can come the thinking out of a remedy, then, an application and an effort and repetition of effort, and then alone the mending matters and then success.

293. The greatest difficulty in dealing with modern Hindus is that they are half-baked. They have not that faith and reverence of the olden times due to a Guru and they do not see for themselves the wide gulf lying between knowing a certain truth through hearing or reading, and the mastery of the said truth. They have no patience and no inclination for the smallest practice. Any self-controlled or realised man is to them, either a Mr. so and So., or a Bhagwan or Bapji or a Maharaj, who is simply to be revered and prostrated or served from a distance. He is never to be studied, obeyed, imitated or followed.

294. The great truth which the Founder had experienced (all truths are known to everybody who is a Hindu; the only thing is he has not learnt to set value or develop the restfulness thereof and never determined to practice anything) - is that the energy and the exertion required to do or achieve a certain thing is nothing, compared to the energy required to overcome obstructions and temptations; and that side has remained mostly untouched by most of the religious preachers. Best teachers are silent there and that is so because, everything said about this negative side strikes foreign and harsh and is mostly unbelievable for them, who have never left their shores nor have really intended leaving them. With the greatest difficulty, one can be shaken to be stirred to action. Who would then extinguish the small sparks of desire to move with the discouraging talks of obstructions and oppositions on the way !!! A new walk-tiresome pilgrim goes his way and after a few steps asks the returning pilgrims " How much remains now"? The said mentality of the returning says," Only little now remains ", although as a matter of fact, the new pilgrim has not practically begun yet. That is the wise man's way. How to proceed straight to your destination " is much easier teaching than " How to overcome the difficulties, handicaps, how to evade pitfalls, temptations, inimical forces, etc. on your way and in your strenuous efforts towards the destination."The latter is much harder teaching. In as much as each man's difficulties temperaments, points of strength and weakness, are different, for a true and solid progress, the relation of the Guru and Shishya, become indispensable. If patent medicines and "self-English-teachers" had served the purpose of the world there would have been no hospitals and no colleges. The Founder so much wished the disturbing and annoying world to leave him alone; he would shout, he had decided to live his life as a recluse as per certain principles, but it went hard to make the world accept it. This extremely great practical difficulty is overcome by the well-known practice of taking up the saffron robe. That rob, with a head shave, is more than the ear-deafening ringing bell saying " Oh world?

you have to act with me in a particular way and with a particular notion and belief regarding me ". That was however not possible for the Founder, as explained before.

295. The Founder has one idea. The world takes a decade to have an idea and inclination of finding in someone man greater religiosity than others, still more decades to approach him, yet some more to understand him, etc. By the time the world is ready to hear him, the days are over. So he was for making the walls of Mai Niwas speak for what principles it stood. In a poor man's way, he cut important pieces from all his writings and graced the wall pasting those printed extracts on cardboards and nailing them on the walls. He further purchased a cupboard in which he placed all the copies he had and with bold letters put up a slip on the cupboard " FREE FOR ALL. DEMAND ANY COPY ". He would be sitting on the verandah and invite whoever looking at Mai Niwas, with some religious interest, would have a chat for an hour or two and give a copy of each of his books, which the visitor would like to accept. The Founder had never made money out of the books he had printed. All were handed or sent free, although there were some limited few persons (less than 1 per cent) who of themselves sent some amount by way of its price with a request for Mai Blessings.

296.Just near the main entrance , he affixed typed copies of the following :-

(a) Rules and Regulations , regarding place , persons and programmes.

(b) Re.Attainment of Mother's Grace

(c) Re: Prayers and meditation , etc.

They are copied out here below, as they show the aims and objects of Mai-Niwas.

297. Rules and regulations regarding Place , Persons and Programmes

1] Don't pollute the purity of this place of Mother-worship and Mother's residence , by worldly talk, idle gossiping or business.

2] Your coming here must be for some specific purpose of dealing with Mother as , for Prayer, worship, Mantra, solving difficulties, true religious understanding etc.

3] Observe as much as silence as possible. Your talks about even the casual things with your friends should be in a tone of whisper and only when inevitable.

4] Don't seek forming acquaintances here or ask questions of self-interest or curiosity.

5] The only talk permissible here is that of God, Mother and Religion. Politics is strictly forbidden here.

6] Leave the place as soon as your specific work or programme is finished Don't waste precious time of yours and of others.

7] None is permitted to sleep here except servants and outside visitors coming for Mother's worship from Mofusil places and persons that are specially permitted for specific reasons.

8] No outsider who is not a known Mai-ist is permitted to halt here and the latter for three nights only and with his own arrangements for everything.

9] Everyone standing, sitting or stopping under this roof has to pass his time with best behavior and practically in devotional mood with strict observance of this Mai-istic tenets : - a) Spirit of practical sisterhood and brotherhood b) No distinction of cast, creed, colour, community, parentage , sex, literacy, position, status, means etc. c) Love in the form of reverence, helping co-operation, kindness etc. d) Activity of selfless service. e) Devotional approach and attitude. f) Unconditional cheerful self-surrender to Mother's Divine Will.

MAI MARKAND

Founder - Mother's Lodge

10-6-1949

Mother's Day

(Friday)

298. Re : Attainment of Mother's Grace

[1] Everyone needs Mother's Grace at every step, in this tempestuous time. [2] God approached as Mother, is more suited for Grace as 'Mother ' is Mercy , while Father is Justice. [3] Speaking about worldly benefits alone (not to speak of spiritual benefits), Mother has wonderfully fulfilled desires of Her devotees. Mother is at their beck and call as She wants to teach Her sons and daughters the simplest, straight and speedy Royal Road to health, wealth, peace , prosperity and happiness, through the observance of the fundamental principles preached under Mai-ism. [4] The poor have become prosperous, patients of incurable disease have become healthy, lunatics have become wise , the homeless have built bungalows, the unemployed have become officers , unmarried have got suitable matches, marital disunions

have been reconciled, connubial relations have been relishing, hearts breaks have been healed up, worries of impending calamities have been tided over, barren women have delivered sons, downfalls from great heights have been hurtless, business have flourished, litigation have succeeded, relief of solid help and entire removal of miseries have happened and many other miracles have happened on staunch devotion to Mother. [5] Persons desirous of attaining Mother's Grace should approach Founder for a long chat by previous appointment. [6] Detailed study of ' Mother's Message ' and serious reading of ' Mother's Thousand Names ' will enable the aspirants to decide if the path and philosophy of Mai-ism will suit them. Truly religious persons will find Mai-ism to be most suited. People with unprejudiced open universal and straight mentality with modernized way of living, judging and believing will immediately accept Mai-ism as it does not in any way interfere with one's own ancestral religion and worship. [7] Once the aspirant feels to be in natural waters under Mai-ism, he has simply to climb up by leaps and bounds. [8] He has to make up his mind to set aside certain hours for daily spiritual work of devotion. [9] The Sadhak will be himself wondering at the most favorable happenings and at his spiritual progress. He will feel indescribable joy and beatitude-full breeze of Mother's Grace. He will see he has some supernatural powers, is helped by unseen in every detail. He will be sure he is not the same person as before , that he has sublimated his soul. In a word, he will have a conviction that mother has showered Her Grace on him. [10] What is true for one man is true for another, and equally or much more true for a woman, under Mai-ism, as a woman has a softer heart , more suited for devotion and Mother's pity-invocation.

MAI MARKAND

Founder - Mother's Lodge

1-7-1949

Mother's Day

(Friday)

299.Regarding Prayers and Meditations Etc.

{1} Persons desirous of offering a prayer or practising meditation should be pre-arranged details on consultation with the Founder. {2} Prayers intensely offered have been mercifully answered. {3} Prayers are to be for:- a) Legitimate gains only. b)Removing miseries only. c) Removal of sins. d) General smooth running of worldly life of oneself and family. e) Seeing and relishing and living the higher life, above money making and sense living. f) Enlisting oneself in Mother's service. g) The desire for evolution and emancipation, success in striving and struggling to go higher for introspective powers, knowledge, vision, devotion, meditation, renunciation, progress, peace, relief and happiness. h) Intensifying the spirit of service to all children of Mother and to Mother. I) Being prepared for unconditional self-surrender to the Divine Will of Mother. {4} Black-magic about harming or exploiting others results in Mother's Wrathfulness. {5} Prayers offered here for enslaving others or subjugating them to one's own will, have been treated most mercilessly by Mother. {6} No purely personal aggressive, illegitimate gains here. No exemption from sexual sin here.{7} Please don't forget that Mother is the Final-most-Mother; God as Universal Mother; Mother to every one of any religion or to anyone who approaches Her as a child with Love and Service to all her children, Devotion and Surrender to Her Will. {8} Noblest prayers are - a) Let all be happy. b) Let none suffer from pain and misery c) make use of me, my humble service for Thee and Thy children d) Depute Thy devotees to successfully serve as saviours of this world of ignorance and sin. {9} Prayer for oneself is not most efficacious. The best prayer is for others or for

Universal Welfare, as then, others will pray for you and in case of that failing, Mother will not wait for your prayers and will run down to you, for your relief and to help you, even before you pray.

Meditation

This can be subjective, objective or through geometrical figures. Consult the Founder.

MAI MARKAND

Founder - Mother's Lodge

1-7-1949

Mother's Day

(Friday)

300. To have an idea about the personal nature of the Founder, the following two descriptions , one being the observation by an interviewer when the Founder was sin silent serious hours with his associates and the other when he was sin his evening easy-going mood , may be read with interest.

The silent meeting interviewer first saw him at his temporary residence on Tagore Road in Santa Cruz, Bombay [Mumbai] at about 8 p.m. on a Tuesday in 1940. He describes his interview as under :

I had interviewed the Master in 1940 on a Tuesday at his own place , when I accompanied one of my literary and devotional friends who was not new to the meeting. The Master's

programme on Friday nights is quite different from that of silent meetings on Tuesdays, when only the nearest people gathered around him."

The Master was simultaneously dealing with around twelve persons when I entered the place , sisters and brothers Here was a silent sitting , without a single person knowing or trying to know what was passing in other's mind or between the Master and each one of them. , in the most powerful and unambiguous authoritative language of silence. In the midst of a big hall, there was a swing on which the Master was lying with pillows under the head and sides , with a hanging leg with which at long intervals, after fifteen to twenty minutes, he was giving a slight motion to the swing. He wore a malmal shirt and a loosely tied dhoti.The shirt which was never buttoned up and never symmetrically put up (and I heard later, was more often than not, put up reversely), immediately assured even the most unmindful observer about the absolutely trivial value the wearer had for the external appearance , not only of garments, but of everything which did not go immediately and directly to go to help anyone in then matter of increasing one's religiosity or hastening the evolution of one's soul. The consciousness itself which would see the difference of nudity, saffron robe or whatever was wrapped round the body, rich or poor , new or old , torn or just stitched, was not there.Each one that came in , entered with pin-drop silence, prostrated; and on receiving blessings took a suitable seat where from the face of the Master could be seen. . The blessings differed with every person.

" Some prostrators , he would at once rise with a jerk, some gradually and slowly , some he will allow to continue prostrating for over five minutes. Regarding some , he would smoothly moves his hand over the prostrating back, some he would rise up with the catching and lifting up the chin , some by petting strokes, some by contacting their heads with with pointed ad forcefully

placed pressing fingers . Some he would raise up by a snip of fingers, some by slowly moving the hand over the forehead. No two persons were blessed in the same manner , which made it clear to any one practically stepping into the steep silent path, that the blessing method indicated very generally (for others), the rung on which the blessed person stood with reference to God Guru and one's self. By the subtle most observation of the change in the face colour before prostration , and after the blessing , one became struck with the notion of certainty , that the prostrator had fully received certain individualistic instruction which the Master had carried home right into the heart of the disciple.

" Between the arrival and departure , and the prostrations and blessings, there was nothing but a silent pause and exchange of eyes and the look and the respectful, obedient and amiable demeanor. The spirit imbibing sublime process began for each disciple with an earnest deeply profound staring at the luminous figure of the Master and keeping the eyes closed with a single-minded or blank meditation , except at long intervals , when the eyes are opened for few seconds again to close. They opened up, as if the spiritual stuff they had carried through their eyes into their very soul had been assimilated consumed and exhausted and as if they had opened up to take up a new additional nectar-sip from the Master's heart and soul. In the Master's heart was seated the Universal Mother Mai, erect on Her Lion Throne. In the Master's pierceful yet lovely eyes was seated the encouraging and admonishing , watching, guiding and mending Guru, as if at the helm of so many small barges of different souls of the disciples , swimming in the Infinite ocean of the Merciful Universal Mother in Her Impersonal Aspect.

"The raising by a sudden jerk conveyed this idea to the prostrator ," You have come too early". Gradually and slowly raised prostrators were conveyed that Mother's Grace on them

was slow but steady and that they should continue with faith and patience. Continued prostration without the touch meant , the prostrator must severely repent for his certain wrong acts or behavior before he can be entitled to Mother's Grace as before the wrong conduct.

" The Master's hand-contact by inverted finger red-nail strokes after a long bending, meant " he was forgiven, but was warned not to repeat the wrong."Smooth moving of the hand on the back meant full sympathy in the bereavements for which the prostrator was not responsible.The lifting by the chin meant the Master or Mother or both loved the prostrator like a child, although there was enough of folly.Contact on head meant Master's sympathy in efforts to understand analyze and set right the mental disquietude. The snip of a fingers meant cautioning against the very likely slip. Touching the forehead meant substitution of sublime thoughts for routine and rotten thoughts.

" New visitors coming for the first time , as I was one, were looked upon by the Master by a visible turn of his deep reading eyes, from the toe to the top.It was a sit were to decide to which class a certain visitor belonged and which were the points of strength and weakness in him.

"My heart was getting nervous, while I entered. How I was treated was a test of mine , not to be made known to me. In as much as I had accompanied one familiar with the Master, I had nothing of importance on the visible plane except that I very positively felt I was handed over a token, destined and desired by the Master to see him again. He made no reference to me , nor was there any inquiry about me.I very silently prostrated and set with my companion after he had prostrated.

" Some new visitors had the more courteous equal-planed treatment by the master who bowed down to them with joined

hands , practically to make it awkward for the incoming to prostrate. If they still attempted, he would raise them up erect before they would bend to prostrate.

This really meant the visitor had not developed the humility necessary for approaching a saint, if spiritual benefit was sought. On the superficial side , it meant the visitor was accepted as a passing friend only and not a follower. Superficial people were pleased at the attitude , for they thought, it meant great honour with which they were received.

" If the Master saw that the new visitor was proud of his wealth. knowledge or devotion, he would make place for him on the swing, crouching himself and request him to sit by his side on the swing . That would be the only occasion, when the Master would be breaking the silence of the meeting, by a loud welcoming and honoring word. That practically meant interruption for all silently meditating, to be as it were, on their caution and cease meditating.

"The Master would pamper to their vanity and dispose them off quickly. To the wealth proud , he would say" it is nice to talk about religion and philosophy and to boast about Jnana and Bhakti , but the wealth possessor is the real Vishnu on the earth.It is to him that big Swamijis and Bhaktas go for food and Ashram funds." To the Jnana proud the Master would say" Mere devotion is blind Real thing is Gnana , which you have so proficiently acquired .Even Shankaracharya says,"Without Gnana there is no Mukti even after hundred lives " To the devotion proud he would say,"You have your Ishta Devataa in your fist. Where is then any need for you , to be roaming here and there, prostrating to this saint and that saint ? What a small creature am I , for you to have comedown all your way?"

"Sometimes it would happen that some new visitor had only nervously by way of sheer obedience seated by his side and he would be feeling shame as if he had been discourteous, he would feel he was only a savager in a savant's society. The Master would understand his feelings and after a talk of few words with an endearing smile , point out the place in the midst of sitters. And the visitor thanking the Master with in his heart for the permission granted , would be sitting in an obscure corner on the floor with a mentality which felt and showed his inferiority complex.

" After one hour , the meeting silently dispersed, but my companion continued to sit. There was, however , even then. no enquiry about me. The Master looked deep in my eyes and began his universal broken language and talk.

" At Belgaum in 1932, I went for an interview of a Mahatmaa. In spite of my solicitations for over ten minutes, he did not permit me to touch his feet . There was a tug and tussle , till the saint in an authoritative loud tone told me," Don't snatch other's powers. If you have not enough, acquire it by your own self-mortification and austerity."

" There was a long pause. I could not decide , whether the Master tried to explain why he was paying the undeserving worldly people , in their own coins, or whether he meant, I would take away his austerity by greater contact and therefore he refrained from having anything to do with me. I tried as it were to seek the solution from he Master's eyes. I had a flash." How quickly mind mind raises me to be capacious enough to snatch his austerity !!! I laughed in my kind and got again the same former idea viz., Master wants and promises that I see him but after sometime. In a word my humility, sincerity or ardency was not up to the mark set up by the Master.

This was the only talk. We got up to go. The Master looked at me , and strangely enough said," Will you please place those white shoes of mine in that corner outside in the lobby ?" I obeyed. I placed them outside in one corner. He was viewing me , as it were , was after me; said he," Not there , in the opposite corner". Be fore I move towards the other corner , he said," Better put them near the distant staircase outside where other shoes lie." Before I moved he asked," Are there any people there ?Just where there shoes have been placed. "

" I had no courage to make sound. I used my respectful head to say , there were. We left for our home.

" Nine years after, the heading of a para in " The Indian Express " dated 21-9-1949 at Madras [Chennai] shivered me to the quick, with horripilation. It was " Sri Mai Swarup Mai Markand ". Some how I began to feel, this was the same highly devotional soul, as I had interviewed at Bombay [Mumbai]. On my personal enquiry , it was found to be true.I introduced myself and gave a little inkling as to the person whom I had accompanied. Said Maiji (Founder)," So we have met again, as you rightly interpreted then . He added ," You have well preserved the token ", the very word (of bank's language) I had nine years before, ringing in my mind. He said these words with a cheerful smile , in which I could also read his fresh remembrance about the trying shoe service that I had rendered , as also his filled up sense of satisfaction; as also his speechless suggestion ' you require a bit more humility.'

301.In the other case , a visitor went to see him at Mai Niwas, in one of the evenings of 1949. It was not hard for him to find out the place, as it was the building on the crow fly straight road from the Santa Cruz West Station and the very last one.

He soon recognised the building , but to his great surprise, it had neither the augustness nor the silence of an Ashram. He could

see that that the building had in front , a big hall with Mother's image facing East. There were two large doors to the main hall and two small rooms in the rare, with a smaller number room and a bath-room attached to the western bedroom and the eastern bedroom respectively.The building had all the appearance of the public place , without a watchman , but surely not an Ashram or a religious awe-inspiring , serenity radiating Institute.

What does one find ? Out-and-out rowdyism of more than a dozen boys and girls below fourteen, simply a noise ,an ill-disciplined crowd of them. Such a small building for an Ashram had five doors and anyone was coming in from any door and going away from any other and doing whatever one liked.

The stranger had naturally the courtesy of not going in straight without peeping through any of the doors , but he could infer that all that shouting , running , quarreling, beating, mutual chasing, escaping from one door and entering by another , etc., was going on , in the presence of some elderly person of that place who was simply seated on his cot in the bed-room, as if he were deaf and dumb and blind and lame. In the open spaces in the compound round the building , cows and bulls and dogs and bitches , some goats and lambs , and some crows and kites were in full their mischievous shouting and playfulness.The bulls were raising dust with their horns , dogs were wagging their tails and following girls that were making their way to the kitchen room ; crows were sipping waters from the shallow pits under the water pipe, out side in the compound and sitting in a row, one on each of the compound pillars' crests , goats were grazing as trespassers in a private building compound and lambs were skipping as if in the lands of their owners and their won backyards.

The visitor had not a shadow of doubt, this was the place. Not only that, but the so called "Saint" (?) was seated in. It was out and out meaningless thing to enter the place or announce

himself , where there was not even a silence as would permit ordinary speaking to be audible. He had a feeling of disgust. He laughed outright and said to himself," What sort of Ashram this is ?? and what sort of Saint he is ?? " The disgust abated itself after climax and turn to be the the feeling of a mere wasteful scoffing curiosity of only seeing things .

Some boys were running up on the terraces.Some girls were taking out a harmonium from its box and three girls were simultaneously thrusting their fingers and the harmonium was being snatched and run away with by one girl from another. Some were simply pulling out keys thereof. Some knowing that they could not succeed in getting the harmonium took out a nice Tabla pair and some were striking their hands as if it was a village drum; just as it were to see if there was an orange in the hollow below the leather top. Some boys were simply switching on and off all the lights , and seeing the brilliance and its dis-appearance, leaving them all finally burning. In the corner , a small child brought by a girl and left to play itself was busy with taking a time-piece from the Mother's pedestal and playing by striking it to pieces against the stone floor.Some had entered the kitchen room , some, one group of five friendly girls, had taken out the tins of tea, sugar and Nestle's Milk, and were igniting the stove.Three were busy with closing the entrance door and offering their great resistance to push out the other girls trying to force their way in. Some one had by that time entered the bath room and closing the doors , had begun to bathe with a pears-soap.Some three boys had entered the lumber room adjoining and were quarreling over the blank paper packets , headed paper pads, old magazines, used stamps and blank note-books lying in the waste paper basket , having made a heap in the centre of all things they had thought worth taking away. Some two three boys were busy with taking out biscuits and kajjus , grapes , oranges, etc. which were placed on a table in the bed room itself, just

opposite the cot on which the so called saint , it looked, was seated.

The visitor was sick of the scene. His modern living mental set up of ," Who are you to touch my things ?" " With whose permission did you enter this place ? " Don't disturb me ", " Get out, you mischievous fellows ". " You rascals, have you come to steal away my things ?" , was over powering him and creating a contemptuous disgust. He laughed again and again in his mind " Should I meet him at all or go back ? ", without his knowing that someone had come ?? " When will this ruffian-ism be over ?"

Just then some cows and bulls climbed up the steps , and made their way to kitchen -door and put their mouths in vessels , kept open for them as it were. All were disturbed, the gangs were broken and as all birds collect together fly away on a gunshot , every one of them , boys and girls , ran away from the place to the streets around , leaving all things as they were, scattered and at sixes and sevens.

The visitor said to himself," All are gone . I loose nothing in seeing the man." He was taking his small time to decide . He saw there was a ring button at the door. He again laughed. " What is the meaning of this electric bell ring button to this sort of place , with all doors open !! where even animals do not need any permission to enter even the kitchen room !!

Suddenly, he heard a musical voice singing. He looked the man was coming out. He did come. The way he sang assured he was perhaps the master of singing in his young days , very likely an examiner in the music for some boys and girls' schools.

Out he came.He welcomed the visitor with " come in please ". The visitor stepped in.But where does the former asked him to take his seat or inquire of his name , place or purpose etc. ??

He turns to image and sing :

" Bazuza Khairaata Kachhhu Apanaa Nahi Hay." [Except charity absolutely nothing is ours.]The visitor has evaporated from his eyes and mind.The visitor is more and more stunned with his manners of dealing with him; he has no curiosity or suspicion and no sympathetic interest to hear the words of the line sung. The man sings the same line over and over again , with different modulations, his feet are greatly prevented from dancing. Not by the presence of visitor but by his own body-heaviness.The hands were free.They clap beating time.The visitor is not only a distant spectator . He is not in the eye or the mind of the Founder.

Tears flow.He wipes them with the hand of his dhoti. Feet loose all shyness. They join the hands to make the music more beautiful and squeezing out the subtle-most feeling , pleasure from the inner-most treasure house of thought and wisdom and emotion.

There is , as it were chocking in the heart, which is being pulled out and being dedicated to Mother , in morsels. He weeps. He sits down, gets up, apply his head to the Lotus Feet of the Image. lifts up the Image, puts it back.

The zazbaa (the spiritual foam and effervescence) is slowly and slowly coming down with the repetitions of the line , just as a flood or fire gets more and more controllable and tamed and abated .It is something which is being made to be consumed away.

It took some 15 to 20 minutes . He ran into the bathroom, not minding the visitor , hurriedly washed his face and came to welcome the visitor. " Come in Sir, come in. I am so sorry, I had to

keep you waiting". His leaps trembled , when he said," but I was helpless." He effort-fully composed himself to be on the normal plane. " I think you were waiting since long. You were perhaps waiting for these locusts to disappear."

Said he," with a smile of deep meaning," Unless you be like children , you can't enter the kingdom of heaven." " You were not a child and so you could not enter. " " Am I to be blamed ? There is no permission needed here. There is not a single lock big or small in the whole house.Till 2 a.m. , all the doors are open. At 5 a.m. , I do not like to be disturbed by the milkman from my sleep, so I sleep without bolting all doors at any hour of the day or night.

The visitor was lost in the ocean of the spiritual thoughts and emotions.He did not think of any formality.He could not raise his tongue to create a jarring noise to disturb himself and to forcefully pull his mind to mental plane from the ocean of the undreamed sweetness and wonder. The sweetness was gradually maturing itself to lead him to the blissfulness.The wonder was gradually transforming itself to reverential worshippingness.

Said the Founder," One Friday night, the last devotee was getting up to go , , found a thief just concealing himself. The devotee was strong enough. He ran after him, caught him and brought him to me , asking me if he should hand him over to the Police . I said," No. " and told the thief ," Take away whatever you like from here ". The thief was put to shame and was let loose."

The Founder can only be the speaker. He repeated the line " Bazuza Khairaata Kachhhu Apanaa Nahi Hay.".

" Except what Mother, with Her own Majestic Mercifulness, only as a charity, permits and enables me to use, and enjoy in all gratefulness to Her , except what Mother herself places in my mouth, and feeds me with, as Grace remnant morsels , nothing

belongs to me.What of my home, wife, children , wealth and possession ? not even my own body , mind , heart and soul, is mine ."

Pointing his finger to the Mother, and unable even to utter a syllable , the Founder could not hold himself erect and standing. He dropped himself down , simply sat down on the ground, and began starring at the visitor speechlessly, as if busy with the work of sublimating and re-constituting the visitor's soul.

Jay Mai . Jay Mai. Jay Mai. Jay Mai. Jay Mai.

MAI-ISM

CHAPTER VI

MAI'S Grace through Sincerity, Serenity, Self-help, Service and Self-Surrender

Jay Mai Jay Mai Jay Mai

MAI-ISM

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Jay Mai Jay Mai Jay Mai

302. The Founder's first residence in Bombay [Mumbai] was that of P.M.R. in Santa Cruz सांता क्रुझ ; the second of P.D.D.in Malad मालाड , and the third of P.M.D. at Matunga माटुंगा . This P.M.D.had wonderful experiences of Mother's Grace. He was suffering from an incurable disease. Someone told him," When you have fully assured the disease can not be cured by a doctor, tell me, I will bring a religious doctor who will surely cure you. "The Founder was taken to P.M.D. He could not pass his stools without a painful crying for an hour and a half. The host was a pucca scientist and an atheist. He began thus," I do not believe in God and Religion and all the humbugs going in the name of Religion. Please excuse me for being plain spoken. In as much however as my wife and children have a claim over me, I do not object to following your any instructions." His wife and daughter begged the Founder's pardon and entreated Founder not to mind the impudence. The Founder said," You have no idea of Mother's Mercy. I will be here next Friday."

303. The next Friday, Founder prayed to the Mother that was installed and performed his mantras, etc. and gave him water. " just have a drink and go to your lavatory. A wonder of wonders! No pain at all !! Atheism which was there for over forty-nine years evaporated in two hours. P.M.D. asked," What is the whole process working ?" Founder said," MOTHER'S PURE AND SIMPLE GRACE."

304. Founder laughs in his sleeves when anyone unthoughtful man is shouting with his bombasts of " Where is God? Bring him to me. I will put him in a test-tube and see what He is made up of ." Mother would change the wildest atheists to be weakest lambs, in no time. They must have that as their best fortune.

305. " A change cannot be a complete one in a day " - P.M.D. began to think in a way, that there may be certain effects of previous treatments which accidentally synchronised with his drinking "the sanctified water ". He very respectfully and apologetically expressed his doubt. Founder asked," Do you think you are cured? by after-effects of your past medicines? Well then, report to me the results of tomorrow. " The same old crying !! P.M.D. was made to be convinced that the medicine lay latent in the magnetised Lotus feet Waters.
P.M.D. argued, there must be something like a phonetic effect. A certain sound may be attracting element from ether, which might have the curing property. The founder said," What is the meaning of this obstinacy? If you find a wonderful drug administered to you by Doctor of Medicines, would you not believe in the story as to how and where it was being prepared? What is the meaning of your fabricating some theory and some argument based on mere imagination and dismissing the theory explained by the successful experimentator and administerer himself? "

306. P.M.D. decided to perform the very same things, which the Founder did. The water did give a partial effect. There were repetitions of experiences. Founder's "water" had full effect. P's "water" had a partial effect. No water sipping the same old crying !! Which doctor or a scientist can explain this paradox ?? P. had already after few days, turned out to be a believer; but still even up till now, he believes there is something in the Founder himself and he does not go beyond the Founder. Although he now admits the existence of God in abstract conception. Just as we find in the case of Girish Chandra Ghosh regarding Blessed Shree Paramahamsa, he would insist on holding, " You yourself are Mai; you can do what you will; I have no proof for believing there is some higher power outside you. and other than you, working through you; I simply accept it because you say so. "

Unfortunately, the modern world, a combination of a scientific brain and a devotional heart is an extreme rarity. A scientific man has as his weapons an extremely keen intellect and mental penetration to work upon the outside practical actual, workable, visible world. A devotee has as his weapons, an emotional attitude of internal purity and humility. A noble character and a righteous living with morality, virtue, religiosity and law-abidingness is an indispensable requirement for a devotee. He has his own very scruples and is not an ever-changing opportunist. He is on the whole for constant unchangeable varieties. He has his wonderful strength or overpowering nervousness according he has devotional flights God's Grace and proximity to his God, or despondency on the saturation of the idea of his unworthiness and over the consciousness of his being below the disciplinary standard. His substance to work upon is the ideal invisible universe, as he sees.

A scientist has a torch of a few furlongs ' further lights and is sure of the grounds he has covered. He has, however, no definite thing as a destination and a desideratum at the destination; he can not say what he will be leading the world too. On the whole, he is experimenting with the unknown.

A devotee is dependent on the sky-lightning alone. He runs up his maximum under the God's Grace fighting. He knows the destination and the desideratum and is cent per cent sure about it. During the halt periods between two flights under the lightning, he has an immense joy as the immediate fruit of his exertion, which gives him every confidence about the right direction and the never-failing of his guide and God. He gains a potential energy for further flights and a vision of the nearer proximity to the destination. His path is one of entire dependence, the point of great helplessness is that, though wonderful and miraculous happenings may proceed from and through a devotee, he can't promise and stand a guaranty for even the smallest surety.

Science and Religion, although seemingly diagonally opposite, are the right and left hands, for the horizontal and vertical wheels of a compact machinery, which serve humanity and are both subservient to the Mother's Divine Will. The one deals with the grossest element of matter and the other with the subtlest element of mind. But both are governed by the highest Almighty, whose Grace wise men should ever implore, be he a devotee or a scientist.

307. Founder had to stay at Malad and he could not go to P.M.D. as often as required. P.M.D. suggested," You depute your powers to my daughter. ". Founder deputed his powers to her for the period P.M.D. was ill. She was made to sit before Mother and the needful initiation and delegation ceremony were done. Since then, the daughter's doing what Founder did, had the full effect, till P.M.D. was completely cured.

308. During the treatment period, once P.M.D. had an urgent work. He had to go out, leaving his swing.P.M.D. told his daughter to pray to Mother, to give him rest of three hours when the usual other pain should stop. Said he," Pray in the name of Mai Kaka (The Founder) ". P.M.D. was entirely painless. He went into the Fort फोर्ट and attended a lot of work. While he was returning in a taxi, the pain started, just between Dadar दादर and Matunga माटुंगा . He looked at the watch. Exactly three hours after, the pain reappeared !!

309. The Founder, at the undeniable request of all home members, stayed at their place requesting P.D.D. to allow him to stay there. The disease was entirely cured within " nine weeks " - the usual time period which the Founder states to all.

310. There are certain peculiarities about the Founder, which are interesting to be learnt. One thing is, he is extremely fond of

mango-pickles or pungent things. If there is a case of high fever, (of course, of the usual type), he would ask for hot pickles, or for the preparation of the most pungent chutney चटणी. As he would go on eating, at intervals, the temperature would go down. This is an interesting thing.

311. Once in Poona [Pune], Founder was called for by a sister, the wife of a high-class Government Officer (who attended Mother's Worship in Fridays) as her husband had a high fever. In less than an hour, on Founder's eating pickles, the temperature became normal. At the time of his returning home, the lady said, her nephew was to be married at Surat, and their programme was to start the next morrow evening and they were to perform the ceremony. What will happen if her husband would get the fever again tomorrow or at Surat ? said the Founder laughingly," Do you require to be yet taught the remedy, after the personal experience? The whole thing depends on the quantity of pickles or the chutney you can spare for Mai ."The Founder returned home. In the morning on awakening, he was informed, a big pickle jar has arrived from G. Saheb. Founder laughed outright and sent a note to the lady stating that he would see that there is no fever at least toll they return from Surat and they start for Surat safely that very day. There was no fever.

312. Another funny instance was at Hubli. A high fever was reported by the mother of an officer. Founder replied," I am sorry, I can not come, but prepare a nicest pungent chutney and send it to me immediately, just a cupful. This was at 10 A.M. At 2 P.M., a peon came over with the news that the fever instead of going down was increasing. The Founder began with his fretfulness pacing the floor before Mother, " Useless worldly people !!! Doctors would take away big fees, but they die for two annas chutney to be offered to Mother. They are not sending. At 5 P.M., the mother herself came. She said," He is not yet alright. On the other hand, the fever is increasing ." Founder was ruffled with

failure, lost his patience internally, but said sweetly in a low tone," What else can it be? If you can not send even two annas chutney to Mai? " Mother said," What do you talk? I had immediately sent it. " It was not received; the officer peon had gone away to his home, intending to hand it over to Founder in the evening, before night meals.

Said Founder," Well, now you can not go. " Founder asked his cook to prepare chutney. He began eating it. He said to her," You are not to go till news comes from your home that he is normal." Very soon, a peon came with the said news.

313. The founder has his own funny ways. Once a graduate girl (over 28) came to him with her mother. She was not getting a husband. A devotional lady of Khar, a she-disciple of well known Saint told to the mother," Why you remain thirst on the bank of river ?? Why don't you catch our Markand Mai ?? One day, the mother simply entreated the Founder, but the devout lady threatened him with the claims of a daughter," In this whole big world, can't you find one young man to accept our S.S.L. ? Give me a promise. I won't let you go till them. " She actually made him promise her. The Founder was a guest at her house. "Alright, within nine weeks; but, provided she does what I ask her to do." " And what do you want her to do ?" " A very simple thing. She has to come to my place (quite near and sing every night " Ghughat Kaa Pat Khol .Re. Tuze Piya Milegaa. घुंघटके पट खोल तुझे पिया मिलेंगे। " Off Thy veil, thee-concealing garment, tear off open up, To thee, Thy beloved will meet " - a mystic meaningful BHAJAN-GEET OF KABEER. Within less than two months (six weeks), she got an educated and satisfactory husband and the wedding took place later.

314. Whenever there is a serious case of a disease, Founder asks for a beautiful notebook with the best paper and best wrapper. He would then retire in a room and go on writing what

pleases him. The notebook is not to be returned. His absorption in Mother while singing Her praises and writing them in a notebook would be working miraculous cure there. " Nine Fridays" would be the maximum time limit.

Very recently, there was a case in Khar, constantly head shaking paralytic lady, under treatment of a doctor charging 70 Rs. per visit, had lost all hopes. Someone suggested Founder's name to her. He went to see the patient. The Founder said," She will be cured within the nine weeks ending 9th June 1950, provided you go on supplying nicest blank note-books and "R.K.P.'s Life " costing Rs 8". This book was immediately purchased from "R.K.Mission. " The lady was cured completely within six weeks.

315. The Founder explains the whole successful working as under :

" First of all, let it be clear that there is nothing in me. Mother has made me only an instrument for Her own work. She wants that the world, or at least the Hindu world, should be a world of Mai-ists believing in the six Mai tenets, that the world likes and accepts this Religion of Universal nature, with all the secondary matters of a religion given only a secondary importance and being considered almost dispensable.

Re: The working process: The installation of Mother is a great thing. It enables the devotee to best concentrate his mind and to make his prayers most intense. Once the Mother is installed , although She may be ignored as soon as the calamity is gone, yet someone the house would be taking a liking and a devotional relish; and though in a broken and discontinuous way, the worship will have more or less permanent footing in the family on Mother giving proofs after proofs of Her Grace. The universal simple and straight and most unobjectionable teaching of Mai-ism will spread out gradually, and the world will be of better calibre and of a

happier living luck, through righteous mentality and good moral conduct, character and behaviour.

316. Founder says," The greatest human blunder is, people, do not realise. Every smallest thing you have to achieve by your own exertion. Nothing will automatically happen by itself. Spiritual progress is like a building of a mansion, and not, the growing of a garden. You plant a tree and go away. After five years, you will find it bears fruits. You construct a wall of twelve layers and go away. On your return, you will not twenty layers. On the other hand, two layers might have been removed by the mischievous boys of the street. "

317. Founder continues :

" Nothing can be done, without yourself actually doing it. People get tired to hear such a simple truth, but they never once think or realise. Is your Guru a madman and a ghost possessed man that he would go on repeating the same truth if he sees that you have realised it? He sees that you have not realised it, that you have not caught the right value of it. He sees that there is not an iota of an echo of that truth in your practical life. And then alone, he is repeating the same truth. Which fool or a Guru will be bothering himself with teaching the same monotonous truth if you are fit for the next higher truth?"

318. Founder also says another thing: " Do not expect higher things to come without Mother's Mercy and Guru's Grace. Everything is alright in the worldly plane. There you can proceed with your worldly wisdom and tact. But, on the spiritual path, or when you want to invoke Divine aid, for worldly smoothness, you need a Guru whoever he is, who is deeply interested in your welfare and in whose powers and bonafides you have a full faith. Let him be only one step ahead of you. That is enough. The test of a solid Guru-Shishya relationship is how far Guru loves you

and how far you love, confide in him and serve him. Guru does serve you, but on a much higher plane."

319. Re: the prats played by Mother, Guru and the aspirant, the Founder's patent illustrations are these.

" The getting of the Guru is something like Mother's placing a certain demanded thing in a glass cupboard, none knows when and how. The cupboard key is with the Guru and the work of opening the cupboard and taking out the grace given thing is to be done by the disciple. Thus, the process starts with the disciple moving the heart of the Guru, to get a certain thing from a Mother. The giver is the Mother and the receiver is a disciple.

"Without Mother's Mercy, both the Guru and the Shishya may daily look at the cupboard and get disappointed. The disciple, if he pleases Mother but does not please the Guru, sees the thing placed in a cupboard, but can not take it out. Guru does not know the invisible world nor the disciple's true self and innermost intentions, or his worthiness and his place and part in the cosmic arrangement. (That Guru knows everything past present and future is a faith and not always a fact). It, therefore, may also happen that the Guru may desire and pray most intensely, and yet Mother may refuse to give, because neither the Guru nor the disciple perfectly knows what is future, and what is good and what is bad, for the disciple.

" There are so many instances which show that, while Mother is refusing a certain demand, She has been actually saving a man from a long sightedly seen calamity and that he is most foolishly dabbling with a programme most wisely chalked out for him by Mother."

The Founder had studied the subject most deeply. He says the difficulty comes in because some people (most of us) are out and out habitual shameless beggars.

" If when a man's certain desire is fulfilled, in the end, he has repentance and finds sense enough to realise, " I asked a certain thing; Mother was not granted. I, however, forced Her hands through my intense coercive devotion. My eyes now open. What I thought would be a heaven has turned out to be the direst hell. I now have my final decision. I have no sense to judge what is better for me. Why not leave then everything to Mother Herself, with an extremely general unspecific request to make happy? "

" If people are getting wiser, the world would change in no time, but the beggar is shameless enough. Let me turn to the noble idea of Mother and child, which is the natural one with the Mai-ism. Just study a child. Have you not seen he asks one thing with great obstinacy, goes to play with it, but as soon as the child finds its useless throws it away without the smallest and least thought or sorrow about its wrong judgment or its own foolishness or any serious thought whatsoever or without feeling shy to ask another thing, again asks for another with same or even multitude obstinacy ?? "

There is no end to shameless asking and begging. The Founder has before his eyes so many instances. A girl has no husband; " give me a husband ", husband given; " What is the use of a husband without an appointment ?"; the appointment has given;. " The parents of a husband always taunting me as a barren; give me a son. " son is given. " The son is quite handsome intelligent and jolly, but always sick; give him health given.

Where is the end for this asking-ness and giving-ness ?? Here, here, here, the Mai-istic outlook, view and heart are different. Are you not yourself foolish if you think that Mai-ism or its Founder does not understand that Nishkama Bhakti is superior to Sakama Bhakti ?? The difference is however here. Mai-ism does not call him shameless beggar whose begging has no end. Mai-ism does not drive him out or spurn him. Mai-ism has altogether a different eye and has a heart of Mother. There is no constructive behind driving out with spurning. Mai-ism does not call such a person a habitual shameless beggar, but a senseless immature child. Mai-ism says it is easy for a college principal to select only the first class boys for admission, to give no form to little below the first class passing standard and show brilliant results. That is alright for one's own name and fame; but not for them, who want to see that the whole world enjoys the benefit of being educated.

Mai-ism believes in lifting the person wherever and whichever stage that person is. What can be bolder than the open speech (sentence of the Founder), at the All -Faiths Conference in 1933, when he said?

" To the true Mother's son, murderers are brothers and wayward women are sisters ".

The Founder in his full heat on the subject says, people as also preachers totally forget how practically impossible is, for anyone, to leave off his desires, simply because some preachers tell him scoldingly," Don't desire, curb your desires. be desireless. " Let us count and let such preachers supply a list of the number of the persons whom that sort of teaching has transformed. No hypocrisy, no theory and no lying be permitted while accepting the standard of " desirelessness. "

Mai-ism takes an extremely patient view. It says," Children are bound to be so. Let them grow in wisdom. A time will surely come

when without your telling them you should not ask, they themselves will not ask. Have you not observed this in rich man's children and boys when they grow up to be full-fledged? Till that stage is reached, you have to take care of your devotees, as children. Call them senseless, forgetful, ungrateful, obstinate, shameless but they are children if you have Mother's heart. Mother's mercy should be the last finishing stroke and closes every individual's chapter," Be a severe judge towards a frequent criminal, but the kindliest jailor ". says Mai-ism.

If you have a critical eye, the eye of mother and not of a king to a beggar or of a stern Guru towards the unworthy disciple, you will find, though very slowly, very imperceptibly, every soul is getting nearer and nearer the Mother. The most ungrateful heart one-day bursts.T he memory of untold obligations someday sits heavy on the heart and breaks it. He then weepingly recounts all of them. The man gets one day ashamed of his obstinacy of demand. One day the higher sense does dawn with the highest illumination. At least, the Founder is extremely optimistic on this point. The rub is, people, want harvests without seed sowing.

The Founder says,I never believe any of my efforts have gone vain. Only thing is, we are blind. We do not see transformation until it takes a certain visible shape. Please note it very subtly. One man may sow and another may reap or the original sower may not be known to the world. That is all quite possible, but no sowing is without its growing, and that is a dead certainty. Great men think in terms of benefit to the world as a whole and not to their own little self, and hence they have much less cause to be sorry about the results of their painful exertions not being quickly visible.

Mother's Mercy, Guru's Grace, disciple's exertion all three together bring forth a certain desired result. As to the remedies of

pleasing God or Guru, the same universal Mai-istic formula holds good.

" Love, Service, Devotion and Self-surrender "

320. Another small instance explaining the triple working is that of the radio programme. The best celestial musician is Mother Herself, who smooth-ens all miseries. It is She that sings. The Guru is the director; Mother sings if the Director prays to Her, to shower Her Grace. If however, the listener is so careless not to be switching the valve, the "grace " passes away without being received.

321. Moving Mother to shower Her Mercy for a simple innocent harmless moral legitimate and legal desire is often done by the Guru and the disciple, sitting at the same precise hour, wherever they are, repeat the same mantra and meditate on Mother's picture. In synchronism with the disciple, the Guru performs the first part but the second part of the Guru involves much harder work. He has to be annexing his mind, with the faith of the disciple at one hand and the Mother at the other. He has to be the connecting link, with a single-pointedness, intensity and devotional meditation. The inherent spontaneous fructifying, and Mother - acceptable efficiency of this second part, would depend on the true relationship between the Guru and the disciple. A Collector's son however dear to the Collector cannot be given Collector-ship by the Viceroy if the son does not deserve it. If he deserved it, the Collector's son will most preferentially and surely get it. The lack of worthiness stands in the way. If that were not so, the world will be topsy-turvy !!

Mai-ism says Nishkama निष्काम superiority and Sakama सकाम inferiority is simply a wasteful debate. None can rise above what he actually is by the stroke of a sound on the ear tympanum such as " Kill your desires ". It is simply a delusion. The Founder is

wondering at the bankruptcy of common sense. Valmiki Ramayana वाल्मिकी रामायण begins with the Ashwamedha अश्वमेध for a son by King Dashratha दशरथ. Mai-ism says, we have every right to demand help relief and consolation from Mai, to ask for any harmless moral legitimate innocent desire commensurate with our capacities and circumstances. Our requirement is to be true to our Guru and God, with a determined living of " We shall develop in ourselves the Love Service Devotion and Surrender to our God and Guru and Mother's children as far we can." Desirelessness will automatically be developed, as we gain experience about the futility of running after worldly and sense pleasures and as we have a craving for higher joys and experience of the higher bliss. It is not the work of one day, one hour of hearing a Kathaa कथा or one trip to a Saint or a Sacred place or one blessing of " Narayan Narayan " नारायण नारायण by some well-known saint. Plugging does not help you and is an entirely wrong method.

Have the clearest notion," You have to go on reducing your desires and developing your higher joys ". Don't fret and foam. The Guru who does not help you to catch your hand and take you up gradually over a mountain is no Guru. He has to do that without minding your going astray with departures on seeing most tempting things on the sides or your slipping some twenty steps down, while you have risen by only ten. The Guru must just laugh a little at your weakness, but not spurn or scold. The Guru may fret but he has not to forsake unless the disciple himself leaves him. In modern life, in most cases, there is no real offering and no receiving between the Guru and Shishya. शिष्य Where comes than, the question of forsaking?

If the Guru becomes Mother to you in your mutual relationship and if you have every love for your Guru, it does not matter, you may be cunning, vicious, wicked, defective, impure, faulty,

villainous, corrupt, degenerate and of a perverted reasoning, everything will be made straight in due course provided you stick up, serve, love, devote and surrender.

The Founder says," I hammer it again and again. The day you have decided , you will love and serve your Guru and God, the day you have decided, you will put all your cards before the Guru, the day you have decided, you will try your best, as far as you can, to carry out his instructions and wishes , the day you make resolution,"come what may, I shall not leave my God and Guru ", your name stands embossed in gold as the winner of the race, someday.

People's approach is just unfortunate. Even to their Guru, some ladies try to pose as a princess and as time passes they are found as if to be mere vessel-cleaning women, or some men approach as millionaires and in the end, they are found they are found as if to be criminals or bankrupts. They cheat their Guru's by showing, they need only a little support of 1 per cent of their own 99 per cent readiness and in the end it is found their real worth is not even 1 per cent. That crests repulsion in the mind of the disciple on exposure, and the whole Guru Shsihya गुरुशिष्य relationship period ends with pushing the train reversely, instead of towards its destination or getting off the rails.

We meet with some cases of people where the aggrieved first find all circumstances wonderfully bettered, on their taking to Divine aid and relief remedies through prayers repetitions and worships with meditation, etc. Subsequently, however , their ship sinks disastrously only at the shore. After nine successes, the tenth result, a failure, makes the whole undertaking a failure. Here the reason is that the popular understanding is entirely full of ignorance. In spite of repeated suggestions and efforts to remove the misunderstanding, there is such a high pressure of the whole belief prevalent since centuries, that people think as if Mother's

Grace were simply the wages of certain mechanical exercises. They don't bring into calculations their general behaviour to others, their sanctity, purity and straightforwardness, etc. in a word, their love and service to God, Guru and God's children. These centuries-old misunderstandings are mostly created and maintained by them that live on the blind religious faith of the people. People on the whole, in this respect, are often ignorant though educated, and crooked though civilised.

The failure is due to wrong basic mentality, as a whole, deficient in righteousness, truth, justice, goodness, etc. The approach to Almighty is otherwise than one with a feeling of self-surrender, gratefulness and contentment. Often the approach is getting for one thing after another, with never-ending series of demands. In the first place, Mother gives such persons the most practical solid convincing proof and experience, as to how the world and circumstances wonderfully change to their best advantage. They, however, fail to understand Mother's motive. Where arises the need for Her dabbling with whatever She Herself has ordained by way of Prarabdha प्रारब्ध? Mother wants to make your ways easier, only if you are turning your steps towards Her and true religiosity. On the other hand, the response of the Grace seekers is not sincere, honest and deceitful. They are in fact, waiting for the last item of a certain undertaking, to be successful and an accomplished fact, for their turning truant from God and Guru. One would be surprised and shocked to find a marvellous change in them before and after, the success in their dealings with all. The real underlying fact in such cases is, that the approach seemed to be so very full of humility, sincerity and gratefulness and goodness was doing only a masterpiece of a playful part, with great artificiality, cleverness, sweetness and dexterity. The calamity being over, they become what they, by nature, are. They become temporarily religious so long as they are in the clutches of calamity. Calamity gone, religiosity and remembrance and gratitude gone. In such cases, the Divine Grace and Help is later

withdrawn. People trifle with God and God's help and thus fail miserably. Their outlook may also be called extremely poor because they do not realise that they will be needing God's Grace, all their life throughout. Please note the subtle-most difference. You may demand and get much more than any other man, but your approach counts, how you look upon Almighty and what relations you have. Demanding and donating, is the most trivial part of the whole relationship.

The Founder has one mind which gets disgusted on his having to say simplest things at their apparent childishness. But other mind of his gets saddened on seeing many spiritual experiments, undertakings and exertions becoming futile in the end, only because of missing of some smallest requirement. The reason is people detest hearing details out of love for bombasticity and so much tom-tommed leisure-less-ness.

Hearing and knowing is nothing. Possessing, mastering and controlling and commanding is something. The whole modern world is so very over busy. No leisure! No rest !! No energy for anything except the dead routine !!! With what are we one and all from the biggest to the beggar, busy about ?? Mother alone knows !! Let us think deep. Where have we slipped? What is wrong ? Where is the source of evil, and how can we set matters right? Disciplined living with a true understanding of religion on the broadest basis can alone bring peace and happiness

In this country of greatest religious tom-tomming, how very scanty is the financial encouragement to religious literature ?? People should be prepared to demand to appreciate and patronized a revised religious literature in which, psychological, practical and utilitarian aspects are detail-fully dealt with. Playing on the same gramophone records has sickened the modern world and created nausea for religion. We have to make a new departure, although

towards the same goal. We have to begin with a new slate de novo unitedly and concentratedly.

It should never be forgotten while the Founder is dealing with seemingly trivial most matters (which he is not satisfied even with frequent repetitions of) that the speciality of his teachings is " Take care of pennies and be practical."Any genius has one-tenth inspiration, but nine-tenths is perspiration. There is no magic. Everything of achievement is rich or poor, according to the time, head and heart, that is devoted and sacrificed. The best way of doing any work is to cut it into as any smallest pieces as you can with your sharpest intellectual knife, and see that every piece is made best with recollections, rehearsals and repetitions.

The Founder is not explaining some intricate point, unexplained, misunderstood, misinterpreted or for a sub-item of a religious nature. He is for the wholesale religiosity and desideratum of increasing the same. He is not for some gap-filling or a crack-cementing. He is for a practically new re-constructor, utilizing every sound and useful material.

Intellectually knowing a certain truth satisfactorily within the four corners of reason and logic, is only a preliminary step. You simply know, where to go, where to seek, how to strive, how to analyse, how to synthesize, how to succeed and how to master the truth. However, going, seeking, striving, analyzing, synthesizing, succeeding and mastering remains. First, you have to create faith in the truthfulness of the truth. With that faith, the truthfulness must be constantly before your eyes. Whenever the corresponding allied situations of action arise, you have then to exert, you have to pass through a continued practise of rising, falling, re-rising ad infinitum, till you achieve the mastery.

Any truth is something like a seed. It requires a liking, a love, a conviction and a faith to urge you, to pick it up and sow it in your

garden or ground. The seed by itself again is nothing but it bears out its own usefulness through a tree with its foliage and fructification.

People first get scared away at something said in a different manner, (although it the very same thing), on the ground of unknown foreign waters. So many years pass to understand that the new teachings are simply old wines in new bottles; and hat comes again the lukewarmness and deadness, due to over-familiarity and already knownness.

People hate things because they are new, as they disturb them from the inertia of their deep stupor. People refuse to stir up, because there is nothing new to break the centuries-old monotony already known to them. People forget the highest truth, viz., that there can be nothing new in absolute and fundamental nature in the realm of Religiosity under the Sun because true religiosity was born with the Universe and Creation itself.

There is no hopelessness for even over-fondled or over-spoiled children. Where is, in all the reality, love for God and Guru, as of a child to its mother ? ? The whole flaw and fraudulence of the follower are there, while they raise the point of doubtless-ness and even a contradicting assertion in the matter of any connection between Love and Service to God and Guru and their self-development of attainment of greater benefit, peace and bliss.

The Founder states: It fascinates you to be told, all your weaknesses will be forgiven, you will go on better and better, happier and happier, on accepting the relationship of the child to the Mother You are all along seeing only the one side. Let all points of worthiness go; wherein so much as your feeling, the pure and simple feeling - (I want nothing else) - of a child to mother ???

Let all tall talks of worthiness go. A child finds itself uneasy without the mother, for, say, some few minutes in the day, even though for all other hours it is busy with hundreds of plays and playfulness. do you feel that? No. Let us go further to still more easy and easiest things. The child will shout for its mother in a congregation of ladies. it is neither afraid nor ashamed. It has no juggleries. Let anyone ask the child," Which is your mother ?" and the child will boldly and immediately point out. I am not talking about the higher amiabilities of a child, which will thrust a jilabiजिलेबी piece in the mother's mouth smilingly and feel the sweetest bliss. let all higher things go. They are miles away from the modern men. I am talking of the rudiments only. You disown your God and Guru in no time. Someone asks you," I learn you believe in God as Mother. " You immediately get funky and say," All deities are the same. They are only different names of One Final most Thing." You shrink. you disown Mother. " You have not even the ordinary moral courage which a seven years' child has," that there standing in the green garment, is my mother." The same thing regarding your Gurus.

Have you ever thought deeply ?? You want your God and Guru to come in when you want and to disappear when you don't want them. Where is even the most elementary fitness? ? The natural fitness or even a child to its mother !!! Even so much as not disowning, whenever you like !!!

Millions of things have been stated and will be stated in the name of Religion. If you like you may strike out the Guru. The only path of salvation is Love, Service, devotion and Surrender to your God, whatever your conception of God be. And that teaching means Mai-ism.

322. Which is the master key, which will open down all the locks of all treasure houses ?? Don't continue to be tossed in whirlpools Just go our own Geeta. Three hundred and thirty-three things are

told there and three thousand things have been spun out by innumerable commentators to be thirty thousand things and people drown themselves in the intermediary whirlpools. Where is the highest point of Geeta's wisdom? Whenever a wise mother takes her boy to be an extremely unwieldy show where there are thousands of people and hundreds of plays, do you know what precaution she does take , so that the boy may not be lost ? she says to him," You go anywhere, do anything, you will surely parted from me, but as soon as you have finished and come out, you be sitting on this particular otta and I will take you safely to our home ". That that spot and otta, Mai-ism fixes as " Sharanagati " - self-surrender. The last word of Mai-ism is only six words, viz. Mother-conception, Universality, Love, Service, Devotion and Surrender.

323. Why should that Kurukshetra-battlefield teaching, which is given and meant for, or at least resulted in the bloodshed of millions, have such a sweet feminine name as Gita ?/ Where is the singingness about the whole teaching ?? Where is the enchanting celestial music in the teaching? Is the constant struggling " Of action and inaction ", a song? " Is the mortification of the soul ", a song? Is the dog watchfulness of your sattwa, rajas and tamas, a song? Where is the singingness of whole Geeta ?? Can anyone call this " Zagdaa Zagadi " (constant combating), the business of killing your desires, killing all your joys of society, killing your relations, killing your material pleasures, a song? Can anyone sing a song when he is on a battlefield, likely to lose a life at the second moment? Can you sit for even a second with the smallest feeling of safety, when there are volleys of arrows? Can you sing a song then? " Is " Do this and don't do this " teaching, a song? Is there anything like the mood, the environment or the occasion for a song and a hilarious singingness in a battlefield ??? The whole thing is a long tirade, in the eyes of the modern pleasure-loving, ease-seeking, leisure-less, light-brained man.Is it a singingness to be reminded of being

drifted away with Kama, Lobha, etc.like a barge in the sea, attacked by winds? It is all fighting, sweating, walking, tiring, fatiguing or leaving the society to conceal in a corner, etc. To be asked to be content, when after all your highest exertions, you are given no fruit !! Is that singing or weeping? Where is the song? and where is the celestial melody and where is the singing news ?? It is all a headache creating a study of things which few modern Hindus love more than the never master-able Sanskrit grammar. There is nothing to love and nothing to sing. It is all intellectual wrestling. Where is the music? (Geet) and where is yet further, the feminine tenderness about the whole teaching ? ? which can justify the yet lovelier name " Geeta "? On the top of it, the author is not simply satisfied with calling the teaching a song and giving the feminine epithet of a "song damsel", "Geeta", but also want to add the conception of the Mother, of a celestial damsel belovedness. He has elevated Geeta to be named and worshipped as Geetaambaa (Mother Geeta).

324. Where is all the blissful music of " Geeta"? There is , surely there is. That blissfulness and singing ness is for fewest of few. The rest is drowned in the intermediary whirlpools. It is in the last shloka 66 of the Eighteenth Adhyaya," Sarva Dharmaan Parityajya ..... "

" Abandoning all things, either as duties or requirements of religion come unto and into Me as a Surrendered. Don't get sorry. I will liberate you from all evils and miseries. "

The blissful song is there. The teaching is not only a Geet but a Geetaa, and any still higher name would be simply looking poor to convey the celestial music and blissfulness. What a joy do you feel as soon as you read the Shloka ??

You are head and ears in debts. mother comes forth to say" Don't worry. I will pay off all your creditors." You have created hundreds

of enemies who are searching you out to kill you. Mother comes forth to say," Come on. I conceal you in my bosom, none will find you about." You have hundreds of sins and myriads of sentences pronounced by Karmadhipati and Prarabdha judges. Mother says," Come on. You sit down in my lap. Be repeating my name.I am just sending word to the judges and the king to absolve you from all sentences and decrees, and to grant you pardon," You have vicious heart and the sinful impurity. Mother says," Come on, just take a sip of My Lotus Feet ablution waters, your viciousness and sinfulness are gone." You say," I am blind". Mother says," " Come on, just let me blow my breath over your eyes, you have every illumination ".

325. What else can there be but the highest blissful song and dance, when you are given such a promise ?? And if the promise - giving person is your Mother Herself ?? In this bitterest ocean, what else can be the sweetest ? as a relief, as a surety, a promise by the All-powerful Mother? The soul begins to sing and dance. " Maiki Men Bana Jaungire, Mane Kaha Tu Meri"माईकी मै बन जाउंगी रे । माने कहा तु मेरी । "Mother's I will permanently to the finish be, from now Mother Herself has told me," Thou art mine ." Only the self-surrendered know the superlative sweetness of the trans heavenly song of surrender." They alone relish why and realise how and why the teachings of Lord Krishna have been given the name " Geeta"? They realise that the name is given by love lost and fully surrendered devotees of Bhagwan Purna Purushottama. The soul itself becomes the song of the Lord Himself. The Soul sings," MAULAA KAHENGAA VAISAA KARENGAA, मौला रक्खेंगा वैसा करेंगा ।अल्ला रखेंगा वैसा रहेंगा । ALLAA RAKHENGAA VAISA RAHENGAA ". " What God as Guru will say, I will do that". " How God will keep me, so I will remain."The ecstatic singingness of the Geeta lies in " Mokshayishyaami Maa Shucha " and " karishye

Vachanam Tava "' the practically last shlokas No. 66 and 73 of the last Adhyaya. " I will do Thy bidding."

The rest is all secondary and so-so. The latter of the two above, though highest from the worldly point, is yet on a lower plane. The idea of oneself being able to do and doing is there." I will become Mother's is still a higher idea. Then nothing remains to be done. The body heart mind and soul begins to sing and dance, without the voice singing or feet dancing, without any effortfulness of the mind meditating, on the heart dissolving itself and on the soul realising oneness with the Supreme Mother.

Mai has taken pity on the intermediary whirlpool lost and drowned souls. Mai-ism raises the finger to show, what has already been forgotten, viz. " Self-surrender " as the highest and the last thing of six things only, on seeing that many have been drowned on the way and have lost sight of the main remedy. Or, to put it the plainest words, Mother has handed over the Master key, which opens up all locks and doors. Most people have lost all the keys and some have lost only the master-key, whereas some have lost the knowledge of distinction of any key and master-key. The master-keys, the spots, the ottas outside the exhibition ,-- wherefrom Mother can take you safely home and to which you may retire, as soon as you get tired with thousands of plays and playthings , or when you find yourself to be weak, disappointed, defenseless and powerless , or when you are harassed by others - are the six so often repeated teaching points of Mai-ism.

326. To return to the working, the process is the same whether a man wants Mother's Grace (Nishkama Bhakti) or any specific thing. As a matter of fact, the Nishkama Bhakta is serving one's self-interest more dexterously. He does not commit the blunder of demanding what his own wrong notions and judgments prompt him to demand. He asks a doubled boon. Not only Mother should give, but She should give what is best for him. A beggarly man

happening accidentally to meet his once dearest friend, when the latter presses him to go with him to his palace, says, " I will come, but will you give me tea?" A wiser man keeps silence; he has wisdom enough to think, " Will such a Rolls Royce rolling man, who takes me home with so much endearment, keep me hungry?". That is the difference of Nishkama and Sakama Bhakti. It is only a degree of the difference between a mature or immature understanding. The Nishkama Bhakta is unjustly over-intimidating the Sakama Bhakta with the tom-tom of his superiority. In fact, he is a greater gainer. He is exploiting the poor fellow's ignorance or insufficiency of experience. Arjuna accepted Krishna and left the whole army to be given to Duryodhan. One of the two wives of a king, on having to part, said "I want you and you alone. Let all the treasures be given to my co-wife, once for all". Where the king is, there treasure are bound to be, again filled up after an evacuation.

The process is the single-minded prayer, meditation and appeal. The brain and the body must become most mechanically doing only irreducible minimum things. Everything must eliminate and evaporate from the mind. The mind must become one with the all-comprehensive conception that you have formed about your Deity or Mother. The prayer has to reach a certain intensity. The Guru has, so to say, to squeeze out the nectar-like offering to the Mother, from his own body, mind, heart and soul, to shower the Grace on his disciple.

327. The secret is, " being melted"- your losing your very shape itself, to be reformed. Your mind must reach the melting-point and your heart, the boiling point. It is only one syllable of your prayer or only one name repetition that secures the whole Grace-showering work. The man most point is, that name or syllable should be from the mind that has already melted and the heart that has already been boiled. All other things are only preliminaries to bring up that " boiling and melting point ".

328. If one has the fullest idea that Grace-demanding is an actual work to be done to reach the boiling and melting points, so many matters will be clear like the broadest daylight. With a view to bring that understanding home, Mai-ism shouts at the top of its voice " There is no chhoomantar" at least in the rational scientific and psychological religion of Mai-ism. The Founder does not contradict Hindu Religious notions of different types of " chhoo mantars." - " Akshaya-patras" (never consuming food vessels) etc., or blow-breaths- of Gurus that will give immediate salvation, etc. At least the Founder has not been fortunate enough, all his life, to have any such experience. He is for sweating and earning the bread with hard labour, with the highest patience and longest perseverance. For the sake of hammering this " no chhoomantar " truth on the heads of blind-faith persons, who believe ceremonious performance to be a complete thing for a worldly success, it becomes necessary to state here, that many Mantra Shastris have so endearingly told the Founder that in fact there is no greater power than God's or Mother's Love, which the Founder is preaching all his life.

329. Applying the knowledge of facts as they are described above, it becomes moonlight-like in a dark night, that once a disciple deforms his own image in the heart of his Guru as an ungrateful person, no amount of Guru's own exertions and best wishes will make the Guru's heart and mind reach the boiling and melting points. The poison of the consciousness of an ungrateful is there, to neutralise all his efforts, because the Divine Law is there, which is no respecter of even Deities themselves.

330. Guru-shishya relationship is the very basic body and the soul of religious progress. Most, unfortunately, the modern world has laid its axe at the very root. This subject with its pros and cons has been discussed at length in pages 199 to 207 of the supplements of Volume II of "Mai Sahasranama" and in "Mai Guru Ananya Bhakti".

331. Sometime back, a modern lady, one like a daughter to the Founder, made a strange request, after her relations for over 12 years. She wrote," Please give me a process of Mai Mantra, which will leave me entirely free and fully able to get success, without having anything to do with the Guru, not only without his blessings but even without giving him relevant information."

"After all, the relationship is a bondage," The Founder says, in this case, I congratulated her on her boldness. I wrote to say the following :

" There is no place either here or there for an ungrateful person, at least, under Mai-ism. I would suggest your asking this question to other saints of Hinduism, so many of whom you know. According to my belief, faith in the Guru itself is the most powerful working factor in the efficacy of any mantra repetition. Demons propitiated deities and in some cases as a boon, they asked how the very same deities' death can be achieved. Your request is almost of a similar nature. That is the teaching of a Satanism.

"Re: the bondage, who is not bound? Your children, cooks and servant, so often make you bend down on your knees. None is free in its real sense. Not even the Guru, who has to keep his God, as also his disciples pleased. Even Ishvar is not free. He is bound up by Maya, in actualities. Absolute independence is an impossibility. The wisest action is to get oneself relieved of the slavery of innumerable inferior masters, on being the servant of one Superior Master. That one Master introduces you to the master of the Masters - The Divine Merciful Mother."

" Re: the break with the Guru: You are within your rights to be breaking with him, but you cannot leave him in the lurch and in the dark. You cannot claim his protection and your continuation as his in his mind and the world's mind. You are then in the position

of an absconding servant who continues borrowing from his master's friends retaining their impression about his service continuation. That is nothing short of a cheating, though spiritual. The mantra that you repeat soon becomes Ari mantra - an inimical Mantra. We have so often such experiences. You yourself mentioned several cases to me. The more you worship a certain deity or the more you repeat a certain Guru Mantra, the more troubles and calamities you are involved in. In such cases, the secret is this: You have perhaps proved faithless or treacherous to that particular deity or the Guru, consciously or unconsciously. You have therefore in such cases to make matters extremely clear to your God and Guru. It is left to you whether to maintain your consciousness of the lift, spiritually or worldly or both, that you have attained through a particular God or Guru or not. But, Mother does expect you to be at least mechanically respecting and loving your Guru even after you have abandoned him, although you may not continue to serve him and obey him. "

" No spiritual aspirant has remained without gaining some spiritual illumination or benefit by someone senior to him.

There are so many varieties of speakers who say,"I have no Guru." It may be, he says so, to mean he has no one Guru to whom he is bound by Guru-Shishya relationship. There are some who have actually very little value of the illumination they have received; and on the whole, their spiritual values are extremely poor. In many cases, there is nothing like even the momentary feeling of gratefulness. The kindness of giving the illumination has no greater value than that of the courtesy of a steamer captain or a mill-engineer who shows you the steamer or the mill and explains the working. There are some who are never grateful to anyone, not even to their own parents. Anything like gratefulness is unknown emotion to such hearts. They think that all around them are meant to serve them, and on the contrary, the world or serving persons should feel themselves fortunate on their

accepting the latter's services. There are some whose notion of a Guru is extremely exaggerated. He must be God or almost next to God. So, they are not prepared to call any as their Guru. Some have an idea, he alone can be his Guru who is extremely superior to him, in every phase of life. There are some finally who make a sacrifice and render service and bear worshipful reverence which may surpass even the best Shishyas, but who somehow hate that very word of Guru. This subject should, therefore, be never talked of lightly and superficially, as that will create so many misunderstandings and should either be kept entirely closed or discussed in person thread-bare. Each case must be judged on its own merits.No parrotry phrases. No thumb-rules. No catchwords and no labelled packets" valuations.

" Lastly, re : the question of the dispensability of the Guru : If the word "Guru" does not raise before you a picture of crushing weight of obligations and responsibility and a humiliating sense of pinching inferiority, it is clear that so long as you are after spiritual progress there is bound to be someone who can in fact be , and perhaps in practical sense is, your Guru. When you reach a stage of development which is equal to that of so many Gurus around you, you need not have any. As a matter of fact, even then, you feel all the more a certain pleasure, in having a certain support, encouragement, a certain relationship of give and take and exchange, as a result of your considering someone as your Guru. Rama, Krishna and Dattatreya had felt their joy in considering some persons as their Gurus. At a higher stage, it also happens that your Ideal and Deity becomes your Guru, but anyway, you do need the Guru. There are stages in life and moments of your own weakness and inability when only the Guru can help you. He need not be even superior to you just as you yourself being a doctor when you are under a delirium.

" It is no use discussing these complicated and extremely important questions in a theoretical and superficial manner. Just

have a full survey of your own life, comparing and contrasting the same with that of all around you that are known as Saints and Gurus. If you do not need any help, protection, consultation, advice, guidance and sometimes even consolation from one like them, Mother blesses you."

The lady came down personally to the Founder in her car to prostrate, immediately after the reply, and, with the love of an over fondled daughter, said, " I was disgusted with the mud-mire of worldliness. I had also gone sick of your routine dead like " Jay Mai, Jay Mai " dry-blessings. I wanted your inner self-drawn towards me. I, therefore, raised this stunt, just to arouse you and give me some more spiritual illumination on the Guru-Shishya question."

332. Regarding the attainment of Mother's Mercy and Guru's Grace, people have quite a wrong notion. It is natural and alright for the grace-recipients to be believing and even narrating to others, that the attainment is simply the shower of magnanimous bounty and charitable-mindedness, as it really is so, on comparing the worth and work of the recipients with the immense spiritual lifts and illuminations they have relished and enjoyed. But the other side of it is simply a suicidal delusion for the aspirants, to be labouring under the wrong delusion that it is some accidental windfall, simply because people happen to be near the Reservoir of silver and gold, bliss and happiness, true understanding and illumination. The real understanding is that you get nothing free. It is only a change of the type of qualifications. The world recognises a certain set of qualifications, whereas, in the path of seeking grace, another type has also its place. It is one more prospect added and opened out for them that have a general high worth and a worthiness of a particular type. It is the High Court pleader's examination for really brainy boys who have no money and circumstances to go through "B.A., LL.B.," course. What people lack in a particular qualification, they have to make

up by a brilliancy in another type. The really worthless man of no worth and no sacrifice of any kind whatsoever has no place anywhere. There is an alternative method or course, but remove all your notions about an exemption from the required worth and the price-paying. There is a limit even to mercifulness and forgiving and eyes-closing. If there be no limits in the matter of the worldly matters, justice will be flouted and inverted. The limitlessness of the grace of Mother, God or Guru, can only be with reference to out and out spiritual matters. I am not belittling Mother's Mercy, but I have gone so sick about this begging business without any worth whatsoever, that I wish it to be made clear that Mercifulness may reflect itself in the highest multiplier, but absolutely nothing can bring forth only nothing in spite of the immensely great multiplier.

The Founder adds. " These are simplest things that I write, but my words fail me. What I am saying is nothing unknown and yet I feel the urge as also the necessity for the aspirant world. I am simply evacuating my heart, on feeling quite sure that the teaching has not gone home. Let me once thrash out the difference between hearing and knowing and realising. This is the subtlest point where I have met with much disappointment. Let me, therefore, indulge in the most childish way, to understand matters.

Here is a man who says, " Preservation of sexual energy adds to your health wonderfully." Let him speak. He has said nothing new. Everyone knows it. Now let another man come forth. He asks ten friends of his to make a statement of all things that go to make up good health. You will find that the mention of the preservation of the sexual energy is absent. It is not there, and yet when the first man repeats the truth, people say, " That goes without saying. There is nothing new." Next, take an instance (actually in the experience of the Founder) where a young man is going down and down, all doctors in spite of best medicines, and

parents in spite of best food-stuffs, gymnasium and all efforts, fail to get the boy energetic. He is losing fast. A man comes forth and says the same truth, where others have failed to locate the cause of his drooping down. Here is again, the man who sees that he has been digging his grave through excess with his young beautiful wife, and informs all concerned accordingly. There is the fourth man (which the Founder actually was), who, without giving any idea to the young man, turned his mind to some heart-winning game at his own home by night. There would be such a craving, that the night will pass and then it would be too late to go and the young man would be saved from his physical loss. In course of a month, the whole despondent view about life became changed. Not only the inevitable sorrowful measure of having to leave service for having turned permanently decrepit was so very cheerfully abandoned, but even the very idea of going on a long leave without pay. The man was saved.

Is there any difference in one man's knowing the truth about the preservation of sexual energy and the other man, being greatly useful to the health?? One man knows the truth and yet gets shipwrecked; another man knows and also saves a young man. That subtle most understanding is largely absent and I wish to open the eyes of people to that difference.

You ask someone, " Is not serving God's children a great act of religion?". No devil will deny. But in front of your house, a man falls from the scaffolding of a building under construction. Someone asks your motor to carry him to the hospital. You have to choose between the two, sparing the motor to carry the man, on one hand, and for your wife to go to Bhuleshvar for her daily routine of a casual prostration to the deity, on other hands. There the difference comes. The Founder here says, " You do not know Serving God's children is also religion," whereas people would say, " Do we not know such a simple thing? What new thing are

you telling us?" " That is the difference. Subtle-most point of difference to realise and practise, although known to all.

There is a difference between one man saying certain truths and another man. The more experienced man has before him the picture of the world with its cases of failures and successes, and he speaks about such truths as he has found to be the causes of failures and successes, to do his best to help the world towards a better understanding of life and a better living. To give an instance, a wise man says, " when you ignite a stove, make your all garments tight". He says, what everyone knows, but he speaks it as a truth necessary for the public to know, on his having seen many instances of fire-burns leading to death.

It is for such reasons that saints' speeches and sentences are like the latter pages of an arithmetic text-book in which there are answers to the exercises before, such as " 20 men, 60 days, Rs. 2000". All in a line in a discontinuous meaningless way. What can it convey?? It conveys nothing to a fool, but a lot to the men who have been working the exercises. That is the way how people have to understand things and saints' teachings.

333. That Service to God' children has not been recognised as religious in actual living is a truth on which the Founder would be assailed, but if one has eyes to see, impartial and unfanatic, he can see that quite soon. One small instance may be quoted.

In one of the Navaratra holidays, a relative of the Founder went out with a small daughter(8 years)and lost her in the Bhadrakali temple. The girl did not know the address of her house. She was sitting on the nearest otta weeping hard and people in hundreds were doing their," Jay Jay Bhadrakali Mataki Jay " in loudest shouts. Not a single man took pity on her. One however proved to be an exception. There was the greatest sorrow in the house due to the girl being lost. The philanthropic man brought her home. He

was gratefully thanked by the Founder's sister, who explained to him the ideal of Mai-ism. The man, excusing himself, while leaving said," I have lost the camel while going to save the goat. On this last ninth day, I have broken my vow of having the daily Bhadrakali Darshan." Just then the Founder returned after searching for the girl in all disappointment. He saw the girl there. Founder's sister told the whole story, as also man's regret. The Founder was in his full spirits and said," You have absolutely no idea of Mother's Mercy. You only talk so very wisely. Go home cheerfully. If you could not go to Mother, because you were engaged in serving a helpless child of Mother, Mother will come to you to give you Darshan in the night, in the dream."The next day, the man ran down to the Founder to express his bliss, as he actually had the beautiful dream in which Bhadrakali blessed him.

334. The first requirement for the attainment of Mercy or Grace is " SERVICE WITH LOVE ". The service may be physical, mental or financial. Your giving to your Guru the benefit of your company at a nice dinner at his or another's place is no service, Your composing some few songs and in midst of praises, singing them before God and Guru is no service. Your giving your hand or shoulder to your Guru while coming out of his car is no service. As a matter of fact, you would be liked to be photographed in all these postures !!.

Service by a disciple means a physical or mental activity, exertion and worry, with the mentality and humility of a household servant to his lifelong Master. A physical serving of the disciple is that action, which he would not have done in the usual walk of life, neither for any other person nor even for himself, and which few others would do. Guru's service means King's son collecting faggots, or a princess preparing herself without any one's help a dainty dish for her Guru. King Ambarish used to fetch water and grind grains for his Deity. That is service and such service alone

can move Mother or guru. The psychological working must be there. Your service must be solid, unique and emergent. It must give "thrusts" to your Guru and like the head thrusts of a calf must make the cow to milk. Your Guru should be pained to watch and observe the degree of humility, honesty, naturalness, selflessness and painstakingness. He should feel he should never allow the same service to be repeated again. Your Guru should feel indebted as man to man and should be anxiously waiting, when you make a demand, when he would be able to free himself of the obligation, how he should make the return, what should be the best thing to be done for your welfare. Your service should be valuable deposit in the guru's mind. That is service and it is such a loving service alone that are blessed with handsome wonderful returns.

335. Once a man has the above full meaning of service required to attain Mercy or Grace, he is able to see that the financial service is the lowest type (just the reverse of what modern people think) in the spiritual scales. The consideration with that outlook is not the usefulness of money to the Guru to meet his own requirements or for God's religious work, but the psychological one regarding the disciple. while you send a few chips to your Guru, you do not hand yourself to him. You have no humility, you have no benefit of the surrounding elevating atmosphere, You have no actual contact with the Guru. Your eyes do not meet those of your Guru. You do not get the benefit of a personal blessing with a Divine Touch on your head.

You are doing a thing, which anyone of your surroundings would have compelled you to do. A rupee by itself, without the accompanying love and service, is nothing more than what a cobbler or a tailor or an extravagant wife or a luxurious son or a daughter or discontented cook or a servant or an oppressive

relative or a cheating friend or a clever pick-pocket, can so very easily deprive of you.

The financial service is, therefore, in its ultimate above sense, the lowest of the three varieties. People most miserably fail even there. If they can not make up their mind and train it to feel satisfaction or consolation with the idea of " as if it was lost ", or " as if I had paid so much more to someone ", what other types of service and other things of spiritual development they are capable of, Mother alone knows!!

The Founder says," You are welcome to catch my throat, but I assure you, the very idea of any service rendered to any suffering person having quite a straight and direct bearing with the pleasing of God, is not there. Service does not stand religionised. If, imagine, a Divine Mandate is issued, say, Chitragupta or the writer of the acts of every person has been issued instructions to note nothing about anyone except what he does by way of service to mankind, and if the world followed that religion, what a heavenly earth ours would be !!! It is not there. Why do you run me down so cruelly with blindfolded religious pride ??? Mother's Ideal is Religionisation of service. I again repeat. It is not religionised.

"I am not referring to what Hindu religion says or what Hindus have actually surely shown by their living in the past; I am sure the modern world (after 1914, 1938 and 1947) has shown a quite contradictory belief. The only escape of defense of the defenders is dismissing quoted instances, as of exceptional people already irreligious or a hypocrite. I find the Hindu world getting degenerated to a hell. It may be only my experience. My ruthless and rustic way of saying things is that I have experienced this world to be heavenly up to 1914; from 1914 to 1938 it was a

man's world; from 1938 to 1947 it was an animal world, but from 1947 it is the world of satans. The world may be heaven tomorrow. I do not deny, nor do I claim truth. I am recording only my honest conviction. It is my experience and conclusion. My observations after 1947, after the most impartial study of one and all of my daily experiences of things, are sated here.

" Take any dealing with any person; there is no sweetness, but, pure and simple, often open and shameless, swallowing-ness, unless you are too strong or unless you both are in the temporary swimming bath of some artificial imaginary poetic or pleasure world. The world is not satisfied till the last drop of your goodness or sweetness is squeezed out from you and you are brought to the running usual animal-world-level. The very conception of mercifulness or gratefulness has disappeared. Mercy and goodness can be felt if there is any sense of justice in fundamental beliefs. Where is any question of gratefulness? if whatever the benefactor does, falls much below the expectations??

"The average brain has lost all its anchors, standards and limits of justice, righteousness, straightforwardness, etc., and is in a speedy revolving whirl. If, as soon as anyone approaches you, you have to stand up with all your arms ready for an offensive or defensive, if even without any action there is a play of poison-gas from both the storage centres of virulent poisons, where can you hope to find a single atom of innocent joy ?? Be innocent like a lamb, and you soon have the fate of a lamb, under the knife.!!

"To be failing in exploiting or squeezing out any man, likely to receive any advantage whatsoever from your any act or thought word or deed, is in itself the highest loss in the eyes of this

modern age. People want to make out money or serve their selfishness for every moment that they live and for every act that proceeds from them or can be interpreted as having proceeded from them. People come with loud declarations to serve religion, but they have either the desire of making the show of serving, while actually doing nothing, or to be the master of the situation, and of the Guru or Saint, himself. Disinterested service to Religion is a matter of past. I am not speaking of the spiritual, mental or other world's future interest; but here and here alone, of the material gain of this world alone. People that come forth to serve religion, take away many times much more of the material gain than what they can get from any other ordinary man of the world. The world is passing from the stage of "service" and "absence of service," to "exploitation of religiosity in the name of service." Mother save the world." !!

336. What a rotten and wicked world, our land of Saints and Rishis have turned to be !! Not only has the degree of meanness, vice and wickedness largely increased during the last thirty years, but that has practically contaminated the whole Indian world. Almost everyone, more or less, has been of the same degenerated mentality. The only difference is due to the rich or poor circumstances, standards and realms of roguery and jugglery. For the same degree of wickedness, the world becomes many times more miserable, when the world of ten wickeds in a hundred, in one way and one field only, degenerates itself to be a world of ninety wickeds and that in every way and in every field. This uniform downward degeneration is the most dangerous thing because the degradation on account of its uniformity is neither visible nor provable.

A certain type of devilishness is a devilishness, so long as it does not become universal. Later the very sense of devilishness

vanishes. They that do not resort to it, get soon out of date and suffer and are resentfully efforted to be wiped out, being no longer required in the new society and satanic kingdom.

One way of judging degeneration is to observe how an average man acts with another, when he is in the highest or the lowest position, in favourable or unfavourable conditions, and with powerfulness or powerlessness; how he acts in the exchanged positions, and to note the difference.

Just imagine the multiplier of misery, when almost everyone sets the highest value to everything of his own, and the lowest value to those of others, and when he is determined to have the maximum benefit and give the minimum return, in every possible way. It makes the world a living hell.

There is nothing like a market-value for anything and any work. The value thereof is what one can squeeze out. Details are contemptuously evaded. The price is for the satisfaction that a certain thing is " after all " done. Any work, however small, is pictured to be a Himalayan task and the need thereof a calamity, from which an " angel " saves the "distressed". Creating imaginary scares and scarcities, dependence, helplessness, and monopolisation is the nine-tenth part of any work or a business tact. Any money that falls in the hands (either as an advance or a loan or as in trust) is without the smallest conscience-prick utilised as money earned. On the top of the theoretical market-value, people want heavy remunerations, praise for character and spiritual merit, for not swindling, absconding and quarrelling.

Some few people may remain contented in the poorest manner if they love peace and rest, most harmlessly. But how can they evade the very mental rottenness, all around them?? Take the smallest dealing, there is no straight working, and it is turned out to be the thin end of a wedge and exploited for possession-taking, mastery, spinning out, and pulling out.

Good harmless and non-resisting people are taught to be thanking their God every time they leave some dealing with others. If by chance someone shows some goodness, immediately a right is established. If that is not recognised, a quarrel is raised up. If he gives, that giving also must go up being greater and greater. The world makes him repent and condemn himself for the smallest atom of goodness that God has inflicted him with. The world does not leave him until the last lingering atom of goodness is annihilated.

The most unfortunate fact is that this is not a temporary war-madness-money-making mentality, but a cool-minded settled permanently accepted systematised greed, born of a wicked, irreligious and immoral mentality. It is very very difficult to hope, that it would change its downward course without a none-and-nothing sparing whip from the rulers or the Ruler.

337. Returning to our main subject-matter of achieving religious or spiritual progress, we shall resume our observation. Without the actual Purushartha (exertion) of passing through a particular achievement, without not only devoting certain time money and energy but also temporarily considering that achievement to be your only goal for the time being, and without a determination and discrimination (which the Hindu deity of Ganapati represents), you

can't progress even an inch. The Guru's Grace and Mother's Mercy will then alone help and bless you.

Whether you like it or not, it is a ruling of the Railway Company, that you can't go to the platform without a ticket. It is similarly a ruling that you can't enter a royal palace without a pass. It is not a matter of your liking. You have to die yourself; someone else dying for you will not do; nor can you have an entry without a platform ticket or a pass. You require the recommendation note of your Guru. It is a matter of the Will of the Highest Authority that manages the whole world.

338. These things are then there for the efficient working.- Your relation to the world, your relation to yourself, ditto to your Guru, ditto to your God, and your own exertions, how far you are crooked or straight, honest or dishonest, industrious or idle, prompt or sluggish, proud or humble, grateful or ungrateful, virtuous or vicious, ready for repetitions or averse to, etc.

Your success, benefit and status are dependent on the concomitant and accumulative outcome of all these forces put together and their working, just as a student passes or fails in an examination of so many subjects. It is a pure and perfect scientific process based on Divine Laws.

Founder continues: Your relations with the world should be those of love, service, devotion and surrender, of course to the extent possible with you. Anyway, the consciousness about the powerful influence of these factors must be there. Your desires should not be much beyond your true worth, nor immoral, illegitimate and illegal, irreligious and harmful.

Your relations with yourself must be judged on the basis of your internal purity, how far you are self-controlled, how far you are not

dragged away by sense-pleasures and enjoyment-desires, how far you are dispassionate and relishless (Vairagyavan).

Your relations with your Guru should be that of love and service, devotion and surrender. As a matter of fact, you have to practise on a miniature scale the very same thing as you are later required to do with God. It is just like young girls playing household-managing, marriages, guest-treatment, husband's house-going, etc., or like college students' debates over political situations in their small room, as a preparation for an actual similar part in life.

339. The first thing is Love and Service. You must serve the cause that is dearest to you, viz., that of spreading your faith or cult. Next, your personal service, and more than that, your personal love.

