

॥ Shri Hari ॥

Mother (Maa)



Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

Mother (Maa)

Surdas went to God's temple, then people said - "How did you come?" He said - "I came to see God" People said - "You do not have eyes, how will you be able to see God?" He said - "If I do not have eyes for beholding God, then does *Thakurji* (God) not have eyes? He said, but God will be able to see me! He will become pleased on seeing me, and my work will be done."

Now Brother! Sister! Pay attention. Just as I have no eyes, but God has eyes, with that He sees me. Similarly gentlemen! If you do not have awareness of God, then does God not have awareness about us? If in our knowledge God is not known therefore I am *Surdas*, but are we not in God's awareness? When we are in His awareness, then now we have never to worry about anything at all. Just as a child is in his mother's site, till then no one can do him any wrong and whatever is needed for the child, the mother will arrange everything for him. Similarly, when God's presence, we are never are distant from him, then our protection, provision, welfare etc. whatever is needed, that all he will do.

God's says in the Gita –

Ananyaascintayanto maam ye janaah paryupaasate;
tesaam nityaabhiyuktaanaam yogaksemam ahaamyaham.

(Gita 9:22)

"To those men, who worship Me alone, thinking of none but Me, who are ever-devout, I make provisions to protect what they have and I also provide them with all the necessities that are required." (Gita 9:22)

"macchitah sarvadurgaani matprasaadaattrishyasi" (Gita 18/58);

"By fixing your mind on Me, you will by My favor, conquest all difficulties, but if your ego does not let you listen to Me, then you will be lost"; and

"matprasaadaadvaanoti shaasvatam padmavyayam" (Gita 18/56)

That eternal ever-lasting post can also be attained by My grace,”

The point is that in knowledge, the Lord's grace is present, then He will protect us from the inauspicious and will make us attain Him. However our mind must remain fixed on God. Our trust and faith should all be on God. If our trust and faith is not on Him, His grace will shower on us. He is already making all the provisions for us. Whatever is for our welfare, and eternal good, his is naturally doing that for us.

We see pleasure and pain in two different forms, that pleasure is separate and pain is separate. However in God's abode, pleasure and pain are not separate. Just as

“laalane taadne maaturnaakaaropnyam yathaarbhake |
Tadvedeva maheshasya niyanturgunadoshyoh ||

Mother does not have two different feelings while loving or scolding. With only one feeling, the mother loves and scolds. In other words, with a heart filled with love, she loves the child, and seeing towards what is for his good, she also slaps him. Then does she do anything that is harmful to the child? Never ! In the same way, when God does what is in accordance to our wishes and other times not, rather He slaps us, then in His doing, we must see that He is our mother! Maa! Whatever is favorable or unfavorable, whatever it be, in that is our welfare, whether we understand it or not.

Does the child understand mother's efforts? Does a child have any power to understand her endeavors? No ! A child has no such power to understand about her struggles. The child has no need whatsoever to understand her labor. He simply lies in his Maa's lap. Likewise, there is no need for us to understand what God does and how he does it. How is He, where does He live - we have no need to know all this. Does a child know where his mother was born? Whose daughter is she? Whose sister? Whose wife? Whose sister-in-law? Whose aunt? Where does she live? How does she support herself? What does she do? What business does she do and at what time,? Etc. The child knows nothing about these things, and also the child has no need to know this. Similarly how is our God (Maa)? Who is she? Whether she is beautiful or not? Whether she is harsh or compassionate? Whether she is good or bad? Whether she is helpful or

harmful? etc. etc. what have we got to do with all of this? Simply that she is my mother. Whatever is good for us, she will do on her own. What do we know of good and bad? What understanding do we have about what is good and what is not? Do we have that knowledge? Can we see that? Oh! What can *Surdas* see? What do we understand of what is good and what is not? What is proper and what is improper? There is no need to explain any of this talk at all. Simply, I am His and He is mine. He alone is my mother, my father, my brother, my friend, my family member and He is everything. And He only is my wealth, my possessions, my glories, my land, my property etc. He is everything –

tvameva mata cha pita tvameva
tvameva bandhuscha sakha tvameva |
tvameva vidyaa dravinam tvameva
tvameva sarvam mama devadeva ||

"You are my mother, father, brother, friend, knowledgeYou are my everything."

