

Holy Mother's Assurances

Sources:

AHMF – At Holy Mother's Feet, Advaita Ashrama, 1963

G – Gambhirananda, Holy Mother Shri Sarada Devi, Madras Math, 1977

T-N – Sri Sarada Devi, Her Life and Conversations, Life by Tapasyananda, Conversations tr. by Nikhilananda, Madras Math, 1958

N – Nikhilananda, Holy Mother, R-V Center, 1962

GHM – The Gospel of Holy Mother, Madras Math, 1984

YWBAP – Sarvagatananda, You Will Be a Paramahansa, Advaita Ashrama, 2007

1. But I have taken charge of you. (AHMF, 41)
2. Now that you have taken refuge with the Master, everything will come to pass.... I always say, "O Master, make his heart and soul perfect and pure." (AHMF, 55)
3. When a person takes refuge in God, life's goal changes—God Himself reverses his destiny. (AHMF, 58)
4. It (yearning for God) all comes through His mercy. (AHMF 61)
5. You need have no fear. It is as the Master wills. (AHMF 62)
6. May the Lord's name and prayers make you pure in mind and body. (AHMF 67)
7. Disciple: One does not even know one's own mother unless one gets love and affection.
HM: Quite so. How can love grow unless one sees Him? Here we have met — I am your mother and you are my son. (AHMF 90)
8. These desires that you have are no desires at all; they are nothing. They come and go as mere fancies. The more they push

out, the better.... Desire will continue as a matter of course, so long as you have your “I”. But these desires will not harm you; God (the Master) will protect you.

Anyone who depends on Him — he who has taken refuge with Him after leaving away everything, he who wants to be good — if He does not protect him, it will be a guilt (heinous sin) for Him alone. One must have faith in Him. Let Him make us sink or swim. But one must continue doing good alone, and that too just as He grants the power. (AHMF 108-9; T-N 474; G 131)

9. You have nothing to fear. The Master will certainly protect you. Don't worry. (T-N 475)

10. He is holding you in His arms even in this body. He is above your head. Truly He is holding you.

D.: Does he really hold us? Are you telling the truth?

HM (firmly): Yes, really, truly.”(T-N 480)

11. My child, you are my own. Truly you are my very own. (T-N 481)

12. The person I don't pity is miserable indeed. I don't know on whom I have no pity—even to the meanest creature. (AHMF 139, N 154)

13. D: Mother, I cannot concentrate my mind in meditation at all.

HM: It does not matter much. It will be enough if you look at the picture of the Master. (C-N 498)...

Don't be afraid, my child. The Master is there. He alone will protect you, both here and hereafter. (C-N 501)

14. D: Those who receive your blessing now are fortunate indeed. What will happen to those who come later?

HM: What do you mean? Shall they not receive it? God is everywhere, all the time. There is the Master; by his mercy everything will be done. Is it not so in other countries? (AHMF 161)

15. Cling to what you have found. Say to yourself, “Even if I have no one else, I have a Mother.” Didn’t the Master tell us before he left us that he would appear on their last day before all who belong to him and take them along with him? (AHMF 254)

16. ...you have repented. Come in, I shall give you initiation. Lay everything at the feet of the Master. What have you to fear? (AHMF 284)

17. D: After she had given me my mantra she said, “Place these flowers at my feet... Say, ‘I give you all I have’”...

She pointed to the Master’s picture and said, “He will be everything to you. Call upon him and you will find all.” (AHMF 291)

18. He who has really prayed to the Master even once has nothing to fear. By praying to him constantly one gets ecstatic love (prema bhakti) through his grace. This prema, my child, is the innermost thing of spiritual life. (T-N 547)

19. Regard the Master as your own and pray to him... The Master will accept your worship in whatever way you perform it. (T-N 546)

20. You are the children of the Master; he will befriend you... Have no fear. (AHMF 318)

21. He is taking care of you. You have no room for fear. Do the Master’s work, and along with that practice spiritual disciplines too... I bless you, my child, that you may realize God-consciousness. (T-N 515)

22. You are his own. He takes care of our spiritual welfare both here and hereafter. What then is there for you to worry about? Is it possible to contemplate on God always? Sometimes work; at other times think of God... My child, may Sri Ramakrishna protect you always! May you attain knowledge and wisdom! (T-N 517-18)

23. You may think of me as Radha or in any other way that appeals to your mind. It will be enough if you think of me even as your mother. (T-N 518)

24. He protects one who relies on Him. (T-N 521)

25. Continue what you are doing now. Sri Ramakrishna has already accepted you as his own... Be devoted to him and take shelter as his feet. It is enough to remember that there is someone, call him father or mother, who is always protecting you. (T-N 530-31)

26. Those who have come here and think of the Master, will certainly see their Chosen Ideal one day. If they are not able to do so during their lifetime, they will at least have his vision at the moment before their death. (T-N 536-7)

27. You may be sure of this, that so long as he remains under the Master's protection he can never slip... I have given him a Mantra which the Master had communicated to me, and through which one reaches perfection. Can he ever come to grief? (T-N 541)