Don't entertain the modern foolish notion of " no hypocrisy ". It is best to have true gold, but imitation gold is better than no gold. In the commencement, let there be no sincerity, let there be an exaggeration, let there be even flattery. The Guru understands all that, but blesses you with " Let that imitation gold be one-day true gold "; and imitation gold does one day turn to be true gold.

Love towards saint is always heightened by mere trivial things because he does not want worldly things. He wants your heart and sometimes body, neither the head nor your purse (except for the barest needs). They wish, you love them with heart and serve them with the body. The cleverest and wisest man is he, who never discusses but obeys who does not foolishly create any obstruction in the passing of the nectar, spray of love and grace from the Guru to himself, either for permanent progress or for a particular worldly benefit sought.

With full knowledge about your insincerity, exaggeration, and show, the Guru loves you for all that, as you are on the line, and

therefore are sure to reach your destination some day. He has a mercifulness which is above all imagination. He makes every allowance for your weakness, misunderstanding, circumstances, poor brains, illiteracy ignorance, selfishness, etc.

340. Founder says: There are some indescribable wonderful force and influence in the matter of contact itself (of course, of really great minds) and a faith in the efficacy of that contact. The faith as fact, that a certain person is, and you believe is, with you. In olden times, I once observed at my young age, there was an old neighbouring dame, who without a break of a single day would be quarrelling with my mother. When she died, my mother wept the most, saying "who will now quarrel with me?"

Founder says here: We are all along talking about a saint with a motherly heart. We are talking about Mother's Religion. Tolerable hypocrisy, insincerity and even a little falsehood free from vice and wickedness and ungratefulness won't be useful in the Fatherly disciplinary school unless Father himself acts as Mother. And that He often does. Father in few cases does act as Mother, and Mother has sometimes to act as Father. Let there be a clear-cut understanding and definition. God as Father, or God as Mother, means God that deals with us in a fatherly manner, or motherly manner. In life, we find so many fathers that act motherlike and so many mothers acting fatherlike. That is however exceptional and unnatural.

Next, coming to Mother Herself. She wants Love Service Devotion and Surrender of a much higher order. Service is, as stated before, of three types- bodily, mental and monetary.

Mother expects you to be worshipping Her, repeating the mantras that Guru gives you and helping Her cause by money-dedications in proportion to what your status actually is financially, or what benefits you derive through Her Grace.

Founder says: " Service represents the English paper of the matric class several decades ago say, in 1900. Students will be first examined in English. If they pass therein, then alone, other papers will be examined. Seventy per cent of the paper is passed, ill luck of failure in other subjects would be only 5 to 10 per cent."

Founder says: " If bodily and mental service is not practicable, just as in our living we make up for every vice and folly of ours, our wife's and children's, by filling up the gap with money, so also people can partly make up in religion. People, however, do not maintain the same mentality when they deal with religion. Here, the expectations are extremely low compared with that of the worldly ones and yet people most miserably fail."

A wrong and rotten mentality on this matter is the greatest handicap to the success. The worldly rich man is ready to shampoo the Guru's feet, perform Artis Prasads and Mantras three hours a day, wave the light and sing hymns for full one hour; he would call his Guru, even a God in human form; but in this matter of money, his standard won't reach even a quarter percent of his net earnings or net saving. People going to God's Darshan in their own motors and offering a pice, and that too with a hole in the centre, (not the full copper quantity), are no exceptions.

Here, the worldly man is the most hopeless failure. And yet, God is so very merciful, God especially as Mother, Her one name being BINDUTARPANA SANTUSHTA, She is satisfied with a drop of an offering. The same has been stated regarding God in Geeta (shloka 26 of the 9th Discourse) who is stated to be satisfied with a flower or a leaf, a fruit or even an offering of simple water.

341. A certain family in Ahmadabad (very recent matter of February 1950) doing business was in rack and ruin. Its trading

agency was ordered to be stopped from March 1950, which would mean a winding of a business giving a net profit of Rs. 25,000 a year. The head of the family approached the Founder and explained the whole situation. Said the Founder,"You prove your bonafides by offering Rs. 125 to Mother, before which I can not do anything, because I have the worst experience of the world after their work done." A cheque was immediately passed. Said the man," To be saved from my present situation, I want a loan of Rs. 3 lacs and an extension of my agency and the cancelling of the order of its termination by the end of March ."

Said the Founder," You pray like this, installing Mother." They prayed strongly all in one, the whole family because unless Mother helped, the family was going to be entirely ruined. None would advance Rs. 50,000. All the property would be attached. In less than a week, the German firm cancelled the order and extended the period to three months. Today's death was shifted. There were letters of joyfulness and thankfulness and thanksgiving with the heart of devotion, to Mother. The whole family took to devotion and Mai Japa " Jay Mai Jay Markand Mai "(daily one hour programme for the whole family at night). The agency was renewed still further up to December 1950.

Further, before the usual nine Friday's time limit expired, the world was as it were overturned and a rich man of Bombay came forward to advance a loan of Rs. four lacs.

Can we imagine greater mercifulness? Mother has helped families out of calamities, beyond imagination, only on a mere appearance of Self-surrender to Her.

The merchant came down to Bombay [Mumbai], saw the Founder with his daughter and had a nice Mother worship which pleased the Founder most.

342. Few people realise the underlying purpose when the financial service is emphasized in Religion. If money consideration and the painfulness of parting with it is the only vitalising and devitalising factor of life and living, it is hopeless appeal to consciousness of and recognition of the duty of every man that is obliged , helped or saved , to do his best in every way, including that of supporting the Institute or a Saint or a Guru, for the future welfare of himself and his progeny and all the similarly helpable sisters and brothers of a particular Religious Institute. There is an old proverb " Religion will save you only if you save the Religion." If you are religious, be religious. If you are a businessman, be business-like, but don't be too religious in business and too businessman-like in religion. This suggestion is of course for few, because mostly, a complicated -looking case is an extremely simple case of business mentality with the sugar coating of hypocritical religiosity.

343. The Founder has a quite a motherly heart with reference to them that pay nothing or are totally ungrateful. To explain his feeling, he would be overjoyed when even a trivial recognition of the Deity is there and he would say," are not these people much better than those who would deny Mother's Grace altogether ?? after the happening ?? Where is the proof except in the heart? If the hearts are poor, who else to be blamed, but Mother Herself ?"

One point and worldly people would call it a weakness. If anyone approaches the Founder and true or feigned tears trickle from his eyes -finished !! Founder starts a new clean slate with the man again. Even with a such a person as one who had run away with his clothes and fifty rupees in his college days, there was nothing wrong in the judgement of the Founder, in re-entertaining him as a guest, because he expressed his sorrow. Founder says to himself," After all what is money, except its temporary purchasing power ?? and what is a permanent value of money? Love alone counts. The idea of surrender of anyone to Mother is more than

anything else with the Founder. Let him be anything, but he comes to Mother. That consideration weighs supreme, with him.

What is there finally, even in vice or virtue? richness or poverty, good treatment or bad treatment, justice or injustice, intelligence or dullness ?? Of course within reasonable limits and after Mother's Mercy and Guru's Grace? Has any mother discarded her son because he is stingy because he loses his head frequently or even because he goes a bit immoral? No. Her work is to improve him and not to gnash Her teeth, provided he has obediently lovingly and serving surrendered himself to Her. He is to be chastened but not forsaken. That is Mother's Love. He is to be punished, scolded, guided but protected, so long as he is Mother's and continuous to be Mother's. He shall never be thrown to the winds. Connection or disconnection with Mother is the highest of the highest and best fortunes, or, the worst of the worst misfortunes. Mother's compassion alone can save us.

344. Which thinking-man cannot see that he is not the master of his life? It can disappear or be taken away or be reclaimed at any moment, without notice. For a true religious believer, does it not look, as if life were given to him as a trust and with a purpose and a mission to play a certain part in the cosmic running of the world?? Revocable at any moment ?? And yet how much terrible mischief, do we play with our life, during the most uncertain and the few counted days that we are temporarily asked to hold life ??

With what a cheerful, jubilant and hopeful heart, God would have created this world with all its varied pleasures? He filled up the Universe with every joy. He had every hope of peaceful happy living of the world. He created things, planets, stars, trees, birds, deities and men, seasons, rains. winds etc. He decided Divine Laws and different rules and regulations for different types of people in different areas of the world. A man however turned rebellious, not only rebellious but also siding with Satan. What

else than can there be except sorrow, pain? misery? disease and death, poverty and penury?

During his college days, once the Founder was travelling in a train from Bombay to his native place Petlad. There was a co-passenger who had a big basket of sweets to be handed over to someone in Petlad. At Anand, a junction of many hours' halt, the luggage inspector checked the co-passengers luggage. Accidentally the excess was only due to the sweet-meat package. The passenger lost his patience and began cursing the sender and the receiver. He became rash enough and decided to eat away the sweets. The Founder intervened and said to the Muslim Railway - Mohammedan Inspector " Sir, you are punishing him for his goodness. He will cease to be a good man from now. See how much ruffled he has been !! He is prepared to eat away himself !! He does not take notice either of you? or these other passengers, or me who am with him for so many hours!!!. Let him eat away if you don't leave him. But should he not give something at least to me? I had given him a corner to sleep. First, decide my complaint." All laughed out. The Inspector left him; and the Founder in his young age made a note, like this, in his scribblings :

"This life of ours is a gift or deposit or a trust given to us by Merciful Mother like this sweet-packet. Some begin to misappropriate the same from the very day it is given. You are travelling somewhere. You are pricked with a thorn, you ask your nearest man just to hold your packet and while you are bending to take out the thorn, that fellow runs away with the packet. You can't run.You are thorn pricked. This is the largest class of mis-appropriators. The next one has goodness enough, he carries the packet with a good heart, till he is in the midst of temptations, troubles trials and tests. He then throws off or eats away the packet. There are extremely few that patiently undergo all

troubles and finally hand over the packet to a consignee intact, as it was received. "

There comes a stage for the head of a large family when every member has turned control-less, rebellious, pleasure-dipped, proof to any advice, scolding or punishment. A father punishes a boy, keeps him starved for a certain vice. The boy suffers, cries for mercy, but does not improve a bit. No change.If at all any change, that is for the worse. That irreparable stage comes in. And then the Father, tired of doing his best, finally runs away leaving all members to cut each other's throats. That is the present stage of the modern age. God has left men to manage their world themselves. Our miseries as of today are the results of the cruelties of man to man, their darkest ignorance, their swollen headedness on knowing a fringe of the God's mystery, which they call Western science. What man can make out of that knowledge is only the devastation and destruction. What is the highest victory and glory of science? What can a monkey do on finding a torch? An atom bomb !!! It will burn the whole world. And yet still the wisdom does not dawn. One of the best scientists has called " Man, the unknown". Some supreme scientists bow their head to God but the fifth standard boy who has just begun to learn water is H 2 O turns his head as a discarder of Almighty. Has not the world still a full experience of wars, famines, wholesale slaughters, atom bombs etc? May Mother make some wise men to think, we must have our Mother in middle to keep us all reconciled and well behaved to one another !!

345. Founder says: The final thing that counts is, with what intensity, you love your God and Guru. With what love you serve him, with what liquefaction you are devoted, and with what determination you have surrendered yourself. to God and Guru. The practical test is, whether God or Guru's work is the first or the last, of all desires, determinations and undertakings.

To his nearest and dearest disciples, Founder with full endearment says: " Do you think, it is hard to write off a debt of a couple of hundreds of loving, serving and devoted and surrendered servant to master of crores ?? Do you think, Mother can't so manage matters in a second, in respect of all the black market men, that as soon as they touch the money obtained through black-market, their whole body would contract paralysis? Ten such instances and the black market would stop !!"

An evil eye of immorality and the eye will lose its vision." Is that a hard thing for Mother to arrange ??

Do you think there is any fool in the world, who with the surety that he would be blind on his eyeing being immoral, would keep his eyes open when he talks with any other lady except his own wife ?? Wives shall have to pull the eye-lids of their husbands, shouting," It is I, your own wife ". Some overcautious sons of wise mothers would not even then under run the chance of losing eyes. Does it take more than the time required to close and open eyes for Mother, to set right all the waywardness of the world? Let the world demand and Mother shall give peace and happiness. The trouble is, the world wants all happiness without obeying the Divine Laws, remaining all the while violating the Law, and remaining fretting and fuming with ever-ungratefulness and rebelliousness, he can be capable of.

346. Mother can set things aright in no time with a High Supreme Command. But then where is the playfulness and joy ?? Mother wants to enjoy the pleasures of seeing how people try to cheat Her, ignore Her, insult Her. How far does the mankind go? thinking too much of itself by itself? She tolerates our weakness but not wickedness. A king plays with his companions. So many defeat him. So many quarrels and play tricks with him, but as soon as he says,"Stop"- finished. Everyone immediately gets up as if by an electric shock, leaving all the cards and horses and

elephants of a chess, there and then, as mere puppets. All shouting and quarrelling and claiming disappears in a second.

Where is again the pleasure and joy in lovability shown by others to us if it is under compulsion ??

I order every child of mine must prostrate to me on leaving the bed. Is there any real pleasure in having such prostrations? The joy proceeds when you leave them to act as they like and someone prostrates. The pleasure of prostration is when there is no compulsion and no automatic mechanical prostration.

347. The fact of facts is, the hardest fact is, people, don't feel anything like a joy for serving a religious cause, or a joy, as of a present given by a lover to his beloved, or the joy of having done a service, as of a helping a distant poor relative. Money to be spent or service to be rendered for Mother has no place along with the smallest outgoing and routine duties in the family-run of life.

An earner of Rs. 500 p.m., will not be thinking of a loss of Rs. five note for more than five minutes, but when it comes to a question of giving Rs. 5 to the religious cause, he thinks, a mountain has crushed him. In a word Religions or his Beloved Deity's consideration does not weigh with him as much as even the smallest outgoing of his daily life.

To this natural weakness, such foolish notions are added. " God is only an abstract Ideal. What does it matter if betel-nuts offered to God are of the rotten stuff? God is not actually eating them. Why should God want anything from us? Can he not create a mint or remove coins or notes from a mint ?" Follies of a hundred varieties (heard from even rich and even educated people).

Such a devotee, however, forgets, that his own intensity of prayer with which he is making any demand for a desire, gets lessened by every trivial-most act of his and the efficiency suffers. Your own conscience bites and weakens you if you make an unfulfillable demand, or ridiculously low thanksgiving compared to your profits and your permanent status. The faith itself wavers and finally disappears.

Says Founder :

The fire ash near a grate which sticks to the bread, on the bread under preparation falling upon the ash, even when concealed in the dough to avoid detection by some incoming person, finally appears in the bread to be served to the dearest husband and, may Mother forbid, creates a case for a divorce.

Says Founder, " Even the smallest nail in a machinery, if not properly set to work, would bring the whole machinery to a stop. That belief must be there while managing and supervising each act."

348. Coming to the consideration of the Purushartha, i.e., " one's own exertions," here too, there is a great gulf of difference and misunderstanding. Religious understanding is no technical matter and no Greek and Latin. Anyone can take an intellectual interest and show his intellectual superiority by subtleties, but it is the mastery of action alone that counts and works.

349. As stated by Founder, " every one of a prince's companions has an elephant. Every one boasts he has an elephant, but one has it of cardboard, another of ebonite, still another of clay. It is only the living elephant of the prince that can carry them all to their respective homes."

In this matter, then, the Founder's saying is this: " Disturb Mother as little as possible for your personal griefs. Learn to bear your miseries yourself, asking Mother to give you the bearing power or the misery-removing powers."

There was a saint living in an extremely poor condition by stitching clothes. Once he got tired of that life and began to abuse God for His mercilessness. God out of Love to him appeared and said, " Here am I, Just ask what you want."

The saint was then trying to put the thread in the needle which he could not do since long. He handed over the thread and needle to God and said: " Just please put this thread in."

God laughed admiring his non-beggingness and said, " You were just a few minutes back abusing Me for mercilessness, etc." Said the saint, equally laughing, " My Lord? Don't waste your precious time on a fool like me. A fool is always pardoned even by a despotic king whatever he speaks in his home and heart when he is tired of life and balance-lost."

That is the right attitude. But that stage is for saints, not money-making saints, not professional saints, not routine saints, not crowd-saints, but true saints. Let us go to our practical daily life.

350. In practical daily life, there are two issues which the Founder is dwelling upon. One thing, the abuse of Mother's Grace and another thing, to make Mother carry your burdens, yourself having absolutely no physical or mental troubles or worries.

Re: the first: Founder states- An abuse of Mother's Grace results in the most painful reaction. He quoted a funny instance.

An educated man saw the Founder and had a wonderful experience of what can be achieved by repeating Mother's Mantra

" Jay Mai, Jay Markand Mai," attaching thereto a Sanskrit expression of the desire. Several months later, the Founder had a letter from the man, stating that he had a great bowels' trouble viz., constipation. He cannot leave the place without pains and a clear half an hour. Many medicines were tried but the trouble became a great handicap. One night, while praying to Mother, the Founder got a very strange and singular idea. " He must have troubled many while passing their motion." A very indecent, insulting and unspeakable idea. The Founder is very plain-spoken and wrote out everything to him, and inquiring if it was his play to disturb people during their natural calls. Wonderfully, the man admitted, after he got the Mantra, he was often trying on people who would be going in and would " get his faith regarding the mantra efficacy increased", on their immediately getting out confused and perplexed. The Founder took him right and left, stating that when he found such monkey-like moderners like him, who had absolutely no sense of gratitude sanctity dignity or reverence and absolutely no consideration for others and self-centeredness, he was inclined to run to the conclusion that a similar experience might have led the Gurus in past, to be extremely reluctant about giving their Mantra Vidya and making most of Adhikar and Bhumika. " Surely, people like you would carry your Guru to hell."

" The only course left open for you now is to be repeating the Mantra, with an expression of repentance and apologising when any people are in." What can be more humiliating than this? He had however to do that, and he was cured.

351. Any pendulum has the same high amplitude on both opposite sides. If Mai mantra is much more efficacious than any other Mantra, it is also equally much more punitive for its abuse.

The above is an instance of a childish experiment-making mind of one of that class of extremely proud men, who usually consider

other people as inferior, and act in the light manner of research-makers, while sacrificing mice rats dogs monkeys, etc. This is the greatest evil of English education, of a superficial civility (of course with some exceptions). " Others are not human beings"- is the disease of the rich people and educated Indian world, after the Western contact.

352. The other instance that Founder experienced was that of the idle-indulging folly of his own Gujerati cook in Dharwar. Once, in his great spiritual heat, the Founder was saying to his disciples," Mother will do anything for you. She will cook for you. She will feed you with Her own hands." The cook heard this was alone for two days when the Founder had gone to Hubli. He kneaded the flour turned it into a dough and closed the doors of the kitchen, saying," Mother, I am tired, you prepare bread." He went out to a friend locking the door and returned after two hours. On opening the kitchen he found everything as he had left. He then began to abuse Mother, as he had heard Founder was something doing in his ecstasy. In the night, he had a dream" Don't be a fool. If you repeat the folly again, you will suffer heavily." Partly with obstinacy and partly with a desire to finish the experiment, does not matter what the consequences would be, he persisted. After all the Founder was there to save him. He repeated the same thing the second night. He saw a very terrible form and heard these words,"Have you this cheek after I had warned you?" He fell senseless and had a high fever. He lay unconscious in the house when Founder returned from Hubli. He got his senses after being treated and had the fever for four or five days even after Founder had prayed.

We all laugh when instances of follies are narrated. But more or lesson a low plane or a high plane, most of us have been committing similar blunders.

We want so many things to be done by Mother, which we ourselves can do. Greatest curse of the mentality of fatalists and the deluded is that of considering the idleness to be an outcome of their great Saatwikness (mind purity and cessation of desires)/ Most common blunder.

353. Founder says," Be sensible. Think deeply. Get the true meaning. Whenever saint advice you," transfer your burden to your God", whenever saints like Tukaram तुकाराम, say," Devaavar Bhaar Ghaaluni Yaa देवावर भार घालुनी या ", " Having thrust your burden on the deity", they mean something else than what it literary means. It is not expecting God to do your work or making to Mother carry your load, but the expression is similar to Gorakhnath's " BHAYA THAA SO KUVEMEN DAAL DIYAA - भय था सो कुवेमें डाल दिया ", " Whatever was the cause of fear , has been thrown away in the well."

Gorakhnath गोरखनाथ was an able disciple of Machhendranath मच्छेन्द्रनाथ. The Guru had fallen in a damsel's snare and this disciple took him out and made him to leave her. She gave by way of remembrance several golden bricks which the Guru carried with him, stealthily in his bag. As he passed through forests, he would often ask his disciple," Are there any thieves here ??" The disciple was surprised how such a fearless Incarnation of Shankar Shiva शंकर शिव was so very fear-stricken. He secretly, when Guru was away, searched his bag; found the golden bricks, threw them away in a well and placed stones therein of equal weight. When next questioned about thieves, the disciple said as above," The fear has been cast away in the well."

354. In this well known traditional episode, the Guru had been all the while testing and preparing the disciple as to whether he was

leaving him, on knowing him to have degraded, regarding both woman and wealth, the damsel and the golden bricks. The disciple himself began in all humility to apologise to the Guru for even the smallest trace of any pride in him. People said, "The disciple had saved the Guru", and that was again a test for the disciple. The proverbial "disciple Gorakh" stood, however, every test, most admirably. People were disillusioned when the fact was known that the guru had never been out of hermitage and all the remaining disciples were daily having the physical eye to eye contact with their ablest yogi Guru Machhendranath.

355. It is in this sense that Saints advise " Transferring your burden to your deity", " Consigning all your worries, dedicating them, dispossessing yourself about them, leaving them to the deity not to be further thought about."

There can be even a remote idea of a coercion for immature people," I am doing so much for Thee. Canst Thou not do even so much for me?? Then what art Thou for ?" That is coercion. This view is not at all an impossible one. Ask your conscience.

So, it should be neither a coercion nor a literal transferring. It should be cast away without looking back at it, as to how the further development takes its turn.

The idea is that of renunciation and surrender, and not that of compelling the deity or expecting the deity to do your work or transferring the management of your worries to God or Mother.

To be on the golden media, Founder reads those lines of Saint Tukaram संत तुकाराम as" Ghalu Naye" घालु नये instead of " Ghaaluni Yaa"घालुनी या " Don't thrust " instead of " Having thrust", " Your burden on your deity." The modern man is clever in misinterpreting the saint's words. Better be on safe side.

That is the true outlook.
You have to pray to enable you to bear your burden.
If we study the life of ordinary worldly devotees, they believe they are advised to transfer their burden. They expect God to do their things. This is the wrong view and has resulted in spiritual debasement.

356. So many people are under that wrong delusion. Once the Founder had a humorous observation. A lady from a local train was getting down. In quickness of time, her child remained in the train. Some philanthropic man took up the child while the train moved. The lady went on sweetly talking and thanking and praising the man, while the man had to carry the child right up to her home; in olden times a man carrying a child was a deprecating and ridiculous strange scene.

357. The Founder says, he is more than surprised when people altogether banish their most elementary common sense. Has any man achieved anything without undergoing trouble, worry, pain, labour, suspense etc.? And yet how foolishly does he consider spiritual progress to be the work of magical wand? This whole mischievous delusion of the mass is due to people seeing saints being honoured and worshipped, remaining all the while in the(blackest most ignorant) dark about how much they have suffered, starved, segregated themselves from all sense pleasures and material joys of the world practically every moment of their life. The Founder is therefore insistent upon having each saint's experience laid down in black and white, to keep the world's eyes open, at least not to let this humbug go on"they were saintly since the day they were born and they had not had thousands of temptations trials and tribulations to pass through". Let people, at least Mai-ists, wipe out once for all, all their notions about this choo Mantar छु मंतर mentality. The straight, unbending stick has to be bent to make the arch bow. It is a work, hard work

to be done, against your own self, working against you as your own enemy.

The self is the enemy of the Self. The self has to be made the friend of Self. Don't let the self-be depressed and raise your Self by the self.

358. This is how most of the ordinary devotees do. They would sit hand-folded and say," God will do everything." They would be indulging in sophistry," what are we capable of doing !!! God will do everything for us."

Founder states," Were this not a universal misunderstanding, which I have seen with more than 80% of ordinary devotees in this country, of ease-loving and gilding indolence with Sattwikness, I would not have wasted so many words over this seemingly trivial point. "

359. The Founder's clear-cut opinion is this :

If you have reached a stage where you are indifferent to and even uninfluenced by the results, in matter of fulfilment of a desire, well, transfer all your Purushaartha to the deity, but don't expect your deity to do your own work like the above-said lady, extracting labour from a saintly man with faint praises and prayers in return.

These are very subtle matters and have a great importance for them, those study mentalities most critically and to whom the smallest spiritual lowering is a matter of importance, greater than losing a substantial sum.

The Founder is not satisfied with saying so much on the point. He states,"Don't ask Mother to do what you can do yourself. " With God's given hands and feet, there should be no countenance lent

to the idea of " nothing wrong " about begging. 'God will do everything" mentality as a shield and justification to your inattention and inactivity, should entirely disappear.

Mother is simply for removing thorns on your way, guiding you rightly, protecting you etc. for the highest part alone of the whole activity and exertion. Your work you have to do. Your burden you have to lift and carry. You are responsible for its heaviness or lightness.

This misunderstanding (so very universal) must go. In any undertaking for a specific accomplishment, or in the matter of the wholesale question of running one's life, the portion of work to be attributed to Mother has to be just by way of Her blessing your exertions with success and victory.

To give a homely parallel: Expectation of Mother has to be just like that of an old tottering mother who is brought home by separately living son during the marriage of his daughter. She is not for working. That, you have to do, but you have to be in the fullest belief that everything goes on well and speedily, because of her presence and her blessing on your head.

360. This view is more Christian - like than Hinduistic and needs being strongly injected in the ordinary Hindu devotee's blood.

The Founder explains in this connection what Divine Illumination and Realisation means. He says," I might have read imitation of Christ for times without number. When the above view was foremost in my mind, I came to a sentence read so often before, quite differently. It is this one" Come to me all Ye that labour and are burdened and I will refresh you." The word, "refresh" gave me this time a wonderfully deep meaning and that explains the above view. You have to labour. You have to be burdened, Mother will

only refresh you. She may do much more, but you are not justified in expecting anything more than being refreshed. That is the right way, the Mai-istic way of looking at things.

361. Mother is most merciful. She would never remain without helping Her devotees. Geeta promises "Yoga Kshema Vahaamyaham"" I am lightening the burden of my devotees of getting and preserving means of his happiness."

All that is nice and good and even fully true, but that does not in any way justify the lazy-drone-mentality which religious Hindus have been recently obsessed with. Your easy-goingness, ease lovingness and indulgence can be tolerated only if counterbalanced with your indifference as to your getting things or not, and as God wills.

362. If all the while, you are actually engaged in Mother's work and Mother's meditation, She will do all your work without your asking or praying for it. But we are only useless fellows, all the while engaged in talks and worldliness and pleasures, and busy with different activities and juggleries of money making and world-creating and self-enjoying. Where is then the justification of our grumbling against Mother's not helping us? We want Her to work as our slave for no other return by us, except the honour we are offering to her, of merely accepting Her existence, extolling the wisdom underlying Her Divine Laws and praising Her world-governing goodness and the mercifulness of Motherhood.

363. A certain rich lady, unable to cook, requested a poor neighbourly woman to cook for her family; while the latter was cooking, the sound of the crying babe just awake, of the cooking woman, was heard. The Founder was present. With what speed

the hostess lady ran to take the child out and how fondlingly she was keeping the baby playful and smiling, none can describe.

The Founder was laughing and laughing, till both ladies and other asked the reason. Founder asked the lady, his laughter interrupting his speech, " Would you be fondling and kissing and pampering this baby so much deformed and dirty, after cooking work is finished??" "The moment the cooking is finished you would be saying," I am doing my best but this baby has now become obstinate, discontented and crying without its mother. It does not remain with me. Take the child please." You will also add, after the cooking is over," Child can remain happy only with its mother."

Your baby is your world, a packet of your everything. You have to take care and undergo all worry about it. The Mother may take over your child and keep it happy, only so long as you are engaged in preparing the best dishes of welfare and well being of Her family. As soon as you have finished that work, Mother will come before you to hand over your child to you. All again de-novo, the same worry and the same struggling.

364. A shower can do in an hour what a gardener or a water-sprinkler can't do in six months. That is all agreed, but that does not justify the gardener's and water-sprinkler's sitting hand folded. He has to work hard with his hands and not simply to pray and be idle.

In a word, the Founder states," Let our mentality be: God helps them alone, who help themselves." You be doing something, even though with a conviction you can do nothing; and Mother will do the whole thing. Don't put your whole weight on Her or don't be seated down on the ground, to be lifted by Her.

Founder states: This is an extremely important flaw-finger-pointing for all the spiritual path-pedestrians.

365. Returning to our subject matter proper, representing the ultimate aim and object of this writing, the Founder begins his religiosity-spreading at the lowest bottom - rung of the ladder.

Let people have as much literature as can be supplied , commensurate with its practical usefulness and fruit-bearing-ness, to convince them of the fact that the existence of a God over us is a fact, and that the removal of miseries on prayer is an undeniable fact, that the removal of miseries is not for pampering the suffering world but for making the world automatically happier and happier by being made to approach the Saviour, on attaining religiosity to please the Saviour.

To be a total habitual beggar for Mother's Grace for anything and everything is again the most abominable abuse of Mother's Mercifulness, but still, let Mother and Mother's Religion start with a complete condescension of Mother's Grace and the speedy removal of sufferings on Mother's worships prayers and devotion and surrender.

Let the religious life begin with the universal-family relationship, as its first conception. Helping others by love and service and getting one's own sufferings removed by devotion and surrender.

It may very likely be suggested that the juggler who is turning copper coins into rupees, when he finds the world does not go beyond the selfishness of getting all copper coins changed into silver coins, should be wise and fly away. It is only energy wasted.

But still again, on second thought, it may be held by some few that to tempt the sickly child to be thinking of eating an evaded bread, it is better that the bread is covered with honey, even

though the child may lick away the honey and leave the bread. Take the chance, though one in a hundred. As it is, what other better use of life, capable persons are going to make ??

In spite of all things to contrary, the said type of work viz., of coating the bread with honey lies in the most appropriate direction in the changed circumstances of today, when God's existence and God's Grace existence are called into question and have to be proved, to make the world to proceed on the right path to true happiness; it is in full natural rhyming with conception of Motherhood of God. The juggler can run away. Mother can't.

God's commandments, God's recommended ways of living, God's representatives, God's Court lawyers, God's heavens. God's purgatories - all these have meaning only to the extent God becomes a reality to the world. Mai-ism begins at the most practical end. Although most of the men would remain selfishly begging till the end, some of them would like to and do rise higher.

366. Once let the experience of the Divine help on God's Grace by obedience to the Guru's guidance, on Mother worship and prayer and the resulting intercession by God's pets and devotees, be spread, even though in a scattered manner, but yet all over the world.

Regarding the resulting benefit both spiritual, as also worldly, one man does go higher and higher though slowly and invisibly, even though he himself does not feel so or get convinced about his rise. We do sometimes hear frequent complaints from beginners about no progress or benefits being had, in spite of continued devotion. On the most precise analysis, the disease of that sort of belief is bound to be found in certain wrong beliefs, and ignorance and complete irrational thinking about Religion. Some reasons are these : (1) People want to buy heaven out of a penny. (2) The progress is not seen till water actually flows from a well-pump,

although water has been rising in the pipe with every stroke (3) Spiritual progress or benefit as of bliss and of cessation of worry, fear, etc., is not counted as an achievement although enjoyed and never agreed to be foregone (4) People don't differentiate between material and spiritual happiness. Happiness is mostly taken to mean material and worldly happiness. (5) Other people's happiness for comparison and contrast is pictured only on imagination and in absolute ignorance of facts (6) Some have such a crude notion about happiness, that they won't feel happy unless they are perfectly happy in every manner, every direction, every side and in every type. (7) Some have a natural habit or weakness of ruminating over their few points of unhappiness (8) Some have an extremely narrow view about the amount and type of labour required to achieve some solid progress.

The whole difficulty arises from the fact that people do not know their real levels, and have not before their eyes the different higher and lower grades of evolution. And on the top of that, whenever anyone decides to be taking up the course of self-evolution, he usually commits the blunder of putting himself in a class much higher than his real one. His time and labour get wasted like the attendance of college lectures by a primary school boy. There are other wrong notions associated with this age, of a democratic nature which retards the spiritual progress - " Automatically we are becoming better and better ." " What one man can do, another can as well do." "We have limitless internal powers though dormant," and so on. Humility and obedience and discipline and principle of being on the over exerting side, rather than failing on account of only a slight under-doing, all are gone.

Just as there are physical limits, there are mental, moral, religious and spiritual limits. You can't go beyond them.

The only difference is that physical limits are too gross to be enlarged, whereas other limits can be enlarged, even to a

wonderful extent by exertion, practice, sacrifice and suffering. The mind must be trained to discern smallest subtleties and see distinctions of lower and higher grades.

The Founder classifies devotees into nine groups. [1] MAAI DARSHAN BHAKTA माई दर्शन भक्त [2] MAAI PRASAAD BHAKTA माई प्रसाद भक्त [3] MAAI AARTA BHAKTA माई आर्त भक्त [4] MAAI LAUKIKA BHAKTA माई लौकिक भक्त [5] MAAI SAADHANAA BHAKTA माई साधना भक्त [6] MAAI VIDHARMI BHAKTA माई विधर्मी भक्त [7] MAAI JIVAN BHAKTA माई जीवन भक्त [8] MAAI SHARANAAGAT BHAKTA माईशरणागत भक्त [9] MAAI ANANYA BHAKTA माई अनन्य भक्त

No.[1] is just for casually seeing things. No.[2] is for small gains and company pleasure. No.[3] is actually distressed. No.[4] is a good religious honest and honourable householder with family life. No.[5] is one with a religious goal and who exerts his utmost, leaving all other matters as a subsidiary, to achieve the spiritual progress. No.[6] is one, who having achieved powers and a high spiritual stage loses his balance with a swollen head and begins to slip with a retrograde motion. No.[7] is an established firm and fixed soul who lives his life with religiosity, in every thought, word and deed. No.[8] lives his life as a self-surrendered, caring-for-absolutely-nothing except the welfare of the whole of humanity, in the best service of Mother's children; he lives the life of a Mother's world minister. No [9] is engaged in nothing, except Mother and Mother's personal work and contact and communion. He is in direct relationship with mother and has retired from his services rendered to the Universe.

The experience of the Founder described before, in the hospital at Ahmedabad and in Hubli for twelve days, are instances of Ananya

Bhakti, the former one being of the Dwaitistic nature and the latter of the devotion midway between Dwaitism and Adwaitism, almost approaching the final Adwaitism.

In this Ananya Bhakti, a stage arrives known as AARTA PRAPATTI - आर्तप्रपत्ती when the devotee finds it impossible to live as a separate entity from Mother. Living as a separate one becomes intolerably painful. Then, he merges in Mother, like MIRAA BAAI मीराबाई in LORD KRISHNA.

A spiritual aspirant must have a clear understanding about Bhakti भक्ती, Saadhana साधना and Prema प्रेम. A Bhakta भक्त in the first trio of the above nine stages has the joy of protection. A saadhakaa साधक in the second trio has the joy of achievement, and a PREMI प्रेमी in the last trio has the bliss and ecstasy of Love. The central trio is the most complicated and immature aspirants if they have thrown off proper guidance, get entangled and go downward.

A word for this Sadhana period. "Saadhanaa" साधना requires a strictly disciplined life. You must have a superlative value for an established long-durated routine of an orthodox Brahmin's life, without the delusion of the routine alone being everything, living a life of morality, character and virtue. The worldly value attached to money making and money amassment should go, except to the extent of the minimum requirement of having money in your hands when you actually need it indispensably. The whole chain of world bondage has innumerable links, so very invisibly and inseparably interconnected. You can rise above money lust only to the extent you have risen above the attachment to wife and children and the pleasures of worldly life. There, there the limitations-consciousness, the living much above pennies - caring and the understanding about the waste of exertion over a much higher attainment than that of one's natural worth, which the Founder is hammering upon, comes in.

The Founder mainly insists on Brahmacharya ब्रह्मचर्य, Ahimsa अहिंसा , Aparigraha अपरिग्रह, Satya सत्य and Shudhha-Aahaar शुध्द आहार.[Celibacy, Harmlessness, on-acceptance, truth and food purity].

A Saadhak should never be under the obligation of any other man, of any nature. This Aparigraha is of the highest importance in this rotten age. He should always be a giver. He should secure as much Asanga as possible. Non-reliance, Non-attachment and Non-contact. Minimum of dabbling and maximum of silence and solitude. Every evil thought, every lie and every injury done to others should be felt as a self-inflicted blow. Regarding food, never forget that each food element, that goes to form your body, head and heart, has not only a material quality but mental. moral, religious and spiritual property as well. At least, let nothing go below your throat, which is not Mother-dedicated.

Make your advance in Gyana, without forgetting that the Gyana is not for intellectual relish, but for translating best and sublime truths and principles into life actions and actual living. Make your progress in devotion, without the extinguishment of your common sense and rationalism, without the shrinking of your worldly duties, without a mere blind faith and following, without narrowness and bigotry - on the top of all the above, without every now and then - begging.

Don't remain under the centuries-old delusion about the results of mechanically done Mantras, Anushthaans etc. It is Mother that grants success, on being pleased. The results of your prayers, Japams etc. are dependent on how much nearer and lovelier you are to Mother. How far you are righteous, virtuous, pure, good and benevolent and how far your service and sacrifice for Mother's children go. All these count much more than your

flowery language, the correctness of pronunciation, the richness of offerings and strictest observance of scriptural Karma-Kanda details.

I want to stamp out this extremely high importance that has been given to external and demonstration details. With a view to therefore driving the superior truth home, I am driven to quote an illustration, although the book is becoming too big for my poor purse.

A certain Government Officer (G.B.S.) was deputed to a certain State with an extra allowance of Rs. 250 p.m. As soon as he received the Government Order, he ran down to the Founder and Mother: " How can I maintain two establishments with so much only extra ?" "You must request Mother to give me Rs. 600 per mensem. There was a great happy and sweet quarrelling all over the night." As if Mother is bound to do what I say." Finally, the Founder yielded at 4 a.m. and said," I may at the most speak to Her about Rs. 500."

The officer agreed but insisted on the prayer being made within his hearing.T he Founder prayed " Mother, give him Rs. 500." The officer hastily thrust in and spoke in continuation these words "and free bungalow and free motor." The Founder laughed but continued his sentence with the suggested addition. The next morn., the officer made a representation to his boss, who said," Government would never change orders once passed. It would be dis-obedience not to accept. But yet, leave it to me. Let me think what to recommend. " The officer came out, extremely anxious to know whether he finally decides to request Government or drops and if at all he recommends, what he proposes. When the draft came out to the Head Clerk for typing, what does the officer read ?? " Rupees Five Hundred per month with a free bungalow and a free motor."

The Founder says," You yourself be the best of men, dearest to the Divine Mother and your Guru, and let all riff-raffs of scriptural studies, routine observances, theoretical controversies, directions of facing etc., have a secondary place. What you are is more important than what you do or have.

Highest devotion means simply talking over to Mother, just as listlessly as you talk to your mother in the kitchen on your way to your room with your friend, to the purport that the friend is to dine with you.

The mass should note.," Saints are for contact and co-residing, Gurus are for opening heart and instructions and Siddhas are for strict obedience and disciplinary action. Love and Service should be common to all. "

The distinction of Gyana and Bhakti or Bhakti to Impersonal God or Personal God is this. In one case, the hunger disappears; in another, an entirely unknown man is sent with a rich dish. In one case, the mother of a dead child is asked to bring a few grains from a house in which none had died, to bring the child to life. The mother gets the illumination. " Death is the most natural process. There should be no grief." In the other case, the Bhakta moves his hand over the dead son, the son revives . and mother returns home with revived son. Both the paths have their highest points of wonderful utility, Glory and Bliss. One is Light, another is Life, and both, conjointly or independently, lead to Eternal Bliss (Love).

367. Most, unfortunately, greatest ignorance prevails regarding what Religion in reality means. The Religiosity of man to man relationship, conduct and character, etc., has not actually in court divorced her husband of Religion, but in a home, Religion is nothing more than a henpecked obedient and voiceless servant like a husband. If the definition of Religion as made by Mai-ism be

popularly accepted, viz., that Religion means selflessness and love and service to all, the world will be much more happy, than by knowing how the universe was created, how many hells and heavens are there, what is the final relationship of Atma and Paramatma, what is Maya etc. Does Maya envelop Ishwar or does Ishvar create and destroy Maya at his Sweet Will ?" Hundreds of similar questions do surely give a certain joy and pleasure to philosophers and the happily-placed world, but they do not go a bit to help the average worldly man in any substantial misery-relieving manner. Mai-ism says, leave all that to be taught to you by Mother, when She and you have both enough leisure. Your ignorance about these questions is no handicap to your true progress or happiness.

368. People have such an over-exaggerated notion of being exempted from all sorts of miseries, on their taking up a little interest and exertion for religion, that they become quite irrationalistic and claim exemption from the directly visible miseries resulting from their own misdeeds or omissions of duties. They would go to the last stage of degeneration, but their single hair should not be disturbed !!

369. One point of experience, which is a matter of a little laughter and great satisfaction is that all grumblings appear and disappear and so many people return to the refuge of Religion after periodical outbursts of rebelliousness. The Founder again welcomes them, with the same heart, without a word about the past, starting again a new clean slate, realising how hard it is, not to be rebellious under severe miseries for even an advanced soul.

370. Make the smallest beginning of experiencing that your sufferings are removed on approach to Mother; let then, the

second lesson about the remedy for the prevention of sufferings be learnt. Start with an atom of faith, even though only as an experiment and get the conviction that such an approach is effective. You automatically come to the next point of wisdom as to how to prevent miseries. A Mai-ist's answer is, " Live a life of loving and serving others universally."

Another problem is this. " Yes, you are right, we have partly experienced, but somehow although we best wish we may love and serve others, yet something prevents us. What is that and how to master that opposition? Then comes the realisation of your enslavement to the six enemies within you. Then comes the determination to overpower them. Further, thereafter, comes the tiredness of the constant struggle and fight. Here comes the introduction of the higher joys and the most powerful divine spiritual help of the deities to their devotees. Then comes the question of how to keep them (deities and devotees) constantly pleased. Then comes self-control and self-denial and self-absorption, etc. Let each test be passed with every help to pass before the requirement in the second test be talked over. Where is the sense in your talking of Shelly and Shakespeare works, before you know your alphabets? That only creates a chaos and a delusion that you have reached the end.

371. The secret of secrets is the repetition of what is called Mai-Sadhana. Associating a certain Divine thought or Truth and interweaving the same with Mother's name representing that particular Ideal. There must be repetitions of sublime-most emotions, thoughts and actions till big beehives are formed in your heart and brain. The innumerable bees of the beehives so formed by your untiring exertions will bite the enemical evil and satanical desires thoughts and actions and the indwelling or incoming Satan, to a practical deadness.

372. Founder states, " Let one man come to me and say, " I was getting wrathfully wild fifty times in a year. In the last year, by Mother's Grace, there were only ten occasions." Let another man come and say, " I have decided I will hold no higher property than ten lacs of rupees. The rest shall go to charities." Let the third man come and say, " I have lived for one month, living as an incognito and pocketing insults of everyone, to humble my pride, as you suggested and I now find a world of happiness has been opened out by Mother to me," and so on and so forth.

Founder says, " I will be more happy by any of these narrations than that I have completed my pilgrimage from Haridwar to Rameshvaaram, leaving no important place of pilgrimage." Another man saying, " I can quote any shloka of Bhagwad Geeta. You simply name it and the shloka flows from my mouth without a single error." The third man saying, " I have studied six darshans. You be presiding over a symposium. Let us have one, of learned Pandits. I am sure I will carry the day, etc." These do not please the Founder or Mother.

Founder asks, " How does all that, practically help you, or your own men? or the world? or your inner peace and happiness?? or how does that give any satisfaction to your God and Guru and to yourself ???"

373. Every royalty, splendour, grandeur is ready to hail you and salute you and obey you. Let once the Highest Queen Mother accept you as Her loving and beloved Son. Instructors will come forth, Pandits and Shastris, to make you a master of Divine Knowledge, an army will always be serving you as a body-guard

to protect you against your enemies. The Treasurer of the State will stand with silver and gold before you, hand-folded, to take up your command, day-to-day, night-to-night and hour-to-hour.

374. Start the first lesson, be you in any high or humble position. Enrich your bank balance of merit and Mother's Grace, by repetition of " Jay Mai Jay Markand Mai." Just when I am writing these lines, I receive a letter like this from a Mother's devotee. He calls himself " Mai Swarup Mugdha-Shishu. A mute child of Mai Swarup."

Kochrab, Ahmedabad,

28-5-50

I crave Mai Swarup's Blessings.

Mugdha Shishu sends his Thanksgiving with the caption " Mai's ways are inscrutable."

" On the night of 25th between 8 and 8-30 p.m. this weakling of yours after dangerously suffering from high temperatures, physically by day had difficult breathing extremely acute, and choking with the most complete symptoms of imminent death out of heart failure. All the kith and kin expected helplessly what was inevitable as a certainty. Only this mute child of yours was adamantine to refuse all help from without and kept on mentally chanting out of breath and breathing in. " Jay Markand Rup Markand Mai, Marak Tarak Eka Mai," with the result that he personally writes this thanksgiving most cheerfully."

375. Founder asks " What do you prefer? A name in the religious world for your lore, proficiency or a strict observance of the bath-and-kitchen principles, etc., or being saved from such situations of heart-failure??". " If the latter, then follow the simplest and speediest way to happiness through Mother's Grace."

376. With regard to the subject of religion, India has a uniqueness. It is a country of " Newcastle to carry coals " of religion. Everyone knows everything about religion. Only thing is he has little value and serenity about it. Still less, " the true understanding," yet still less, " a conviction of this and not that," yet further less, " a desire for realisation" and yet still further less, "a readiness for the necessary exertion and sacrifice."

377. The Founder has a funny experience to narrate in support of his said view. He was once travelling in a train. It was a pretty long journey. A Mohammedan, a Parsi, a Christian and a Hindu was his co-passengers. The Founder opened has the favourite subject of religion. Each one, the Mohomedan, the Parsi, and the Christian after only a little talk, showed a great interest in the Founder for his craving to learn different religions and referred the Founder to a Moulvi, the Dasturji and a Reverend expressing their humility and inability to discuss religion with him. They gave actual addresses. The Hindu immediately usurped the place of a Religious Teacher to the Founder. The Founder has noted this contrast so often. A Hindu usually thinks he is fit for being a religious teacher. He rarely thinks, while dealing with religion, he has to be all together in a different mood and on a much higher plane than in shop or share-market. For Hindus, a Brahmin is a cook to be threatened with dismissal when in the kitchen and a religious teacher when he reading and explaining Satyanaaraayan Kathaa, to be prostrated before, in the worship

room. Hinduism suffered awfully because of it 's over doings and over-familiarities which both have resulted in the sense of sanctity about religion being entirely edge-less and dull. So many Hindus take out and put back their religion as a gentleman does with his kerchief or a lady with her comb or a playful boy with his toy. The usual standard of sanctity, serenity, sanctity is much poorer than it should be. If you have no soft corner for religion, say out boldly," Religion has no interest for me. " but why do you add your poison individually to the religious world?

For one engaged in a religious service, any little thing of worldly gain or a certain need makes him leave the religious service to itself." God, Guru, Religion will nowhere run away, but the other person or opportunities, if they do, they go forever." Poor they, where can they run away?? They must wait till the worldly work is over and nothing else remains until the call bell rings again!!!

378. India and Hinduism, however, stand supreme because their highest men are higher than those of others, especially in religion. Lukewarm water is neither hot nor cold, that is the usual condition of religiosity in India. Hindus bring in religion in materialistic matters and materialism in religious matters. India stands westernized when She is dealing with eastern matters and sticks to its eastern-ism when called upon to rush on, on western lines.

379. One of the saints in the past has rightly and humorously narrated," He knows everything except what he is asked and called upon to utilise the knowledge of.He himself remains a dry stone while shouting top others and advising others to exert for showers and for being under shower rains. He wants others to follow the religion which he can teach others easily very well." He himself stands exempted. That is the anomalous position. A clever student unwilling to learn mathematics always argues,"

Anyone can pass his examination by neglecting any of the three subjects, Arithmetic, Geometry and Algebra. " He points out the other two subjects whenever the teacher presses him to learn up anyone subject. Especially, the philosophy of Adwaitism is so very dexterously exploited. The Founder loves Adwaitism but resents its abuse.

People like to be considered and called to be religious without being religious. People want proofs of God's Grace. When authentic instances are quoted, they would smell a rat or belittle those happenings, or they themselves would quote more miraculous cock and bull stories. They would never take the trouble of investigation and inquiry and on the top of everything, the man who works hard at getting such instances for a future guidance record is non-plussed because persons concerned in the description of a certain experience will not bear him out.

380. The Founder says," There are wheels within wheels and any effort of the type eludes grip. It is as it were Maya were strongly thwarting any effort of establishing permanent lights in a blind alley."Says She, as it were, " It is my wish, my rights, my order, my jurisdiction whether a certain man is able to see God's finger in a certain miraculous happening or not. You can't reduce me to a formula or a mechanism or a vanquished.T he blindness of man will never disappear and the secret of the understanding will not show itself, till God's or Guru's Grace showers."

381. Today a man weeps with unceasing tears of gratitude to Guru and God for being saved from, say, a heart failure. To-morrow his mind changes and he says he was a fool to bring in God's Grace and goes even to call his Guru a delusion creator. When another occasion of calamity befalls him, he is again full of

treas and thanksgiving. Let one day more go and he is again the very same dissenter. He considers his God's finger, vision, gratitude and thanksgiving to be the symptoms and acts of an indescribable weakness in something like delirium when he was no longer himself. He thinks " I was overpowered with some unshakable irresistible force. Now I am free from that temporary mental debility."

382. During a calamity, a man is not himself, he becomes lamb-like, God-fearing, obedient, humble and God-approaching. He is entirely a different man with different outlook and way of judging and thinking. God, Guru, Divine Law, sins, sufferings, all look standing ready to rush upon him. The calamity being over, he returns to his original self and wonders how, so very lion-hearted, he had become lamb-like. It is only the good luck of few blessed to have a conviction about which stage was really superior. Like King Janaka, few lose themselves in meditation over the contrast of the two different and often contradictory states.

383. That accounts for a man's ingratitude and forgetfulness about God's and Guru's Grace. That is Maya's thick blindfolding veil , and man is more to be pitied than to be blamed, when one realises what a powerful overturning force this Maya enshrouds a man with; the Maayaa, which makes the man think, he was overclouded with a delusion, when in reality he was in direct touch with the Truth.

What a tremendous power, Maya holds over the little mind of man !!! A coal during an electric temperature has the lustre of diamond. It cools down and again becomes coal. The dog is wise only for the moments he is in the kitchen and till the serving lasts. Serving finished, kitchen closed, the dog is again a dog.

384. But, all the same, Mai-ism is very optimistic. What is wanted is hundreds of repetitions and any man becomes surely much better than before, with pains, patience and perseverance. The higher the spiritual and religious and moral stage and living of a man, the greater is the peace of mind, happiness and cessation of misery. This is the most automatic result though often invisible and unrecognized. The electric current proceeding from an electric station of a city being made stronger and brighter, there is nothing but lustrous joyfulness in every branch that goes to make the city happy through the electric power. The bakery, the cotton mill, the street light, the lift everything runs smoothly and brilliantly. Mai-ism says, strengthen your current and fill up your batteries by living a life of Love, Service, Devotion and Self-Surrender. Merely changing bulbs and frequent switching off and on, can not help you if the current itself is already weak. Switch on your red Ribbon key of your Mind-type-machine. All letters thereafter are not black or blue but auspicious bold red.

Pray, Pray and Pray. Concentrate, consolidate yourself. Be attracted to Mother, the Highest Center and Resource of all Powers and Welfare you can imagine. You will have attractivity in return. Make your environment happy by Love and Service. Make your inner self-stronger, purer and quieter by Devotion and self-Surrender. You are many times much better. You will make yourself happy and make all around you happy. How to do that is not so difficult. The desire must be there. The discrimination must be there. The decision must be there. The determination must be there. The rest automatically follows as a dish by Divine Mother on your crying determinedly hard.

JAY MAI JAY MAI JAY MAI JAY MAI JAY MAI.

CHAPTER VII

Mai: The Firstmost Agitator and Final most Emancipator trough Avidyaa, Vidyaa, Shakti and Maayaa

Jay Mai Jay Mai Jay Mai

385.What a terrible Power this Maayaa wields over the mortals !!! To begin certain narratives, the Founder had an extremely intense daughterly love for a lady of a high family and education.

386. On his way from Bombay[Mumbai] to Hubli on duty, she had so much devotion for the Founder that she did not mind the doctor's strict instructions not to move from her sick bed and she accompanied her husband from Santa Cruz to see the Founder off at Dadar. It was raining hard and the train did not run. They waited for the next train. That too did not arrive. She was entreated by the Founder to return home, but she would not. She said," I must either take the Founder home or suffer with Founder on the Dadar platform." Waiting for a long period from 8 a.m. to 2 p.m., the Founder than proposed to go to Shiva (Sion)to another

devotee and return to Dadar. Founder went there with all. They were welcomed and immediately, the food was prepared. The dinning-place was dark. There was an electric connection but the lights remained off in the town during the daytime. The lady who was more than a daughter, by way of a play, expressed her most obstinate childlike desire," I won't take meals in this darkroom. If you want me to eat, it must be under these electric lights ." Founder endearingly asked not to be so resolute in a matter beyond our human control. Said she," No. I Know there is nothing beyond your control. I am extremely hungry. Every moment that you are obstinately refusing us the light, you are paining me. " Founder said," Alright but I won't trouble Mother after you have finished meals. " The lady with a playful joy agreed. Said Founder," Mother, here is a foolish girl, but most dear to me. She has not cared for her health and illness. Let her be pleased as well, in her resolute obstinacy." As soon as these words were uttered, lights were there, until the whole function was over. In the end, Founder told her," Should I now permit the light to go?"Founder prayed and dismissed the light and the light disappeared.

387. On one side, we have a host of disbelievers, on the other side, an army of belittlers. We may have to refer to the wonderful power of love this lady wielded over the heart of the Founder as God-daughter and making the Founder grant her any desire. She had a friend in Baroda, a high officer who was most severely demoted, say from a pay of Rs. 600 to Rs. 300 and from the position of a big officer to a small assistant.

This lady saw him at a saint's place in the most humiliated plight regarding his standard of living etc. The reason was explained. The lady was in the highest sublime mood and she said, "I am the daughter of Supreme Mother in human form who can do anything and who cannot refuse me anything. " She returned from Baroda

and one night she was with the Founder eating away his brains, asking for a boon. Founder would not yield. Said he, I must know what you want. She began gradually to say little things and by pieces told the whole story. Founder did not yield till 3 a.m. and then he promised," Alright Mother will see that he is reinstated within a month. Call him here." This episode is previously referred to as a case of Mother's vision in Baroda. The whole question was reopened after every hope was dead and gone, a long time has already lapsed. He was reinstated. It was the wonder of wonders, but the greater wonder was this. That man wrote a letter to the lady which crossed the lady's letter to him and it said," Last night, I saw a big flash in my sleeping room which gradually spread itself and become less dazzling and I saw therein Mother and she said," Leave off all your worry. I have promised your lady friend in Bombay that I will reinstate you within a month and I shall make my promise good. The officer had absolutely no Mai relations or Mai talk with Founder before the event.

388. Here, a little bit of spiritual and highly subtle talk. The Founder had varied experiences through this lady, of a type unprecedented. Once, that lady, in a theoretical way of Hindu mind, told to the Founder," You must learn Praanaayaam and Yoga ". Founder said," Have you lost your senses?"With so many experiences, you can't understand the greatness of devotion?" Alright, please yourself. Mother will show you that what a devotee can do without a pranayama and a yoga and a samadhi." He went away leaving her house courteously but sorrowfully saying to himself," These people have no idea of the powers, that a devotee who has a personal relationship with God has."

Some half an hour passed since he left. The lady began to see everywhere in her bungalow, in every corner, in every room, on

every sofa and in every chair Mother, Mother and Mother, in green saree. She got immediately afraid.

She now became fully alive to the rather " insulting " nature. She thought Mother showed her that the final most thing to be achieved is seeing God everywhere and that, She or her devotee can do, at a simple desire, just at a snip of fingers. She ran to the adjoining bungalow where Founder was residing, begged pardon and took him back to her place, to give his most favourite dish of extremely pungent butter fried, bakery bread, and mango pickles.

389. Yes, a very subtle spiritual point, Founder thought to himself. Was, what he and all had been thinking till now, wrong? The lady would not do any worship, would not do any mantras, would not offer any offerings to Mother's picture. She would not wave the Arti. The only thing she had was the faith of the highest order. Quite a modern lady of luxurious living; however, like a child of ten to twelve years (she so appeared to the Founder), she would believe what was once promised by Founder, can never remain unfulfilled.

390. She had so many experiences; so also the Founder. When her son failed in matric, she came forth ."How can my son fail when you have promised??" And the boy's name (as far as the Founder remembers, two sons at a time)appeared in the supplementary list.

391. Her husband was ill and staying at Juhu in a rich bungalow. She would take the Founder from Tagore Road to Juhu and get his blessings on him and she would see him off at the station for Founder to catch his train to go to his office. The doctor said, he will take three months to recover. She told Founder " I can't tolerate this delay. You are cruel. If you heartily pray, the illness

would disappear."The Founder was made to promise that he would see that her husband attains his office on next Friday which meant less than a week. All said," If this proves true," They will be Mai-ists forever. Said Founder, not knowing his own powers," All right?? I promise, but don't blame me." On Friday he was ready and the Founder took him to his office. It was a wonder of wonders. The Founder has been all along, dealt with like this, by the world, with a promise to be Mai-ists forever. His powers on believing such promise grew super-natural. Now, that has the experience of the world full of cheating, he neither believes the promise, nor do his supernatural powers work to turn everything, nor does he think himself justified in troubling Mother.

392. There would be a constant discussion. And here the point comes. The lady said, "which else Mother is there ?? You are the Mother." The Founder would say, " I am purely a simple man as good as any of you, but Mother is playing with the world for Her Religion-spreading, through me.

393. The lady one day asked, "you must raise my husband to be the manager of a concern and not merely an accountant as now." Of course, the working in a worldly way was there. But he was able to start within three months a new concern, which had as its telegraphic address "Mai-concern."

394. The husband and son both were once in trouble regarding the official management, of an extremely serious order, although fully innocent. The lady exacted a promise; and both were relieved of the most embarrassing situation, all the destructive forces changing to be sympathetic in no time.

395. One funny experience was this " While her husband was taken to the office to resume his duties, it was on a condition that the husband should go, during recess, to Founder's office in Old Customs House, where he was the head of his department. The

Founder would get the most pungent chutney or pickles and they would enjoy full tiffin together. At home, the doctor had not permitted even the simplest normal diet. One day, by chance the lady came up to the Founder's office and found them eating all pungent and oily stuff like Madrasi Dhosa, Bhajjis, Potatoes, Vadas, etc. She got laughter after laughter. " You are eating every damned useless thing here. At home, you are pressing the doctor to permit you to take just only the unobjectionable daily diet, with a pitiable face, and the doctor would say, " still you have to wait !!!" The husband turned pale, being caught red-handed. He excused himself, saying, "Where am I eating anything? I am only taking the Prasad of Mother who enabled me to attend the office, otherwise, your doctor would have made me lie in the bed for months." All laughed most heartily and all diet-instructions ceased.

396. The knottiest point which baffled all attempts at a solution was this, "Here is a lady. She is quite a new type of lady bred up practically in western ways. She does not believe in Idols, Images, Patha Worship and all the usual things, a Hindu is conversant and concerned with. She has only one qualification. She has somehow a faith which has no parallel." She believes "What Founder promises must fulfil." She does not serve him in any extraordinary way. She is doing only what any honourable good host would do to an honourable good guest. The only speciality is that she remains practically in the constant presence of Founder. She has been constantly hammering the idea, " you are yourself, Mother," and she is, as it were, hypnotising herself with the notion, " What he promises must be done." So much so, that she and her husband would be repeatedly saying to others revering the Founder and in close contact with them, " What we can't get done with two thousand of rupees, we can get done by Founder, with two pieces worth of strongest snuff or pungent chutney."

397. Founder who is all his life an extremely subtle observer of feelings, results, etc., in the realm of religion, was getting very

unsettled. Said he, "What?, Is this religion all a farce ?? Is it that the fulfilment of a certain desire entirely independent of what you are in the scale-pans of what they call religiosity? Does your success, especially at least the one in worldly matters, depend on the force and faith with which you wish and determine it must be a fait accompli, and the conviction you have about its sure fulfilment!!!"

398. Founder would so often most subtly analyse his mind and heart. There were two factors. He loved her most intensely as his own daughter and the second thing, was, if she took up the Mai-cause, that would be accelerated most speedily as she had rich relatives, was herself a cultured and educated lady and she had a moral courage and even boldness of an up-to-date England-returned lady. The Founder's whole working-policy was this. His ambition was to give wonderful experiences of Divine Help through Mother's Grace and go on getting families after families praying to Mother. He, however, found the world to be too deceitful, selfish and ungrateful, in general.

399. What is the actual working??? What is it, that works these wonders? She can't help to analyse, because she had quite a simple theory. She would say, " With respect to people that come to you, when do you inquire or what do you know about anything like their deservedness, sinlessness, prarabdha, favourable worldly circumstances, personal faculties, etc.?" The Founder was, as it were, forgetting Mother's Pardon, or at least postponement of Prarabdha, as an exception, for whoever agreed to be worshipping Mother. She continued, " Is it not extremely easy thing to understand? Each one is a Master of oneself. Can I not do anything I like in my own house??" "Everyone is God and God is within every one of us. Where is than anything like sinfulness and sinlessness and so many other things talked over under religion?"

400. The most dangerous notion, of everyone being God, is a senseless jargon for which Vedant teaching is criminally responsible. The Vedantik mischief to which any immature mind is led, on Adwaitistic talking about the Supreme Truth, to anyone in the street that meets and prostrates, without testing his worth and plane (Adhikari and Bhumika) was at the bottom.

It is tantamount to this, that man is responsible to none and nothing here or above. The Founder has heard this senseless parrot-like misunderstood expression from so many of even the most learned people, "Everyone is God, God is in me, and God is in you." Blessed Shree Ramakrishna Paramahamsa, in his own homely way of illustrations, has done his best to stem the tide of this foolish notion, by the well-known example of the elephant crushing one of his disciples. Said Paramahamsa, " Yes, you are a God, but the elephant driver was also a God, and the elephant was also a God. The driver asked you to be out of the way. You did not. Two Gods threw out one God."

The illustration is childlike as Paramahamsa was a Mother's child and as a man, of highest Divine knowledge and intellect. He knew the world as a whole had not advanced more than a child to understand the deep philosophy, practically. The illustration more than hammered out the foolish notion, without the bitterness of calling spade a spade. The uprooting of the poisonous weed was done in that disciple's case. Nothing beyond that was considered necessary for a particular occasion by the most practical Guru of Gurus.

401. How very dangerous this teaching of the Supreme Truth without Adhikaar is ?? At Madras [Chennai], in 1949, I had an extremely strong Vedaantist who argued with me for three days, 3 to 4 hours daily. He was so very learned, he came with scriptural books and quotations. So to say, after a scriptural controversy, I was much tired.I was at my wits' ends. On the fourth day, I

finished admitting practically my defeat. I told him," I feel, I can not convince you by all arguments and scriptural quotations. I own my defeat. Tomorrow you come here with an agreement, that you have transferred all your property to me. I am not different from you. There are no two souls and this is only a question of transferring matter. " He laughed outright. He said," That thing is quite apart. That is not relevant. That has nothing to do with "philosophy". He stood up and never turned up again.

402. Unless you have reached a particular stage, or unless you say at the outset, that this is only a piece of philosophy, which is not only ennobling but making you strong to be the master of universe and that is one of several methods in which the mind can be trained to be nearer God, the practical result for mere worldly man, is an Infinity of positive and plus variety being mistaken to be the other Infinity of negative and minus variety and that often turns him to be an irresponsible swollen headed creature.

Why such Vedaantists' " that thing apart, no relevancy, nothing to do " etc at the end ?? Are you telling us, some Arabian night story ?? A king can't live without air water and food, just as poor beggar. Has the later, therefore, to go on keeping his head swollen and shouting " I am the same as king? "Let people reach that stage after " Oh God, I am Thine." Only after " You are mine" and " I am Thine", the stage of "I and Thou are one " must come. Let that "I" also be eliminated, after the consciousness as " I am nothing" is eliminated. If after that stage, such a realised man (it can only by way of accidental ejaculation) says," I am God", that has some meaning. Just think for a few minutes deeply. How can one who has come to a conviction that there is nothing but God, speak "I am God"? To whom is he talking? Does the talked-to not know that? Except in lunatic homes have you heard any man talking in full solitude of four walls " My name is so and so."?

Although the supremacy of " I am God " is not denied, the world will be happier by being taught " Thou art God." Just look at the ugly repulsive viciousness-stamped face of any hopeless man speaking," I am God.". When his moral character, self-control, sacrifice, service etc. are all big cyphers, that expression is not only a despicability but a blasphemy. It carries both him and his Guru to hell. Let the speaker of "I am God" prove his Godhood by reviving a killed bug or fly. Never forget, that expression is true in a particular sense only and at a particular finished perfected stage only. Let "Thou art God" be more efficiently taught to the world, already led astray with hundreds of Vedantik and other delusions.

403. Surely, such Supreme Truth should not be lost to the world. We know so many things (and have to know) in advance. The preachers of the Supreme Truth must, however, be extremely careful, so that little knowledge does not prove dangerous. That could best be done by a thorough treatment, not only of the Supreme Truth but also abuses that half-understood or misunderstood Truth leads to. A certain invaluable medicine which would, in certain cases, save the life of a dying man, would act poisonously for another. Such medicine should be labelled and preserved in a closed cupboard with a caution," To be administered by Doctors only."

Why should you (the Adventist) leave it to your opponents to humble you down with?? You remain silent, because you have not before you, the picture of the suffering of the world, on its abuse. You are swimming in the joy and that of your carrying away the palm. If you are true Adventist, with whom you are fighting, calling him a Dwaitist ?? Adwaitism is an Ideal, though highest and not a fact to be exploited in your worldly dealings.

404. Premature knowledge of this Final most Truth leads to a mental deranged condition of burning down one's cottage, on learning that a rich millionaire relative of your is on death bed and

he is thinking of making you as his heir. To give another instance, a poor man's son has passed his I.C.S. examination. The affectionate boy wrote to his father," I am now able to earn enough for the whole family. You resign your post. You have suffered too much from us. " The father resigned and the steamer carrying the son sank. The father too in anguish committed suicide and the whole family in the fullest lamentation went to rot in a poor house.

405. Mai-ism says," Nothing is unreal- Creator and Creation, happiness and misery, heaven and hell, deities and human beings, obedience and disobedience to the Divine Law. So long as the soul has any relation with bodies and so long as one is affected even to the slightest extent physically mentally or spiritually, these differences do exist and are not unreal. No illusion of Adwaitism and no dancing. Practically, everyone is Dwaitist, so long as he has a body, mind heart and soul. That is how I believe. I may be wrong.

There is no illusion or unreality about the Universe which is managed by Mother with the highest Perfection, Justice, Law and Order, as Power and Love. The realisation of the unreality of the universe does come in the end to some few blessed souls, but premature prattling about unreality has been extremely dangerous.

406. The Founder has so many learned persons coming to him and expressing their great life complexities as a result of jumbled up beliefs of Dwaitism and Adwaitism, and he has ruthlessly to tell them in harsh words," Don't be at one moment Dwaitist and at another Adwaitist ." A diamond is the same thing as a coal, but to the chemist only, and not to the jeweller or a coal-shop keeper or even to the whole world." You are for taking away another's diamond and returning a piece of coal and you bring in the argument of sameness. As soon as you resort to that theory, it is as the very first requirement presumed, that you are on a much

higher stage and you would not be murmuring about your pennyworth worldly matters of little discomforts, inconveniences, injustices, etc. and weeping like this. How can God be weeping for a five rupee note lost, or a child being little indisposed, or a little worry or sorrowful face of his wife for not taking her to a cinema?? Have you no common sense to see that you are no God ??

If you claim to have common sense and yet persist, then your definition of God must be hopelessly poor. Don't translate Brahma or God as Ishvar. If you want to covey that highest truth, please use the guarded language ." God resides in every one of us." " We are all included in God." Please don't say," We are Gods." Say," God is Life." "God is consciousness"."God is everywhere." That is the wisest understanding." God is in every one of us." is only a derived truth and a corollary. "God is the creator and disposer of everything " is also a simple idea. But this idea of " We are Gods" is not only senseless but even mischievous.

The Founder has a peculiar trait. He does not like that shortening of truths, which creates misunderstandings. Start thinking from fundamentals; no thumb rules; they mislead and keep you in delusion forever, once you commit a slight error. "Every being and everything is a manifestation of God " - that is alright. But let not that jargon of " I am God, You are God, he is God " continue.

There are men and women. Shall we introduce the distinction between Gods and Goddesses? Or, shall we do away with sexual morality? There are again animals. Is there no God in them? Shall we not call a tiger or an alligator a God? Shall we happily, as Gods, embrace them in a forest or a river? Well again, men are of a conflicting and contradictory nature. Is God also a conglomerate of contradictions? We shall have to create a new language to explain the world's working in terms of " God". The first thing necessary would be to make the enumeration of

innumerable Gods. Some Gods will be in Mother's womb and some Gods would die of abortion. How can we finish our census?

Why not come to fundamentals ?? What is the object you want to achieve, by saying "everyone is God" ??

Why not come straight to the requirement, and stop at that.?/ " You make no distinction between man and man, that will cause misery to anyone and add misery in the world", " Love any other being and serve him as your self". " Consider him to be like your own self ", "Try your best to forget every harmful difference you and any other man."- all these teachings are sensible enough.

If, in the practical life, we can not consider our parents, wife, sisters. etc. exactly as our own self, if brothers fight and husband and wife estrangement require big divorce courts, how far is there any sincerity in your follower's saying "Yes Master!!! I consider every one of the worlds as myself because God resides in everyone and everyone is God."

Let us then come to a more practical fundamental understanding. Mai-ism says, all human beings are Mother's children. The objection of "conflict and contradictions and variances and bitterness" and the census difficulty in the theory of "Everyone is God" disappears. We actually find sisters and brothers at variance in the world.

If I am God and he is God, what is wrong in my swallowing his property? There is no answer. You have to fumble, coming to the theory of fraternity. If one asks," Why? why should I share my happiness, with any other man??" No answer. You can only denounce the man saying,"You are a mean and selfish fellow." That is, however, no answer.

Mai-ism says the simplest thing," You be good, loving and serving others because Mother Herself is pleased thereby and She will make you happy." " For your own happiness, protection and escape from misery, you love and serve others." Am I not saying what in substance every one knows and understands?? Then, where is my strength? Try to relish it in a subtle-most manner. First thing is the idea of Motherhood itself. It is the daily experience of everyone that a mother is pleased with serving her children. But the greater strength proceeds from the fact that love and service and universality are the very first words of a Mai-istic commandment, with the highest importance given thereto. That, and universality makes the whole difference.

The Founder says," I simply wonder, how the world can't understand the difference of a big bunch of six hundred keys given to you to open six treasuries and those six keys alone by themselves. Just practically try. You will throw away the bunch most impatiently and you will remain without treasures.

On the top of everything, what the world needs today is Love and Service, Devotion and Self-surrender, with a Universal mindedness. The first two commandments, two alone, are sufficient to make you fairly happy and make the world happy, at least here. Be honest, take up the daily diary or even the whole life of a reputed and labelled religious man and just ascertain for yourself how much part does Universality, Love and Service play therein.

407. Let this jumble in a Hindu brain disappear once for all, or let there be a clear-cut air-tight compartment understanding about both the contradicting theories. Reconcile them both most happily with discretion and responsibility, and not with folly and irresponsibility, in life and living. Develop the masterly strength of an Adwaitist and the humility of a Dwaitist. That is quite possible

and has been possible in thousands of cases of highest souls that have preceded us.

According to Mai-ism, Adwaitism is a stage of consciousness which is superior to Dwaitism but is no independent path by itself. In Founder's words, it is a description of a certain consciousness and not self-contained prescription to reach that stage.

By experience, one comes to a stage, when the Universe vanishes from the consciousness when nothing remains except " I am God "; later " I " vanishes, and even " God "- conception vanishes. What remains is an indescribable Divine ecstasy and a perpetual blissful state.

Once a blessed man has a peep into that stage, for a few minutes or hours, it is only a mathematical induction to believe, that the alternate position of entering that stage for some few hours, and returning to the normal waking and body-running stage, can be so raised that the blessed man can live even in the waking state as during the said blissful Samadhi stage.

The followers of the two schools of Dwaitism and Adwaitism have been at variance because there is no threadbare analytical treatment of both teachings. If that is done, a revelation will come forth to show that both schools practically differ at extremely few points, and there are innumerable common points. Let both schools try to make up a clear-cut statement of primary issues, which show.

(a) In these matters, you don't believe, but we believe, and

(b) in these matters, you believe, but we don't believe.

And there again, make sure that those are real North-Pole and South-Pole differences. A mere change of expression or a change in the order of precedence, or a little more or less emphasis, or a little variety in externals, does not justify contradictory denominations,

Founder says: Two friends are enjoying the same dish. One of them says it is relishful, another says it is health-giving. Neither the one has the relish, nor the other the health, without the very same dish. Neither it is, that the relish-seeking does not get health, and the health-seeking does not get relish. What is then all quarrelling for ???. In a lake dried up, there are no fishes, no alligators, no moss, no slipperiness, no water-shrubs and no waterfowl. In a cloth burnt up, there are no designs no red, white and black colours. A document paper containing the purport of an inheritance or a great gift, wetted under rains, shows no words, not even the colour of the ink, speaks no right, no details of the property, and gives no right. So far, it is right, but the Universal Blunder (most pitiably, Universal), in spite of so many preachers and scriptures, is there, when Adwaitism is explained by saying, "Lakes are without waters, they have no fishes, any difference of a mud-fish or a silverfish is an unreality and a delusion."

Mai-ism makes here a clear distinction between a fact and an Ideal. It says, there does come a time when the lake dries up. And, there is one who is the Witness. There comes a time when the lake dries up, cloth burns away and the document soaks to a pulp. There is a stage above that drying-up, burning away and soaking etc. There is something beyond all stages of drying, burning and soaking- the stage of the Witness. You try your best to acquire that stage of consciousness. Adwaitism is an Ideal. Don't jumble up, and don't be confusing an Ideal and a fact. Adwaitism is a supreme conception, Ideal or belief which can be utilised to the best advantage for one's spiritual uplift and end. Surely it is a stage which should be the goal of every religious aspirant who

wants a perpetual cessation of all pains and miseries during births and deaths.

Here, to the credit of Adwaitism, goes the discovery, that such a state does exist, is attainable, and has been attained by so many in the past. That is the pinnacle point, where Adwaitism stands all alone in its unparalleled glory of a particular type of brilliance, with none to claim its equality. Here too, a subtle point is to be observed. It may not be at all impossible that the Dwaitists, the highest advanced of them, had the cognition of such a stage and experience. Only thing might be, they did not put it as a part of the curriculum laid down for the followers. They loved to line on the last floor more than in the terrace, surely ever accessible to them.

I repeat, Adwaitism is an Ideal. It is only at that stage when bliss is experienced at all hours and in all states, that the Universe becomes unreal, and that too for that rare perfected soul. For him alone, and him in that state alone, the Universe stands vanished. For Surdass who has reached the highest stages of one-ness with his beloved, the night is the day, the carcass is a barge and the snake is a rope. Otherwise, a night is a night, a carcass is a carcass, and a snake is a snake.

Regarding the question of reality and unreality, the Universe is unreal to the man who has reached that stage. Why not stop there? Why do you want to jump into a decision, " the world is unreal because there are few men to whom it is unreal ??" Why not consider the fact that it is real to all except to all those blessed ones, and call the Universe to be real ?? Why? even in the case of those blessed ones themselves, there was a period when they saw the Universe as real. Mai-ism does not want to go beyond saying that the Universe, and even the individual soul, is an unreal reality and a real unreality.

The Founder says. Further again, in greater details, I explain this Dwaitistic and Adwaitistic chaos in my own villager's childlike way. I am fully satisfied with it. No scriptures no religious books and no teachers have satisfied me and I want to approach none. This much is more than enough for me. No frightening with scriptural authorities and plunging in deep waters, where one's highest human intellect ceases to go forward with a rationalistic mind.

Delhi to Bombay is nearly 850 miles. In Bombay itself, there is the Bombay Central, where all trains stop. But beyond Bombay, there are five small stations, each one mile away. That latter local part is Adwaitism. It has the unique qualification of taking advanced souls who have reached their goal of going to the Celestial Bombay, much deeper and much interior in Bombay. Adwaitism is the continuation of Dwaitism, just as Bombay Central to Churchgate is a continuation of the whole long path from Delhi to Bombay.

Why should you embarrass a poor passenger intending to go some few four miles from Delhi with all your detailed sublimities of the local electric trains in Bombay from Central to Churchgate ?? Let the passenger be bothered about the local trains only after he has reached Central.

And even in reality, just go over the scriptures with the minutest eye and you will see that there is a restriction. Speak about it, only after the Central is reached, and if at all he is anxious to go into the interior of Bombay.

Mai-ism again repeats; no mistaking of an "Ideal" for a "fact." If you commit that mistake, your lower nature will not permit you to stand on the higher plane, and will not fail to overtopple you and to put you in pitfalls.

An Adwaitist went as a guest, quite a religious and a yellow-robed and clean head-tonsured. He said, "I am above thirst and hunger." The host said, "Thank God, I am relieved of all bothers about your meals." The Swamiji says "No-No-No-. It only means any meals will do." The home-life happy talks go on. Says the host " My son and the neighbour's wife are dying for each other. Should I permit my son to run away with her?". The Adwaitist startles and wrathfully says "No-No-No. Are you not ashamed of talking about such immorality?" The host after a few other matters says " My Guru has recently been mostly indifferent to me and has taken a fancy to a new disciple. Should I kick him out from my bungalow where he has been residing for the past eight years?" The Adwaitist says " No-No-No. It is Guru Droha, faithlessness to the Master." A little after, the host says, "Let everything go. I have got an expert who can manufacture currency notes. That is only dealing with the matter. Should I make you some Beth (gift) of those currency notes?" The Sannyasin vociferated "What!! do you want to send me to prison?".

The host asked " Where is then your unreality and oneness? of Adwaitism ?? "Your non-difference"? "Your delusion theory"? You want me to make the difference between a hungry man and a royally fed guest, morality and immorality, a faithful and a faithless disciple, one type of dead matter as a paper of one kind and another, my ownership and another's ownership, and your own fat-fed Asram and a prison??".

Why bring in another complication of a " Vyavaharik Satta " and " Paramarthik Satta ", which Adwaitists have to thrust in, for their defence?

The son (representing a modern-world young man) who was overhearing, wrote to his beloved neighbour's wife (with the modern belief of the sexual morality) thus: "Last night the hypocritical "Brahma " had come, but this time the credulous "

Religious Ghost " within Papa got vexed and did not dance so expensively as before". Is there nothing really laughable round about us, for the modern youngsters?.

Call it an Ideal. Mai-ism says: " If you want to be above painfulness and misery, you begin developing and training your mind to think, believe and live in a particular manner. Advaitism is an Ideal which, on being perfectly mastered and made to be permeated in every atom of yours, will carry you beyond all pains and miseries.

It is a mentality to be developed. To the extent the differences remain to an Adventist, let him remove the incongruency by saying: My Ideal has not reached the point of realisation." Regarding the conflicting questions in respect of the dealings with people, Mai-ism advises, let him say: " The Universe, the morality, the justice, the truth, the righteousness, the virtue, and the religious requirements are not only true for you but even for me, till I have reached the perfect stage." " I have no right to dabble and upset the established laws of Divinity for the smooth and happy running of the Universe."

Mai-ism says: make your definitions extremely precise, and you will find, in reality, by an acid test, every so-called Adwaitist except the " the Perfected Ones " is a Dwaitist, a dualist. The dualities, at a certain stage, gradually and automatically drop down one by one like the dried leaves of a sapless life-gone tree.

Training your mind, to view whatever you have to deal with, with the convictions about the fruitlessness, nothingness and non-permanence of anything and everything, and any condition is the highest achievement. Everything loses its sting, its bitingness, its cheerfulness-dryingness. An indescribable relief is realisable after the experience. You simply laugh, when others would be weeping. Miseries cease to touch you and desires die away. Even the

Universe itself gets enriched with such highly developed illustrious souls, whose eyes and outlook are Adwaitistic.

There is no meaning in saying " Matter or different individual souls - is a delusion, but don't steal my property." So long as the badness of " stealing " is there, the difference of " you " and " I " is there, and the attachment to the property is there; it is only a meaningless jargon just for intellectual display.

The Mai-istic approach to this naughtiest point that has harassed and inimically split Hindus for centuries is, " Don't be fighting over reality and unreality. Neither call such a vast universe a big void or Cipher nor pounce upon poor God, to usurp His God-ship. Practise and follow and respect all that the Dwaitistic religions teach, but on the top of that practise developing your mind and mental vision and outlook to reach the convictions of the nothingness, fruitlessness, temporariness and delusiveness, about anything and everything of the Universe, including you yourself. As you advance in experience and beliefs, you will find both mentalities can go together without the confusion of a conflict or any contradiction."

408. Returning to the Founder's daily diet-like subject of deep thinking over religious experiences, to form his own conclusions, the Founder can't be satisfied," If it is all a question of one's own will, why does anyone need even the Guru?? Why can one not perfect one's own powers, by considering oneself as Mother or God??"

Founder decided perhaps, for the development of one's muscles, etc. a big mirror is indispensable. Guru may do nothing, but he is indispensable. It is that clay image of Guru Drona द्रोण which made the hunter powerful enough to defeat Arjuna अर्जुन.

409. For some time, though not with full seriousness, he began to think about "The theory of Guru Vaakya Siddhi गुरू वाक्य सिध्दी ." It meant this," If you have a faith that your Guru is God and simply go on pleasing him, you need not have the same views and beliefs and living as his or as he advises,. You need not be obeying. Guru must be loving you and very generally wishing the desires be fulfilled, without any special effort or concentration or prayer to Mother, on the part of the disciple. Guru's promise and your faith that his promise will not go unfulfilled, are enough for any worldly success. " That is what it comes to, although we may fully believe the theory to be flaw-ful somewhere. One more slip and it leads us to the western semi-atheistic theory of "Individual Will Power."

Founder did feel there was some flaw, somewhere. This theory, so to say, dispensed with God and Religion and even the need for a man-to-man happy relationship. Where was the flaw?? The Founder constantly tried to locate the flaw. The flaw was detected one day. It is this, the day due to some reason or another, the idea of Godhood in Guru disappears, the whole fabric collapses; and that is most natural, as any Guru is, after all, a human being. Such borrowed religiosity is only quite a temporary phase in life, like some Abu Hasan being made an Emperor for one day, the next day he is again the beggar in the street. Like the heavenly child of Love, Religiosity also comes and goes at it wills. One can not give any satisfactory explanation for its coming or going. In some cases , the Founder has seen there is a huge religious wave of irresistible force due to a strong placatory or prarabdha प्रारब्ध influence. It is temporary and persons again revert to their natural plane with a strong reaction.

410. It is therefore that God and Guru both should be worshipped and revered respectively. Guru without God is nothing God

without a guru is nothing, even though Guru is only an infinitesimal part of God. Guru is Mother and God is Father and the child needs them both. The whole world is manageable by Father, but Father never refuses Mother's desire.

This, in Founder's opinion, is an extremely important Truth," God and Guru, neither God alone nor Guru alone," The Founder has seen many instances of the climax of the miraculousness of the Will Power, as also the bursting of the bubble in less than a moment as soon as the higher power of God says,"Enough now of this nonsense and human folly of entirely ignoring Me."

411. Founder says," To the worldly man as also to the most religious but routine man, there is nothing worth thinking about, in the divine plan regarding an arrangement in the relationship of any two persons. One moment, any two persons are pulling on well. Another moment, they don't pull on. What is there to be thought about?? This subject is however extremely deep, deeper than all the meanings of the known shlokas of various scriptures. It is called YOGAANUYOGA योगानुयोग, in religious language," Actual union or happening in obedience to the pre-ordained union or happening ", The truth, as Founder puts, is this :

Leave people of the usual mass, eat-drink and be-merry-mentality, when we come to the details of higher relations ; it is an unfathomable Divine arrangement that any persons live together almost as inseparable, so long as God Almighty desires them to learn certain lessons from each other.T he moment the lessons are learnt, without any reason worth the name, the certain supreme indescribable attraction - an attraction which could not be substituted or evaded, most speedily sublimates and evaporates, just as some solids become gases without liquefaction.

412. Mother's ways are most mysterious. None has been able to fathom and none shall be. Best scientists have declared their inability. The world has before its eyes, what little new thing comes forth to light through the discovery of the Sciences , but the world never once considers how vast is the unknownness of things, and it gets swollen-headed, as if it had fathomed the whole mystery of the universe - working and begins to dance most boisterously.

The more we go deep, the greater becomes the fright of mysteriousness, till we come to conclude "Man is only Ignorance and Inability. All tall talks of vices and virtues, and man being the architect of his own fortune vanish in the air. You can simply explain away failures, but not create a guarantee of success. The world totters before the Divine Will of Some Power unimaginable. How far does our saying, such and such action will unfailingly lead to such and such action, stand finally true, in our daily life ?? (We are not talking of scientific physical truths here.)

Study life. We often get a reward for nothing and it is undeserved. On the other hand, we get punishment when we deserve to be rewarded. We strive hard to do or get a thing, we can't do or don't get it. On the other hand, we do get things which we never strived for.

Does this not suggest, that there is some Higher Power which decides matters and governs us!! Does an action of the same nature lead invariably to the result of the same nature?? No.

How many complications are there, to render one action possible, efficacious or otherwise? How many factors are under your own control? How many slips? Who is then the Actor?? Who deserves credit for a certain result? Who decides what should be the result? and who gives it ??