If someone asks you, who is your mother? God! Who is your father? God! Who is your brother? God! Who is your companion? God! Who does your work? God! Everything is only God. Everything is only Maa. Just as for a child, the mother is the clothes washer, mother is the hair dresser, mother is the midwife, mother is the one to breastfeed, mother is the Lord, mother is Guru (spiritual guide), mother is servant, mother is also a sweeper, etc. Mother is the one who does even the most menial tasks and even the most skilled tasks. Like that, everything is only God, then what are we worried about!

Chinta deen-dayaalko mo man sada anand. It is joy and only joy in our minds. Simply bliss ! Whether He is worried for us, not worried, what concern do we have of this? Just as whether the mother is worried or not about her child, what concern does the child have about this! She is worried about him on her own; because the child is her very own. It is no obligation for her to care for her own child. Rather it is her duty. Whether she does or does not do, what has the child got to do with it? Child has no concern whatsoever regarding this matter. God too is like our mother in the same way, that is it! He is our mother. We neither have to do anything, nor do we have to know anything, nor study anything; but only

remain joyful at all times. We have to blissfully play. Lying in the mother's lap, simply play, laugh and be happy. **Why must we be happy? Because the mother is pleased, i.e. when we are happy, then the mother is pleased.** For her pleasure only we are sitting in her lap, playing, jumping, and doing all work. **We have no concern with anything else at all. We are only concerned about our one mother.**

Whatever a mother owns, it is all to provide for the child. A mother's strength, intellect, abilities, education, body, clothes, house, etc. all of it is for the child only. Similarly, whatever capabilities, power, extra-ordinariness that God has, it is all for us only. If it is not for us, then who is it for? Therefore at no time should we worry about anything at all. Even if worries occasionally arise, then, say to God - "He Naath! See! worries have come" Just as when a child is thirsty, he says "Boo Boo" and the Maa feeds him some water. In no language the expression "Boo" means water, but the minute a child says "boo", the mother gives him water to drink, similarly in whatever language we say anything at all, our Maa (God) will understand it -

Gungaa teri baatko aur na smajhe koi |

Kai samajhai teri maavadi kai samajhai teri joi

Just as a man who cannot speak, his language is understood by his mother and his wife. Who else will understand his language? However, whether God understands our language or not, this too should be of no concern to us. We must simply continue to call out "Maa! Maa ! Surely a child does not use some special means to call out to his mother. He simply continues to say, Maa! Maa! In the same way, simply continue to call out "Maa! Maa! That is it! There is nothing more that needs to be done. Maa appears dear, Maa's name is pleasing. Therefore lovingly say - Maa! Maa!! Maa!!!

We met a gentleman. He said that when I rotate the "mala" (Holy beads), then I make the sounds that are made while relishing tasty food. Now what is the method of doing "*bhajan*"! We simply have to make the sound of relishing good food. With great joy, repeat the Lord's Name, chant His name. Whatever you do, do so joyfully.

“What will happen ? How will it happen ?” - we have nothing to do with all of this. The mother is concerned about these things, and she worries about all this. Just as Mother Yashoda and Mother Kaushalya worried about when will my “Lala” (loving son) get married? But the “Lala” does not understand what marriage is and what it is not? He is simply rejoicing and playing around in his own joyful state. Similarly our Mother worries about what will happen to her child, how will it happen? We have no concern about all this, and we have no need to even know. Mother knows and her work knows! We have to remain in bliss and bliss alone and remain in the mother’s lap! What a jubilant point this is. What a blissful thing! **“Tu jaane tera kaam jaane”** You know and your work knows. Saying so, become free of all worries, free of fear, free of remorse and free of all doubts. We have to remain ever blissful and jubilant. At all times we have to be carefree and happy.

We have no work whatsoever, only rejoicing, remaining blissful! Our responsibility is only one and that is, to remain joyful, to remain blissful at all times. It is a good feeling to call the name of mother - Maa ! Maa ! Saying Maa! Maa ! is a dear and affectionate feeling, therefore we repeat His name. Ram ! Ram! Appears sweet, therefore we say so. In this there is no rule or ordinance that we must repeat so many times. What is there in that many times or the other? We are saying Maa Maa, out of our own will. How are we to repeat the Lord’s Name? How many times? How is “Bhajan” to be done? How much bhajan is to be done? With all of this, what is our intent? The name of Maa is dear to us, therefore with great joy, with pure delight and contentment (prasannataa se) we repeat the name. We are simply in ecstasy. We are experiencing great joy. We are very much pleased! We are most delighted and contented!

Mukh Raam Krishna Raam Krishna kijiye re |

Sita Ram ne bhajan laavo lijiye re ||

Nayaran ! Narayan !! Narayan !!!

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