

V MEDITATION AND JAPA

1. “The mind keeps well when engaged in work. And yet Japa, meditation, prayer also are specially needed. You must at least sit down once in the morning and again in the evening. That acts as a rudder to a boat. When one sits in meditation in the evening, one gets a chance to think of what one has done-good or bad -during the whole day. Next one should compare the states of one’s mind in the preceding day and the present. ... Unless you meditate in the mornings and evenings along with work, how can you know what you are actually doing?”

2. “It is very necessary to have a fixed time for these things. For it cannot be
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said when the auspicious moment will come. It arrives so suddenly. No one gets any hint of it beforehand. Therefore one should observe regularity, however busy one may be with duties. ... Even in the midst of the most intense activity, one should at least remember God and salute Him.”

3. “May your body and mind become pure by repeating the Name of God!”

4. “The Mantra purifies the body. Man becomes pure by repeating the Mantra of God. ... It is said, ‘The human teacher utters the Mantra into the ear; but God breathes the spirit into the soul.’

5. “As wind removes the cloud, so the Name of God destroys the cloud of worldliness.”

6. “Do you know the significance of Japa and other spiritual practices? By these, the power of the sense-organs is subdued.”

7. A devotee took a tiny banyan seed and said to Mother, “Look, Mother, it is tinier even than the tiniest seed we know. From this will spring a giant tree! How strange!” “Indeed, it will,” Mother replied. “See what a tiny seed is the Name of God. From it in time come divine moods, devotion, love, and spiritual consummation.”

8. “Just see the power of habit. By the law of habit man attains realization by continuous practice of Japa.”

9. A devotee asked her, “Mother, what is the secret?” She pointed to a small

timepiece in a niche and said, “As

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that timepiece is ticking, so also go on repeating God’s Name. That will bring you everything. Nothing more need be done.”

10 . “One has to suffer the consequences of one’s deeds. But by repeating the Name of God, you can lessen its intensity. If you were destined to have a wound as wide as a ploughshare, you will get a pin-prick at least. The effect of Karma can be counteracted to a great extent by Japa and austerities.”

11. Disciple: “Suppose I can’t do Japa of the Mantra of my chosen Deity?”
Mother:- “What do you mean? You won’t do Japa of your Mantra? What a suggestion! If you don’t do the Japa, you lose; that affects me not in the least!”

12. “The boys all come and solicit me earnestly for initiation. They get it and depart. But they don’t make their Japa regularly-why regularly, some do nothing at all. ... They take the Mantra with so much sincerity; but why do they not practise at all? Not that it is very hard. If one but sticks to a little practice, how much joy comes to one? Ah! With what joy and for how long Jogen (Jogin-Ma) and myself used to make Japa at Vrindavan!”

13. A disciple had written “I cannot calm my mind and concentrate” and so on. Mother became agitated at these words and said, “It can be done if one repeats the Name fifteen or twenty thousand times each day, I have seen it actually happen. Let him do that first and talk afterwards if it fails. One must put one’s mind to it. But no, no one will do that. They only complain ‘Why does nothing come o f it?’”

14. “How can one do without Japa and meditation? These have got to be done.”

15. “The conjunction of day and night is the most auspicious time for calling on God. ... The mind remains pure at this time.”

16. “True it is that there is no hard and fast rule about the time of Japa, yet morning and evening are the favourable periods. Whatever the time be, you must do Japa every day. It is not good to forgo it any day.”

17. “One should practise Japa and meditation at regular times giving up

idleness. While living at Dakshineswar I used to get up at 3 o'clock in the morning and practise Japa and meditation. One day I felt a little indisposed and left the bed rather late. The next day I woke up still late through laziness. Gradually I found that I did not feel inclined to get up early at all. Then I said to myself, 'Ah, at last I have fallen a victim to idleness.' Thereupon I began to force myself to get up early. Gradually I got back my former habit. In such matters one should keep up the practice with unyielding resolution."

18. Disciple: "I practise Japa, but I cannot concentrate my mind."

Mother: "Repeat the Name of God, whether your mind is concentrated or not. It will be good for you if you can repeat the Name of God for a fixed number of times daily."

19. Mother told X-: "What a lot of work I did when I was your age! And yet I could find time to repeat my Mantra a hundred thousand times every day!"

20 . Disciple: "Mother, shall I practise the repetition of the holy Name having in mind a fixed number of repetitions?"

Mother: "If you repeat with an eye to number, your mind may be concentrated on the number alone. Therefore I would advise you to repeat the Name of God without being particular about the number."