413. Mai-ism says," Don't be a curiosity-seeker and questioner, in the matter of mysteries beyond your limitations. The only thing practically possible is attributing what can't be understood or solved, to Mother's Divine Will. Subordinate your intellect to Divine Faith. Prefer to be over-powered with Mother's Glory and Mercy, to being humiliated in your vain efforts with your disappointment and God's displeasure.

Be ready to be taught, with the firmness of humility and duty, to walk in the Divine Path. Mother, Herself will reveal you, as you advance, as much of the secret as is necessary and beneficial to you for your further progress towards Her. Whom She selects, that person alone can know and understand the secret and that too only a fragment.

The best answer to all various doubts and questions is to tie down your mind (she-monkey) to the Lotus Feet of Mother and drown her in an opium doze of devotion. If it were possible to learn the universe-ruling mysteries Mother would not have been called Incomprehensible and unspeakable Almighty.

The mystery has to be learnt in the language of silence by the Guru. You can rise above the imperfection of being troubled with doubtfulness and attain a stage, where the mind does not leave its bliss to invite uneasiness under doubts. That is the Real Stage. That is the Real Substance and that is the permanent work to be done. No answers originated and obtained from the mental plane will give you permanent satisfaction.

414. Let me explain rationally what is meant by," Having known which, nothing remains to be known" regarding the said Truth. Does that mean you know from here, how many puppies your bitch has delivered hundreds of miles away? No. The most prevalent misunderstood meaning !! Is it that some higher spirit

tells you an answer to any question? No. The only meaning is, your mind reaches a stage when it neither raises any such worthless questions nor does it care to know even if that worthless knowledge were imparted to you by any outside agency.

415. You are served with a dish containing hundreds of most nicest dainties; you take the best thing and you are filled up and say," I have eaten enough " , Once you are filled up to the point of vomiting at the very mention of eating anything more, you never think of other eatables. You do not want to be approached with other dishes. You reject them by saying " I have eaten them all".

This is how I interpret. I am not denying clairvoyance or telepathy or any higher powers of knowing everything past present or future if there be, but for a Mai-ist this interpretation within rationalistic limits, I consider quite enough. Other things may be true but are not indispensable. Further, even if it is or be a fact that the past present and future are actually known, it is my personal strong opinion that you are much happier, and the world too, far less unnecessarily agitated, by your keeping silent and telling people you can't and don't know and advising them to restrict themselves to their rational conclusions. To be knowing everything is no requisite qualification either for peace, or bliss or salvation.

416. As so often repeated, the highest teaching is through the Guru in the language of silence. The essence of the teaching is "ANNIHILATE THE MIND ITSELF." At least, stop it from being perturbed with millions of thoughts and doubts rising like the billows in a disturbed ocean. Acquire the perfect state of quietude where mind itself refuses to be disturbed from its absorption and dissolution in itself, Soul, Guru or God.

417. Human life itself is the most unfathomable and mysterious thing. Atheists and scientists may think, they can be happy without any knowledge of Divine Laws, but they can not escape

the happiness and misery of the head and heart, especially when both go beyond physical cure, with all the discoveries on the physical plane. And why? Even regarding happiness on the physical plane, one great,(extremely great), the barrier has always to be taken into account. IT IS MONEY. All the happiness and comfort of physical plane improvements are available to you but provided you have money to purchase that happiness and comfort. This results in the love of money, which gradually turns men to be voracious and ferocious beasts.

418. To turn however to the occult forces, it is love and hatred that rules the world and practically all the dealings of man to man. It is therefore that Mai-ism can afford to remain silent in the matter of the usual hundreds of things mentioned in the name of Religion, once the tendency of loving others is created. Love is an attraction. It may be of any type. There is one type of attraction between the shortage and superfluity, another type of attraction between similar things, the third type of attraction between dissimilar things and so on. Just as a mango stuck up to the tree at one stage does not fall even when there is a whirlwind, whereas at another moment it automatically falls down in the most quite atmosphere, so goes the most mysterious feeling which we call "LOVE". When and for which reasons, love comes or goes, none can satisfactorily explain. The wisest have to sit hand-folded, calling its appearance or disappearance, as GOD'S WILL.

When this attraction is of the highest intensity, or of the lowest restfulness, Providence alone knows and manages. Leaving, however, all cases of both extremes, in the usual run of life, the world can surely make itself much happier by putting into practice, the Mai-istic commandments of Love and Service.

419. During the Hubli period, there were other wonderful experiences. One lady came over to Hubli with her husband and marriageable-age-daughter of twenty-five or so, not getting a

husband. They stayed about for five days. For one night, the daughter was made to lie on a mere carpet before Mother's picture all alone. A husband was almost an impossibility. She was given certain Mantras to repeat. On their going home to Bombay[Mumbai], on the very same day, an England returned engineer made an offer for the girl and the very letter which referred to their safe reaching at Bombay by the first post contained the gladdening news.

420. One lady from Bombay[Mumbai] who was Founder's friend's wife lost her husband in 1942 when the Founder was in Bombay. The lady loved her husband so dearly that had it not been for the special attention and specific religious treatment of Founder, she would have committed suicide or turned lunatic. Founder accepted her as his daughter and did whatever he could, to train her mind to bear the shock. She was carried in the path of devotion. Most important details of psychological interest about the connection with the other world could not be divulged, but it was almost a fatal case. She would get dreams and visions of her dearest husband. She would feel as if he was still alive and speaking in the next room and residing in Bhagwan Ramana Maharishi's Ashram, or sometimes even in her own bungalow. She once prayed to Founder to enable her to be with her husband by painless prompt death.

421. Do not be so very weak and a victim to the suffering ." She could not be consoled. Founder then used his higher powers," Would you be satisfied if once only you see him?? You have to take care of your children who are so young. You have to live not for yourself but for them. If they are without their mother as well, think how the family will be ruined"

She insisted, " I will hear you only after you make me see him once ." That promise was given. "You will see him during this

week on Hindu New Year Day following Diwali, or in the subsequent two or three days. On Paadavaa day, early in the morning, she came to the Founder. Said Founder," I will begin my New Year with a forehead vermilion mark by you and then you may go out." She returned in the evening with a great indescribable joy, stating that she had seen her husband in Khar, and he blessed her with a smile from a distance and disappeared. She wanted a repetition but that was with a great persuasion refused. "Do you wish to make him also unhappy?"

422. She could not restore her normality though 7 or 8 months had passed, when Founder was transferred to Hubli in December 1942. She went to Bhagwan Ramana Maharishi and to Sri Arbind Ghosh and Swami Ramdass and finally came over to Maai to the Founder's place with her two children. There she was initiated into Mother worship Mantras and the whole Mother's philosophy. She was given an independent room where she concentrated on her husband. She returned to her home after 3 or 4 days. These were years of greatest anxiety as also exertion. Founder wanted to bring the broken heart and a superstitious brain to a normality. He would be writing 10 to 15 pages letters to her almost every day, giving her different versions of philosophies, explaining the Mai-istic view, conditions after death and what not. She would feel her husband was there in Bhagwan's Ashram, at Arbindo's at Hubli. This subject being extremely delicate one, the Founder always tried to keep an indirect watch and had along to be as careful as a doctor between patient and a disease. Whether it was the creation of mind which had completely been deranged or she actually saw him, as she often said, the Founder had to be, so to say, a chloroform controller during operation. If she had not had the sweetness of the pleasure of her husband's sight, she would burst. If she had greater contact than what was just required for keeping her against going wrong, she would be unsettled.

423. Founder says it was a case of " Pardeshi ki preet". Falling in love with someone on the other plane, in a foreign unapproachable land. The mind and the heart must have just the minimum contact to live and not to burst, and yet the mind should be trained by Vairagya (dispassion) and gyaana (Divine knowledge) , and more than both, the control of mind , for which the easiest course is that of devotional absorption in one's deity. Surely, when matters go very far and wounds become deep, any sense pleasure becomes entirely disabled to bring either the joy or the forgetfulness of pleasure - the disease of love-stricken-ness with the dead, with whom all types of pleasures have been enjoyed for years together.

Mental disease is more difficult to be cured than the physical disease and the heart disease is more difficult than the mental one. It requires only a doctor of an unknown and unlearnt and uncollege-taught science, but on the top of it, a continued long period of constant watch and time-to-time measures.

424. For nearly three years, it was a continuous process of an extremely scanty supply of oil to a lamp and a constant care that the light does not extinguish, nor is there ablaze , or a fire and while these two processes were at work, the main consideration was to be changing the heart and mind, on the reconstructive basis of surrendered devotion to God and Guru.

She was actually seeing her husband and conversing with him, as she from time to time said in unspeakable and broken language. To use the people's language, Founder was all the while pressing her to released that blessed sanctified soul to proceed further in his journey and bid goodbye to him and return to the worldly family life.

425. She was given a separate room wherein she was all alone from 10 p.m to 2 a.m. The Founder was pressing that she had already sufficient consolation with a sufficient period, to be quieted and that now that they must both separate, she going in her own way, and he going his own way.

One night, she did not come out of her room even up to half-past - two. The doors were locked from the inside. She had come with her husband's friend. Both (the Founder and the friend) were with throbbing hearts, outside, awaiting her safe return. The room was found locked from inside. Founder broke it open. The lady was lying unconscious. She was lifted up and brought to the main hall. At about 4 a.m., when she restored her full consciousness, she told Founder with most profuse weeping, her husband had given her the last final goodbye. She tried and tried, but he did not come again.

426. The stage was now something like tying bandages after a successful operation, and that, the Founder did most cleverly. He made her mind to most convincingly believe, now he was not only irrevocable but now she was acting inimically to his soul, by not permitting him to proceed further in his journey, as a free soul. Gradually the whole heart and mind began to restore a stage of maturity in Vairagya (dispassion), Gyaana (Divine Knowledge) and Bhakti (Devotion). In worldly matters, she restored a normality about all her duties, but she had reached a stage of evolution, which made her live in the world as a saintly soul.

427. The Founder accompanied her with two children of hers to Bhagwan Ramana Maharishi, her own Guru, after she was finally relieved and cured of the mental-heart-disease. There her son fell

seriously ill. Medicine won't reach the stomach. The lady with the worldly mind wanted to get blessings of the Maharishi, without letting the Founder know of it, lest he be offended. She went to Maharishi and spoke about the son's illness. The son was getting worse and worse. At 11 p.m. of the night previous to the day when they had the programme to start, she burst into violent tears and began to scold and taunt the Founder, " Being Mother, don't you feel ashamed? Your heart is cruel.," and she began to weep in big tears. Founder went near her to console, and asked," What is the matter?" " She said," What is the matter!! Have you no eyes? this boy is dying here ?? Founder said, " Oh, Why to worry about it ?? Tell me when you want him to get up and you sit with me for Mother's worship and Mantras. Such a simple thing you are weeping about?" She smiled with every hope because she also had the conviction, what Founder promised would not fail to happen. Founder took the medicine dose, sanctified it, asked the lady to see her watch and both sat together to pray to Mother. They began their work; Founder is extremely childlike. " Now, tell me when do you want him to be alright." She, in her extremely righteous mind of troubling others least for her sake, said, " What a joy it would be if we keep up our programme of starting tomorrow morning? It will be enough if the boy becomes removable by 5 a.m. The Founder smiled," I have seen very few persons who would not take maximum advantage of Mother's Mercifulness. If I get him up normal before twelve midnight, have you any objection?". The dose was administered at 11.30 p.m., both sat out before Mother and repeated Mantras, and at 11.50 p.m., the boy shouted out,: Mother, I am free. I am normal." There was nothing but joy. All of them returned to Hubli.

428. This lady had a further experience. Her daughter suffered from a leg distortion. So many doctors were consulted. The girl who was devoted to Bhagavan went there and stayed for months. No cure. Again the same story. One day she caught the Founder, " Have you no pity over my daughter ?? Her whole life will be spoiled." Founder said, " Yes, but the secret I shall explain. I am

seeing so many unhappy around me. As a matter of fact, everyone is unhappy in one way or another. Do you think I should go out of my way and say "come on, I will cure you," to one and all? Should they not be even approaching Mother with a genuine humble request ?? The curing process requires the faith of the patient to the effect that Founder's word will not go in vain with Mother. The second thing is, the Founder's whole-hearted desire that the patient be cured; and the third thing, the patient and the Founder to be most intensely praying. And all this, he is doing to spread the religion of his dearest most beloved Mother. That is the dose and that is the pill and that is the ambrosia and that is the message. Let her first agree. She is a modern Graduate girl. She must first have a belief. If she has that, I will cure her with mere earth." It was all agreed. The girl agreed to repeat the mantra " Jay Mai, Jay Markand Mai, Karanguli Nakhotpanna Narayana dashakriti." " Victory to Mother. Victory to the mother installed by Mai Markand. Mother from whose ten Lotus-Feet-fingers, ten incarnations of Vishnu (Rama, Krishna and others) have sprung up."

The Foundations of " Mai-Niwas " were being excavated. The lady was asked to bring that earth and give a message, repeating only " Jay Mai, Jay Markand Mai." The girl was cured within a fortnight.

429. Whenever the Founder makes a whole survey of the human mind, he finally comes to the conclusion of pitying mankind for being entirely in the hands of its mischievous she-monkey-mind. One does not know when and where she will drag one and what she will make of him, and make him to do or not do or undo. This is a subject of deep observation, study and meditation by itself, which helps the spiritual development by creating an immense

overpowering conviction, about the inconsistency and worthlessness of the world, and by engendering a feeling of

" having absolutely nothing to do with the world." This feeling is what is usually described as Vairagyam (disgust and dispassion). It must be subtly appreciated that this feeling of Vairagyam, which on the face of it means something reverse of love is, in Mai-istic understanding, only the reverse side of Love- Love towards the Eternal Verities. It is your love for permanence constancy and changelessness, that makes you tired of temporariness inconsistencies and everchanging-ness. It is only the highest blessing of God that would enable every man to see things in the right perspective. It is an extremely rare gift and grace of God. The Gift and Grace of a mind, that may understand things correctly especially about the religious working in the battlefield of innumerable conflicting forces, working most invisibly and unconsciously, silently and incomprehensibly. That Grace is merely the Foundation-stone, and grace of higher and higher types are required as man advances religiously.

Mind is such a mischievous minister of man, that he keeps the soul-king entirely confined, inactive and in the drunken-unconscious state, and the only final remedy for any soul is getting his minister either fully subdues and obedient to the king's will, or to have him assassinated or annihilated. This thing is, however, to be done most cautiously slowly and, without every now and then, offering opposition to mind in an open defied manner. The same trick with which mind has taken possession of the soul is to be followed- the persuasive but slowly succeeding manner. Mind gives temporary pleasure to the king but goes on entangling him more and more with hopes, fears, perversions, promises, pleasures, and all things which the mind is in a position to command.

430. If a musical instrument is out of order, do you get offended with the player for dissonent sounds?? No. That is the whole situation. And the whole substance and the extract of your experiences, if you have reached a stage, is that man is to be simply pitied and considered to be a mere puppet in the hands of an Invisible All-Controlling Power.

431. Founder says I record my observations about human beings in the realm of religion, especially with reference to the subject matter in hand, viz., the curing through Mother's Grace.

Whether a man may believe in God, Guru or religion or not, there is nothing more certain to him than that he himself is a reality and that every activity of his is with a view to be better. He is so and so. None is doubtful about his own reality and the fact of a calamity or a misery is also as real a fact to the worldly man as himself, though of a secondary importance. How can a man of an average mind be helped by Vedanta, which has for its remedy the belief about the unreality of the misery, and the Universe itself, and about himself being a wave in the ocean of that finalmost thing called Brahma ?? All that is something to be revered and treated with a sanctity and a humility. People may also believe, "So many great persons in the past have stated these things. They can't be wrong." But, at least, so far as he is concerned, that is not so. Music, breeze, natural scenery, mango juice and rosy scents do please him. He is glad when he has them. He is wrathful when these disappear or are removed by someone, and is sorrowful when he loses these things.

Nothing is more real than he himself and his pains and pleasures and his joys and sorrows although he would prostrate before any Mahatma, and say to him, "Bhagwan?? you are telling

the very truth." "the world with all its joys and sorrows is only a delusion", when he preaches Vedanta.

432. But he is tigress-caught, she-serpent bitten, and Desire-Dakini-possessed. Where can he go ?? Is it a remedy for an immoral man to be told, "Look at every woman as a Mother"? This old-tomtommed thing has come to us since centuries. Few, however, have seen the fallacy. If a man could look at every woman as Mother, how can he be immoral at all?? The remedy is only an eye-wash. It is just like a doctor saying, "I will cure your fever, but you must come to my dispensary and take away the nectar-like medicine when you have no fever. My medicine is most valuable. Only thing is, it gets spoiled on being touched by a feverish man."

What is the meaning of preaching, "Rise above pain and pleasure, victory, or defeat, benefits or losses," and so many allied teachings? Mai-ism says, it is all a never-ending bullock's go-round in an oilman's mill in a vicious circle. You get ruffled on seeing a damsel. You are asked to consider her a mother. You feel hungry and thirsty, you are told to be above hunger and thirst. You get half-dead over the death of your wife, husband or a son. You are told, " That is all unreal." Is this a remedy ?? Just think after removing your infatuation about the greatness of these sublime truths. Just form your conclusions most logically impartially and unblindedly.

433. Someone asks "Go on thinking,"Who I am ". I have thought for full ten years, I am Mr So and So, husband of so and so, father of so and so, owner of a bungalow No.,-with a bank account No.-, a member in a such and such club and a resident in the locality, so and so. If you ask me to think about "who am I" for 10 years, I am prepared to think for 20 years, but I am where I was.

434. Mai-ism says, " These teachings are not remedies in themselves. They are the most enchanting and deifying expressions and descriptions of high souls who have reached that stage. They are descriptions and not prescriptions. The man who has reached a certain stage is above pain and pleasure. The man who has reached a certain stage does not fear death. He embraces a tiger as a worldly man would embrace his beloved friend. He is undisturbed by all the modifications, he has ceased to think about the past present and future of everything around him.

To have the blessed Darshan of such Brahma realised souls is the highest of our fortunes. It is a greatness, which surpasses all greatness. It surely, though temporarily crests the proofness against any sorrow and painfulness.

But Mai-ism says These are not remedies in themselves. Remove the old centuries born misunderstanding."

435. " The remedy is something else " clarifies Mai-ism. It is Grace, Grace, Grace, Grace, Grace, Grace of God and Guru. Get the Grace and all the rest will automatically follow. When a mother starts on a long pilgrimage , does the child gets worried itself as to the programmes of places and days at each place , and the dharmashala where they would be halting and the food they will get and the fare they shall have to pay, the mountains and rivers and forests they shall have to cross etc.? The child does not know anything , and yet , is the child left over anywhere , because the child fails to answer any question anyone may ask ?

You are not required to be knowing everything, for a Mai-ist, even anything. You are carried through every situation, provided you become Mother's child, and that is Mai-ism !!!

436. To use the Founder's subtle language, which he used while writing a long article in " Kalyan " about " God and God attainment remedy " in 1932, such teachings rather describe what a man that has reached the terrace, experiences. The science of how to reach the terrace, floor by floor, is something else. You can't be bold as a lion by simply sitting before a lion in the Victoria Gardens and admiring and appreciating the lion's boldness and repeating " I am a lion." How to reach that stage is something quite different. To climb a staircase rung by rung, it is the railing and the rope that helps you and not the knowledge of the outlook of the sky and horizon visible on reaching the terrace. And the railing and the rope is God's and Guru's Grace.

437. What can help you is the Grace and the easiest way of getting the Grace, is love, service, devotion and unconditional cheerful self-surrender, as Mai-ism teaches. If we have a wider search, we may include amongst the remedies, Pranipaata प्रणिपात, Pariprashna परिप्रश्न, and Pari-sevaa परिसेवा (prostration to Guru, getting varied doubts and difficulties solved by the Guru, and serving the guru in so many ways.) These things referred to in Geeta have a great similitude with love and service, the tenets of Mai-ism. The other two sets of usefulness would be, one of Shravan श्रवण, Manan मनन and Nidhidhyasan निदिध्यासन and Sakshatkar साक्षात्कार, and the other of Abhyasa अभ्यास and Vairagya वैराग्य. These are the standing remedies. Most of the rest is all pleasant to hear and magnanimous to revere.

438. Abhyaasa", the practice, the repetition for times without number till the mastery is achieved, is the most practical remedy and Manan Nidhidhyasan is the mental remedy. The so-called stereotyped remedies pointed out (like patent medicines in a market) usually have to be adjoined to these true remedies. Take, for instance, the very same case of an immoral man. He has to learn the highest Truth. Look upon every woman as Mother, after

he has determined to resort to Abhyasa and Manan on obtaining God's and Guru's Grace. The sad truth is the most invaluable one , but if you have neither the ardent desire of mastering it or to be constantly practising it or to be day and night thinking about it , in all details, weighing pros and cons of every case , if you do not place yourself under the control of Guru who may control you , advice you, guide you, and illuminate you, your knowing the Truth or not knowing it , is all the same.

439. When a master of a house says to his servant, "Bring the carriage it means", "the carriage with the horse and driver ". So, whenever these truths are stated as remedies, they automatically imply the aforesaid fundamental remedies. It is only when the world has become idiotic and senselessly superficial and has no ideas of the importance of fundamentals or when the fundamentals are themselves bought into dispute, that a patient and perseverant preacher, has to sum up everything, starting from the alpha itself without presuming so many things , the absence of which creates the whole confusion and brings discredit to most valuable teachings of the scriptures and sages of ancient in the past. The new preacher has absolutely no intention of belittling his predecessors, even when he is twisting their said truths. That is also a spiritual diplomacy. Have you not seen parents of children finding fault with each other, to bring the child to be tempted to do what both of them want?? The object is to save the child. The papa and the mamma both will say," she or he is mad, cruel, does not know." " I am yours." ," not she or he", " you do as I tell you".

440. We were referring to the analysis of the human mind in the case of cures through God's Grace. The calamities, pains and pleasures are, therefore , to start with, as solid realities as one's self, for the average man. Vedanta can't help him, as explained before. When someone comes to you to get consolation on his house burnt to fire, how can he be consoled by saying: " This is

your delusion. Different things which were simply different forms of the earth have returned to their original element. Why should you be sorry? You were under the delusion that these things were yours. If they were yours, why did they go away from you ?? etc? That is not the efficacious way of consoling him.

Turning to Bhakti, path of Nishkama Bhakti, if you say "How many houses have you?? This is only one burnt. Let other houses be burnt so that you will have nothing to think about, except God" then God will surely be pleased with you and grant you salvation. "

People will prostrate twenty times all the Mahatma Vedantists and the Devotees, big souls with tonsured heads saffron robes and rosaries and garlands, place money, fruits and flowers at their feet. But do you think they are permanently consoled?? No.

441. These Vedantists and Mahatmas may count upon such persons as their disciples and get happy at the large numbers of such disciples; but there too, it is nothing but a delusion. That accounts for the greatest poverty of true religiosity, although India is over-flooded with Mahatmas. The man who is ruined by his house fire cannot be consoled either by the Vedanta or by the pure and simple preachings of Nishkama Bhakti. "Delusion" won't do; nor "suffer, suffer and suffer; God is above you to give you salvation will ever smoothen matters.

442. Here Mai-ism boldly steps in, without minding the superiority complex of both these schools. In the eyes of Vedantins, most of the people, on true analysis and exposure of the inner working of the mind and heart, would be in the class of " world worms - full of ignorance." In the eyes of Nishkama devotees, they are constant beggars. Where is then their salvation ?? " And if all the teachers of the two types put their disciples to real tests, how

surprisingly few, they would be wonder-struck to find ??? Mai-ism says Gurus must come down to the level of their disciples and accept them as they are. The Shishyas, should open up their hearts and begin their Saadhanaa, be it from the first alphabet, under Guru's guidance. There is a way for upward progress for a man even at the lowest level of morality, religiosity and spirituality. But if even in the simplest relationship and the duties of a Shishya to a Guru; even in that too, there is hopeless bankruptcy then even God or Mother can't help such a useless soul.

443. Founder states on this point, there are so many people who go to other saints for the talk of "Shanti" (peace of mind), the meditation on "who am I" and "welcome suffering and invite poverty", but finally they have gone to Mother for the relief of miseries and hardships. Mai-ism says, "Most natural thing for a man is that his wants be supplied. How can a hungry man keep his patience on the strength of such hollow and imaginary thoughts and feelings? That he can wait for some few moments more than others is not denied. Such paper-plugs do not stand and don't last long, to control the mighty steam pressure or torrent force from behind, with an overwhelming and overpowering irresistible urge. It is a pity, such simple things are neither understood nor explained in the convincing exhibiting manner. The irony of fate is, theoretically and intellectually, these are too easy things to talk and teach. Practically and actually, in living itself, many people live as if they never knew these simplest things. I ask you," Whether these paper -plugs will do." You answer me, " Not at all." with forcefulness as if to convey how foolish I am making such a silly question. And yet you have never thought anything beyond the paper-plus alone. The whole point of pity of a half-baked, halfway, half religious mentality is there. The high measures one cannot proceed with, because of his most natural incapacity; and the low measures are too low for him, as he has so much enrichment of talks of scriptures, divine

knowledge and religious associations, and has not left a single saint unprostrated.

Start your progress from the very first alphabet. Even at sixty, feel pleasure in telling your Guru, " I have reduced the number of lies in a day from hundred to eighty." Feel pleasure in saying to your Guru," Whenever any beggar came to my door, I used to run, to beat or to abuse him. Today, God knows what happened, but I gave him a piece of bread. " Train up your mind to feel pleasure in the very fact that, you are becoming better and better, does not matter at what stage you are. You will have someday the race-won day. Let your joy be in the increase of your accelerating speed of progress does not matter where you are actually standing today, in contrast with others around.

444. The Guru has to be patiently train his disciple to reduce his wants. It is the shishya who has to be brought to a stage when he wants least. The Guru has not to intimidate him with irreligiosity, in respect of his natural desire of demanding minimum requirements. That does not mend matters. Do not be simply gagging the mouth when it goes to talk about a demand, but change him, transmute him, slowly but steadily, so that the demanding tendency may itself automatically cease or at least get lessened. That is the only correct way of looking at things for both the disciple and the Guru.

445. It is not very easy to be "desireless", as some inexperienced modernised swollen-headed persons think. Remove all the veils of hypocrisy and you see the heart full of insatiable desires in terms of millions. It serves the purpose of both the teacher and the taught to keep mum over this most agitating factor of human life. The disciple, by not letting the Guru know what he really is, gets all the respect of a high class extremely religious devotional and Gyani soul. The teacher is anxious to keep as great distance as possible and takes it for granted that everything is heavenly

and working smoothly with a ceremonious question and a respectful answer, as to the pretty well going on about everything.

If "desirelessness" were such an easy thing (which is not true even for highest souls just near the stage of salvation), why should Dhruva have asked for the kingdom of his father?? When God Himself asked him to have any boon?? Salvation -granting even by God would have been useless until desirelessness was completely secured.

446. Mai-ism says, let the gas-light-lamp automatically go less and less burning, with the consumption of the oil. Let it disappear as a result of the last drop of oil being over, and not by your forceful switching off. Let it be a most natural and spontaneous process. The engine itself must be creating least smoke and emitting least useless water. The root must get thinner and thinner and not the symptoms. The fever must go and not simply the temperature of the body. And when that is sought, surely it becomes a task of extreme patience and perseverance. Look for the element of permanence in the apparent improvement. Your not running because of your desires is not enough; there should be no inward agitation. No inward agitation is not enough, there should be no desire itself. With these ways of belief, Mai-ism is not at all turning up its nose, whenever an innocent harmless legitimate legal and moral desire is sought to be fulfilled by Mother's Grace. It is not only permissible but even welcome because its fulfilment will relieve you of so much strain and stress and enable you to pursue your religious exertions more cheerfully and wholeheartedly.

Mother or Mai is, therefore "Bhukti Mukti Pradaayini" (Giver of Salvation and also Enjoyment of moral and legitimate desires). Everything is only relatively better or worse, and each case has to be judged on its own merits.

There are men and men, and circumstances and circumstances. Some people get more and more unnerved as we point them out their defects; others get more and more improved being put to their mettle. A boy needs a mother during sickness, but a father must be there to cane him while pelting stones at neighbour's glass-houses. The Founder had also the experience of Mother's over fondled self-indulging children. Mother has an overflowing love, which makes Her sacrifice against the throes due to babies; then comes an infatuation which makes her bear harassment. Then she tolerates, with hope in the child's purposeful mischief ceasing, on attaining the age of discretion. Mother continues to be a mother so long as She has a hope of improvement. The She becomes temporarily father, but in the end, father is father and mother is mother. The final story end is that the Mother ignores, forgives and forgets, which the Father does not so very easily and not to that extent of pity and mercifulness, compassion and condescension.

Mai-ism starts teaching you from the very alphabets. You might have got proficiency in so many matters, but nothing is to be taken for granted. No exemption, you have to pass through every test.

If you are already ripened, no time is lost in waiting, but no wrong assumption. Just make out a complete formula of yourself. Nothing matters, provided you have rightly analysed yourself and decided to be better and better through God's and Guru's Grace. Highest Gurus are hard to find, but your severe and intense prayer to Mother is sure to get you your Guru, at least for the particular stage you are in. The difference between a Saint and a Guru must constantly be before the mind of a spiritual aspirant. A Guru is one who guides you in every detail of your living in the religious realm, one in whom you confide, one to whom you surrender yourself with the confession of all the facts and defects of your life and living.

Hold on to your God and hold on to your Guru, with the tightest grip, come what may; start your spiritual improvement from the very first alphabet. Even go back if you find a single element of yours unripe. In the end, the tortoise will beat the hare and will win the race.

Jay Mai Jay Mai Jay Mai Jay Mai Jay Mai

CHAPTER VIII

MAI: Mai's First Mother's Child

Mai Swarupa Ramakrishna Paramahamsa, Swami Vivekananda and Mai-ism

Jay Mai Jay Mai Jay Mai

447. The Founder came in close touch with the human worldly mind, in its most intricate natural varying forms and faces, after 1945 on his retirement. There is a good deal of subtle interest to learn and enjoy in the child-like stage of a vexed soul in a grown-up body. There is nothing new or unusual or interesting in the description of a surpriseful narration of a child-like mind when it gets shocked on the contact with the wickedness of the world. For the worldly matured veteran, grown old with every practice and experience of wickedness and one actually living in it and with it, such a narration is a tirade. But, for the blessed, most blessed few, it is the most invaluable possession of informative knowledge, leading finally to eye openingness and eye closingness, the latter resulting in the highest divine bliss. Such narrations are to be utilised by inverting them. Through the reading of wickedness, one has to extract righteousness and childlikeness. It is heat

around and ahead that creates sweetness in the fruits of trees in warm countries.

448. Even today, the Founder's eyes get wet on the mere remembrance of the childlikeness of Blessed R.K. Paramahamsa. Founder states, " Wickedness of the world is what you get as ninety-nine per cent of the constituency of the world's atmosphere, today. Take your sample anywhere from, a handful".

449. The world has known the righteousness and appreciated it. Some blessed few have tried to acquire it, some have played greater mischief under the delusion artificially created about their having possessed it. But there is something still higher than righteousness. Not even the divinity, not even the devotion. Something still beyond and that is childlikeness.

450. Founder states," Words fail me. I am referring to that Divine childlikeness- that indescribable childlikeness. Many times much more sublime than righteousness, divinity or devotion. All these latter are drosses from which divine bliss has to be obtained on burning. You churn out some superb thing as bliss or ecstasy out of something else, in the case of all these things , but the Divine childlikeness is like the spontaneously lying scattered grains of the Divine Bliss itself, which has not known the touch of human effort- the mind and the heart, which is much above that of the most victorious CONQUEROR of them. The majesticity, in whose realm, rebelliousness, discontentedness struggle and the unrighteousness itself are impossibilities. The proofness against any impurity in midst of all impurities, like a castle, of which not a square inch gets wet in the midst of a billowful ocean. Your floorings get dumped. You are so very efficient and prompt in resetting with better mosaic tiles. Your walls get effervescence,

you scratch off and make your walls still more beautifully painted. Your roof leaks and you make it more secure by using Mangalore material. But who can realise the greatness and superiority of a hamlet-house which remains untouched and unaffected, the very same in the midst of cold and heat, damp and marsh, rain storm and wind whirl ??? There is no access, not even the smallest approach is possible for the deteriorating elements. That is Divine childlikeness. Imagine a circular wall around you, such one that the most deadly arrow passing through it transforms itself into a scentful flowers-garland of the original arrow length. Let life taking bullets to come, as soon as they pass that circular ring they break down into small globules of playing marbles!!! Religious teachers have taught us virtue, morality, righteousness, purity, divinity, devotion, but there is yet, one thing still higher. I am referring to that yet still something higher - The Divine Childlikeness. The mind and the heart of the lamb that skips and plays, which has absolutely no idea, it is richly and profusely fed for a purpose and carried to its destination, till the cruel hand is raised. Here the selfish mind asks" Will it be guaranteed that the knife will fly away and fall down from the hand?" Does the lamb know or ask any such thing? No. That is Divine Childlikeness.

"The conqueror's position is only a secondary position. The conqueror is a ti pot which was once dipped in dirty water but has been now brilliantly cleansed. He is not an untarnishable unused golden pot.Divine Childlikeness !!! "

451. "My tears flow as I imagine Swami Vivekananda scolding the old Paramahamsa for bearing so much love to him, the Paramahamsa went to Brahmo Samaj Congregation and was practically insulted. The old Guru, with supernatural powers to burn the whole universe if he liked, standing with folded hands as a guilty criminal before a young lad. Not a word of defence, not a

word of, " Who are you to teach me wisdom, you little boy of yesterday?" That is Divine Childlikeness.

Totapuri drew most brilliant pictures of Vedanta and Nirvikalpa Samadhi and ended with saying "I will teach you that highest thing to be achieved, the Samadhi." He asked, "Would you like to learn?" Says my beloved Mother in human form, " I don't know. It all depends on my Mother" " I will ask Mother, If She permits, I will."

The Founder says often with tears, Paramahamsa would not have even breathed his inhalations without asking "Mother, may I breathe?" That is CHILDLIKENESS.

A God-favoured Mother's child asking anyone that comes near, be he of no worth, whether he will be cured of his footsore !! The Mother's child that seeks consolation even from sinners, (where does the child know what is sinfulness and sinlessness ??) and gets joyfully quietened on hearing "Yes, it will be cured, don't worry." That is the Divine childlikeness which the conqueror is never fortunate to enjoy.

The doctor with the knowledge of the disease has only one person to quieten him, one who has still higher knowledge than his own. The child !!! He has the whole universe to console him because the very idea of one man's superiority and another's inferiority has no possible entrance or place and no birth there. That is Divine childlikeness.

452. How much would I like to be absorbed in the sublimity of that childlikeness; and wish others to be absorbed too? (There the difference of childhood and boyhood comes). I have to descend to the mortal plane and to be a boy. I have to add for the satisfaction of the questioner, " Yes, the butcher's hand shall tremble and the

knife shall fly off and fall to the ground." Do you think, Mother is not all the while watching ?? and protecting ??" It is extremely difficult to retain one's childhood.

Founder says, " I have experienced childhood. I have described it in my pages. Where such a child falls unconscious even on the busiest traffic road, running motors automatically stop. They can not touch even the fringe of the protection-circle drawn by Mother Herself around Her child."

453. Founder says, "I wish to bombard Satanic intellectual acrobat-ism. If the world can't appreciate that Divine childlikeness, let it die and burn, but let it not pollute that nectar by adding thereto the humbug of Leela, an artificial dissimulation, as a preservative of the Ideal's greatness. Don't pollute your intellectually manufactured venom of a false pretension, a disguised duplicity, a concocted cunningness. Don't pollute, don't deteriorate Divine childlikeness.

If people have no brains to relish the true greatness of childlikeness, there need not be worrying about it; but there should be no desire to dilute. Banish that mischief-making monster from your brains.

There is nothing and there was nothing like a "part playing " in that Divine childlikeness. Do not call it part played because you are incapable of conceiving that state. And then alone you can relish the ambrosia. The world, in its ant's way of thinking, considers it an impossibility that world-changing powers can co-exist simultaneously with a child's helplessness and most natural actions and exclamations, of helplessness and help-demanding. Therefore it brings in a foreign, dirty, connecting brass link piece in between the two best brilliant diamonds. There is no Leela

between the world and Mother's child. If there is any, it is between Mother and Mother's child. The childlikeness is itself the most natural and spontaneous Leela. It is pure and simple Divine childlikeness which is born with some blessed one, out of millions of blessed.

Where is the need of padding? Why roaming over the whole intellectual universe to set matters explainable and gullible ??

Why not admit the fact of facts, viz., that we are entirely ignorant about, or unbelievers of, the most elementary things before us, with us and within us ??

454. Where is the contradiction and anomaly ?? in helplessness and all-powerfulness ?? With your hairs turned grey and living in the midst of so many families, have you not seen a child 's crying has achieved wonderful conquests and wielded immeasurable powers ?? Why, why? conceal? the real point?? You have seen hundreds of mothers and hundreds of children; but the fact of facts about which out of courtesy or fear of opposition alone you say " Oh yes, surely", is that you don't believe "there can be such relationship between God and Man". Where is the need of bringing ether and its vibrations and speed, etc., and so many aids of occult sciences of Yoga, etc.? in the question of being able to move God to enable you to achieve a certain unusual thing ?? That beating-about-the-bush is there because although you say, "Oh, Yes." with a doubled strength lest you be detected, a "black terrible face No" has been all the while obsessing and possessing you. Are you surprised when a child tells you "I had no mangoes when I came to you to join in your fruit picnic; but being desirous, I asked my mother and she gave this basket of mangoes, and now I can join in your picnic ??" Do you ask any questions ?? Do you ask whether you went to ask in a saffron robe with a tonsured head or in your usual dress ??Do you ask," Which words selected

from which author and which poet and which devotee and which dictionary did you use??"

455. The hard fact of hardest facts is "you hear, you see, you pass through certain experiences which are sure to open your eyes, but you don't believe." On the top of it, you don't say"you don't believe". Such a confessional admission come in the way of your favourable position of creating certain impressions, securing certain advantages and utilising certain opportunities of exploitation."

456. Founder states: And it is that which has come in the way of all religious irreligiosity -eradicators. I am talking to you of the subtle-most point just at the lowest bottom point of the root. I am telling you something which you and I have heard hundreds of times but which I have been able to see only after years of austerities and experience. It is this. Faith or no Faith, Belief or no Belief, this is the point of a final dual fight, in the palace of the invaded country's king, nay, in his very harem.

Both armies may fight with victory or defeat on either side, but the final deciding factor is the duel in the very heart of the palace and harem. Even though invaded king's army was successful, if he is killed at the harem, every other victory has no meaning. On the other hand, although his army has suffered defeats, if he kills the invader, just in the single hand duel, invaders army gets scattered and he retains his sovereignty.

457. This final duel fight is the final deciding factor. If there is a deceitful well with a tempting green lawn as its cover, we can understand, the falling therein of hundreds, if there is none to inform everyone that approaches the well. A beginner, a young inexperienced zealous saint, there being no guidance of the past

left to him about the predecessors' experiences, fondly believes " let me put up a board of warning". He does that. Still, hundreds fall. He goes one step more. "Let me station here a living guard (of persuasion and not compulsion)", still, hundreds fall. He goes still one step more. He himself, killing his hunger and thirst, sits there cautioning every one, still, hundreds fall. He becomes still more energetic. He is preparing records, so many died on Monday, so many on Tuesday, etc., still, hundreds fall. He prepares a list of persons dead and does not allow anyone to go before he reads the list. Still, hundreds fall. He establishes a studio. He installs a showroom of all photographs of persons drowned. Still, hundreds fall.

Wonder of wonders!! He has ruined his whole life in preaching at every cost of his, his money, his ease, his sleep and rest, and yet, not an iota of success !! Why? What is the reason !! IT IS UNBELIEF at the bottom. " He raises his voice and shouts.H e keeps a man to warn. He fixed boards to inform, he installs studios of dead persons. All gone to waste. Are these boards, guards, studios, etc. of no use ??

458. The Founder says,"They are of absolutely no real use, all your money of raising temples, opening free libraries, arranging series of lectures. Nothing is of any real avail if the unbelief is there." Make sure, Belief and Faith are there. If there is the smallest spark, that is more than enough to raise up a burning flame. But if it is not there, don't waste your life in flogging dead cavalry.

You shout you deafen world's ears, but which devil hears you? if unbelief is there ?? And which devil understands you rightly??

459. Just study the attitude of a ghost-possessed wife. The husband of a wife prays and prays and gets the Mother's Lotus Feet Ablution water from the Founder. With all the caresses, the

husband hands over the bottle and asks her to drink. She has an idea, her husband has fallen in love with her more beautiful sister and the husband has brought a slow poison mixture. She pours it away in the sink.

All courtesy, Thanksgiving," Who else will die like this for me ?" everything is there, but the water has not touched even the lip. Everybody is wondering why the water is so very ineffective " So many are cured and why not she ?" - is the wonder of the husband and the Founder. Only the wife, the ghost and the sink know why of it.

460. Similarly, regarding a wife -venomed husband. He and his wife are staying away from his parents and suffering from poverty which does not permit two square meals. His father who is a millionaire entreats him prostrating to him," Why should you and your wife be so unhappy when I have so much? You come on with me and stay with me till your life ." The venom is this: - A woman taking revenge on the family, for having been insulted with the refusal of her passionate overtures to the father in her young age has created and poured out the poison. The son's wife is made to believe" The father-in-law has an evil eye on her. He wants to overpower her with obligations and finally to possess her."

The more the father presses and prostrates, the more ferocious becomes the son's refusal. Says he," I will beg in the street but won't come to you." The True Reason ?? none knows except the revengeful woman.

Thus, once the ghost is in or the wickedness has captured you - all efforts, the scriptures, pilgrimages, worships etc., all go useless. And the incorrigibility reaches its last stage of " the dual fight in the palace itself." There are different stages from which the original restoration would be possible, as when boards are

hung up or when guards are stationed or when the studios are installed. But when the disease goes still deeper, it is only "the dual fight " that decides.

461. And that dual fight means the fight between your apparent and real self. If by the very nature of yours you are demoniac, with any amount of your merits, you are a lost soul in the end. If your nature is of a divine soul, in spite of your all sinfulness, in the end, you are a saved soul. If you are a demon-like you will by courtesy and hypocrisy and falsehood say," Yes" to everything about Divinity, but when the final stage comes, the smiling " Yes " will turn into the most terrible ghastly " No ".

On the other hand, if you are finally of a Divine nature all your most emphatic "No" will at the end turn to all-surrendering "Yes". In the first case, all your efforts at reformation, seemingly easily successful, will be finally thwarted by permanent constituent "No". In the second case, all your efforts of reformation seemingly most unsuccessful, will be fully victory crowned by the permanent latent but undeveloped "Yes". The other two cases of "no" leading to still higher "No" and "Yes" leading to still higher "Yes" are straight enough and easily understandable. There is nothing like change therein, it is only an intensity aggravation, addition and a multiplication.

462. The Founder says,"So much labour of the Guru and Shishya, and especially that of the Guru, is wasted because there are no intermediate tests and more because there is no entrance test itself. This is such a huge blunder in the modern methods of religious teachings, that he would like to place the sixteenth discourse of Bhagwad Geeta of Daivi and Asuri Sampattis , as the every first Discourse of religious instruction after the introductory one. You have to see that the vessel in which you pour in your nectar juice is in the first place not leaky, and secondly that it is not made of an untinned or rusting material."

463. Here, we are speaking of, not righteousness, not virtuousness, not goodness, but Divine Childlikeness, which is the essence of all these three put together in a melting pot over the fire of devotion. A child is easily pulled towards the righteous, virtuous and good persons and is terribly afraid of the reverse. (In fact attraction of children is a test of proximity to Divine Mother). It gets sickened in a foreign atmosphere and flies away therefrom. The child understands mind and heart so very instinctively. Children mostly speak the truth, but more than that, believe "everyone is speaking the truth" and because of the latter, they can be very easily duped. They speak what they think and they act as they speak. Some children get easily excited but can be equally soothed over. Children get soon hot and soon cooled. They are like people who obtain what they want for the day and consume the same by the end of the day, with nothing to worry about and to disturb their sleep. They live, as it were, day to day with an ever-free-bird-heart. They have no deep future thinking.T hey do not indulge in imaginations. They are not deeply selfish, although they may appear to be selfish sometimes superficially and temporarily. Their earnings are small and trivial. They have no big ambitions and complex ambiguities. They have nothing like two different things as, one, the heart-sweetness or sympathy, and another, the lip-sweetness or sympathy. Mother to them is their everything and all-powerful and they have every confidence in her. A child is innocent, pure and sincere. One great monster of all mischief in life, viz., the sexual desire and sexual knowledge have not been born in the child's mind. A child takes life very lightly, has least temptations and is too tender and timid, not to fly away from all burdensome-ness and heaviness. Children's heart and mind substantially are too clean, and too simple for the Satan and for a long and deep sorrow to step in. They are attached to nothing except their mother. No vultures build their nests in their heart homes, There is little light, but absolutely no darkness. Their

whiteness may be palish, but there is absolutely no blackness. "Unless we be like little children, we shall not enter Heaven."

464. Founder has so often read the following from his "Mother's Message" and one most enchanting piece from Paramahamsa's saying, side by side.

His is : Practise feeling that you are a child. A child whom Mother could not but accept, however wicked. You automatically get confidence; you regain your innocence, purity and sincerity and you raise yourself above worldwormness, sexuality and selfishness. You are off your cares, time is an eternity for you and life is lightened.

Be Mother's child and Her lap shall be thrilling and throbbing to have you on itself.

465. The Founder's highest joy is to be called Mother's child and Mother.

One of his friends advised him when he was about fifty, and also belittled him. Of course, he was a man to be pitied for his ignorance of religious higher living ."Don't you think you should be wiser? You can be cheated by thousands". Founder smiled and said," Yes, I like and love to be cheated. Am I not then one in thousands? "Am I not then a child ?" The clear logic, in this case, is that the loss on being cheated, the maximum that one can imagine, is in such a man's weighing nothing compared to the joy of divinity and purity which would be lost to him, on his equipping himself to be proof against any cheating. The latter loss of childhood is, in the eyes of Mother's child, many times much greater than all the loss in aggregate on being cheated. That is so because his mind is an invaluable possession for which he has already paid heaviest prices and secondly, once it is lost it is

almost impossible to regain that childhood, retained even at, say, sixty, at such a heavy cost.

466. Founder funnily says," A boy of twelve came to me.I asked his name ", he said "Vishvanath". He showed him a letter written by him to someone else. It was addressed as "my dear Vishuda".He was surprised when he was told Vishuda was fifty-seven years old. In modern times we hear no mother also shouting "Vishuda". Vishuda of this age can be a seven years old boy at the highest and that shout can only be in the village. When Founder, who did not know the age, first addressed that old man of fifty-seven as "Vishuda", the latter wrote,"Mai? I prostrate to Thee for giving me the corroboration. I have always been asking myself," Have I not wasted all my fifty-five years ?" Thy letter confirms my doubt which I shall from hence considered to have been fully confirmed. None is blessed as me now at this moment, enjoying the childhood of mother's pet child, seven years old, with his mother in Thee."

467. The passage referred to as of Paramahamsa the most beautiful and also most illuminative, reads thus :

" A Paramahamsa lives sometimes as a child, sometimes as a ghoul and sometimes as a madman. He allows children to be near him and tries to imbibe their simplicity and non-attachment. "

How glad is a child when his mother gives him a new piece of cloth? If you ask him for it, he will refuse to give it and will say, "No, I won't give it, Mamma has given it to me ". And he will hold the cloth tightly and watch, lest you should snatch it from him and as if his whole soul were in it. But a minute later, if he finds in your hand a toy not worth even a farthing, he will say," Give me that, I will give you the cloth." A moment later, perhaps, he will throw the toy away and run after a flower. He is attached to nothing.

468. What is the essence of this description?? A child is attached to nothing, therefore nothing is more valuable and nothing is less valuable. Values, if at any moment insisted upon, are not necessary values established in the world. A child is therefore so easy to be quietened because there is no opposing competition. On the other hand, the usual most temporary obstinacy is most forceful. But one does not know when that changes, because nothing has a permanent value with the child. Nothing is good and nothing is evil, nothing is permanently commendable and nothing is permanently repugnant. Rising a bit higher, nothing is child's in the worldly sense and nothing is the child by itself. A child is what some higher power makes it. A child-like soul is a dry leaf that drifts itself to a scented or a stinking corner, as someone else desires and decides. He has no individuality, no aim and no object. He acts as it were by an instinct, which is too weak to have a permanent hold on him.

469. A child is an innocence and purity before development begins. Paramahamsa shows the very same childhood but after the perfection of development. In any usual child and Paramahamsa, you see a train just at the second station from a Railway terminus. The only thing that is not known to others, at least at the first sight, is whether the train is prepared for a long journey outward or has returned thereafter.

470. The Founder gives a beautiful idea of a parrot-child confined in a cage. It has no idea and feeling of a greater or less joy or a sorrow, on the cage being of iron, brass, silver or gold. It takes no notice absolutely whether that cage is cleaned or not. It is a matter of no difference to the parrot-child whether the fruits served are fresh or stale, relishful or corroded. It speaks nothing. It answers nothing. It learns nothing. It repeats nothing that is taught. It has only one idea which has permeated every atom of its heart, mind and body. It speaks rarely. It is only waiting to send a word of a message to its mother, through anyone who may by

chance come there and who is capacious enough to carry the message and knows its mother. And that message is "Mother, I make no difference of the cage, its cleanliness and the foodstuff. I do not even mind confinement. Thou, The Ever Free, be just sitting on the opposite tree, so that with my vision of Thine, I may lose the very consciousness of myself, being absorbed in ecstasy on being unified with Thee."

471. That is Mai-ism. Your circumstances, richness or poverty, intellect or dullness, literariness or illiteracy is after all, in the end, nothing. Even your cleanliness, your supernatural powers, your knowledge, your high plane, even the so much tom-tommed righteousness, goodness, virtuousness is nothing. What is the highest of these things before the Infinite Source of Goodness, Righteousness, and Antithesis of Evil?? You are at the best a bit higher than the other fellow creatures around you. But what are you before the Infinite immeasurable?? What is even the best and worst thing of pleasure and pain, and crowning or condemning? How long? For what an infinitesimal part of the Eternity ?? You be doing something in the direction of goodness, virtue, righteousness. But what after all are you capable of doing ?? Nothing in comparison to the unimaginable vastness of the Eternity and Infinity!

Your only salvation is your losing yourself in the steady gaze, full of highest love, devotion and self-surrender, if Grace is showered on you and Mother sits before you on the opposite tree. Either send your own heart rendering shrill or your message to your Mother. She wants to be assured, about your genuine single-minded desire of being emancipated, that you want nothing else and that you have a conviction, on having failed after doing your every effort, that nothing can save you, except the Divine Grace of Mother.

472. Your exertions are required for the final conviction. A theoretical untried belief or a congratulatory praiseful expression would not do. You do it. Do exert your best. But that is for realising just the opposite truth. Without "I have done all that I can and can no longer do it, my hands and feet have stayed, my mind and heart have been humbled, with the fullest consciousness of their being able to do absolutely nothing," there is left a lurking possibility of a germination, some moment in the Vast Eternity, of "I could have done." In wheat-growing, there should be no tares.

Thus, you have to do what is ordained to be done, in order to learn that what you can do best is in reality nothing. You have to study all scriptures to arrive at a conviction, that there is something much higher than what all scriptures can teach you. You have to learn, to arrive at a stage, when you feel the next stage to be attainable, only on unlearning.

473. One of the boys of a vastly great hostel, running most regularly, gets accidentally hungry in a night. One out of hundreds of them. He runs towards the kitchen-house with a big bunch of keys, he tries one after another. He perspires. He beats his forehead on failures. He tries another key. His hunger pain is greater than the pain of all his exertions and keeps him on struggling. The Matron Mother hears some sound as if a lock were being tried, or being opened. She comes up. She finds, one boy is hungry and has been trying since hours. She caresses him, kisses him, consoles him. He throws away his own bunch of keys. He forgets every exertion. Mother opens out the treasure-house of all happiness.

It is in the actuality of things, that Mother has opened it; but what has opened it ?? Mark the difference of who? and what ?? It is the hunger, exertion, failure, persistence, perspiration, conviction, pity, and lastly Grace.

474. That is the whole secret. The knocker does not open the door. It is God and God's Grace that opens the door but knocking leads to it. The seeker does not find anything, but God's Grace places the thing sought, in the seeker's hand. Main-most, the subtle most difference is this: One type wins battles, but loses the war; another type loses battles, but wins the war; and what is it that distinguishes one type from another? The first type says, " I am the doer. I shall knock and open the door. I shall seek and I shall find it." The second type says, " I am not the doer, I shall knock and God's Grace will open the door. I shall seek and God's Grace will place the thing sought in my hand." The final duel-fight is between " I am everything " and " Oh Mother, Thou art Everything", each one in its most literal sense.

475. Here again, the confusion may be there. The Real and The Unreal, just as a Mother may act as a Father and a Father may act Mother-like. Similarly here too, a Gyani may be indulging in an outward expression, " I am everything " and yet on a still deeper analysis, you may be surprised to find the means "Thou art everything". Or, that as " Thou includes I " " Thou art everything " permits " I am everything ". Just as an officer's wife says " we are transferred by the government". Colloquially one may speak " I " but may mean " Thou ", another man may speak " Thou " and maybe meaning " I ". Here again, speaking "I" and meaning "I" or speaking "Thou" and meaning "Thou ", are simple cases needing no comment. One speaks in a devotional language, another in the Vedantic language. What each in full reality means and believes is a thing best known to oneself, not even to oneself, but to Mother Almighty. Because which human being has not found and experienced he was under a delusion in the past?? Who can say he is no longer under a delusion at any stage ?? There is no end to "I thought I had understood rightly, but now I understand I was entirely in the dark. Now I am sure I understand things rightly". From one delusion to another, with a delusion about " now no

longer being under a delusion." Endless whirling till Mother's Grace dawns and illuminates burns all impurities and brightens.

Founder states: Blessed Paramahamsa was vehemently emphatic about " Thou " and not " I ". If everyone has a right to think and make conclusions and declarations as he thinks best, I take Paramahamsa to be more a Mother's child than anything else. He was Mother's child first and then an Adventist, (if at all he was that). He was Mother Herself, (My eyes get wet here on Mother's day in Navratra while revising the manuscript 13-10-50.)

476. The Founder had an inspirational illumination, after communion with Mother, on his recent birthday 23rd December 1949. He expressed certain beliefs of his regarding Paramahamsa as below, in fewest words.

The whole world needs Religion to be happy. That religion needs to be a universal one and as simple as it can be made with fewest observances and freest latitude, so far as innocent harmless living is scrupulously lived. The whole conception regarding religion needs a change, especially in this Kali age. Let everything be made a new to give a new spirit, new enthusiasm. God who is neither a Father nor a Mother, or Father as also Mother, decided to overhaul the whole religious fabric in view of all changed circumstances. God till now, mostly worshipped as Father became Mother. Mother decided to finally rub out the old impressions which were already rubbed out by Time, and start a new method of religionisation. Just when a new thing has to be substituted, it becomes indispensable that the world be assured of the highest efficiency of the new element, and a model has to be raised and installed before the world. With that same view, Blessed Paramahamsa was sent to this world (18-2-1836 to 16-8-1886) as an Ideal of Mother's child. Mother Almighty took the most minute stock of the divine and devilish tendencies and working-forces of the Universe. She saw that justice as a rule,

and mercy as an exception, won't work with the modern world. God must be the Merciful Parent-Mother. Not only for a handful of Hindus calling themselves "Shaktas", and holding their belief most stealthily in a private unfindable corner of the Hindu world but of the Whole Universe. God further decided " Let the relationship between God and devotee be that of Mother and child." How will the world believe in its efficacy? Why should world accept this new belief, in addition to or in lieu of their own old beliefs of other relationships ???

477. There have been different types of relationships.

A Protector and the Protection-seeker, a tribal god and the tribesman, a stern judge and the judged, a jailer and a culprit, A father and a son, A guru and a disciple. A master and a servant, a lender and a borrower, an elder brother and a younger brother, a husband and a wife, a lover and a beloved, a beloved and a lover, a son and a father, one enemy and another enemy, (the smaller one absorbed in thinking day and night about the higher one). One can't conceive of the innumerable relationships that can be there. Each relationship requires a certain deservedness. A father's son must be obedient religious and illustrious. The Shishya or younger brother like Lakshman must be ready for austerities. The servant must have the highest humility in addition to perspiring service. A wife must be satisfactory in various aspects. A beloved must lose herself and have no individuality. Mother and child relationship needs the least deservedness. Mother has to be more active in that relationship than the child. I am at a loss to find an expression about any idea of the duty of a child to the mother.

478. The new religionisation, with God that has transformed Himself into Mother, wants the relationship of a mother and child, and places that relationship on the top of all the past known and practically time-worn-out relationships. How can God do that?

unless the world sees the greatness and the emancipating capacity of that relationship? Mother managed to offer to the world Blessed Ramakrishna Paramhamsa as Mother's child, to be with the world for full fifty years for any tests and experimentations.

479. Subsequently, the preaching and inculcating of the element of Universality was so very efficaciously done by All-powerful Swami Shree Vivekanand, who brushed away all the dust of centuries in the shape of impurities, in individual religions and sects and sub-sects, and brought about the element of Universality.

480. Founder states: Mother has further desired, through me to formulate Mother's Religion by Mai-ism. To be the Mother's Instrument in founding a religion which has been revealed to me by God as Mother, which is based on the belief of the highest efficacy of the relationship of Mother and child, between God and devotee, so indisputably proved by Paramahamsa, who also planted the seeds of universality, by his undertaking the devotion of the various deities, and showing same reverence to the Founders of every important religion and to religion itself.

481. Thus Sri Ramakrishna practically demonstrated through his life, what a Mother's child can be and how blessed that child is; how lovely, how all - powerful, how all - powering and how very wonderful in transforming ordinary worldly souls, and how very spontaneous in the matter of simplifying the way to emancipation !!! Paramahamsa also showed how Mother, in order to be most speedy in your emancipation, was required to be conceived as Universal. Mai-ism says Universal Evils can be set right through the Grace of Universal Mother alone. None knows the ailment of the child as Mother, without even a communicating syllable.

482. Paramahamsa's disciple busied himself with clearing clouds of suspicious, narrowness and materialism around any religion, which became more attractive and acceptable on being scented with the requirement of a universal outlook. But, somehow, the main current of his general preaching was deflected towards Vedantism, Hinduism, and Adwaitism; and the Paramahamsa's most favourite life-long belief about the Motherhood of God, so very abruptly disappeared. The Mother conception, however, like the river Saraswathi, began to flow underground, unseen, to re-appear in much more vigorous force, after about half a century only (a century being the smallest unit in a matter of religious reformation).

I know my Mother. She has always shown a passionate frolicsomeness for hide and seeks, just to give a shockful awakening to the sleeping world.

483. The Founder, when he read the life of Blessed Shri Paramahamsa, for the first time in December 1949 (having been presented with a copy by one of his Madrasee devotees, while he celebrated sisters' gathering on Dashera Day 1-10-1949), noticed page 577 [one of the practically last pages], of the 4th edition , where a mention has been made about the highest joy of Paramahamsa in the morning of 23-12- 1885, which was the year , date and time of his (Founder's) own birth.

In the whole life reading , the said event , subsequently followed by a similar joyful day on 1st January 1886, only ten days after, is the only episode in his life, when, as it were, all his love and surrender to Mother with most excruciatingly painful austerities, was fructified, crowned and immortalised.

The description reads thus most briefly: "On the morning of December 23rd 1885, the Master was in a particularly happy

mood. He said to Niranjan "I will sit on your lap." Touching Kalipad's chest he said, " Be illumined". Two women devotees also received his blessings. He said to Mahindra "My task of teaching is almost finished. I can no longer instruct people." " I wish to reveal more but I can't."

" It was 1st January 1886. Sri Paramahamsa felt much better and wished to take a walk in the garden. He said to all, " What more shall I say? I bless you all. Be illumined."

"Overwhelmed with emotion, all moved forward to take the dust off his Lotus Feet. Paramahamsa's mercy overstepped its bounds. He touched them all, with appropriate blessings. This powerful touch revolutionized their minds. Some laughed, others wept, some sat down to meditate, while a few shouted to others, to be blessed. Master was showering his Grace upon all, without distinction.

All had an inexpressible bliss."

484. Founder , during communion with Mother, felt as if the work which he had done quite independently, as a result of his own experiences and meditations, under the protective guidance of Mother's Grace, was, as it were, the very continuation of the work, Mother Herself had begun since long through Blessed Paramahamsa. Founder's all along notion about Paramahamsa till 1949 was that he was an Adwaitist with one aspect of his (only one aspect out of so many aspects of his) as a Mother's child in childhood as a preliminary stage only. That notion was naturally the result of the Adwaitistic teachings of Hinduism by the R.K.P. Ashrams, with absolutely no importance, or even reference to the Motherhood of God. This longtime belief changed that night most wonderfully. He began to see, if not the sameness, at least an allied ness and unique affinity, between the teaching of

Paramahamsa and his own beliefs and teachings. From what scanty reports and writings he had come across, Founder had come to the conclusion that Paramahamsa had, in his early years, approached God through Kali, whom he called Mother just as all Hindu Shaktas do, and had ended with Adwaitism of the type of Shankaracharya; in a word, that he was a Shakta in early years and an Adventist in the end.

The reading of this book changed his whole vision. He not only saw that he was Mother's child up to the end of his life, but his whole life was a Mother's child 's life. Adwaitism was a superimposition on Mother's Child-ism (or call it Ramkrishnism or Mai-ism) by the succeeding disciples, fascinated with Hinduism and Adwaitism with their fully deserved glories, being Hindu themselves and having perhaps more of a head than heart. The Founder felt that the faith in the absolute Motherhood of God with the Universality of Mother and the supremacy of the Mother and child relationship, which the Founder had so tremendously appreciated was, as it was, the reappearance of the very same haloful starry divinity in the firmament, with only a little change in time and place , location and name , size and shape , light and language , orientation and ornamentation.

485. The Founder expressed his joy on this revelation in these words. " Just imagine a weak in-capacious ignorant young rambling boy of no education, no home, no parent, and no relation. He gets a high command from Her Majesty, which says absolutely nothing except that he should unfailingly be present in a certain city in Her palace at a certain hour when he shall be handed over certain duties to perform. And that, on failure, no mercy will be shown to him, in the case of his disobeying the Supreme Command."

Just consider his perplexities. He knows nothing, neither the situation nor direction nor the said city in a foreign continent and world, or anything about the palace or the routes therein or thereto. He has nothing like the smallest coin for even bare clothing.

He knows nothing and has none as his sympathizers. He does not know whom to ask, where to go. He has no idea how he can go , what duties he is to be given, whether he returns from there or goes there forever, how long the place is and how long he is to be there, how should he manage matters here and there. He is in entire oblivion, dumb-founded and blind-folded. His heart has practically stopped under the crushing Himalayan weight.

He is just pulled by Mother to go on the dock to see what a steamer is like, to inquire where is the city, how much is the passage etc. By Mother's Divine arrangement, he meets an extremely divine soul of supernatural highest calibre. The boy asks that venerable sage-like saintly superman, " Can you tell me if you know where is Mai Nagar ?" That high soul's countenance brightens up," Mai Nagar "? You mean the Universal Mother's city? Yes, I know, why? I am living there alone and am just now going to that very City." The boy makes a submission of his whole story. The countenance of the Blessed Soul still further brightens up, "Wonderful enough. I am going to the same place and palace itself." He asks, " What are your programmes and arrangements ?" The humble reply darts forth. " None except to be present there earliest, surrendering myself to Mother and take Her commanding orders ." " Can you start now with me ?" The boy's tears drop down. " I have no means, no money, no equipment, no knowledge. I have nothing whatsoever, except the letter of Her Command. Mother alone knows, how I can." " Mother is my only Savior and only Property in this world." Says the Blessed Soul, " Let there be nothing. Are you surrendered? I will do all the rest." The boy, jubilant beyond measure, said,

"Surrendered? I don't know what that really means. I know nothing. I think of nothing except Mother. You decide yourself what I am ." The Blessed Soul looks deep into the boy's soul and smiles. Says the Blessed Soul, smiling, " Come on, my child. Is surrender something else ?" From now onwards, you are my child. Everything of mine is yours." " Can you accompany me in the cabin, straightway?"

What a relief ?? Can you imagine the cessation of every disquietude that that boy can experience ?? That's boy's relief was nothing more, compared to mine, the moment my dark ignorance continuing to be there for over sixty years disappeared and I had the conviction, Paramahamsa was Mother's child, Mother Herself. I am not all alone. Here is Mother Herself that escorts me with every comfort, taking upon Herself the whole burden of mine.

Suppose you are in the hands of a cruel-most policeman who is on the point of handcuffing you and taking you away to the dark cellar, where suspects are dealt with. He calls a carriage and with tears, you are made to get into it. When, all of a sudden, by Mother's Grace, your College Principal motors in and shouts out his "Hallo, where are you going?" , what a joy would you feel!! You are saved. What a blissful and peace-and-protection-showering joy!!

This was, in fact, the experience of the Founder, in college, in Poona. He had been to the Railway station to see-off someone at the 3 p.m. express. He was then seized by a detective who called out the nearest police. The Founder was suspected to be a Bengali seditious youth. The boy pleaded innocence and offered wordy resistance to his being shoved in with force, into a carriage. He was shown a photograph, in which the young boy's face was quite similar.

Just then, when the boy was on the point of being pushed into the carriage, in came the motor of the Principal in the station yard. He stood the guarantee and both returned to the students' quarters. This is an instance of how Mother was, as it were, protecting Her child, wherever he went. The greater psychologically important experience was however this. At the gate of the quarters , he saw his college friend, who was in a confused anxious and hurried manner making his way towards the station, because he had a dream in the day-time-nap then and he saw the whole scene which took place at the Railway station and his friend in the clutches of the police.

The Founder says, God is giving us proofs and protections so often, but we are all damned dirty, hopeless, useless and ungrateful idiots. The fact of facts is, it is hard to rise above our atheistic machinations of mind, our own self-centeredness, our lust of sense-pleasures, the discontentedness how-much-so-ever we get or enjoy, our swollen headedness, impudence and pride etc. Do we not find some hopeless fellows in routine life, who are out and out in-capacious for anything, but who have a clever art of persuasion to make us feel everything of their action and inaction, as justified? For long we are led to believe, they are right. Gradually we come to doubt their truthfulness, then we finally conclude, they are incapable of anything and then we simply leave them to their sweet will, saying to everything they say," Yes, you are right." That is how the Founder has found so many in the world to be and recommends," You are right and great". They are to be left there, in their fullest enjoyment. They know only arguing and attacking whatever comes in their way. The she-monkey-mind often brings in Nature and Soul, as if they were separate independent entities from "God".

486. The Founder began to see things as one would see on several scattered square blocks at sixes and sevens, being

arranged properly to form a complete and perfectly beautiful toy picture. He felt thrills after thrills, the like of which he never had before. What was being manifested in him was the reappearance of the nectar-flow, which was coursing through the veins of Blessed Sri Paramahamsa, and in a bit altered form through the arteries of Swami Vivekanand.

487. Founder was born on Datta Jayanti day, in the Full moonlight night of Margashirsha at about 4-30 A. M. (Brahma Muhurta), on 23rd December 1885. He asked to himself, secretly within himself, on 23rd December 1949, "Was it not likely that Paramahamsa was immensely joyful, because Mother had then decided the further needful, regarding Her work, commenced through Paramahamsa, and Mother had created, brought forth, deputed or prepared another soul, for the development of the Paramount Ideal of a Universal Religion centred round GOD AS MOTHER ?" A religion which had for its basis, the relationship of Mother and child between God and the devotee, which placed universality as the first commandment, and which dispensed with all less important issues, and laid the highest emphasis on living the life with Love, Service, Devotion and Self-surrender, to the extent possible ??

488. He began to analyse the whole situation. Paramhamsa and Swami Shree Vivekanand were not independent workers, working in their own way for something which they, with their own conclusions and only as for as they were concerned, thought best for the uplift of our suffering world. They were playing their parts in full fitting with some higher Major Grand Scheme, intended to be brought in to existence by a still Higher Power, GOD AS MOTHER.

489. We often have some scattered facts, appearing as independent facts by themselves, with no continuity and with lots of gaps and so many small connecting facts missing. As time

passes and things take greater shape and development, we begin to see the whole continuity. When the blind Surdas was passing towards Lord Krishna, he could not see, he was at the end of a hill opposite another hill and a valley between the two. The Lord filled up the gap and Surdas paced further, as on a level ground.

Paramahamsa was a spiritual giant of one type. Vivekanand a practically working religious genius of another type. It must be clearly admitted he was not a prototype of his Master. Later, came another masterpiece-working of Mother, which resulted in the formation of Mai-ism. Each of the three workings marks a stage and is a different factor and aspect, but a part of THE ONE, THE WHOLE.

490. With the strictest analysis of all the past, Founder believes that there was no "Mother's child" previous to Paramahamsa, although the idea of that relationship was not totally absent or unknown. We have so many great souls as Dattatreya, Parshuram, Agastyamuni, Vishvamitra, Sree Nigamantha Maha Desikar in South, Vallabha DHOLA in west, Ramaprasad in East, CHANDIDAS in North and so many others who surely approached Infinity with the conception of a Mother, or rather, God with Love and Mercy, but their such conception was only one along with so many other conceptions as well, working rather simultaneously. Even in some few cases, where there was the only conception of a Mother, there was nothing like unadulterated pure and simple Mother-and-child relationship conception. Maya, Shakti, Consortship, Kundalini, Nature, Mercy-aspect of God and so many other aspects were there as well, and all jumbled up, at least for the unrealised. At best, those rarest souls were " devotees " and not " Mother's children ". Pure and simple Mother-and-child relationship, we see (at least, historically) for the first time in the life of Blessed Shree Ramakrishna.

Similarly, we do not find any predecessor of Swami Shree Vivekanand, who has tried to foster the spirit of a Universal outlook, in understanding and explaining every philosophy in the English-speaking world.

491. Founder says: If someday the world gives supremacy to the Ideal of Mother-and-child-relationship, the first honour of having been a Mother's Child goes to Blessed Sri Ramakrishna Paramahamsa. If on similar lines, the introducing of the universal outlook while interpreting the wonderful Hindu philosophy, has its unique value with the world, that credit goes largely to Swami Shree Vivekanand.

492. A baby is entirely at the mercy of its parents and the world. A boy asserts his existence and snatches his requirement. A man claims his share even in the ancestral property (in virtue of no other qualification except that he is now a man). As a seed grows into a plant, and the plant into a tree, it has its own individual forcefulness. Paramahamsa was content with himself living the life of a Mother's Child. Swami Vivekanand left this world, doing his best up to the last moment in the matter of the most needed work, of understanding Hinduism with a much more widened and universal outlook.

493. While we judge subtle matters of religion, we can't ignore the degrees and extents and practical actions and lives lived, and the results left behind, in respect of deciding the relative merits and characteristics, of each one of the highly religious illustrious souls. There are many, greater than greatest, in this particular centuries-old field of wholesale religion, but one who stands first in a particular one subject of so many subjects of Religion and Religiosity, cannot be ignored because of the all told greatness of so many others, who stand high on the whole. This is the view which wise judges should always have before them. The world has to bear the same reverence to one and all, of all religiously

great souls, because each one has served, not to show what he was but to satisfy a particular need of the world, at the particular situation of that particular age. It must also be never forgotten that each one had his own allotted mission. A viceroy may be anything by himself, but he is there to carry out certain programmes and ruling policies, as per Supreme Majesty's command.

Nothing is more foolish than to believe that a villain-part-player, in a drama, is a villainous man and the reverse thereof. There is absolutely no belittling of one genius, when we speak of the superiority of another, in a particular line of his action.

494. Founder says, " Well then, leaving aside the pre-historic past, the first Mother's child that was born was Paramahamsa, and the first Hindu philosopher and preacher that injected the element of a universal widened outlook in Hinduism was Shri Swami Vivekanand. Next comes, the third stage. Mother brings into being, a baby. The baby, in course of years, becomes a boy, and the boy in his destined hour turns to be a man. The baby, the boy and the brief-holder are the developed forms of the very same Divine Will of Mother, taking shape with the lapse of time. They are reflections and embodiments of the very same Divine Will.

495. Mother, in 1932, through the mouth-piece of the Founder of Mai-ism, working in an independent course, although towards the same end, declared more forcefully, the indispensable need of a religion for the whole world, to be happy under the changed circumstances. The full-fledged man, the brief-holder, does not beg through crying and creating pity, nor does he rest contented with expressing his desires softly and mildly, meekly and obediently, looking into the faces of others and ascertaining their pleasure or displeasure. He is not for saying "I at least believe thus and live like this. You go your own way." The man with every emphasis that he can command comes forth, claims his right to be heard and further, demands his legitimate place in midst of

others and his sisters and brothers. He feels bold to say to the world thus :

496. "Well, we are all unhappy. We have tried every means. Believe my Mother's word. You can't be happy without religion. A religion to be most efficient requires to be UNIVERSAL, and much more simplified, and based on fundamental undeniable Universal Truths alone. Here Mother, being moved with pity, offers to the world a Universal Religion of God as Mother, Mother of all, propitiable on living the life of Love, Service, Devotion and Self-Surrender.

Ye that find this universal religion to be appealing to you, take it up. Mother is there to guide you, protect you, save you and carry you and emancipate you."

497. Whatever and howsoever the world may boast about, the religious progress of the world is less than even an ant's pace, and that is so because we altogether forget the opposing and the undoing forces. We have altogether the wrong ideas and wrong similes. We think mechanically in a routine machine-like manner, and that is why we wonder, why so much of the highest exertions of all the supremely powerful religious souls have not apparently borne fruit.

498. The most patent argument against religion and religious activity, coming from the mouths of the most intelligent persons

[but not religious] is: So many have come on this world. Krishna, Buddha, Shankaraachaarya शंकराचार्य, Raamaanujachaarya रामानुजाचार्य, Christ, Mohamed and so many of them. The world has remained the very same conglomerate of all wickedness, selfishness, vice, pain, sorrow and misery. "

499. Founder's answer to all of them is: The world would have been much worse than what you see now, were it not for the showers of God's Grace from time to time. There is no end to wickedness. We most ignorantly think the highest type of wickedness is what we see in a particular age. Wickedness has no full stop.

Again our basis to judge and weigh the results of religiosity improving exertions and Divine Grace is fallacious. We take this whole vast Universe (with all its varied and innumerable changes and influences) as the consolidate, concentrated invisibly unit, whereas, the results are to be seen in the amelioration, and even salvation, of individuals. The caravan of the world passes on, as it pleases, but the individuals are saved - a paradox, which misleads the superficial religious thinkers. This paradox, I have explained thus: When a University course is changing, the examiner is merciful enough that the lives of the old-course students are not spoiled on their having to enter life as "nobodies", after so much study and years in Colleges. He, therefore, passes them out, on showing there even the smallest degree of efficiency. If the old course period is, say, ten years, you will find the general calibre of the class is and becomes poorer and poorer, year by year. If the better flowers in the garden are plucked away and sent over to the owner by the gardener, and if he sends them more and more, day by day, how will the garden be, and how will it look, as time passes ?? The increasing poverty in the world of virtue is, in self, a proof of Mother's Mercy, with which, individuals are saved and are promised to the higher world from the rottenness here.

People entirely forget that an ant has none to hamper its slow and steady progress in a particular direction. Religiosity has, however , to work its way against irreligiosity, with a much more manly vigour, than one army trying to reach the capital of the country of the army.

500. Founder says: I have now seen so much of wickedness in its most terrible unmistakable form, that I have begun to appreciate the theory of Satan, that rules the world and leads mankind by its nose.

Although it may look strange and although this statement may not hold its own, logically, as far as feeling is concerned, I feel, though perhaps wrongly, as if the darkness is not merely an absence of light, but a something positive with an assertive existence, power and force. Wickedness is not simply an absence of goodness. We have not simply a positive infinity and a Zero, but a negative infinity, as well. None prevents us from considering the range of one Infinity to another a unit, but we do feel a zero, as also something inherently different, a negative infinity. Of course, the correctness of one expression or another would depend upon the definitions we make. Anything can be proved and disproved, but what finally counts is our experience of facts. Badness is not merely an absence of goodness. In the region of actual pain and sorrow, misery and wickedness, the language proves the poorest and pitiable means of precise communication and definition, and we have to differentiate different degrees of goodness and wickedness.

501. There is something like a precise stage of maturity for the world to receive a certain truth, to be able to appreciate it and imbibe it. And we are looking at the matter under reference with the point of view; the maturity and the convenience for an undertaking and the favourableness and easiness expected for the success of an undertaking.

502. As every one of us knows, educated India had an infatuation for the West. Whatever came from West was greeted as heaven-sent. The world had to be matured through several stages, before anything like the launching of a new religious Ideal can be

hazarded. [1] People had gone materialistic. [2] " Religion was a hallucination showing a heaven to credulous uneducated idiots ". [3] If at all religion had some sense, the religion of the West alone was something worth considering. [4] "Hinduism was only a myth of superstition and cob-web of ideology, and a literature of impossible and grossly exaggerated stories, something like an imaginary house of cards, which can never stand a breeze-blow of Science."

503. Any deeply thinking student could see, that Paramahamsa could not have gone ahead, till Swami Vivekananda had done the work which he did if at all Paramahamsa intended to do solid religious work in a constitutional modern manner. Fortunately or unfortunately, the Brahmo Samaj ब्राह्मो समाज had already created its claim to the revival of religiosity, for the educated thinking world. Before Paramahamsa could form an army of his stalwart religious warriors, he was called away. Mother thought, the highest work of presenting the religious Ideal of Mother and child relationship before the world was more than satisfactorily done through Paramahamsa actually living that life. He had done more than enough, to be further entrusted with additional work.

Swami Vivekananda had to do a good deal of clearing of ground, full of thorns and brambles, misunderstandings, prejudices, superstitions, well-froggisms and so many antagonistic forces and factors before true religiosity could take root.

504. It is the poorest dramatic company in which the same actor has to play the various parts. The same actor having more than one part play, cannot work up to perfection. A child is a child, a lion is a lion, an organizer is an organizer, a swimmer is a swimmer, a boatman is a boatman and a bridge builder is a bridge builder.
People do not try to understand Religion with the clarity of their daily worldly experience. We never make the jumble of the duties

of several departments of a Government, nor even the duties of the very same officer, as a head of several departments under him.
A Messenger only give s a message. A Founder lays the Foundation of an Institute, with a definite plan and with the mention of specific aims and objects, based on the Divine message he receives. An Acharya आचार्य makes people understand and follow a certain path with detailed beliefs, truths and understandings. A Prachaarak प्रचारक or a propagandist is again another variety. Each one is the best in the work allotted to him.
A sensible man makes no odious comparisons, just as you can't compare one professor with another, both of entirely different subjects or one flower with another. Each one is great because of the best service he renders, in particular, circumstances, as allotted to him in a particular realm, with a particular mission, to suit a particular purpose, as a significant part of One Major Great Scheme.

505. In practical life, we have often to make compromise, when beset with uncongenial forces all around us, rather than lose all.

My reading of Swami Vivekananda is that he took up the intellectual side of Hinduism, where it was at its best while having to deal with the West, a clarion call from whence alone would have created an awakening in India.

Founder says, " I pity my ignorance of first-hand information.

I have no idea, as to what Swami Vivekananda thought about Motherhood of God, whether he too was a Mother's Child or not. But, anyway, the first need of India had to be first served and perhaps, therefore, the Motherhood of God was temporarily shelved, and he preached Adwaitism and established Adwaist

Ashrams. This is my impression. Further, I find this Adwaitism to be of a different new variety. I may be wrong."

Here I should make it clear, what I mean by a belief in the "Motherhood of God" and "Mother's Child". In a general loose twist-able sense, everyone is Mother's child. I don't mean that when I say Paramahamsa was Mother's Child. Our being the Upaasaka Of Brahma, and not minding Brahma being called Mother, just as we can call Brahma a Father, a Friend or a Saviour or a Guru, is not to be taken as the same thing as being the believer of Motherhood. Again the Upaasanaa of God's Maayaa or Shakti or any of the well known Hindu aspect of Mother, as Kaali, Tripurasundari etc.is not to be taken as the Upaasanaa of Motherhood. No jumbling and no winding up and closing up and snubbing down the controversial point, with a hurried stamping of "All the same". No assumption of a part for the whole, and vice versa. God's something is not the same thing as God. "God as Mother", in words, with a picture before you, only about the Creator-ship Rulership and Disposer-ship of the Universe or Universes, is not to be taken as "Belief in the Motherhood of God."

The test is the approach to God, as a child to Mother. You may have same reverence and worshipfulness for all the different conceptions and all Incarnations and all religions and religious Founders. All that is very nice as a courtesy, goodness, tolerance, magnanimity, universal-mindedness, heart-broadness, etc. But the question of question is " When you are in every hardship, with no hope of your being saved, when you are on the last stage of drowning , (Why ? to be expressly clear), when you are inhaling and exhaling your last breath , what is your God and relationship at that moment ? In what form, of what conception, and of what relationship with you ?? If your approach then is that of a child to Mother, then alone, you are a believer of the Motherhood of God and you are a Mother's child. "As what?" do you shout during your

hours of weeping and drownings," as your last refugee"?? - is the test.

A little subtler intricacy, although I don't insist thereon, as a necessary belief for a believer of Motherhood of God. I am only placing on record my own personal belief. I am afraid, I may not be able to give a clear expression.

"Brahma is an Infinite Reservoir, from which emanates God as Mother, Rama, Krishna, Christ, Buddha and all. Although the conception of God as Mother may be superior, it is only of the same pedigree as all others." Not that. Not simply that" God as Mother is the most important aspect of so many aspects of Brahma."

But that, Brahman itself is Mother, as soon as the very idea of " I am alone. I can not feel joyful. Let me procreate " originates. All aspects are different aspects after Brahma's Aspect as Mother and originating from " God as Mother". Whether you call them an aspect of Brahma or God as Mother, is immaterial.

To make myself more clear, Brahma is the river and God as Mother is the Waterworks Reservoir. All the pipes big or small in the whole city, run from the reservoir itself. It is NOT, that some are from that reservoir, some though passing through the reservoir are from the river itself or some are directly from the river without having to pass through the reservoir.

This is what I mean, when I say Mother is Personal God or personal Brahma or when I use the Sanskrit name "Brahma-Swarupini". I am only recording my belief. So many religious thinkers have used the word "Mother", but the conceptions are different and unfortunately few have made their conception about "Mother" clear. In as much as I am directly concerned with "Motherhood", I can not keep haziness and mistiness about

"Mother". I have to commit myself with a clarity and definiteness even though I may be wrong, or considered to be wrong and may not be agreed with. (Pages 1 to 5 MAI SAHASRANAMA).

Let "Mother's " conception be anything. One who lives his life with Love, Service, Devotion and Self-surrender is a Mai-ist. I am extremely over cautious against the creeping in of the old degeneration of this Mai Conception. Often illustrations are given. Mother Seetaa between Rama and Lakshman, without whose Grace and going away aside, Lakshman cannot see the face of Rama, is Maya, and not MAI of Mai-ism. Similarly, in some other instance, a cloth merchant's Wife immediately supplies a certain requirement of their Guru, then and there, with her own powers, while he could not get the same from the Husband himself, for days together. Here, I would not agree to the association of this illustration with Mai talks. I am extremely afraid of misunderstandings in the minds of people. No repetition of the distant most chance of mistaking Mai as Maya, or the wife of Brahma, Vishnu and Mahesh. No Vaamaachaaras, No animal and human sacrifices. No Devadasis. No Ghat-Kanchukis, No black-magics, No possessions and No Delphi oracles, under Mai-ism.

No misunderstandings again. Further, Mother, Mai to Her Child, is Love of Loves and Mercy of Mercies (not Terror of Terrors and Death of Deaths). A cat's holding of her kitten is quite different from that of a rat. Who can escape, in the cat-and-rat relationship between God and man ??

506. Anyway, whatever Swamiji was to Mother, whether he had a soft corner in his heart of hearts for Mother and Motherhood (of course I hold my belief, he had), or was only a dry sordid Adwaitist, Mother got the best out of him and his gigantic intellectual powers, to clear all weeds. Hindus began to think seriously about their religion and began to feel the highest joy with

pride, at least on the raising up of Hinduism in the estimation of the world and of the West. Both these highly illustrious souls have been deified. There is no Hindu home where these two Avataric Incarnation souls (of Universal Mother and Shiva) are not venerated, at least through their pictures on walls, besides in the worship rooms.

In this modern age, physical conquest depends mostly on money and religious conquest mostly on intellect. An intellectual conquest had to be won before the world would be returning to religion, and that conquest was so admirably and wonderfully won by Swami Vivekanand, through what he called "Adwaitism" and "Practical Vedanta "

507. Founder says: Getting into an analysis of wheels within wheels, just after the departure of Paramahamsa, Swami Vivekanand perhaps also foresaw the possibility of an abuse of continuing the newly flowing Mother-Current of the most divine form, which originated from Paramahamsa. In a word, the world was not mature enough for deep diving in the ocean of religion. and that too for diving and discovering and possessing the deepest lying pearl of true religiosity. Perhaps Swamiji thought " Let people enjoy the sea-breezes encamping on its shore." Universal intellect-satisfying Adwaitism was best suited for the mass of an easy-going routine-living, which was more than three-fourth dipped in materialism.

Adwaitism dispenses with routine and ritualism and all the preliminary stages enjoined under Dwaitism. It would be extremely hard to discern a pukka atheist, with speech-cleverness and distinguish him from a true Adwaitist, from any of his external ways of living. Who knows, what is there finally in the vacuum created, after " No No No " about everything? It may be either the Immeasurable Divine Knowledge and Truth and Bliss of the biggest " Yes," or it may be only a vacuum with the supreme-most

" No " and " Nothing." The highest and the lowest stages have almost an exchangeable external aspect and appearance. Only the true recognisers can recognise the contents of the last and highest

" Vacuum ".

Who would not be enamoured of a religion of " perfect freedom"?? " You are free" ?? Who would not feel elated, on being himself called a God ?? Who would not like being pampered with " You are no sinner "?? Who would not crave for a prerogative of exemption as " Actions don't bind you "? and " sins don't touch you"? One out of hundred alone can get the truly Adwaistic outlook and can emancipate himself with this highest philosophy. For the rest, it is an escape and a recess from the routine and religious discipline, customs and beliefs.

Adwaitism, as preached by Swami Vivekanand, was an eye-opener for the West and westernised East. It has laid down a clear way for posterity if it decides to follow, just on the lines, and in the manner of so many best of the brains and hearts, that followed Swamiji in his own lifetime, then and thereafter.