28. Why should you be afraid? Surrender yourself to the Master and always remember that he stands behind. (T-N 541)

29. Keep a picture of the Master before you, and know for certain that he is always with you... Shed tears and sincerely pray, "O Lord, draw me towards you, give me peace of mind." ... Have devotion to the Master, and whenever you are in distress, speak it out to him." (T-N 547)

30. There is no need of rituals in offering food to the Master. The Mantra one gets from one's guru is enough for everything." (T-N 548)

31. Always remember that Sri Ramakrishna alone is our protector. If you forget this, you will find yourself in a maze. (T-N 549)

32. Sri Ramakrishna is playing his game with different people in different ways. I have to bear the brunt of it. I simply cannot let down those whom I have accepted as my own... Since I have taken

charge of their good and evil, I must always remain with them. (N 174, T-N 555)

33. You see, my son, it is not a fact that you will never face dangers. Difficulties always come, but they do not last forever. You will see that they pass away like water under a bridge. (T-N 559)

34. The Master looked upon all in the world as Mother. He left me behind for demonstrating that Motherhood to the world. (G 120) (T-N 77, 208)

35. I shan't be able to turn away anybody if he addresses me as Mother... If anyone begs me by calling me "Mother, " I shan't be able to contain myself. (G 85)

36. (Re Padmabinode) See, how firm is his conviction!... I can't contain myself at his call. (About his death) Why should not this be so? Was he not the Master's son? He was wallowing in mud, and has now returned to the lap to which he belonged. (G 207)

37. Girish: What kind of a Mother are you?

HM: I am your true mother, a mother not by virtue of being your guru's wife, nor because of any assumed relationship, nor by way of empty talk, but truly the Mother. (G 216)

38. Saradananda: I also implore and wait for her favor by whom you have been blessed. She can even at this moment seat you here in my place if she so desires. (G 233)

39. Whoever has come here, whoever is my son is already redeemed. Destiny dare not throw my children into hell. Free yourself from all anxiety by entrusting your future to me. And remember this always, that there's one behind you who will come to you at the right moment and lead you to the everlasting domain. (G 403)

40. Is the Master's name such an empty word as to go in vain? That name can never fail. Those who have come here with their minds fixed on the Master, will have the vision of their chosen

Deity as a dead certainty. If they don't get this at any other time, they can't but have it at the time of death. (G 403)

41. Shivaram (ca. 1890): Will you tell me who you are? ...

HM: People say I am Kali.

S: Kali? Truly so?

HM: Yes. (G 431)

42 Shivaram (1920, weeping): Mother, tell me what will be my lot... take over my burden, and tell me if you are really what you had earlier told you were... whether you are Mother Kali Herself.

HM: Yes, that's so. (reported by Swami Ishanananda, G 432)

43. D: Mother, you instructed me as to how I should do japa of the Master's name; how shall I do yours?

HM: You may do so (thinking of me) as Radha or any other (goddess)—in fact, under any guise you find convenient. If you can't conceive of me as anybody else, it will do to think (of me) as simply the Mother." (G 434)

44. (1907, to Rashbehari) Now that you have come here, you must have done so with some special attitude — you might have come thinking (of me) as the Universal Mother. (G 434)

45. (1919, to Ishanananda & others) Yes, my boys, "Each belongs to his own (fold) and incarnates as such in every age." How can I have all these works of mine done unless they are there? Depending on them I have been living here." (G 435)

46. (1907, to Rashbehari) If (I am) not your own (mother), why should you be coming so often?... (I am) your own mother, as you will recognize in time. (G 435)

47. D: If the Master is God Himself, who are you, then?

HM: Who else should I be? I, too, am the Divine Mother. (G 439)

48. (1910 at Kothar) D: I believe what I have heard of you. Yet if you yourself tell me so, I can be free from any lingering doubt. I want to learn from your own words whether that is true.

HM: Yes, it is so. (G 439)

49. (To a devotee at Kamarpukur, as he was taking leave) Vaikuntha, call on me. (G 440)

50. WD: Why can we not realize that you are the Goddess?

HM: Can all and sundry do so, my dear? (G 441)

51. Kedar: Mother, nobody will care for the goddesses Shashthi, Shitala, etc., after you.

HM: Why should they not? They are only my own parts. (G 441, T-N 208)

52: Kedar (annoyed at noisy nearby worship of Shashthi): Ah! Why don't you stop, my fellows!

HM: How you behave, Kedar! I indeed am all! Why do you get irritated? (G 441)

53: He who is the Master, am I. (G 457)

54: D: Does the Master appear to you always, does he eat from your hand even now?

HM: Are we distinct? (immediately biting her tongue). (G 457)

55. (Pointing to her own person) He is here in this body in a subtle form. The Master himself declared, "I shall live within you in a subtle form." (G 458, N 191)

56. "I love yellow flowers and the Master white ones. Ask Kishori to bring both kinds..." In accordance with a faint hint from the Mother, he offered the white flowers at her right foot and the yellow ones at her left... (G 458)

57. D: Mother, did you come with all the Incarnations?

HM: Yes, my son. (G 460)

58: People call me Goddess, and I too think, “That may be really so. Or else how could there be all the strange things that have happened in my life?”