21. Once a devotee forgot how to count the repetitions of the Mantra on his fingers. Mother said, "What does it matter? The purpose of all this is to direct the mind towards God."

22. "Repeating the Name of God a fixed number of times, telling the rosary or counting on fingers, is calculated to direct the mind to God. The natural tendency of the mind is to run this way and that way. Through these means it is attracted to God. While repeating the name of God, if one sees His form and becomes absorbed in Him, one's Japa stops. One gets everything when one succeeds in meditation."

23. "While performing Japa, take the Name of God with utmost love, sincerity, and self-surrender. Before commencing your meditation daily, first think of your utter helplessness in this world and then slowly begin the practice of Sadhana as directed by your Guru."

24. "One should meditate on one's chosen Deity as one goes on making

Japa. In meditation the face of the chosen Deity of course comes first; but one should meditate on the whole figure, starting from the feet upward.”

25. Disciple: “Why is it that our mind is not absorbed in God when we repeat His Name?”

Mother: “It will come about in due course. Even if the mind is not concentrated, do not give up the repetition of the holy Word. You do your duty. While repeating the Name, the mind will get fixed of itself on the ideal, like a candle flame in a place protected from the wind. It is the wind alone that makes the flame flicker. In the same way, our fancies and desires make our mind restless.”

26. Disciple: “Mother, why is it that the mind does not become steady? When I try to think of God, I find the mind drawn towards other objects.”

Mother: “It is wrong if the mind is drawn towards secular objects. By ‘secular objects’ is meant money, family, etc. But it is natural to think of the work in which one is engaged. If meditation is not possible, do Japa. Realization will come through Japa. If the meditative mood comes, well and good, but by no means do it by force.”

27. Disciple: “Is it of any use to be merely repeating His Name without intense devotion?”

Mother: “Whether you jump into water or are pushed into it, your cloth will get drenched. Is it not so? Meditate every day, as your mind is yet immature. Constant meditation will make the mind one-pointed. Discriminate always between the real and the unreal. Whenever you find your mind drawn to any object, think of its transitoriness, and thus try to withdraw the mind back to the thought of God. A man was angling. A bridal party was going along the road with music. But the angler’s eye remained fixed on the float. The mind of a spiritual aspirant should be steadfast like that.”

28. “The mind is by nature restless. Therefore, at the outset, to make the mind steady, one may practise meditation by regulating the breathing a little. That helps to steady the mind. But one must not overdo it. That heats the brain. You may talk of the vision of God, or of meditation, but remember, the mind is everything. One gets everything when the mind becomes steady.”

29. “If the mind becomes quiet of itself, then what is the need of Pranayama?”

30 . Disciple: “Mother, I cannot concentrate my mind in meditation at all.”

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Mother: “It does not matter much. ... Look at the picture of Sri Ramakrishna, and that will be enough.”

31. When a devotee complained that the impurities of his mind were not being removed in spite of his Japa and meditation, Mother said, * Through the practice of Japa they will go. How can one afford to do without these practices?”

32. “In time the mind itself becomes the Guru. To pray to God and meditate on Him for two minutes with full concentration is better than doing so for long hours without it.”

33. “Repeating the Name of God once, with the mind controlled, is equivalent to a million repetitions with the mind away from God. You may repeat the Name for the whole day, but if the mind is elsewhere, that does not produce much result. The repetition must be accompanied by concentration. Then alone one gets the grace of God.”

34. “Why should not one have concentration and meditation if the mind is pure? Why should not one have God-vision? When one sits down for Japa, God’s Name will continue rising up from the mind naturally and not with effort.”

35. Disciple: “I find it impossible to meditate. Please awaken my Kundalini.” Mother: “It will awaken in the course of time. Do Japa and meditation. It does not rise of itself. Continuous meditation will make the mind so steady that you will not feel inclined to give it up. When the mind is not in a good mood to meditate, do not force it to do so. In such conditions, get up from the seat of meditation after making prostrations. Real meditation is of a spontaneous nature,”

36. “The Kundalini will be gradually awakened. You will realize everything by the repetition of God’s Name. Even if the mind is not quiet, still you can sit and repeat the holy Name a million times. Before the awakening of the Kundalini, one hears the Anahata sound; but nothing can be achieved without the grace of the Divine Mother.”

37. “If a person is steady in meditation, he will clearly see the Lord in his heart and hear His voice. The moment an idea flashes in his mind, it will at once be fulfilled and he will be bathed in peace.”