Dwaitism, without Adwaitistic principles accepted whenever necessary, is like a wax or camphor doll. Adwaitism without necessary Dwaitism principles is a road metal piece or a glass piece. A sincere true religious aspirant needs both. When a nation or an individual is drooping under the crushing consciousness of its weaknesses, it requires a cheering stimulant. It has, however, to be seen that an overdose of the stimulant does not bring in violence and wildness. The balance has to be maintained.

Founder says: I am led to believe, he found the world to be still immature for launching a new movement with the stamping of a

religion, because of the few lines that I read at the end of Paramahamsa's life. That seriousness was not there; and on the contrary, abuse was possible.

508. Here are few lines referring to the point :

" Many devotees fell a victim to the most serious blunder, due to their lack of comprehension of the significance of the Paramahamsa's life."

" His marvellous austerities and self-abnegations had been performed long before their advent, and they failed to see the adamantine foundations of his extraordinary manifestations of emotion. Girish Chandra Ghosh, who believed the master to be an Incarnation of God, publicly announced his conviction; and his invitation to everyone to accept his Ideal and follow in his footsteps, proved to be disastrous. With none of his sincerity, some went about declaring that they had given Sri. Ramakrishna, the power-of-attorney for themselves, and had, therefore, no need of spiritual discipline."

" Some spread the theory that Sri Krishna, Sri Gauranga and Sri Ramakrishna were identical, and some busied themselves with tracing the identity of the Master's devotees with those of other Incarnations. Those who developed the greatest symptoms of sentimentality were worthy of the highest place."

" The matter reached its climax when Goswami declared that while he was meditating in his room, Sri Paramahamsa had appeared before him in flesh and blood and that he had actually been able to feel him. The sentimentality of the devotees was at its highest. Some would fall into partial trances accompanied with contortions of the body, whenever there was any exiting cause, such as devotional music. Many of them practically gave up the

exercise of their common sense and reasoning faculty, and waited in suspense for some miraculous manifestation of Sri Paramahamsa's divine power."

509. " Swami Vivekanand foresaw the baneful effect of such meaningless emotion and set himself to stem the tide. He said that those physiological changes were the result of mere nervous excitation. People feigned a good deal. It was discovered that these effusions were in some cases feigned and the result of rehearsals at home."

510. This description so very clearly shows that the world was too immature then for a change. Swami Vivekananda must have surely seen, that the change from irreligion to religion was a good thing, but a religion of superstitious abuse and exploitation was nothing good, if not worse.

511. From these facts, Founder says, it is not at all unlikely that Swami Vivekanand might have had at his heart extremely tender feeling about Motherhood of God, and yet he would have liked to give no significance to the Motherhood of God, although he knew it was the main most characteristic and salvation-conferring secret of his Guru.

512. Founder says," Thus, in my opinion, I see no incongruity in my theory, either because Paramahamsa did not insist Motherhood of God or Swami Vivekanand was Adwaitist -I mean the theory about God being as Mother and Paramahamsa being as Mother's Child and his being deputed by Mother to show to the world, what was under preparatory readiness to be presented to the world in the shape of Universal Mother's Religion - I mean MAI-ISM.

512 [A]. It became indispensable, in the middle of my writing the manuscript after I had once finished the whole, that I must have a

glance, at the Life of Swami Vivekanand (on or about 6-7-1951, Mother's day - Friday). I could do that only hurriedly.

After going through the life, I re-confirm I find nothing wrong or in-congruent in my belief theory, and revelation to me by Mother. On the other hand, I have seen quite an undreamt-of picture of both these supermen and their work, which gives every support to the revelation.

On Founder's birthday 23-12-1949, the Founder had an inspirational illumination."God saw the need of a Universal Religion, with fewest observances and entanglements, and freest latitude in all legal legitimate harmless moral virtues and righteous activities of mankind. God became "Merciful Mother". Mother sent Paramahamsa as the first Universal Mother's Child. She further got Her work of spreading"Universality with Love and Service" through Paramahamsa's disciple Swami Vivekanand. Somehow the main current was deflected from Motherhood to Hinduism, Vedantism and Adwaitsim. This gradual sinking of the Mother-intended Universal Religion into its parental individual religion in course of decades was saved by Mother on the reappearance of the Motherhood conception in 1932, Mother Herself boldly declared The Universal Religion of Mai-ism on 2-9-1932.T he revelation meant, there was a consistent continuity.

The revelation gave a problematic controversy to the Founder, to deeply think about the various pros and cons, as, before 1949, he had absolutely very little idea, about the allied ness, and the now revealed continuity.

With every belief about the revealed continuity, the Founder had concluded, that whatever appeared to him as an incongruency, was as a result of his own deficiency of illumination, about the Divine Incomprehensible Unknowable Future and Mother's Divine Will.

The question of the questions was, what Paramahamsa in his most natural constituents and colour was. Was he the First Mother's Child as the Revelation announced and proclaimed, or an Adwaitist as has been superficially inferred from the subsequent development. The Founder was assured of one fact on reading Paramahamsa's life, viz., that he was Mother's Child up to the end of his life, and that Motherhood of God was the soul of his very life.

The Founder requests the readers to go through the Life, themselves, without the reflections of any back lights and cutting off all connections with what subsequently followed. It is a blunder to believe the Guru to be an Adwaitist, simply because the Disciple was an Adwaitist, especially when there is ample first-hand direct information. In the past religious history of Hindus, there have been not few instances of a Dwaitistic Guru having an Adwaitistic disciple and vice versa. A Shishya may have for the Guru, the greatest Love and worshipfulness as high to God Himself, and yet the views and beliefs of the disciple may be different. That is so, that highest love and reverence is a personal one, for what the Guru himself is, and not necessarily for the beliefs and philosophies of the Guru.

The Founder solicitously appeals to all independent unbiased unprejudiced religious thinkers with a comparative study of all the religions and sub-religions of the world. Along with all the past religions, let MAI-ISM also be placed there - the Universal Religion of Divine Mother of Love, Service, Devotion and Self-surrender. Please be of a pure Divine Illuminated impartial intellect and decide for yourself to which religion, would you decide Paramahamsa to belong. In the ocean of which waters, and of which religion would he have been most happy? Be extremely serene. If a certain key does not fit in, in a particular

lock, well, there should be no hide and seek. Boldly say out, it does not fit in. Try all the locks you know of, but including Mai-ism. Which lock did this particular key open, laying out all treasures under the lock for the benefit of the whole humanity?

The Founder says: I suggest the second alternative, in order to establish the truth of the revelation. Imagine to yourself, that the then world fully knowing Paramahamsa as God-Incarnate had approached Paramahamsa, to lay down the principles of a new religion for them to follow, as Hinduism had been already complex, unwieldy, indefinite and unfollowable in the Modern Age. In that case, what would he have said? The Founder boldly asserts, he would have said in fewest words "Surrender yourself to the Universal Mother unconditionally and cheerfully, with Love, Service and Devotion and leave the rest to Her."

Next, "Why did Mai-ism not start in right earnest with Paramahamsa himself??" It was an age when Hindus were infatuated with the West. Paramahamsa can't go ahead unless the Hindus had a clarion call of "Go Back" from the West. Brahmo Samaj was in full swing and Paramahamsa's life-dedicated disciples formed their group, at the fag-end of Paramahamsa's life.

The Founder had another most important fact known (for himself), from the life of Paramahamsa, although it was personal and sentimental matter. It was the synchronization of the highest happiness morning of Paramahamsa and the time of Founder's own birth.

This much established the most intimate connection of Paramahamsa and Mai-ism. That made the Founder extremely anxious to know what Swami Vivekanand was in his true natural constituents and colours and waters. The Founder so very fondly hoped, Swamiji was equally a Mother's Child, as good as his Guru. If some vital facts of his life directly confirmed that he had

the soft corner for Mother and Universal Motherhood, then other seeming incongruencies could easily be reconciled.

The West can be brought to its highest awakened sense of admiration for Hinduism, only through the most unique and most intellectual and philosophical portion of Hinduism, viz. Adwaitism. " God as Mother" was a foreign Ideal for the West. It would have been shocking, sacrilegious and in the opinion of some, even an antagonistic Ideal, set up by Satan to " God as Father". For Hindus themselves at home in India, he had foreseen, the old devil ready to rush in as soon as doors were opened. The Founder, on reading the life of Swami Vivekananda, has reasons to believe, he has so often sought and shouted for the Mother's Grace , and that he was in the heart of his hearts as good the Mother's Child as his Guru , but that for certain reasons and circumstances, he kept up his love to Mother, most secretly to himself, lest the work assigned to him, viz., the spreading of Universality with Love and Service, may suffer, on being pulled away towards Renunciation, Devotion, Concentration, Samadhi, etc. As stated in his letter to Mai-ist brothers G.S.D. and S.S.D., in 1951, Founder's personal confidential conclusion is, Vivekanand was an "Adwaitist" like the great Shiva, by his very being and temperament, but he was brought down by Mai and Paramahamsa, from that highest pedestal position, as he alone can do the world-changing work and as his love for his Guru was unimaginably deep and dying. The Philosopher was made to sweat as an Engineer, a battlefield Royal Engineer, an R.E. The Inner nature's Adwaitism, however, so often asserted itself. After the work was over, the philosopher merged in philosophy.

512 [B] The life of Swamiji has shown the hardest struggling contest. One's adjusting one's life to what one believes and pleases one most, on the one hand, and on the other, to the discharging of duty, with a perfect performance of the work assigned to one. Swamiji had his life-sucking mission work

assigned to him by Divine Mother, and by his own Guru, viz., spreading of " Universality with Love and Service ". His whole life was a life of " worried work," assigned to him, requiring a tremendous indefatigable energy and not of high idle talks, imaginary philosophies, an easy blissful renounced life, and a happy living of Samadhi-ecstasies etc. Again, it has been, somehow, the invariable practice of all the devotees of Hindu Mother in the past, to be extremely secretive about their love and devotion to Divine Mother, and Swamiji did not choose to make an exception of himself. It is also very likely that Swamiji had before him the usual centuries-old Hindu conception, with which he was not at all satisfied. His heart might have even possibly rebelled. The universal straight and simple Mai-istic conception was not there before the world. It was only in an embryonic stage.

The Founder says things will be more clear to thinkers if they fully realise the fact that every Superman or saint has a certain assigned work, and such one loses himself heart and soul in the assigned work, leaving all other We matters and issues as practically nonexistent. Unless that single-mindedness is there, no work can be done perfectly. In his inner heart of hearts, he had no great value, whether the world knew or called him as a Hindu Digvijeta (controversial victor), or even as a Hindu, or an Adwaitist, or a Vendatist, or otherwise. What all the twenty-four hours of his day was before his eyes, and revolving in his mightiest brains, was his supreme devotion to his Guru as God, and the establishment of " Universality with Love and Service".

Let us see, however, Swamiji's mind regarding Mother. The Founder came across one of the Swamiji's quotations: " Real well-being of India will commence from the day, the worship of the Divine Mother will truly begin". What can be the idea behind " commencement ", " Worship of The Divine Mother," and "true beginning"? In India, where there are hundreds of Hindu Mother-

temples, at every square in every city town and village, and where their worship has come down to us from centuries??

If people have a deep sense, it was a prophecy, about the conception of the Divine Mother, the new requirement of propitiating and the new method of worship, which were to truly begin under MAI-ISM, that was soon following.

The Founder's deep study of the life of Swamiji has made him to conclude, that the Swamiji's highest emphasis was on living the life of Universality, Love and Service and that if that was the soul and essence of his teachings, " Adwaitism " is only a misfortuned misnomer. We all know that Adwaitism is, from centuries, how Adwaitists have preached, believed and lived, right from the First Adi-Shankaracharya to the latest Adwaitistic Mahatma, and how far it means or does not mean " Love and Service to one and all, regardless of caste, creed and colour ".

Coming to the first point about his highest emphasis, we have the following lines in his poem, on the very first page of his Life.

" Formulas of worship, control of breath Science, philosophy and systems varied; Relinquishment, Possession and the like, All these are but delusions of mind. Love, Love, that is the one thing. The soul of the Treasure. Who loves all beings, without distinction He indeed is worshipping best, his God."

Readers should have an extremely subtle understanding. " Hinduism " is an individual religion, and Adwaitism is only a philosophical system of Hinduism. Readers, please just tell me, whether he was a Hindu, or an Adwaitist, or a pioneer spade-worker and seed-sower of a Universal Religion of Love and Service?, call it Ramakrishnism or Mai-ism ??. The very first page of " Mother's Message of Mai-ism "- a pocket booklet- gives you the six tenets. " Mother smiles, on one's trying to love all, to one's

best", and "Mother saves, on one's trying to serve all, with one's best" etc.

Let it be clearly understood, the teachings of Ramakrishna and Vivekanand, as summed up from an impartial deep study of their lives, on being religionised, lead you to Mai-ism, independently arrived at, by Divine Mother's Grace.

Have you heard any Adwaitist's name, even that of the Adi Shankaracharya, any time associated with any movement or any Institute, which had or has been conducting any such humanitarian activities, as, reliefs during famines, floods, epidemics, earthquakes, hospitals, schools and colleges, widow homes, orphanages etc??. Wherefrom can come that dying readiness, with a huge-most sacrifice to run sweat and perspire, in the hearts saturated with the belief and notion of the unreality and delusion of the world?? Who could run with an eagle's flight through burning desert sands, to fetch water from a mirage?, for a thirsty child near him, and for one whom he knows to be an immortal soul, confined in a " sometimes old and sometimes new " and " ever and easily changing " cloth-like perishable body ?? "Universal Love and Service," has no direct descendantship from Adwaitism. In fact, unless you twist and apply torsion to "Adwaitism" with a new definition, or go back to its very fundamental absolute constituents, and try hard to anyhow establish the relationship, there is not even immediate and direct relationship. A real relationship is to be seen in the rights and duties each one exercises in another's home.

The Founder says: " Why? only Adwaitism of the Hindus? The Ideal of Universal Love and Service in practice, and to the extent and intensity of conducting Institutes for humanitarian works, is conspicuously absent in Hinduism itself, as a whole. We find no monumental works of the said nature, to lay our finger upon. At least, I have not heard or seen any such service rendered by any

Hindu religious temples or Institutes. Of course, I must admit, I have known one variety, viz., brahmins' and beggars' feeding. Except that, I have not seen even such a simple thing, as free distribution of medicines during epidemics. "When dying or surviving is a destined fact and the soul is immortal in a perishable body, and the world is a delusion, why that violent wild madness of spending away one's whole health and wealth ?" The modern Hindu, neither here nor there, and of a chaotic religious understanding asks.

The element of " Service " and that too " Universal and with Love " is a new trait of the New Era. Let us see further about the " Universality " as a part of Adwaitism, in practice. Had any Adwaitist ever thought, talked over, or written about the need of bringing and uniting East and West together ??

" Much nearer by mutual give and take"? Hinduism even considered it a sin to cross the seas. Hinduism is as dear to me as to you, but for Heaven's sake, don't twist, suppress or deny facts.

Is not "Universal Love and Service" a new trait, a new thought and a new forthcoming flash of a New Universal Religion to come?? Or, is it not the demand of the philanthropic Universal-minded people of the modern world towards that end, irrespective of any religious considerations??

Let us not keep our eyes closed with mere Hinduism-pride. If you like, you may take the opposing attitude. But if you agree that humanitarian service and activity should be considered as necessary qualities and proofs of religiosity, Christianity would stand in that respect, much higher than Hinduism. Just contrast, what Christians have done for non-Christians, with what Hindus have done even for Hindus themselves, let alone for non-Hindus.

If the very soul of Swamiji's Religion, which we find multiplied and practised by more than a hundred big and small R. K. P. Institutes all over the world, is "Universal Love and Service". I ask "Is Swamiji a mere Hindu Adwaitist??"

Which Adwaitist had gone to sow the seeds of "Love and Service" in Christianity?? In stern reality of proper logical thinking, humanitarian activities of a Universal nature legitimately fall, in the category of one of the functions of a Universal Religion, which accepts Love and Service as its important commandments. It is a general characteristic of the "Universal Religiosity" in the heart of a man, whether he is a follower of any individual religion or a Universal Religion, or is a man who does not believe in God or Religion but only believes in loving and serving Humanity. Please note that Mai-ism takes in its embrace, even the last-stated class of men.

The Founder states "Swami Vivekanand used his highest practical wisdom, of honouring and retaining the centuries-old honoured charmful popular Hindu words, of Adwaitism and Vedanta. These most important words of Hinduism helped him to do his unparalleled work in the West, and as stepping stones for an access to the Parliament of Religions, where only delegates of "some existing religion" can have an access. Swamiji rendered the most splendid service to Hinduism, the parallel whereof may never be seen, perhaps, even in the future. But here, we are for the subtlest analysis. Swamiji made his own definitions and interpretations. He bridged over the aforesaid evident incongruency, by attaching the word "Practical" to Vedanta or Adwaitism. If at all institutes of a humanitarian-activity-nature, have a fascination for the name "Adwait". the proper denomination would be "Universal Absolute Practical Adwaitism."

Often a great confusion arises, as a result of some religious thinkers taking the proper noun-meaning of a word, and some the

common-noun meaning. For instance, "Sanatana Dharma" as a proper noun practically means "Hinduism", and yet so many schools may gladly accept the common noun meaning "The Religion of eternal Truths." This sort of confusion has to be cleared up, someday, finally, either by religious custodians or by people themselves, to evade misunderstandings and comedy of errors.

512 [C] The Founder requests, let there be no foolish misunderstanding or an imputation of my personally affiliating my cause, with these Incarnations of Divine Mother and Shiva Incarnate. The fact of facts and the hardest fact is, that it has been impossible for me (in spite of my repeated efforts), to talk about Mother and Mother's tenets of Universality, Love and Service, without a reference to Paramahamsa. I make it, as a clean-breast confession, that I could have dispensed with a reference to Swami Vivekanand, but the Cow vehemently refuses to be worshipped without her Calf.

Mai-ism had started independently and strangely enough with quite an erroneous notion, about what Paramahamsa, Swami Vivekanand and R.K.P. missions were in their natural constituents. My pitiable ignorance in this direction for such a long period, practically up to 1949, nearly eighteen years after the starting of Mai-ism, has been attributable to the misleading misnomer of "Hindu Adwaitism." Were it not for the inspirational illumination,

I would have never even looked in that direction. What a havoc and life-long ignorance, a mere word but a misleading word, or thought creates !!!

Mai-ism does not beg for strength from Hindus or Hindu scriptures or from the followers of Shri Paramahamsa or Shri Vivekanand. I have so often and repeatedly tried, writing, cancelling and re-writing, to remain as far away from a reference

to them as possible. Am I a fool to invite conflicts bitterness and oppositions? But it has been impossible- just as any well-construction or a building would be filled up or fall down, so long as the Kula-Devi and Batuka-Bhairava were not invited, worshipped and pleased.

All this is not beating about the bush. Till 23-12-1949, Paramahamsa and Vivekanand were nothing nearer to me, in blood, than say Lord Gauranga Mahaprabhu and Shri Jagad Guru Shankaracharya. I had a distant relationship with Paramahamsa,

in as much as he had approached Mother as Mother's child. Regarding Swamiji, my notion was this: "He was a Glorifier of Hindu Adwaitism and had won his battle on the Western battlefields, and in those courts, with a brief for Hinduism." My work of Mai-ism was of quite a different nature. The first earth-and-sky-difference was that he was for Hinduism and I for a Universal Religion. He was for Adwaitism, the Unreality and delusion about the Universe. I was for Love and Service. He was for "I am God." "Aham Brahma Asmi". I was for "Mother!! Thou art everything." He was proclaiming to the world, there was no nation on the World as religious as Hindus. I had seen that Hinduism had the highest philosophy and was the best religion the world has ever seen, but that Hindus themselves had a good deal of work to set right their own house in order, and that they had to rise above their well-froggism, and that there was a North Pole and South pole difference between their religion as in their Scriptures and as in their practical living of daily life. Whereas he saw the greatest point of pride that Hindu priestcraft was the cheapest in the world, I saw the hopelessness of the Hindu nation, which could not systematically constitutionally and satisfactorily provide for even a bit of bread and a piece of rag for its saints, (not to speak of laying all spare means at the feet of its saints, to ameliorate Hinduism more and more). Whereas he thought the

West had to sit near the feet of the East to learn many things, I believed the East also had so many things to learn from the West.

I was not much interested in the work of Swami Vivekanand, as he had the portfolio of Hinduism-conquest in foreign countries, whereas I was interested in home affairs of setting the Hindu Home in order. I had nothing like a feeling missingness, which would prompt me to study indispensably, the lives of these two super-men.

To add fuel to fire, although I had talks about Swami Vivekanand with so many highly religious educated persons, not a single person had opened my eyes. What, each and everyone I talked with during such a long period of years together, gave me to understand, was that Swamiji proved that Hinduism was the best of all religions of the world and that there was no nation inhabiting the surface of the world, that was as religious as the Hindus.

This was my foolish notion till 1950 or even 1951. Can anyone imagine, how much I have jumped with joy when I saw that Swamiji was for a Universal Religion of Love and Service, and not " Hindu Adwatism " ??

After the said revelation, as I went through the lives of Paramahamsa and Swami Vivekanand, through Mother's Grace, wrappers after wrappers, and envelopes after envelopes and coverings after coverings were torn asunder by Mother, and I began to see things deeper and deeper, more and more repenting and cursing myself for my darkest ignorance. Swamiji was not merely, as I had thought, an academical genius, a master of scriptures lores theories and philosophies, not simply a Shankaracharya of new age, but was as immensely practical, and as " seeing things as they were" uninfatuatingly, as I could have wished, to raise Hinduism on removing its evils to its past

incomparable glory. The more I read the life of Swami Vivekanand, the more I began to feel, not only allied ness but even synonymousness. I wrote to my sister S.R.D. in 1951, "if I had read the life of Paramahamsa and Vivekanand's life and works before 1931, Mai-ism would not have been brought into existence. But everything is mother's play will and Disposition. Mother kept me purposely in darkest ignorance to get her work done."

Where is the flaw in the above conclusion? Mother's playful test; my false offense-taking with mother. Reading in 1931 could never have been so illuminative and ecstatic as in 1951, after twenty years of Mai-istic working.

That is what I am repeatedly prattling-under the words " God's Grace, Guru's Grace, realisation and illumination". Big hubbubs around ciphers without these four are the Greatest handicaps to true religion.

Swamiji had also seen, as I could see later, on reading his literature, the narrow-mindedness, disunion, enviousness, talk-indulgence, absence of any action, absence of solid work service or sacrifice, watchfulness about no wear and tear talk while tom-tomming one's religiosity, revolving in the same groove of the same old grinding mill, no dynamical progressiveness, too great an importance given to bath-and-kitchen rules, etc. In a word, so many things which had held Hinduism back, and which required a clean sweeping out, if Hinduism were to be reinstated in its past glory and dazzlingness.

Just imagine the joy of a Rishi or a Sage, who though happy and well-placed, is in an entire oblivion, regarding his parentage and lineage, when he has the revelation about his parent. The very first thing for the Founder, as a result of his hurrah and Eureka ("I have discovered it"), was to send a declaration to the "Shakti" periodical, stating that the Embryo-Founder of Mai-ism

was Mai-Swarupa Ramakrishna Paramahamsa. Regarding Swami Vivekanand, as the Founder may be brought into troubles of controversies, he has, to his greatest sorrow, desisted from using the same highest denomination. However, the Founder in his childlike manner began to shout out to all Mai's nearest devotees, with the immortal never-dying hopefulness, and said: "If any day Mai-ism takes root and has the shape of an independent religion, please don't forget that I am the third Mai-Swarupa." "Paramahamsa principally taught Motherhood, Mother-child relationship, Devotion and Self-surrender. Swami Vivekanand taught Universality Love and Service". Universality taught by Paramahamsa actually, by temporarily living the completely transformed life, in the matter of belief regarding all Deities Religions and Founders, was amplified and enlarged and extended by Vivekanand, to include each and every person of the whole Humanity inhabiting the earth.

MAI sent Paramahamsa and Swami Vivekanand to teach the world. Each one principally preached to the world three tenets of Mai-ism, and the teachings of both Incarnations found their fulfilment in the compact whole of MAI-ISM, declared by Mother on 2nd September 1932.

The Founder's all-embracing solicitous prayer to Mother was this: "The Ocean supplied the salt without which the world cannot live, the Tide carried the salt to the different shores of different countries and nations. Paramahamsa and Vivekanand, on a much higher plane than that of a Founder, did not waste their time and precious life-moments over theorisation. Paramahamsa was busy all his life creating "Mother's children of devotions and self-surrender," and Swami Vivekananad took up the work of turning the worthiest persons in West and East, to dedicate their lives to the various movements of reliefs and humanitarian activities, and to live the life of Universal Love and Service."

"What does the Ocean or the Tide care, to think of Salt-pans?? Mother has made the Founder, an instrument to talk to the world about the need for salt-pans. The need of Religionisation. The Ocean is the supplier, the Tide is the Carrier and the Salt-pan is the Distributor."

Heartlessness, unconcernedness, alien ship and inactivity cannot help the modern world. Mother has to descend to the mass-plane of and in Love and Service. Readers should not commit the blunder of thinking, I am in any way having a discounted value for Adwaitism. If the world were in its truest and highest planes, Love and Service would have remained stationary at their really much inferior values, as factors of the Highest True Religiosity. One or two centuries before, it would have been simply redundant and ridiculous to be talking about the religionisation of "Service." Service and Sacrifice, Love and Compassion, were actually flowing in the lives of men and societies and communities, in varied relationships. But now a small tiny commonplace apple has come in demand, when the largest jackfruit has been found to be corroded, crow-pecked or of a wooden stuff. It is better to begin true religiosity, even at the lowest step, rather than be merely talking about heavens but be crawling in darkest cellars.

True Adwaitism is surely most venerable and worshippable, but with anything short of it, the highest religious people must be made to be bent to the Ideals of Universality, Love and Service. True Adwaitistic outlook and experience has been described by Paramahamsa in these words: "I am seeing that Mother has become everything. Men and animals appear to be frame-works, coated with skin, in which She is moving their heads and limbs. Houses, men, cattle, all seem to be made of wax, as if of the same substance as wax."

Anything short of this continued experience is Dwaitism practically and Adwaitism academically.

512 [D] Next we proceed to the still more deep question of the importance of Religion, and the need of "Religionisation" of highest principles of life and living. The first question is, whether our parental Hinduism, as it has come down to us, with all its beliefs and misbeliefs. needs a reform and a revision. There are bound to be so many people, who admit so far, "Yes, we admit so far, we also think, it is necessary, Hindus should rise to live their life with the spirit of Universality, Love and Service. We also agree. Paramahamsa and Swami Vivekanand were of the same opinion. But, the elements of God as Mother, though in a different form, are there, already with us. Devotion and Self-Surrender we have in ample abundance. Where is the need for striking a separate off-shoot?? You go on preaching as you think best. Paramahamsa or Swami Vivekanand had no intention or idea of reviving Hinduism, or any idea of establishing a separate individuality of a new religion".

Here, one most practical thing should be stated. If you want a certain portion of a population to be trained and to be gaining a unique efficiency, in respect of certain truths, you can't do that without a special segregated grouping. If you want to add saffron to a rice and milk preparation, you can't succeed with pouring in, the unworked rough ingredients in the huge vessel containing maunds, and going on stirring the whole huge milk-rice-pot. You prepare the saffron liquid, as best as you can, quite separately and then pour it in, in the huge vessel. All the different off-shoots of Hinduism, have finally enriched Hinduism itself, but the segregation for the purposes of bringing up a certain efficiency has been indispensable.

The Founder says: Ongoing through the Life of Swami Vivekanand, my idea and conclusion have been, that Swamiji was an original independent religious thinker. He was a revolutionary religious reformer. He was an out and out challenge to the usual long-custom-established ways of living and thinking of Hindus, and especially about the duties and ways of living of Hindu religious preachers and Sanyasins. He was for an out and out overhauling of Hinduism.

The Founder emphatically states: The need of overhauling, reconsidering and reforming and resetting Hinduism in a new order, is not simply a fad of mine. Well-known saints of high repute have agreed with me stating "I am in complete agreement with you." The modern religious world on an average thinks so, except for a few fanatic frogs of the parental well. Please don't think, these latter have no higher subtler sense. What they would say is: "It must be our own man, who should talk about the need.- Our honoured some great man, mostly a Sannyasin from Haridwar or Rameshvaram. If YOU say it, say it, as a commentary or a corollary of our own scriptures, and of our own Hinduism. Leave it to us whether to accept or not. If at all we accept, it will be because of our own deciding, as a part of our scriptures and our religion. Nothing will be acceptable to us on its own merits unless it bears the stamping of our scriptures, our religion, and one of our The Wisest and Holiest men".

The Founder continues: "What a joy did I feel, when by Mother's Grace I fell upon a certain quotation of Swami Vivekanand, which proved that in the bottom-most and inner-most layers of his heart, there were offshoots of a strong desire of revising Hinduism, or for a new Universal Religion, or, for both. His aim, as he himself had written long before, to one of his disciples, was: "To put the Hindu Ideas into English and then make out of the dry philosophy and intricate mythology and queer startling psychology, a religion, which shall be easy, simple,

popular and at the same time meet the requirements of the higher minds. A task, which only those who have attempted it can understand. The abstract Adwait must become a living practice, in everyday life. Out of the hopelessly intricate mythology, must come forth concrete moral forms, and out of bewildering yogism, must come the most scientific and practical psychology. And all this must be put in a form so that a child can grasp it. This is my task."

What a huge overhauling suggestion!!! Does that leave much beyond a skeleton and a name?

Nothing can be more convincing than this, that Swamiji was for an out and out overhauling of Hinduism and making a religion- a religion so easy that a child can grasp.

Does this not look like an advance proclamation, about the immediately following MAI-ISM- a religion by Mother's child and for Mother's children??- an easy and graspable religion, a Universal Religion of Love and Service!! That was his task which was attempted, and which, surely, none can have an idea of, except those, in whose mind that new idea would flash forth, with divine inward inspiration to work in the new direction.

The Founder says: I do recognize the right of every religion, to amendments and even substantial and even complete transformations. So many religions have exercised that right. But so long as any such solid acceptance, confirmation and undifferentiated assimilation is not there, what Ramakrishna teaches is Ramakrishnism, what Vivekanand preaches is Vivekanandism, and what Mai-ism religionises is Mai-ism, although all the latter three are extremely allied, interconnected, almost synonymous and practically the same.

The Founder continues: I am touching an extremely delicate point here. I would be plain and say, the religion of R.K.P. Mission with its worship of Mai-swarupa Ramakrishna Paramahamsa is

Ramakrishnism, whether such a denomination is given and popularised, or not. I am personally doubtful, whether the old schools of Hinduism recognise the R.K.P. Mission as a part, piece and parcel, of Hinduism, as a drop of the same liquid. I am equally feeling, on the other hand, that the Mission would very likely say as Mai-ism has said: "We are Hindus, but not Hindus alone." When the Mission has got sufficient flying strength, on the passing of some few decades more, Mother Mai hasten that day, it will be impossible either for the Mission or the public, to smoothly and efficiently pull on, without introducing the distinguishing denomination "Ramakrishnism".

Hindus are under a delusion when they believe Swami Vivekanand was a Hindu Adwaitist. Swamiji had maintained the reverence of those Sacred Words, but his definition of "Adwaitism" was quite different. Further, Hindus are under quite a wrong impression (to which I was also a victim), when they believe Swamiji had, as the purpose and goal of his life, a Dig-vijay (controversial conquest) for Hinduism in the West. He was not actuated by the spirit of proving and establishing the superiority of Hinduism over other religions; but his work in the West was that of opening up the dormant divinity within the hearts of the materialism-dipped world, to enable people in the West to understand and live their own religion, in a much nobler, subtler and more practical manner. Of course, Swamiji thereby created the highest sympathy and reverence for Hinduism, then in the abysmal depth, while doing the said work, and raised Hinduism to the highest estimation in the eyes of the West. Swamiji achieved a task which was never attempted and did it beyond all imaginations.

I am inclined to believe, the R.K.P. Mission is living, in practice, the Universal Religion of Love and Service, around the central Incarnation Deities or Gods of Paramahamsa and Vivekanand (I myself would call them Mother and child), although under the name of "ADWAIT". There will surely come a day when it will be

necessary to say and admit that their "Adwaitism" is different from "Hindu Adwaitism".

The Founder says: Once you agree to the need for an overhauling, screening, reshaping and practicability of a religion, you have to make a different or new denomination. Religion is not simply the collection and arrangement of toys and a nice display thereof, on some single day or night of a year. The indefiniteness of beliefs, customs and principles of living, and the living as of an ingredient of a huge hotch-potch of innumerable heterogeneous ingredients, can give no practical results of any amendment.

Why do we need religionisation of certain truths and principles?? Only a diamond can cut a diamond. A Karna, however great a shotsman, has no place in the midst of kings in the Draupadi Swayamvar. Religionisation has its own unique value.

A mere opinion of however great a superman is, after all, an opinion. The aims and objects of the society are, after all, paper directions and declarations. Once you religionise certain beliefs, principles, truths and customs and ways of living, entwining them round a certain conception of God, you sow a seed. It may take an extremely long time to sprout and the seed may die as well. But if at all it grows, it grows most wonderfully with age and time and gets stronger and stronger, and forever. Any truth that has been religionised, has at its back, a tremendous wonderful divine force and faith of millions of men, and of centuries as the religion grows, day by day and age to age.

In the finality of things, beliefs, pious wishes and words of wisdom don't count. Without the life of God being breathed in an intellectual skeleton, and a statue, all ornamentation of theories, philosophies, have little substantial value. They are only the nicest

things to praise. Entwinement round a superman has its own time limit, although of centuries. God is God.

It is the living force that works, and that force has to be regularly developed. and trained, and regulated, as per certain conceptions. Religion is a supernatural force, which has its unfailing Source, in the Infinite and Eternal. Decades and decades, ages after ages, a large number of persons live their lives in conformity with certain beliefs. Every hour and moment, thousands are thinking in a particular same way, and at the same time. Most huge dynamos are at work, generating certain gigantic powers to uphold those beliefs and to withstand any attacks. It is "That Force" of Religion, which works wonders.

Each man is a centre of certain latent powers in him. He has to release them and that requires a teaching-school, with teachers, companions, text-books, registers, examinations, prizes, punishments, impositions and so many things. And such a teaching-school, only a Religion can be.

The above one is only a common-ground consideration, but on the top thereof, there are much higher considerations, arising "from Soul within and God above". Is it not our experience that we are entirely powerless and dead-like, whenever we have to face a punishment, in respect of what our conscience has condemned? On the other hand, what has made martyrs to go cheerfully straight to the scaffold??

A religion gives an immense power of exerting and suffering. There is the God's strength, an immortal hope and a terrible fear behind every act declared as good or bad under Religion. This, no amount of preaching by way of an appeal from any man to the intellect, experience, or heart of another man, can substitute.

Some wisest and most virtuous man gives me a recipe of wisdom and virtue. I appreciate, revere and worship him, but what makes it incumbent on me to carry out those instructions? Suppose he commanded me, "I should run, to protect a weak woman in the hands of a ruffian." What I require is the strength to overcome him. I require that someone must be with me. I wish, if I am vanquished, my shouting appeal to others around me should bring forth their aid. I wish I have the most wonderful strength of. "God knows wherefrom it came." I wish that, on seeing me, the rascal is half unnerved. I wish that I may be congratulated for the risk I ran for a sister of my own, for the sake of a certain principle of my religion. I wish that even if I die, in the effort, at least God smiles on me and welcomes me with "Bravo, you are the rarest of men."

All that can proceed from Religionisation alone. A religion is under the constant grace and watchfulness care and anxiety of the Eternal God, round whom it is entwined.

512 [E] A new understanding, a new meaning of life, a new fixing up of the life goal, a new ambition, a new mode of living, a new order of man-to-man relationship, a new reconstitution of religiosity, can not work out except under a new denomination.

If the authorised, religious custodians of Hinduism take up the question of setting up the Hindu house in order, in view of the modern life, and new conceptions etc., that would need a new denomination as a Revised Hinduism. If there is a huge mass of people, who follow Hinduism, but protest against certain views and customs of the old Hinduism or even Revised Hinduism, that class would follow an altered defined form, needing a new denomination of Protestant Hinduism. Intense lovers of God as Mother, with mother and child relationship, Devotion and Surrender may insist on "Ramakrishnism". Persons living their life

with the definite goal of Universal Love and Service may come forth for "Vivekanandism".

What else can be happier than making amendments as suit different temperaments, and requirements of the modern age??, and reviving the religiosity of the Highest Religion of Hinduism, which has left nothing unexplored, untouched and unsaid?? Personally, I do not get scared, at the idea of so many schools of thought under Hinduism. There is a certain figure of maximum numerical strength, beyond which, the following of a religion, with no personal attention by the Guru to the numerous disciples, becomes simply nominal. If each group does its maximum sincere work of increasing religious efficiency, and there is the co-operation spirit and the constant consciousness of the parental Religion, (then) some constitutional basis of dealing with Religiosity, with mutual sympathy consolidation and constant contact amongst the various groups, gives us the right key. Seeming diversity temporarily accepted, within and undivided unity is the secret. I very much long to see that all the various problems are thrashed out, and some new form of a Revised Hinduism is arrived at. I have every sympathy for the same, although I am independently for Mai-ism- the Universal Religion of God as Mother, Universality, Love, Service, Devotion and unconditional cheerful Self-Surrender.

512-[F] I am blessed. I am made to play the part of a paper-boat-floater in my bucket-ocean. What Mother has in view regarding the future, Mother alone Secondly know. Mother save me from the world's persistent vice of plagiarism. Let those that have helped me, to do what I have been able to do by Mother's Grace, have ample recognition and satisfaction, with reasons to believe that their help to Mai-ism has been doubled, on their help having been carried over, as well, to the Parental Religion of Hinduism.

Hinduism should have enough wisdom to accept and honourably welcome amendments on the lines of Ramakrishnism, Vivekanandism, and Mai-ism, which alone would satisfy the modern age.

Yes, I am blessed. The paper boat is the forerunner to the Incoming Steamer plying between two shores, to carry the worthiest souls, from the shore of worldliness, selfishness, ignorance, distress, misery, pain, poverty, and disease etc., to the shore of relinquishment, renunciation, plentitude, contentment, healthiness, Divine knowledge, Devotional happiness etc.

Although the past religious greatness of Hinduism and India has been of the highest order, the true religiosity which India can attain and show in future, after necessary reformation and reconstitution and revision, with a renovated ardour, vigour and spirit, is bound to be of a yet higher order because of these new elements, as under.

Firstly, because the true Universality, one must admit, was not there. Best religious people had a rather limited vision, outlook and heart although they were full of kindness, compassion, pity, goodness, service and sacrifice.

Secondly, the past religiosity was not of a hot-tried nature and not of a turned-over type, as there was neither the temptation and the handicap and pulling out of materialism, nor the rebellious urge of individualism, nor atheism, each one to assert itself. In a sense, the past religiosity on an average was machine-like, and to some extent, compulsory.

Thirdly, the future religiosity has the benefit of the West through the sister religions and religious institutes, and comparative study of all religions and religious institutes. Further,

now, we have the most useful scientific aids, to help the understanding and practising of the Hindu Religion and Religiosity.

It is not an impossibility, that if a huge religious wave, starting by Mother's Will, sweeps away all the inherent and foreign evils, Revised Hinduism with whatever is best in Ramakrishnism, Vivekanandism and Mai-ism, accepted incorporated and assimilated, may again resume the lost position of being the recognised Mother of all Religions, of the East and the West, and of the whole World.

513. So much, regarding the intellectual philosophical and worldly interpretation. Coming to the poetic madly devotional interpretation, it gave the Founder a thrill passing through his whole physique when he had a flash, an inspirational glamour, on that very same night of 23rd December 1949.

514. History repeats itself with certain changes in the external forms, which few blessed can believe and interpret.

When the world was unbearably oppressed by the demons, Divine Mother descended on earth and conquered them and again established righteousness, peace, prosperity, morality, law and order.

Founder says: Let us think deeply about that recurring providential arrangement, so beautifully and forcefully described in Sapta Shati. That tradition of the Mahishamardini gives us the whole clue, to the setting right of irreligious or demoniacal possession of mankind. Don't fly away from the actual facts, because you do not agree with certain views. The tradition proves that when every deity becomes powerless, and the highest deities fail to help the world out, it is Mother, Mother and Mother alone,

and Divine Mother's love, that is the highest protective power. The final form of the highest power that vanquished the Invincible Demon, could have as well, and naturally been, some terrible stronger male demon or a male deity, higher than the highest deities. No, it was Mother. Thus, it is the very Hinduism, if Hindus have depth to think and eyes to see, that when nothing else can save them, it is Mother's love that has saved even the deities and will save them and the world. When everything fails, love is the highest Power, Motherhood is the highest conception and Mother is the highest manifestation.

515. Hinduism itself proves it. The worst and most abominable and most unfortunate Hindu mentality is, that a truth, to be appreciated, must come from the mouth of a saffron-robbed tonsured-headed soul, from Haridwar or Rameshwaram. It must come from the Himalayas or Benares, and so on.

516. Every custom and practice starts with a particular wisdom behind it, but later on, comes the ignorance and its abuse. The Founder greatly adores a Sanyasin and is extremely appreciative of the desirability of the practice of a different robe and a different head. But he is referring to the mistaken notion of the people, who either consider that practice to be indispensable for a religious preacher or who so narrow-mindedly think that nowhere else religious wisdom can descend or reside. It is quite necessary, that the man who has renounced the world and lives an entirely different sort of life, should be immediately marked out from others. That saves a lot of misunderstandings and makes many things, clear at the first sight. A divinity uniform. That prevents the rough-shod riding world, from pulling highly illustrious souls to their own impure and dirty planes. The above-stated two extreme views are however entirely wrong. There are some saints who are dressed quite ordinarily and yet are the possessors of great religiosity. People get wrathful when they are told, it is a blunder

to believe that high religiosity cannot reside anywhere outside the particular robe and the particular shaven head, as that is an insult to their common sense. However, in practical life, we mark and always observe the most horrible blunder. People must have their minds open and their judging sense, keen unvitiated and unprejudiced, especially while dealing with men and matters, that do not in every way synchronise with their own views and conceptions.

517. Whatever it be, I repeat Mother's Message here. Motherhood is the highest conception of God if you wish to be saved from irreligion, materialism and atheism and satanism. Are these not all demons? And who saved us from worst demons? Was it not Mother? The next things to be noted are these. When did Mother condescend to help the deities? Only when they all together (wiping out all differences of superiority and inferiority complexes and in full self-surrender spirit) prayed as one. Thus, one by one, I am coming to the universal tenets of Mai-ism.

Motherhood is the highest conception, and Mother requires to be praised and propitiated as Mother of all, with self-surrender, devotion, love and service, to be moved to pity.

Founder asks " What? what? what? what made MAHISHA-MARDINI to save the deities from being crushed by Demons ??"

Hindus can't realise the truth of truths, in spite of their fullest knowledge about the answer, as their vision is blurred with three thousand three hundred and thirty-three things passing under the name of religion. Let me answer it.

" It is Mother's heart, Mother's Love-the feeling of universality and unity amongst different deities, their love and service to Mother and their self-surrender with devotion."

Well then, nothing more and nothing less is, what Founder has been preaching as Mai-ism under Mother's command given to him on 2-9-1932.

518. To complete this portion, Founder believes, history has repeated itself. PARAMAHAMSA WAS MOTHER HERSELF. SWAMI VIVEKANAND WAS MOTHER'S LION. VERY LIKELY, MAI-ISM'S FOUNDER MARKAND IS MARKANDEYA. The Sage, who formulated and utilised the events of the Mother's love to mankind, to invoke Mother's highest blessings and compassion, right from his age to the present age and towards also futurity, to remove all Universal, national and individual sufferings and miseries. Muni Markandeya had not had the prowess of the all-devilishness devouring, roaring and roaming Lion of Mother (Swami Vivekanand). It was impossible for him to have any powers of Mother Herself (Blessed Sri Ramakrishna Paramahamsa). This poor Mai-Markand with all the might Mother can replenish him with, can only say at the top of his voice,

" If you wish to be saved, your last remedy is to approach God as Mother, whom you should believe to be Mother of one and all and whom you should propitiate with love and service to all Her children, and with love, service, devotion and self-surrender to God and Guru.

Jay Mai Jay Markand Mai

MAI-ISM

PART III

CHAPTER IX

Mai offers to Modern Hindus seeking a Revised Revived Renovated Neo-Hinduism

Jay Mai Jay Mai Jay Mai

519. We are now entering the conclusion part. The Founder has expressed his own views about what a true religion should be and what are religious reformer has to be busy about. He has dealt at full length about this in his two volumes of Mai Sahasranama. He is so very extremely anxious to know, how many of the so very innumerable persons blessing the world with their choicest benedictions, have made a detailed study of where we were, and where we are and what should be done to set the religious world on right lines. Let God be in heavens, we shall agree to intern Him there if the world determined, but how many eyes are opened enough to see. We have already become animals, and are on our way to be enslaved by Satan, more and more as each day passes. The world has been getting more and more drowned in miseries and calamities. Can we do anything ourselves? Let God's part be left to be played at His own sweet Will, but what about them that have been so graciously gifted by God, to think about things themselves ?? Let there be a failure, the most humiliating failure, but let them and the world have the satisfaction, that they have done their best. Even God's help to the men that have tried their sweating best, is many times much greater, than to them that have been sitting hand folded, asking God to do everything for them and the world.

People that have no eyes to mark the degeneration, physical, moral, social, religious, spiritual, will refuse to see things even when their eyelids are pulled. If the pupils themselves have got inverted what can the poor eye-lid-puller do ?? But, in a word, it is high time, all religious highly intellectual and originality gifted souls should unite and put their heads together, to find out some easy way. Each one's Ashram or math cannot continue to be taken as one's whole world. There must be intercommunications and sympathetic exchanges, and some eleventh thing must come forth, out of the ten ablest things.

The task today for a religious reformer (as stated by the Founder in Mai Sahasranama) is hard in a hundred ways. The first and foremost work is that he has to make the world realise that it can not be happy without religion. He has to strengthen the belief both ways. Not only showing how Religion has come to the aid of mankind, but how highest civilisations not based on Religion have been swept away, under the degenerating and decaying influences of Time. For the modern age, a mere statement of his about a Truth is not enough. He has to introduce the Universal outlook in every individual Religion. He has to consolidate the wisdom of the past, extracting its essence to the irreducible minimum size. He has to sift out the gold dust and establish proper values for essentials and non-essentials of every Religion. He has to break monopolies. He has to minimize abuse and exploitation. He has to raise the general level of spiritual understanding, divine knowledge, plain living and high thinking. He has to strengthen the cultural moral background. He has to root out all mischiefs in the name of Religion. He has to lay down the best and efficacious life routine. He has to think out best solutions of all new burning questions that crop up as times advance. He has to consider various thirsts and hungers. He has to introduce safety valves and breaks, for the good governance of the society and family life. He has to sublimate the energies the

various passions. He has to suggest methods of equalisation, to fill in the voids below a certain minimum living standard. He has to lay down certain standards for every gradation in life, to prevent enormous increases and the very disappearance of any standard whatsoever, which results in turbulent discontent and rebelliousness and disparity, and the rushing in of degeneration. He has to interweave consideration of this world below and the other above. He has to create the recognition of the sameness of The Creator, The Created and The Creation. He has to open the world's Eye to the same One Life, animating one and all.

520. The religious ideal which can suit the modern world is one that can take the whole humanity in its embrace, which can respect and give a free play to Conscience, Reason, Experience and Science, which would allow every man to live well and teach letting others live well, which will ensure a perfect freedom for every soul to work out its own salvation in its own way, which will teach maintaining sense of proportion and proper evaluation of essentials and non-essentials of a religion, which would develop the faculty of judging all actions and actors, not by their positional values, but by the tests of the fundamental truths they satisfy, which would guide without intimidation and mental enslavement, which would make one free from the poison of the over-consciousness of superiority and inferiority of man to man, and lastly, which would develop the spirit of practical sisterhood and brotherhood in the daily routine of life.

521. A popular religion to suit the modern world should have the following characteristics :

(1) Religion must have a definite form and should not be an idealistic, incomprehensible, chaos-creating, airy and hazy something.

(2) Religion should not be a source of superstition.

(3) Relation of man to man must be hundred times much better. Be we first a man, then a brother and thereafter alone, a religious man.

(4) Religion should be recognised to mean the essence and the experience of life lived.

(5) Everyone should be and should be considered under the direct protection and guidance of God.

(6) Preachers should be witnesses and not lawyers and professors.

(7) As few limitations as possible should be set on the conception of God and on the innocent harmless and free latitude and living of men.

(8) All adornments and adjuncts should be gradually slackened and even removed, as soon as, at the stage when they are found to be obstructive, is reached.

(9) Religion should be accommodative, constructive and progressive. Religion must provide for pruning from age to age.

522. (A) Mai-ism is the psychological religion for one and all of any religion or no religion without caste, creed or colour. There can be a Hindu Mai-ist, a Mohamedan-Mai-ist, a Christian Mai-ist and so on. With full reverence to and while following one's own religion, one can be a Mai-ist. Mai-ism is one's own personal

religion to be adopted after the age of discretion and not one's ancestral religion of one's birth.

(B) Under Mai-ism, there is no place, by its very postulates, for the condemnation of Harijans as ' Untouchables, Woman's subjugation by Man or condemnation by routine religion as " Narakasya Dwaram "(Hell's Gate) has no room, as every Mai-ist is expected to look upon every woman (except his own wife) as representative form of Mother and as under Mai-ism the co-operation of man and woman in the Mother worship is the highest spiritualising force. The spirit underlying the words " Heathen ", " Kafir ", " Mlechcha " " Durvan ", etc., has no existence under Mai-ism.

(C) One who does not believe in God, but who do believe in the common-tie of Humanity and practises service and extends Love to all, is a " Mai-ist ",

(D) The six tenets of Mai-ism are:-

1) God is more merciful when approached as Mother;

2) Mother is mother of all, without caste, creed or colour;

3) Mother smiles, on one's trying to love All, to one's best;

4) Mother saves, on one's trying to serve All, with one's best;

5) Mother showers Her Grace, on one's devotion to Her.

6) Mother serves, on one's living the life of universal Love and Service, with Devotion to Her and Unconditional Cheerful Self-Surrender to Mother's Divine Will.

(E) BASIC BELIEFS OF A MAI-IST ARE : -

(1) Unity of all Religions.

(2) Universal relation of all human beings as members of One Family.

(3) No Communalism. No Provincialism. No Nationalism and No Racialism.

(4) For Mother's Love, Grace, Devotion and Mercy, the daily practice of universal sisterhood and brotherhood, is an indispensable requirement.

(5) Everyone must have the right of selecting one's own line of evolution.

(6) Precise evaluation of essentials and non-essentials of one's religiosity, with test-stones of fundamental and eternal truths.

(7) Religion not to be permitted being made a cause for disunion, domination, prejudice, exploitation or superstition, and not to fail respecting science, reason, conscience, experience, human psychology and individual merits and demerits.

(8) One's superiority to be least thought of, being trivial, transitory, circumstantial and not single-handedly earned.

(9) Not making most of the little differences of high and low, which are often prejudicial, and sometimes even imaginary.

(10) One's cheerfulness never to be lost as nothing is irreparable or unachievable under Mother's Grace.

(11) Be ever optimistic. The highest difference between man and man is nothing compared to what Mother's Grace can make in a

moment. A sinner can be a saint at the second moment and a saint may turn out to be a devil after a day.

(12) Destruction is for re-construction, doubting for believing, evil for good, sinfulness for sinlessness.

(13) Rise above all superstitions. There is no 'Choo-Mantar'(magic) for a true Mai-ist, except the repetition of ' Jai Mai', Guru's Grace, Mother's Mercy, one's own highest exertion, and the world's sympathy.

(14) Mai-ist's highest initial grounding - Motherhood of God, Universality.

Mai-ist's highest life-maxims - Love, Service, Devotion, unconditional and cheerful self- Surrender to Mother's Divine Will.

Some of the practical measures for practical Mai-ists are : -

(1) Holding common prayers, Bhajans or Kirtans of God in any name or form and of any saints or devotees, holding classes, delivering lectures and undertaking tours for the general spiritual uplift.

(2) Introducing common prayers in Schools, Colleges and in masses.

(3) Holding Mother worship, personal or impersonal in any form, as may be agreed upon by one and all.

(4) Convening social of sisters or brothers or combined or of families, without caste, creed or colour.

(5) Promulgation of common religious and allied literature and encouragement of studies of all religions by individuals of different religions. Publication of extracts from sacred books of all religions.

(6) Helping poor or bereaved families, deserving students, orphanages, opening celibate Mai-ist Schools, starting widow-homes, offering medical aid to the needy, guiding wedded pairs to-wards spiritual matrimonial living, praying for the peace of the departing or departed souls etc.

(7) Promotion of immensely practical universal sisterhood and brotherhood in daily life.

(8) Abolition of racial, national, provincial, social and religious prejudices and intercession for bringing about honourable peace and equitable compromise.

(9) Constructing, opening or encouraging to open Mother's Lodges, temples, Homes and Colonies under any denomination religious, national or communal, of any people, in any place.

The process of evolution of Mother's followers on attainment of Guru's Grace and Mother's Mercy is as under : -

(1) Acquisition of merit (Punya) by doing religious acts , Japa, worship, charity, services etc. which will lead in the first instance to the fulfillment of all legitimate and moral desires, next to patience and proofness, and then to the appreciation of the virtuous, religious and saintly people and their ways of living.

(2) The actions and qualities of Love, Service, Devotion and Self-surrender having fairly matured by practice, Mother will so bring about circumstances and opportunities that the follower will be lifted up from his routine and worldly life and will be ushered into the company of virtuous, religious, devotional and saintly people.

(3) Constant contact of religious people and their Service, their Imitation and their Grace will create a proper understanding of good and evil, truth and untruth, righteousness and unrighteousness etc. , and these will introduce one to Godliness after sufficient practice and disciplinary training in goodness, virtue etc.

(4) This introduction to godliness will ultimately result in the great liking for godliness, virtuous, devotional, unselfish and higher living and finally in the germination of Love towards God.

(5) Devotion to and Love of God will perfect the true understanding about soul-knowledge and will bring the Supreme Self of God and the individual self of the follower much nearer, through faith and conviction strengthened by Mother, often through miraculous Grace.

(6) Love of God will result in the Love to God's creation.

(7) Feeling the finger or hand of God in all arrangements, getting the sight of God occasionally, feeling oneness with God on self-surrender and the inward satisfaction of ' having been accepted '.

(8) Establishing a perpetual relation with God and helping God in all grand work with the Power and Love which God is pleased to confer.

(9) Merging in Mother.

523. The Founder's greatest point of sorrowful observation is, there is no systematization, although the richest substance of true religiosity is here in India and with Hindus, in profuse abundance. Right understanding in its absolute essence and practise is hopelessly missing. Discretion and discrimination about the

dispensable and indispensable elements or significant or insignificant factors is conspicuous by its absence.

524. Founder gives a funny worldly instance. Once a Revenue Commissioner called the office of a Province and instructed the officers in every detail, breaking his head for a week. He was joyful, he had done unprecedented work. A grand dinner was given to him. Just by way of a casual dinner talk, he asked one of the most intelligent deputy collectors," So you have grasped all my viewpoints, -preambles and working methods. How would you value the crop of a garden, with or without well and a purely agricultural land ?" The Dy. C. replied," Sir, don't worry about that. During your annual inspection, everything is set right by your assistants and the office runs again with new vigour and zeal de-novo."

525. This is the repeated history of Hindus. Someone spiritual Master visits this Hindu world, being deputed by Mother. He sets things right. Things go well for a negligible period and the religious world is again looking for second Paramahamsa or Second Swami Vivekananda to set matters right again.

526. I know of one instance of a son being born to a lady and he was the only son in her large family. He was carried on the waist by his mother until he was six years of age. Another instance where the mother would come up when all are on their seats to dine, to her above teens' son, take up his dish and mix up Dal and Bhat and powder his millet bread to be dipped in milk for him.

The latter son was only (!) twenty-four years of age. I was a guest at that place. This is a talk of 1902. A modern man won't believe it, nor would the modern lady be anxious to have children even though barren. I suppressed my surprise and mild laughter, but

inquired in a sweet language sympathetically, " Do you help him thus daily, or, is there any reason to-day ?" The mother understood, smiled in her sleeves, and humorously replied with the pride of a mother that would do anything for her son, " Daily for the last so many years, since he got his teeth." Where has gone this joy today?

527. Hinduism is the most favourite and yet most over fondled child of Mother. Whether Mother fondles the child too much, or the child is extremely obstinate and extracts Mother's love, I can't say. But, no doubt, it is a unique child, and Mother's love for that child is also equally unique.

528. There is a traditional story. There were two idlers (brothers) in the Ashram of Ramdass Swami, the Guru of Shivaji. They would be doing no duty, nothing whatsoever of the work of the Ashram. They would be simply sitting in front of the Swami and go on talking and praising while worshipping, and doing all the things that can be done without moving their limbs. Even during the waving of the light, they won't stand up. All other disciples were getting wrathful and complaining to Swamiji, "These two never do even the smallest of work and go on simply talking and eating." Swami tried his best to persuade other disciples, not to mind. But finally, the pressure was too great. They were asked to work but they won't. Finally, both of them were driven away with one day's bread as Bhatha (Tiffin).

They left the Ashram and sat under the nearest tree keeping their tiffin before them. Swamiji naturally inquired, which place did they go to? Disciples said, "Where are they going?" "They are just sitting under a tree with their tiffins before them. Just here outside our compound. They have not even eaten their bread yet. "

Three days passed the same story. Swami went that night there, all alone, with Kalian (his best disciple), and began to hear their talk, unseen. Said one to another. " Today is the fourth day. I think Swamiji must come tonight to take care of us and take us back. " The other said, " you might be hungry, you take your tiffin and my share also. You are hungry for the past three days." " But then, why don't you take? Let us eat together." " No. No. I have a conviction, Swamiji might have no sleep for these three nights. Should I be so ungrateful? It is only a matter of a favourable turn of our fate and a suitable adjustment, which must, of course, take its own minimum time. Someday, Swamiji will get angry with the very same disciples, because of his having had no sleep for nights together. Swamiji will be chafing because disciples are right in their demand. So he can't scold them, but the merciful milky heart of Swamiji won't leave him at peace, till he hears either we are gone out of sight, and therefore out of mind, or taken back." The other said, " I think, anyway he must come here at least tonight." Ramdas Swamy laughed outright and disclosed himself. All the disciples, not finding their Guru, had followed and they also laughed outright. Said Swamy, "These two are nice teachers of what Ideal Self-surrender and invocation of mercifulness, going beyond dry and stern justice, can be. If all of you have no objection, I may take them back to our Ashrama as best specimens of self-surrendered souls."

529. That is the Hindu mind. It lives on the mercifulness of Mother, though extremely few believe and visualise that most concealed truth. It reaps the fruit of its conviction about the highest never-failing-mercifulness of Mother, which few other religionists have. A Hindu mind is like that of a multi-millionaire lady's son living abroad and serving. He is every year advised not to spend more than what he earns. Every year he writes, he has run into debts.

Mother's advice to be economical and living within his earning, Mother's scolding on getting a letter from the son that the Marwaris are at his doors, Mother's coming down and soundly thrashing him with every scolding after clearing off all debts, and giving him a substantial amount to spend, Mother's strongest warning not to run into debts, Mother's swearing that the next time he commits blunder, she will herself ask the Marwaris to take him to the civil jail. - All this is a never-failing annual DIVALI programme during every Ashvin Navratri period. No change. Neither in the son nor in the Mother.

530. The Founder says children will remain ever demanding and ever ungrateful, and Mother will remain ever-giving and ever-merciful. Believe me or not, the last story of stories for Hindus is that and that alone. Let Hindus be westernised, northernised or southernised. So long as they have this last remedy of their conviction about Mother's Mercifulness, they will come up even though pressed to the lowest point of extinction. Saints are sorry when this much even is not there.

Propitiate God as Mother, Mother of all, with love, service, devotion and self-surrender. Let things come and go, as Mother desires. Be busy with whatever religion you have, revere it, follow it, preach it, make necessary sacrifice for it. Act exactly in the manner all spiritually wiser than you do; observe it. Don't raise a discordant note. Fight, flatter, do whatever the world requires you to do, but only as a hireling.

In your heart of hearts, although your routine-religion be anything, let your true religion be the simplest and shortest, safest and smallest, speediest and surest Mai-ism. If you want a religion of only one word, it is that of Sharanagati, (self-surrender).

531. Just we talk of the river as the very same river, say Ganges or Narmada, to-day or fifty years before or after, but the waters that are there at a particular time are not the same, even five minutes after, it is that way that Hinduism should be understood by wise men. Modifications, additions and alterations and the eliminations are bound to be there and there have been, if people have the cool-mindedness to impartially study the whole history of Hinduism, as is the case with every Religion.

The substance of the past history of Hindu Religion, is that whenever the widest water-courses of Hinduism have gone over wrong grounds or gone stagnant or got polluted, Mother has arranged that a portion thereof has made a diversion and run along a different track, receiving and imbibing new elements from new lands, new landscapes, new environments and new ranges of hills and mountains. Further, these waters that have made a departure have either rejoined and enriched the parental source or have taken a different independent name and form. Substantially for them that make no dogmatic superficial differences and who are universal-minded, it is no difference greater than that of two or more dry constituents mixed together or kept separately to be mixed up when required. The future therefore about the departed waters rejoining or assuming a different name, depends not so much on some inherent differences of principles, truths, etc., as on how people respond at a particularly critical moment.

Whenever a Religion deteriorates, the first thing is that people begin to feel the need for some substantial and drastic reform. They do their best to move the religion-custodians. If these are either sleeping or selfish, the people on disappointment try to set

things right themselves. When that becomes unfeasible, one by one gets disobedient and rebellious and begins to leave the fold, living as one likes with only a nominal allegiance to the Religion. Matters are however not mended by mere running away. The only way to set a thing right is to set it right. Nothing short of it can stop the growing discontent. If people are fortunate enough, Mother's Grace showers and someone comes forth with practical suggestions of some changes to set things right. In the first place, he is tooth and nail opposed. If he at all survives, then there are two possibilities arising. Either he is accepted as one of the reformers of the parental religion, or he is neglected and discarded. Every reformer worth the name had his own reasons to differ from the general then-prevalent trend and understanding about Religion. Not only that, but there were thousands believing as he did and expressed. It then depended on the people of that particular age, when the apparent differences were at their highest heat, whether the new ideals, principles, customs and beliefs were accepted or allowed to take their own independent course, of a new name and a new form.

532. We do not talk about the present age, in which most everyone is entirely indifferent about Hindu Religion or about those few that have a great love for their religion but have accepted a particular aspect, which they take to be the only form of Hinduism. Hinduism as a whole i.e., the One Religion, as it has shown its traits and characteristics since centuries past, has often shown greatest wisdom and the highest virtue of tolerance and of even acceptance of whatever was found worthy of an adoption from other sources as well, and has greatly enriched itself in the past.

533. Of all Religions, Hinduism has the softest corner for the Motherhood of God. As so often stated, Mai-ism aspires to

reinstall and rejuvenate Hindu Mother in Her True Universal, Merciful and Motherly aspect. Mai-ism maintains the full integrity of Hinduism, as any other religion. Mai-ism only adds, one further requirement viz., that whenever higher issues of a universal welfare are under consideration, the individual aspect of each religion must take a secondary place in the requirements of the all-embracing and all are welfare-aspiring major parental religion of the Universal Mother.

534. Regarding giving free latitude to the followers of a religion, in the matters of subsidiary customs and conventions, times have already turned the Hindu life; and the Hindu world has under the new contagion of materialism, gone disobedient and disregardful. Why not agree to a graceful compromise when retreat with slaps after slaps is the inevitable result?? Mai-ism proposes to give the freest latitude to all in social living, so long as the fundamental universal Divine Laws are not infringed. One must be extremely alert and watchful, about the ground on which one stands and the nature of the material he handles. His valour lies in doing his best to confirm and strengthen the ground and in making the handled material, very tactfully, better. Neither contempt or compulsion, nor resentment, nor dead routine can help. Constructiveness and not condemnation - can alone take us out of the whirl.

535. Wise men have to accommodate themselves to the times to survive the overthrowing dashful violent waves, knocking down and smashing the shorelines. Sometimes a little promptitude in granting a lenient view saves situations. It is better to be a little less religious than to be entirely irreligious. If a certain sacred fire which has been for centuries kept alive with sandalwood only, gets famished and faded because no sandalwood offerings come forth, should that sacred fire be not maintained by permitting less costly or usual burning materials? Should it be allowed to cool

down to ashes?? No. Keep the Fire alive. It will again see the originally glorious day of Sandalwood-burning. These are crucial and critical moments. Better to give in a little than lose all. If the religious charm is retained, though weak, better times of original strength are sure to return.

536. We are again in a line with the point of the original aim and object of this Compilation. The final facts are that the Founder resides, at Mother's Lotus Feet, confined within the four walls of his "Mai Niwas", on Saraswati Road, Santa Cruz West Bombay [Mumbai] except when he goes out to Ahmedabad or any other outside place. He is a huge correspondent and believes in teaching religiosity, through correspondence and personal discussion of the smallest details of life and living. People go to him for spiritual understanding and he deals with inquirers in sittings lasting sometimes for five or six hours at a stretch, preferably by night from 10 p.m. to 2 a.m. If none turns up, he would be praying and communing with Mother for those hours.

His personal routine has been reduced to a minimum. He would be found praying or preaching or writing letters or hearing the distresses of people and giving them instructions as to the ways of removal of miseries.

537. Although in the finality of things, he believes, as he so often humorously says, man's highest exertion does not result in anything substantial compared to what Mother's Grace can do, he dislikes the parasitic mentality and is extremely emphatic on the point of self-reliance, self-help and self-exertion. Says Founder, granting that you honestly are capable of doing nothing, remain grateful, be busy with Mother's glorification. Be helping Mother to keep Her Universe and children-folk happy, honest, virtuous, God-fearing and God-loving. We go to someone's house, we don't know about cooking. We at least sit by the side and talk to the

Mother-hostess, although she is doing everything. That is Upaasanaa (side sitting). While Mother is preparing things for you, you be at least sitting by Her side and expressing your gratitude. If you want her to serve you, when you are seated in the midst of pleasures fully occupied with the world and worldliness, you are making your Mother hostess your most obedient maid-servant.

538. Founder says, there are these things that are expected of you if you honestly believe you can do nothing. One thing is: Be absorbed in Her and constantly meditating on Her. If that can't be done, the second thing is, at least be busy with activities connected with Her. If that too can't be done, be at least dedicating some type of service, even though it be mechanical, either of your physical body, your mental faculties or your financial favourable position. If that too can't be done, be at least glorifying Her name and expressing your gratefulness to Her. This much on the side of action and activity.

On the side of your thinking, be humility itself. When you have to exert, you escape by saying,

" Who am I to do? What at the best can I do ?" You put all your burden on Mother. When it comes to the realisation, you say," I did it", and claim the full ownership of the fruits, without dedicating even the smallest fraction thereof, neither the credit of action nor the ownership of the fruit, to Mother. Mentally renounce the very idea of your authorship or actorship or ownership. Don't continue the contact, not even the memory thereof. To give a homely illustration, you possess a field, you create a mango grove therein. You are seeing that the trees are cared for and are made to yield a maximum number of best quality. You labour and pluck all the mangoes and stake them on the ground. You intend carting them to your home the next day. Your brothers, knowing these things, remove them, in the night itself. Here you have an occasion of

renouncing ownership of the field, authorship of the mango grove, actorship of the mango heap. You have to develop;"Nothing is mine ", " Not only the fruit but also the attachment to the fruits." You should not be even signing and saying," The mangoes were of the wonderfully pleasant type, etc. No attachment, not even the memory of the whole happening.

539. Let these three ideas be at least fully developed: (1) I am the doer of nothing (2) Nothing belongs to me (3) I am capable of doing nothing.

Let us sit down and explain our position. Mother is prepared for any compromise, but we are hopelessly out and out bankrupt in every way. Not even the mental expression of gratitude ??? That is most despicable.

540. Founder says: This "neither here nor there " class of half-baked shards of earthen pots is most tiresome, troublesome to deal with; and that the average modern Hindu is. He is neither a Westerner nor an Easterner. He is neither an atheist nor a theist. He is neither a full-fledged Gyani nor an all-renouncing devotee. He is neither worldly nor the world-renounced. He is what he likes to be, as suits him best to serve his own Self. He is a crude obnoxious offensive mixture of everything. He has a love for material enjoyments as a westerner. When the question of exerting, therefore, comes up, he is an easterner and says, " we shall eat less but let us earn with ease and live God-dedication living". When a boy or a girl is out for selecting his wife, or husband, he or she wants the full latitude and freedom and right of a choice as a westerner. When the question of maintaining and taking care of the son's wife and cradling his children comes, he is again an easterner. When one has to be a guest, he is an

Easterner; when one has to receive a guest, he is a westerner and he shouts, " are all hotels burnt ?".

In a word, since the contact with the west, he is bringing in God, Religion, duty, virtue, morality, whenever he wants and is shelving all things wound up in a packet, whenever he does not want. He is more for seeing that others deal with him as truly religious men should, whereas he should live as an undisturbed irresponsible free-lancer. The whole mischief leading to the most hopeless degeneration is here. No self-control and highest vehemence against being placed under any control. He can't escape the control of Government, and there also, flouting the law is most common and most practised. No discipline. No practice. No exercise of any kind that would lead to a development of the higher life. Selfishness has been most shamelessly strutting in the streets with the drunken-ness of equality and liberty, elbowing out every consideration of truth, justice, goodness, personal worth, status, capacity, etc.

How mere nothings we are!! How much degenerated!! How ill-equipped !! to help ourselves in living an easy peaceful life !! The world is full of cries for peace. With so much bleeding experience, the world has not been able to find the direction which, if patiently pursued, will lead the world to peace and happiness. Why? The world is deceitful even in its cries for peace. It wants peace and happiness, without leaving an inch of its ground of selfishness and of rebelliousness against the Divine laws. It is the cry and weeping of a murderer when the constable approaches him to catch. The world wants peace and happiness while being allowed to be left to play any havoc as it likes. The experiences of the past are not yet enough, or rather, the tempest of desires and the darkness of ignorance is too frightful and thick. Or rather, with the fullest understanding, the rebelliousness is too emphatic. The mother says to a boisterous boy, binding him up with a rope "you have beaten my other children to bleeding; you beg pardon and

promise not to repeat the atrocities again; I let you loose, not otherwise." The boy does not agree to that, does feel the pains of punishment and is weeping and shouting " Peace, Peace. Happiness." Let him pronounce " Pardon " and Peace will be there. Let him declare his allegiance and agree to obey Her " Halt "; and " Happiness " will be there.

What is the present status of ours? Each man has learnt the art of being a dead wall to all others. None can know what is passing within each fortress. He wants all others to be entirely in the dark regarding his motives and intentions and his moves and moments. Language has ceased to command any trust whatsoever, for that is being shaped and used as one likes, without any relevance to the actualities. The presiding deity of the language and speech-world that can enforce truth-speaking has been hurled down. The speech is used, not for true communication, but for creating misunderstandings and perversions, to serve the wretched and wicked self. On a study of speech and action, one sees it in no time, that lie and falsehood have established their universal mastery, affording as they do, best and easiest escape (of course with fewest exceptions). One feels inclined to suspect, if there is any remnant of the world yet left, that knows that lie and falsehood are bad. Falsehood-utterance has become as automatic as breathing itself. Going to the thought-world, there too, the mastery of every cunningness has been reached. When language failed to create trust, people took the sinister and secret devilish ways that Intellect could create. There too, the saturation point was reached. The chances of the more intellectual persons to exploit the less gifted ones have been exhausted. Even children are showing the mightiest and deepest intellect in the matter of self-interest, self-security, self-pleasure and self-preservation and self-mastery. None could be cheated through language because each one takes another to be a liar, though not without courtesy and hypocrisy. None believes what another says, and none remains less intelligent to be caught up in the

intellectual snares. All the worldly dealings have become like a serpent going to a serpent, and a pickpocket thrusting his hand into the empty pocket of another pickpocket. The language and speech-world has become full of poison, and the thought-world has become an ocean of devilish saltish waters of animosity and hatred, with dangerous depths and tempestuous waves.

Wherefrom can peace and happiness originate and proceed? To continue, which can be the third stage of still further degeneration ?? That stage is that of squeezing out the helpless. The helpless man too is not committing the error of not detecting the lie or not foreseeing the intellectual snare, but with open eyes, he curses his misfortune of being unhelpably helpless. Next, Helplessness goes on being created. You are made to move and made to leave your anchors and are pushed, although not tempted, to fall in the pit of helplessness.

That stage of degeneration too has almost gone. People don't believe your speech, don't victimize themselves in intellectual snares, they develop the wisdom of preferring suffering to failing in your devilish hands out of helplessness. What next then, thereafter?? Last comes the terrible thing- the Brutal Force: " I want to snatch your things. I want to hurt you. I want to dispossess you. I want the money in your bank to be mine. I want to enslave you". "Why"?. " Because that is my wish. Because I am stronger than you. Because I can hurt you. I can even do away with your life". " Let us fight it out with every atrocity and bloodshed. You do your worst. I am doing my worst. "All these things are there, only speechlessly." Each man approaches another and makes his any demand at the point of a bayonet, and with a pistol held against the forehead. " Do as I command, or see, here you go." The world has banished all relationship except that of the Master and Slave. There is no true sweetness, that is not selfish hypocritic and full of inward hatred. The sweetness, which a slave has to use to live or gain his object and the sweetness

which the Master is pleased to dramatise as a pleasure, pastime and a mockery. Everyone is for getting a tight grip mastery with possession over all around him. There is nothing like justice or goodness and nothing like an appreciation of mercy or a gratefulness for goodness shown. Where is any room for gratefulness, when goodness itself is believed and viewed as weakness and conquered-ness? The stronger merely dictates his terms, does not brook any dissenting voice, does not want to be disturbed by any symptom of disobedience. The stronger wants the weaker to be constantly in memory of the worst that he is capable of inflicting for even the smallest disinclination to obey and to act as a pawn in his chess-game playing. The principle of the survival of the fittest holds true, once that all sense of justice and truth, morals, virtue and religiosity are burnt up in an incinerator. What a gluttonous hunger has captured everyone that lives?? Hunger for pelf and power, with passion and pride!! Each one wants another's self-surrender, more intense than we had ever approached even our God with. With the pride of God, everyone is heard to say, "Leave it to me", or "Don't worry" (Krishna's last words to Arjun), to anyone whom he has got into his clutches ; and he does not surely put an end to all the worry by cutting the throat itself. In any dealing whatsoever, as soon as there is the slightest shadow of any human being, the poison of one nature or another pours in.

541. There is an end to all hopefulness about the possible reformation of the world through morality and religion, unless a strong spiritual wave sweeps out all the present devilishness and unless there is a huge sacrifice by preachers of morality and religion, rich supporters and host of volunteers.T he greatest blunder of misunderstanding is, that whereas every smallest work requires an effort service and sacrifice, religiosity and morality have been expected to take care of themselves. It is a difficult task but has to be done. The happiest day would be the one when these muddy waters of adulterated western and eastern cultures

settle down with water and clay separated. Let each one decide his own path and follow it, but let him belong to any one class or another. of culture, customs, life, outlook and ways of living, non-acceptance or acceptance of morality and religion, etc. Let one class leave another unaffected, undisturbed, unhampered and unmolested and let each class progress on its own selected path.

What is the master-mentality mostly prevalent today ? Everyone thinks he is entitled to highest happiness, from the biggest to the beggar and that he is justified to take up all means and measures, fair or foul to have it. There should be nothing like an outward or inward control. Is this not a contradiction in itself ??

Peter can't be rich without robbing Paul. These sorts of beliefs can result in nothing else except the stronger crushing and wiping out the weaker. Why not utilise the strength of the stronger to help the weaker, giving him the return of the higher nature? If, with these beliefs the world were to be happy, it would have been happier and happier, ere long. These theories enamour people because they see the favourable side. They do not see the reveres position. They are again not natural. Everyone wants to swallow the weaker but is not prepared to be swallowed up by the stronger. That shows the unnaturalness of the new thinking mentality on its very face. If people smilingly accept the principle of justice in the stronger swallowing the weaker, on both sides, equally and unmurmuringly, there remains no need of courts, rulers, morality and religion. But that is not so. We should have eyes to see things in their most natural forms.

Although some few may be in a better exceptional position of being stronger and taking care of themselves, the major portion of mankind requires protection. Even the strongest man welcomes the protection for himself when he gets weak and for the weaker ones he loves or leaves after him. People do want safety, security and stability, controlled, governed and regulated by a much a

higher force than one's own individual strength. You can not have that benefit, unless you yourself take an undertaking of maintaining the balance, by your personal control and discipline of strictly following the justice requirements in your own living. If you don't, there is always stronger than the strongest. On that undertaking alone by each one in a society, can depend the happy running of that particular society. Then alone the equilibrium of the world, consisting of millions of men, of different types and situations and circumstances, each one having someone who is more intellectual, more strong and more equipped, can be maintained.

The cry for equality is another similar humbug. None wants to share his happiness with millions of others, less happy than himself. Each one wants to utilise the principle of equality to claim his share in the matter of others in better position and situation than oneself. The plainest thing is everyone is for "more", more of a power, prosperity, peace, comfort, happiness and not for any particular axiomatic principle of truth, to be applied on both sides and all sides, favourably and adversely.

The task of setting things right is surely a difficult one; but that is not because of any inherent difficulty in the task itself, but because the fire of desire and determination, and the right of true illumination and continued consciousness, constitutional action, is entirely absent. It has been nobody's work, with interest and a responsible watchfulness to be anxious about the all-told degeneration of a whole community, nation or Hindu world itself, with its invisible acceleration.

That can be and should legitimately be a duty assignable to the religious custodians of a nation, provided they are helped and obeyed by the followers of a religion, that are true to their religion.

542. Where can peace and happiness be found ?? The problem has been so often tackled and solved and again has got clouded and been lost and again tried and tackled anew, during the world's eternity in the past. The human animal dives and daubs itself in the mud-pond of the world, being infatuated with its mirage-ful waters, gets sickened after some time, thinks of divinity, washes itself under the spiritual springs, gets again tempted to the mud pond; and the alternate stages of divinity and brutality go round, for eternity.

The word "brutal force" is again incomplete and misleading. Bless the day when the so-called brutal human world turns to be only an animal world. An animal has only an instinct. It does not go beyond the satisfaction of its little pleasure. A dog eats away your food, a cat sips away your milk, a goat chews away your plant and a donkey spoils your velvet carpet in the compound by rolling thereon. An ass enters any field as its own but leaves the field as soon as its hunger is finished. An animal knows only one thing - the immediate satisfaction of its hunger, though at any cost. But how little are we harassed, though in midst of them? What is their maximum demand, mischief and oppression?? Little or nothing, when compared with human beings.

Men are between deities and animals. They come down from being deity-like to be man-like. Their further stage of animal-like-ness is only quite a short passing phase. Just a stage of the few moments between one garment of yours and another, when you change them. Man immediately turns to be Satan-like after only counted moments of his animal-like-ness. Where can the whole development of Intellect and Will that he has passed through, while rising from the animal-ness to man-ness, go ?? He has receded two steps, only to take a much higher jump.

The satanic man speaks more wisely than deities themselves and acts more brutally than the animals themselves. The greatest

masterpiece of his intellect is seen in the creation of perversions and delusions which keep the world in everlasting enslavement, ignorance and impenetrable darkness.

He spreads his thickest veil of blackness and casts his net to catch every fish that he can lay his hold on. He keeps on devising and executing plans and schemes that would keep the world spellbound and infatuated, and that would maintain his standing power over one and all, forever. More than three-fourths of this world is ruled by Satan and such Satan-like souls that look like merciful, straight and well-wishing benevolent deities.

Mother save Her surrendered sons from the clutches of Satanic souls !!

543. "What is the way to truly know what a man truly is? " The answer is "contact". You can know what really a man is, only when you have seen and lived with him. Otherwise, he changes his colours like a chameleon and you do not know his natural colour. The contact is helpful in deciding the true nature of man, for this reason, that he cannot all the hours be on alert and on mere artificial grounds. When you study a man on having the contact, marking subtle points of contrasts and similarities of different words thoughts actions you so to say form your own notion about the man, on the basis of reliable experienced facts about him. So many different scattered actions synchronize. Some do not but you arrive at a fair idea of man's real nature.

A man who knows all the languages most proficiently cannot be traced regarding his lineage, but if you are with him all the while, you will find him out, especially when he speaks something during his sleep-dreams.

544. I so anxiously wish readers may understand my heart. It is not that I am feeling a joy in belittling the present age. Just the

reverse of it. I feel for the modern men. They are ten per cent what they make themselves to be, but ninety per cent what so many other factors have made them be.

I am not a faddist of Religion. Religion is for man, more than that men are for Religion. The ultimate aim of Religion is to make man better and happier. Nor am I worrying about getting a world of flatterers and courtiers around my MOTHER. I am all the while raising a clarion call to all of them, whom Mother has gifted powers, to do their little best to take up necessary measures to enable this very world of ours, being reinstalled on lines that lead it to be better and happier. If there is no Truth, where is the trust; and if there is no justice, where is the safety ? If there is no cognition of mercy where is gratefulness ? ? If there is no mature understanding about right and wrong, if there is nothing like obeying the voice of one's conscience, if there is nothing like feeling pleasure in giving and in discharging one's duties, if there is nothing as developing strength to stand against temptations, if there is nothing like repentance for wrong things done, if there is nothing like responsibility, if there is nothing like directing the Intellect and the Will towards goodness and universality, if there is nothing like practising the controlling of passions and the curbing of wild desires, if there is nothing like properly directing our senses to their legitimate objects in a harmless manner, if there is nothing like formation of good habits, if there is no censorship over our speech, imagination and movement, if we have no idea of what is vice and virtue, if we don't exert to develop our good character, if we don't regulate our behaviour to suit the smooth running of the society around us, if we don't try to learn and assimilate wisdom, if we don't want to be accommodative, if we don't try to minimise our pride, lust, wrathfulness, greed, envy and infatuation, if we have no benevolence, gentleness and contentment, where will the world be drifting and where is then any hope of seeing better days of bliss peace and happiness ? ? Do we want a nation of Independent Animals ? ? Everyone driving

his brakeless motor to the pinnacle of the highest hell of his desires, reaching it, and with an overtopping, falling in the Reaction Ocean behind the hell?

545. Let us now be returning to the restricted subject of religion, how people take it and how do they deal with it, because all that has been stated as necessary for being done through Religion, can be done only with the help of the world itself, through co-operation and means of men, money and material.

It is extremely desirable that India, now an Independent Nation, should introduce the system of preparing a record of life lived by people, in a particular period of say 30 to 50 years. This record should be containing information, about the different activities and moralities and religiosities, and principal features of the social life, the individual life, family life, remarkable instances of helps, friendships, enmities, charities likes and dislikes, services and sacrifices, sentiments and fashions, change in beliefs, customs, traditions and cultural manifestations, transitions in types of activities and mentalities etc , in addition to the usual collection of facts, as at present under census statistics.

Only the study of the past can guide and help a nation to form its future. In spite of our loudest cries about our past civilisation, which are surely deserved and justified, we have no recorded and connected history of any nature. We know only how our grandfathers lived and died because we personally saw them. Regarding our great grandfathers, we are entirely in the oblivion. Would a man of today or tomorrow believe, our great grandfathers were not beggars as of today, bent to make out every pie out of what Nature gave them so bountifully, or what the abuse of intellect could have given?

Let me at least make a beginning of such a record here. Before 1914, we used to roll in plentifulness regarding food, and quite happy about the real necessities of life. There were so many instances of poor relations staying with rich ones for months and years and even for lives. Fruits like mangoes were freely distributed in streets and among acquaintances. It was a dishonour for any zamindar to sell fruits. Buildings of rich people were available at nominal rents, with no greed of return, just for being "taken care of'. Rich people sent over bags of grains and packets of clothes to poor people without causing any humiliation, in an unknown manner. Sugarcane field-owners and coconut trees' and fruit-owners invited all, and gave an established right to any passer-by, to take as much juice or eat as many sugarcanes and fruits as he liked. Women during pregnancy would get all ornaments to wear, owned by all relations and class-people. A poor man would be helped to defray the expenses of a marriage of his children, with helpful solid presents to him by all around. A poor man will have dainty dishes to eat in castle-dinners, or at rich man's places for about a hundred days in a year.

What honesty! What charity! What a belief, what I earn is not mine or of my wife and children alone!! What a trustworthiness?? What a magnanimity? The modern man lets loose the fireworks of his rotten rebellious hot-headed excuses. A millionaire of today is more beggarly to a needy stranger than an ordinary villager of the past with a hand-to-mouth living. It is no use giving reasons which explain, how we have degenerated, the stages of our degeneration, as the causes and justifications of the same. How does not explain, why at least does. Let there be the record of the history of Hindus, about what our forefathers were and what we are, without any paraphernalia of justifications.

To be a debtor, cheat or a misappropriator was the greatest dishonour; conscience-pricks and social belittlement punished people more smartingly and effectively than the law courts. Creditors maintained every respect of their debtors on one hand; and, on the other, even grandsons repaid the debts of their grandfathers and family, together with interest. No rich man dined alone; and in towns, you would so often find, rich men themselves walking over to their destinations on foot, and lending their carriages to some needy relations or acquaintances. People took pleasure in giving, serving and sacrificing. People had their personal harmless pride as the best men of their society, regarding goodness, virtue, morality and charity. People, so to say, cared for their personal honours, family traditions and ancestral greatness. So many poor people enjoyed music, sight-seeing, medicines etc., free, provided they had the humility, reverence, goodness and straightforwardness. The poor had practically a legitimate right and share of enjoyment in the fundamentals of human requirements, in the richness of the rich. The poor never envied the rich, because the rich parted with a substantial portion of their richness, and on the top thereof, maintained an appearance of social equality. The rich showed humility, although sometimes affected and attributed their greatness to their prarabdha, and not to intellectual or financial greatness.

Such were the great grandfathers of the modern money-mendicants, who are simply the formations and conglomerates of selfishness from their nails to the highest head-hair.

Will the modern man believe this fact? A rich man known for his religious piety and supernatural powers was once visited by a poor lady, who approached him with a request, to permit her to

rub a piece of iron with his sacred feet, as she learnt that that would be turned into gold.

The rich man was staggered. He said "Let me have that piece and go to the worship and prayer room. You are right, but only partly. Iron turns into gold, but not on rubbing it with the feet of a poor sinful man like me. That belief is true, in respect of the image I worship." He went into the prayer room, took out his own gold equal to the weight of the iron piece, and handed it over to the lady. Satans of to-day call this a folly. There has been a pinching bankruptcy of even appreciators of goodness, virtue and charity.

If there is no recorded faithful history, what remains for the posterity is the natural and justified attitude of a disgustful disbelief and an outright denial. If there is no recorded history of generations to generations, where is the ideal to follow, and the inspiration and basic material to judge our amelioration and deterioration? Unless we have an idea of a superior living or superior powers and working capacities, etc., and unless we have a conviction and a realism, where is the remotest chance of even a desire to become better, with the urge and confidence of "what someone man has done in the past, any man can surely do, in the present." ?? It is only on the still waters of a faithfully represented history of lives lived, that the sheep (?) can find an inspirational proof of its being really a cub of the lion-race. Stories, cinemas and novels can't help you to elevate your character and practical life. They are all works of imagination only, sometimes of some intellectual genius absorbed in wine and women. You must have seen or at least heard or read about living persons and the work they left behind them, who actually lived a life of virtue, suffering, service and sacrifice, humility, charity and philanthropic activity with benevolence. For the modern world, we want a lot of new

literature about psychology, character, lives and memories of great men in details, biographies and autobiographies.

546. The centuries-old Hinduistic view about maintaining Religion, as far as its financial aspect is concerned, is that Religious Institutes and personages are to be maintained by rich persons, or public as of the type of Mahajans, or certain large groups of communities, or sometimes by the charitable co-operation and patronage of Government. The underlying principle was a very sound one, so long as everything went straight in the chalked-out channels. Rich people would give nourishment. Institutes, or say, Mahatmas or saints would take care of the general public and the poor. Their blessings would make rich people richer and happier. The whole merry-go-round was happily and smoothly running. Charity was voluntary. There was ample provision for religious institutes and saints in its own way. There were public Dharmashallas and public religious feeding-houses. A Hindu saint was content with a bit of bread and a piece of rag.

The new contagion of the western idea is democracy. You have to pay for what you get, and will pay only if you get. You have to contribute your quota towards the maintenance of an Institute which you utilise for your spiritual benefit. None would enter a club of which he is not a subscribing member. That is a fair and square mentality for the western or westernized minds. With Hindus, the conflict of contradictory beliefs has resulted in a great handicap for religious progress.

547. Founder says: He has this as the substance of his experience, here. With the advent of the western civilization, even a multi-millionaire became a mendicant, so far as passing over anything to another was concerned, because even the whole wealth of the world does not now suffice for his pleasures. People do want religious institutes and preachers and advisers, helpers and consolers, etc. Only thing is, someone else should have the

idea of supporting them. They are to be merely receivers of benefits. This is in a way most natural with the original Hindu ideals. Religiosity or sacred learning gets poisoned, as soon as the idea of money-getting or money-losing poison touches it.

Founder says: When in the highest fervour of devotion, any saint hands over his books to a devotee, (and a true devotee is mostly a poor one), how can he wipe out every work done, with the poison of a demand of its price?? On the other hand, a rich man that goes to him as a religious friend, to quote an actual instance, on being treated according to his status with a lunch costing rupees three, comes forth to pay a two-anna-piece, the nominal price of a pamphlet, which he presents him with. His face is glowing with the idea, "I would not take a pamphlet copy free, as others do. I will straightaway pay it off." Poor people, (not exactly poor, but people who have the receiving mentality), would start with condemnation of the very idea of embittering religiosity with money-making or money-demanding attitude. A rich man would be expecting praises for having paid off his two annas for the copy, although possessing lacs!! What was expected of him was "Send your printers' bill to me for your next pamphlet" or a cheque of a substantial amount for other publications. How to find the finance and how to make two ends meet for religious new progress?

Founder says : If you have no interest, no concern, be you happy ; but if you are intimately associated with an Institute, deriving its benefits, it is quite an embarrassing position, to have an army of the so-called poor people in the above sense, on one side, and rich people priding themselves on paying off their two anna piece, on the other.

548. There are several points of wrong mentalities, which the Founder has come across, and which have shocked him on being

smitten with a contrast between the talked-over and the actual religiosity of the Hindu world.

A demand of some return for some great relief received from Mother, on the Founder's exerting hard and the consequent removing of some unbearable hardship, to be used only for the furtherance of an Institute, or for assisting a religious person in his religious work, is called begging !!!

The logic underlying the mentality has been explained above: "Religious help is to be always free." Because religious help is invaluable just like the saving of a drowning man, therefore it is expected to be rendered and is valued as valueless. What is invaluable soon gets depreciated to be valueless, if the feeling of gratitude dies.

Founder says: You save a rich man's son from being sentenced, you see that a discarded daughter is received in her husband's home, you avert a danger of any disappointed person prepared to commit suicide, by your constant day and night praying to Mother for maintaining his mental equilibrium. Do anything, even helping a rich man to get over an incurable disease, or, speaking in terms of money itself, to get thousands. Die for them, but a word about contributing to the sacred cause of religious furtherance is called BEGGARY. This modern mentality must change.

549. Founder says : This idea of "religious service must be entirely free," be it of any significance, is so deep-rooted, that I have not been surprised on excavation of the lowest layers of several Hindu minds, to find that even the best saints are standing in their innermost heart of hearts, as nothing more than their dependents, (though surely to be revered), as persons living on charities of so many like themselves. The natural feeling is, with

most of the donors, that of a patroniser. That is the most natural conclusion on acceptance of the said principle because logically, he thinks himself entitled to a higher class and recognition than others, who get that advantage free. The religious belief, once so very genuine and the mentality of "the saints oblige us by accepting"- has erelong disappeared.

549 A. Please don't be petty-minded and think this to be an outflow of a personal injustice. I am striving hard, for a change in the mentality of the whole modern religious world. Don't be dazzled with the richness of a few counted saints. Study the problem deeply. A quotation from one of the worshipped saint's life will open eyes. " People came to me in crowds and asked for instructions. People came and made me talk for three days and nights, without giving me a moment's rest. They did not even ask me whether I had eaten".

If modern Hindus want to burn their religion, I am ready to be the fore-runner with fire mud-pot. Please note, he is the dearest son. But if not, then burn this new mentality. " We to reap " and " some to sow." With blind selfishness, the world, refusing to provide for the barest minimum for saints has driven many helpless but determined teachers to the need of creating networks of advertisers and canvassers. The world has created a class of cheaters, on starving its teachers.

In one final word, the mentality of " religion and religious service must be free," untenable in this modern money-souled age, must be burnt and buried.

I am sure, India can't survive without Religion. And therefore, I am cruelly hammering.

550. Founder says: Another point of a remarkable mentality is that an average Hindu has no high ambition about a propaganda work.

He has the least of a missionary mentality. It is more than enough, that the Saint or Mahatma whom they revere is not sleeping hungry, and is not exposed to heat and cold, and is not without his loin-cloth.

It must be said, this is quite an honest mentality with some few and not simply an excuse for not giving. Surely there are some that give with an honest understanding, viz., that the saints need nothing, but that they must support them, for their own "punyam" and future welfare. That the saints need nothing is a genuine belief with some sincerely religious people. Re: religious activity, they have no belief in significant results on undertaking religious activities. That accounts for absolutely no anti-action and a vigorous campaign against proselytism when Christian missionaries and Mohamadan converts were busy.

551. It looks as if a Hindu, in his heart of hearts, although he is neck-dipped in every activity to attain his materialistic happiness, has, as it were, a conviction, unseen by himself- "Not even a straw can be broken into two pieces without the will and sanction of Divine Mother."

552. Hindus have been reaping the richest fruits of that conviction. They themselves have not known it, nor have saints spoken in so many clear words, about that conviction being the final reason why Hindus, in spite of their vices and weaknesses, degeneration and degradation, have withstood onslaughts of centuries and have stood proudly on their lofty pedestals, while other nations and civilisations have disappeared and become extinct.

553. Founder says: Understand, analyse, see-through and through. Your salvation key is your self- surrendered spirit, in spite of whatever you be, divine or undivine, and gone to any stage of unrighteousness or even wickedness. That is the religion

of religions which lays the highest emphasis on Love, Service, Devotion and unconditional cheerful Self-surrender.
554. The Founder says: The very first qualification for true religiosity is humility. You can't practice and progress in religion unless you fully understand where your weakness is. Your humility alone can show you that, or embolden your teacher to show you that. Religion is setting right every wrong element of your mind and body, heart and head. One who is therefore sincerely desirous of attaining true religiosity should have humility enough to consider no detail, however trivial, as below his introspection and analysis. A whole machinery comes to a deadlock, because a small nail is missing or wrongly placed, or ceasing to do its proper function. If you wish to repair your huge machinery of heart and head, to make it most efficient and acceptable by the Almighty, there is nothing that is too trivial for you to think about and to mend. You must first feel you are empty. How can one who thinks himself filled up, acquire more ??

555. Founder asks and says: Am I out-pouring prideful venom? when I describe these things? No. That mentality of some saints- "You are the best people. We are the best. There is nothing to be found fault with you or to be set right. There is nothing of imperfection with you and us. You go on laying envelopes of currency notes at our feet. We go on blessing you with Narayan Narayan"- all that can lead you nowhere. Religious improvement actually requires hard work to be done, with a lot of suffering and practising and with patience and perseverance.

556. One harmonium-owner went to a renounced saintly repairer with his instrument, and with folded hands said to him thus: "I have come to you after seeing many repairers. They ask Rs. 25. I am prepared to give even Rs. 50 and that too in advance, but, I want one thing, I do not like to answer any questions, and do not wish that they may touch my instrument. You repair it without touching or even seeing it." The saint (the repairer) smiles in his

heart, "Here is one more fool." He does not lose his temper at the folly, uses sparing words and often keeps a never-breaking silence. He speaks one word, "How?". Says the owner, "You simply blow it with your breath." The saint blows his breath, the owner believes, it has been repaired and takes it back. He never plays music. For years, the prideful and jubilant impression is there. "I have a perfectly repaired instrument." "I am the customer (disciple) of such and such a well-known repairer (saint)". There is no occasion to find and no eye to see that it is not repaired. Because there is nothing like self-analysis. If some outsiders bluntly point out it is not in working order, with blind faith, it is believed it was perfected but was subsequently, somehow later only, recently, spoiled, by a climate change. There is nothing to be unhappy about it. Go to the repairer again. He will blow his breath again, and again it will be perfected.

557. Founder says: I am in no way belittling the practice. I am only trying to show the higher step. People who go to saints for "darshan" and their elevation are many times much better than neck-dipped world-worms. But the still higher thing is something else.

558. A disciple who approaches his Guru for hearing his praises is a doomed man. For a substantial improvement he should ask his Guru, "what are my wrong points and foibles and vices and weaknesses?" and try to eradicate them.

559. My ardent desire, and, therefore, underlying my explaining these things in such trivial details, is to bring about the points of wrong mentalities, which prevent our religious progress.

560. Founder says: I wish, people have a chart before their eyes as to the religious and irreligious mentalities, before they seriously think of a religious improvement of self. Most of the people, however, believe in blow-breath-repairs, currency notes in covers

and words of blessings. Let them be happy in their own ways and beliefs,

561. Founder says: "I am placing on record my experience because I believe, no amount of breath-blowing can mend matters unless the wrong mentalities are mended. Of course, there is an exceptional Royal route, viz., God's or Guru's Grace. But that can be for few exceptions, and not for all. Only the stationmaster's son can directly enter the booking-room and get his ticket. Others have to be in a line outside and wait for their turn. We are here talking about the ordinary running of things.

562. When one with some miraculous powers decides, in view of the above response of the world, that he should introduce and accept the mercantile element in its most modest form, leaving entirely to the Grace-recipient how to remunerate for the Grace, there again the said story holds. Making brilliant manifestations and professions of love and reverence and of life-long gratitude, and giving lavish promises to start with, and to be forgetting everything after the calamity disappears!! Some are still-more-advanced in all types of trickeries, to evade fulfilment of their promises. A patent trick is this. Yes, my calamity is removed, but I propose to give that amount promised to you, in a charitable hospital or in some Ashram or in a certain Mataji's temple. Here, the most advanced educated man prefers to be considered a fool, to serve his selfishness.

What more modest name can be for him?? If a big merchant has several shops, one of cloth, one of hardware, does he take the cloth from the cloth shop and make payment in the hardware shop? It is most wonderful, how even most educated persons talk such foolish things, and they do not see the impropriety underlying.

It is not a folly. It is wickedness, parading under the name of a folly. It is only a matter of common-sense. The fact is, he wants to take advantage of the delicate mentality inseparable from true religiosity. Religious relationship can't go down to the level of the mean under-hand trickeries of a money-making business-mentality.

563. Please note, I am only explaining the embarrassing situation in a matter of finance, for a new entrant in the realm of religion, as a reformer. In India, the agree-ability of circumstances for any religious reform is this, in brief. Those who are Gadipatis like the Maharajahs of the Vaishnava sect, they never think of the advancing times. It is no part of their duty to help the world to being more religious. At best, their duty is to continuously play the same part, which has come down to them from the times of their forefathers. Immense wealth, which is rightly claimable for being utilized for a public religionisation, being the collection from the public itself for the religious welfare of posterity, lies interred there. That is one class, the richest class.

564. There is another class which is for dittoing the past and playing the same gramophone records, blankly refusing to even look at the changed condition and the burning questions of today. They live in an ideal world of Vedas, Gitas and Puranas and refuse to descend even one step to study the actual state of facts and try to solve the perplexing questions of the modern life. this class is fairly rich, but it prefers Idealisms. Vyakhans, platform thunderings, Kathas, temple going, Geeta reading etc. are more than enough in their eyes, for people to be religious.

565. There is still another class of high souls, who believe in fearful awe-inspiring distance, silence and unapproachability. To have a darshan would more than enough to make a man perfect - the breath blowing class.

566. Inferior varieties, we are not referring to. There is a class which consists of some living on superstitions and fears of human nature, some on avariciousness, some on religious ignorance of the rich educated class that has left all contact with religious routine, some on the blind faith of the illiterates, etc.

567. Neither Blessed Shri Ramakrishna nor Swami Vivekanand belonged to any of these classes and therefore their troubles were comparatively much greater.

Founder says: Let me explain the whole situation in still deeper layers The reputed phenomenon for Hinduism is, periodical setting right by the descent of most divine illustrious religious souls, from time to time. During the interregnum, the Hindu religious mind is taciturn. The new successor, as it were to add to his glory and that of the Mother who sends him, is always a self-made man. He twinkles and sheds his brightest illumination, as it were, in spite of absolutely no help of the people of his age and even opposition. Hinduism is the best training ground, or a religious high soul, not only because of its best inheritance but of the most troublesome elements in the Hindu society, that would not fail to make every effort to crush down anything, that crops up as anew. The new man shines, in spite of any deadening anti-action. That develops him to be and proves him to be really great. In a country, where even street going people discuss religion and philosophy, the tests are bound to be much harder than anywhere else.

Studying the problem from a cynic worldly view, Hinduism and Hindu society are vast oceans of all varieties of philosophies and human natures, but side by side with the best people of highest type there are the worst people of the lowest type as well, in India. There are highest religious souls, that have sacrificed their everything for the sake of religion and there are shrewdest exploiters of religion too. Comparatively that range with other

nations is small Study the whole past history. The terrible fight between deities and demons was and is only here.

568. Just laugh with me when I ask, what business King Parikshit had to place a dead serpent around the neck of a poor innocent silent Muni, who had not offended King Parikshit in any way ?? We find the plot arrangement of a villain, side by side with every hero. (I am not calling anyone a villain).Rama sent away his beloved Seeta, to pass Her sorrowful years in a forest simply because some hopeless washer-man spoke something nonsensical. Pandavas had their worst enemies in their very cousins, the Kauravas themselves, who had planned to burn them alive. Draupadi was ill-treated in a way that should put whole nation boasting about its civilisation, to shame. Meera was harassed like a hell and sent a poison cup. So also was Narsimha Mehta. The same story we have of Tukaram and Gynaeshwar. Practise thinking like a free unbiased impartial thinker without well froggism. there is a worldly view and judgment and a spiritual one and both views are correct. The governing final truth is that the spiritual view and the object to be achieved guides decides and brings about the worldly apparent blamable happenings and movements.

569. As a westerner, one will not be surprised if irreligious people call Rama to be cruel husband, or Duryodhan and Kauravas to be savage people, devoid of any civilisation, as any true civilisation must mean a respectful womankind and a pity for the defenceless and poor. Aswathaamaa killed harmless sons of Draupadi. From a worldly judgement, I would not fail to say at least this much that, whereas there are best saints in Hinduism, there are worst devils as well. Just take the most ordinary matter in an independent way of looking. We always boast, Hindu priestcraft is the cheapest of all religions. A Hindu saint satisfies himself with a fistful of rice and armful of cloth. Well, that speaks most creditably about the Hindu saints, but does that not also indirectly convey the idea,

how poor is the financial support that these saints receive from the public, to further the cause of religiosity? Just see Christianity. If anyone comes forth to dedicate his life to the cause of religion, how people lay all their wealth and comforts and equipments at their feet ?? What is the Hindu charity to Hindus themselves, compared to what Christians have spent in schools and hospitals, over Hindus and non-Christians?

571. The flaw is there. The argument of poverty is not entirely baseless. To put it correctly, the religious world i.e. the world that would consider it a pleasure and a duty to spend their money on religion is surely poor. That is the experience of almost every religious man. Rich in the heart is poor in purse. Rich persons do not feel the need for religion. whenever in some exceptional moments they do, that is the only rare occasion of helplessness for them to make some charity.

572. Just let us enter into details of this question. Just take a pie in a Rupee as a charity for a religion. Does that not come to this, that every group of two hundred families, there can be provision for religious preceptor living like an average man of that group?? And how few people there are, who would come forth to serve a group religiously, dedicating their life to the said purpose, if that nomadic tribe of religious mendicants and cheats is out of mind? Surely, the latter type will never agree to be serving the society in a stabilised manner.

573. The fact of facts is, people resent paying any money for a religious purpose, and in spite of all tallest talks and boasts, they are not prepared to give thereto, even the smallest footing, as a recurring regular item in their so many avenues of outgoings, of their daily routine expenses.

To explain matters in greater details, a man earning Rs. 500 per month, will not be sorry for more than five minutes on his losing a

fiver, but if he has to give, say, Rupees two per month, he feels as if a Himalayan mountain has crushed him. If he has to do that under great pressure, he will do it for two or three months, and then stop.

So there, there, a change is required to be brought about. The Satan is there to whisper to him," the expense is neither for me nor for my family, not for any comfort or pleasure, not for any substantial return.Religious instruction, advice, is no cost price commodity. It does not cost the preacher to be giving the benefit of his religious experience of his divine knowledge or the kindling of devotion through contact, etc. The benefits must be granted and received gratis" .What little they should inevitably require, there are so many others, except myself, to give. "

574. The old arrangement was best. Let a religious worker leave his anything and dedicate himself for religious welfare to the public and society. Let him leave on the other hand absolutely nothing like worry, for whatever he desires for the sake of furthering the religion.

575. If a temple is to be constructed, material contractors will supply free materials and labour class will finish up the work more speedily than any private construction. That was the spirit of helping religion and religiosity. If there is an entire change in the mentality, there must also be a corresponding change in the method of financing religion.

575 [A] Let me strongly state it for my readers, That I have not burnt my midnight oil and passed over checks to the Press for petty minded or perverted visioned or dull-headed persons. He is a great fool, who concludes, I am giving vent to my discontentedness, on not having the required success, especially in finance. Neither the world is going to die nor the Religion, at least in India. Today or after decades or even after centuries, an

overhauling change must come and surely someone is to be born, who has no other desire and ambition of his life than that of re-arranging the religious beliefs, customs and ways of living Hindu society. I am putting all my experience on record, not simply for religious thinkers of the present, but also the future - for him or for them. Let someone have an idea, of what a predecessor of his mentality, but the later of the much poorer stuff than himself, experienced about the world. I am here thrashing out the psychological aspect of religion, for them who want to work in that direction, in future. I throw off all constraints here and write with quite an impersonal mind.

The religious potentiality of Hindus, sure, I have found to be wonderfully great, but the whole method of tackling religion has become most ill-disciplined, unsystematic, indefinite, chaotic, full of contradictions, insincere, hypocritic, superficial and colder than a corpse. My first advice to my Hindu brothers is "First of all, wipe out that notion, every Hindu is bound to be religious." For some time, let the practice and study of religion have no higher value than any obscure study, as of say " mining and metallurgy " or " meteorology".That will sweep out all hypocrisy, exploitation and mischief, in the name of religion, one stroke of which, undone and wipes away the work of twenty day and night workers. Do learned superficial thinkers want me to prove this, by showing that one can burn in less than five days, any construction that took five years to build?

Don't be dropping with despondency, even if under the process of elimination. You remain, say, only thirty out of the whole population of thirty crores. Your thirty will again caret a new nation of many times much superior souls numbering over thirty crores, but once for all get rid of these ghosts, who pull down during the night what you have constructed during the day. Inefficiency of any religion arises from the greed of numerical strength and making it compulsory from the father to the children. If after the

reaching the years of discretion anyone voluntary desires from his or her heart to be religious, welcome him or her. How is the world going to stop in its working even if there is not a single man on earth who believes in God?? Don't worry on that score.Mother's Message of Mai-ism says," Mai-ism is one's own personal religion to be adopted after the age of discretion and not one's own personal religion. "

If a girl marries a new husband on her every birthday, or someone marries a cousin or even a sister it is no business of your to pass a word of condemnation or censure. You have a right only to say" You are not one of us. We can not allow ourselves and our child children to associate with you and yours." That is all and nothing beyond it. No indefiniteness. No haziness. no contradiction. As great a clarity as the rules and regulations of any society, to which every one of the members has a consent and to which no addition can be made without (not the majority's), everyone's consent. No democratic mischief of majority in Institution of lifelong consequences and inherited interests. Neither compel nor pull anyone in the matter of religious observances beyond his beliefs and convictions and beyond his readiness and agreement to the observances, nor permit him to be talking and boasting about hundreds of things which he calls " as of his religion " but of which he has not one atom in action. Give every person a society of his own views and plane. Leave it entirely to everyone , to choose what he can call as his religion and to what he would remain honestly and promise fully and morally bound. Let legal codes protect the Ideals.

Late Bro. A.S. Mundkur who has translated " Founder's Psalms " had become Mai-ist in an extremely interesting way. The Founder and Mr. Mundkur were together for only an official duty, for five days. The Founder had gone to scrutinise his "award" of acquired lands . They stayed in adjoining blocks of the Nipani Travellers' Bungalow . One Friday night Mr.M entered F's room and

expressed his greatest surprise on finding him sitting before Mai's picture in worship. What do I see !! Do you believe in Religion after so much learning and free thinking and contact with up to date things ? I hate Religion. The greatest humbug that has worked horrors on this world," F was equally staggered at such a contempt. Both were pulled into a serious discussion. M let loose his contempt, in never stopping mail trains and specials , bout the weakness and abuse points of Hinduism. He won't to stop to hear a counter reply. After he had finished, F cool mindedly told him," You are right in whatever imputations you have made , but let me have my say." "Is there any God or not ?" " Yes, but not ...." " Do you think for smooth running of the world , there must be some law. " " Surely but not such foolish....." Well suppose you were a legislator , what would you have let down ?" " Nothing, nothing , absolutely nothing , only live without hurting others with Love. Help others as best you can with Service. Remember your Creator , who has created such a happy , beautiful and man-serving world and live always cheerfully, taking life as it comes. "

The F asked," If Religion means this," M got wrathfully wild " Don't try to pull me .I am not a child I am fifty two , my friend ?I have studied all religions and have had long discussions with Swamis, Moulvis and Reverends ." F smiled to bring M's wrathfulness down. " But supposing some religion means what you say". " I know there is none ". "Suppose some new religion come forth !!" In fully respectful but convinced manner, he began to leave the room saying with the highest emphasis,"Impossible".F told him he had to go that night to Belguam to conduct a worship.M was too generous and offered his car for a distance of over 30 miles and back. He smiled and taunted F with a pleasant vengeance, " Please excuse me.I am personally telling you. That is my religion , to save your immense travelling trouble by giving you my car ". He could not contain and repeated " That is my religion. Not going to a temple but sparing one's car for a carrying a coolie fallen from a scaffold in front of you to hospital." F smiled ," If you don't

mind , will you please have a glance at this book of mine.?" He accepted it and the Founder thanked him. The F returned the next morning . As he entered the compound , forgetting his position as a Collector, he came running and shouting " jay mai , Jay Mai", and opened the motor door like a brother. Founder was surprised " What has happened to you ?" said the M, "Conversion in a night." Universal !! No bitterness of individual religions !! Religion itself means Love and Service !! What what what so do you boldly say !! Even if a man does not believe in the existence of God you call such a man Religious !! if he lives a life of Love and Service !! Has any religion said so in such a explicit bold terms !! Founder said with the highest joy," It is not this humble creature who can dare say like that . It is Jay Mai that has shown that condescension to the suffering world, out of Her Mercifulness for Her children, in this new age."

Founder says" Let the patient in his last days eat whatever he likes . If he takes these six Mai-ism pills , he will be saved. " Founder in the most deplorable condition of religion and religiosity takes the attitude of an examiner, who asks ," Which chapter do you know best ? Which question scan you best answer ? You give me the questions I may ask you with and answer them with your very text books before you. I don't want to lock up my University and Colleges." " Tomorrow most brilliant scholars will come forth, if these survive."

No longer the present delusion and chaos. Let us know how many of these crores don't want God and don't want religion. Let various proposals come forth from different religious thinkers and groups of different mentalities saying "Let so much alone mean religion, and we are prepared to abide by that much, with the tenacity of a staunchly religious man."

There should be no startling , at a large number of sub religions. , each one strictly followed by its followers , would be many times

much superior to India with an Idealistic , hazy, indefinite, one Major Religion in name, , neither in belief, nor in action , nor in life.

I do appreciate the practical hardship and difficulty. A man may think in one way toady and his views may change tommorow . The wisest foresight is to do define your religion as broadly as can . Don't be retreating step after step with the world's slaps. It is not merely a defeat but a source and a cause of contempt and of mutual hatred between the binder and the bound.

Mai-ism brings down six thousand six hundred and sixty six things to six things only. Six things are also reduced to three trios,[1] Humanity, Love and Service [2] Mother, Devotion and Self Surrender and [3] God, Guru and disciple. Take up any trio and fire on. Mother speed you. No handicaps of what to dine, when to bathe, whom not to touch, which temple, which river , which pilgrimage place , whom to marry, which saint, which priest, etc. etc.

Founder says," For all other matters , ask your Mother yourself. [Page 30 of Mai Sahasranama] , when in a fully serious and devotional mood. Consult your Guru if you have one and chalk out your line of action, in which you don't infringed your selected principles, with Love and Service, devotion and Self Surrender." Founder says," I have nothing else to lay down as a compulsory measure."

The Founder sums up with saying ," I can not conceive of any greater delusion when superficial thinkers consider my teachings to be inimical to Hinduism. Those who have fully imbibed the true spirit of Hinduism and have a deep experience and insight will see that I am driving horse determined to go westward and ready to be flogged to death , but not turn eastward , in the west itself as it likes. But finally, to take its breath out with westward running till it most unconsciously finds , it has returned home in the east.

See deep, think deep. My effort is for the unwilling horse to make him drink water. I have to deal with a nation that has religiously turned as . It has no pride and no sacrificing readiness for either its ancestry or its religion. It has no sense for a black spot about its legitimacy or illegitimacy of its culture and civilisation. Some communities or individuals may go in for a better foreign seeds , with absolutely no value attached to the genuineness or otherwise. Some would die for the culture or civiliastion of their own ancestors, World is various coloured.

What is Mai, if not Hindu Mother Universalized ?? What is the teaching of " cart before the horse" , if not the insistence on Brahmacharya ? What is the underlying essence behind the statement" Any two hundred families can have a saint, if they contribute a pie in a Rupee", except a reminiscence of the past family Guru ?? What is this suggestion of welcoming as many sub religions as come forth, with a strict following, anything else than reformation of castes, but on rationalistic and modern basis turning castes into so many societies ? with all the latter abuses eliminated and a greater discipline under the modern loved and liked and agreed to rules and regulations ? If tree seed birth basis is rejected, adopt religion-social basis but not the ruinous external refinement and money basis.

The Founder says," You lay down the rules by which you will live your life, If there is no desire of any discipline in life, let us know that also, once for all. I will be much happier to be face to face with bare faced no, than to be in a perpetual delusion of all-fittedness about the real thing of all-emptiness. We know where we are. If one medicine fails , there are so many others , but what is the sense of this dead as to the patient's diagnosis, like or dislike, efficacy or inefficacy of a certain medicine , readiness or un-readiness to take medicine itself etc. Founder further says" If Pandavas were not sitting with their heads hanging low , the

Draupadi of my love for religiosity had no cause for shouting out herself."

To be bit light, the Founder was once a honorary teacher in a Local Self-Government Class. His pupils loved him and played with him. Once he asked," What is the colour of this chalk-stick ? " All boys said ,"Black". Founder said ," Quite right." " But just see its end, don't see simple lengthwise. Don't you see ? It is not completely black, but blackish blue ? "" Just see now the other end, does it not look bluish green "? Now I cut this into pieces.", don't you see it is whitish yellow ?" " Take this second section now."" It is only whitish" . " Now I take this last piece and tell me , one and all , how does it ? The whole class with a roaring laughter and tapping shouted out "purest white ".

That way children have to led and brought home. Your success or failure wholly depends on how far they love you and you are lovable and how far you are prepared to die for them.

The Founder says,"Let me place most subtle observations on record which may keep both new enthusiastic workers in the direction of the Guru Shishya relationship work."

The Founder on English birthday night of 23 - 12 - 1951 (Sunday) when he adds his addendum to the book under print (8th Chapter re: Paramahamsa, printed in December 1951) makes certain observations :

" I have come to the conclusion, after such a tremendously vast experience, there is no use of teaching, instructing , reading religious books , hearing Kathas etc. I am fully shuddered to tell it. What Guru gives , that much alone the Shishya gets. As many Rupees annas and pies as Guru gives, so many Rupees annas pies the Shishya get. The rest is all delusion and consolation. I talked for two full hours to Mai Devotees B.C.W. early in the

morning and one hour to T.A.D. and M.S.M. in the afternoon , on this subject. I spoke in breaking sentences only and with sighs. With a shudder, I shut my eyes, not to see and hear this truth. The cruel-most truth for the modern world that hates the very idea of Guru.If this is the Finalmost Truth , which Mother reveals to me , finished !!" Spirit alone lives.The erst evaporates and Spirit alone passes from one source to another, only when two containers are joined and unified to be one.The rest is all temporary turning of a copper coin to look silver-like. A temporary magnetization. A certain period of unification must past before and after the Spirit Transfer.Even the received Spirit has to become settled , and get mature enough to have its own surviving and increasing power, against radiation and counter-acting forces."

My heart throbs tonight to say and declare " All my labours on them that were not impregnated with the candid and ardent spirit and feeling of a Shishya towards a Guru, are lost in water (here I sigh).A life long delusion for me and them.

Except whatever was permitted by mother to be given and taken , except what was given with a loving heart of a Guru and received with a grateful heart of a Shishya , the rest was all camphor packets distribution , howsoever detail-fully explained for times without number. The first proof of purity of heart and of some space being left over and possible being filled up with spirit, i a heart, while impurity has saturated itself is the sincerity with which a Shishya would approach to a Guru. If there itself , there is nothing but bankruptcy and deception , my brain gets only electric shocks, while trying to find out , what benefits the world is going to derive on merely studying Vedas and Geetas, moving over the pilgrimage places and temples of the whole Bharat Bhumi and waving the light and ringing the bells fro all the twenty four hours ??

I have found the cause of the In-curability of the disease in spite of armies and armies of Religious doctors and physicians.

Extremely astounding though it may loo, after exhaustive rambling , I come back to the oldest of old truths. " Your benifit is to be measured in terms of oneness with your Guru. The intensity of your oneness. (Let all courtesies die, when the truth has to be stated.) The intensity of your Self-surrender, Love, Service and devotion to your Guru.the period of your contact. the repetition of your Sadhana and time given for settlement and maturity. the rest is all simply the fanning the burnt parts, head and heart, or pampering with a hand moving over the body of a typhoid patient, without medicine."

A mother asked her son , to fetch water from pipe.the boy goes with a vessel and shouts ," Mother, I don't get water. " Mother shouts," You can't get even a drop, unless you hold your vessel below the pipe. The son holds the vessel below the pipe. Again he shouts "Mother I don't get water." Mother looks . He has not hold it exactly below the spray.spray. Mother shouts,"You can't get it unless you are holding your vessel in the very same straightest line." The son holds in the very straight line . Says he, "Mother, I don't get water."Mother shouts ," hold the vessel inverted."

The Founder says," Don'e expect a single drop, unless, in the first place , you have a conviction, you are lower than the Guru. The juggleries of sweet words , little small nominal services or treachery scheminess , your cheating with two oranges and three plantains, won't do. Secondly, you be in his straight line .Don't expect the pipe to shift its mouth , to be in line with your vessel. Thirdly, If you are already full of perversion , all teachings turns poisonous like the milk to a serpent. If you turn perverted later , one variety of which is treacherousness to the Guru himself, even then , you can't continue to carry a single drop.

Everyone can't be a perfect from the first day, nor, if this truth is inelastic , will there be any scope for Mother's Mercy and Guru's Grace. One has however way out" I will be wicked to the whole world but not to my Guru". " I will be thinking and practicing all impurities , but not during the moments I am in presence of my Guru." This much accepted and observed, put the whims -hurt machine into vigorous action , till the smallest atom of a cat's skin charge becomes a tremendously huge charge.

Tonight I have seen through several stratagems , huge misunderstandings and blindness of the Shishya world . For the religious benefit of the world , I am referring to them in smallest details. A good deal of what twinkles and sounds as religiosity is only a parrotry with least deep thinking.

The most common first type of a huge misunderstanding is indicated in this illustration. A young man had fallen sick. His mother shouted " oh God. If you get my son up, I will dedicate an elephant to you. The poor son , honest and sincere shouted out to mother," "Mother, let me die. How shall I be able to earn so much ?" The mother said," Speak slowly. Otherwise, God will hear us. I am simply cheating Him. After you are alright , we shall change our living place , so that He would not find our house and us."

Be extremely practical, with no infatuation for personalities and count the number of such instances.
Second variety is , that of Shishyas, who have extremely poor or no idea of the work involved in the spiritual progress. They think as if Guru would cook the rice and chew the morsels and their hunger will be satisfied.

The third variety has absolutely no desire in any corner of the spiritual progress, but if they have to go to a Guru for the removal

of a worldly misery , how can they approach and impress a saint or a Guru, unless they have volumes of of religious talk material ?? They study some enamouring catch phrases.

The Founder says," One day I laughed heartily over this point. The well-known fourth bowler of his age (I am now actually referring to the dictionary for the spelling of " bowler ")P. Baloo , came to me for some difficulty. As I have stated I am a big cipher in cricket knowledge. But I talked to him about cricket. In whole life , I never talked about it.

" Mother is extremely humorous. She told me during communion ," Just as you were talking with a sweet smile about a subject , which you know nothing of, and which is not to your test at all, simply out of courtesy for those few moments only , so, is everyone talking to you about religion for the few minutes they are with you , to carry your favour . You think, as if they all the while in their homes , thinking of nothing except Mai and Mai-ism." I laughed, laughed and laughed. These are " Illuminations " and " Gifts of Grace." They are not some mountainous things.they are simplest things , but you don't get that idea for years together. You are chafing and fuming. As soon as you get the idea, it is like bursting of a big boil , which gave shooting pain till then. You feel a relief and you fall into the happiest sleep.

The fourth variety is " Satyanarayan variety ". After calamity is over, put off the thanks giving with adjournments . What is the difference between giving over the due toady or ten months after ? No. Till the donation is handed over , good relations and sweet eye stand secured , and in the mean while , if there are other calamities , the redress is sure and gets included in the same Bhet. You are a master of yourself. Why promise five hundred , when you want to give actually fifty? Those worldly expert have the full faith. They know the intensity of a prayer and success will depend on the financial relief promised.

The fifth variety has been already spoken about, " I have decided to donate my due to another charitable place." The injustice has been referred to before, but a little more laughter here. It is a policy of neither here nor there. "

The sixth variety, also referred to before, is that of Marwari treble counting. If a man has , by mother's Grace prayers and all the necessary exertions of the Mother's man, got Rs. 10000 , and he has paid Rs. 1000 as per his Sankalpa (sacred vow), he not only calls it a donation , but expects a detail report as to how they are spent and a life long special honour of a "donor" to the Institute , whenever he visits.

The seventh variety is to be exerting hard with all intellectual games to establish a mastery, with presentations of service. Be doing nothing substantial but make every appearance of usefulness and caret impressions all around of being most devoted and rendering hardest service. The proffering of service , taking care not to be rendering any, creates opportunities of knowing all matters and remaining in close contact. Gradually then shove in " I don't know ", " I am not informed " " I was not consulted " " I would have done much better" etc. The scheming intellect has a vast field opened out.

The eighth variety is to make some small or big donation or call a sum given for thanksgiving for some calamity gone , a donation in a Marwari manner, and then establish a right of being consulted regarding all and every management of the whole concern. This is like a Mohamedan variety, in the following illustration. A Mohamedan was travelling with a Bania. The Bania was preparing his hotch-potch under a tree. The Mohamedan from a distance threw some ten grains in the boiling vessel. When the Bania returned after a bath , he was surprised to see that the Mohamedan had touched the hotch-potch and was vacating the

contents in his dish. He answered on enquiry," I am finding out my ten grains to which I am entitled. ". the whole content was evidently gone polluted and useless for the Hindu.

The ninth variety is that of honest harmless Grace-beggars who don't play any games. They are only for getting all religious benefit without a single wear or tear, even they be rich and rolling in cars. They have made up their philosophy. "Mother wants nothing", " There are so many others who can help."" I don't feel like an inspiration to give." " If Mother wanted anything from me , do you think I could have remained without giving ??" What can I do ? I don't get Mother's command to give anything or to do any thing like a service. " I love the most, this innocent class and the food-seeking class round a saint . There is no worry except only the paying off of the grain merchant's bill.And that little Mother surely arranges through any of Her rich and true devotees.

The tenth variety is of persons , who give entirely a false story, sometimes even contradictory , regarding the details of their calamity. This variety is the highest head sickening and most repulsive. In the end, some wonderful cat comes out of the bag and there is a sudden frightful rupture.

Coming to the cleverer eleventh variety, the approach itself from the very commencement is a wicked hearted one. The class of ungrateful thieves. Just like a shop-keeper's son employing himself as a servant in a big shop thinks from the very first day within himself. " After learning up all the tactics , I will take on the hire this opposite shop and turn all the customers here to me , by a little cheaper rates. " Such people are extremely dexterous. The guru has absolutely no idea .He teaches his disciple and allows him to learn everything, and then the fellow turns to break and becomes a different man altogether as if he had never met his Guru.

Here, the perverted and poor notion is responsible. They have absolutely no idea , that in the Divine Realm , Guru Droha , treachery to the Guru , is the highest religious crime. They think that is only a bluff and not an unfailing Divine Law.

Their perverted mentality is this. They think they have as good a right to the God or a Deity , and Guru is only an intermediary nuisance just like the peon of an officer. He is simply to be kept pleased with a four anna a pie . " Once we are admitted in, we know how to kick the Guru ." Such people , think themselves within their mind to be much greater than the Guru. Ruling motion is " That hopeless Pattaawaallaa peon does not permit me to be face to face with the Officer. If once I succeed , I know , how to put not only the peon but even the Officer in my pocket. " Such people have absolutely no idea of the Divine working. They rely too much on their intellect and think they have the last card in their sleeve , of shedding two tears before God and Guru with a few words of repentance. They continue again their old very same cheating game.

The twelfth type is of persons who believe, once they have agreed to do a little something or a patha or a worship , not a single misery should befall on them as if Mother has enslaved Herself to them for a few crumbs of prayers etc. They rush on their Guru, get wrathful, abandon all relations with the God and Guru forgetting all life long benefits.

When they again get kicks and slaps , they return to God and Guru.
The height of ignorance and perversion is sometimes most funny. There is yet no repentance. Only a renewed game . Only a few days back, one person acme to the Founder, after a long disconnection. He most seriously said," I was determined not to come to Mother and to you but I finally decided . Let there be a Kumata (wicked Mother) , but I should not be Kuputra (wicked

son). Of course, he was seriously hurt in his financial prospects and had a painful setback. But he never bring in his former huge uplifts through Mother's grace or his unfitness , unfavorable circumstances, worldly enmity, Prarabdha etc. This is the highest height of perversion which the Founder never dreamt during his whole life. Just the reverse of what we have learnt from centuries , taught by Shri Shankaracharya ." So many sons have become wicked but no mother has yet ever become wicked." The wonder of modern religious thinking and believing !!!

Please note it once for all I am not talking of some villagers or uneducated or penniless people . My experience has been drawn from the society of the highest middle class and the highest educations.

I must stop with narrating the varieties . I presume , the readers have deep sense enough to see that my passion is that of teaching while I deal with this subject at length.

It is knowledge of wickedness which help you to know what is righteousness and how to evade slips. It is not even the highest "Brahma" knowledge to be obtained, through the study of innumerable varieties of "This" and getting a conviction " Not this" ?

Yes, the night is over. My labours are amply rewarded , if I am leaving one lesson after me , viz., the indispensability of a Guru,(be he whomever you select and change him whenever you deiced), and the strict disciplinary observance of the Guru-Shishya relationship. Otherwise you only a grinding-mill-bullock , you are nowhere. Only remain buried in delusions and temporary consolations, laughing one day and weeping for one week , endlessly.

If you can't be true, good, just and faithful to one person out of millions , around you , where is then even a phantom of hopefulness ? ? For the results of any solid Sadhana ? (By Sadhana, I mean the smallest effort for the achievement of the smallest thing about one's religious progress).

What more can a mere child like me convey ?? Sometimes some pencils have not got the whole one lead stick but only small pieces. You mend and mend till you get vexed and throw away the whole pencil.

The Founder says," There are great teachers , as great as elephants , in contrast with me as an ant. They know Vedas, Brahma Sutras Geetas Upnishads, Purans, Shad-Darshan, Vedant, Adwaitism Maha Bharats Ramayans, Yogas and what not . What can this illiterate ant of me teach others ? The Founder is satisfied with so much teaching ." Don't approach your Guru with lead-pieces-pencils or oil-spoiled papers." the Founder is not prepared to be crushed , admitting the greatness of all Great Teachers, in his right of saying the above said simplest things. He is prepared to say," There is a sufficient number of persons for whom this teaching of the most elementary Alpha knowledge is indispensable. "

The Founder says," If you have trained yourself to love and serve one person, you can reach a stage when you love and serve all persons and becpome master of " Atmavat Sarva Bhuteshu yah Pashyati Sa Pashyati " " he alone sees, who sees himself in all beings".

The fact of facts is , that the work to be done not of changing individuals and the world and the worldly circumstances to suit you. The key of yourself has to be worked up with file sand chisels , rubbing out angular irregularities and projections etc. to

fit in the lock. If once it has been adjusted to open one lock , that open all the locks of that particular brand.

576. Somehow to our great misfortune , our own government has not practically and fully realized the importance of Religion in the character building of a nation. Britishers maintained a well paid ecclesiastical department. Although that helped the spread of Christianity, that also helped the spread of a general religiosity. God fearingness is no small virtue for any government to prompt them to spend something reasonable in that direction of annual expenditure as well. Whenever any Government goes in the hands of them that place God, Religion , Morality, Truth and Justice in their pocket , the nation gets doomed.

577. Government cannot help us. Mahajan system of supporting religion has been abolished. Rich people stand in the line of poor, waiting for praises and flatteries for their two-anna-pieces. The idea of proportion is rejected by them. A man getting Rs. 2000 per mensem wants his donation of Rs. 100 to be tom tommed as a much greater thing than Rs 50 paid by a man getting Rs. 200 per mensem. In one word, he does not accept religion to be piece and parcel of his obligations and duties on the basis of the same standard as that of his all other usual routine living.

There is another great drawback in the system of the financing by rich folk. In the age of extreme individualism , saints and religious persons are really meant for the benefit for the whole humanity get actually monopolized by rich families . Rich people are intent on it and saints have to succumbed to it when they are the only substantial patronizers. It is not likely that saints in course of time bound to be in confinement with the rich families alone that support them and then their benefits to the public world get practically lost.

578. Dear Reader!! How shall we be able to cover up all forest land with carpets against thorns? After failures in collective action, let us be satisfied in the end, with our individualistic improvement. To pull on the present world, you require a masterly wickedness, which would hold smaller wickedness in terror, and keep them meek and silent. That is however a contradiction to the inherent nature of goodness required for the spiritual progress. So at one stage or another, a time does arrive when you have to say goodbye to the world. And that is the Vaanprastha life. We may or may not leave home or make vowed declarations of having left the world. One simple Mai-istic formula for high and low is Bhaagjaanaa (run away), Bhulajaanaa (Forget), Milajaanaa (live in oneness with Guru) and Mitjaanaa (wipe away your individuality). Running away is no cowardice but a part of wisdom and valour. What is to be discouraged is premature and immature running away, taking you from the frying pan to the fire.

Create maximum leisure by reducing your outer wants and activities. Minimize your responsibilities and conserve your energies. Keep yourself in company of superior men, for as many moments of your every day as you can. See that your desires do not pull you out, from your hidden obscure corner shelter .Try to control yourself as much as you can. When you can't, simply suffer , but don't seek remedy, which would in its turn bring up a forest of more formidable evils. Utilize the first opportunity of running away from the temptation again to your safe corner. Set all worldly considerations aside, making their value cipher, if thereby you escape a pit fall or a furtherance of your slipping into the mouth of tigress of devilishness. Be prepared to be called a coward , a rough man, a rustic , an idiot or even a mad or bad man , a viscous man or even an ungrateful man . People's good opinion or applause about you is nothing in contrast to your own moral degradation.

In life, there are many calamities and trying situations. When one has to weigh worldly benefits and considerations against one's spiritual elevation or debasement , one must invariable decide in favor of spiritual elevation , fore-going all the worldly calculations and future prospects. Run away again, at any cost, to your safe corner of quietude, obscurity and harmlessness.

579. Come what may Don't leave Mother's Lotus Feet. You have a right to the Mother's Feet and Lap. It is enough that you had tried your best not to be pulled out, and that you have again returned. You are again welcome to your safe corner of purity and rest and peace. Run back at the earliest opportunity. Your righteous living must become so interwoven in your life, that whenever you make a departure you are filled with a unique uneasiness and confusion. You must be so guile -lessness- stamped in your face that even the dullest man of the world would detect you out, and force you to be driven back to your corner, with a little suffering. Develop your mind to be so sensitive that you yourself can't remain composed, till you have vomited out your wrong actions, intentions, sins, faults and follies.

I assure you from my personal experience. If you are a devotee, Mother saves you only with a slight reproach and a warning and a little loss. She changes the minds of the people. How rarest thing it is for the world to meet a man, who makes confessions with repentance and resolutions not to repeat the folly? You should feel as a fish out of its waters. Mother is sure to save you if there is a slight weakness and no systematic wickedness, provided there is a burning desire to retrace the steps to your corner. Mother helps you in such cases. most miraculously. It is the Divine Arrangement that saints are harassed by the world, even on false accusations and without rhyme or reason to make them more and more unattached to the world and to be pulled towards God.

A saint's life gives multi coloured silent pictures of multi-minded characters. Often the nearest persons remain in dark about a saint, except at the end, when it is too late to mend. Very often saints have satans hovering over their heads, and angels craving constant association at any cost, at their feet, from the very same inmost environment, that enjoys the unique privilege of the nearest ties.

A saint's avowed goodness, greatness, and Godliness attract all varieties of human nature around him, with an assured fearlessness, friendliness and forgiveness, and there is nothing that gives a more solid spiritual elevation than the closest continued contact with a saint. A miniature world with all that is best and worst in this big world, of human nature, reveals all secrets, in this shortest time- period, provided your approach and attitude is full of love, service, devotion and surrender to your Guru and God.

580. Nip in the bud very vicious thought, wish or action. Let the improvement of others be now, only a side activity or a by-product of your life. Let that infatuation of "duty" go. A general high sense of duty must be uniform and of the same intensity, and not restricted to wife and children only. Every man has his duty towards God, himself,, Universe, parents, brothers and sisters and neighbours and posterity as well. Wife and children themselves, although fully mature and discreet, never think about the indispensability of your care and protection, as much as, you are dancing about, under the name of duty. Just once make a search of their hearts. You are simply delusioned, by your own desires and infatuation and various urges. You are simply justifying your indulgence with the overwhelming, intimidating, self-delusive word of duty. Why not be true to yourself and say " I have not risen above infatuation and attachment."? You can't save yourselves and are along throughout life under the delusion " I must protect them as guardian, otherwise they will have the

most miserable fate." You have to play your inevitable part alone, with the least attachment. Every man who has worked hard and gone out of righteousness has the feeling of disgust at the end , when he finds or rather discovers the real mentalities of them whom he had all along looked upon as helpless dependents and dying without him and as ready for every sacrifice for him, when he sees things quite incompatible with his lifelong exertions and expectations. In the case of workers for religion and world's welfare, that is also prearrangement when Mother makes some to be an instrument for the particular work for humanity. After maturity of restlessness, dispassion and non-attachment, you have to escape at the first available opportunity.

581. That is the way of the world and that is the way of true saints. The world's way is: " catch the server, worship him, raise him to skies, so long as he serves," and the world continues to serve. When that ceases " dash him to the ground and shoe-beat him. The saint's way is "Get you minimum. Surrender yourself to the lowest. If you get entangled, take out one thorn with another of the world. Hang up your whole world packet on the neck peg of some Khan Saheb, who is more than a match for all worldly wicked ones and bolt away."

The North pole and South pole men may meet at the Equator, to satisfy their individual needs and foods. Need satisfied, each one repeals another and return to one's natural residential pole. Make your dependence on the world and your family, even wife and children as minimum as you can. Remain temporarily surrendered to the humblest in the lowliest manner, without sacrificing your character, virtue, devotion and religion. Welcome them and those situations, in clutches whereof your prarabdha places you. But, don't fail to slip away to your corner, at the first chance. The meeting of persons of the opposite persons of opposite poles can be happy for a few hours only. Depart, therefore, with the quickest

exchange good grace, memory, and even a craving in the heart of others, to meet you again.

Live in the midst of the world, without catching its colour, with self-surrender to Mother's Divine Will, like a spread up burnt cloth, with all its beauty and designs etc. really turned to ashes. Only thing, don't escape quite prematurely or immaturely, simply because of the worldly agreeability of a loving wife or a decent earning etc.is not there. If you are a failure in this world itself in the matter of undertaking responsibilities, impatiently suffering all disagree-abilities, in exerting and sweating to keep yourself and your family running in the normal manner etc. then mere saffron robe and head tonsure can't help you to conquer your internal enemies and climb the staircase of salvation.

Your living as a householder or a relinquisher of the family life is a matter of much less importance than the reality about how you live every moment of your life itself. You have to pay off your contracted debts and get matured against the triple fires of worldliness. As soon as you are nearing the mark, automatically all the circumstances of life will change, to create a position suited to your new requirements, a good deal in advance of your actually reaching the new higher stage.

MAI-ISM

CHAPTER X

Mai insists on Rationalisation of Religion and Religionisation of Rationalism on Constitutional Basis

Jay Mai Jay Mai Jay Mai

582. Religion has, therefore, to be as constitutionally tackled as any modern movement and with no haphazard ways of financing and defraying expenses and no extremities of recklessness on

either side. The first thing that I would like to introduce is a licence to preach religion with a view to stop all underhand mischief and exploitation. Let there be a religious congregation with all the well-known saints therein, who are interested in raising the general public trend of morality and religiosity by constitutional methods. Let there be a Divinity college as well, where all religions are taught and examinations are held. So much mischief in the name of religion, through playing upon superstitious and mysticisms, will disappear. Such rumors, as that a certain saint rises five feet above ground in the air or that a serpent spreads its hood when another saint goes to sleep or that a certain necklace in the neck of a saint being given as a present by Lord Shiva constantly revolves, will be once for all dealt with, and each saint concerned with the rumor will be respectfully asked, how much in the rumor is truth. If they deny, such denials will be broadcasted to remove people's superstitious follies or tricks of exploitation, or they will be put to tests by such congregations and will be blown up if found to be humbugs. We must have a BUVA BAJI NISHEDHAK BRANCH.

583. It is high time, a distinction should be introduced as " Hindus" and "Hinduistic", the former conveying merely the Hindu parentage and the latter, acceptance of the broadest principles of Hinduism, which should be de novo laid down in so many concrete unambiguous qualifying definitions. The present hotchpotch of believers and non-believers, Easterners and Westerners, Sanatanists (orthodox) and Sudhaaraks (social reformers) has created a great anarchy and chaos. Let all Government legal measures of making a certain type of Hindus happier, be made applicable, to that particular class after a classification is made. That is that true sense of independence and liberty. The rest is only oppression. A particular society has to decide what is best for itself. If you are sleeping and snoring like a paralytic populace, there is little to blame for others, if they take you to be the piece and parcel of the whole huge mass, regarding

your beliefs aims and objects and the final goal of your life and living.

The whole essence of my exertions in religious life and preaching, has at the end brought me to a conclusion , the religious preacher in the modern age have simply wasted their life, to fill up a certain site with waters to form a beautiful lake, whereas others have desired to have a dry rocky foundation for massive building of pleasure-hose, on the very site. After all, our exertions are over, we have found that the very fundamental beliefs and opinions and decisions and judgments have been different and even contradictory. What a hopeless wastefulness of life it is, to be consuming one's everything over them that have been holding just the contradictory beliefs !!, on a general assumption that all persons born as Hindus, have certain beliefs of morality and religion !!!

Welcome every family to express his religious and social views in open declarations and help each one to take up one's place in the class where he and his family would be in natural waters, with men, environments and atmosphere suitable for all ambitions, experiences, progress and evolution. Let there be a clear-cut arrangement of each in the matter of his either following or leaving a particular definite organisation of certain principles, beliefs and customs. No dabbling thereafter. If for instance there is one society that believes in the happiness of this life, don't be ridiculing and shouting against a woman thereof, that changes her husband on every birth-date. Nor on the other hand that society should be permitted to cry out cruelty on the ground of enforced life-long sexual abstinence, in the case of a window that has not even once seen connubial happiness, of the other society that believes in mortification of flash and a happy future life. Outsiders have surely no right to impose their opinions. Let each society decide its outlooks, ways of living and practical measures.

Come out of this long labyrinth, so that your efforts may not be lost and your energies be better utilised to enrich the deserving and those needing your guidance. Let that presumption now go, viz., that every Hindu believes in certain fundamentals. Teach your highest mathematics to students of mathematics alone. Don't go on holding tours of mathematics -lecturing to every college, every high school and every boy or girl that comes to you or you can run to and have an access to. Don't exert your whole self over unworkable wooden blocks, which are best fitted to serve as fuel. Make sure first about the Divine or Democratic nature of your disciple before you begin teaching your Geetaa. That haphazard thinking way of "Those that are craving for religious uplift, will take it up." won't work well now. Don't forget that one corroded mango spoils the whole warehouse of best mangoes.

There is a wholesale change in the fundamentals themselves. When one man thinks it is a treachery to be in bad connection with the friend's wife or sister, another believes everyone must have full liberty of sexual pleasure ; when one man believes there is nothing wrong in robbing the rich another refuses to accept any money obtained by foul means , ho can you ameliorate such a society of chaotic and contradictory beliefs ? and how anyone can maintain the equilibrium? There must be some fundamental principles, truths, customs and prescribed ways of living to which each one of society bows one's head, trying one's best to abide by the rules and regulations of the society.

Let all saints and saintly persons and religious minded interested eminent persons, once sit together, with their best mettle, to chalk out some way to save Religion. two saints meeting together to-day, for the said express purpose of saving Hinduism, with the whole Hindu world as a unit, and the general preservation only as a unit, with absolutely no consideration of detailed differences of philosophies, sects, and sub-sects etc., and with no individual axe to grind or chosen people of one's own fold, to form an all year

standing Institute will find twenty to co-operate and work with them tomorrow. It is high to make some such beginning of an Institute, with a permanent standing interest of a fully constitutional All India Organisation , with the all year round running activity, with the exclusive specific aim and object of ameliorating and preserving morality and religion, maintaining the culture and caliber and the general standard of the whole nation.

Once such a beginning is made in, however, a poorly a way, it is sure to do its work most efficaciously after some time, because after all Religion is the very backbone of the Hindus, their flesh and blood. Hindus are the descendants of Rishis and sages of unparalleled religiosity. Please don't forget the fact , that none has worked in a constitutional manner, with the whole Hinduism and Hindu nation as the units, in their wholesale outlook , without folds and philosophies and followers and in the manner suitable to the new age , in which new mentalities, new considerations and new situations are fully considered, in a spirit of sympathy, consultation and cooperation.

Please note one extremely subtle point. This sort of work, none can begin except saints. Here, the best worldly householders can do very little. They can only help saints, but the initiative can be taken by saints alone, who have risen above self-interest, are under no infatuations of personal attachments and are universal-minded, especially as it is an upstream task against the natural mass flow and because it requires for its success God's Grace obtainable by living life of Love, Service, Devotion and Self-surrender .

We require ministry of saints, an assembly of family heads and a council of individuals, with volunteers of both sexes to work methodically and constitutionally for Hinduism as a whole and Hindu nation as a whole.

584. Summarising the whole religious situation, this book has been written with a view to give all important information about what Mai-movement is. What are the tenets of Mai-ism, what beliefs the Founder has been holding, what he has to suggest, how far his experiences have approached and mastered the Absolute Truth, how has he worked and tried to increase the religiosity of the world, etc?

In the first place, the Founder is strongly of opinion that the world, any nation, community, family or an individual cannot be happy without religion. Of course, the word "religion" has to be very widely interpreted in a much wider sense than what we have till now. It should not mean any individual religion, nor should even the belief in a God be an indispensable qualification of a religious man.

It should be enough if he loves and serves mankind with a universal mind. The belief of God's existence may dawn later. A belief by itself is nothing unless it prompts and controls you to be acting best with your brothers and sisters, or rather Mother's children.

Exemption from the belief of the existence is only a compromise and a concession. That there is an Invisible world, a life after death, a providential arrangement of Invisible helpers and help etc., that there is the final most Beneficent Divine Mother who helps guides and saves Her devotees - is the personal experience of the Founder which he has narrated. It is an experience which has come down to us since the world began, actually to so many blessed few, who have tried with that conviction to set the world straight. They have well-nigh succeeded. The process of regeneration and degeneration of the world is constantly at work, just as any house since the time it is constructed gets dirty from time to time and has to be cleared by efficient well wishing philanthropic able workers.

585. The Founder wants to make the first exterior form of a religion, to be as simple as can be acceptable by any beginner, so that, to start with, everyone has an admission at someone stage or another, and is not left to be groping in the dark. Subtleties may follow, as the aspirant shows his worth and solid progress. Like the primary education; whether you have an aptitude for study or not, whether you are dull or bright, whether you love mechanical, artistic, or scientific training, you must have been admitted into some school. It does not matter if the work in the primary class is simply eating sugar pills and gradually learning the counting of their number. Lower the depth from which you begin cement filling, surer is your foundation and safer is your whole costliest construction thereon.

The highest emphasis that the Founder has to lay upon is " Nothing can be achieved or attained unless you die for it." None can eat for you to satisfy your hunger. There he is a bit different from the usual routine mentality of hand-folded sitting. He says, prefer being worn out, to being rusted. Even a failure or a defeat is more glorious than the luke-warm deadness and inactivity, expecting others to do what you yourself can do. The Founder is not a pessimist or a fatalist. He is extremely optimistic and believer of Mother's Grace which can overturn the whole working of the world, if She desires. But here too, there is the difference of belief and a reminding is necessary. God and Guru will help you. Without their Grace, you can not move an inch, but it is you who have to lay brick over brick to construct your own sheltering place.

The Founder is extremely hard on this point. Granting that it is God who does everything, and you too believe like that, even then, you are not to sit hand-folded.

Even if you are a worthless head clerk, and your boss works your things, he expects you to be busy at least making an appearance that you are helping him to work and remain in his presence.

While God is doing something for you, you must be in his waiting, and gratefully, and with a true humility which shows you are sorry at heart that you are putting Mother to trouble, because of your incapacity. "Work is worship", the Founder says, " You have to be active willing hands and feet and head and heart of God. "

Founder begs to differ from the general Hindu religious mentality here.

586. Further, the Founder is for slow and steady progress in quite a rationalistic way, just as you master any art and any science. He hates mischiefs in the name of mysticism. He asks: What sort of people and of what stuff are we? If in order to be appreciating a high soul, who has mastered his mind and has attained control over his Indriyas, etc., we need a fool's impossible or impracticable stories!! Even if there be truth in any of these accounts, do not set a high value to these cock and bull stories. It merely shows the absence of the faculty of discrimination and appreciation, as to what is best in a man or what in a man should be considered as best. Mai-ism, he says, is rationalisation of religion and religionization of rationalism.

587. All humbugs in the name of " Choo mantar" should go. There is no higher supernatural power than one that can be attained by repetition of pure and simple name of " JAYA MAI " day and night while living the life of love, service, devotion and unconditional cheerful self-surrender.

588. He is for doing even a little, rather than doing nothing on one hand; and just reversely, for doing nothing, rather than doing anything insincerely and hypocritically without the heart, desire

and faith. He prefers a little religion, to " no religion " on the ground that religion cannot be fulfilled in a prescribed satisfactory manner; and irreligion, to a "sham religion". Says he," Refuse to leave on rotten crumbs and Mother will surely supply you the most dainty wholesome dish."

589. He gives greater importance to the inter-dealing between man and man than a man to God. " Be first a man, then a brother, and thereafter alone, a religious man." He gives much greater importance to the formation of character than the versatility in sacred lores and Divine Knowledge. His constant cry is that our preliminary grounding is extremely poor. He takes your practical life and living to be the deciding factor, as to the rung of the spiritual ladder on which you stand.

590. He recommends practice and practice of the smallest things under the guidance of Grace of Guru and Mother's mercy. He quotes so many practical instances of himself, wherein he has been a failure to do a certain most mechanical thing for which he has no practice.

591. When motor buses were first introduced in a big city; it took more than three years to arrive at a stage of no stopping halfway, inconveniencing all passengers just for a want of a carefulness in seeing that there was enough water and petrol while starting. If such simplest and mechanical things require a long practice of years, what about the higher practices of self-control etc. In a word, spiritual progress is impossible for them who are mere talkers and boasters, who overvalue their capacities ten times, who are tired of repetition and who impatiently expect fruits in hand before they have finished the utterance of the last syllable of their desire. Practice with patience and perseverance alone can make you perfect. No choo-mantar can help you there.

592. Founder has studied the whole question of religiosity most ardently and minutely. "Why do we fail, where is our flow " is the most anxious inquiry subject. Where is the hitch? What is wrong? How can it be remedied?

This is the viewpoint with which the Founder has approached the subject of religion. Not like a college professor confined to his teaching subject, but in addition thereto as the college proprietor, anxious about the thinning and thriving of the college itself. He is not for tom-tomming the greatness of Vedas and Geeta or studying the various formulae by heart or for singing the same gramophone records. He is for the original impartial free thinking in Religion.

593. There are certain misunderstandings which are responsible for our inability to profit most, although we have the highest invaluable. To be fair to Hinduism, Hinduism can be made to be the highest religion, provided its preachers give due importance to practice and to the practical impossibility of making any progress without the guidance and grace of a Guru and Mother's Mercy. Everyone speak about it, everyone has heard about it, but the sacrifice and the value is absent.

There are certain truths which are required to be hammered on the minds of genuine religious aspirants. You have the nail, you are putting it in the wall hole, but you are not hammering it in. The nail must go deep, so much deep that one can not take it out. That action is absent. Hammering is entirely conspicuously absent. Hammering, practice after practice, repetition, repetition after repetition till mastery is attained, that is the thing which is hopelessly absent these days.

594. Why is it absent? Because Guru-shishya relationship is gone and people have a rotten belief of "Choo-Mantar ". All that rottenness must go. You go to a Mahatma with some two

plantains and three oranges. You expect that your going there and making the offering of things worth less than a rupee will give you a Goa lottery of ten thousand rupees. This mischief which is the most prevalent evil with Hindus must once for all go. It is there because people do not want to approach God or Guru or Religion unless they are materially benefited and that too, to an unimaginable degree. Most of them go for material benefits only. More than these are to be blamed the Gurus, the Saints, the Mahatmas. They never dis-illusion them. The very notion and powerful definition of Religion needs a change. Let Mai-ists begin with the simplest definitions "Religion means selflessness", " Progress in religion means diminution of selflessness.

595. Founder says," Whenever there is any misunderstanding regarding me, which is surely profitable to my credit, but which is an untruth, I immediately disillusion them. If people had such a notion or talk regarding me that a necklace in my neck is constantly revolving, or that I rise two feet in air , or a serpent spreads its hood over me when I sleep, I would have myself bombarded them. I would not have been tempted to let the things to go on, which adds to the spread of my greatness without my committing myself anywhere. " So long as we are not the originator of such talks, let them go on.", "we have not started the story", "where can we go to stop people's mouth ?" - such silent attitude of some of the saints has resulted in greatest invisible harmfulness, to Hinduism and to religion as a whole. If ten birds are drawn in, hundreds fly away, with hatred, from even abstract religion itself.

Someone approached the Founder and said, " I hear, Mother is taking food with you actually sitting by your side, especially on Fridays after midnight ?" "Is it true? " The Founder scoldingly said," Are you a fool? Do you think Mother has no other business to do ?" I have actually seen Mother so often. To that extent, people are right. She loves me. She would as far as possible

never displease me setting aside my demand. She will do anything for me. But this talk of dining together is again the evil of the devilish Choo Mantar mentality of people. Better go to a Hindu saint and his followers, if you are fond of imaginary pampering." " You will be overfilled there and happy. " Mai-ism is only a rationalistic religion."

596. Founder says, don't be wrongly thinking that my preachings and teachings (because they are of the most child-like simple facts and principles and truths) are drawn from the low strata of society. It is my greater blessedness to talk simplest things.I consider that I have to preach, things which are of the most ridiculously trivial nature, but which I have found hopelessly missing in the persons of the highest plan and education, while understanding sacred lore, religious exercises, etc., and which have an invisible most important influence on results.I am solderer of leakages in buckets. I am for them who can not do without a bucket and yet have no money to purchase a new bucket."

597. The above is only regarding misunderstanding and honest difference. There is, however, a class of mischievous elements, as well. There are people who think, they serve their Gurus and saints by spreading their fame with such nonsensical rumours. And the worst thing is that there are many religious personages who simply live on the superstition of people and exploitation of their credulity hopes and fears.Muslims condemns nothing so much as rumours of untrue mysticism, the devil of "Choo-Mantar."

598. This mentality of a belief in happenings, entirely out of proportion with reason, is harmful, in so many ways. First thing is, it makes you indolent and indifferent. The second thing is, it makes you less grateful. The third thing is, a failure creates a destructive reaction. The fourth thing is, your ideal as also the evolutionary progress gets stuck up in the materialistic mud. To

explain this in details: when an incurable disease, or a dangerous illness case is undertaken, Founder has seen even doctors themselves entirely out of proportion regarding the time required to cure. There was a doctor of good repute who was suffering from an alternate day fever, for years together. He came to Founder. In spite of his repeated telling about the said human blunder, he expressed his surprise because he had a fever after he left Founder. He was then asked to keep a chart etc. He was cured within nine weeks. Similarly, in so many cases, Founder has found that whereas patient's people will run to the doctor and phone to the doctor and be dancing with joy at the smallest symptom of the improvement, say, abatement of fever temperature by one degree, here, they expect the disease or calamity to disappear, as a straw will disappear on a slight breathe-blowing.

599. Further again, there is somehow a human tendency which values anything with reference to its cost price. If the cost price is nothing in people's eyes because people have no standard of weighing prices which are not in terms of rupees, "what does the benefactor lose? Nothing" - is the people's logic. People get gradually so low in their mentality that not only do they expect things to take place at the snip of fingers, (first thing), not only do they feel nothing like gratefulness, (second thing), but they get habituated to think most mechanically, that things must take place on doing certain things. They dispense with Mother's Mercy, and gratefulness to Guru also becomes only a matter of courtesy and a lip-service. When there is a failure in the fulfilment of a desire, there is a strong reaction. Motives are then attributed, and the Guru immediately falls low, much lower than even ordinary persons in the eyes of people, (third thing). The final result is, the man simply commercialises religion, uses religion and devotion simply for his material benefits. He does not rise higher than a desire to have maximum worldly and material happiness and minimum misery. He gets stuck up there.

600. Founder says, religious path is only a one-foot wide by-path between a valley on one side, and a steep hillock on the other with huge stones gone loose, and with no-knowing when they fall on the head of passers-by. You slip one step one side, you may go into the valley bottom. You go one step another side, a hanging huge stone may crush you.

Founder says I have seen this. Let wise people with much higher brains, studies, sacred lores, find out their own way. My way is to ask Mother, to take me catching my hand and carrying me, step by step, slowly and steadily to the destination, without being crushed under the stone or falling into pieces into the valley.

601. Now about the valley and the loose stone hillock experienced in my life. If we do not show the greatness of God and mercifulness of Mother, the world goes on degenerating at the most surprising speed. I thought to myself, let us be stooping to meet halfway. Once or twice let people have the experience of Mother's mercy at the smallest approach and the faintest prayer. For some time, it appeared as if that was the right way to pull the world from the materialistic infatuation. I put honey over the bread for the sick child but the child licked away the honey and left the bread untouched. My experience of the world showed me that the world crowded around the man who turned a copper coin into a rupee. Not one began to think of the Great Power, and how to secure that Power and that Power's Grace. Everyone went to his house to collect copper coins to get them turned into a rupee.B y the time juggler bent down to raise the dish to collect donations, on raising up the dish, he was surprised to find out not a single soul was there.

602. Founder says: I have failed in this experiment of showing wonderful results of conversions and transformations, but, anyway, Sahara desert has been moistened with rains which have not gone in vain. If one values his labours as zero, any the

smallest harvest makes him dance with joy, although the world may laugh at him as trying to squeeze out oil from sand.

603. The world's greatest blunder is here again. If water is to be pumped out from a well 60 feet deep and each stroke rises the water by one foot, people make the greatest blunder of considering all previous workers that bring the water to 59 feet, as hopeless ones. The last man touches the pump and with one stroke, water flows out. People call the last man a hero, who brought the water but they have no sense to see through the invisible working of water having being raised to 59 feet from zero.

During the time period between two Incarnate saints, there are so many smaller saints of comparatively smaller capacities, but it is there work mainly that helps the future saint to do his work, the best. The greatest human blinder is this. People absolutely forget that they are indebted to workers in the past and they have begun their exertions not from a Zero, but from where their predecessors had left the mountainous work.

604. It is not a small thing that people with absolutely no idea of God, Guru or Religion, get a conviction that there is some Higher power which can rule the destiny of the world and which on propitiation can help one come out of his calamities. Let them go to the Guru, only when they are under calamity and let them disappear as soon as it is over. A time surely comes when people will have sense enough to see," We are going in some hardship or another; why not then have a continued relationship with Mother ?? "

605. Such people may be worldly wise and intelligent , but in the religious realm, they are like savage like people, who go earn one day, most frugally pass certain days with what little they have earned, starve for two or three meals, and then again, go to work, abusing their families, themselves and their masters. A time

comes when higher faculty opens up and like a citizen, they get an automatic idea that they must earn, that they must be in some service continuously. Each one begins to realise that obligatory duty has nothing to do with whether he has sufficient foodstuff and money in the house to eat and spend or not. Thus, from the forester's mentality, there is an improvement, and people try to establish a permanent relationship with God, Guru and Religion. And that is the true understanding about what Hindus called," Nitya Karma", like the Sandhyaa or a temple going of a Vaishnava or a Jain, or the "namaaz" of a Muslim or a Sunday prayer of a Christian.

606. People will laugh when I talk childlike things.I will not talk like big guns. It is not that I do not know talking which would immediately cow down my audience and create an awful reverence, but I am fully aware that it leads to nothing practical., except raising oneself to a high pedestal.

607. Founder says," It is easy for a motor or an aeroplane, to round the whole city or the whole en-route circuit, but in the night, it is in the garage or an aerodrome. Not a foot out of its very same resting points." If you speak 90 lies instead of the former 100, it is a gain - a positive and solid gain. If you get wild only 5 times a month, instead of the former 10 times, it is a gain. If you now cheat 10 customers in a day instead of the former 20, you have achieved an improvement. You have made yourself and the world happier, at least nobler; but how does your subtle most understanding about the different philosophies help you, except to give you some intellectual satisfaction, and a little reverence and name and fame??, if that does not help you to be or to make any better man ??

608. Children always want in a drama, kings and queens, armies and fights, gunshots, gaudy dresses, brilliant robes, loud voices and claps of "once more ". Digest for the daily diet is a symptom

of internal disease. You can not protect your fields from animals, by sitting over a hillock of an unimaginable height at a distance, furlongs away. You must be in the midst of the field itself, watching every happening in any corner and taking away necessary measure. If you want to repair your motor, you have to lie flat under your motor and if you want to satisfy hunger, you have to blacken your hands with coals and soil and even burn your fingers to prepare your food. None else can do that for you while remaining stiff and unbent. If the smallest thing of the worldly nature is not achieved without the necessary humility, instruction and the mastering of smallest details, without a determination and the persistent effect, how can religiosity, a bit whereof would save us from so many miseries permanently and perpetually, be attained without necessary care, anxiety and labour ??

609. Take it that for a true aspirant, going to any seemingly worthless details is sometimes necessary and even indispensable. I ask worldly people this thing. When a doctor with a rich car and finest suit and having a lucrative practice comes to you (a patient) and he says " I shall examine your urine ", and that to be talked of and examined by such a big man !! getting thousands of rupee per month !! The answer is, we are worldly-wise, but religiously idiots.

610. When there is illness, even a boy of twelve, goes on telling everything to the visiting doctor, till the doctor courteously silences him. He is ready for getting instructions, he is prepared to willingly submit to any discipline. If the doctor enforces ten things, he is prepared to observe twenty things. On the other hand, even the best so-called disciples, almost 90 people out of 100 worldly people, do not reveal one true word of the real facts to their Guru !! In the religious world, people shout out and take medicine for stomach-ache while they know they are suffering from a headache. There is no sincerity and no detailed rational

working, no confiding in the doctor and no faith in the efficacy of the medicine itself.

611. Well then, remove all your muddle about religion and Guru. Under Mai-ism, there should be no haziness, and religion is a pure and simple thing, a science of Divine laws, more perfect, systematic, regular and effective and disciplinary that the medical science. Let there be no cloudiness- let it be a clear-cut notion. Religion is the science of mental cure and removing the soul-disease, soul-weakness, soul-impurity. It is more than enough if you have one-tenth of the serenity and preparedness and honesty of purpose, that you have with a doctor when you fall ill, while you approach religion or your Guru.

612. Founder is so much tired of the absence of this requirement, that he emphatically says: " Better no religion than sham religion; better " nothing " than mere deceitful lukewarmness and tepidity; let us not worry about God and Religion till we get thirsty and determined to have them. Let us not be whiling away our time about the Queen and Kind and the Penal Code, till we have some acquaintance with the Queen's and King's Attendants, and till we first know living as true citizens."

613. Let animal-man look and be known as an animal without the religious garb. That animal will sooner or later, someday begin to hate itself and become a man, but that lukewarmness and hypocrisy and self-deception shall never be remedied, even by best of men.

614. A soul-doctor id however much more than the body-doctor. He is something like a mother-doctor. The body-doctor has with you the relationship of money. Here, your being "better"- is a sufficient remuneration.

615. What a pity! I have to be talking about the importance and requirements of the relationship of Guru to Guru !! Even music, a subject of pleasure, and even in some cases leading to immorality, begins with " Guru Bina Kon Batave Gyan." " Without Guru, who would show you the way of wisdom?" But, I judge people from what they are today, in actual life and living, and not by what they know, speak and make exhibition of. There, the whole difference comes. I do not judge a student's cleverness by his fuss of school attendance, his troubling the parents with hundred requirements, with an intimidation of " have you got an idea ?" "your days are gone," how many hours he makes a show of reading, how many notebooks he consumes, how many books he purchases. I will judge him by the rank he obtains in the examination. If he fails, I will give him the very same books and the very same lessons. He must master the first lesson before he goes to the second. He must show, at least, pass-ability with grace marks.

616. Applying the smallest tests, you know where an average man of today is in the realm of religiosity. Only yesterday, a child of a motor possessing man, about 5 or six years old, came to me early morning, and told me," Babaji, see I have these four rupees, may I place them before Mother? " A hot blast passed in my brain. He was seated by my side at about 6 a.m. in my bed. " What has Satya Yuga reappeared? Am I alone a madman to be thinking in deprecating terms about the world? How religious and charitable the parents of this child must have been ?" I was thinking whether I should accept the gift of the child, without informing the parents. The child was told," You come with your papa and mummy. " The child said so very sweetly," Daddy gives me money like this, to play, I can do anything and I like to give it to Mother." I am going to Mother and putting these four rupees there. " I was very joyfully surprised at such inborn religiosity of a charitable disposition. The child went there. I did not accompany. He placed four rupees and removed the silver Padukas worth Rs. 30. He had seen the Padukas previous night. The modern child of an extremely fertile

brain found out a scheme in the night and came up as soon as it got up. This one instance is typical of the "Kite -snail world" that is and that is going to be. I laughed and spoke to Mother: " You have given me assurance, there is every justification for me to start with an alpha of Religion and go on teaching the trivial most things.I must go on, even though people may attack me," What new things you are telling us ?"

617. It is necessary for someone to say," You millionaires !! Please teach your boys - removing silver Padukas worth Rs. 30 from a temple and cheating the worshipper with your donation of Rs 4, is a bad thing !! "

618. One whom does this duty and responsibility rest? Who has to teach the posterity, the fundamentals of good manners, humanity, morality, and religiosity? Only like forest seeds, has it to grow ?? The father is busy with black market earning, the mother on getting suddenly rich has taken the fancy of being pampered by relations, friends and doctors as "always sickly "- the richest woman in the neighbourhood, but unfortunately always sickly." She is busy with creating herself to be the central point with a topic of "her richness but misfortune of constant illness", in the neighbourhood and the relevant society. She loves to live in the people's tongues on calling doctors and paying tomtommable fees The eldest sister has fallen in love with her brother's friend, remaining in the house, practically as an adopted son of the father, and she is busy planning running away with him and registering the marriage and returning to sit with her husband on the head of her parents. The eldest brother who considers his father to be an idiot has been trying hard to prove his intellectual superiority by getting richer than his father, on playing in the Race Course, and in American Features, and by trying to solve some crosswords puzzles. he is always out of temper, being mostly a loser, though he thinks himself the cleverest man of all that he knows. What little cool minded thinking-ness, has remained, has been clouded

with the allurement of a neighbour girl, who has nothing but a rich husband in him with a motor, in which she has often accompanied him. The parents' friends, if they at any time gently hint about something wrong with children, lose all favour, and practically the doors are shut out against them. The school-teacher says, he has nothing to do, except lessons with his pupils, regarding their character and that the pupils are only for a few hours with him. The teacher further says that he is simply in the midst of many others like them, making an individual attention impossible. Parents complain, or rather, excuse themselves, with " they never sit us for even a few minutes in a day." There is nothing like a small family-worship in the house, to suggest anything higher than self-seeking; there is no family-Guru, as in olden days, who may even just breathe some word of morality or good advice repeating some old shlokas. There is very little now even as kathas of Puranas, and temple going, even for pensioners, widows and widowers. Coming to young boys and girls, their sexual innocence? Brother-sister relation? and straightforwardness - is more and much earlier known to the taxi drivers, hotel-keepers, garden goers and outsiders than to the parents themselves. The youngsters are sometimes unaware about the situation of the office where their fathers are toiling day and night to maintain their luxuries, but they know the marriage registration office unfailingly. Youngsters do not know the name of their grandfathers, but they know the smallest details of a cinema star. The ill-disposition of a Star causes greater consternation than the actual passing away of Saints like Bhagavan Ramana Maharshi or Arbindo Ghosh.

619. One great peculiarity of this age is that the principle of heredity in the matter of vices and virtues, tendencies and inclinations, good and bad points of character, has been denied. Below that denial, there is not any great study of facts. The greater strength under the reason for denial is " we don't want the talk of heredity, the talk of our fathers and our forefathers. We

disbelieve it. We hate it". Heredity is studied with great precision by race-goers about the horses, but in respect of man, the principle is, in toto and flatly, denied.

If anyone undertakes a minute study as they do in the laboratories, he will very likely arrive at some truth regarding the principle of heredity, in the above-said matters of qualities of head and heart.

I am reminded of a comic story. One gentleman suddenly got rich overnight, had a son delivered by his wife. The boy had, however, very, unfortunately, his right hand fisted up. The child grew up with one hand fisted up. So many doctors tried bandages and applications and so many remedies, but the fist won't open and remained closed. Finally, the parents began to consult religious saints. One of the Mahatmas undertook to cure the fist and took the family in full confidence, began to ask the whole family history and even the true family-history. It was that his forefathers were well-known robbers, of whom the whole area remained terrified. The Mahatma one day had a flash of the remedy. He suggested that he be supplied with a purely golden bright and shining pocket watch with a pearl necklace having the most pleasant tick-tick sound. A watch of the said requirement was soon got specially made. The son was made to lie on a table, and the Mahatma bent over the child, with the eye-catching watch hanging loose, between them both and just before the son's eyes. The fisted hand immediately opened up and snatched the watch, and down fell a golden ring. On the ring was engraved the name of the nurse that was engaged for the delivery. The first thing that the baby had done on beginning its life, was the snatching out of the nurse's ring, and keeping it ever closed in his never-open-able fist !! That is heredity !!! If you scratch out, deeper and deeper, the outer artificially-created thickened covering, you will find a Brahmin is a Brahmin, a non-Brahmin is a non-Brahmin, and so on. Only thing is your examination now should be much

subtler, than in the past age of natural living. Heredity is as true in mental, moral, religious and spiritual qualities as in physical qualities, bodily stature, disease, facial expression, etc.

620. Re : the greatest need for the spiritual aspirant, of humility and most serious thinking, over the trivial most facts of life that go to affect the spiritual living : The Founder quotes a funny experience of a quarrel between a mother and a son, 65 and 48 years old respectively, both in finality, dear-most to each other. The son complained to the Founder, " This old dame gone over sixty has lost all sense. She insults me downright in the presence of my wife and sons' wives, and daughters; husbands." Founder said, " That is surely bad. I will suggest to her not to be so rude." Founder talked to the old mother. She narrated her part: "Every time he goes out he does not remain without running to a hotel. He will eat curds and pungent things and will be coughing the whole night and falling ill. Whenever he goes out, I tell him, 'for my sake, don't go to a hotel,' in his ears only, or extremely slowly, but sometimes, I am unable to run to him. So I shout ' don't go to a hotel, for my sake'; and that turns his head, because of all the family-people laugh. There is absolutely nothing else for quarrelling between us."

This is the whole story. People are big cyphers. They cannot control themselves. They cannot act wisely. The Founder tried to illuminate the son. " Mother is, after all, a mother. Her heart burns. It is she that is waking and sitting by your side when you go on coughing by night. It is that burning which shouts the warnings. But, what sort of fools we moderners are, that we cannot realise that a mother who has created us and served us all her life has at least some right on us? It is no insult. If you feel humiliated, leave off the hotel-habit."

621. This is then what I call extremely poor preliminary grounding. Not to talk about our Puranic Hindu literature and actually seen

relations of true Guru and a true Shishya even today. I have read of an instance in the West, where a master asked his disciple to do a certain thing apparently senseless and useless work. " Go and cut a trench of a particular size in a particular forest. ." The disciple patiently did it and went to the master for the next command. "Go, fill up that trench." was the next command. Extreme patience, Worthlessness and practice and test.

622. The East-West modern Hindu has neither the Eastern religious importance nor the Western psychological importance of a teacher. Hindu Scriptures say," The son that expect praises and honour from his parents, and the disciple from his teacher, are bound up for hell. "The modern-er has neither the fear of God, or religion or hell or society nor the subtle acumen of a psychologist. He knows only that fear, which is the most immediately visible and of results surely to follow.

Everything is there but there is a misplacement. The most frequent error is that of a jumble of the two mentalities. The modern Hindu is a saint in midst of worldly people and a worldly man in midst of saints. Founder quotes a funny worldly instance in " Mai Ananya Guru Bhakti." Once a son and a father began to abuse their mother and wife respectively in hot haste while going to the school and office respectively. Each one could not find his shoes aright. Both shoes of each of them were unequal, one large and one small. One foot of each would get in but the foot found the other shoe either too big or too small. She too quarrels and wept" as if I am for taking care of even your shoes!! go to the nearest shop and purchase another new pair; what can I do ?" Their Guru came up by chance, learned the history of the quarrel, asked them all to sit in their places for a few minutes. They were all joyful when they returned to the place and found both the shoes suitable for both of them and laughed heartily. A case of mere misplacement !!

623.Founder says," When I give such simple talks, people think I have no higher culture or taste or higher society. But, I am necessarily talking most comment every day experienced matters. Just have my eyes and see how much misery the world is suffering from because of this folly of mis-placement !! I am seeing the world's of havoc."

Just imagine, if instead of the capitalists saying it is due to them that the poor have their maintenance and the poor saying it is due to them that the rich become richer, the mentalities were the reverse, how happy the world would have been !!

624. If instead of exasperating the world with the teaching of snatching rights by bitterness and bloodshed, high souls had preached efficient performance of duty to all mankind., duties of the high towards the poor and the poor towards the rich !! The whole civilisation after the French Revolution has been a deplorable instance of the said type of a misplacement. there is nothing so superb and splendid as fraternity, liberty and equality, but the whole preaching was applied in the wrong and the reverse way. People should have been taught to extend these to others. They were taught to snatch these as their right from others, while they themselves maintaining their own non-feelingness, restarintful respectfulness and superiority - etc. to their juniors. This was the most injurious plantation of a "misplacement" - It meant "the survival of the fittest". the stronger winning and driving the weaker to the wall."

625. There are certain blunders, in respect of which a spiritual aspirant has to be very careful, as they not only retard the progress but often creates delusions. These are blunders, with misunderstanding and delusions, about everyone speaks wisely, only scatteringly though, Everyone sees so very clearly the

smallest mole in the case of others; and especially in them , whom he dislikes , envies or competes with, but is blind about huge blunders in his own life , which have the volume of a huge mountain. Here an extremely subtle point of understanding. When a man is censuring another, although most apparently it is bad, he is actually training himself to be thinking of good and bad points of living, although very naturally he has begun his studies about outside persons and things. That is also a stage in the advancement of a soul. Such a man is on the much higher plan than one who is so self-centred that he does not allow any other to enter, even in the realm of his consciousness. Saints have blessed their slanderers.

He judges others instead of judging himself. He looks for help and consolation and relief outside, instead of inside. He mistakes himself to be the body instead of the soul. He wants to sit at the centre of on the circumference. He goes in for temporary nearer immediate benefit, foregoing more distant permanent gain. He sleeps where he ought to be awake and is minutely focusing his eyes, where he should use his eye-lids. He mistakes his inaction, idleness and his lowest Tamas to be the supreme state of actionless-ness and a proof of highest Sattwick-ness. Things which are shadowed by his "I and Mine". he sees, studded in gold. He begins in Vedantin and Adwaitism when he should act a precise sense of duty and strict observance of fundamental requirements of morality and religion and prevalent social customs. Whereas he should be deriving indomitable strength form Adwaitism, to bear sufferings like a lion, he picks up only the wrong use thereof, of irresponsibility, swollen headedness and looking down upon others with a slight.

Whereas a man should derive consolation and humility from devotion, he imbibes weakness, license, blind faith, irregularity, indolence and silliness. From Divine knowledge, he picks up not long-sighted-ness, but lameness. From Devotion, he squeezes

out not the high pure and sanctified imaginativeness and poetic devotional flight of joy, but dullness and blindness. Whenever he should be girding his loins for Purushartha, he sits weeping over his Prarabdha, he drowns himself in the sea of misery and painfulness like a worldly atheist.

He is theoretically aware of every shade of philosophy, and Divine Knowledge and of every emotional spray of the highest Devotion, but he does not know the art of making the right use thereof, in practical life, by proper suitable adjustments. In case he knows it, he is unwilling to be foregoing his worldly benefits and pleasures, as he has to retract his mind, from the sources of worldly pleasures and sense enjoyments.

Further, what he does for others is worth millions. What others do for him is not worth a farthing. He is for showing to others, their vices, faults and wrong judgments and actions, whereas he himself can't tolerate even the distant-most reference to his own vices, faults and wrong actions.

There are again smaller, but daily repeated, errors. For instance, mistaking weakness for goodness, and vice versa, ignorance for self-satisfaction, indifference for tolerance, dullness for inwardness, inefficiency for saintliness, one's own axe-grinding for benevolence, personal cause for a public cause, and callousness in respect of all beings except one's self and one's family, for impartiality and universal-minded-ness. When we think in a wrong way, our actions are in the wrong directions and of a wrong nature. The above are all cases of a misunderstanding or delusion. With difficulty, they can be remedied, but much worse than both is the stubborn insistence.

You know a certain belief or understanding to be wrong, but you stick to it because you have passed so many years with it. Your ability to overcome the continued habit is another thing, but the

bigotry is a greater handicap to the spiritual progress. Yet, still worse is the passion which is more harmful than the delusion, misunderstanding or stubbornness. Passions from within prompt you and drag you to do things, which you know to be wrong. Here and in all the above cases, only Abhyasa and Vairagya i.e., repeated practice and creation of relishlessness alone can help. Each wicked weed has to be uprooted.

We wrongly believe, we can flout Divine Laws and Justice with our scheming intellects and well-planned moves. We believe, we can always escape from an emergency by inventing falsehoods. We imagine we can command happiness through riches obtainable by some fair or foul tricks. We consider morality and religion is for faddists, who have not tasted varied pleasures, and are unable to make their way ahead, in the world without crutches. We assume things are going to be better for the whole world, and individually for ourselves. We think as if our sun has never to set. We expect all around us to pull us out from miseries, although we have never helped others, even in our best days.

We do not stop improving our lots and conditions of happiness and enjoyment. We want active possession of positions and persons. We want not only Ananda (joy) but Aishvarya (Supremacy), the Suzerainty and Mastery. Our hearts and heads are consumed in the scheminess of squeezing out the maximum benefit. If everyone is after being God Himself, how can there be peace and happiness? What else can be the cumulative result, except mountains of miseries, even in midst of abundance showered on the world by Most Merciful Mother, or most bountiful Nature?

626. Everything is there. Find ample leisure by accepting a plain-living simple life. Don't make a dustbin of your brains, by allowing all your neighbours to put the dirtiest refuse therein. Let your passion of being considered clever and update-informed, go. You don't mind if you are ignorant about so many worthless

subjects. Just open the lid of your brain's box. What do you find therein? Is there anything worth keeping there forever? How many shoes and shaving-brushes, torn pants and dirty collars are there? And the different prices of richest shares and motorcars which your forefathers never purchased and neither the pauper of yourself nor your sons are going to purchase? Think of things only when you have to deal with them actually, not by way of a ready material to show yourself off as a great man in society. Why are you so very anxious to be valued at a much higher value than what you really are ?? Think of the ancient wisdom, most impartially, most sympathetically. Start with an assumption, where you differ, that you may be in the wrong being inexperienced. Where your mind conflicts with the said things, approach you, Guru, place your doubts respectfully, humbly and servilely.

The highest huge-most wholesale blunder of the modern Hindu world is that it has failed to see, the depth of the Hindu wisdom behind so many practices and customs and traditions of the past Hindu culture and civilization. All these details were based and laid out for being followed, on three assumptions, viz., (1) that every Hindu lives his life for spiritual evolution (2) that every Hindu has faith and readiness to follow the religious instructions (3) that each one is prepared to sacrifice his personal advantage for the benefit of the whole society, and to act his own part most nobly. When most of the Hindus have themselves changed, it is no wonder that many things designed with highest practical wisdom, with a particular goal for a particular type of people, with a particular type of belief and faith and living, would be found, felt and proved to be most unsuitable and would look ridiculous. What a great modern double blindness, and impudence!!! We are unable to see that our eyes have changed and that we have been transformed. We have now become individualistic, selfish, with every lustful craving for materialistic happiness, and for all kinds of happiness, without the consideration of our future, worth, or any justice. We blame the old practices and customs and

condemn the underlying wisdom, spirit and the goal. We do not realise " It is we that have changed, and degenerated." Don't make a finality of political dependence or independence. Are we human beings or animals or satans ?- is a many times more important question. That is the end, to which the former is only one of the means.

627. Gradually rise from the stage of periodical Guru approach-er under calamities to a continued contact seeking disciple and then, like a caste dinner cook having hundred small dishes to prepare , go on finishing one after another, with the satisfaction of ," 10 done, 90 remains; 90 done 10 remains, all done nothing remains. Start with " I lose nothing on trying. Let me at least fail." " I failed, but now if I put in a little more care and hardihood, I may succeed. " " if I have succeeded once, why should I not succeed ever? " " If I have succeeded in one matter, why should I not succeed in others ?" and so on, till you become the master.

628. The Founder says," I have explained as much as I can, the smallest details of errors and misunderstandings and delusions and bigotry and passion. A huge ocean, within oneself and one's life and living, of all fundamental perversions. What is a man to gain by living in or leaving the world? Or by artificial creation of a disgust for Worldliness, Woman or Wealth?? What is required is the Sadhana of self-improve meant.

Let there be no misunderstandings about theses three W's for a Mai-ist each of them though generally condemned by one and all who talk about Religion, is indispensable for every betterment and spiritual progress itself. The secret of success and the wisdom lies in the most judicious use of theirs and in being the master and not a slave to them. There are certain universal never failing Divine Laws and principles of Living which can teach us the judicious use and the art of mastery.

Founder asks, Is there no immediate attitude between infatuation and condemnation ?? Greediness, lustfulness and darkest ignorance about the Final most Soul-knowledge and God-knowledge are responsible. We get infatuated because of our greediness, lustfulness and nescience. The infatuation makes us miserable and we vent our spite by condemnation. The condemnation has against its reaction. Condemnation results in antagonism disquietude and starvation. Starvation again leads you to insatiable hunger. Have we not heard of long durated austerities-full celibacy periods of deities, immediately followed by astounding excesses?? How can you escape after condemnation of extremely powerful eternal elements? By very condemnation itself, you arouse the maximum infatuating power in your infatuators. Mai-ism says neither condemn them nor be infatuated with them. Maintain your midway -line equilibrium. There is a good deal of hypocrisy in outward condemnation. People never fail to secure the greatest enjoyment on one side and yet to constantly condemn them, in words at least, on the other side. That hypocrisy, any non - Hindu foreigner would be surprised to find in so many Hindus religion professing men. The greediest Hindu is not a Hindu if he does not say "money is only a dirt of man's hand" or that " "even dogs do not smell gold and silver", or "money is poison and source of every debasement". The same thing regarding women and the world. I am not talking of the highest Saints, but some saints would go on abusing wealth, and their followers will raise to skies their talk about their saint not touching coins, although people could see with their open eyes, that their disciples leave no opportunity to make every provision for the saint's comforts, properties and future requirements. The indirect utilisation and direct condemnation; internal infatuation and external condemnation, is a hypocrisy, about which, every spiritual aspirant should be extremely watchful.

A Mai-ist is extremely moderate. He is the follower of Mother, who in virtue of Her conceptional sex is a woman, who in one of Her

aspects is Lakshmi (wealth), and who is the world or Universe itself as Vishva -Rupini. A Mai-sit is the worshipper of the Most Merciful Mother, who had received even the burnt up Cupid after Shiva in His wrathfulness had turned to ashes. Mai-ism advises: " No infatuation and no condemnation." Everything ha sits best uses. Raise yourself, by making best religious moral and judicious use, and develop the control of your mind, thought, desire and action, which gives you the mastery and proofness by sadhana and with the Grace of God or Mother and Guru.

Founder asks " Has this condemnation resulted in any solid results ?" "No". The right remedies lie in quarters quite different from those spoken of, talked over or preached in popular strains and terms. There is no other remedy, so very efficacious as Sadhana under the Grace of God and Guru.

The Founder lays highest emphasis in quite a different direction. He makes and insists on the sharpest distinction of wealth righteously and religiously earned and used, and its reverse. Simultaneously with the former, non-attachment should be developed. Inwardly, there should be a practice, which gives you a preparedness for throwing off wealth and materialistic happiness at any moment, and at no time, there should be a forgetfulness of the truth that the desire for materialistic happiness catches your throat after a long-continued period of its enjoyment. You must determinedly and designedly manage for some breaks in the continuities of comforts and happiness, even if they automatically come to you, unexerted for and unsolicited.

The Founder is equally meek-hearted, soft, mild and tender-minded regarding even materialistic happiness, so cruelly condemned by all religionists. Says he "what would be the joy for the sustenance of life for them, that have not been trained to, and have not tasted, the higher joys and happiness of emotional, mental, spiritual and devotional nature ?? Under the scorching

triple fires of worldliness, why do you grudge and blame them for indulging in their own only avenues of joy, so long as they don't leave their, righteousness and harmlessness ?? Don't forget they are incapable of enjoying higher joys, and that joyfulness is indispensable for the sustenance of life. Says Mai-ism " Let every one be happy and have the joy of one's own natural worth stage and plane, righteously and religiously. Let the cat have her natural food of a rat. A highly devotional Vaishnavite king, born as a pig with all consciousness of the past life, refused to be killed to return to the human life because he was quite happy with his she-pig and kids and filth-foods.

Act most constructively. Don't be a teacher whose highest efficiency proceeds only from severe caning. Train disciples, followers and people, to seek joy and have the relishfulness of the higher sources. When they have seen and got the silver coin, they will automatically throw away the copper coin. Spontaneity and Sadhana with patience and perseverance is the soul and secret word of Mai-istic Improvement. Lay your highest stress and insistence on wealth being earned and used righteously and religiously, on charity and magnanimity, and keeping virtue, humility, justice, truth, innocence, purity, harmlessness and helpfulness, for all.

The classification of rich and poor is most unstable and mischievous. Let the consideration of your sympathy co-operation and help be on the lines ad basis of a discrimination, as between vice and virtue, immorality and morality, irreligiosity and religiosity, badness and goodness, wickedness and righteousness, etc.

Teach the world to be seeking relief, from other than money-purchasable sources of innocent joys and pleasures, which are so many and with which the world had pulled on for centuries before the advent of the western materialism. Righteously and

religiously-earned and used wealth, with non-attachment and preparedness for the dispensability of money-purchasable pleasures, is an extremely valuable asset by itself, in the scale pans of Mai-ism.

If corruption, fraudulence and cheating go, the world will be thrice happier than now, even if it stops temple-going or prostration to Maharajas and Sannyasins or reciting Geeta or going Benares or Rameshvaram.

629. What can save the Hindu nation at this stage is neither the scriptures, nor temple-going, nor prostrations. Neither Divine knowledge nor Devotion, as although immensely efficacious, all these go to help the individualistic spiritual improvement. All these things are best for peaceful periods, and not when inimical torrents of rank materialism are over toppling all our small and big barges. What we want now is agitation and action, shelving all theories and philosophies. Dynamos must be set up to dart forth currents overcurrents. A strong religious machinery, with the most gigantic constitutional and consolidated and continued effort of religious universal minded men, in an organised form, with all the necessary equipment of men, money and material, must be planted. Religious education with practical demonstrations in the lives themselves of the living great can do a lot. Collectively, if saints, family-heads and religious persons rise above folds, factions and frictions and if their units are "the wholesale Hinduism " and " the wholesale Hindu Nation ", success, with peace, prosperity and happiness is in the waiting in a much lesser period than that required by an arms-less nation to throw off the yoke of one of the biggest world-powers, say, at the most, fifty years.

The locomotive driver may let loose his maximum speed, but, if he sees the bridge in front of him broken? There, there, there, the rub comes in. Platform preachers can be of no help. Right sort of

work alone can be successful; only if undertaken with head and heart, by saints, sannyasins, Maharajas and spiritually strong devotional souls, as they alone can invoke and command God's Grace, (so very indispensable at the present stage).

630. Coming to the subject of the individual self-improvement, don't have the royalty of having the highest man as your Guru. Such Gurus will have hundreds of disciples like you. " You can't have the benefit of individual personal attention. What are you going to gain by simple hearing " Narayan Narayan " ??

He must be a dullard who requires the highest London-Degree-teacher for studying primer. What comes in his way is his swollen headed egoism. To remove this false notion, just see how Guru Dattatray, the Guru of Gurus made his Gurus. Your Guru need not be perfect. You will never get one, nor will such one accept you in the real sense of the word. It is enough if he is spiritually superior to you and has your spiritual and temporal welfare at his heart if you find that you can confide in him regarding your defects, weaknesses and secrets. Mother help you. You have to cook your hundred dishes, one after another, yourself, and finish off.

631. For acquiring your worth of earning a few chips, how much lost and absorbed you have been with your schools and colleges, your books and notes, your professors and demonstrators? You constantly think and talk about these things alone. You have a love for your professor and you feel there is none equal to him. The home-matters stand practically banished. You act only as a hireling in the house, leaving practically everything to others and not minding at all the trifling inconveniences to you, due to your not taking active interest. What your home, its economy and its details were to you in your college days, let that be your family life, when you are determined to make a great stride in the religious realm. Be prepared to be laughed at by the world. Illiterate people used to call college students "parrot." Let them have their

own joy. Why should you have both the joys ??- the spiritual joy and the worldly tom tom of being a great or a good man?

632. Let that mischievous notion of " No Guru and No authority" go. Our life moves with faith. You continue sitting under your house-roof while the rainy storms are there because you have the faith that the Engineer has built it strong enough. You have never seen the Engineer nor gone to study his wall-beam and roof-calculations. You take food prepared by your mother because you have faith she will never poison you. You take medicine from a doctor because you have a faith the doctor would not commit a blunder. You fly in the aeroplane because you have faith in the pilot. You can't move an inch without taking so many things as granted, with faith. What is this newly imported nonsense ?? of " I don't believe things I have not seen ?" You pass your whole life in the belief that your name is Mr. so and so; you identify yourself with that name. Is that itself of your own independent making? Is that not ridiculous enough that, while on one hand, you are vehemently opposed to any acceptance of anything imposed on you by anyone else, in reality, you have identified yourself for your whole life with the name which your parents in their fancy gave you?; purely as a matter of faith. The real thing is, you bring in such arguments of believing only "eye-seen things" or "following things decided by oneself alone " whenever they suit your purpose. And how often, what you actually see turns out to be wrong? Are these two moons in the sky as you see when you press your eye with a finger? Should these eyes, which can go out of order in no time, be a dictator to you about truths and untruths, in their absolute acceptance or rejection?

You may qualify your faith if you like It should not be a blind faith or a credulous faith or irrational faith. You must be free to change your Guru when you find you are in the wrong, but you can't proceed without faith. Service, Faith and Love are very

important factors. You keep your practical chemistry book always with you, while you experiment in the laboratory. You refer to it. Why? You have faith in the results and tests narrated therein.

With ample leisure, with a fresh and unoccupied brain, which has been preserved and most jealously guarded against being made a dustbin, with the vital energy of celibacy (to the extent possible if you are married, and to the full extent if otherwise), start on.

Never think how much remains to be done. There is no end. Always keep in mind how much you have progressed, to keep yourself cheerful. Every step that you rise makes you a better man more fitted to claim and command happiness, not only for one life but for lives and lives. A permanent and perpetual gain till you attain salvation. Although the path is long enough, it is this Providential arrangement which keeps up courage, patience and perseverance. It is as it were getting wages not only at the end of the day instead of a month but at the close of every sub work during even a single day. A single step climbed or a single atom acquired in the religious progress is never lost or in vain.

633. Why so much cry against Guru-acceptance?No doubt, there may be some few cases of confidence being betrayed, but the main reason is the absence of humility, overestimate of one's self and greatest reluctance to pay the price in terms of love and service, devotion and surrender to the Guru. When you associate with others, you have the pleasure of being worshipped if others are inferior to you. On the other hand, you have to be worshippers when they are superiors. You are in search of worshippers and therefore the superiority of Guru pinches you. Here to, I have observed my usual observation. People lose their common sense when they enter the realm of religion. One of the Founder's intimate acquaintances, a high-class Government officer, once told him " I hate the very idea of seeing Gurus garlanded. It is a

cruel murdering of the principle of equality. My head turns at the idea, a disciple should garland a Guru". Once that friend talked over to the Founder, on returning from the place of long tour of several official visits. The in charges of some places garlanded this hater of Guru-garlanding. he said to his friend," There are very few men of my staff who know what is gratefulness. Such few alone garlanded me during my tour and did their duty. Other people, I hate. They never once thought where they would have been, but for my raising them from pay to pay and post to post." Should they not even do such a simple nominal thing as garlanding their bared-giver, when he goes to them for an official visit??"

The Founder has recorded this instance in his memory."People can't think as clearly and rationally when they deal with religion as they do with their worldly matters." On the one hand, the worldly man hated the man who showed gratitude in the case of Guru's disciple and on the other, he hated all men to show gratitude in the other case. Thinking and judging by parallels is absent. The reason is this. The presence or absence of " I and mine " makes an earth-sky difference of viewing things and holding opinions; the I-blindness, the selfish-blindness and so many types of blindness, rush in most furiously in the religious realm.

This is all the devilish result of "Choo-Mantar" mentality. So much over-awe-strikingness has been created round everything that even the distant-most relation with religion, that it results in people leaving their common sense at the boundary, while they enter the border and in their mostly returning with hatred when they leave religion, perpetually ingrained in them. This is that natural reaction.

634. having ample leisure with fresh, unoccupied or at least occupied brains, celibate vital energy, and the Guru; with faith and humility, proceed on first to secure Mother's Mercy through the

Guru. It is not your experience in this world that a multi-millionaire sets rights all wrongs, with money? - his own incapacities, vices, wickedness, uncongenialities around him, bitterness of brothers, rebelliousness of servants, illness, bad-blood, even criminality and sinfulness (through religious costly sacrifices) etc.? As a multi-millionaire can do anything with the worldly wealth, so the devotee with the spiritual wealth attained on practising devotion can do anything in the spiritual world.

635. For the time being, close your eyes to what you are. First concentrate on securing Mother's Mercy through the Guru. Nothing is so powerful as the repetition of the sacred name of your deity, be it Mother, Rama, Krishna, Shiva, Shakti, Surya, Ganesh or Allah or Christ, whoever he be, getting the Mantra from your Guru. Fire on day and night, whenever and wherever you find leisure. You will come to a stage. Be serving your Guru and worshipping deity in different ways, most concentratedly, at least for some time. One hour daily for about six months will assure you, there is an appreciable change in your outlook.

636. Here much depends on the intrinsic value of your Guru, to put it in the simplest language, the intensity of love between the Guru and the worshipped and the love between the Guru and the worshipped, and the love between the Guru and Shishya and the intrinsic worth of the Guru and the disciple.

Founder quotes an interesting instance in *"Mai Guru Ananya Bhakti".*

There was a Madrasi devotee whom the Founder met in a train. He was repeating Shodashakshari highest Mantra of Mantras. He had decided to finish one lac (100,000) repetitions. His one lac repetitions finished on Belgaum station. Founder also got into the second class where that Madrasi devotee was the only passenger (in olden days). Founder was in the English dress and Madrasi

with sacred ashes smeared all over his body. One was to all appearance in Mlechchha and the other a Mahadev. The devotee got suddenly an idea that the foretelling of his own Guru viz. that he will meet a great devotee of Tripura Sundari on his finishing one lac, was perhaps to be true in meeting this new man, the Founder. He tried to enter into religious conversation with the Founder, but the Founder curtly replied and began to answer like an irreligious man who had no soft corner whatsoever for religion itself.

On the next halting station, the devotee got down and changed his compartment. On the further stopping station, a man with a decent Rumal turban in coat and pant, collar and neck-tie, entered Founder's compartment and sat by Founder's side. Founder looked in his face and astonishingly asked him," Please excuse me. I think I have seen you somewhere." That man smiled and prostrated to him while saying," Yes, on the Belgaum station". Founder saw he was the same man and before he completely prostrated, lifted him up and embraced him most fervently. Said that man with a smile," Bhaktaraj? Now at least you will talk with me heart to heart. I am no longer that fanatic orthodox Brahmin you thought me to be. No?? ". The Founder attaches small value to the ceremonial part. He thought of giving the devotee an additional experience and pleasure. He began to sing the very Shodashakshari Mantra in Khamacha tune. The gentleman got the proof. Both enjoyed spiritual ecstasy.

637. The point here to be emphasised is that there is an inviolable connection between the completion of a certain number of Japams if done with devotion and single-mindedly, and some happening which immediately assures you about the efficiency of the Mantra repetition. If there is no result, take it, there is something wrong with you; continue till you have convincing proof.

638. When you reach this stage, you have a current account in an International Bank. You can move in any part of the world, with only a chequebook, taking care to see that you do not overdraw and you go on depositing.

639. You are the owner of a boat in the ocean of this worldliness. You have the most favourable wind of Mother’s Mercy. At the helm, sits your Guru, and you are busy rowing on both sides – the Purushaartha of this life and the Praarabdha of the past lives. Many commit blunders here. Many think they have achieved the goal, on getting a good practice of Mantra repetitions. As a matter of fact, this is only securing an equipage, for further journey. The aspirant has simply secured the Mother's Armour and Guru's Shield. The fight he has yet to be launched in.

640. He has to fight a hard fight on the one hand and keep himself fully invigorated with Deity's devotion and Guru's service, on the other.

The Founder gives a beautiful traditional popular instance of a serpent and a mongoose fight in a forest. The mungoose strikes his nail and serpent blows his poison and seeks opportunity to bite. Whenever the mungoose gets giddy on being poisoned, he runs into a deep hole, wherein there is some motherly herbage, which removes the poison and gives him a redoubled energy. After repeated alternate fights and meditations, etc., the mongoose kills the serpent.

Jay Mai Jay Mai Jay Mai Jay Mai Jay Mai

MAI-ISM

PART III

CHAPTER XI

MAAI CHITTASHUDDHI SAADHANAA

Mother's – Mind Purity – Attainment – Spiritual Practice

Jay Mai Jay Mai Jay Mai

641. Dearest Reader: - We are parting after one chapter more. We have met practically ten years after. Much water has gone under the waterway, all the more brightening the arch stones, during the decade. You will do well to read up" Mother's Message" and the two volumes of "Mai Sahasranama" before you read at least this chapter, if not the previous pages of this book. Till 1940, when I (wrote Sahasranama, Mother had preserved me from the poisonous contact with the world. How can I convey to you my feelings of wonderfulness and gratefulness to Mother, for having kept me enwrapped up in the end of Her garment just touching Her heart?? To protect me against the bitter blasts of the cold and heat of the worldly winds?

642. Will you believe I am shedding tears when I am writing now? Impossible!! If at all you believe, at any rate, you cannot have the mental state which I am passing through. They are tears of my ungratefulness and joy on eye-opening. I wish my eyes were never opened at all to the trickiness and wickedness of the world. What I have ultimately gained by losing my ' child-like state '? I bless the age when anyone can cheat me, crush me and triumph over me when I can be nothing like a hard nut to any one of the world to be dealt with anyway and even swallowed up. Why? My heart chokes to speak out: why? My Mother than in that stage of helplessness never left me away. I had my arms around Her neck and yet as if I was likely to slip, Mother was impatiently pressing me and holding with Her strong hands on my back. The moments

when my small little whole self-was not stuck up and riveted with Her portion between the neck and the waist, were few. As I grew up and became too heavy, I was taught moving; but yet such moments were only a few and counted as when Her eyes were not at all the while after me and at my back, wherever and whenever I rambled. Woe to me, was on the day when I annoyingly said first to myself and, then to Mother, " I am no longer a baby, no longer a child, I am a boy can't you see ?" "I can take care of myself. I can think out my problem myself. I can make my own way ahead. I know how to make my progress;" why should you be an entanglement in my way, following me where ever I go? "

643. Say the puny pigmy creature of man," I am the maker of my fortune." The fool of the Founder has pressed the point "Don't seat hand folded. None shall save Thee except Thyself"!!! The paradox, who can understand? The Founder's such advice is to them that have not perfectly known what Mother's Love can be and can do. It is for them that believe "it is they themselves who are the doers." If you are dipped in that ignorance of doership in all actuality, then, and in that delusion state of yours, the Founder advises you, not to sit hand folded, to be on the better side of activity. If in all reality and actuality, you think yourself as the doer of your things, then don't sit hand folded. You are not natural, sincere and plan with Mother, when you are inactive and not what you are within yourself and with the world. You are inactive with Mother alone. With Her alone, you have sophistry that suggests to you the false justification for your lazy burden transferring and slumbering." That, that, that the Founder objects to and warns you against.

644. On a fine evening, full of ecstasy, with a motor was carrying the Founder, most cautiously along the fringe of a deep valley, at the dusk, with a fragment of fear as the night was approaching,

the Founder was making an oblation of his tears to his Dearest Mother in the valley, with these words: "

“Goda Bithaa jaba, Moola na Jaanaa, Jaanaa Taba Nahi Goda Bithaanaa, Maai Kuputa Nibhaanaa.”

गोद बिठा जब, मूल न जाना जाना तब नही गोद बिठाना माई कुपुत निभाना - छोड चरण कहा जाना "

"When I was being made to sit in the lap of Thee, Oh, my Mother, I had no knowledge and idea of my blessedness. When, now, when I have an idea and craving, I am now not permitted by Thee to sit in Thy lap ". "Mother? Thy ways are mysteriously unfathomable. Let Thy will be done. I only prostrate to Thee and pray "." Somehow because of Thy own majestic Mercifulness, tolerate Thy wicked Son ".

" As unto this wide world, I went forth. There gained ample worldly wisdom Lost sweet innocence and Thy Kingdom. And my place on Thy lap, as a wicked son. Oh! Accept me as I am, Blessed one ".

Jay Mai Jay Mai Jay Mai.

Today hundreds sing these lines, translated by late Bro. A.S. Mundkur with other Founder's psalms. Let the tears shed in that valley carry their fruits all over the world. I do see, though most faintly, Mother's motive. She is passing me through boisterous boyhood and mischief-full manhood, to make me more and more beloved and better and better innocent and Mother-absorbed baby. The repeated and alternate process of dipping an impure gold tablet in corrosive chemicals and velvet pieces, till it becomes full twenty-four carats gold.

645. I am sure, few of usual worldly minded readers would understand and appreciate, what I have grabbed, in the previous

pages, about “first the fruit and then the tree,” while trying to explain that seemingly inverted truth of Mai Swarupa Paramahamsa. The Founder too says,” First secure Mother and Guru, and then, go to the world.” And that joyful conviction about the truthfulness of the Truth can only come at the end. It is at the end of your travel and travail, that you know how very gracious Mother had been to you, while you were all the while fretting and getting cross with Her for keeping you simple-hearted enough to be cheated by the world. At the end alone you realize, that was to make you pass successfully through and turn you to be proof to any and every calamitous situation that can possibly arise. To carry you to the stage where you can challenge the world saying," So long as I have Mother's Mercy and Guru's Grace with me, come what the world can crush me with. "

646. Well then, equip yourself with Mother's Mercy and Guru's Grace both, through Love Service Devotion and Unconditional Cheerful Self Surrender, and begin fighting your enemy, one after another and make your headway towards the Kingdom and Capital of Mai. That is the shortest clear-cut way. The way the mongoose kills the serpent, through the force of meditation of the Motherly herbage in the deep Grace–hole of the Guru. Jay Mai.

647. Is that difficult? No. Is that easy? No. It is difficult or easy as Mother wishes that thing to be for you. Mother reveals Herself to such beloved ones of Hers as have their eyes opened by Her with the celestial ointment of Divine Knowledge, on their fixing their minds on the Lotus Feet of Mother.

648. Proceed slowly, but steadily, most cool-mindedly. It is not a day's work. The greatest advantage with its uniqueness is that every step you gain is a permanent achievement. Every promptness but no hurry. No disbelief. NO JUMBLE, NO CONTRADICTION. No false Courtesy. No hypocrisy. One thing at

a time and that6 thing alone shutting out rest of the world, till it is mastered. Mere pass-ability but no altogether missing of a single step or test. No haziness. No wavering. No jumping. No flying. No fleeing. No escaping. No evading. Start from the very alpha, even if you are at the age of sixty. Go rung by rung over the ladder. So that you don't slip. Wait and stop if you are feeling nervous and giddy. Even recede a few steps if need be. Be gaining necessary strength. Let not your goal be out of your sight any moment of your life. Turn all your activities to bend and focalize in a particular decided direction. Be ever optimistic and never pessimistic. Know it, sooner or later, with your maintenance of happiest relations with God and Guru, the Kingdom is bound to be yours.

649. The least that is expected of you is that you are not ungrateful to your parents, Guru, patrons, sympathizers, helpers, etc. Thereafter you widen your outlook, develop your faculties of different types, increase your circle, magnify your magnanimity, rise above meanness and revengefulness. Practice taking a long view and a deep dive into all matters. Be great, be good. Be giving with service and sacrifice, foregoing and forgiveness, charity, dispassion, relinquishing your rights and pleasures etc.

650. A pass-ability even with grace marks should be acquired in what is expressed as gratefulness, greatness, goodness and givingness, before a man is really fit for the further two stages of godliness and goingness. (These are the six G - s of Mai-ism.) By giving is meant not the mechanical parting with money as that a poor man cannot do, but giving a higher return than an average man.

651. The man who has passed these four stages has good relations with all around him. People hear the fewest complaints and rumours about him. There are no quarrelling, discontented and wry faces, in his house. The debtors and creditors both, if any,

continue to have happy relations with him. A guest is treated with honour and comfort. He feels pleasure in speaking to others, that he is indebted to so and so for such and such things.

He has no peevishness. He is not put out as soon as there is some opposition. He has the same respect for the others and others' opinions which he expects for himself, He has the same consideration for their conveniences and comforts. If someone is wrong with him, he says," Days will pass and we shall again be friends ". He has trained himself to look at any question, placing himself in the position of the person dealt with. He is able to see things not only as himself, not only as his opponent but also as all concerned and all unconcerned. He is able to charitably view any situations from all sides and all angles. His greatness of intellect and outlook is not without goodness. His superior intellect does not make him a selfish master over others. He is not the exploiter of the less intellectual or the less intellectual or the less experienced. He is not petty minded. He does not identify himself with his wife and children alone. He has the soft corner for every one of the humanity.

He never takes advantage of someone's helplessness. He thinks it is meanness to profit by the helplessness of others. He does not distrust others unless he has substantial grounds to distrust. He does not see bad motives. He does not believe in inherent badness of others, even when he is actually experiencing it and even suffering. He thinks very likely he is in the wrong when he is thinking evil about others. He tolerates people hurting him, rather than he be troubling others. He takes every precaution to see that he does not take any good man to be a bad man, does not matter if he has to suffer as a result of his blunder of taking a bad man to be a good man.

652. In a word, if you take a general opinion of people around the man that has really passed the passability, his life is so very full of gratefulness, greatness, goodness and givingness that there is something like practically a unanimous opinion about that man being much higher than the average. There are so many instances coming forth of his having returned gratitude and of his being really great good and giving. By giving is meant, not the mechanical parting with money as that poor man cannot do, but giving a higher return and taking a lesser return than an average man.

653. If he is one like so many around him, or, on the other hand, if you hear so many stories about his petty mindedness, cheating, misappropriating, resorting to corruption, ousting his parents and dependents, etc. if he is insolent, impudent and getting hot in no time. Mai-ism says, all his talks about his being a religious or God loving or a Gyani have no meaning. If at all he has been successful in showing some brilliant colour, it is a Kachcha colour which is sure to disappear, on being dipped in hot water.

654. Mai-ism draws a sharp distinction between religion and religiosity. Religiosity is the state of being and doing what religion asks you to be and to do. It is the burningness and coolingness of the Sun and moon. Take a high standard of understanding and outlook. To you, your Rama and Krishna or Shiva may be gods. Your Vedas and Geeta may be God's words and revelation. But what are they to the non-Hindu world? On the other hand, you live the life of duty like Shri Rama, live the life of non-attachment in the midst of all the temptations like Shri Krishna, live the life of complete renunciation like Shri Shiva. Even if you are living in midst of people whose very language you don't know your language, you will see in their eyes a love and reverence for you and a desire to intimate you, to follow you, to learn from you and

to be sitting at your feet near you. Religion without religiosity is a corpse.

655. Mai-ism says, Your living should preach your religion and not your scriptures and loud lectures. Preachers must be witnesses and living models and neither lawyers nor professors.

Everyone has seen milk-preparation-sweets. Our purchase from a nice shop has some silver or golden film coverings and some Badam, Pista, Charoli, spicy ingredients on the top. Coverings are the usual routine religious appearance giving observances and those spices are your scriptural learning decorations. Both these are alright in their attractivities, but, where is the real worth of sweets? *It is in the nature of the milk used, the process of boiling and the efficient carrying out of so many other watchful and skilful laboratory treatments, not known to or seen by the apparent customer's eye. The real worth is known at the end. The coverings are mostly for attraction and are first removed, but thereafter even all the decorations are spitted out if the substance of the sweets itself is of the rotten nature.

656. Mai-ism is extremely practical. Its long and perhaps even tedious instruction should not cause any disappointment. Once Mother's Mercy and Guru's Grace are secured and retained, Mai-ism tells you, most assuredly, you are sure to pass. Your three fourth of the work is done. You have simply to fill up your terms to pass. You are made to pass. Only thing is, how many years you are required to be under the coaching is a matter of your capacities and exertions and studiousness. You can't be allowed to leave the study as an imperfect man. Mother, Herself will not leave you, till you have reached the perfection.

657. It must have been quite clear from the reference in the previous pages to the "Process of evolution for Mother's

Followers on attainment of Guru's Grace and Mother's Mercy," that there are series of stages to go through. It looks at the first sight, as if there is something like an imperfection with Mai-ism, as there is no emphasis laid on celibacy, self-control, virtue, self-realization, etc. There is nothing like a direct recognition and the mention of the importance of virtue, austerity-attainment, mental tranquillity, meditation and so many other things, which appear indispensable for a religious life or a substantial evolutionary progress.

The answer is this. It is not that these things are not to be passed through or that there is any exemption for a Mai-ist. But, Mai-ism wants Mai-ists to pass through these practices for attainments, under the fullest protection and in safest hands and guidance of God and Guru, so that, the journey may be surest, smoothest, shortest, surest and speediest. Mai-ism asks Mai-ists to leave it to Mother, through what circumstances or ordeals to take them, and what valuable experiences to enrich them with. Mai-ism says," First enlist yourself as Her devotee and then leave everything to Her."

658. Once let it be firmly established that a man deaf and a dumb, a man lame and blind, a man with no education and no schooling, can be religious under Mai-ism. Let that first delusion go. Religion is to be seen in the life you live and not in words you speak or right or in some particular external ritualistic actions or observances that people call as religious. Unless you have a conviction of the said nature, you will never turn your whole-concentrated heart to making your life much nobler and superior. What is it that finally counts? Your joys and sorrows, your actions, thoughts and words, which go to the effect the joys and sorrows of yourself and all around you and the world. Let the deluded notions about the religion once for all go. Then alone, we can set ourselves to the task of achieving a solid improvement.

659. First then, remember you are required to have clear notion of religious life, not simply because you can be in the full know what aspire to be, but also because you have to be in a particular environment. You want your companions and associates also to be religious.

660. How can you go to learn in the school of the world and in the school of which you have to be a student practically for all your life and lives, without your textbooks, notebooks, teachers, companions, libraries, home-studies, memory committing, etc.?? Is there any student who has made a name, who has not underlined his books and prepared his own notes?? Different teachers will be giving different teachings. But it is you; you have to make your notes about what strikes you as best and beneficial.

661. Well then, first prostate to your God and Guru. First, have the meditation of your deity and Guru whoever he be and invite blessings. Start if you like, with our Geeta. Repeat the Lord's Dhyana and "Mukam Karoti Vaachaalam " benediction craving couplet. Please open your chapter number sixteen. leaving other before it. You try to get there-from, quite a clear notion about the persons of Divine and demoniacal nature. Don't create a bad feeling around you, but make out a list of divine, demoniacal and intermediary persons, as you move amongst your relations, friends, acquaintances and strangers in the world. Just as you don't go to plague-stricken areas especially during delicate hours of nights, so also make it a point to have as little to do with unsuited people as possible. Don't go to those areas even if there are golden mines. Forego them. Peace, Health and Life are far more precious than enjoyment, pleasure and money. With all persons except them that you select out as divine, let your relations be formal, happy, smooth, jolly, harmless or obliging as you meet a co-passenger in a train or a Dharamshala, or to follow the advice of Saint Tulsidas, as one boat meets another in a river. " Nadi Naav Sanyoga " (River-barges-meeting), all the while

having before your mind, the fact that both are in waters, and that one does not know when both get separated from one another. No deep attachment. No complications. Nothing more than easily partable relations with a short notice and with a happy goodbye. Nothing has gone deep into, below kind and courteous superficiality. No debts and no obligations unreturned or unadmitted, with a sweetness of relations, lived, that catches a desire of re-meeting and re-living together.

662. Those select persons are your kith and kins on the spiritual plane. You shall have to meet them so often and have dealings with them. Even though in the worldly relations you may be quite remote, you will be brought together at some Guru's, God's or Saint's place, or sometimes through correspondence etc. In so many undreamt of ways, just as Hindus, Mohammedans, Christians so very remote in family life become closely interwoven, being mill owners or richest persons in a city, with a momentary common interest. There is a particular Mysterious Management, as a result whereof, birds of different skies, but for the same feather, flock together.

The Founder has found great pleasure to note and use this simile. Every place or city has certain souls that are of the religious temperament. It is [practically the same collective group that is round one saint today, or another one, a year after, or at this place, or that. In a dramatic company, the very same person represent the Prithvi Raja Hindu army, as also the Sahabuddin’s Ghori’s Mohomedan army. It is only the change of the head turban or the Fez cap and a beardless or a bearded chin. They are the very same “they”.

663. So, the Founder introduces you to your God, Guru, Geeta and your gallants and gloves (your real kith and kins) and the globe which you have to reside in and confine yourself to.

The life you live on your own restricted globe with your gallants and gloves, Geeta, Guru and God, is your spiritual or religious life. Just a casual, periodical, accidental, intellectual or emotional love to a certain ideal is no spiritual life. Now ask yourself, have you been living a definite spiritual life ??

664. If you have been, then proceed further. Otherwise, be engaged in collecting and forming the skeletons of your spiritual life. If you read anything that comes to you; if you go on making many logical loud speeches as soon as any passerby opens his mouth to pass his leisurely moments, to make some religious debates, when and because he has nothing else to do, if you have no certain companions to exchange your experiences and get encouragement and benefit of your company churning; if you have no guru guide to you , and no god to save you, then Founder begs pardon and asks you," What sort of religious or spiritual life , so much tom-tommed by you, are you living?."

665. Bankimchandra Chatterjee invited Paramahamsa to his place. Said he," Sir, I am not really such a fool as you take me for. Will you kindly grace my hut? Three too, you will find devotees." Paramahamsa asked smilingly," Well, what sort of devotees are they??"

Then Paramahamsa told an amusing story about some swindling goldsmiths, possessing as devotees.

666. First, muster up all your sincerity and determination. A newly appointed, a new young man, an officer in the meeting, when congratulations are given to him, with his staff and office, is smiling sweet, jovial, and light; but when he is thereafter actually taking over the charge, his mind and face colour get entirely changed, especially when he deals with dead stock and the imprest account. That serenity and sense of responsibility of "In-charges", should dawn on you.

667. Let us then have some hazy idea, as to how a religious and an irreligious man live, or are seen to live, and how are the temperaments of both formed. As a matter of fact, this should be the first natural question of any spiritual aspirant, who wants to make a practical progress. Mai-ism definitely emphasises: " Let that devilish Atma-Paramatma debate disappear. First, learn how to wash your hands head and heart. Dwaitism or Adwaitism must come after your own Anantism (infinity of impurities) disappears.

In the very first beginnings, in 54th Shloka of second Discourse of Geeta alone, Arjun asks Bhagwan, " How do Sthita-Prajna High souls of established and settled wisdom, talk, sit and walk?? How are they in their dealings with reference to others, how do they act in their life, and how do they think inwardly, while sitting? We are for higher people, teachers and the taught. Just ordinary things of life. How few of us have any fitness to have Himalayan ways of thinking and living, yoga practices, meditations, etc.?? We are simply having children's talk. We are simply talking about the infant-class. No " Meditation Mastery in three days."

668. The world is so much full of contradictions and hypocrisies, that it is hard to distinguish one type from another unless you have been gifted by God and Guru with a spiritual eye of illumination. Somehow, it is a wonder, while atheism is tom-tommed, that all people desire to be called good and pretend to be good. That itself is a problem in itself, which leads you to the idea of the Divinity of mankind, after all, elimination, and about each soul being only a spark of Most Beneficent Final most Element. It is the appearance of goodness that makes cheating so very easy. Who is then the winner? The goodness itself, though artificial and pretended, or the badness??

669. The man, by nature, with no spiritual culture, is crafty, busy with laying snares for others, deceiving them and having his self and self-serving, as the be-all and end-all.

The religious man is simple-hearted. He evades all approach to and by the evil, and in whatever he does, he first thinks whether his action will be pleasing or displeasing to God and his conscience. In a matter of worldly gains, he keeps his own Self always in the background.

The man, by nature, never likes to be troubled or to be checkmated in his liberties to go his own way, he does not like to be defeated or subjected to any control or to be obediently serving any other being. He does not like any restraint, bondage or handicap, and yet wants mastery over all others around him.

670. The religious man considers every trouble in the pursuance of his righteous course to be a definite gain which makes him hardy. He does not dislike to be under a restraint and feels pleasure in serving others and obeying the advice of his elders, Gurus, parents, etc. He loves to be disciplined and humble.

The ordinary man has his eye always on whatever benefits him the most; whereas, the religious man has a consideration about the maximum benefit to many and to all. The common man runs after honour and fame, whereas the religious man attributes the glory of all his best actions to God, and does not crave for name and fame. The usual man is trying his best to cover his faults and to look much higher than what he naturally is. The religious man feels no shame in being known as he is and feels, at times, relieved on making his confessions with compensations to the aggrieved. The usual man loves ease, comfort and pleasure and runs after curiosities and beautiful things, does not like rough and coarse things, and feels a pride of wealth and his own costly living and dearness and non-availability about everything of his. He

wants worldly gains from day-to-day, wishes all his desires to be immediately fulfilled, and loses his balance as soon as everything contrary to his wishes takes place, or even when any remotest chance that is likely to disturb his pleasures, arises.

671. The religious man weighs all things in the scalepans of eternity and is, all the while, cool and quiet, being sure that he has been depositing his merits in a never-failing Bank. The ordinary man is always for secrets, privacy, exclusiveness, and for getting. The religious man keeps all his cards open, feels oneness with so many and gets pleasure in giving and sharing his joys with others.

The common man is, all the while, looking at his body and senses and their pleasures. He likes vanities and movements for pleasure and praise, here and there for getting different varieties, intensities and natures of pleasures from outside. The religious man has his main concern with soul and the improvement of his mind and character. He trains himself to be contended with his lot. He does not look to others, or external sources for his peace and consolation, and prefers to be in company and communion with his Self, God or Guru, in solitude or with similar-minded religious people in society.

672. The common man is seeking opportunities for the gratification of his senses and desires. The religious man is afraid of objects of enjoyments as temptations and believes them to be bringing him in pitfalls and future troubles. The worldly man wants to do nothing without a multiplied return. Even when he is, to all appearances, generous, he is counting and secretly enjoying some benefit of a nature, unknown to others. He is not for doing anything for anyone else, gratis by thought, word, or deed, without directly or indirectly serving himself. He values his good things done at a much higher value, and values services by others rendered to him, as nothing. The religious man is just the reverse of this nature. He does not go under the obligation of others and

considers services rendered to others, as his duty to his fellowmen, or to the children of his God, or to the very same Soul of his other bodies.

.673. The religious man has a greater sympathy towards virtue, Innocence and Godliness; the other man towards pleasure, intellect and power. The one loves justice and truth, the other man towards pleasure, intellect and power. The one love justice and truth, the other love conquest and holding his own even in matters of injustice and his own stability. The usual man is always complaining of his wants and dis-comforts and resents the slightest displacement in his settled happy state and is always discontented. The religious man cheerfully and contentedly, with hopefulness in better days to come, and with renunciation to the Will of God, passes his life unagitatingly and smoothly.

674. The common man needs news and thrills day-to-day, gets soon fatigued with monotony. The religious man loves constancy and changelessness and has mastered the art of appreciating diversity in his unchanging unity. The usual man turns everything that he can lay his hands upon to his own advantage, disputes and quarrels. The other man tries to bring about reconciliation, accepts defeat or retires or resigns. The worldly man sets a high or low value to what good or bad things the society and others of the world say about him. The other man all the while watchful enough to see that there is no meaning in the praise or censure of the world. The world can speak one thing today and another tomorrow. He, therefore, keeps himself true to himself and to God without any regard to what the world says. The common man revolts against Divine Will and Wisdom. The other man obeys and submits thereto.

675. The above is a rambling description, as if one were talking about the tendencies about playing youngsters of a particular street, to give a stranger an idea about the street residing

community, as of literates or illiterates, high class or low-class people, etc. This is, however, Founder's common fad to repeat so often to others in his loose talk to others about how religious and religious people would be living their lives. "Still again I am admitting the blunder of cart before the horse. I describe here how a religious man lives his life. What I wish readers to realize here is the inversion." They alone are truly religious under Mai-ism who do or do not live as both ways narrated. Mai-ism says: Just find out your place, in view of each and every line written here.

The subtle most point is here. Suppose I ask someone "A man acts in a certain manner. Is he religious or irreligious? No fool will commit a mistake: but he himself doing the same thing, will not for years get an idea that he is irreligious. That is the insurmountable Maya and indefinite, all chaotic presentation of true religion. And hence such descriptions are useful for introspection, if at all man has God's Grace, and if he turns his eyes and mind in that inward direction. We need generalization, and particularization, synthesis and analysis, abridgement and amplification.O nce the man accepts the definition and has a full picture before him, he finds a new world. He sees so many whom he thought religious to be irreligious and so many irreligious to be religious. A transformation in his outlook and values of different men, would be the surpriseful result.

676. As we go on advancing, we have to come to certain thumb-rules and formulae. It is not possible for a man to be every time fundamentally thinking every case that offers itself for forming a decision. In so many cases he has no time to think. At the same time, man can't go on experimenting all his life and inviting failures with a deplorable waste of time, energy and mind-tranquillity. He, therefore, once for all, decides that in such and such case, he would immediately act in a particular manner. It is in this that makes a man to have certain beliefs and principles based on his own experience and study of things around him, to

save his time, mental labour and trouble. Let a particular situation arise, he acts in a particular manner automatically, without weighing all the pros and cons. There arises a need for ready-made prescriptions and ready-made mixtures when the demand for decisions and actions becomes pressing and confusing.

677. To recapitulate, for instance, in case of Mai-ists, their first formula is Love, Service, Devotion and Self-Surrender; and the next one referring to their progress, that of gratefulness, greatness, goodness, givingness, godliness and goingness. Goingness is the same thing as merging into Mother. After a long period of godliness as its culmination point, comes the goingness. On the usual plane, it means the submergence of all diversities into the One Unity, wiping out all distinctions and differences and going away from the magnetic field of worldliness and having no desire remaining to be fulfilled, or no action remaining to be done. It is ceasing to have a separate existence, or on the highest plane, it means Emancipation or Salvation. Please note under Mai-ism, Emancipation or Salvation does not mean the extinction of the individuality of the Soul, but the perfection of the soul to the highest stage of enjoying universal conscientiousness and existence. Individuality after Individualism is gone. Just like the well-known stage of living after death. Please note the extreme subtle point of belief. Mai-ism does not believe in the unreality of the world, except only in a figurative sense, nor in the annihilation of one's soul on salvation. Mergence in Mother is not becoming nothing, but being same as Mother with the highest perfection. The drop does not evaporate and lose its existence, but has all the attributes of the Ganges with which it unifies.

678. While coming to the formulization so very necessary at the advanced stage, as stated above, there are so many most interesting recipes by different religions, different philosophers

and different saints and different devotees. We start from the simplest the more complex things.

Kabir's simplest formula is " Pray to God and feed the poor ". Saint Tulsidas gave his formula of “Consider another's wealth as dust and another's wife as a mother ". Mai-ism says," Raise mountains of service to others and deluge rivers of love to others and be always watchful about collecting the treasure of merits or assets (Punyam) and creating the least demerits and liabilities (Paapam). "

Mai-ist’s highest sin is Lovelessness and Harmfulness to another, by thought, word and deed. And Mai-ist’s highest merit is serving another onwards, towards the spiritual goal or through temporal difficulties in every moral, legal, legitimate and harmless or religious manner.

679. It is not, that bone religious thinker sits down with the ancestral scriptural lore and tries out to specialize some different recipe, but he takes life as a field of his independent search and forms his independent conclusions, based on the study of the Universe and his personal experience. It only happens to be later, to the great joy of others interested in the comparative study by different thinkers, that the conclusions are often found to be the very same as already arrived at in the past, in different ages by different men. From time to time the same truth in different garbs and languages, with different intensities, orders and details, are proclaimed with new spiritual force, whenever lifelessness and putrefaction completely nullifies the previous proclamation. It is further a happy thing to note and experience, that the remarkable development of anyone virtue brings in that of all others, one after another – just as a friend of any single Prince in a palace, automatically becomes friendly with every member of the Royal family.

680. The important recipes which a Hindu Mai-ist would do better to have before his eyes, in the order of importance, are these (A to D below):

(A) Religiosity has as its four foundation basic corners - Satya, Shaucha, Tapas and Dana - truthfulness, purity of thought word and deed, self-mortification and mercifulness. Self-mortification has its simplest form in the Mai-istic virtue of Service, and Mercifulness is only another word for Love.

It is interesting to note the allied ness in Geeta in the Shloka 67th in the last Discourse while concluding the nectar teachings. It is still more interesting to note that it says something immediately, after the promise of liberation that Bhagwan holds out in Shloka No. 66th. It is a negative commandment, and therefore, all the more important, in deducing the contrary qualities, viz., the virtues that go to make for religiosity. Instruction about “Don’t do this” are often derived from much greater depths of wisdom and experience, than about “Do this”. Geeta says,” Don’t divulge my teachings to them who are not for austerity, devotion, service, and who bare ill-will to Me.” In Geeta, four elements have been referred to here, as disqualifications to religiosity. It has given the Founder greatest joy to see the allied ness, between these four and the Mai-istic virtues. Service and Devotion have been directly referred to. Ill-wishing is suggestive of its being the converse of “Love” and Self-surrender is only another name for cheerful self-suffering or austerity

(B) Manu advises Ahimsa, Satya, Asteya, Brahmacharya and Indriya-nigraha.[Harmlessness, truthfulness, non-stealing, celibacy and sense control.]

(C) The more general and less technical and most common things to be constantly dealt with, in case of almost every man, are, of what have been so very popularly called the six enemies ruling

every man internally. These are Kama, Krodha, Lobha, Mata, Moha and Matsar. – Desire, Wrath, Greed, Pried, infatuation and Jealousy.

Kama (काम) or the desire is the inner urge which makes us indulge in thoughts and imaginations of certain pleasures, usually denied. Krodha (क्रोध) or the anger is the hot and strong feeling against somebody or something who or which comes in the way of our fulfilment of our desires, which displeases us and makes us attack, injure or destroy the disliked circumstances objects or persons. Lobha (लोभ)or avarice is a passionate desire for possession of things , which we can not possess in usual course, without going out of the righteous and just way of things, which prompts us to be unfair, which disturbs our mind and discontent and makes us dead to the delicate feelings in the matter of consideration for the happiness of others. Mada (मद) or pride is extremely exaggerated notion of ourselves, which results in contempt and ill-treatment for, and to, others inferior to us. Moha (मोह) or infatuation is the climax condition of a certain desire which makes you lose all your sense of judgement and action and bodily and mental control. Matsar (मत्सर) or jealousy is the bitterness of heart experienced on seeing others happier, better off and possessed of certain qualities or advantages more than you, which you desirous of possessing.

(D) The qualifications of the highest importance to them that have actually dedicated their life to the spiritual development are the six helpers of success: Shama शम, Dama दम, Uparati उपरती Titiksha तितिक्षा, Shradha श्रध्दा and Samadhana समाधान - Quiescence, Control, Restlessness, Endurance, Faith and Contentment.

The most important recipes for the common man for daily practice and constant watchfulness are (A) & (C). Mai-ism says," Don't

remain under delusion that you are religious, nor rush ahead in higher realms of Karma, Bhakti, Gyana, or Yoga etc. until you have acquired at least passability, even with grace marks, in preliminary grounding.

681. These four recipes are quite enough for Mai-ist. I don't mind bombasticity-lovers laughing at me when I talk the simplest things. They have no idea what the important part the trivials play. If they read any western literature which is written with a view to teaching they would see, how very detailed it is, leaving not even a smallest thing, that plays beneficial or vitiating part, untold. That is the truest way of learning and teaching. Detailed thoroughness. "Closing the door against winds, while you are experimenting" would also not remain unsaid. That is the way a man has to set himself for the work of religious progress. Mai-ism says: "Without a spirit of sacrifice, service, serenity, and sincerity, don't pollute the words "Religion", "God", or "Guru". With a boy of six or eight, if he joins a school, you will find a timetable in his room. How seldom have we seen any charts or proofs of religious studiousness in the house any religiousness– tom tomming-man?? The school going boy immediately strikes out certain hours, as, not for play. We have struck off not a single hour, with a determination of "no playing and rambling than allowed." A schoolboy has a certain amount set apart for his fees, books, for his sundry expenses to keep up companionship with other students, etc. We set apart nothing like that. Religion must cost us nothing. You have neither the chart nor a set-apart certain hour. You have no money set apart for this purpose, though you spend a lot over your other expenses and pleasures. Your serenity?? If you are in the midst of work with religion, as soon as anyone comes, you leave God and Guru and religious work, there and then. Your money?? You are getting religious books from others, even though you are sufficiently rich, and for never returning them. You have no idea what to read or what not to read. You have no guide,, whom you are prepared to respect and follow. You have

no particular fix direction, in which to go. You have no particular love for a particular conception, of a particular deity. There is no particular school to which you are attached; there is no particular class teacher for you, there is no particular subject as your own. There is no certain textbook, there is no timetable, there is no fixed hour, there is no money spending, readiness and there is no self-submission to a certain discipline.

What sort of religiosity, is the man of the aforesaid type, aspiring to, and what sort of religiosity ahs he acquired, which he is so loudly tom-tomming about?? Does mere residence in the area in which a school is situate, make him a student? Or, does the cramming up of a dictionary make him a scholar? Is attending and dancing, in new types of fancy fairs, under the pseudo name of Religion, with all luxuries and provisions, a true religiosity? Are we not playing with Religion, Guru, and God as dolls??

Religiosity is not only an intellectual assent to a certain set of beliefs and opinions of the external observance of certain practices, labelled as religious. It is determined effort to live once life in a different way with different ways of thinking and a different definition of progress and a different goal, and a different definition of progress and happiness.

Religiosity must be measured in terms of denying ourselves, controlling ourselves in midst of temptations, tribulations and the natural desires to run towards the objects and actions of our sensual desires, and of our being useful to others around as well. Such people as are extremely reluctant to bear any wear and tear, on account of and for any other things,(be they reading Geeta, be they strict vegetarians, etc.) are treated with indifference, antipathy and obstructions, by all around them, especially by the irreligious men. The more irreligious and self-seeking the society around you becomes, the higher is the price to be paid by a truly religious person for being permitted to progress in his different

ways. That is the true situation in the newly - developed circumstances. YOU want self-improvement and facilities for a different type of achievement, whereas the world around you wants the maximum benefit from you. Love, service and sacrifice, therefore, come in demand, even though you may not recognize them as final requirement of religiosity, just by way of gagging by the mouths of irreligious obstructions around you, and securing their greatest non-interference and sympathy. In a practical sense, truly religious people are foreigners in the country of worldliness and can have a smooth running of their life with required facilities, only on rendering solid service and immense sacrifice for the natural residents of a country foreign to them. Either leave, or live with much greater love, Service, and Sacrifice. That is the only way for foreigners.

The Founder says: First of all, let there be a true picture before your eyes of what true religiosity is. No haziness. No indefiniteness. No falling from the sameness of your belief and faith (today or twenty years after). Follow and catch the truth. See for yourself, what merely a shadow is and what is the substance, what is only a reflection and what is the reality. That itself is the basic foundation of true religiosity. First, from your full conception, your picture and your wish to be identified with it. Thereafter follow the ways of approaching the picture. The nearer you go you like it and love it; and more and more indifferent and relish-less you become, about all other things around you. The more you love the more you lose yourself. The greater the loosing of yourself, the greater the extinction of all struggles, worries, anxieties and useless activities, resulting in the experience of unprecedented peace and happiness.

No haphazardness. No doing something somehow, in some manner in some moment and with any or some result, as anything or something comes or happens. No desultoriness. No rambling. No half-heartedness. No living with one foot on land and another

in water, except to the extent you are pulled in and are unable to hold your own. No wrong notion of attaining true religiosity, which costs you nothing physically, mentally or financially. No exaggerated misbelief of Grace-showers without real deservedness. No dependence on, and expectation of, religious institutes and preachers around you, to keep everything ready for you and to be in readiness for you. No dream of someone exerting for you and your getting the fruits.

No delusion of your living like an “Uncontaminated family man”. No talk about your living “ JALAKAMALVAT”(like a lotus in midst of waters), No “Janaka-Videhi” justification and no dancing of a crow imagining himself to be a peacock. No drunkenness of the Buddha’s renunciation, on old-age-retirement from the actual earning life after having handed over the last pie, fair and foul earned, to your wife and children. Religious irreligiousness is much worse and more dangerous that open irreligiousness.

682. Hinduism and Hindu saints are welcome to have their own definitions. With them, it may be enough that a man is born in the Punyabhumi of Bharat Varsha and that he is born of sages and rishis or a Brahmin family. Mai-ism does not accept that. You must prove your deservedness, no assumption and no exception. If you are a big cipher you have no right to be called religious, you have to acquire a certain stage. If you do not have it by natural gift you must acquire it by exerting for it in a regular disciplined manner, as you go through, in “schooling”. “I know nothing and I am nothing”, is the first qualification for a spiritual aspirant.

683. Make a simple chart of these four recipes. Cast your eye on any window of Mai-Niwas, and you read the casting 'MAI'. Similarly, enter your room and your eyes must fall on a picture of your God, Guru and your chart, which latter you may change as you advance. Remove all those meaningless ideas of “no leisure”, “no time”, “no money”, “no convenience”, “no space”, etc. Where

there is a will, there is a way. Just study the lives of a few great men. They have found leisure in their busiest hours of lives. Remain no longer, in delusion, cast over you by certain catch phrases _ “It is a human nature”, ”Be in my position”, “ I am better than so many others”, etc. If you have not developed a liking, for that sort of living, be bold and plain. Don’t cheat others, at least not yourself.

684. Even if you do such a simple thing, as, repeating a prayer, while you go to bed and leave your bed, that will bring a marvellous change, in less than six months. Let the prayer be in your natural language. Don’t insist on Sanskrit. In what language, do you actually think? If that is English, welcome English. Let that be any language. Welcome, that one.Repeat this: -

(1) Oh Mother, enable me to live my life with sincerity, purity, austerity and charity. (Stop at each of the four words, to enable you to form a picture of what each word means).

(2) Oh Mother, let me not utter a word of falsehood. Let me not harm anyone. Let me not covet any one's wealth or possessions. Let me not have any sexual agitation. Let me not drifted away by my body-senses or mind to do anything which does not please Thee.

(3) Oh Mother, emancipate me from the enslavement of these six enemies over me that have taken full possession of my life - wrathfulness, pride, greed, infatuation, envy and desire.

(4) Oh Mother, teach me to be contented with my lot. Let my relishfulness for the pleasure of the world, gradually dry away. Let me have full faith in Thy protection and help; enable me to bear my burden with every endurance.

Not only such a prayer elevating, but whether you feel pleasure and continue your prayers or feel disgusted and stop (except when you rise higher), is in itself an indication and a proof where you stand.

685. There is no "chhoo mantar" under Mai-ism. Be neither idealistic nor emotional. The most deplorable irony of fate for the whole of humanity is that a man gets perplexed and confounded,as soon as he steps into the region of Religion. He does not even once think, of solving his problems in the new and foreign looking realm of religion, on the lines and in parallelism with his own routine-ism and experience in his own region of natural worldly living.

Just turn your eyes around you, like a practical man. Have you not observed, how much every man is anxious to have a companion in, however small, an undertaking he enters?? Do we not require someone to remind us in hundreds of matters? Left to ourselves, we think at one moment of so many schemes of progressiveness; the next day, we wind up and relinquish all our projects. A man by himself has a license to be the wisest at one moment and the mad most at another, within himself. He is a slave to his fancies and falls a victim to his lower mind, after a little exultation. He requires a companion, to goad him, remind him, encourage him, and even to put him to a little mild shame. It is only a worldly wisdom, requiring no teaching, that the man, who is weak and afraid of some powerfully influencing friend, intending to snatch away a loan from him which would never be returned, hands over the keys of his treasury, to his wife and children. He is pulled by such friend to be the weakest yielding point , but where are the keys?? That is the secret, which explains which so many bungalows in cities, named after and registered in the name of the wives of their owners. No creditor can take the property away. Apply the same worldly wisdom here too. You must have someone as your companion, and someone, in whom, you

confide fully, in whose hands you hand over nominal possession of your Self. Scriptures so express the idea, that even the Sun never takes "French leave" from his daily duties, because the Sun fears some higher powers.If it were not so, even the Sun would have left its duties and the world would have been in the greatest darkness and chaos. If one uses his proper discretion, it is safer to be the servant of the wise man than the master of a fool. A true wife, a true friend and a true Guru, are the most precious possessions of life.

One must have some fear which gives him some strength, while in presence of temptations. The answer-ability, the fear of the bad result, the social disrepute, God's Fear, etc.

A wise man voluntary establishes over himself the control and fear of someone interested in his welfare, with love for him, and greater experience and capacities.

If you have no companion, all your ambitions rise at some unexpected moment and soon have their natural fall, after giving you some temporary imaginary joyfulness. There is nothing like a seed sowing. It is like nothing gaining and nothing losing, by the shoreline, as a result of periodical tides and ebbs.

686. Mother has made man perfectly happy, provided he obeys Divine Laws and leads a good life, becomes happier and happier as he goes nearer Mother. Our obedience pleases Mother and She blesses us with greater and greater happiness as our reward. In course of time our experience shows us that pleasure does not satisfy us, we get craving more and more and we soon get tired.It makes us soft and weak and often our health also suffers. We come to the conclusion that we can get maximum happiness out of this life , only by doing what is right and avoiding what is wrong. In due course we get a conviction that there is no action as

happiness bringing as doing good to others, with Love and Service.

We often find in this world , that due reward and punishment are not dealt out to all persons in this life , where we often find the good suffer and the wicked prosper. The answer to that is , there is a future life , and this life that we live is not simply to end with our death. If that were so, people would not have been suffering for the sake of their virtues and principles, up to the last moment of their life, when again that state we have seen with people of highest brains and highest character. This life is therefore partly giving us happiness here and here alone , and is partly as a probation period of a preparation for future life or lives. This life is a serious and responsible thing, not to be trifled with, as our fancies drives us. The highest desire of a man should be , for a full knowledge of Truth and enjoyment of all innocent goodness.

687.people have often misunderstood God's or Mother's Grace.It does not invert justice nor give any exemption. It carries you most expeditiously with every protection and guidance , but surely, through the right channel, and teaching you to be fully obedient to the Divine Laws.If that were not so, every one would be breaking the law, shed few tears of right or wrong repentance , and the result would be , that the Divine Law would be the object of insignificance, ridicule and mockery.This extremely delusive notion, as result of greatest exaggeration, though not deliberate, and so very natural with them that have experienced Mother's Grace , must go. A safer thing would be , to get a direct answer from the Grace recipients on the point, and not to jump and run rampant, as you like,to form your own inferences and conclusions. Get your answer from your Grace recipients to the direct question," Is Mother's Mercy a licence? " Mother is not being to be trifled with.

688. We are bound to avoid all bad actions , words and thoughts. We can not always stop bad thoughts coming to us, but we can at least be displeased with them and try to banish them and refuse to yield to them. Regarding what is good and bad , and right and wrong , in the preliminary stage, it is enough that one obeys the Inner Voice of Mother As Antaryaamini , which people, in general parlance, call "conscience".Conscience is ever alive and ever-awake reality within us, which notes and records everything of ours, issues warning from time to time , and bites us from painful stings on our disobedience , during and after.

689. Not to speak of the rare cases of temptations, passions and provocations, the man who has practiced control over his six enemies enumerated before, is a much higher man, than one who has not known their working and has never practiced the strengthening of his will to be the last succumbing to them. Not to use personification , we can call the six enemies to be our six vices and one has to be extremely careful about his vices and virtues and their doings in life. A certain virtue of a man is his strength of doing good actions of a certain type , effortlessly, repeatedly and promptly. A certain vice is similarly an inclination towards bad actions , of certain nature which one drives one to the action, unless strongly controlled with a determined will and effort.

690. Elementarily, the spiritual aspirant may have the following notions , regarding the different terms while practising self-control.

Kama or Desire is the inner urge , which makes us indulge in thoughts and imaginations of a certain pleasure , usually denied.

Krodha or anger is the hot and strong feeling against somebody, who or which comes in the way of the fulfilment of our desires , which displeases us , and makes us attack, injure or destroy the disliked circumstances, objects or passions.

Lobha or avarice is a passionate desire of possession of things , which we can not possess in usual course , without going out of the righteous and just way of things , which prompts us to be unfair , which disturbs our mind with dis-content and makes us dead to the delicate feelings, in the matter of consideration for the happiness of others . The accelerated with the speed with which we desire and strive for happiness and self-serving , more and more , and yet more , and with dis-content , is the broader variety of Lobha itself.

Mada or pried is an extremely over-exaggerated notion of ourselves, which results in our contempt and ill-treatment for and to others inferior to us, and a feeling of independence, easy provocation, and rebelliousness, against those that are superior to us.

Moha or infatuation is the climax condition of a certain desire, which makes you lose all your sense of judgement and action, and bodily and mental.

Matsar or jealousy , is the bitterness of heart experienced on seeing others happier , better off and possessed of certain qualities or advantages more than you, which you do not possess, but are desirous of possessing.

691. Let this another delusion of people go. Mai-ism hammers this again and again. Even the highest man has to actually pass through a period of practice. Don't hope getting anything free without exerting hard and going through a regular practice. And even that simple practice has under Mai-ism, an importance of a Sadhana. Mai-ism does not mind being belittled because of its high values given to smallest things. Only thing is, this Sadhana is of an elementary stage, whereas there are higher Sadhanas as well, of much superior orders. In the modern circumstances, when

the practice of these virtues is not insisted upon, and most of preaching emphasis either on Gyana or Bhakti, such an honorific name, as Sadhana stands fully deserved for even such a simple thing, as the disciplinary practice of mastering these vices and virtues.

692. The highest souls would be performing Sadhana of much higher things, say, about the two points previously mentioned as the virtues recommended by Revered Saint Tulsidas, viz., to be proof against the temptations of kaanchana and Kaamini,(gold and damsel), or for yogic meditation practices , etc, but, all the same, the Sadhana is indispensable and that has been amply borne out in the life of Blessed Shri Ramakrishna Paramahamsa, one of the most Divine Incarnations (of Divine Universal Mother Mai). It is not that he acquired mastery that way. Many saints were already Masters, but they established, for the world, the necessity of Sadhana, beyond all doubting and questioning. If readers have the subtlest sense, they could as well see that even when a saint says “he had no faith or his faith has failed away,” that too, is for proceeding further to increase the faith of others. Both are spiritual diplomacies.

693. Try to dispel all doubts about the indispensable need of entering upon Sadhana, and shake off all lethargy, on deriving some inspiration, while going through some belief descriptions of certain Sadhanas of Paramahamsa, as given in his Life.

694. One of his Sadhanas consisted in banishing from his mind, all attachment to wealth. Sitting on the bank of Ganges, he took some earth in one hand and a few Rupees in other. “Money”, he said to himself “cannot give realization to God”. It has no real value than this handful of earth. Firmly impressing this idea on his mind, he finally consigned both to the Ganges. For the complete effacement of a sense of superiority, he washed unclean places

like an ordinary sweeper. He trained his mind to regard sandal paste and filth, as the same.

695. Bhairavi Brahmani put Paramahamsa through all the exercises, mentioned in the principal Tantra books. Most of these were extremely difficult Sadhanas – some of them so dangerous that they cause the devotee to lose his footing and sink into moral degradation. But the infinite Grace of the Mother carried Blessed Paramahamsa through them unscathed, as Paramahamsa himself said.

696. The last fact, namely, the mention of the Mother's Grace should not be taken to mean a matter of courtesy or devotee's love blind over-estimation. It is not only the fact of facts but the most powerful factor that bring success in "Sadhana". It should also be noted that in so many cases, Sadhana came first and then followed the temptations of wealth and women, which were so very successfully overcome, because of the previous Sadhanas.

697. Let us leave the palatial sky-rising construction talk and come back to bare cottage making. The idea of Sadhana, along with Mother's Grace, has been thus impregnated in "Mai Sahasranama".

After the first name "Shree Maataa" (the Unique Finalmost Mother) has been commented upon, the second name "Shri Mahaa Raajni" has been interpreted to mean "The all Conquering Mother." She is described as the best fighter and eradicator of whatever as inimical to the devotees, in the inner as well as the outer world.

698. In "Mai Sahasranama", there is a mention of an introspective worship on page 192 (2nd Volume-Supplement) as under. This means that the worship is to be followed by a concentrated

programme of self-analysis and a prayer to Mother, with the repetition of one of the specially –suited names. The prayer, just before going to sleep in one's bed, is for the purpose of bringing about one's self-improvement, with the development of the lacking virtues and the elimination of vices, weaknesses, wicked heart, perverted judgment, narrow outlook etc.

Intellectual equipment, which enables one to undertake and achieve self-improvement, has been sated there to be, observation, preciseness, simplicity, memory, imagination absence of blindness of "I and Mine", reasoning and judgment.

699. Although, by one's own efforts in the routine life by frequent references on his charts as to his doings during the day and going to bed with a prayer, and by the above said introspection worship, a creditable mastery is attained, which is on a much higher plane than that of an average man ,yet even after the mastery, the constant alertness and subtle understanding and its working remains at all times necessary, except for the periods he is merged in devotion, yoga, Samadhi or Brahmananda, arising from the highest divine knowledge. On the higher plane, after there is a mastery over the usual vices and virtues, there is the further possibility of a slip, because of strong temptations and ungovernable passions. The nature of these temptations and passions, at least generally as also in one's own particular case, should be very precisely studied, in details of their mental working.

700. Temptations are strong happenings in circumstances and conditions, which drives us to commit bad actions and sins.They are the combined result of our inner and outer situations, although in many cases the outer situation is more responsible. In the case of temptations, the outer forces are stronger, whereas in that of passions, the inner ones are more active and at work. The outside thing which is the cause of agitation is the temptation, and the agitation itself is the passion. Both are, of course, words indicating,

the stronger type of the human struggle, beyond the daily usual struggle and combat of goodness and badness. They are beyond something habitual badness and pleasure-indulgence. Your monthly shortage of earning below expenses cannot be called hardship. A theft or a liquidation of your bank, or the difficulty of finding money for special requirements as marriage, college education etc. is a hardship. Temptations and passions are to be viewed as special accidental misfortunes in the life of a man, of every soundness in usual circumstances and periods.

701. It should upset one on being told, that even temptations are Mother sent and for making stronger and better, if you are a staunch devotee and have surrendered yourself in Her charge. Such temptations and even passions have their particular purpose to serve, in the matter of preparing the Mother's favourite to be better and better, stronger and stronger.

702.Provided you have handed over yourself to Mother, these temptations are also a part of the programme set up by Mother, to mature Her pets. For mother's surrendered She manages temptations. She gives the strength. She gives the failure. She gives the success and pulls Her pets up. There is nothing to be disheartened. Only mind the proviso viz., “If you surrender”.

703. It is quite a fallacious idea that if you go the end of worst experiences, you automatically, by a reaction become better. It is a satanic idea and a theory of demand head plunged in badness. I go deeper and deeper in a river; there is absolutely no guarantee of my being not drowned. The fact of facts is, you may not be drowned, only if higher Power saves you. The proviso works. Once you have lost your own balance, discrimination, control and upward going force, what is more, clear than that some other force alone can save you? It may be any, your God or Guru, or your merit (Punyam) or your invisible better Prarabdha, or Universal Love etc.

704. You have to exert. You have to fight out. You have to awaken your latent powers. You have to pass through ordeals. You have to undertake your Sadhana, under the grace of your God and Guru. Unworkable blocks are finally to be cast into the oven fire. Let there be no misunderstanding of a revolving wheel. The wrong conception is “You go to the down most point, you are sure to rise.” “If someone pushes you up from the down most point, then alone you can come up.” There is no automatic rising because you are at the down most point – a great delusion!!

705. One great point however of Mother's Mercy is the Divine psychic law. Every time you succeed in overcoming a temptation, or in controlling your passion, you get many times much more stronger to withstand the next temptation of many times much greater intensity. That is the way Mother trains you up by making you pass through harder and harder experiences, provided, She has taken you up on Her list of Pets and Surrendered.

706. Every man is born with a struggle and he has to struggle and fight out his warring elements bravely, with guidance, strength and blessings of his God and Guru. He can neither escape the struggle nor can he afford to be closing his eyes and brains to the working of his mind and heart and that of the world.

707. Even man has his powers and what Mother desires of him is that he does not misuse them to the selfishness of himself and detriment of others. He has his usual powers of his body and higher powers of the mind. 'Manas - मानस ' thinks or knows. ' Chitta - चित्त ' likes or dislikes.' Buddhi बुध्दी ' discriminates or decides and ' Ahankaar अहंकार ' controls the whole function with his pure or impure and strong or weak idea of his ' I and mine '.

708. A man's intellect is his power of knowing and thinking. With that, he tries to know the world and his own situation and his place therein.He tries to know what can make him powerful, peaceful, perfect and happy, what actions should be done or not done, what is God, what is Universe, what is Man etc.

A man's will is his power to deliberately wish or not wish certain things, and decide how to act. Thus Intellect is Manas मानस and Will means both Chitta चित्त and Buddhi बुध्दी. It is the will that controls the body and its movements, with the senses and passions, and directs the intellect to be thinking good or bad thoughts, or the thoughts of one nature or the other. The Will is in its turn under the supreme control of the Ego or the Ahankar.

709. The passions are strong feelings or likes and dislikes, which like a flood unexpectedly and excite men to certain actions, the man losing his control of mind and body. The conscience and will stand then hand and - foot bound.

710. Passions arise from love, desire, hope and delight in pleasant things and hatred, disgust, fear and anger about unpleasant things.

One love of eating and drinking, of ease and comfort, of sexual and bodily pleasure, of amusement and excitement, love of money and power, honour and glory, when gone to excess, makes us passion blind and sinful. On the other hand, we have our dislikes of pain, trouble, effort, and our dislikes of any other beings except whom we consider our own, hatred, envy, jealousy and anger towards others. We also have fear of pain, failure or loss, or fear from other people. All these make strong agitations in our mind and heart.

711. The man has to keep a constant watch over how his mind works, how he likes and dislikes and all other emotions described before, work. His Purushaartha or manly exertion is, in the first place, to demand help from God and Guru to stand on his own, next, to develop his strong willpower and setting it against temptations and passions. He has to turn his senses away from existing objects, he has to switch off his intellect and mind from bad things and thoughts to think of something good or better; and the last thing for him is to change his environments - if one can – the first thing- and to have a physical control over his body and its movement. Says Kabir:"If you can't stop your mind, exert your best to make bodily action physically impossible. If the physical action of taking up your bow and arrow is not permitted, the mortal arrow does not kill the innocent deer."

712. The preliminary wisdom lies in the selection of the best environments, company, associations of thoughts and emotions. It should be never forgotten that your checkmating action should be very prompt and the psychic law should be always before your mind, namely, that ones you give way, the vice, or passion or temptation, is sure to invade you on the next occasion with much more multiplied strength. Unless there is a saving effort, the weak, in the natural course of events, gets weaker and weaker up to the breaking point. The rich get more and more rich and the poor, more and more poor. That is the Law of Force if they work automatically by themselves alone.

713. Any bad action, not only makes us liable to a bad suffering but inherently causes degeneration in the very Self of ours. By continued negligence or indulgence, our thoughts and desires run towards wicked pleasures, with a gradually increasing force, which, in the end, such a powerfulness over us, that it becomes impossible for us, to change our lives in spite of our strongest determination.

Any bad action again its different degree of degeneration, as its original cause. Some bad action might have taken place, only on account of certain unavoidable circumstances, or compulsion or fear. It may often be, you are not otherwise so bad, but there was some accidental outflow. It may sometime be, you were too lazy and indifferent, or too dull-headed, to stop or see the Badness of a bad action. All these are milder varieties; but a deliberate bad action manoeuvred intellectually, cleverly, systematically and secretly, is one that is positive proof of your inherent badness and is most formidable and is unforgivable by Mother. Weakness may be tolerated but wickedness has to be annihilated.

714. Bad environments, company, associations play their havocful degenerating part, because, by seeing others indulging in bad actions, we get familiar with bad ways. We begin to think lightly of badness. We have a forceful say, “Not I alone but everybody does that.” We lose all our idea of seriousness, shockingness, disgracefulness, and punishableness. Besides, bad people if they have a stronger willpower than ours, change our minds from goodness to badness. They would call our moral goodness to be a cowardice and make us look low, they may even compel us by pressure and intimidation, to turn to their ways of badness and to make a homogeneous element in their companionship. The most pitiable case arises, when the best man falls in the clutches of the worst man, either because of certain nefarious powers, or passionate personal love that the best person bears to the worst person. The best thing is to spend your maximum hours with God, Guru and good persons. (“Sat-Sang”)

714 A The secret of self-improvement is "Contact with people in better society, better environment and better atmosphere ". If you have the Guru - Shishya relationship with a worthy Guru, that problem is mainly solved. That, however, cannot be good-luck of everyone.

Take as a unit the dealing-region of yourself with your God, guru, wife, life-long friend and so on. Each relationship is a simple unit. Take further a complex unit of yourself with your father's family, your own family, your relations, your society of friends, your professional brothers, your caste-people, your community people, your locality people, your co-disciples and your co-workers in common cause. There is a great wonderful course that each unit exerts on an individual. The self-preservation instinct is at work. None wants to be thrown out, abandoned and cast to the winds. A man may not care for being moral and virtuous, or for being religious, but he wants the fullest sympathy of the society and of the immediately surrounding people around. Just study a few cases, of vast changes in different families coming over to reside in a big cosmopolitan city. Customs, habits, prejudices, manners, purdah-importance, jealousy, outlook-narrowness, husband-superiority, stinginess, quarrelsomeness, callousness, bluntness, ruffian-ism, in the heart within - everything change so wonderfully and in no time. The inner pinch of self-interest and self-preservation and the desire of gaining a higher and higher footing is there at full work.

Let therefore the wisest man be extremely careful about his selection of his simple units and complex units. In spite of the highest boast of intellect and originality, man is, after all, an apish imitator and a social creature with a gregarious mentality. Man cannot live without some association with some human beings. Group formations and group isolation are only manifestations of human nature. That is natural and even indispensable, for the purpose of self-improvement, spontaneous pleasure and the maximum efficiency and relishfulness of life. The social fear of being thrown out, asocial boycott, is no small remedy to keep everyone straight and obedient to the common collective rules, customs and living ways and beliefs (at least the express ones) of every group.

Take a complex unit. After all the additions and subtraction, that particular unit has its positive attributes, say one unit has goodness, morality, virtue and religiousness; another unit has badness, immorality, vice and irreligiousness. Each group unit exerts a certain influence on every individual of a group and tries to pull and conquer the same to be nearer and nearer the central attribute. Everyone likes to be in intimate touch with others of the same ways. Everyone feels at home, ridden of all constraints in one's own group alone. Everyone gets extremely uneasy and constrained in a foreign environment, and everyone tries to be more or less like the group to which one belongs.

Thus a good unit will turn the worst into worse, the worse into bad, the bad into good, the good into the better, the better into best. A bad unit will turn the best into the better, the better into good, the good into bad, the bad into worse, the worse into worst. That is why collective degeneration travels many times much faster than individual degeneration.

Good individuals placed in bad units, have most helplessly to be bad. These are chains, in which individual links have no strength, and often, the maximum strength of the chain itself is nothing more than that of the weakest link in the chain. Goodman in bad units, have to bad for self-defence and self-preservation. They have to be an indiscernible drop of the same water. Further every one's most natural desire to go higher and higher in rank, in one's society, he wants to stand high with goodness; if in bad one, by badness. He wants to win the general applause " I am well-known someone " - egoistic pleasure. No force is as massive as the mass-force. If turned to politics, it may bring independence. If turned to religion, it may bring back universal true religiosity in a few decades. A regularly established automatic special huge machinery works wonders. It is because of the fullest knowledge of the highest efficiency of this machinery working., that religious have stooped to laying down certain rules and customs, for the

smooth and efficient running, and maintaining the general efficiency of different groups. This most wonderfully working force must be prominently before the minds of religious reformers when they take up any religious rejuvenating work if solid practicability has to be achieved.

715. There is no end to psychological subtleties and fortunately, since our contact with the English language, we have a large world of literature opened out to help us. The Founder says," I am myself personally indebted to English translation of our best religious standard work, for the better understanding of our own Hindu religion." I can do very little to help others in their task of self-improvement. As a matter of fact, I have often felt myself, when I see the depth of intellect of modern quite young boys and girls, around me. How very deeply, and in a hair-splitting manner, and with unique foresightedness, do they see and do they manage matters off their worldly desires and self-interests!!! How precise, correct and prompt they are!!! I have been often more than surprised. I have often felt myself beaten by their more keen intellect and much stronger will and more thoughtful movements. The only pity is, that they have consumed all their intellect, will, knowledge and education, in going the wrong way.I have often laughed at myself.What am I going to teach these more-intellectual, deep thinking , quick grasping, all imagining and every thing understanding youngsters!!! I have to only tell them," You invert your mind, change your visual angle and direction and you will be all teachers to me."

715 A. The modern man is creating plunge- ponds for aging experiences of anything and everything from its most initial stage.He takes nothing as granted, on the ground of the same being the essence of the wisest men in the past.He does not believe in ancient instructions of certain bottles containing poison. But, on the other hand, his intellectual curiosity does not keep him contended with the ignorance about the contents. He must know

it; and, here again, he is too selfish too experiment on himself, or to patiently work hard to get at the truth, with the bold sacrifice of the West and preparedness for the result that may follow, and with determination and diligence. If you pursue in the right direction, with the strongest discipline , under the proper guidance , with a decision to reach the end, it does not matter what you find at the end. You arrive at your conviction of one nature or another. The modern man wants to try, from a distance, the contents of the bottle on some one else, and to see if he dies or survives. He is neither knowing nor ignorant, He is neither content with accepting other's decisions, or with not knowing, nor is prepared to experiment on himself. He is neither spiritualistic nor materialistic.He wants to reap the benefits of both the realms. The modern Indian life represents an intensely unfathomable crude mixture of all opposites and all contradictions , resulting from the adulteration of the two civilizations.

One seemingly brilliant point about the modern man is, that surely he has shown a more brilliant grasp-quickness and intellect, than his predecessors. Why? The younger the man is by , say, ten years, the greater is the dazzling splendour of his ready-wittedness, quicker action, immediate grasp of the whole situation, and most intellectual escape from any embarrassing situation.

But a little deeper observation shows you, behind all the intellectual glamourosness , the high soaring of a kite with its eye in search of some rotten dirty flesh-piece in some deep abyss , the cleverness and quickness of a crow and a blindness of an owl.One thing is undeniable , and it is, in spite of greater and greater intellect , wider and wider knowledge of scientific discoveries , ampler and ampler improvements in daily comfort , hygiene, medicine, etc. the cries of the world of pain, misery, poverty and destitution have been more and more ear rendering.

Whatever looks as livelier and sprightlier , with a deluding vivacity and gaiety, is only a curtain picture, as a result of almost individual focusing on his own individualism and selfishness. He thinks of his own problems alone. He is busiest with churning out his own cess-pool, during working periods, leisure-periods, and rest periods. He is busy with the explorations of the several varieties of scheminess , to serve his own purpose. He prepares himself with several "before hand rehearsals" to achieve his intended objects with most unexpected quick flights , to and fro.

He has been able to concentrate on his own interests , because he has banished all other considerations, or the reverses of it, he has banished them , because he wants to concentrate; very likely, both in the vicious circle. Religious hypocrisy , without service, love and sacrifice , is only a negative missingness; but an intellectual selfish wickedness creates hatred and horror, in the hearts of the aggrieved and altruist. The greatest curse of the modern age , which has multiplied misery immensely, is that every man thinks many times much more of himself , his capacity and worth, his potentialities and his rights. In one word, unless he receives a heavy blow , every one thinks he is a great man, born to be made way for, honoured, praised and worshipped by the world. The diseaseful crazy madness!! INDIVIDUALISM, EQUALITY, LIBERTY AND FRATERNITY. The last term is made to mean only one thing - every one's right of compelling thew higher gifted and better placed persons , to lose their things , with no other justification therefor, except that he has the same life and living and the organism and the functioning of the mind and body, as any other man. He stops only where he can not go further , out of blow fear. Every man starts his life, with the basic assumption most favourable to his selfish self. Of course , by "every man" I really mean the majority. "Man, know Thyself" - is the most efficacious panacea. The smooth and sweet remedy would be , the rejuvenation of religiosity through well known channels .The other method of every one chopping off every opposition or

incongruency that arise in one's way, with the brutal strength of superiority that one has , will never bring a permanent cure and profound peace.

The modern man has too much faith in his inventing intellect. Intellect however often an unreliable and deceitful guide , adviser or master, unless it is associated with a strong will, working in cooperation with and in obedience to the Divine Laws and Divine Truths. Intellect so often swallows up right discrimination , and pulls a man in a particular direction , painting a particular fascinating picture. Intellect is able to raise any army of one type , or an equally strong contradictory type, as it likes. In the end, intellect most shamelessly, declares its irresponsibility like that proverbial parrot ever saying"there is no doubt about it" to anything and everything. Intellect than spurningly tells you "I might have told you so many things , but where had your own discrimination gone to graze?"

Caring for none else and nothing, creates an all-exclusive tendency, and a man of that formed habit goes deeper and deeper, into his own self-created well. He has no benefit of a study , on comparisons and contrasts, of himself with others better than himself. He remains all-buried within himself. He has none to study, none to follow, none to imitate, none to guide and none to save. He never confides and consults. He revels in himself and lives., till his death, in his own ignorant darkness.

716. Some people even more youngsters in the line, understand me from my facial features, before I speak a syllable, so very clever are they. For one simile , they would just then and there create ten similes on the same lines. But , after all their display, the last thing that comes is, " I am extremely unhappy, I have no peace of mind and for this, I have come to you." The last word , in spite of all intellect, cleverness, deep thinking, vast reading, education, trickiness, craftiness, cunningness, falsehood,

fraudulence , enough money, good health, is that of unhappiness and misery.Everyone comes to me and finally says," I have got everything, but I have no "Shanti" (peace of mind).

Everything is there , but there is something initially wanting , the absence of which can not be made up, by anything which they possess , though so much in abundance .But what if , on the contrary, that absent thing "Shanti" craved so much for , for its being present, requires the every dispossession of all that they are holding dearest as their best qualifications!!! - what a terrible job it is, to bring the North and South Poles together!!! And that, most unfortunately , is imposed condition on which Shanti can come to you.

716 A.'Shanti' and 'Sukha' - tranquillity and happiness - everyone wants them. These are spiritual qualities. Man's inner soul revolts, against man being turned into machines. These two attainments are indispensable for the spiritual hunger of man. In spite of all atheism and materialism, man is unable to cease to be divine, in his final most reality. Just think most seriously about one question. Why is it that even the most wicked and worst persons are liked to be called righteous and good, just and kind? Why? Why are people so very anxious to cover up all their badness and falsehoods, trickeries and hypocrisies? Why that nature - inner nature - for being called benevolent, philanthropic and living one's life for the world's welfare? Go to any part of the world, of any language, any civilisation; test either the smallest child or the most tyrannical tyrant; there, there, is the proof of the 'Divinity of Man'.

The Founder has seen this contrast vividly, since 1947. Swallowers expect the treatment accorded to angelic benefactors. Immoral youths want the rights of Shuka Deva in the midst of young women. Why, why this desire of being known as, as treated as, “angels”?? The Divinity of Man, within, revolts against

being altogether wiped out. It is not, that a spreading a name of goodness is only a part of the play, for the facility of one's game. Study this point most minutely and you will find out there is a "cutting to the quick" in the innermost heart, at the very act of someone reminding you, of your having fallen from your true and natural plane of superb Divinity.

Everyone has heard about "Shanti and Sukha", and their genealogy and history, and about their possession and possessors, in the past and the present. Just as I find the so-called atheism to be really rebelliousness, on the diagnosis of the modern age, here to, I have found cry to be meaningless. It is a cry for having the same cake again in your purse, which you have eaten away. It is the complaint-full grumbling (about neck compressing twisting and aching) of the self-hurting man who, as a desire driven discontented man, has most greedily overburdened his head with hundreds of unnecessary loads. A well known most flourishing lawyer once complained to the Founder, on loosing health on account of sleeplessness. No medicine, no mantra, no repetition of sacred name, no sanctified waters, will work. The Founder fully disappointed suggested, he should sleep with him for three nights. The next morning after the first night itself, the Founder laughed outright to himself. The lawyer got up in the morning and with the beaming joy of the successful discovery, began to dictate to his assistants so many most important winning points of the cases to be conducted that day. As a matter of fact, during the daytime, he was doing only the routine work; whereas, during the night hours, he was doing all his original and inventive work most concentratedly. How can the sleep come, when the doors are actually shut up against sleep, and the mind is most concentratedly busiest??

If, each and every avenue of activity and relationship o yours, you lay down a standard, which you can cope up with, only by your own shortage being made up by outside agencies, and by

exceptionally favorable circumstances expected to be cropping up or to be created by you or others, if you keep yourselves always on the minus and ever deficient side, if you are determined to be always on the side of bankruptcy and begging and gain seeking, if there is no surplus in a single avenue of making up the shortage in so many other avenues, if, in every dealing of yours, you have created a war to win,, if you begin and live your life as a parasite counting on other's blood, wherefrom can the relief originate and bring you peace?? If you are running for everything best and highest, much more than you deserve than your merit and worth, much more above what is just and fair, and much above your maximum earnings and energies, capacities and probabilities, where from can "peace" ("Shanti") descend and pour itself?? If everyone expects others to make up his shortages, if there is nothing like a "credit" in any of all the accounts with all persons, of any relationship, of any variety, even God Almighty cannot make you peaceful and happy. How long can only "taking" without "giving" (except, when snatched) last?? Peace can proceed in two ways only, by the satisfaction of the desires or their annihilation. If, by the time your ten desires are fulfilled, twenty new desires fill their place, with yet higher forcefulness, where is the hope?? Unless you turn your steps towards the self-denying path, your demand for peace and happiness is only modesty worded and but it is, in reality, a demand for the world's conquest.

In fewest words, "Shanti" or tranquillity proceeds from "Naishkarmyaa" or inaction; and "Sukha" or happiness proceeds from "Tyaaga" or relinquishment. First, have the rationalistic, unclouded, unambiguous, crystal clear understanding about God, Guru, Religion and Religiosity. Then begin the "Sadhana" of harmonizing all the different tunes within yourself, by actual practice, be they only of the simplest nature, and of the smallest type, as described before. Be as much unattached as possible. Let every worldly activity be, only as an inevitable exception to your standing orders of "maximum observance of Inaction". You

will see the preliminary peacefulness dawning over your soul, in your mind and heart.

After a fairly good harmonization, you will be able to form a conception, in your mind. There can be no reflection in a dirty, impure, muddy and ever stirred up lake, with rushes of in flaws and out flaws. After that, a picture or stabilized reality is formed there automatically results on the concentration thereon, the “Naishkarmyaa” (Inaction), as also “Tyaaga (Relinquishment). At this stage, when your own world becomes practically dead for you, you get the superior “Shanti” and the preliminary “Sukha” (happiness). When at the higher stage, when you surrender yourself with everything of yourself, including your soul, to your ideal “Upaasya” (that which is worshipped and meditated upon), you have both the highest tranquillity and the highest happiness. (Shanti and Sukha).

Every saint has said the same things. Each saint is spending his life, to make the dish more and more tasteful, attractive and acceptable. But, what is the use, when the stomach itself has got deranged? And when the mind has taken nausea? All the same, rivers cannot remain without running. That is the long and short of the whole phenomenon. Saints are potassium permanganate tablets, or fishes, to keep the world water clear.

They too are under the pulling of an irresistible force, to do their assigned work and part. A man is drowning in a river; there are two men standing on the bank; one of them speaks wrathfully,"I had told you thrice not to go deep."; he turns his back and goes home, altogether without any sorrow (being a fatherly saint or an Adwaitist) ; there is another man (a motherly saint) who runs to the opposite shop, takes a rope coil and flings it up in the river

towards the drowning man and shouts"catch the end , and I will put you out ";

the rope coil is a hundred feet long and the drowning man is still 50 feet still further away. The man is drowned. The world only laughs at the man saying "Was it ever possible? even a child could have seen he was much further away ."The world has nothing better to offer, except ridiculing on such failure.T he world has no eyes to see that although the drowning man was not saved, he would have been saved if he had been within 100 feet, or if the rope coil had been 50 feet long. Nor does the world know about so many of them, that has been invisibly profited within 100 feet, at least with the courage of catching up the rope in case they had any diffidence about their swimming capacity.

Most in the world want plantains on Cactus-hedges. If by chance, they collide with some Mother or Motherly saint, they want her or Him to serve them, right from feeding morsels to the removal of bedpans during sickness, without an iota of a feeling of gratitude. "How to live a peaceful happy life" is the hardest problem for the whole world since it began. All investigation and thinking appear to have ended in every case, with the conclusion of an impossibility of any permanent solution. The real thing is the solution is already there, repeated by saints from time to time with monotony breaking new expressions, new ways, new permutations and new combinations. But the world wants something else, and something other than the too well-known solution, and something new like a magic wand, which requires nothing to be done by persons desiring spiritual benefits. However, during the world's search of truth, peace and happiness, not finished and never to be finished, Incarnations and Saints have emancipated and saved millions.

717. How can the Est and the West stand together? Mother alone knows. One of the two must be an imitation. If you are not

prepared to leave an inch of worldliness, you can have a high place only in the "imitation religion".If, on the other hand, you are truly religious, you may be a worldly man to all appearances talking of and taking pleasure in worldliness, but it can only be an "imitation worldliness". Efforts have been made to harmonize both together, but one thing is true, and another thing although look true, and appears to be present there, is only an imitation. Most unpleasant truth, for a prudent man to speak out. Anyway, let us pull on our journey with our lame bullock-cart.

718. Leave the notion then, that anything will be achieved without your own exerting. You must have your own "Sadhana".First thing, get Mother's Mercy and Guru's Grace and then fire on. Be wisest in selecting your environments, company and associations. Undertake constant watchfulness over your heart and mind, thoughts, emotions and actions. Never be discouraged. Every failure is only a preparation for a future success.

Say,"I lose nothing in trying." Say"Let them have the satisfaction of failing."When there is, fortunately, an atom of success, say," I have to exert a bit more and let me have at least once a nominal full success. When that smallest success is there, say," Why should I not be successful, in every case, if I have been successful in one at least," and so on. Say," Why, while so many others have succeeded I should not succeed in every case?" With renewed energy and renewed hope, proceed on, till you have attained a fairly high a perfection.

<u>You need no teaching.</u> All these things, are you not inventing yourself, while you are following and carrying out most patiently and perseveringly, your worldly desires?? And, my humble suggestion reduces itself to saying quite a minimum or few worded thing, namely," Just as you exert there, so also you find away here. You dive deep underseas, you fly high in the skies, you turn heaven and earth for your worldly desiderata ; so, do the

very same thing here, and you will have the desired success, for one fourth of your labours spent for uncertain worldly gains, for the perishable things of cruel competition, as wealth and pleasure.

This aspect and transformation suggestion , has been so very wisely expressed by the angelic Rishies , in the past, though in the matter of devotion , which is of course an allied and sisterly domain of true religion,, in these words :- "Oh, God, Make me think of Thee with that strong love and attachment, which the ignorant cherish for the things of the world."

There is no technicality about Religion and Religiosity. Every man that is born is entitled to it and knows about it.

You are dying for wealth, for woman or man, and for pleasure. None should envy you or your pleasures and possessions; *You have died for them; you have become living ghosts, for their sake.* You just try for these for spiritual possessions, you will similarly get them now and here. As a matter of fact, *in the realm of religion, the demand is the least, if not none, and you will get the Lord or Mother, for practically no price whatever.* Mother is only waiting to be shouted for, or merely called, in this age of bankruptcy.

718 A First, having the maximum, Guru's Grace and Mother's Mercy, start your "Sadhana". Two Divine Truths must be constantly before your mind :

(A) Unlike worldly efforts, nothing done here is without its permanent benefit, in spite of seeming failure; because you are busy with bettering your instruments, which are ever with you, to be more efficient, not only for the whole life but for lives after lives, if you believe in rebirths.

(B) There should be absolutely no feeling of drooping, on seeing the contrast of the mountain of work (talked over) to be done to reach the end and your ant's working capacity. An ant or an elephant, the mightiest army or deserted individual, one and all, are under the kindliest care and observation of Mother and She gives the most handsome return for an ant's or elephant's exertion. Where is any ground for despondency, whether an ant or elephant, it gets much better and happier by resorting to "Saadhanaa"??Mother is "AABRAHMA-KEETA-JANANI" (Mother of all, from the lowest worm to Brahma, the creator of the World).

You have to pass between two opposites. You feel the task is impossible, on the one hand; on the other, you can not succeed unless you have a faith, that you are sure to achieve it. You are drooping at the idea of your inability, and you must have the strength of will, to say that nothing is too great for you. The consciousness about your weakness does not permit you to exert yourself, at your maximum possible best. Unless you have that conviction you can't succeed.

It is here that the faith of God and Guru comes in. You say to yourself,"An impossible thing is impossible so long as I have to do it". " As soon as you believe " Mother will do the work for me " and that your part therein is only the determination, strength, devotional intensity, single-mindedness, and 'Do or die-exertion' the task becomes easy, provided you have faith in your Guru and in God about His mercifulness and His wonderful powers of passing elephants through the hole of a needle.

The most encouraging scriptural tradition is that of a "Titavi" (a sea shorebird) and the ocean. The bird's eggs were washed away by the ocean, who refused to return them. The "Titavi", out of wrathfulness and out of her love to young ones, decided to fill up the ocean with the shore sand taken in the beak, till the eggs were returned. Which "Sadhana" can be more impossible than

this? But even in such an impossible effort, with wisdom and devotion, there was a success. The highest sage Naarada, out of his love, as of a mother to her child, saw her devotion to Lord Krishna, talked over to Vishnu and Vishnu spirited up His "Garud" with the species' pride (as a bird), and the ocean had to return the eggs to the "Titavi."

It does not matter you be simple "titavi". Some Narada the world Guru and the all's welfares worried is always roaming in the search of afflicted, for giving relief. The world Guru talks to Vishnu (Mother) and Mother deputes some personal smaller Guru(Garud) to reach a certain modus operandi and to give a chalked out programme. Don't forget one invisible and unbelievable truth. There is much quicker wireless telepathy and telephonic arrangement in the devotional world which bring the distant most and highest matters, in the nearest and closest linked-up connection.

In common life, we find, some persons are so mentally constituted, that if a single thing worth nothing is lost and if they are searching for the same they can't turn their mind to any other thing, till the lost thing is found. Its worth is absolutely no consideration. The peculiar nature is the indicator of the faculty required for 'Sadhana' or vision or realisation of Godliness. " DEHAM PATAYAMI KARYAM SADHAYAMI - देहं पतयामी कार्यं साधयामी " (I achieve my object or I throw away my body).
719. After the preliminary Sadhana of religious requirements described in this chapter, the Superior Sadhana leading to 'Vairagyam' has to be undertaken. Till now we have dealt with requirements to be happy in the worldly eyes, with a particular manner with a long foresight, and with the knowledge of the occult and invisible Divine Laws and Forces, as our recognized bases. Now we come to thinking of something about the world and worldliness itself. This Sadhana is the practice of developing the mind to see in everything 1] temporariness 2] untruthfulness 3]

changingness 4] fruitlessness etc. These are the most indispensable factors, in our vision and understanding of the world to make any real headway to go still higher.

You master all virtues and develop all your mental and moral faculties. There is a stop. Further, it is neither that the world considers you entitled to be happy because you are moral, virtuous, religious and worthy in every aspect; nor does the world act congenially towards your requirements and with you because of that consideration; sometimes just the reverse. If you are too good, you are to be swallowed up. The world envies you and sometimes injures you because you are on a higher and different plane. If you take especially to the devotional aspect, often there is a good deal of truth in the old proverb “Jagat and Bhagat, the world and the devotee, have born enmity.” Besides, there are so many automatic befalling miseries, which you cannot be able to bear, simply because you are virtuous. Thus the perfection in all virtues and the best usual human faculties and capacities does not bring you to the end of your Sadhana, even if you don't want to go higher than doing your best, to have the maximum happiness and minimum misery. Although the said maximum minimum is the most practical and universally acknowledged general goal of human life, the higher you climb, the higher and higher requirements press themselves on you as indispensable and inevitable.

You reach the highest apex of devotion (Gauna Bhakti). So long as that has not ripened itself to PARABHAKTI पराभक्ती with Vedantic and Adwaitistic Gyana ज्ञान achievement, the culmination point of Divine Love is not reached and the highest bliss is not experienced. Till that final stage is attained, you remain constantly weeping and laughing, and begging and thanksgiving. Where is the end?

Here the Gnanin ज्ञानी, the Vedantin वेदान्ती, the Adwaitist, come in and say," Crush your mind to pieces. Annihilate it all together. It is this hopeless mind that shows you heaven and hell, and gives you happiness and misery. ". Follow that precious teaching and train your mind to the point of annihilation of the mind.

Developing your virtues, character and your usual human faculties and living harmoniously and harmlessly with all in the world is the first, indispensably the first great thing. Please understand me; It is not that Bhakti or Gnana are not higher things. But without feet and a satisfactorily working belly and hands what is the worth of your life with only a sweetheart and sound head? You can feel most nobly; you can think most ingeniously; but in practical life, you are a big cipher. What is use? Hence strict abidance to the order of development is most useful; hence the importance of "Love and Service to All" is the highest, especially in this age of reversed ways and values.

The Founder's highest emphasis lies on the development of character, with universal love and service, as he has seen the greatest bankruptcy, in this avenue of true religiosity, and one reason why the modern youngsters have nausea against the religion is, that there is very little of practical usefulness, proceeding from a devotee ever weeping in the name of God, or a Gyani, setting every duty, law and order, at naught, under his patent theories of "Unrealism",-"Maya",- "Delusion", etc. Although he himself may be a big cipher, the modern youngster measures the worth of any man professing to be religious, on the utilitarian bases, as he has neither the tender most heart of a true devotee nor the relish less, self-controlled, renouncing spirit of true Gyani. Bhakti is a Greek and Gnana is Latin to him, and none of the two gains a soft corner with him. Except for such religious persons, as have a towering personality with name and fame, all other fairly religious persons of mediocrity, are at the most painful disadvantage of being judged, in their practical life, with an

extremely stern an ideal-test standard of character. The only most common remedy has been to be ignoring jaundice eyed and discarding their opinion; but all the same, the misfortune of the irreligiosity- increase gets aggravated, and becomes, day by day, more and more baneful, to the general and universal religious existence and welfare.

The Founder is therefore extremely anxious that religious preachers and teachers may, for some time to come to concentrate most forcefully, on the preliminary grounding of the formation of character, giving temporarily much higher value to the said missing quality than to devotional effusions or to Divine Knowledge – exhibitions.

The Founder in his light moments observes this difference in simile, about the man of Love and Service, and a devotee and a Guru, the latter both, of course of a nominal preliminary routinistic standard. The man of character, love and service, is like a sufficiently rich man, who does not care for anything and who straightway purchase his first class ticket of train travel with his secure goodwill and merit (punyam) which he had earned by his meritorious actions. The devotee without character or merit (Punyam), with quite a poor purse, tries to have much greater comfort than others, by entering the servant's compartment, which is mostly vacant, on declaring himself as a servant of some Deity. The gnani without character or merit (Punyam), secure his comfort by his tall talks in midst of a crowd of passengers. He overawes his co-travellers with astounding quotations from Scriptures. Sometimes he professes thought reading, becomes a palmist, gives a funny interesting absorbing illustration and sometimes shows a little goodness here and there and establishes his assumed superiority. Anyhow, with exhibitions of all varieties he snatches his comfort from his fellowmen. He indulges in his sophistries, for not travelling in a higher class and says he does so with a view to take the opportunity of illuminating

the illiterate mass, and he so many wonderful things with his wonderfully dancing intellect. He is an expert in the matter of making his way. Both the devotee and Gyani make most of their humility, sacrifice, simplicity and self-independence in life. If, however by chance, any of their wealthy disciples, finding them uncomfortable, purchases a high-class ticket and request them to travel with them in that class, all talks evaporate then and there and they immediately run following the disciple, without even a parting word with the previously extremely dear (??) co-travellers.

An ordinary man, without devotion or Gyana, but with character, love and service is much happier than and superior to, a so-called ordinary Bhakta or Gyani, without character, love and service. The former has secured at least this world's sympathy and co-operation from the world itself and has a vast storage of Punyam, because of his meritorious actions under the Divine give and take arrangement. Remain, therefore, extremely intent upon enriching your treasury of spiritual wealth of Punyam, utilizing and even seeking opportunities of loving and serving Mother's children. You are moral, good, rational, harmless, etc. That is your first step. It means you are saved from 80 per cent of miseries that can befall you if you were otherwise. But there are miseries, say, the faithlessness of wife, or of a beloved, or the sudden death of your only most virtuous and intelligent son, or the sinking of a Bank in which all your monies are deposited. How to meet such shocks? There is no other healing remedy, except devotion, saint's contact or public service. The last thing means turning your mind from misery-ful worldly subject to a misery-less worldly subject. Saint's contact mostly means self-forgetfulness, whereas devotion means the transferring of heart and head to the Divinity itself. Let it be said here a man's heart (the centre of sweet or bitter emotions) is such a small cavity that it can be filled up in no time by any small misery, out of an ocean of miseries which a man's closed eyes cannot see, but can drown him. The smallest misery makes a man miserable all his life. Saints in the past have said," Miseries

are as great as mountain and happiness is not more than a mustered grain.”

First character; then, devotion (Guana); then Divine Knowledge; then, the alternate innumerable layers of Service, Bhakti and Gyana, till they interpenetrate and finally, the Parabhakti (Supreme Divine Love) in which character with action, devotion and Divine knowledge are all in perfect harmony, and of the higher order. Supreme Bhakti is the Mother to which Kriya is the beloved daughter and Gyana is the beloved son. This is the long and short, as Founder believes.

We are here, for explaining the Gnana ज्ञान aspect. Don't bring in Theologies and philosophies. Be extremely practical. Vedantism वेदान्ती and Adwaitism अद्वैती are names intelligible to Hindus alone. What is common to all and of any religion? It is the annihilation of the mind. This expression is too hard. I would be satisfied with the " the conquest of mind ". I want mind to give me the nectar-sweetness of devotion. It is enough for me if the mind stands up or sit down, as my finger goes up and down. And that is Sadhana साधना, which we are dealing with here. What is the secret of a stronger husband of a shrew? Alternate attitude which creates fear and love, till a perfect obedience is guaranteed.

That you must have the amplest leisure and strongest energy is the first requirement of any Sadhana साधना. Your occupation with worldliness should be the minimum. Start with an antagonistic contradiction of your mind. Don’t consider me to be a fool, because I am talking two pennyworth matters, nor should you yourself be a fool. Rightly or wrongly, just be the opposite side of mind. Mind says," This dish is tasteful "; you say immediately (laugh with me, when I say, rightly or wrongly)," No it is injurious to health ". Your mind talks to you: “Make your senior officer to retire soon; you will get his post and you will be happier ". You

immediately snub your mind with," No, you fool, have you no idea of or concern of my senior's family?"

“You laugh with me when I say: even when your mind says sweet and true matters, still, make a practice of your opposite stand. Says the mind “Prostitutes are worst kind of women.” You oppose tooth and nail and say, “If they were not there, there would be immorality in the best chaste families.” Why do I insist on the opposite stand even when the mind is right? The mind is an expert cheat. It will carry you by the way along which you will have no objection and it will over topple you in your moment of in-alertness. Why, if you study the lives of great men, mind has always dragged stronger man into delinquencies, only taking them along ways of seeming righteousness and virtue. Mind is an extremely clever exhibitor of reverse things, of realities and unrealities. Mind knows his ways, how to bring the strongest man to his point. Mind is an expert picture-maker of scenes, emotions and actions. So let your first practice be to be able to set your mind at defiance.”

“Laugh with me , therefore, when I say: Start with the practice of your saying “yes”, when the mind says “no”, and of your saying “no” when the mind says “yes”, till the mind is completely subdued and till it says “yes or no”, just as you command. The greatest benefit of this mental practice is that the mind is not itself happy and ease-ful enough to be sitting on any pleasure for long, to be enamoured thereof and then to pull you in, towards pleasures, with its deceitful pictures of virtue, truth, goodness, duty, respectability etc. Mind, like an immoral wife, has its own ways how to enslave the most wrathful and frightful “Soul” or “Self” – the husband. Mind keeps her husband always asleep with various drugs For some time, therefore, be a living enemy of your mind. If the mind says "Let us go in the north ", you begin to walk in the south and so on, till the mind is finally conquered".

It comes to this: Don’t allow your mind to produce anyone or anything before you, and to play its juggleries, to carry you as it dictates. Whatever comes to you, you begin to revert and side turn. If the mind adjusts your visual angle to think things from your point of view, you begin to see, how matters will start to see in the eyes of your antagonists, others concerned and others unconcerned, etc. If the mind is asking you to be thinking of the present, you do thrust in the past, and the future, as well, till your mind is sufficiently trained to see everything from all outlooks and all visual angels, and from the past, present and future, as well.

What is the final result? Nothing takes root, nothing sets in, nothing catches you, nothing entangles you, nothing blindfolds you, nothing sprouts, nothing takes shape, nothing gets firm. Substantially, you are simply shattering whatever comes before you good or bad. By your experience, you know, there is no knowing when good comes out of bad and when bad comes out of the good. Away with them both, the so-called good and the so-called bad. Reject both, not only the vice, but also the virtue, not only ignorance but also the knowledge.

Gradually the vision of temporariness dawns. What is this world!! What are so-called good or bad things? Flashlights of four seconds!! The moon so very beautiful to look at in the lake waters vanishes after only a few hours, when the sun rises and the moon sets. The innumerable moons in innumerable places of waters in the world, all vanish in few hours, as soon as the moon in the sky sets. The whole world is only dream-like, nothing of the dream exists when you wake up.

Once the vision of temporariness is attained, what are all the allurements of the world?- woman, wealth, power, the world's kingdom?? As soon as you have the all-other-thoughts-drowning supreme idea of the temporariness of the enjoyer himself, what value do the enjoyments carry?? What was King Parikshit, after

he was informed, he had to die within a week?? We are all dancing, so long as we are in the Bliss of Ignorance.

On developing the notion of temporariness, all our vices whittle down. If we enlarge our outlook over the past, the present and the future of a thing, we have a picture, which with a startling surprise, change our mind altogether, like that of Yudhishthir after winning the war. We lose all infatuation, desire, likes and dislikes, attachments and enchantments.

Where is the charmfulness of the best damsel, when, along with her present enchanting beauty, you see the babyhood and the old hag-hood with wrinkles, white hair, bent back and tottering footsteps ?? Where is the infatuation, when, along with her present charmful condition before you, you imagine her also in the midst of dirt, disease, and deformity.??

Where is the craving for the wealth, when you imagine pictures of past and future, about the miseries of millionaires that you have seen in practical life, their anxiety and care during earning, preserving and shockful sorrows, on losing?? How much do they enjoy themselves the wealth or live to enjoy?? Rightly or wrongly, you must have only suitable instances before you, of the living world around you. Please don't forget, that none has appointed you to be the High Court Judge to give your judgment about matters. You have only some purpose to achieve,- to train your mind to be thinking in a particular manner, to get a conviction about certain truths, which may lead you to the right path. The world has all the things. take up only what helps you and reject the rest.

"Coming next, after temporariness, to truthfulness, my heart stops. Good, God!! Mother save me!! If you have the highest definition of "truthfulness", you will conclude, there is nothing in the world

except downright cheating, nothing worth associating with. The whole world is only a huge market of cheats. The highest cheat is your own infatuation. Just be an unconcerned witness, as dry and immovable as a rock and go on studying the whole process of cheating. It is ignorance that gives you a Bliss. If people could see what is passing in the minds of others, whom they deal with, three-fourths of the worldly happiness and bliss would immediately evaporate. Under the most severe tests of truthfulness and righteousness, even Incarnations and Deities like Indra, have failed, although, it must never be forgotten, for world's welfare alone. What then, of we, who are mortal pygmies?? One moderating fact is, we don't call certain cheatings like cheatings, below a certain standard, because, then, the life itself will be full of disgust and relishlessness for Idealists sticking to "truthfulness".Why? What is even the tomtommed sexual love? A semblance of sighs with lots of lives! The Sadhaka has, however, to perforate that solid covering (of Maya's hardest shells) in order to see what life and the world are, in their natural final realities. "

Just go over own scriptures. Even Harishchandra himself refused to hand over his son to Varuna. He cheated Varuna more than thrice. Even the immortal famed Saint and Rishi Vasishta flouted truth. by suggesting a camouflage and a deceptive expedient of purchasing a son of a poor Brahmin, adopting him as a son, and handing over to Varuna, for the purpose of being sacrificed.

Adjust your eye to the new vision of Saadhaka. Whatever is mentioned here, is not for the belittlement of the greatest of the great, but for the awakening the sense and vision, which sees the limitedness and the end of the greatest of the virtues, powers and prowess-es. It is with a view to create the feeling of nothingness about life, the world and the poor creature, which they call "man" - about Man, Deities, and the Universe itself.

There are wonderful illustrations in scriptures, mostly narrated as the working of Maayaa and to create the sense of nothingness. Hindu scriptures have quite an abundance of the said material; and the compilation of all such instances of failures, transgressions, omissions and delinquencies, would awaken the sense of nothingness on the physical plane, just ask for the chemical value of a living man and a money value of dead man. And, what is a man as a created creature in this vast Universe? What is his maximum duration of 100 years before eternity? And what is the best has he been able to do?? A man is much higher than a butterfly or a mouse or an animal; that is all. Just look at the unimaginable solar systems, workings of oceans to be lands, and the land to be oceans, and hundreds of things, which we can not understand and can not have any real and correct idea of. What and how much do you know of the working inside your body itself? Tell me, after you have thought of all these things, "What is a man"?

Queen Gandhari, Mother of the Kauravas, after they were slain, determined to die of fasting, although Lord Krishna did His best console her, and to abandon such dying determination. One night Gandhari ran to the battlefield where her sons were lying slain, to give up her life. And there Maayaa worked up the miracle. In her sight, a beautiful mango tree grew up with infatuating mangoes. She would go to pluck them, but they would remain a bit higher. Maayaa made her loose all sense in solitude, in starvation. To gain the height and to reach the mangoes, she heaped up her 100 sons' bodies, one upon another; still, the mangoes remained a little higher. Lord Krishna came over there, plucked the mangoes, gave them to her and taught her the highest lesson about the nothingness of man, and the nothingness of everything, in the vast Universe.

"The Saadhaka says to himself," If everything in substance is not what it seems to be on the surface, why not say and believe in

general, unprecise, flinging and partial truth-speaking manner that "the world is unreal"? And, why not go a step further and say, in a disgustful spirit, that the world does not exist at all?? Is it anything else than only a bit exaggerated superlative term or expression for temporariness" and "ever changingness" and "deceptiveness"?? You think about a person, or a thing, or a situation in a particular manner. You have conceived a certain reality about it. In no time you find things to be something else. Your former reality has become unreality. Let us make a definition convenient for us and for our purpose. Let us say:" Whatever is temporary, changing, untruthful, not the very same at all times, is unreal and non - existent."

When we bodily pursue the problem, we find this. The all-pervading fact, of seeing things, where there are none; the not-seeing of things, which are already there; seeing things differently, from what they are. All these three types of experiences can be summed up only by a plain admission" we don't know and can't perfectly know anything." A little figurative personification and we come to the well known "Maayaa". We have to credit Maayaa with indescribability, incomprehensibility and invincible power for all the above stated three varieties of delusion, in addition to so many other things."

Two friends, experts in gossiping, with the need of each other, met together. One accosted the other and said, "Not a single letter form you?" the other said,"What do you talk? I have so many letters of yours in reply to mine." The first man how had not written a single letter was careful enough not to contradict the other, lest he be also accused of writing no letters. Said he," Of course those we have received and written to each other; but, I am talking of the period thereafter." The man ended by saying,"You know nowadays, the post offices have become extremely fanciful, irregular and irresponsible." That post office is our Maayaa. Anyone can lay down his faults at the doors of Maya.

None can ask any question there. Further, we can bring in Maya whenever we like and dismiss and delineate her, as we like-unapproachable, unquestionable, incomprehensible and ungovernable.

Gnanis have their "Maya"..Devotees have their "Leela" and worldly people have their "Prarabdha". All three are different words for one thing alone, viz.,"unknowable of the unknown, and the limitedness of the known, nameable and thinkable". In plainest words, all the three words, with their respective theories, tell you this: "Don't be silly, asking answerable questions. Pass with patience and cheerfulness, through your lot. What else are you going to do?? You can do nothing and you are nothing." Man is, after all, ignorant and in-capacious." There is a higher true bliss, much different from the delusive bliss of ignorance." "Try to attain that, leaving all these unrealities and real unrealities."

The greater the development of your mind in love and truth, the greater is your disgust for this fleeting untruthful world. Your activities and desires and relishfulenss gradually evaporate and vanish; and the highest mountains of your miseries, on detachment, get reduced to dust.

Our mind can similarly be trained to think of changefulness and fruitlessness. With changefulness, the trust and the faith disappears; changefulness may give sometimes give you a temporary feeling of pleasure, but in absolute weighing, the notion of non-safety, no-security-and no stability, results in disquietude and shattering of the peace of your mind. The pleasure on getting the thing, due to changefulness, has on its reverse side, the painfulness of losing it. The Saadhaka sees both sides, simultaneously, and does not fall a pray. Excessive love of finite things, carries within itself, the fear of losing the same, and, the absence of the vision about changefulness, is responsible for all alternate pleasure and plains.

The realization of fruitlessness would depend on the stage of the development. But, nothing is more practical and truer than that the "Rasa" or relishfulness (Param Drishtwaa Nivartate) disappears and gets quietened only on Realisation and personal Vision of the Highest, above all. You can control senses and the mind, but the relishfulness does not leave you until you have the "Saakshaatkaar" (the eye-to-eye vision). Who will drink drain waters, after he has once tasted nectar? The Greater the Mother's Grace, the greater the relishlessness about the world, and greater the disgust to return to the filthiness of the world.

Mai-ism fully appreciates the indispensability of training of the mind, on the lines of Adwaitistic principles and beliefs and theories, but only in the sense already explained.

However, Mai-ism does not agree with the interpretation of “unreality” to mean, “non-existence". If there is a thick wall between the outer portion A and the inner portion B, the preacher of "there is no wall" are morally and religiously responsible for millions of people dashing their heads against the wall, or entirely losing their way, or going astray, acting as they do, with a belief in their teaching of "No wall exists". Although the sufferers ' own misunderstanding can be brought forth, in defence, the fact of the perpetual confusion with its ruin-some results, remains. "I, for myself, cannot see any meaning in saying "there is nothing like a serpent, nothing like biting, nothing like poison and nothing like death"; but "Don't go near the serpent".

Mai-ism says ""Yes, there is an in-penetrable wall. Such a wall does exist. But you can pass through it. For, in that unending circle wall, there are so many gates, which remain closed for all indiscernibly, but which fling themselves open, on obtaining God's mercy and Guru's grace.

Unrealism in the sense of non-existence, or a delusion, can be accepted only in a figurative or exaggerated sense. Otherwise, the whole working of the world will be topsy-turvy. I would venture to state that the unrealism of the Adwaitist is also a temporary accepted mind-belief, for passing through a particular stage. After realism to unrealism, there is again returned to realism. It is a simply contradiction, to be the enjoyer of a "Samaadhi" at one end, and, at the other end, to be flaring up with wrathfulness, if anyone, through oversight, touches the sacred fire of TOTAPURI.

This is an extremely subtle point, and I may be entirely wrong, but, I record here, without any insistence. I take Adwaitism, the Gnana, to be intermediate between Gauna Bhakti and Para Bhakti or Prema. When we reach a stage of realisation of the highest truth viz., that everything is Mother, if Mother exists, everything has also its existence. What is non-existent, or unreal, is the distinction and difference. A cow-sugar-toy, or a tiger-sugar-toy, has its reality if sugar has reality. What is unreal is the cow-ness or the tiger-ness of the toy, being nothing else except sugar.

" It sickens my heart when, on the top of spreading misunderstanding, the advocates of Adwaitism lay the fault at the doors of their taught." They say "What can we do, if people don't understand ?" "But, I ask Why don't you see the possible dangers of your teachings, yourself ?"

And, how very blissful is that stage of perfect realisation??

A spendthrift-son of a mother was ill-advised by a wicked friend to be a thief, and to take out gold bangles from the cupboard of his mother. A good friend suggested the righteous remedy. "Why become a thief? You have no idea of the mercifulness of your mother. If you prostrate to her, and vehemently insist, she must give. She will surely give. The son, however, could not

believe the good friend. Day and night, he began to be absorbed in the art of playing a thief, until he mentally began to think of himself as a thief. The good friend knew the night and the time, when the son, with a fearful appearance and a preparation to do all the needful, was to break open the lock. He was extremely anxious lest he be caught by the mother, and, unconsciously, be severely beaten. He followed him like a good Guru, stealthily, to save the situation, by explaining and exposing the whole thing to the mother, if things came to that pass. Mother was, however, a mother!! As soon as, in a thief's way, the son approached the cupboard, to the greatest surprise of both, the mother said: " My son! Why have you become a thief? Take whatever you want, but, first, remove the delusion to which you have been a prey. You are no thief, you are my son. You are Me, myself." What is unreal is the thief in the son, and not, the son. The ignorance that comes and goes, the different unrealities manifesting themselves as realities, are unreal. Ishwara-Srishti (God's creation) is real. Jeeva Srishti (soul's creation) is unreal. The most blessed one who, after passing through the temporarily-accepted unrealism, reaches the stage of "Everything is Mother " again returns to the belief of Realism.

"Surely, this is only my view, today. I may be wrong or I may change my belief tomorrow. Mother alone knows!" (Surely, never through any Living Teachers or Scriptures.)

720. The WORLD is Catherine the Shrew, daughter of Mother. Her tenderly emotions of a woman's heart remain unsatiated, because no man of the worldly mind, (a slave to the smallest trivialities of gains and losses, anxieties and fears of self-interest), appears in her eyes, fitted to be her companion.

She looks upon him most slightingly, and the man too, after all, a slave, does not dare look high in her face, like a companion of an equal status. The pleasure of being the worshipper is not there

for her, although she is worshipped by millions. The heart of a woman is not filled up, if the comrade is not, if not higher, at least, equal to her.

The WORLD, so often runs to saints for consolation and forgetfulness; and Mother knows, if for something else, as well !! But, her (the world's) crookedness, selfishness, jugglery, intrigues, falsehoods, faithlessness, etc., have fully tired them out. The saints are so much disgusted with her hypocrisy and ungratefulness, that they get terrorised at her very shadow and at her approach. The saints fly away to live in caves, mountains, forests, on riverbanks and on sea-coasts, as far away from her as possible. They make rules and regulations of never touching and seeing the world, woman and wealth. If still, by chance, she comes nearer, they raise a huge cry, seek their shoes to beat her out, and do not rest, without driving her out, and closing their doors after her, most dashingly and fasteningly.

The WORLD once most bitterly wept out her distress to Mother, of course, suppressing the fact that she longed for a companion, in most general terms. Said the WORLD, " In spite of so many splendours, wealth, education, civilisation, learning, this discovery and that discovery of science, etc., I am sick at heart, I am miserable. People also talk that the world is full of miseries". Mother advised, "why don't you go to Saints ?" The crafty reply was, ”yes, I like them, I worship them, I follow their teachings, I supply them their requirements, I was once going to them, but they too have fled away ". The game-playing WORLD cheated even Mother. She did not breath a syllable, about her own crookedness being the cause of their flying away.

Mother fully knew what was wrong, but, after all, the WORLD was Her own Creation and Daughter, and of Her own making. She was moved with the fullest pity. She thought to Herself, "Let Me now create a new type of MOTHERLY SAINTS, unlike the

Fatherly Saints- Saints who do not hate, or run away from, or who do not see temptation in world, wealth and woman, saints who do not get staggered with the notion of woman being a hall-door, or of wealth (Lakshmi) being the creatrix of forests of evils, saints who do not renounce the World, but who, remaining therein, sacrifice all theirs for the world itself."

On these lines of thinking, She took up Her first experiment. She called several high souls. All were shrewd enough to guess the purpose. They knew how terrible and bothersome it was, to be Guru of the WORLD-shrew. On Mother's just talking over her proposal casually, without any idea of a compulsion or pressure, all of them kept their silence with thousands of indirect apologies, respectfully and submissively, which meant, declining the suggestion. All escaped, but one, inexperienced and a layman, half-saintly and half-worldly, a non-professional soul, was caught in the Mother's net!. Mother called Her daughter, and, with every scolding, advice and warning, said " I could not bear your tears that day. I, therefore, give you the fittest Guru. It is now up to you, how to make yourself consoled, and happy forever."

Do you think, the WORLD full of so much vice, mischief and evil, changed her nature? No. She had much greater value for the unapproachable, awe-inspiring distant saints, of whom she would be at least somewhat afraid, about their wrathfulness, big super-powers, terrible curses, etc. This Guru, she placed in her pocket, and continued her life, as before, putting forth the twisted teachings of the new Guru, in defence of her still greater increasing waywardness.

The inexperienced semi-saint constantly complained to Mother, Mother cooled him down with: " What have you to do with that? Why? Don't you forget all the ill-treatment, slight, ridicule, condemnation and everything, in My presence?? Why do you mind those things? Are you not the dearest to Me? Why don't you

keep my love to you always before your mind? Can you not remain in the world itself, and yet remain unwet ?- unwetted, untired, and disgusted ? ?"

One day, timidly and trickily, the semi-saint talked to Mother. " I am myself yet quite immature and imperfect; nothing of worth, not even one-tenth of even nominal saints. Your daughter is now quite happy. She has learnt up everything. She is now sufficiently prepared to take care of herself. I may now turn, to the work of furthering my own spiritual progress." No sooner were these words heard, than Mother's Face changed. It became unbearably terrific, with a slight change in Her sweet and gracious motherly love-emotions. Said she, " What ?? Tricks with Me?? Do you dare think, I myself can't make you perfect?? merely by My Will??" " You too want to follow the self-centred selfish spirituality of your predecessors!!! "

" Be wise. Think before you speak. My Command and Will shall never be disobeyed".

The semi-saint, full of repentance for having broached the subject, full of depression, was merged in deep despair and was drooping. He began to remember certain past facts of his life and his own experiences. He had been to two saints, well-known, and of a world-spread repute, of a comparability with the modern saints like Sri SAI BABA and Sri SWAMI SIDDHARUDHA. He had most solicitously prostrated for "Guru-mantra" and "Diksha". He was passed over by both, with " you have yourself to do a different type of religious work; you can't be given Mantra or Diksha ".

On this thought establishing its mastery, in every atom of his brains, head and heart, the only thing that remained possible for the semi-saint was to fall (prostrate) on the ground like a loosened lifeless sack, before Mother's Image in his own cottage. He

surrendered himself, with an apologetic, pledge-bound, shouting expression, "Mother!! Thy Will be done. I only beseech Thee. Never forget, however weak, wicked and worst I may be, I am forever Thine; forget that never."

The walls echoed. The " Pancha-pranas " (Vital airs) within him, the " Shariras " (bodies) and the " Pancha-koshas " (sheaths) echoed. The MERCIFUL MOTHER'S IMAGE echoed: "N...E...V...E...R."

Jay Mai, Jay Mai, Jay Mai, Jay Mai, Jay Mai.

MAI-ISM

PART III

CHAPTER XII

MAI-MILAN BHUKTI MUKTI

Mother-Union-Enjoyment-Emancipation

Jay Mai Jay Mai Jay Mai

721. The Founder had an abundant practice of self-control in his college career, which he has so strongly recommended, as indispensable before a man takes to a religion in all seriousness. The first thing he invites attention to is the clear constant remembrance, which he had viz., that he was neither the body, nor the senses, nor the mind. He was only a side spectator of all the different plays that were being exhibited on the stage of his

individuality, under the rich maintenance and lurid right of his own soul.

722. If the blight fails, the play stops. If the nourishment to members, of “I and mine” is withdrawn, the play breaks. The soul is the Owner, whereas the mind is the manager of the theatre and the theatrical shows. First thing is to realize is that the Proprietor is not the same being as the Manager. To the extent “I and mine” gets thinner and thinner, the whole thing fades up. The whole performance will be depending on the strength of “I and mine”. Its richness, its joviality, its boisterousness, its quarrelsomeness, both good and bad points of all beings and things would be dependent on the nourishment of the proprietor – the “I and mine” of every individual soul.

Thus, mark the subtle most point, to make the “I and mine” thinner and thinner, through devotion and self-surrender to Mai or God, is in itself the remedy of the imperialistic nature. Preliminaries cannot be dispensed with, but the higher treatments have to be given or undertaken, with the help of Divine Knowledge and Devotion a Love, Service and Self-surrender.

723. Further, Regarding his parents, brothers, sisters, wife and children, either he was a guest in midst of them or any one of them was a guest to him. The Founder's mother so very often scolded him for living in the family as a foreigner full of courtesy, kindness and goodness, but, however, with no attachment or depth of an intimate relationship. He neither knew nor played any games. Music, poetry, literature, conversation, discussion, philosophy and religion were the subjects of his pastime. He was extremely intellectually witty and jocular, and it seemed as if he wanted to do nothing else with others, except either to meet for merry-making or to be left to himself. The fun that he would introduce in his talk had very little of worldliness. He was fond of picturing the pettiness and the silliness of human nature. His

patent word, for which his father scolded him was " Kachra Peti " or " Kachra Patti " (Refuse-box or Refuse). People would be talking with so much interest in worldly matters. He would be in midst of them but mostly absent-minded. His father would cross-question him to ascertain if he had heard what was passing for an hour or two. With a smile, he would say, "Kachara Patti ". He meant, "My brain, I do not want to turn a rubbish-depot for the worldly rubbish" His ignorance about the most elementary matters of daily routine, say, the names of different daily used grains or cloths or games would be ridiculous. In a word, he lived a life of “no vacancy”, except for what was useful to him, for his immediate and direct benefit, in the matter of spiritual evolution. He would rarely see his face in a mirror. When scolded for his shabby appearance, he would quote Kabeer," What are you looking in the mirror?” “See therein, whether you are man or monkey? "The question as to what he ate before going to school, by the school teacher and friends, was the point of great ridicule in his school days. His ignorance of what a certain vegetable consisted of, would be a matter of happy past time amongst the nearest of his loving devotee even today. To be able to state, what spices are put in a certain dish, would be an impossible task. Whether he took meals in the night or not, if it has to be ascertained by himself, can be often done, only on seeing the vessels, whether full or empty. Recently in 1943, he was moving in the procession of his own son as a bridegroom. Some important officer of repute, who had also been walking in the procession, asked him," Where have we to go? " He evaded exposure of his ignorance, saying," At the bride's place ". He was bit nervous, quickly left him and got information from his relative as to the place and the name of the bride etc. He then began to answer and talk over the details. The man smiled and said," I have watched you getting information ".

All this is mentioned here, not as aneulogy,, but to give an instruction to an ambitious true spiritual aspirant, as to the extent to which he has to keep in his mind and brain blank, and

unburdened' if at all he wants to try for perfection. Founder says," Two things cannot occupy the same space."

723 A. The energy, exertion, success, acquisition, victory, and joy of one variety has to be transformed into that of another. You can’t have both the rupee and also the copper-change into which you have turned that rupee. In every man’s life, there are moments when, as it were, he feels suffocated, perspired and grasping for air, in a closed room. He shouts for free air, light and breeze, but he neither unburdens his heaviest garments, nor opens the windows, nor runs to the verandah. He is bound up with so many ropes, and is so much afraid even to talk about them to others, as also of the public ridicule and censure – ropes of hope, fears, infatuations, desires, ambitions,, vices and weaknesses. The greatest reason for the same embarrassment is that he is not prepared to forego anything and pay the price. He is not for a substitution, but addition. He has not realized that no “bhoga” (enjoyment) can be had without “tyaga” (relinquishment). He wants to be nearest East and nearest West as well. He is not prepared to suffer or sacrifice the least, for a new attainment. He wants to grasp new things, without loosening his grip over the already possessed things. He wastes his whole life, in experimenting, in relying too much on his intellect and on outside assistance, and his tact of manipulations. He is for snatching what he is legitimately denied, under the Laws of Nature, Truth and Justice.

724. The Founder often speaks about," Having the maximum energy, maximum leisure, maximum space and maximum lightness in the brain and in the heart. Have the maximum conversation, about every pleasure having its reaction of pain and exhaustion or tiresomeness ".

Your paying off your debts on one side, but incurring new debts of a different nature on the other, takes you nowhere. First plug up

the hole, from which water is getting into your boat, and then start the work of removing the already collected waters. First, divide your mind in two ways. Regarding not incurring additional liabilities; you must be cent per cent active. No more sins, no more vices; no more degenerations.

725. Don't think even of your good acts and merits. That attachment to the meritorious actions of yours will again entangle you.

The Founder’s patent example is this. Suppose there is philanthropic, good-hearted valiant man of brave fighting class, but somehow having a steeling habit. If he sees any beautiful and rich treasure, say, in a king’s palace, he cannot remain without a cleverly managed successful stealing night raid. He has started in the Sadhana of controlling his bad habit. A fire breaks out in the city; he saves the lives of so many. He has come to believe as suggested above. “Don’t be licking your lips for the merits. Forego them.” He runs away, having done most of the life-saving meritorious work, without letting anyone who he is. The king of a palace is so very pleased with the bravery of the unknown philanthropic man. He offers a tempting prize. Do you think he would go to the tresureful palace to take his prize? No; no; with great difficulty. He has improved his thieving habits. Even if someone said to the king, it was this man, would he admit that? No. A man who is determined on his Sadhana foregoes every benefit, to avoid a possibility of a slip.

The Founder says,” If you are avaricious of getting the fruit of your merit, take my word, you will again be entangled. After kingship as the reward of the merits comes the hell. After heaven, again one returns to the same rotten human world.

726. So, leave the question of sins and merit and accept only the simplest forms of good actions and bad actions. The Founder

sometimes quotes his patent line, which he was repeating at about twenty, near the stony bank counterfort of the river in Poona [Pune], in a Mahadev महादेव मंदीर Temple, on moonlight nights ," Kahan Le Jau Do Gathadi, Khuda ki Meher Kafi Hay " - कहा ले जाउ दो गठडी , खुदाकी मेहेर काफी हैं - (Where - why - should I carry these two heaviest packets of sin and merits on my head through the unknown tract between this world and beyond ? For me the mercy of God is quite enough.) He had reduced the question of sins and merits to that of bad and good actions and actions pleasing or displeasing to God, elevating or degrading for society and helping and hurting the persons dealt with.

Naturally enough, the departure from the average fundamental religious Hindu mentality made so much of his burden lightened and disappear, as Hindus have left nothing unthrust in their heaviest bag of possible sins. "If by chance if your sacred thread is broken, for the word that you speak and for every step you pace, there is a sin. Ant-crushing is a sin and burning of germs while you ignite a fire for food is sin ". So many sins disappeared from his dictionary.

They have already disappeared for the modern man as well, but in the latter's case, even the religion itself has disappeared. That is the difference. There is an earth and sky difference between throwing away the whole thing known as morality and religion, as refuse, and only the dust portion gathered around them. Casting away the superstitious or less important matters of a Religion is not the same as the casting of the whole Religion, in all its entirety.

727. Just as he chalked out before, he believed in his conscience and guiding principles given before. As a matter of fact, he has given to his followers, as it were, his own method of working out his own spiritual progress- the mode, means and the path which he followed to reach Mother’s Mansion.

The Founder has one peculiarity. He mostly writes or speaks about his own experiences only, because they are matters of his own full conviction, regarding which, he can speak to others with self-confidence and penetratingness.

The Founder says," You first establish a stage by the constant thoughtfulness, association and remembrance of things, when, any bad actions that proceed from you are only because of the hankering for the pleasure delivered out of them, or out of definite wickedness. The further stage should," Left to yourself, without any handicaps, compulsions etc. as an independent believer of things, you are not for pampering your body, or for blindly following the dictatorship of your mind, or for letting loose your senses towards the objects of their pleasures." Make your ideals, definitions, and convictions very strong. Be the severe most judge, though kindliest jailor, about yourself.

728. Let that stage be reached, when you do bad actions, only because you have not been able to resist the temptations. This stage means two things. For you to be systematically arranging an automatic series and a continuity of bad actions becomes impossible. The other thing is, you get the hatred for your own self, especially the returns for good actions are not being thought of as stated before. What then remains, is only your sorrow and repentance for bad actions: You feel you are a Kachara (dirt) in the Mother's Good Universe; you are a black sheep; you are a spot on the snow-white Universe of Mother. Where can any ego remain in the mind, which is full of sorrow for bad actions and which is showing you only an exhibition of actions that display your badness and weaknesses? You get sickened of yourself. You determine not to repeat the same follies again. You awaken, your latent powers to withstand temptations on the next occasion. You apologise and pray to your mother, to forgive you and to give you a special miraculous strength.

729. The Founder says,” Don't work in a desultory unsystematic manner. You make a point say, you want to master your wrathfulness. Let there be a definite programme, say, for the such and such period," I will not simply curb my wrathfulness but invite and create occasions when people would provoke me to wrathfulness ". While you have fixed your programme, let all other things even though of much greater importance, have a quite secondary a place and value. Master it and leave it!! That is what he means while referring to a cook having many dishes to prepare, one after another.

730. This was one of the innumerable instances of his ' wrathlessness practice '.He was in the college students’ quarters. Each room would have two students. Due to his absent-mindedness, he would put his clothes on the pegs of his companion, who a bit hot. The Founder was thrice warned, but where can the absent-mindedness go? One day he put his clothes, dhoti, coat, shirt, cap, as soon as he came in the room after a tiresome outing on the companions peg. The latter flew into anger and threw away all his clothes with a wrathful and forceful insulting fling into the gutter by the side of a water pipe. The Founder swallowed up the most terrible insult, He told him in the most humiliating tone," I am sorry; what can I do? Even though I try my best, I cannot remember your instruction." Not a single line or speck of wrathfulness was there on his face. The companion gradually came down to coolness. As a matter of fact, he was shocked to find no quarrelling and no bandying of words; not even a single word. At the end, he said," Are you bringing those clothes, or should I bring them? "

The Founder with cool minded said," Let them be there. I have got other spare ones," said the companion," Should I ask our servant to bring them and then send to the washer-man? “Founder said," Don't worry. Let them lie." After a pause and a bit

of repentance, the companion said," On getting them washed, you will, of course, use it them, is it not?" Said the Founder," Cease to think about that. Let them lie to their lot. Let us order out tea. I have brought a nice packet of biscuits, we shall enjoy ". The companion saw the Founder was resolute and any further talk regarding the clothes would be simply humiliating himself. Of course, he refused the biscuits. The clothes were removed by the Bhangi. The crowd of all students was after the Founder, enquiring what had happened; but he kept mum.

731. He would do so many things incognito. Once on the Kurduwadi [कुर्डुवाडी - महाराष्ट राज्य] station, when the Founder was the chief officer of the Barsi Municipality [बारसी म्युनसिपालटी], in about 1916, he was waiting for long hours from evening to catch the Madras Mail arriving at 2 a.m. There was a lady passenger, rather beautiful, with a child. Some railway staff people were constantly eyeing her. They spoke with some words expressing their bad motive and she insulted them. There was a long waiting period. By chance, the child eased itself. There was no water. The insulted people made most of the nuisance and harassed her as if some great crime were committed and took her to the station master. Soon there was a crowd. The crowd, with the station master and with her as a criminal was brought by them to the spot, to show the nuisance. They were all surprised. There was nothing. Someone has cleaned it off, with a big woollen muffler in a wintry night, which was seen thrown away at along distance. None knew the sweeper.

732. The Founder says," You must plunge into places of poverty and misery incognito, in torn clothes and study and share their miseries. You must utilize big crowds in processions and temples, to get insulted and ridiculed. The Founder to overcome nervousness and over-regard for the opinion of the society, once moved in a procession over a big round, putting on purposely

selected torn and dirty clothes and sitting in an extremely dirty carriage. Those who recognised him and those who did not know him, all called him mad and laughed. To him, it was a practice at 18, of overcoming the nature of servility for popular opinion. A regular programme, practice and a subtle watching of thoughts and feelings, to ascertain how far the mind and the egoistic pride or a certain vice is subdued, is an important requirement. It is in the circumstances of self-invited humiliation alone, that one day, your heart breaks to pieces on a realisation of Mercy, that Mother has showered on you. Otherwise, you remain all your life ever discontented grunting pig, in your closed and covered den. These are supreme joys, which the enjoyers alone know and relish. The founder would often say to even high class best devotees- “Still your worldliness curtain is not torn.” “There is no tearing and bursting of your Self yet.”

733. The Founder says, “You have to actually pass through practices. Practically a life of some few years with decided programmes of the specimen given here. Any amount of good thoughts or best thoughts do not help you. They have their own value, when the mind is brought to a certain pitch of deeper receptivity, which is attained only when the mind is in the fullest concentrated form, either during hours of meditation or actually passing through certain practices and experiences of realistic action, especially after the event and during suffering. In other cases, they do not go deeper than the relishful intellectual plane of thoughts and words. None of them enters, touch or make permanent indentations on the brain or heart, on the interior plan. Please note an extremely subtle fact; the mechanical fact that you have to and passed through certain practices gives you nothing. What you permanently gain is what your mind has received deepest indentations of, by way of an invisible asset, while passing through ordeals, mostly self-invited.

734. The Founder says: Select some few men: one , who gets at once wild on any offence being given; second, who cannot remain without stealing as soon as he has a safe opportunity; a third man who is addicted to a drinking ; and a fourth, who cannot resist a sexual passion on seeing a willing woman in safe solitude. Let all Pandits from Kashi काशी to Rameshwar रामेश्वर prepare a textbook of wisdom, and a prayer book of wrathlessness, honesty, sobriety and morality. Let each man be made to read and pray for six months and then put them tests. You will find each one of them fails.

Founder says: “What of reading and praying?” Even when people see the drama of EAKCH PYAALAA एकच प्याला “One Peg Alone”, enacted before their eyes and shed buckets of tears on the ruin of drunkard’s family, the carving does not disappear. Man entirely forgets the force of habit, forms as a result of thousands of wrong actions done, of a particular nature in a particular direction in the past.

The only way is practice, the hard untiring practice. If you tie down a bundle of straight papers, for some long time, they become cylinder like, their bend depending on the time they remained so tied up. The only way to make them straight is to tie them up for a sufficiently long time, in the inverse way.

You get your success by actual practice over the smallest portion of the vice. The hard practice of your gaining more and more strength, which follows each success, is the only remedy. Put the iron in a little fire of experience and suffering, and then go on hammering with good literature, meditation, Guru-confession, repentance, self-imposed punishment, prayers and all the known methods of improvement.

735. Practically you have to pass through a life of self-abnegation. When you have reached a stage when sinful pleasures are not acceptable to you, you have to pass a great period of relish-less deadened life, as you are neither here nor there. The worldly sensual pleasures, especially sinful, you have banished yourself, with a determined vehemence and the other pleasures of devotion and divine knowledge, yoga with scriptural readings or scriptural rites and rituals, etc. have not dawned. That period is the most sickening and suicide suggesting period. While on one side, you are on the side type of Sadhana साधना, you should also be developing your relations with your God and Guru. You will then have the relief and a different world to derive your pleasure from the Love and Service, Devotion and Self-surrender to your God and Guru. If those doors are not opened, you have to pass a dry life of Vyaasdevji व्यासदेव, when Naarad नारद Muni मुनी advised him to take the devotional writing of Bhagvat. It is the life of a man caught in the desert, who knows, that every water sip is fully material and every fruit is fully poisonous. Most excruciating period in a soul's history.

736. The last straw that breaks the camel's back is the wiping out of the sexual notion when the difference over the sexual infatuation, pleasure and attraction.

You can train up your mind to be smiling with a mastered wrathlessness, you can be well contented in midst of any poverty; you can reach a stage when no desires make any agitation in your heart; you may rise above the idea of name and fame; you can be as humble as a straw; you may even bless even your enemy; but certain things are most difficult. These are (1) Proof-ness to sexual attraction, the wiping out of the sexual notion itself.(2) Infatuation (moha मोह). (3) Proofness against final subtle most delusion spread over you, as a special case, by the Supreme Power Maya माया and (4) Life-clinging. Infatuation in its

highest sense is, by its definition itself, beyond the possibilities of the control of the mind. Such infatuations do come and only the Divine Will of the Mother's Grace decides when they would disappear. No human effort can be of any avail. If a cloud conceals a moon, the only thing for you is to wait till cloud passes over. You can do nothing. It is a case of helplessness, like an eclipse or a swarm of locusts. All the thinking and reasoning faculties have to regain their working strength, after some lapse of time. Your “Purushaartha” पुरूषार्थ then is only praying to Mother for quick relief. Life clinging, even Markandeya मार्कण्डेय could not conquer.

Re: Maayaa मायाः On Maayaa’s highest plane, there are some rare cases of the highest souls, when Mother shows Her highest Mercifulness to them to give them the experience of the Final Invincible powers of Mother. The Finalmost conviction about man’s nothingness is often given by Mother finally through the experience of Her Invincible and Incomprehensible MAAYAA.

737. There are so many instances in Hindu traditions and Puranas. We are not talking of the ordinary experiences of Maya माया in the cases of ordinary people. We have the nicest recently recorded experience of Brahma advocate Totapuri तोतापुरी , when he went to drown himself in the river Ganges गंगा, to put an end to his excruciating pain.The Ganges went dried that night. He went on and on until he almost reached the other bank. Yet the waters were not deep enough to drown him. Said he, “What a freak of Maya?” Maya माया would turn Yea into Nay, and vice versa. No embodied being can go beyond her jurisdiction unless She was pleased to let him go.” He had not had even the freedom to die!! Maya is not to be conquered but propitiated.

The cases of Moha मोह (Infatuation) and Maya माया are beyond our ken. They are some special divine arrangements for some special purposes in the life of some special persons. There are great wonderful forces of some inexplicable Prarabdha प्रारब्ध and some future all changing programme behind such cases. Parashar Muni पराशर मुनी had an infatuation for Matsya Gandha मत्स्य गंधा. Behind that infatuation was the divine arrangement of the birth of Vyasdevji व्यासदेव who was an incarnation of Vishnu विष्णु and to whom Hindus owe their religion.

738. Let us, therefore, stop with sexual-attraction-proofness. There too nothing can be done without Mother's perfect Grace. Mother, however, does arrange matters just as the Sannyasini संन्यासिनी Bhairavi Braahmini भैरवी ब्राह्मणी was sent to Ramakrishna रामकृष्ण, for helping Her devotees to practice sexual uprooting and sex-notion-annihilation. High souls can train up themselves with Mother's and Guru's Grace, to remain as unruffled as before a lifeless wooden bench with a lady's picture carved thereon. This process however so difficult to manage, as, unlike all previous practices, it is not one-sided mono practice. In most cases, it is a dangerous practice, unless Mother herself manages every detail. It can only be a perfect Guru in the shape of a lady that has also the fullest control over practitioner, his mind and body if he at all slips. She must have the strength to save him and pull him out, if on the point of sinking. Such guru Mother alone can depute, for the perfection of Her dearest souls alone but She does it is certain. No wise saint would give an inkling about his practice of Sadhana in this direction, to the foolish fault finding defaming world. The annihilation of the sexual notion itself is yet still higher attainment, and here we drop the last curtain on the subject of Sadhana, in general, and that of very general talk about the same.

739. These are instances of the highest Sadhanas, and their knowledge is more for appreciating divine and supreme souls on the earth, and not for the practising by ordinary souls. Let us come to our usual plan of mediocrity.

Money greed and sexual-lustfulness are such terrible forces, that they have overpowered even the most advanced of souls. Her therefore under Mai-ism the most difficult examination has been treated rather leniently and it should be enough that man passes with grace marks. It is enough that the man is true to his wife and that he gets money honestly in fairways without indulging in hundreds of ways of lying and cheating and defrauding, and that he makes it a point to spend a certain proportion of his wealth for deserving religious charitable purposes, etc. At this stage, Mai-ism does not mind his remaining infatuated with his wife, and trying his best to be wealthy enough, to be living in full comforts by honest and fair methods and without resorting to systematized cheating methods, that have lost their sting, in modern times, being in common prevalence.

739 -A. Mai-ism is for using the terms "Money-greed and sexual lustfulness " and not the centuries-old expressions " Kanaka कनक and Kanata कांता " or " Kaanchan कांचन and Kaamini कामिनी ". It is not the woman that is the source of temptation, but it is the lustfulness in man. Mai-ism thinks it is an ungratefulness to denounce the sex of Man's mother, sister and daughter. A woman is in no way a grater degrading force than a man if at all we study the black side of a man and woman’s relations. However, there has been never such a thing as man’s downright condemnation. These centuries-old expressions have led the prejudiced modern minds to infer, that the scriptures were written for “Man” alone, that the scriptures writers were averse to womankind and believed women to be a foreign undeserving inimical element for religious progress, and that Saints in the past evaded the very shadow of a woman. These views are quite ill-founded. All the

same, both the sides are to be blamed. The moderners have not seen how much worshipful reverence the Saints and or Scriptures have shown to deserving women, especially to “mothers” and “satees”(chaste life sacrificing true wives). On the other hand, it has to be sorrowfully admitted that few or no saints have taken pains to raise a protest against such deprecating expressions, nor have they made the point clear, while they left volumes of teachings after them. Why should they have left it necessary, for their followers, to write long comments, stating,”No, no; our Guruji had no hatred towards women”?? I was once assailed by a highly educated woman, who quote a Saint’s words “ Dhol, Dadama, Shudra, Pashu, Naari, Voh sab Tadana ke Adhikari (the drum, the blowing trumpet,, the menial, the animal and the women, work best under “beating”). I tried my every defence saying “beating “ in the case of a woman meant here is only an unpleasant but effective appeal to her heart, that a “Nari”, a woman, in said quotation means a bad woman.”

She left me with hatred-full face gesturing saying “Were all dictionaries then burnt”? She meant, “Why not be explicit and say specifically “a bad woman”?? Why wholesale condemnation of womankind? “We mean the same thing” is an attitude of a deceptive roguery. It is not fairness. It is like passing over one false currency note in the midst of many, hiding a true one for substitution, in case a protest is raised. Let Mai-ism at least be free from the contamination of this centuries-old condemnation. The Founder of Mai-ism cannot keep his one foot in milk and another in curd. He has to speak one way or the other, on such an extremely important issue about womankind as a whole, even though he may be wrong. Perhaps some saints in the past did not make much of the expressions (so many of them), because they knew a woman was safest with her infatuating powers against such parrotry. Let the woman enslaved have a forceful eye-opening, or at least, a vent in words. It is only a small word pinch only, which even women, if they think sexlessly and religiously,

may not mind or may even appreciate, understanding full well what the saints and scriptures really meant. The crudeness has, however, to be admitted and should entirely cease, at least for Mai-ists.

A Mai-istic eye towards woman is not that of chivalry and appreciation of beauty, engaging manners, softness, tenderness and sexual sentiments or emotions. It is not again that of vengeance towards man, in return for the man's subjugation of woman in the past. Mai-istic eye is that of mercifulness, sacrificing, service-fullness and sacredness of mother, which almost every woman is, like a fruit-bearing tree that suffers heat and cold, frost and rain, for the nourishment of the world itself. As between man and woman, Mai-ism wants to develop a true understanding of mutual indispensability and in-competitive co-operative spirit of reciprocal love and service. The question of superiority, equality and inferiority is entirely irrelevant. Mai-ism insists on the sublimation of that natural human emotion known as “sex attraction”. Let the wholesale benefit of man-folk on its looking upon the women-folk, as comprised of mothers, sisters and daughters, be not lost. Mai-ism wants a man to love and serve all women and not of any particular relationship or category alone.

So many saints, it can not be denied, were indebted for they were, to their "Mothers". So Many Ashrams were ably conducted for public spiritual welfare, through the assistance of women. Paramahamsa was declared to be Incarnation by a woman, a Sannyasini. Should we not be ashamed of man's ungratefulness, while using expressions of wholesale denunciation??

Of course for a worldly man, it may not be possible for him to be agree to the highest ideal of looking every woman to be a mother, but then, let the understanding be clear, as under:

A woman is poison when approached with lustfulness, and is a nectar when viewed with a feeling of motherliness. The woman that pulls man more and more towards worldliness, is a venom, whereas the woman that gives him a spiritual, moral and virtuous life is a nectar. The woman that pulls man towards Godlessness, enjoyment and selfishness, is venom, whereas, the woman that takes him to God-ward-ness, self-control and selflessness, is a nectar. The woman that makes a man more attached to his parents, Gurus, benefactors, helpers, destitutes and the needy is the nectar. The woman that makes a man a slave of her infatuation and grind mill bullock for increasing requirements of the family, is a venom. The woman who sits on man's head and through the strings of her infatuations rides him as a camel and satisfies her thirst with the water in the camel's belly if a need arises is a venom.

Why are people so very fond of short misleading formulae in Religion? when they would be exhausting their brains with hair-splitting over-two-penny worth worldly matters?? Neither infatuation nor denunciation. Such expressions have been a plum-feather, which no man professing to be religious has failed to crown himself with. Mai-ism, however, takes strong objection thereto. Just as service and love have been there, but not religionised, so here too, it is not that the idea of looking upon woman as mother is not there but it has not been religionised. Mai-ism religionises Love and Service, and the trying of one's best to look upon every woman as mother.

739-B. The yet greater humiliation is to be seen in that woman has been bracketed with wealth, as if both were of an equally degenerating order, calling them both, temptations, as per old religious belief. There is, however, earth and sky difference. Whereas the former is with reference to matter and materialism, the latter means a much subtler and nobler fight of living spirits and living forces. Wealth itself has no craving to conquer any man

and to fell any special joy and blessedness in being with a certain man. Money temptation is murderous, women temptation is suicidal. The former arises from wickedness and cruelty, the latter from weakness and misplaced lovingness. A greedy man impoverishes the world and creates repulsion. A lustful man has at least one chance in a thousand of reaction in the spiritual direction. Lustfulness abates with the passing of years, but the greediness increases with age.

In the first place, don't denounce "woman". If at all you do, don't bracket with wealth. It is only one sided and blind man's judgment. When you reach that high stage of spirituality when non-attachment becomes the goal of your Sadhana, you have to practice for the attainment of proofness against sex attraction. But that you can as well do, without denunciation and hatred. Condemnation is a wrong remedy and a harmful teaching. It is great injustice that such a parrotry should be repeated John, Dick or Harry, or by envious members in a family, to break the happy blending of a husband and a wife , or by an evil-eyed friend , of if for no serious reasons, at least for slighting and belittling, be the speaker a drunkard, or a pauper or profligate. This misunderstood and misinterpreted religious licence given to men against women stands entirely cancelled, rejected and even condemned, under Mai-ism.

Launching a crusade against wealth and women is, in reality, a stage of declaring war against worldliness itself; and let us think deeply, how few are prepared honestly and un-hypocritically to accept such hard requirements of a religion. Man must have reached a certain stage before he comes to this. Man must have felt, he is in a dilemma. On one side, the practical impossibility of living without the help of a woman, and on the other, the possibilities of downward pullingness. And he must have decided in favour of resisting the latter, with necessary determination for sacrifice.

It is only at that stage of a man that only as a temporary measure, like the wooden centring while constructing an arch sets and not thereafter.

Hindu scriptures have found out the most efficient and practical solution regarding the above-stated dilemma ."The chaste faithful and religious wife, that victimizes herself for the sake of her husband, without absolutely and special exertion of her own for herself on the spiritual lines." Few religious men have however an all agreeable wife. Once the Divine Mother decides to make a "Narayan" नारायण of a certain "Nara" नर, She sets up every machinery to grind the unhewn diamond to the required shape and lustre and to be without deformity, disproportion and depreciation.
A devilish eye and a demonish tongue in respect of woman (Mother Site too was not saved), is the greatest handicap for righteous, religiosity-seeking Sister world. The world has thrown its prowess only to the virtuous, weak and meek. This too, Mai-ism strongly objects to, in practical routine social life.

Nothing should be so practical, simple, sweet and noble and most appealing to the present western mind, as the Christian Mary Magdalene decision and the principle of action in this respect, viz., that they alone are entitled to defame others of immorality, who are themselves of a sterling golden moral character, of purity in thought, word and deed. And these latter would never stoop to such cowardly meanness.

Mai-ism most emphatically states rules of morality are for the development and control of one's self, and not for imposition and accusation of others. If your own practical experience and observation of outside world or teachings of scriptures, creates in you a deep belief of an extreme difficulty or almost an impossibility, about withstanding sexual temptations, please never

fail to remember that failures are only rarest instances in the cases of really high moral souls, and that self-control is not so great a thing as some people of no worth imagine, on judging others with their own standards, and on their getting misleading corroborations from rarest instances seen or heard. We hear instances of failures only. Instances of conquest over lustfulness in face of highest temptations, are never known by people in general, because of an extremely high delicacy about social self-repute, and because of chances of misinterpretations. Such beliefs mostly resulting from wicked baseless rumours in society, and from instances in scriptures, (which latter have as their object, the desire of infusing pridelessness and the belief of nothingness of however a great sage, before Maya), should never be for squeezing out poisons of weakness, defence or accusation therefrom. Let your churning from such sacred scripture-stories of failures, be the nectar of your supreme character, resulting in your pitying, forgiving and forgetting.

The best thing is to close your eyes and seal your tongues, except in cases for which you have the first-hand responsibility, and where you are first liable to suffer.

Rise above such prejudicial routine religious mentalities, and ways of looking and judging and dealing with things. Seek and follow the spirit. It is the sexual attraction itself, that has formed a prominent element of the Divine Arrangement for ameliorating souls of both sexes. It is only the abuse of the attraction that is responsible for any disastrous evils. At least, these cannot be evaded by denunciation and flying away. How far can you run away from woman? You have to conquer your lustfulness by deep thinking, constant memory, cautious alertness, creating relishlessness and hard practice of self-control, with the temptation itself in your front, and with Mother's mercy and Guru's grace. It is the highest and wonderful force of sex-attraction, that makes a savage man and an ever-changeful emotional woman be

a He-dirty and She-deity, in course of their religious development, during lives and lives. Sex-attraction is not an evil, for which one would be justified in blaming or cursing Almighty. It is sex-attraction alone, in its subtlest and purest meaning form and relation, that is responsible for the material, moral, religious and spiritual progress of humanity. If there were no sex-attraction, the world would have ere long ceased to exist. It is no use closing our eyes to real facts. It is quite praise-worthy for routine-religionists to eulogise some like Shukadevji शुकदेव and Bhishma Pitamaha, and to deprecate some like Dasharatha दशरथ and Vishwamitra. Go however deep and deep. Don't be fighting shy, nor be satisfied with children-like-superficial, theoretical, scriptures-taught-parrot-thinking. We have no knowledge, about Shukadevji having never been indebted to any Rambha रंभा or Rambhas in previous lives, nor that Bhishma Pitamaha भीष्म पितामह had not had a previous life-excess or subsequent life-reaction. We don't know, that the ordeal through which Vishwamitra विश्वामित्र had to pass had not raised him and his sex-resistance-power enormously.

Let us go still deeper. Can we think Menaka was, or any woman is a lifeless statue? She too was a soul and a spirit, with ambition and desire. We are entirely in the dark. It is quite like that Menaka might have put her maximum infatuating powers to their highest mettle. She would feel the pride of being the possessor of a such a mighty sage of wonderful austerities. What is then the subtle most conclusion? Do not en foolishly condemning woman. Don't idiotically find fault with Almighty for creation of sex-attraction Don't be sitting on judgment throne and don't stamp highest souls with you labels of good and bad , moral and immoral; but yourself be increasing your resistance power against infatuating power, by practice and Sadhana while living in the world itself, with Mother's mercy and Guru's grace.

Please understand the inner truth, in absolute thinking. There is an invisible incomprehensible and long-sustained warfare in the

progress path of every soul, of an Infatuating power and a Resisting -power. A success or a failure in any particular case proves nothing in absolute "yes" or "No" terms. A resistance power of 2000 units will vanquish an infatuating power of 1000 units and will have a moral victory, but the very same units power will suffer a humiliating defeat at the hands of 5000 units infatuating power. There is no greater delusion than to call as victorious one who had no foe or a negligible foe, to fight. The final achievement is the resistance power. Power of how many units is the test. And that Sadhana of a man has in its requisite, the training of a Motherliness-seeing eye. Looking from the higher plan, it is wrong even to imagine infatuating power with woman and to identify resistance power with man. Most, unfortunately, we as "men" have absolutely no idea of the women's mental and emotional world. That is a sealed book and packet. Men have imagined women' feelings and written, but we have little literature authenticated by women writers. For women, a man can be an infatuating power and in such a case it is she that has to develop the resistance power.

Motherliness seeing annihilates lustfulness, because of the working of so many associations and emotions, so very familiar to man. The sublimity of the ideal is that not only man is saved from the feeling of hating woman, but there is a germination of positive factor viz., love of the type one bears to one's mother.

For a Sadhaka, infatuation of one's own wife is absolutely no smaller disqualification than for any other woman, in the strictest test, although assuredly from the point of morality, the former man is much superior to the latter.

I am determined the pull the reader high up, in this most important subject about which the greatest ignorance prevails. Is your wrestling Gymkhana competition, your enemy? You or I can pass our whole life, taking every acre never to go near waters and have

no fear of drowning, but what about a sailor's son? A circus lady proprietor purchased her dearest son from high swing, with men to catch him in the net, on the ground. In a word, neither hating nor evading can give you the finality. The jump from the high swing is surely a downward jump, that will break neck, noes and bones if Mother's Grace does not station various net holders. But let once for all, your anti outlook go. The fact remains and is there, viz., that, before you reach perfection, you have to acquire the resistance power against sex-infatuation, sex attraction and finally, sex notion itself. If Mother's mercy and Guru's grace are there, how wonderfully circumstances are created, how the resistance power is developed and how a man is made proof, are most mysterious subjects, which few have tried and dared to touch and reveal!!

In a word, Mai-ism says, do not blame the mirror showing your face -eruptions. They have originated from your own bad blood.

Each sex has its own best or worst qualities and agree-abilities and living conditions. The soul in the body of a man or a woman has no sex; and any soul takes one sex form or another, according to the need of developing certain qualities and paying off Prarabdha debts. Man and Woman are not of a different species, such as, of a rabbit and of a serpent.

Under Mai-ism, man has no superiority over woman either from the point of Soul-evolution or worthiness and receptivity for religiosity or spirituality or in the matter of securing Mother's Grace. Mai-ism means an equal religious recognition of both sexes.

739-C. Shall we go a bit deeper? Think with every depth. Is there anything absolutely and inherently, in wealth and women, which is of an invaluable nature on the one hand or of a tempting nature on the other? Both have a value which changes from man to man, and from moment to moment. Its value to you is only a measure

of your own volumes of desires. What is the value of gold to a thirst-dying man in a desert, or of the best damsel to a diseaseful dying man, or even to normally healthy eunuch? Where lies than the value? Mahadeva Shankerji burnt away Cupid, but Mother restored him. Wealth has only the instrumentality for a satisfaction of your desires; and woman is the concentrated centre. Greater the desires of happiness, greater the belief that they can be satisfied with money, greater the ignorance about higher happiness, greater the fear we shall be doomed and miserable the day we are money-less, greater the passion of holding others in your fist, greater the blindness about its slipping away any moment, greater the ignorance about the dependence anxiety care and danger that immense wealth brings in, greater the ambition of rising to a high eminence, greater the pride and anxiety about the richness of your future generations etc., the greater is your value for money.

Regarding woman, what is your value for her, before and after marriage, during the period of your imagining her to be a shadow that will never fail to follow you? Where does every value disappear, when you find her to be a life-long pest, and an iron steel chain around your feet, hands and neck? Why go over long periods? What value do you set on her, when she is pleasant and agreeable and obedient, and how do you cherish her when she is otherwise? The great Rishi Yagnavalkya ऋषी याज्ञवल्कल्य said: " Nothing is dear to us, because of itself, but because, our own soul is dear to us and things help us to be deriving happiness for our own selves". Today, you have an infatuation, and tomorrow, a hatred, for the very same woman.

How blamable are poor they !!! Wealth, woman or world !!! The whole scene changes with this understanding and conviction. From hating wealth and woman, especially the latter, to killing your desires. Least dreamt-of change !!! So long as your desires don't die, your infatuation for both won't die. Study yourself all your scriptures and visit all saints and all places of pilgrimages and worship every deity, and make your conclusions. Mai-ism

repeats: Let the gaslight go, not by your sudden violent switching; no wildness; every cool-mindedness; no balance-loosing; no injurious and reactionary remedy of generating hatred. Let the light go of itself because there is no oil-drop for the light to draw its nourishment from.

"No belittling; no blaming; no blasphemy, no hating and evading woman " is the first Mai-istic teaching, the primary teaching. A wholehearted effort has also been made by so many welfare-wishing saints to create a nauseating sense, by referring to the dirty constituents as scum, phlegm, mucus, bile, urine, blood, puss, etc, Surely, that is also a way, but at quite an elementary stage, when man has no other cause for his agitation, except the physical beauty. Such one will be surely saved by such a teaching. The world has however gone much ahead, materialistically and intellectually. Deformities can be covered up, with artificialities. There is very little of natural living in this age, and the perverted intellect of an infatuated man gives a retort " Are not men's bodies made up of every similar dirtiness? Where is the justification for any nausea ?". Finished; mouth-gagged !! The said nausea-creating-remedy is of the past ages, and is out of date and out of application, at present. You may continue your old-inherited-parrotry; that is all. Infatuation arises not simply out of physical personal beauty, or the bodily charm, and only as a hunger for corporal enjoyment. Perhaps, the underlying wisdom of this teaching is: " If all your discrimination and lamp of light has extinguished, at least, stop before, and desist from, physical action." But, on the whole, that teaching has proved entirely inefficient. It was an extremely useful teaching when people believed they were saved from perils of a dire hell, by at least not falling into the physical sin. The devil has, however now, dived much deeper.

" Kill your desires " is, therefore, the second teaching. Not simply the desire of sexual connection, but kill all desires. Reduce the sum-total of all your desires; and, as this sum-total goes on diminishing automatically, you will be surprised to find that the

infatuation, the temptation, and even the value of wealth and woman, go down. When the fever is high, there is head-ache, joints-pain, exhaustion, distaste, etc. When the fever goes, everything goes. When a Jhinghari horde's head (chief man) with his ferocious soldiers is at your City gates, streets of wisdom will be deserted, there will be market-attacks, house-breaks, pillages, quarrels, fights, cruelties and casualties. When he leaves the City, there is not a single locust of his soldiers staying behind. You yourself will be surprised with their sudden disappearance and the normal peacefulness restored. When the lake dries up, fishes, water-fowls and alligators all disappear, without any effort on your part. When does that Jhinghari chief (head) go?? When you approach your prince (of Soul) and hand over all your possessions saying " Nothing is ours ", and when the prince is awake and kills or drives the Jhinghari-chief out. You have to wake up your Soul, ceasing your little-self to be the master, the actor and the owner. When the Jhinghari-head goes, the smallest remnant of evil annihilates itself, most automatically. Approach, therefore, your prince (Soul), or, the Regent Supreme Mother-Queen (MAI).

739 - D. "Kill your desires" is the most well known old teaching, but the generalization and the automatic disappearance of all the pigmy depredators, on their chief (head) being vanquished by the prince or by the Mother Queen, has not been equally emphasized. It will take centuries for some , especially for muddled men, to appreciate that the simplest fewest least incomprehensible, least unfamiliar teachings, stated in the most straight way and in a manner, childlike and stripped of all secrecy, and in the plainest and easiest language, will surely carry you, much quicker to the Final Truth. Simple-most and easiest and familiar most things are nearest the stage of Truth Realization. The world thinks just the reverse!!! The world is not for the believing that such a hand-folded-sittingness-remedy as "fasting" can cure a disease.

Let us think of the third stage; and please note , just as the Founder is of opinion that Dwaitism and Adwaitism are not two different schools, but the latter is a continuation of the former ; so, here too, he states, any higher stage is attainable only after the lower stage is gone through, more or less, even though for an extremely short period, and most progressively. After not hating and evading (the first stage), "Killing especially the six desires and killing all desires all told" (the second stage) comes the third stage. Yes; "kill your desires "-most precious teaching. But that too is not a small thing. It is a terrible job of restless activity, a constant fighting and never-ending business of carrying bloodshed and conducting a crusade. That too is again Rakta-Beeja-killing Herculean task. Every drop that falls on the ground creates thousand of Rakta Beejas. You conquer lust and greed, but from their ashes, often emanate pride,, anger, hatred and power craving, etc. " Why not ask Mother to kill the Rakta Beeja for you? You be doing what Mother bids you do, but let Mother kill the Rakta Beeja (demon)." That is the secret of the secrets and the remedy of remedies, and that is Mai-ism.

Go ahead slowly, silently, steadily with continued caution and constant alertness. Your; love and surrender are no small powers for your gradually increasing victory. Who would be playing games and showing prowess to an innocent Mother's child?? Let there be no exasperation and no blood boiling wrathfulness of the battlefield warrior, determined to kill or die. Next, the fourth stage below.

Don't entertain deadly inimical feelings, even for your foibles. Deal with them gently, but resolutely,, successfully and conqueringly. Besides the painful laborious and uncertain way of "killing desires" through Gnana, here, there is the further devotional way of love and sweetness all around, with non-attachment and surrender. When you become an inmate of Mother's mansion, and the child of the Royal Place, you are safe. Who would kill an

innocent child?? Have any time heard of dacoity carried out in the decoit's Bhaanjaa's (sister's son's) house?
Why killing and why any deadly enmity?? "Come on, Maamaa मामा, Kaama-Raajaa काम राजा (maternal uncle Cupid), and come on Maashi Dhanaa -Trishnaa माशी धन-तृष्णा (maternal aunt, Wealth-craving); welcome, I would have given you, royal reception, but all the children (enjoyment senses) have gone to the Grandmother (Mai), there is none in this house and there is nothing in the whole house.!!!" Who would exert to break open the old lock in the front wall of a dilapidated cottage which contains nothing but dust and debris?? Be yourself nothing, handling all your things to Mother, and leave the cottage to take care of itself. Is it possible? Can an earth-crawling ant ever go to a high terrace?? Yes, it can provide it sticks itself to the lotus feet of its pigeon, its dearest dove.
Utilise all methods, freezing, sublimating, evaporating, distilling, whichever is placed before you by Merciful Mother. But, moderately and persuasively, and not in a violent drastic manner of coercion, compulsion and consternation.

740. In the normal course, without a special effort and practice recommended before, one can come up to a high level of character, good habits and goodness and greatness in general ; but at a higher stage, he requires God, Guru, Divine knowledge, devotion, religion, religious wisdom, religious companion, etc., for these reasons. Very ordinarily, a good man is himself a source of happiness and therefore he receives happiness in return. But so often, the turn of circumstances shows, as if the world were seeking out good and virtuous men, to be the easiest victims for their exploitation. There are so many miseries for which a good or virtuous man is not responsible by way of any lacking of his goodness or virtue. After several sad experiences, he concludes, there is something higher than mere acquisition of virtues, high and strong character, and goodness in general. He then requires

the consolation of Religion, for instance, when one's mind is shattered due to the death of one's only son or most beloved wife. He then begins to think, it is a mind that makes heaven or hell, and mind requires to be trained in some higher subjects than those of ordinary worldly goodness and efficiency. He has then so many questions of deep inquisitiveness. Why should he be miserable in spite of all goodness and virtue? How is this Universe governed and managed? Is there any life after death? Wherefrom we come and where do we go? Is there any outside invisible help responding to our invocation? etc. And there, he needs God, Guru, Religion, Gyana, Devotion, etc.
He now rises above his worldliness and above his living confined in the relationship of man-to-man. He begins to think about Man's position in the Universe, about evolution, means of evolution, etc. He begins to study his life from a different angle of vision; religious and philosophical outlook is dawning on him. He studies all the men around him, he studies human nature and gets interested in the past, present and future of this whole Universe itself. He sees vast differences between man and man. In a word, he has raised himself from the world of man-to-man and has become an inmate interested with Universe and the whole Humanity. He studies different stages of evolution of men.

741. The first-stage man (elementary) is happy if he gets bodily happiness and attaches the highest value thereto. Practically, that is the only avenue of happiness to him.

He wants food, dainties, wants rest and sleep, no work, no responsibility, nothing to disturb him, sexual pleasure, safety and guarantee, protection in the matter of his continuing in that state forever. Plenty to eat, plenty to enjoy and no fear. Ahar, Nidra, Abhaya and Maithun (food, sleep, safety and cohabitation).

The second-stage man wants the pleasure of his organs of action and sense (Indriyas), in addition to what the first-stage man wants.

The third-stage man wants intellectual pleasures, as well.

The fourth-stage man wants the pleasure of heart and sublime emotions, as well.

The fifth-stage man wants the pleasure of the highest type of philosophy, spirituality and religiosity, in which God, Guru, Self, Religion, Universe etc., the major-most elements, have their highest part and play.

742. The advanced man realises the importance of the training of his mind. He takes it up; and there, the difference of the street man and higher man comes in. There, the distinction of sinlessness and sinfulness, good and evil, truth and falsity, action and inaction, righteousness and wickedness, all get in before him, with their so many different shades and various coloured illuminations. Intellectually, almost everyone knows these contrasts, but the value, the appreciation and relishfulness, price and sacrifice therefor varies with the range of Himalayan height at one end, and deepest ocean at the other, in practically lived life.

743. Most of the worldly people, after a lot of sufferings, do come to the inquisitiveness and even the realisation of the need of a Guru. But the intensities of the desire of spiritual evolution vary so very greatly.

An ordinary man fixes up his nominal Guru, some Ananda, Puri, Tirtha, Maharaj, Babaji, etc., to whom he shows allegiance, whom he tomtoms as his Guru and whom he visits to get his blessings, and whom he helps occasionally with money, mind and body, and with a little faith here and there. A little observance of some few

routine requirements as fasting, undertaking pilgrimages, etc., well enough serves his purpose. He weeps under calamities and smiles under prosperities. There is nothing higher than a desire to be the most happy and least unhappy. For them, the routine-religion, this Bhagwan and that Bhagwan, this Avatar and that Avatar, is quite enough.

Whenever the Guru of that class comes to any point of serenity, when he takes any the smallest measure, which means a disapprobation of any action of the disciple, or a point of advice or guidance which is not acceptable and in natural rhyming with the disciple, the connection breaks. That is the highest reaching point for that class. You can't pull, beyond that point. There are few higher Gurus and still fewer higher disciples. Only the tom-toming of " My Guru is So and So," and "So and So is my disciple" goes on with shouts tearing the ear-membrane of the worldly people. It helps worldly men, immensely, to be known in society, as disciples of some extremely popular and worshipped reputed Saints. Such Gurus also make a point not to touch any details of their disciples' practical life.

It is in these circumstances, that scriptural reading and bookish knowledge gets its notional high value, and people turn to talks, debates, folds, and much ado about nothing. They satisfy themselves with theory- theory and practice being poles apart- Intellectual religious bridge-playing in free clubs.

744. However, for the man who is seriously intent upon making a substantial progress, guidance and grace of Guru, Mother's Mercy and the most intimate subtle knowledge of scriptural lores, which helps to train his mind and heart, with hundreds of instructions, illustrations and experiences, all these become indispensable. Guru will lead you to Mother. Mother will send you back to Guru and by repetitions of such alternate swinging, you would be rising higher and higher with the studies of the scriptural

lores. Divine knowledge- with Love, Service, Devotion and Self Surrender. God, Guru scriptures etc., are unnecessary for street-men.

745. You have to start on a crusade, eliminating your vices and weaknesses, and mastering virtues and developing inner powers. The most ridiculous thing, before this clearing campaign is started, is: most of the people are at such a low abyss, that they don't know their vices and virtues. That is why great persons have been clamouring with "know thyself." Here is again the delusion-dilemma. None can know with first-hand surety as you yourself, as to how you feel, think, intend to act, and your currents and undercurrents and motives, etc. This is on side, but on the other, is the blindness of "I and mine".

746. The greatest subject of humour for the enlightened is the wonderfulness of this delusion, about how everything changes, how the whole outlook transforms, as soon as the idea of "I and mine" gets attached or detached. That is the most wonderful subject passing under the name of and humorously referred to as "Maya". Everything remaining the same, how do matters change with the mere thought of "I and mine"??

A man strongly condemns a certain act of another as an impartial judge, and yet feels nothing, or even greatly admires the very same act under the same circumstances and situations, if done by himself or his own.

The most wonderful contrast, anyone who has eyes can see in no time. And it is so very foolishly ridiculous. The very same eyes see white things, black; and black things, white.

The mischief of " I and mine " and " not I and mine ". Simply laughable human mentality!! Everyone's wife is a goddess to him. All others are only clay images. Everyone's children are most

beautiful, most virtuous, most obedient and most wise. Others are so and so. One's own daughter is as humble as a cow and the daughter-in-law is as devilish as a shrew. " I and mine " hallucination. There is nothing so practically useful as observing and contemplating on this delusion, as that leads to a jumping lift in spiritual progress, on a deep meditation of all incidents of one's own life. Only thing is, that we must dissociate ourselves and be a spectator, studying the minutest details as to how we are dancing like a monkey in the hands of Maya (Delusion-creator).

747. We hear of a fire in a street. We receive it with a cold courtesy. We unexpectedly get an idea, our wife and children are in a house of the street. We get furious, shattered and dismayed. We are again ice-cream cold, though courteously. Just see, are we not dancing monkeys? A single thought can make us weep or laugh, make us talk like a human -happy prince, or tear our hair. There is nothing and there was nothing. Only a flashing fluctuation of our own mind, a little ruffling in our brain stuff molecules, made us dance one way or another, there being nothing in actuality. There, the consciousness of "I and mine," is showing both opposite scenes.

748. It is that blindness of "I and mine" and so many varieties of ignorance, weakness and nescience, which make the Guru indispensable. He alone is the true Guru who is surely anxious about your welfare, before whom you place all your cards, and whose judgment and command you carry out, and on the top of it, take results (if adverse) as if the action was of your own personal judgment and choice.

749. It is the highest poignant Truth that Bhagwan Lord Shree Krishna has stated in third Shloka of the 7th Discourse of Geeta, viz., that among thousands of men, scarce striveth for perfection. We have hoardes of Gurus and thousands of disciples. It has been as it were a fashion, to have someone as one's Guru, just

as some rich people have a fad of maintaining a library, of which they have not read a single book, or of reserving a special room of all musical instruments, none of which they have ever laid their finger upon.

Real disciples and real Gurus are almost impossible to be found in this Kali age of pleasure, lust, no leisure and every obstruction, and in this age of physical and mental capacities which are entirely poor, useless and unserviceable for being applied to the realm of spirituality.

Persons that casually go to their name-sake Gurus, whose names also Gurus do not know, who never place their all facts of life and seek advice or orders, are like the Begums of a Nawab, who go to him for salutation in the Durbar once a year, have a little sweet-speaking and a share in the public refreshment. After that interview of once a year, the Nawab is in his own world and the Begum in her own world. In reality, she is herself the independent maker, organiser and disposer of all the details of her living. None has anything to do with another.

The Gurus with reference to such name-sake disciples are like the nominal husbands of professional songstresses, who have a right of maintenance and sharing the prosperity and occasions of merry-making shows and gatherings, but nothing like a control or mastery over them.

750. We have practically finished here with the training of mind, and we broach the subject of still higher nature. It is this. The nature of man- the inherent constituents of every man.

The Founder, while deeply pondering over the nature and constituents of man, has often been drowned in despondency, with a shocking idea of the nothingness of the world and man. All best things said an done, man is the production and development

of elements that have their limits, exhaustion, reactions and situations of helplessness. Man is surely Divine but never forget, "only potentially". Man fails most miserably, even at his best. A man shows climaxes of virtues and suffering-powers and temptations-proofness, but there is a limit. On degeneration-determined forces getting stronger, the imitation-gold begins to show signs of dullness and darkness, retardations and reactions. An artificial effort, a substantial watchful untiring force has been always required, to maintain the highest level.

A man may attain supermanship; but infallibility (??), I doubt. Man is not made of such elements as know no deterioration and no decay. Today he is in a pit of ignorance. Tomorrow he raises himself to the highest point of Divine knowledge. If an effort is required to rise, an effort is also required not to fall. There is no natural absolute risen-ness, with an absolute infallibility. There is, however, a stage, just like that of a dried cocoanut, entirely separated from its outer shell and touching the shell at no part or point- a perfect whole without a crack or a speck. That stage is possible for fewest blessed, but don't confuse matters. At that stage, the man is neither a man nor even a super-man, but a Jivana-Mukta. After a Kitaka (worm) has become a Bhramara (bee), don't commit the blunder of calling the Bhramara, a Kitaka. The man is then no man, not even a superman. he is pure, then, disentangled soul, with absolutely no connection and not even the earthly consciousness of his body, mind, heart or soul.

Till that stage of a complete transformation, the fallibility is there. If rise needs an effort, "not falling" needs an effort as well. The dried-up cocoanut stage is not achievable by certain methods or exercises, just as the dryingness of the coconut is not making of the coconut itself. It is only the sweetest fruit created by God's Grace and is the Glory of God's Miraculous and Mysterious Work and Will.

And here comes the importance of Mai-ism. It says: It is alright, you may go on with the hardest struggles to train your mind as stated and described above, but that is all a laborious and result-doubtfulness task. Surely, do it. You have to do it, but your task will be facilitated to an unimaginably great extent, if from the very first start you undertake it, with the Guru's Grace and Guidance and Mother's Mercy, at your beck and call. The progress rate will be still greater, if you also develop your loving nature, loving Guru, God and God's children.

It is this hidden great truth, which Mai-ism relies upon and emboldens it to regard vice and virtue, self-control, etc. to be secondary or even dispensable, if the element of Love is developed to a wonderful strength and in the right direction.

Thus, we are finally speaking about Love and Hate. Longings and aversions are as good a man's constituents as happiness and misery. Thus, love and hate play a more wonderful part than one can imagine. You go on developing that element of Love for your God and Guru. You automatically become a better and better man, without yourself getting conscious about it.

Love and Devotion are the last words, as remedial elements. Your whole series of virtues and vices have their origin in the love and hate that you bear to the man you deal with.

751. This, the Founder explains on pages 125-126 and 161-162 of Part II of Mai Sahasrnama (Vol.I).

Few people understand why in Mai-ism, Love is so much valued and why the first requirement is " Love All ". It becomes yet still more difficult for them that have no discrimination of " Love and Lust ", "interested and disinterested".

All goodness, virtue, happiness and peace of mind results from Love. Love or the feeling of unity of all different selves in and with Mother and one's own self is creative of order, organisation, consolidation, equilibrium and tranquillity.

It is Love that develops a particular admirable type of emotion, character and behaviour.

Love helps, gives, prays, feels grateful, appreciates and returns,, gives and shares.

Love results in trust, faith, cheerfulness, contentment, forbearance, magnanimity, mercy, forgiveness, confidence, honesty, dignity, charity, etc.

752. What is Love? It is liking, being attracted to, feeling pleasure in, being ready to sacrifice for, wishing to be nearer to, burning with the desire of embracing and being embraced by, absorbing and being absorbed in, pulling and being pulled in by intense living. Love has as its symptoms Mahatva, Mamatva, Sankocha-Rahitva, Seva, Samagama and Samarpana (overvaluing, feeling of myness, non-difference feeling, service, a desire of constant contact, and self-surrender).

Love is levelisation. Filling in the deficiency, usurping the excessiveness, longing for satisfying the requirements and gratifying, reciprocating, confiding in, and being confided with, sharing joys and sorrows with, feeling an excruciating pain in forsaking or being forsaken by.

Love is the root of all virtues and the sacrificing struggle for realisation of unity. Love has its own limitlessness, mysteriousness and miraculousness. Love is strength and fearlessness and regenerative-ness. Love is humility, patience, forbearance and endurance.

Love is the power of fulfilling and conquering. Love is the power of expansion and transformation.

Sublimation of Love secures Salvation.

753. If there are two words which the Founder recommends the most, they are Karuna (mercifulness, pity, forgivefulness and forbearance) and Akartritvam (the belief: I am not the doer, I am nothing myself, much less, the actor).

Regarding Karuna, the Founder's daily prayer to Mother is " I have grown up to be what I am, by the mercifulness of the world and one and all that helped me. It is purely out of Thy Majestic Mercifulness, that I have got Thee as my Mother. Let it, therefore, be, by Thy Grace, that even though any act of my mercifulness involves me in any distress or misery right unto death, my mercifulness does not waver a whit".

Pray for the pitiable condition of those perverted souls, that are labouring under the bitterest burdens of worldliness, on being infatuated with, and deluded with ever unsatiable desires of worldly enjoyments.

Pray to Mother MAI. " I do not want riches, nor pleasures. Nor do I ask from Thee, the boon of being exempted from all miseries of so many lives to come. What I want is that the afflictions and torments of the worldly people be reduced, on their taking to Thy speediest path of Love, Service, Devotion and Surrender".

Say to Mother :

" I have nothing to speak and nothing to hear, nothing to think and nothing to ask. Let me only be devoted to Thee, resorting to

Thee, and enjoying the happiness of serving Thee and Thy children".

754. While Karuna and Akartritvam, (the mercifulness, and the absence of the notion of oneself being the actor or owner), are being recommended to the spiritual aspirant, there are certain points of rebellious disobedience and intellectual dissent.

What, an impracticable advice!! Show mercy to all, as far as you can!! People will cut us to pieces and fry us in the pan and chew and swallow us up. When the worldly man offers this argument, he entirely forgets so many things. In the first place, it means " don't associate with bad men." If you are conscious of your vow not to be merciless, your natural instinct places a barrier on your association with bad people, however tempting their company may be. You develop your discrimination, you establish your control over running into the company of any people. You form your circle of the most virtuous and reliable friends. That is no small advantage. Why should you be entirely senseless in the matter of selection of the persons that you associate with as a result of greatest ignorance, under the drunkenness of the teaching of equality of all persons? and then create an occasion of exchanging blows?? There is a good deal of wisdom in the advice, " Resist no evil". That is only a negative form of " Don't fail to be merciful". Second thing, although there is rottenness all around us and generally all over the world, and although we do surely stand the chance of being sufferers, but still on minutest observation, it will be seen that there is something within the heart of the worst man and some another thing within the heart of the most innocent and virtuous and merciful man, which both go to help the virtuous defenceless. Once you begin a fight with someone, he thinks he is entitled to do his worst. You have permitted it. You have invited it. While you have asserted your right to do your worst (at least as your opponent thinks), you have granted a similar right to your opponent. Have you not found in ordinary life how does any man desiring to hurt you gets

unnerved and confused and chafed, because you don't give any cause whatever to pick up a quarrel?? He may yet start quarrelling, but it requires him to invoke his stringer brutality. The world is with you. At least, very unexpectedly, some enemies of your enemies vigorously take up your side. When you start moving in the world with no particular vow or consideration of being merciful and taking a charitable attitude, the case is that of your force and opponent's force. There is neither the force of justice, nor the unconcerned neutral world, nor the taking of your side, nor the Divine protection with you. It becomes purely a case of the two strengths and the stringer winning. Have you ever observed that a certain atmosphere established by you, of a certain courteousness and decorum by yourself respecting others and showing kindness, makes anyone who is intent upon polluting that atmosphere, most uneasy?? That invisible Divine influence is much deeper than usually and apparently thought, and is so very continuously experienced by the favoured few, in daily life.

But higher than that is the force of the Divine help. Wherefrom proceeds the strength of a child? Wherefrom proceeds the strength of a physically weak, but a chaste woman against an assaulter? There is a certain Divine protection for the virtuous and innocent. Although it is not that the protection is full and ever, but that there is a pretty strong protection is a fact of certainty observed and experienced. A man should not, in a boobish manner, deny the Divine aid for the reason that it is not that it does not fail to be there in each and every case and at every time. That is only the selfish and narrow and even illogical way of judging things.

There are wonderful cases if one has his eyes open. Recently the Razakars assaulted a train to loot and beat and wound Hindus, carriage by carriage. A certain family of a Mai-ist sister was in the train. Coming from one end of the train and working their havoc, the ruffians entered their compartment. Shivering and weeping had already begun, as their turn was sure. They were not to reach

home alive. But the wisest man began repeating and exhorted all in the carriage to start the Nama Dhoon for Divine miraculous help. Mother alone knows what happened!! There was the leader's cry of "Retreat all immediately" and the invaders ran back leaving the compartment, (which they had actually entered with murderous weapons), with not a single hair hurt. Thus, enemy's or invader's hand gets stiffened when the Divine Aid comes in. One moment alone, with or without Divine protection, decides the question of life or death. If we have eyes and faith, we may see that the most powerful invisible protective machinery is most vigorously at work. But, mostly, we are all blind boobies.

Here, one point of suggestion is necessary to the Hindu mind. To claim mercifulness, you have to prove your own nature of mercifulness. I need not be apologising every now and then. This element is rather a little less directly preached in Hinduism. A Hindu has heard everything, nothing is new to him !!! But, anyway, I have observed that Hindu mind does not connect his claim to Mother's mercifulness with his own mercifulness, extended to others. " I am poor, I am sinner. Who shall save me except Thee?" All that is alright. But I wish the Hindu mind may approach Mother with this mentality, in addition, not ion substitution, please note. " I have been merciful to Thy children, as far as I can. Be therefore also, Thou, Merciful."- is the Mai-istic attitude.

It is not for you, to sit on judgment, nor to take the law in hand.

There is a funny illustration in Hindu tradition to illustrate this point. Once while Shri Krishna was in his easy jolly moments with his Radha, he at once got ruffled and made a break and began to run. Asked Radha, " Stop, stop, what is the matter?". Said the Lord, "I can't stop, Someone is beating my devotee, I must go to save him." The Lord went up a long way, but Radha in a short time was surprised to see the Lord returning so very soon. She asked,: Why did you return?". The Lord said, " My devotee has also entered the fight. He has begun to beat his assailant".

A devotional bird pair on a tree, was under calamity, above and below. A hawk above and a hunter below with his arrow aimed. How can Mother save ?? A serpent came out from a hole near the hunter and gave the sting. The hunter died and the discharged arrow killed the hawk. Mother's ways of protection are unknown to us. People must have eyes and brains. Such wonderful experiences are met with, even in daily life.

This is a case of Artaprapatti. Self-surrendering of the distressed. Against this, no hypocrite advocate of Nishkama Bhakti should take objection, unless he is really a theoretical Pandit. Mai-ism admits and accepts Sakama Bhakti, or better still, it concedes and changes the definition and conception of Sakama and Nishkama Bhakti. Mai-ism makes a distinction of "necessities" and "desires." The Bhakti is Sakama or Nishkama, not by the point-blank fact of making or not making a demand. The demand may be for a necessity or a desire. A necessity is something, which you cannot pull on without, and which not only you but all around you, would call a reasonable necessity. Under Mai-ism, the demand for a necessity is not Sakama. The demand for a genuine necessity is only a milder variety of the above-mentioned Artaprapatti.

There are, however, two further issues which decide the nature to be the one or the other. According as you remain agitated or unagitated, always occupied or least occupied with the anxiety about the thing demanded, and according to as how you take the consequence in case the demand is not fulfilled, your bhakti is Sakama or Nishkama. Of course, this is only a Mai-istic concessional definition.

Thus, under Mai-ism, in plainest words, any demand which is for a necessity, and which is not vitiated with any agitation during bhakti, or with being ruffled and disturbed on non-fulfilment, is as good as Nishkama Bhakti. Of course give the highest rank to

Nishkama Bhakti, a devotion which has no demanding in any of the distant-most corners of head and heart.

That, of course, goes without saying. On the other hand, you are no devotee, at all, in any sense of the word, without genuine love and substantial service. If you are only an expert exploiter, and if you wish to transform your God and Guru, to be the all desires-fulfilling celestial cow or tree, for anything and everything that can give you worldly happiness and relieve your misery, you are still worse, hypocrite religious cheat.

The Founder says " don't bring in any scriptural complications or mechanical arbitrary ideas, as to what should be done or not be done. Everything depends, on what you make your God be to you and your relations with your God and your stage. If God is Mother to you, as Mai-ism teaches, then there is no meaning in the belief of pleasing Her, with a loveless dry sycophant's servile recitation of Her virtues and glories, mercy and wisdom, in an intellectual philosophical ornamental manner. None acts that way with one's own mother. There is every right for a child to demand enough food to satisfy one's hunger (minimum necessities), and to be protected against actual calamities, and to demand and enforce her not leaving you during your illness and hardest calamities. To be running to Her and weeping out all ebullitions of one's grief in Her lap; to be making every confession of one's folly and misdeed with every confidence or fearlessness; to be seeking protection and to be praying to be accepted, however wicked;- this is every child's claim on Mother. Your rights and claims on your Mother are proportionate to and based on your love, service, devotion and surrender to Her as your Mother.

Thus, in a word, it is not for you to weigh justice, while you live the life of mercifulness to one and all. You have surely to suffer in some cases, but you have all along the protection of the Divine Mother and the neutral world etc. Take now the other view. Even as it is, for a man of a spiritual aptitude, how poor is his brutal

strength to hold his own against the wicked world? Why not then make a virtue and a claim of what people call a weakness? "Better death in one's own Religion. A foreign Religion is full of dangers." Says Geeta. In this shloka, the Founder takes " Religion " to mean " one's own natural aptitude and decided goal at a particular stage of Sadhana".

Regarding Akartritvam, or better call it, KARTRITVA-BHAVANA-VIHINATWAM (ABSENCE OF THE DOER-SHIP NOTION), a similar objection is likely to be raised. The irreligious or antagonistic man has one particular way,viz., that of trying to gain his point and strength from the exceptional cases. He is out for the search of a crack in the fortress and condemn the protective wall on pointing out that crack. All along his attitude is destructive. He would not appreciate, with what sacrifice King Yudhishthir lived his life of truth-speaking. Before his eyes would be dancing the half-untruth on the battle-field. Similarly, here also, the irreligious man does not see the immense lift that an aspirant attains on renouncing the doership. He immediately jumps and pounces, and argues: " In that case, we are not responsible for all wrong, bad and sinful acts that we do".

If you want to be really great, create the intermediate mentality. " All my good actions are by Mother. All my bad actions are mine". You can gain only by the difference. If you purchase and sell your commodities at the same rate, how can you be a gainer and a wealthy man?? The practical way of success is to consider ourselves in the wrong, when we fail to bolt our doors, rather than shouting that the thieves have no right to enter and take away our property.

The most impressive instance of acceptance of this viewpoint in practical life, as that alone can create greatness, we have in the tribute, Revered Swami Vivekanand paid to his Master, after he had risen to the highest pinnacle of his glory, both in East and West. Said Swamiji, "If there has been anything achieved by me

by thoughts, words or deeds if from my lips has ever fallen one word, that has helped anyone in the world, I lay no claim to it, it was His. But if there have been curses falling from my lips, if there has been hatred coming out of me, it is all mine and not His. All that has been weak, has been mine; and all that has been life-giving, strengthening, pure and holy, has been His inspiration, His words and He himself."

That is the true mentality with which one has to approach his God and his Guru. Religiosity is not for rotten people. You have to develop a mentality wherewith you believe, you are not the author and doer of all the best things that proceed from you, and yet hold yourself responsible for whatever undesirable things pass from you. You be the most severe judge of yourself, and yet the most lenient judge about what others do to yourself. This is the secret of success. As Moon cannot burn you, so God would never pull you, in just the reverse direction of religiosity, morality, truth, justice, beauty, love and goodness. Seek your solution for your evil, either in your own misdirected free-will or somewhere else; but not here.

There are three mentalities for the spiritual aspirant, in this connection :

First, I am responsible for all the good and bad actions.

Second, whatever defective, undesirable and undeserved things are done, are done by me; whatever good is done by me, is due to the promptings of Mother.

Third, whatever I do, good or bad, that I do as prompted by Mother.

If one has arrived solidly, at the third stage, by actually wading through the experiences, by the time he reaches that stage, all

evil tendencies and passions have subsided or even vanished, and it is impossible for him to think or do evil.

If you have honestly reached that stage, when you believe that everything is done by you on prompting from Mother, you soon get suspicions, about your wrong thoughts desires and actions, as Mother cannot be prompting you to do evil things. Evil suggestions and decisions cannot be but yours. Suppose, you have begun developing the idea that you are merely an instrument, and that therefore you have left off all censorship of your thoughts and actions. Further, suppose, by the remotest chance, that some undesirable actions pass through your hands; in that particular case, if you are true to your belief, you have no right to question " why ", when you have to suffer. If your that action is of Her own will, your suffering is also of Her own will.

Akartritvam (non-doer-ship) should not mean hand-folded sittingness, the irresponsibility of bad actions or injustice-crying about punishment for the same. And that is so, because, in fact, in the womb of what appears to us as a complete condition of non-doer-ship, there has been always lying, and invisible sub-consciousness of doership.

754-A In religious true understanding, there are so many seeming confusions and contradictions, which are removable only by the Unseen Hand, that works wonders with an extremely delicate working, which laughs at the human limitations of cause and effect, logic and reason, experiment and conclusion, proof and judgment.

The whole indefiniteness and incorrectness of our religious thinking arises from various facts; such as, under :

(1) The opposites often lie interpenetrating.

(2) All our judgments are relative.

(3) The full data are never before us.

(4) We always think with a preconceived mind.

(5) We are pulled away to one extremity or another.

(6) So many truths can never be realised without actual experience-

etc., etc., etc.

Each teaching has its own relative value, for a particular mentality at a particular stage and at a particular moment. A layman always finds contradictions, because, whereas all the teachings are huddled up in a certain book or talk of few hours, his mind cannot transform itself within those few hours, to see the consequential order between two seemingly contradictory things. Further difficulty that often creates a mess is, that whereas a religious teacher writes or speaks with a Universal mind, an inexperienced reader or hearer is all the while judging him with his own individual mind, which latter tolerates nothing inapplicable to himself and nothing redundant, nor any omission of the simplest missing links, left over to be supplied by him with his own independent thinking.

The teacher's mentality is different. he says everything and all things and leaves it to his pupils to make the best use of everything, considering their own particular stages of development and experience, as far as the applicability goes.

Don't develop a passion for arguing. Two blind persons in a blind alley discuss " Someone is here." Who can decide! Either the presence of the said person must be felt, or someone in whom they believe should assure them of the presence or

absence. The first is Mother's Mercy and the second is the Guru's Grace.

Whenever you have your religious difficulties, the best thing is to try to solve them yourselves. You start with Manana after Shravana. (meditate later, not while hearing). Start with the assumption " Still God's Grace has not dawned on me, with its full illumination". "It must be I, who with inexperience could not see the propriety and appropriateness of the teachings, given by scriptures and experienced teachers". Try your best to turn your mind to see the correctness of the teaching. Mostly, you yourself will succeed in finding the true solution. If you don't, then place your difficulty before your Guru, maintaining every decorum and delicacy, with your humility-approach and respectful loving attitude. When God's Grace opens up your eyes, Guru's one word becomes more than sufficient with illumination. So long as that is not there, you will neither get an illuminating Guru, nor will you be able to contact him, nor will the Guru be able to drive the truth home in you.

Hence, Mai-ism insists on God and Guru both, neither God alone nor Guru alone. What works substantially is neither the mind nor intellect, nor will, nor body, nor the outside world. It is the spirit Chaitanya that alone works. The spirit flows from God to Guru and from Guru to Shishya. The rest is only a talk and a delusion, as of a lightening in the vast firmament, or of promising but scattering empty clouds, with the result of a dark despondency of finally " no rain".

754-B Surely, this confusion and contradiction in religious understanding, presenting the whole problem, only as a muddle, in which there is no logic or clarity, or which is based on merely a blind faith alone, is the most disgustful thing for an impatient superficial onlooker. It is the most tormenting thing for them, that have religious living as the goal of their life. In so many cases,

lives and lives pass away in search of Truths and there is a painful burning or suspense, made more distressful on realisation of one's ignorance. The ardent and eager aspirant says: " At least let me have some clear idea about what the whole mysterious thing is."

The greatest reason for this standing trouble is that most of us try to find out the way ourselves, without the aid of outside Guru assistance. We are for getting some easiest formulae without having to approach some Guru, without having to pay any price (not necessarily, money). We just indulge in spasmodic skips and we desultorily depend on broken bites, here and there, to satisfy our hunger. And these teachings coming, as they do, from so many different sources of books and teachers, cause the confusion worst confounded.

The fact of facts is that the most appropriate teaching varies, not only from one teacher to another but from the same teacher to one man or another. Not only that but from the same teacher to the same man, according as he is at one stage or another after some more progress. Nothing is more convincing about the said Truth, as the contradictory teachings of Mai Swarup Ramakrishna. In the case of a violent-tempered disciple (Swami Niranjanand, later), when he was prepared to teach a lesson to one who insulted hi Guru, Paramahamsa advised " anger is a deadly sin, why should you be subject to it?". To another disciple (Swami Yogananda, later), with an extremely soft heart, in similar circumstances, he said: " the man abused me and you pocketed the insult to your Guru, without a murmur !!!". " One should either kill the vilifier or leave the place." Which is true? and what did the Guru himself believe?. " Anger control " or " Killing the vilifier "?. Both are only superficial. The realmost thing was neither of those, but the spiritual advancement of the disciple, according as what was needed in each case.

754-C. Just let us take a bird's-eye view pf the life-long perplexing labyrinth for the inexperienced layman, trying to cut the Gordian knot with his own worldliness-corroded weapon. He reads in the first pages of a Gospel "don't leave your duty". Only a few pages after, he reads " remain absorbed in Me !!! " How can the mind remaining absorbed in "Me" be able to be again of the efficiency required for discharging two pennyworth matters of worldliness ?? On top, another teacher would call worldliness a wholesale delusion !!!

The underlying truth is, the aspirant is gradually led from one stage to another. the latter teachings seemingly contradictory are for the advanced stage which could not be attained during a few hours' reading or hearing.

Let us try to unwind the thread in our own unphilosophical illiterate man's way.

To start with, instead of spending our life in a foolish, impulsive vicious and unthoughtful way, it is most desirable to follow the Guru's teaching of "Be doing righteous actions", and of "Don't leave your duties." We should not forget that we cannot remain silent or actionless, even if we so determined. There is no stand-still-ism in the mind-mill-machinery.

But then, when the fruit which is the immediate thing we can see, and which we believe to be the result of our action, is adverse, we get despondent, sorrowful and dispirited. It is quite clear that on that fruit alone, would depend our persistence or desistence, overdoing or under-dosing, perseverance or indifference and our pleasure or pain. Failure of adequate fruits very naturally makes us relapse into inaction, and neglect of our duties and righteous actions.

Here, the Guru holds us up, by giving us a second teaching. He says "you can't keep up your working vigourousness without the idea of a fruit, and there is no certainty that every good action of yours will be unfailingly crowned with a good result or fruit. The best midway, therefore, is that you continue to have the impetus of the consciousness of the fruit, but you dedicate away that fruit to God." " Remove the idea of enjoyership or sufferership of yourself about the fruit."

" Doing one's duties and righteous actions or scriptures-enjoined-performances, leaving the fruit as dedicated to God, is by itself a satisfactory and countable stage. It is like the passing of the Matric examination, which at a stroke separates the educated world from the uneducated world. In the field of religion, it segregates truly religious from routine religious, hypocritic religious, selfishly religious, utilitarian religious, opportunistic religious, exploiting religious, and deceitful religious, etc. Righteous action and duty with fruit dedication to Almighty is in itself a self-sufficient measure and the main practical maxim of life.

But the aspirant cannot all the time remain satisfied, with a stop there. The endlessness of the seed-tree-fruit innumerable repetitions makes him more and more tired, as he passes lives afterlives. He gradually entertains a desire to pass from the realm of "action" into that of "inaction", from Rajasic Satvickness to the Satvickness in which Rajas is only the irreducible minimum. The proportion of ambitious fervent spirited action gradually goes decreasing. He is now for advancing spiritually, though without entirely leaving "action". He gradually practises renouncing the idea of not only the fruit, but also the ownership and authorship, and thereafter, even the attachment and even the memory of the 'action'. Gradually further, he begins feeling "I can do nothing", and finally believing "I myself am nothing."

The real test, however, is " desirelessness "; and the spiritual aspirant while proceeding through the above stages has to attain the maximum desirelessness. Even then, he has to remain yoked to action, though as a mere hireling and a nimitta, a mere nominal instrument-like actor.

In a word, he is enjoined to work and action, even while advancing in stages, till most automatically, because of desirelessness and the constant consciousness of :I am nothing", or strongest all-absorbing devotion or Yoga or Gyana, he of himself goes on being disabled for action, more and more automatically, and not out of any indolence or unwillingness or trouble or painfulness involved or fear of results, or a misconception, etc- in a word, till his inaction does not arise from his, "tamas" (inertia) but from Satvickness going on increasing- to put it in an unscriptural homely way, "till actions themselves leave him."

Here, there are two disagreeable truths forming a paradox. If you don't remain engaged in good actions, your restless mind creates Satan's workshop for you. On the other hand, every action has its reaction and there is an endless chain from which a tired-out soul would be seeking liberation. To put it in other words, as its importance justifies repetition, life and livingness can't be sustained without action, thought, desire, word and deed, and every action is surely a bondage, binding us to an endless series of actions and reactions, births and deaths, pains and pleasures, etc. Every action has its off-shoots and sub-off-shoots and neverending results of seed-tree-fruit revolutions of a vicious circle. What is the way out ?

The religious alchemy shows the way. It is " Disinterested and God-dedicated Action" " Be doing action and yet, don't permit its action-ness to degenerate you, bind you or touch you." And that requirement is secured through God-dedication.

The law about the untied-up-mind turning to pleasure-seeking degenerating ways is so very terrible, that even after the preliminary life of worldly duty is finished on the soul reaching a higher stage, the soul is yet kept up linked with "action", even in the higher stages. And then, nothing can be so agreeable as taking up the work of public religious welfare.

Finally, a time comes, when the highly advanced soul's devotion and desirelessness and the consciousness of nothingness become so very overpowering, that it is impossible for him to do any miscellaneous inferior duties. It is only when that stage is reached, that the teaching about " Remain absorbed in Me" becomes applicable.

This is only a rambling specimen of various kinds of weavings, that can be made out of religious highest truths. There can be so many ways of different representations. This is only one of such several confounding questions and written-up interpretations. But, the substance is this. Once you fully believe, that the religious true understanding or solid progress is a matter of a deep psychological working, and not of a magic-wand blind faith, all your disgust, despondency and fear about confusions and contradictions, the muddle and the mess, must be made to disappear. And that can be done on beginning to think with an extremely broad and sympathetic searchlight-scrutinising-faculty, under the blessings of Mother and Guru with their Mercy and Grace.

754-D The modern youngster is sure to flare up with the question "Has the writer nothing else to say except Mother's Mercy, Guru's Grace, Love, Service, Devotion and Surrender, Universality and God as Mother ?" Lt me boldly say, that is the richest consolidated cream of all religious teachings. Ordinary worldly people have absolutely no idea, what a terrible whirlpool religious

beliefs and disbeliefs, doubts and distractions, create for them that make religious life to be the only goal of their living. Innumerable questions taking years and years embarrass you and sometimes even haunt you. You are in suspense and groping in the dark craving for mental quietude with intellectual and spiritual illumination on the agitating religious problems.

" Is there any God? How is a man born? Why does one enjoy a kingdom and does another rot on a footpath? Are we responsible for our actions? Have we a free will or are we merely puppets? Do good or bad actions always give good or bad results? If not, where is the Divine Justice? Why partiality, inequality, and cruelty of Nature? Can we not escape reactions of our evils? Is there any life after death? Which is true, Rebirth or Doomsday? Which is better, action or inaction? Which is more elevating, Home or Hermitage? Is there any efficacy of prayers and any substantial intercession or Divine Aid by Deities? Is repentance and devotion enough to secure forgiveness? Is there any need of cautiousness at all in life, regarding virtue, character and good action, if devotion or Gyana is so very efficacious as to burn down all sins ?" Waves and waves, whirlpools and whirlpools!!

Anyone of these questions is more than enough, to keep a philosophical head constantly occupied practically for the whole life because there is no end of off-shoots, of sub-questions and no satisfactory answer which would satisfy anybody and everybody merely on the logical rational and intellectual plane. These are all matters of experiences, admitting of no convincing proofs.

In these circumstances, the Founder's last conclusion in the most practical manner has been comprised in the Six Truths mentioned under Mai-ism. Man, with all his boasts of Science, with microscopes etc., has yet remained blind and his blindness is endless. He can do nothing and is nothing. Till now, Man has not been able to bring on our world, peace, happiness,

diseaselessness or goodness. Evil has not been eradicated. How long to be deluded with deceptive promises of future better-being, after decades or centuries, which one is never to see?

Founder says " Take therefore the cash, and let the credit go". Secure a good Guru-guide and secure the greatest Mercy of the Supreme Queen, the Owner, the Creator and the Disposer of the Universe. Live your life as straight as you can. Conquer and annihilate your mind or quieten it, to be saved from being dragged into a hundred whirlpools. Love and Surrender with Service and Devotion spread around you with a universal outlook, is everything and all things about True One Religion. You have to practise, work out and live out these principles of HIghest Truth in every moment of your life, as far as you can. There is no easy way to get an all-satisfying answer, to every question the she-monkey (mind) may raise; and there is no magic-wand-transformation. You have to die yourself for yourself. The conviction of " This alone, not That, and not entangled overshadowed and obstructed by hundreds of That "- is the secret soul of the Mai-istic spiritual Sadhana and Siddhi (Success).

Love is not simply the dearest word of lovers and poets alone, but of devotees and true religionists, although that heavenly wonderful mystic word is whispered, only when Soul is in communion with Almighty, in the sound-tight silent temple of one's Heart.

755. Regarding Akartritvam, let your prayer to Mother be: " I know neither virtue nor vice. Neither can I practise the former, nor can I withstand falling into the clutches of the latter. My only consolation is, that I have burnt out all my egoism of being the actor, and have developed my faith in believing, " I am doing what Thou drivest me to do".

756. Paramahamsa has all along spoken through his life, about Mother; and I am humbly telling you, "If you are blessed, carve out these three words on your Heart, " BE MOTHER'S CHILD".

Mother is the Doer and Mother is the Enjoyer. What have sins and merits or bondage and salvation to do with thee or me?? Let ours be only the joy, of being permitted and enabled to serve Her and Her children.

JO KUCHHA KIYA SO TOONE KIYA, MEN KACHHU JANATA NAI. TERI TOONHI SAMALA LE, MEN JAPA RAHAHUN MAI

(" Whatever appears as I have done or I am doing, is being really done by Thee. I know nothing about it. Thou take care of Thy things as Thou thinkest best. Let me remain busy and undisturbed, with repeating Thy Sweet Name, "Jay Mai, Jay Mai.")

757. You little small and a weak puny creature of Man !! Just tell me, count out to me, what is your maximum victorious capacity ?? Tell me what is your maximum span of life? What is your stability (?) in perpetuity and against God's wrathfulness ?? What is your absolute value? What is your never-failing strength? Have you the valorous strength of Arjun? The hero of a deadliest battlefield was plundered by a passerby KABA. Have you the austerities of Vishvamitra? He had to close his eyes out of shame when he was unable to hold his own against MENAKA. Can you just tell me where you can stand firm, as the sure master of at least a particular situation ?? Let all things go, are you sure of your body? the next moment? Then, why all this monkey-chattering? and mice-playing, so long as the cat is out ?? The cat first catches that mouse, which is running from one corner to the other, with the pride of being able to save itself.

758. Two young friends started to go to Mother on a small journey. One of them had ten rupees with him, and the other eleven. For

the whole period of their travel, the eleven-rupees-man was talking about his wisdom to keep more money in case an emergency arises and his richness. They finally had the "darshan" of Mother. They prayed and prostrated. When they were departing, Mother said, " Well, you are going back to the world ?. Just go in the rear. There is the mountain of gold. Take away as much as you can". Both were busy picking up loose golden stones, pebbles and dusts until they could not lift anymore without themselves falling down while lifting the load. On the return journey, there was not a single syllable about the ten and eleven rupees and an excess of one rupee.

759. On 2-7-1943, Mother's day (Friday), in Hubli, the lady (T. A. D.) whom the Founder had accompanied to Ramanashram, was discussing at midnight this subtle most sweetest subject, especially about Sakama Bhakti and Nishkama Bhakti. To all appearance, people would commit the blunder of thinking the Founder was advocating Sakama Bhakti. Poor fellows forget the nourishment of one man is different from that of another.

760. Said the Founder to the blessed saintly lady, "Not only is begging bad but the very offering of a demand prayer, in the first place means, you are discrediting Mother with not being able to know what is passing in your mind. Further, if you are a devotee yourself, you are discrediting Mother with a bankruptcy of Mercilessness. It means, you have neither faith and trust, nor the spirit of self-surrender to leave matters to Her to do as She wishes, much less the joy of implicit obedience to Her Divine Will, and that of seeing Her Wishes fulfilled."

761. " When we are praying with a demand, we exhibit our ignorance, distrust and funkiness from self-surrender. When we are meditating, we are pulling the Formless and Attribute-less Mother, to be having form and attribute. When we are reciting hymns, we are trying to limit and deform The Indescribable

Mother. When we say, we are going to Mother, we are denying Her omnipresence". "A true devotee with Divine Knowledge is only in a whirlpool, what to consider as 'ought to be done." ".

762. " I only pray to Mother in that stage of helplessness, thus: ' Mother? Take my mind to be Thy weakest child. Let my body be Thy temple, consider my any words to be Thy prayers, consider my any walking movement to be the holy Pradakshina circumscribing around Thee. Consider my any enjoyment to be an offering to Thee."

763. The lady was in her highest spirit of devotion, and sweetly added :

" And let my soul, Oh Mother !! be the boatsman that passes over Thy children, to Thee."

764. That is the true Mai-istic Spirit. Love on one hand, and self-surrender on the other, are its prize-winning posts and pillars. True Self-Surrender does not ask the question, " What will be the return therefor ?" It does not arise out of hope or helplessness. " Sharanagati (Surrender) and Mother's Karuna (Mercifulness-Showering) are one (exactly balanced) " says the Founder. One thing is the other side of another. "MAI SHARANAGATI KARUNA EKA." (Vide Mai-Markand-Ardha-Sahasranama in Gujerati).

Self-Surrender and that sort of self-surrender is the bedrock of the Mother's Religion. Self-Surrender means "Thy Will and my joy in seeing that Thy Will is fulfilled."

764-A. The very consciousness that you have surrendered yourself to Mother, is a huge dynamo in itself, creating invisible strength. Once a belief of " What Mother does is for my good, as I have surrendered, although my limited vision cannot see through " has dawned, three-fourths of your miseries disappear, and you

with a smile pass through the triple fires. Surrendering is most difficult, and yet the easiest exercise. It is a stage to commence and end with. Outwardly, it is below all merit; but inwardly, the most efficacious remedy. As a matter of fact, self-surrender is an independent royal way, as good as Karma, Gyana, Bhakti or Yoga Marga. The working is like the nearest man most benefited, without his own merit. God and Guru themselves play their most active parts in this case when the surrendered reduces his own part to nil. Here we are referring to the self-surrender, which is not temporary, but one of a constant permanent nature of a life-long duration, one of mentality itself so turned, with the constant above said the same attitude: "Let Thy will be done: What pleases Thee pleases me. I welcome good or evil, because it befalleth on me, by Thy Will, and because whatever Thou doest is for my ultimate good, progress and welfare, as I have surrendered myself to Thee."

A wandering saint with a small dog and a lantern, on entering a village by night, was not given bread and driven to a distant tree. A tiger killed the dog and a hurricane broke the lantern. The next morning, he learnt that the neighbouring hostile village had raided the place, and killed each and every one of the residents. The bread-less driving out, the barking dog killing, and the betraying lantern extinguishing were for saving him!!

WHO CAN UNDERSTAND MOTHER'S WAYS?

764-B. It is extremely interesting to see the allied ness of Sharanagati or Self-surrender and Advaitism. So much so, that the Founder calls Sharanagati to be The Mai-istic Positive Advaitism. Popular Advaitism means a belief of unreality, non-existence and delusion. Mai-istic positive Advaitism of Sharanagati is not a disbelief of the Existence or a Delusion, but the training of mind to remain uninfluenced as if nothing existed or had any existence or could happen outside and independent of

Mother's Will. Mai-istic Advaitism does not originate, from the desire of evading painfulness and fear by being and making oneself invincible against all external disagreeabilities, with the drunkenness of " nothing exists, everything is only a delusion, I am myself, Brahman." It originates from a much nobler sentiment, of relinquishing one's rights and of one's own self, with every humility, and with the most emphatic assertion about God and god's working. It is the noblest self-volunteered self-victimisation, and silent self-sacrifice of one's own self for one's own most beloved Mother, and not a defiant drunkenness.

Don't jumble up issues. An Adwaitist may as well talk about Sharanagati. But, he is then utilising the provisions of his younger brother, the Dwaitist, in a bullying manner. An Adwaitistic attitude is " Mine is mine, and yours is ours in common."- The eldest brother's "Dadagiri" attitude. Be Mother pleased to keep both brothers in each other's embrace, as both are needed for the world's welfare. We are here talking of theories and their influences in abstract thinking.

Mai-ism does not accept the biting acidity of the belief of a delusion or non-existence, but surely does appreciate and recommend the mind-training, leading to the realisation of the fruitlessness, changefulness and deceitfulness of the world and its working. The Mai-istic positive Advaitism of Sharanagati is superior to the negative Advaitism, because it leaves no chance for an irresponsibility, misunderstanding, abuse, swollen-headedness, exaggeration of one's own masterliness, etc., resulting from the notion of non-existence and delusion.

Further, the sweetness, joyfulness and ecstasy resulting from the belief of " The Final Disposer" is a more enjoyable thing, than the conception of a cob-web of imaginary in-actualities, partly and sometimes accepted and partly and sometimes rejected, or rather practically admitted and theoretically denied. " Something

imagined as a Whole and containing Everything", " Something about which we know and can know nothing", "Something which we only give a name to, but could not contact", " Something which is invisible inaudible untouchable and incomprehensible", "Something, which we can call as the Highest Whole; but we can deal with in actual life as Nothing of Nothings," is surely extremely hard to conceive. The highest wonderfulness is that the Realisation of That Everything is again dependent on the negation of the very nothing.

The Founder breaks the centuries-old spell of the Delusion theory, and more than once suggests to the Mai-ists, " Nothings can't be neglected. They form the basis for the realisation of " Everything ". Let therefore the Impersonal God be thought of after you have attained Personal God." " Let Advaitism be pursued after the attainment of perfection achievable through Dwaitism." " See that you are really approaching the Highest Whole and not the Nothing of Nothings."

Under Mai-ism, Adwaitistic spirit has its simplest, most natural first-hand interpretation, dismissing all subsequent Scriptural complications. It means the spirit which entirely obliterates the notion of oneself being different from another, as two separate entities. One is Adwaitistic to the extent he has developed non-difference practically and theoretically. Etymologically " A " the first letter, represents the first cause, Mai. The second part "Dwaita" represents duality of every nature, complements, opposites, etc. Mai-ism does not deny the existence of dualities. They emerge from and merge into the first cause, individually and cosmically.

765. As I grew in years, I have realised my folly, of raising cries in wilderness and pouring nectar over barren grounds. I feel like a scientific musician, singing behind a drop-scene, unseen and unseeing, who after exhaustion on doing his best, has found there is not a single soul as the listener or audience. The songster is

not to be blamed or ridicule because, when he passed in through the theatre compound, he had seen vast crowds. The songster laughs at his own delusion of mistaking the pin-drop silence (a result of complete absence of listeners) for supreme appreciativeness by a large audience. Anyway, the songster is none the less happy and joyful. Mother has heard him, and accidentally, all the songs were psalms to Her alone. He has served Mother, and that is the fullest recompense any pigmy can aspire to. This was anticipated, but yet, theoretical notions had to be matters of proved experience. That stage has also to be passed through, and the inward satisfaction of " I have served what little I can " has to be attained.

Worldliness brings woe, and materialism brings misery. Science brought swollenness, and religions have resulted in a revengeful rivalry.

Mother!! I find no place for me to lay my head in peace. " In my Mother's lap " was the first lecture given on the opening of MOTHER'S LODGE. Service and surrender, with love and devotion, to the one finalmost Thee, Thy pets and Thy children of humanity, is the only remedy. I have no craving for that infatuating word " Religion " with so many prejudices attached thereto. Let the world talk of Mai-ism as a remedy and not a religion.

Not a single day has passed, when I have not asked the question to myself, " For whom have I been writing ? "; and I have got no answer. Most of us have a mania for being blabbers and tattlers, and being called and considered religious, without any delicate sense of thinking out subtle differences. People generally like to be pampered and praised for what they are, and they like to be least disturbed with any disagreeable new thought. Further, they have the least leisure, and in the heart of hearts, very few have any belief of a reality about religious matters. Mostly, it is one night's dolls-and-toys-exhibition on the Janmashtami or

Tulasi-Vivah day. Religious profound thinkers, who are fewest, want to think only in cut-out and worn-out grooves, following the same old water-courses, and singing over the same old gramophone records, in the same avenues and in the same recognised philosophical or sectarian divisions and sub-divisions of human life and living.

How then, have I been able to sustain my patience and energy, time and spirit of sacrificing money? Decades before, there was an ablest musician in the Royal Court, who was able to deluge the whole Royal Court Durbar (audience) with an overpowering wave of a certain emotion, that the Emperor would choose. He would be fasting for three days previous to such a programme, one of the rarest ones for the climax of the art to be exhibited and proved. The musician did that successfully, whenever he was commanded. But, after all the exhaustion of his musical exertion, his own every nerve would be reaching almost the breaking ignition-point, due to the highest heat. He would deluge all in ecstasy, but who would deluge him to be restored to his own normality ??

For hours and days, he would ask his most pet "Baliya" (fond name of a beloved boy), to do the restoration work. And what do you think that remedy to be? He would be asked to make the musical imitation of the Ustadji himself, with gestures, intermediary speeches, etc., and all at once, abruptly, the Baliya would turn the whole music most suddenly into a disharmonious, irregular, jumping and falling, most ridiculous and laughter-provoking music. Making the fullest fun of the Ustadji's whimsicalities and twisted faces etc., he would play his own most important part therein. That particular enjoyment of ribs-breaking laughters after laughters would restore the normality of the Ustadji (musician). I have been only that way, only serving my most beloved dearest Mother, to give Her the joy of a mother, enamoured of her idiotic child.

My mania is over. I am fully conscious, I might hurt many. I assure all those hurt, that I have no personal ill-will, either to the moderners, or to the bigotted followers of Hinduism, Adwaitists or Dwaitists, or followers of different saints including Paramahamsa or Swami Vivekananda, or those infatuated with ways of western living, or scientists or atheists, or the holiest and purest but narrow-outlooked orthodox Brahmins. I myself am the scion of a most orthodox Hindu Brahmin family, but I am only a conglomeration of scattered bits of all these varieties. I am only a biter of bits, whereas each one of the aforesaid ones is a whole one. Man to man, I love one and all; much more than an average man; but very, unfortunately, that can be seen by a few alone, whom I have the privilege of being in contact with. A critical tongue or pen is a curse, but the kindliest readers should curse the pen in return, and not the penholder.

I have felt the need of comrades and companions, to share my joys. Mother wanted the spirituality which she had temporarily infused, to be sprayed over all. What can man do ?? The fire under the water-pot being removed, the hottest water gets again cold. Mother has been getting anxious as the darkness is setting in, lest the child be lost in the street. The very same "She" that shouted out " spread out " in the morning, cries out now in the evening " wind up ". Children, while parting, have their children's talk, full of jubilance, and of the smallest children's intellect, with mutual "oaths-enforcement" for maintaining secrecy about "our talk". Secrecy about the children's talk, which has nothing of importance and nothing that the world does not know already !!!

The World (the Catherine shrew) calls them that leave her to her own lot, "selfish." On the other hand, she calls the mildest advice to be rude officiousness. She wants silent slavishness, and yet, She never fails to condemn the silent servility as "stufflessness", "lack of conscientiousness" and

"unprincipledness". The World, hydra-tongued, always cuts both ways. In my college days, being from boyhood fond of inverting things, I interpreted " Mukam Karoti Vachalam " reversely, and prayed to Mother " Oh Mother, I want that grace which will make me a mute of a chatter-box". The world has practically made me that by now, not out of a passion for a silence vow, but out of a feeling of despondency and laughter within myself, about the practical uselessness of a religious pulling.

All facts and phenomena reduced to their elements, are mere expressions of an invisible perpetual flight, with victory or defeat, of wickedness or righteousness, good and evil, love and hate, and so many opposite pairs. Unfortunately, unbelievably, virtue and righteousness, without Divine protection and intercession, are weaker and less strong. The offsprings of the terrible titanic tribe put them back, before they raise their single step, to go forward. The world benefits not by series of enlightenments or encyclopaedias, not also by a perpetual warfare of self-control and struggles of the higher and lower minds. By the time we tighten two screws, ten get loose, disordered and deranged. In the circumstances, how far you have loved and served Mother, Mother's pets and Mother's children, is your only permanent earning, and saving, which will accompany you entwined around you, and which will form your new destiny in your next life, in whichever clime, country or religion, you are born. In the case of western nations, religion originates from morality. In the East, morality proceeds from religion. The family-child, etc., with every claim and voice, is morality in the West, and religion in the East. In the West, religion is the son-in-law and in the East (India), morality is the daughter-in-law. Our highest protective force is, therefore, our Religiosity.

766. I love Hinduism, and my Hindu sisters and brothers. Hinduism is my country's and my nation's religion, my ancestor's religion; I have in my inner heart, a mad rapturousness for

Hinduism and Hindu scriptures. I have the highest innocent pride for Hindu philosophy, but more than that, for the highest practical wisdom of governing the Hinduistic life and living. I am, however, surely quite uneasy about misunderstanding and misuse under the name of Religion. Most of the saints have dealt with cure and have helped them alone that have believed in their methods of cure. Prevention of the disease has claimed comparatively much less attention, nor have any wholehearted efforts been made in the direction of a psychological diagnosis and thinking about remedial measures, in the light of the changed circumstances and situation and general mentality. " Don't go there " is as important as "come here."

Hinduism is great; Hindus, even in their present deluded and degenerated stage, are great. Their greatness and highest hopes for future greatness arise, from their being the children of the Great Rishis and Sages and Saints and Devotees. As far as my personal belief goes, Hindus are the most pet children of Mother. The great are really great, in spite of any temporary smallness. A banyan tree seed, though lying mixed up with mud in a drain, is by itself greater than the seeds of so many small shrubs. When I have that picture before me, not of the actualities but of the potentialities and possibilities of Hindu future greatness, I am actually lost in joyful wonder. The eminence which once Hindus, enjoyed, India is sure to re-rise to. No paradise lost ever remained without having been regained.

What is there in only being called "Hindus" (?) while living an anti-Hindusitic life?? It is, therefore, why I make my definition of "Religion" an unusual one and surely most unpalatable and bringing me in great want of popularity. Any religion is not what its long-forgotten and shelved worm-eaten books say about it, or what big bombasters bawl out about it, but, any religion at any particular age is what we see in the actual lives of those who profess it, of their immediate predecessors and immediate

successors. Such a definition alone can help us to be better and better. If a religion is some idealistic narration once for all chalked out and sealed up in some records, there is no visualisation of the need for particular types of development and improvement in various avenues of life, from age to age.

Please don't forget the natural character and properties of our seed. What and which is our seed? Whose children are we? Don't mind temporary forgetfulness and negligence. That does not change the supreme nature of the seed. The original fundamental nature of the seed is someday sure to manifest and reassert itself.

Mother is sure to set matters right, provided the tight grip with which Hindus have and had caught Mother's feet in the past, continues and is again resorted to in larger proportion. There, the Hindu excels all others. That is the secret of the Hindus' perpetual existence, while so many other nations have been washed away. Let a Hindu be poor in virtue, deficient in character, a dullard and a dunce in worldly dealings; let him be on the last rung of the materialistic civilisation and military equipment; he has his last trump-card in his sleeves, of proving his strength, success, victory and his fitness for survival.

The Hindus have a much higher conception and conviction about the unbounded mercifulness of Mother. In fact, in no other religion, the ideal of Motherhood has so well-developed, as in Hinduism. A Hindu fully believes, " there is nothing that She won't forgive, once the heart is moved, with true repentant whole-hearted weeping and self-surrender." Let a Hindu talk any nonsense about God and religion, he has never forgotten or lost his last trump card. He has the fullest conviction about it. He has a weakness, but not wickedness. If he has any slight wickedness, it is only comparatively too trivial. He is driven at times to turn rebellious but is always wise enough not to maintain his opposition long enough, because he has the conviction of the

rebelliousness having a reaction of the Divine wrathfulness, and the final victory of " Daivi Sampatti " over " Asuri " one, of Divinity over Demonism. He has a unique faith and is therefore finally the winner, with his readiness to surrender, before it becomes too late.

767. Finally, my last word for my sisters and brothers: So long as you have at least the worshipful reverence for your Saints, Devotees and Gurus, it does not matter if you have none for your images, scriptures, temples, pilgrimage-places etc., and none for your most practically wise traditions, customs and defined ways of living ; so long as your hearts, even though temporarily and even though only when overpowered with misery under calamities, turn towards Saints and Devotees, so long as you have a feeling of having been blessed on prostration to living Gurus, Devotees and Saints,- all the spiritual victories stand finally to be won for you.

Even if the tree of your spirituality with the thickest foliage, through some autumnal misfortune, becomes entirely barren with not a single smallest leaf, don't be losing hope. Let not the sap become dry. Universal Saints' grace-showers, on their running service from age to age, will restore the most luxuriant foliage, that would deluge your heart, with an overflowing joy. I have never heard of a parallel of the Saint-darshan-madness, as amongst Hindus. In India, thousands would be falling flat, sometimes on Railway lines prepared to sacrifice their lives, for merely the Darshan of an Incarnation Saint, passing through their outskirts. Few have that spiritual eye, to appreciate the Hindu culture and civilisation and its spiritual heights and softest texture.

768. Entirely change your visual angle. India is the holy land, the Poonyabhoomi, that is most suited for the highest spiritual souls to reach their still higher heights. The knottiest problems of human life, the problems of all thinking men of every clime and country, and of every age, have been meditated upon, for a solution, with dedications of lives and lives, from Gurus to Shishyas, from

fathers to sons, for pedigrees and pedigrees, only in this paradise-like sub-continent. The superiority of inward life in all its bearings, on the misery and happiness of human life, has been best revealed in all its perfection, to the renowned ancestors of this land alone. The recipients of the spiritual realisation had their greatest numerical true value, here alone. The foreigner's thirst of feeling blessedness on eye-to-eye witnessing the true and realistic religious life actually lived was satiated here and here alone.

If harmlessness counts more than inventive exploiting intellect,, if the most efficacious method of living the life is, to take life as if playing only an imaginary dramatic part,, if the strongest armour of a man is his ever-awake soul, which may under weakness sometimes allow ephemeral things and events, to form layers of vice and ignorance, but would never permit them to penetrate deep within,, if feeling oneness and identifying with worldliness and physical body and pleasures, is not allowed to pull and push a man beyond the limits of a few trivialities,, if the quickest forgetfulness and forgivefulness of worldly " Give and take " is the highest virtue in society,, if a conviction about the highest mercifulness of Mother is the final saviour of mankind,, then Hindus deserve the highest appreciation as the living religious race of one of the noblest and highest ancestry that ever inhabited this Earth.

769. Bid goodbye to the world, with all its hellishness of ignorance, perversion, selfishness and deceitfulness ; you are entangled in the most hopeless whirlpool, when you anticipate the world will someday be so transformed as to give every happiness to everyone, through scientific discoveries, and political or international organisations ; you can be happy provided you have developed your head and heart to be happy and provided you have decided to make others happy. There is no other way. Prevention is always better than cure. In the end, a spirit is more

powerful than matter. It has been my personal experience, there is some inexplicable working, (don't bring in God or religion or occult sciences), which is making a man full of love and devotion service and surrender, least liable, not only to the disturbances and dangers from the world, but (in an actually and entirely quite an alien direction) to diseases, physical irregularities and various types of indispositions. So to say, on leading that sort of life, you become as it were unapproachable to evils and unassailable by any worldly rude attacks of injurious men, hard situations, diseases and all sorts of destituitions- dirt and disagreeable circumstances. I again repeat, something generates in you yourself which gives you an invincible power to stand against any furies. Some wonderful power, not only intellectual, moral, religious but even the very physical power of the body itself. You don't contract a disease; and if you do, you recover much sooner. You have the fewest enemies, and they do you the least harm; you have the smallest perplexities of life and you come out of them much quicker. I again repeat, don't bring in unprovable agencies. Be only an experimentator, resorting to methods, and recording the results. No inferences and no imaginations; no conjectures and no assumptions.

Industry, education and wealth, and even supremacy over other nations can't help you, like so many ciphers added to no digit. Don't be staggered, if I say, even morality and religion in their routine from alone, without the awakening and uplift of the spirit itself, will not save you.

The greatest happiness only proceeds from the religionisation of Universal Love and Service, and the staunchest belief that Mother amply repays you for loving and serving any of Her children, unfailingly.

Let the world be to you, the world around you and within, one to which you are totally non-attached, and which has no real and in

absolute terms, any bearing on your permanent happiness and misery. Believe that your happiness and misery depend solely on you yourself, on the finalmost elimination of all relative and secondary factors.

770. And what is your personal equipment ?? for having the highest happiness and minimum misery?? Your virtuous life, non-attachment and celibacy on the one hand, and your devotion and surrender to your God, on the other, with love and service. The rest is all secondary and uncertain. Let the world shout and howl hundreds of things; the real happiness of the world itself proceeds from the predominance of goodness and character, (and not intellect and industry), from the maximum preservation of sexual energy, and the highest sacrificeful chastity of women, and from the self-dedication of saints and devotees to their duties of world's welfare, and to their God. Except for these permanent elements, all the rest is only a noisy uproar of " comers and goers," temporary twinklers, be they capitalists, industrialists, scientists, technicians or politicians.

771. The more you realise, every dealing and dependence on the world is finally making you go deeper and deeper into the marshy mud-pit, the greater becomes your need for the Divine Help. Once you learn depending on God for anything and everything concerning you, you begin craving for a key to the heavenly strength, consolation and treasure.

From time to time, an in every age, clime and religion, every devotee that has been fitted up and made to be born and trained by Mother for the uplift of the suffering world, is also given a golden key ;- such deserved few, as are favoured with the knowledge, recognition and craving for the key. Such ones seek illumination, as to the use of the golden key, from their respective Gurus, and maintain practically throughout their life, a faithful loving tenacity to their Gurus, and enjoy all spiritual, religious,

moral and material benefits on the most judicious use of the golden key.

Specialised superior devotees, during their highest hours of communion with their God, get a promiseful boon from their beloved Deity. It is, that a particular mode of approach and worship, and a particular compilation and composition of praiseful expression will move a particular manifestation of God or a Deity, to the maximum.

The modern man who belittles things, with his swollen-headedness, asks: " Why that preferential treatment and particularisation ?" The Founder has never been lacking in abundance of such questions. " I can call them superficial-brained because they see with their own eyes in the world itself the very same truth, and yet they raise questions on allied subjects senselessly, because they are in the field of Religion." Say, for instance, the joining up of a devotee's name with the deity's name. " Why Markand Mai, and not G-Mai? "- was once an unnerving question. What answer the poor Founder can give? How could he talk about himself and say " you "die" like me, then Mother will be G-Mai as well". Founder silenced the questioner, on owning defeat, "Yes, She is G-Mai." Few days passed, G would repeat " Jay Mai" but not "Jay Markand-Mai". Once he had a high fever of an extremely high temperature and painfulness. Having failed to get any relief, he began repeating merely "Jay Mai"; absolutely no relief. Somehow, all immediately, an illumination came; he saw a faint figure of Mother, who said: "My son's name is much more, dearer, to me to hear than my own name". The man repeated the whole Mantra "JAY MAI, JAY MARKAND MAI"; he had normality within a wonderfully short time. This is the experience known to the Founder in the year before 1935. The man wrote a letter of greatest appreciation, and about his own illumination and his sorrow for his past impudence. But again, the same story !! A man asks the questions, again and again, similar to " Why Markand

Mai, and not G-Mai? ", even after several years. The Founder gets ruffled and baffled to find the solution. Is the whole thing that comes to him only a relishful narration of imaginary stories, of people that so frequently visit the Founder and mention their experiences? Is it just to please him? If there is a truth, why again, the same obstinate mulishness after years of experience and after volumes of experiences?? The answer has been more than once given in this book. It was no falsehood then; it is no falsehood now; man himself is not the same at all times; MAYA PLAYS.

The Founder, with all humiliation of the most miserable failure, has to say " Yes; it is so, and that is Maya ". The creation of faith and belief is not a day's task and not the subject-matter of one experience and one hammering. Hundreds of hammer-strokes are not enough. Man's mind is like a sheep-fold; hundreds stray out, a hundred times in a day. If the shepherd is not watchful, he has to run after the strayed ones and bring them back. The Founder has come to the conclusion, people are not wrong and they are not liars, when they narrate their experience, because, that could be seen from their faces, eyes and attitude and behaviour; but, after a few days are gone, again the mule becomes mulish. The memory of the experience, and its earnestness and highest intensity of realisation fade away. The truth of truths is he is not at this moment, what he was then, at that moment of that his experience. The man, of the moment and on the spot, is the natural man. The man, after the event, is an artificial and adulterated man. He recollects his past through the spectacles of mistiness and disbelief. His forehead-wrinkles go up and he says " yes, I think perhaps, there was something like that, I don't remember ". He is just courteous, if not bad or selfish or proud or arrogant. That is alright for him; but how can the Founder disbelieve hundreds of experiences of different people in different circumstances? Should he consider them all to be imaginary? And especially, when he has his own experiences, on the top??

To return to our subject: a particular set-up of a particular worship-method, or a prayer, or a Mantra, or a Sadhana, in every smallest detail, has the unique advantage of innumerable multiplications, from age to age, and man to man. The verbatim and literatim sameness is the greatest point. There is a certain sacredness and superbness and pureness, about " untouched with human hand ", while one has to deal with millions. There remains no room for the smallest doubt or discussion about the purity and in-tact-ness. The highest importance of Vedas and Scriptures arises, not only from the most invaluable truth and wisdom contained therein, but from the guarantee that they carry about their being " untouched by human hand "- the very same repetition and reproduction, not simply of the words, but also the phonetic and physical expressions.

Let me explain it to the modern man, with the modern familiar ideas. Businessmen deal in millions of cotton bales. If one cotton bale is not the same thing as another one, how can the business of millions of rupees be run? A cotton bale must mean a certain number things of a certain quality, all only innumerable duplicates of a certain assured specimen. This must be beyond every possible doubt and discussion. Then alone, it can be dealt with in millions of repetitions and transfers and exchanges.

A particularly-worded and a particularly-detailed prayer, or worship, or repetition, as once for all settled between a devotee and a particular Deity, invokes a particular attention of the Deity. It puts the Deity in the sweetest memory of the Deity's relationship with a certain devotee. There is an earth-and-sky-difference between being addressed as " you, so and so," and " you, Mother of so and so ". There is an outburst of joy for any Deity, to be addressed as "the Deity of a such and such devotee, and of subsequent innumerable devotees ". The Deity makes good the first promise given, and has the tender-most feelings, about all the devotees' names being made more and more venerated and

worshipped. The Deity gets stirred up, to grant the most immediate fulfilment of the desires of the prayer-offerers, worshippers or the name-repeaters. From age to age, long after the devotees are dead and gone, and forever, such prayers have outlived all distrust, belittlement and disbelief.

Taking one instance out of so many, such promise-crowned repetitions, as Gayatri, Gita etc., which Hindu is unaware of the wonderful helping powers of Saptashati or Chandi? For all purposes ! ! and why has it maintained that wonderful power, even after centuries? Because the Deities propitiated Mother to grant that everlasting boon, which that milky-hearted sage Markandeya, with the softest heart for the whole humanity and posterity, has immortalised and made available for the devotional world, in perpetuity.

Said Mother, on propitiation by the Deities "VRIYATAM" ("ask any boon "). The Deities demanded, "SAMSRITA TWAM NO HINSETHAH PARAMAPADAH " ("On Thy remembrance, Thou be pleased to annihilate all our miseries and calamities ").

Centuries have rolled on, and the world has descended from Satya Yuga (Golden Age) to Kali Yuga (Iron Age). Circumstances, conditions, capacities, virtue, morality, religion, mind, human nature and the world-all things have changed.

772. The Universal Divine Mother has made a " Nimitta ", a namesake instrument, of Mai-Markand to declare MAI-ISM, in Her playfulness or seriousness, Mother alone knows. Mai-Markand is 300% aware of his incapacity, and so, he too in his humblest way tells Mother thus :

" Which devil is going to hear me? The only possible way is that you should be showering your Mercy and Grace, on whosoever approaches you through " Mother's message," " Mai-

Sahasranama ", " Mai-ism "or " Mai-Markand-Ardha Sahasranama " etc. The world is after all selfish. The world has hypocritically made a great roaring about all intellectual superiority, industrial intellect, scientific wonderfulness and philosophical sublimity. But, in the end, whom has the world honoured, revered, obeyed, followed and remembered ?? Can anyone give us the series of the richest man in the world from age to age? How few names of scientists do we on an average know? Remove man's all-delusive mistiness. The world has cared for none except " THE BENEFACTOR ". After all the passing things of the day and hour, after all the tom-toms of this man's greatness and that man's greatness, what has the world prized and valued as the highest ?? "That thing which made, which makes, and which will make, the world happy and freed from misery."

" So, leave something like Thy promise for the present and for posterity."

This is the last truest understanding about the world. Don't be led away by its false tall-talks and hypocrisies and artificial appearances. After all the different personalities that a Bahuroopi (a juggler assuming various forms) displays, the last thing is, that he demands his own selfish thing of remuneration, although he has given thundering speeches about the uselessness of wealth, the need of renunciation and self-reliance non-attachment, etc.

That s the world. Don't get infatuated with its juggleries. The Founder has so much experience of visitors, who, in rapt attention would be hearing and talking about Mother for hours, but finally the cat will come out of the bag. No philosophy and no discovery, no art and no industry, is as sweet as the one that takes you out of a misery. The Founder thus dives deep to catch the root of the remedy for the eradication of the evil itself. How can the strayed-away sheep be brought back? It is only by showing and holding fresh and lovely grass, food-morsel, etc.

Gita, Saptashati, Bible, Koran, Gathas, etc., are the richest legacies, left as a result of the aforesaid Holy Communion, when the devotees demanded and Deities promised.

773. The world has all along shown the attitude of ridiculing an old Grand Papa when he thinks of creating a mango-grove. None helps him then. All desert him, calling him crazy. After a few years, the mango trees grow and bring forth delicious fruits. All sons and grandsons and great-grandsons run to the grove, and the first thing they do is to place a sign-board " this mango grove belongs to us, so and so, Whoever plucks a single mango will be severely punished." That is the world!! The world has never once thought how it has ill-treated its benefactors !!

The Divine Mother Mai has similarly left us, as Her boon, " MAI SAHASRANAMA ". It is meant to be repeated with the Universal Mai-conception, with the predominating key-notes of Love and Service. It is symbolical of Love as against " Power ", and of " Mother " as against Shakti, the fulfiller of one's desires. Mai has Friday, the day of Venus, as Her special day, as against Tuesday, the day of Mars (of Shakti). The text is the very same as the sacred and secret " Lalita Sahasranama ", coming down to us from centuries, but in strictest secrecy from the Guru to the Shishya. It is rejuvenated, with re-shuffling and re-sorting of the names, with a view to regenerating its living effect and with a new interpretation, a new outlook, a new belief and a new faith, to add Universality and to delete all secondary superfluity.

Without that active protective watchfulness and care of the Divine Mother, helping and saving and emancipating them that approach Her, which Religion can hope to survive? ?, under the new materialistic and atheistic onslaught?? Mother or God alone must arrange from time to time to keep all the religions and

religious institutes going on. Mother alone should pull out mud-stuck-up wagons and keep them in motion.

Followers of Mai-ism should form their preliminary ideas first from " MOTHER'S MESSAGE " and should thereafter go through the present book on " MAI-ISM, " as the latter shows the practical aspect of a worldly man's way of dealing with Mai-ism. It gives a clear understanding and detailed information, and its reading is greatly useful for the preliminary grounding and setting the head and heart in the required groove. Thereafter, a Mai-ist should take upon himself the more arduous work, of repeating any of the mantras given in Mai Sahasranama. Thereafter, he should undertake a detailed study of " Phala-Shruti " and supplements at the end in the said book, containing Mai-Khadga-Mala, Mai-Yana, Mai-Poojana-Prakara, Mai-Poojan-Upachara, etc. The devotee thereafter should start repetitions of Mai-Sahasranama, finishing hundreds after hundreds of Sahasranama, and thousands after thousands of Mai-mantras. Everything will thereby be set right-your outward circumstances, conditions and calamities, and inward imperfections of the head and impurities of the heart. Last thing, if you have been attached to your Guru (whoever he be) and Mother both, you may undertake the repetitions of the select name-series of " Mai-Markand-Ardha-Sahasranama". It is the finest essence of five hundred names of the Sahasranama, arranged in quite an easy order for constant remembrance, natural association and allied- ness of ideas, etc., as dictated in 1949 by Mother during communion, for advanced disciples, who have established long-durated Guru-Shishya relationship, with their Guru along with Mother.

It may look I am getting narrowed down and going from a larger area to a smaller area of the expanse; but, for the same volume, whereas the depth of the former is almost negligible, that of the latter is quite immense. The first expanse has vast lengths and breadths, but extremely small depths.

Your powers to move the world depend on your Sadhana and Sadhana means concentrated smallest area with maximum depth. Depth is the most important dimension.

Sadhana means solitude, dying determination, a definite most precise conception of the intended achievement, Guru's Grace and Mother's mercy, and untiring single-minded exertion, with a perfect non-attachment to all other things except the thing to be achieved. Valuable things can be had from mountains or oceans alone, and not from vast sandy earth-plains. The wisest man is single-minded for his Sadhana, and Universal-minded while dealing with the world, he does not mind feasting. Saints are prescribed, and described, to have the qualification of being soft as a flower, and hard as an adamant.

I wish I had written "MAI-ISM" first, and then, "MAI-SAHASRANAMA". But, as I have so often stated, I have committed the greatest blunder of taking the world at a much higher value than its actual, which I am finding as time passes. The usual way of the world is first, to introduce the speaker and then the truth to be spoken. The world gets more enchanted of persons than of principles.

What a joy and satisfaction ! ! ! While I am writing this, I get a letter from one highly respectable and sincere devotee (P.D.D.). It says " This new book is also like the Sahasranama, a book to be approached and referred to, during perplexities. Pages 131 and 353, on being opened after prayers have given me indescribable illumination and immense satisfaction." My own personal joy is to learn, that the Daughter is in no way inferior to the Mother, in her powers and blessings, relieving and helping the readers- I mean, " Mai-ism " to " Mai-Sahasranama ".

Oceans of misunderstandings, misplacements and misspent energies would be saved, if it were possible to sort out truly religious from routine-religious, hypo-critic religious, selfish religious, exploiting-religious and irreligious, etc. Hardest task ! ! ! But it has to be done, either individually or by methodisation and organisation.

For worldly man and woman, I recommend nothing so emphatically as Service and Surrender. If they don't know even the A. B. C. of that most formidable thing spoken of as " Religion ", they need not droop in despondency. Serve your parents, serve your Guru, serve your God, serve your wife, children, friends and relations, serve your neighbours, serve all. No technique is required therein. Mother, Herself will lift you up. Mother has Herself promised. And that is Mai-ism.

774. Once a Master was training his disciple in Sharanagati. The Shishya had the great aptitude and was the most ardent devotee of Shree Mata Tripura-Sundari. After twelve years had passed away in hard service to the Guru and in devotion to the Mother, it once happened that the Guru was out, and on prayers, The Divine Tripura-Sundari appeared before the Shishya. Said she " I am pleased with thy devotion. Ask any boon." " I would grant you even the final emancipation on your passing away." The disciple's joy knew no bounds. He wanted, however, not to be, ant the least immature disciple of his Master. He wished to make a precedent, for the glorification of his Master as having trained up and bred up such a worthy disciple. With this mental working, the disciple in all humility said to Mother " Oh Merciful Mother !! of the whole Universe !! it is so very majestically Merciful of Thee, to grant me the salvation. But I am feeling for so many others suffering. I would rather prefer hell, if, by my suffering, others can be saved."

The Mother disappeared. She did not choose granting the said boon of his having to go in hell. Only She blessed him with the highest happiness and welfare. The disciple was exultant with joy

and was counting his moments to narrate the event to the Master, on return. On his arrival, he joyfully narrated the same.

Said the Master, striking his hand against the forehead, " My twelve years' labour over thee has been wasted. Thou art surely the highest amongst so many others, but thou art not the highest of the highest. Who are you ? to say " give me hell " to save others? " " You have not yet fully understood me and my Sharanagati." The Master blessed the disciple who prostrated, with a promise not to repeat the pitiable error. The master moved his hand over the disciple's face with all endearment and said, " My Son !!! Say, " Thy Will be done." Even if Bhagvati Mai comes again and persists and says, " I wish to do as you desirest," even then, let your words be nothing else except " Thy Will be done."

775. A majestic queen looked at her rear lane thrice alone in her lifetime. At her second look, she was pleased and wonderfully surprised, that a girl of twelve doing the scavenging work years before had been a woman of thirty, with two children by her side. The queen felt doubtful, if this woman was the same girl, that she had seen eighteen years before. She was pleased to ask and her inference stood confirmed. She had a surprise-ful, shocking joyful pleasure. She told her," You became from a small girl to be a woman with children!! You have been so patiently sweeping my court-yard for past eighteen years, but not a single day you have asked even the smaller thing from me"!!! What can be the poor woman say? The poor woman kept her hands folded and said, "Mother, Your Grace and glance is more than enough for me." The queen was moved beyond imagination; she said," You shall have no more to do this menial work. I am ordering my men to send you to your home enough money, that will enable you to live in a magnificent place with an abundant number of servants."

The queen ordered out and managed a large sum of money to be sent over to the woman. Days passed. Months passed. Years passed. One evening, the queen heard some noise in the back-

yard. Some two sturdy young men were catching an old woman and helping her to move to be below the point of the royal terrace. The queen was disturbed. She looked there and inquired what the matter was. She asked who that old woman was. With humblest respects, the two men said, it was their mother," She is almost on the point of dying and her last desire has been that she should be brought over here and we have brought her.". The queen exclaimed," What is it not my Sharana? " Said the two sons of an old woman," Yes Mother, that is your Grace-recipient Sharana. She was working here only the last Friday. She continued serving here up to the last Friday, although she had so many servants and we, her sons promised her to do this work most carefully and satisfactorily for her. But she won't hear us. Now we pray that Your Majesty advises and orders her to lie her few days peacefully permitting us to work for her, here". The old woman with her tottering hands closed the mouth of her son. She could not bear the words which would mean swerving from her self-surrender. She looked up at the queen with folded hands. Tears fell from the eyes of the queen. They fell over her face. All of them retired. The queen had no normal mind peacefulness of routine living. She was struck with herself -surrendering spirit. She has continued to serve her for so many years even though she had sons and servants, in spite of her painful, weakened old bent physic and age. The queen passed immediate orders to her personal doctor to run up and visit her Sharana and do all the speediest and costliest needful to cure her. She took an anxious interest and breathlessly waited for information about Sharana getting safe. The news bearer gave this news, “On reaching home, from here from your Majesty, the old woman immediately expired".

776. That is self-surrender; Mai-ism relies upon and preaches.

Dear reader, THAT IS MAI-ISM. GOD AS MOTHER, MOTHER OF ALL, LOVE, SERVICE, DEVOTION AND UNCONDITIONAL CHEERFUL SELF-SURRENDER.

BE MOTHER'S CHILD. What is worth knowing and what is worth doing? How little can b we know and can we do?? Not even a drop in the Infinite Ocean!!!

The Founder while closing this book, with a feeling of repentance and disgust about his monkey-ishness and under the influence of strongest Madira (restlessness creating wine) , which Mother's fancy poured in the Founder's heart for Her Own Playing, sheds his tears, the final ones to be known by the blessed readers of this sacred book with the following words.

"Mother!! I have danced enough at Thy bidding. Take me back now to the goal desired by thee for Thy wicked son."

NENSE NEN MILAAYE RAKHANAA (HAAN)

ARU MAA MAA KARA MARA JAANAA (YEJI)

"With Thy eyes, My eyes United, Do Keep Perpetually';
Remember, Don't fail,

Repeating "Mother", Mother, make me die in Thee! Oh !!! Ye !!!

MAI SWARUP MAI MARKAND

777. If Love is Mother and Mother is Love, I am Mother's and Mother is mine. Mother bless the readers. Bless Thy followers. Bless Thy surrender seeking. Be Thou pleased with anyone that repeats Thy Sacred Name. On Thyself being propitiated and pleased, let the little universe of every devotee of Thine be most pleased, satisfied, comfortable and happy.

Let it be Thy Grace that the rulers led the ruled into the righteous path. Let good befall to the lot of all. Let the Universe be happy with rains, crops, contentment and prosperity.

Make Thy devotees live in peace and bliss without fear. Make all beings to relish pleasure in attending to their duties and on attaining duties and on attaining their spiritual welfare.

Make the wicked virtuous, make the virtuous successful in attaining their peace of mind. Make tranquillized souls free from bondages. Inspire and help the freed to be taking up as their life mission, the work of helping, loving and serving others to free themselves through Thy Mercy and Guru's Grace.

May all be freed from dangers. May all understand and attain good. May all be living nobly. May all be rejoicing in the Universal spiritual good of all.

Mother! Make all happy, free from all worries and diseases and all calamities. Make each and all of us enabled to enjoy the Best, what is Divine, Sublime and Good.

Jay Mai Jay Markand Mai,

Jay Markand Rupa Mai

Jay Markand Rup Markand Mai

Mother’s Day (Friday),

Mai Niwas, Santa Cruz, Bombay No. 23

MAI SWARUPA MAI MARKAND

Founder of Mai-ism and President of Mother’s Lodge

Mai-ism was represented at All Faiths' Conference at Nasik (India) in 1933 and the Indian Philosophical Congress at Poona (India) in 1934. Maiji was invited to Japan for the World Religious Congress in 1955. Maiji was the Sub-Councillor-in-Chief of the International Religion Federation which was started in Japan in 1955

Maiji had been elected as VICE PRESIDENT and spiritual MINISTER for PEACEFUL HUMAN RELATIONSHIP & Universal Religious Alliance (U.R.A.) in Havana, Cuba for SIX YEARS FROM 1959 TO 1965.

The most appreciated representation of Mai-ism was at the Universal Religious Alliance World Congress held at Havana in Cuba from 23 October 1959 to 22 January 1960. Mai-ism was explained, discussed and commented upon in the World Congress by Revered Sister Duchesse Blanche Ledran, The Grand Chancellor of the Universal Religious Alliance. Mai-ism received the greatest approbation in this World Congress of the Universal Religious Alliance, which has a standing of over five decades. In fact, it is one of the first most important universal religious institutes.

As stated in the Preliminary Report pertaining to the Congress held on 23 October 1959, the complete attendance at the Congress was around 3800 persons 2184 of which integrated about 318 different official delegations, which came from 96 different countries. The representation was of 449 different sections and sub-sections of religious and various organisations. Furthermore , 43 countries had sent their official observers. Appreciation and truest understanding about Mai-ism by the said World Congress would be evident from these words; " We have received valuable literature from all quarters of the world, which amply reveals that the regeneration of man as at the hand, as well as that a new age (Aquarian) is being ushered in taking shape of a brand new Spiritual Civilisation. We recommend such sources of research. We recommend Mai-ism and the Mai-Institute of Santa Cruz West, Bombay - 54 India."]

- EXTRACT FROM " MOTHER'S MESSAGE "- PAGE 40 - 41.