Yogin, Golap and others know much of this. If I should but think, “Let this happen,” or “I shall eat this,” the Lord somehow fulfills all these. (G 464)

59: D: Why do I see you making chapati like any ordinary woman? What are all these? Are these Maya?

HM: What else but maya? Why should I be in such a state if not because of maya? I should have been sitting by Narayana as his Lakshmi in Vaikuntha. It’s just because the Lord likes to disport as a man. (G 465)

60. When the Master gives, it overflows all limits. The Master’s gifts know no limitation. (G 495)

61. If anyone wants something of me, I feel I must grant it. (T-N 73, footnote)

62. (To Surabala) My nature is that of a child. Can I calculate so much? I give to him who seeks. (T-N 142)

63. (To a disciple who hesitated to touch her feet, thinking it might cause her pain) No, my child, we are born for this purpose. If we do not accept others’ sins and sorrows and do not assimilate them, who else will do so? Who else will bear the responsibilities of the sinners and the afflicted? (T-N 168)

64. Do you think the Master came only to take rasagollas? (T-N 164)

65. Who is Sarat to prohibit (giving initiation)? I am born for this purpose. (T-N 169)

66. My child, several among those who come here are up to anything in life. No type of sin has been left undone by them. But when they come here and address me as mother, I forget everything and they get more than they deserve. (T-N 170, N 173)

67. Yogananda (about HM at Vrindavan): We were all surprised to see the spirit of Sri Ramakrishna unified with her. We realized that the Master and the Mother were in essence one... The Master told me many times that there was no difference between his body and that of the Mother. ...

I have heard from Yogin-Ma and Golap-ma that the Mother at times openly spoke of herself as Radha. At Vrindavan, through the Mother's grace, I could understand and appreciate the divine lila of Krishna. (N 97-98)

68. Ambika (the village watchman): People call you goddess, the Divine Mother, and by other such names. I do not understand all this.

HM: You don't have to understand. Just remember that you are my brother Ambika and I am your sister Sarada. (N 133)

69. (When one day a disciple protested about her strenuous life) My child, it is good to be active. (Remaining silent for a few minutes, she said gravely) Please bless me that I may serve others as long as I live. (N 131)

70. As Sarat is my son, exactly so in Amjad... I am the Mother of the good and I am the Mother of the wicked. (N 134)

71. I pray to the Master to keep my mind on Radhu for support. But I can cut off my shackles any moment. It is only out of compassion that I do not do so. In truth I am above maya. (N 134)

72. Her women companions: You belong to the Brahmin caste, besides being their guru. It will be inauspicious for them if you wait on them.

HM: I am their mother. Who will look after the children if not their mother? (N 156)

73: Those who are my children are already free. Even Providence cannot send them to hell. (N-159)

74. After all, I have a human body. To regard it as divine is not easy. (N 181)

75. D: If the Master is God, then what are you?

HM: I am Bhagavati, the Divine Mother of the Universe. (N 187)

76. (Author) Very often devotees worshipped her feet, regarding her as the Divine Mother, and she accepted their worship... Many disciples prior to meeting her had dreamt of Holy Mother as a goddess, and some felt so at the time of initiation. (N 187)

77. (Author) One day at Jayrambati, vexed with her relatives, she said angrily: Do not torture me too much. If He who dwells inside this body hisses but once, not even Brahma, Vishnu or Shiva will be able to save you. (N 187)

78. (To a woman disciple, referring to Radhu's tormenting her) Look here, child, this body is a divine body. How much more torture can it bear? Can a human being, unless he be God, put up with all this? Let me tell you something. No one will understand me as long as I am alive. They will know only afterwards. (N 187)

79. D: Utter absence of egotism is the convincing proof of the Mother's divinity. A human being is full of ego. Every day we see hundreds of people prostrating themselves before the Mother and calling her the Mother of the Universe. Had she been a mere human being, she would have been puffed up with pride. Has a human the power to digest so much honor? (N 177-8)

80. I do not like to be shut in... This repeated journey to the earth! Is there no escape from it? Wherever there is Shiva there is Shakti. They are always together. It is the same Shiva again and again, and the same Shakti too. No escape. (N 188)

81. People do not understand how much the Master suffered for their sake. All those austerities! Did he need them for himself? Still he performed them for people's welfare. Can they themselves practice spiritual disciplines? "Behold, the Lord of the lowly has come for the lowly!"

Really my children are mere beggars. Can he remain still if they call on the Mother? At once the Lord comes down... He is in the clutches of his creatures. They are his own. Who will look after them if not he?

He said, "Whenever you call on me, I shall appear before you." Remember this and never forget it. If you call on him, you will realize him. He is the Wish-fulfilling Tree. (N 188-9)

82. How much grief and suffering a creature goes through! Moved by this pain and sorrow, the Master is restless and comes to the earth. Who but the Master will relieve the creature of this anguish? He is a sympathetic kindred soul. He suffers more than the creature. That is why he understands his suffering.

Do you know what I see now and then? It is the Master who has become all this. Whichever way I look I see him alone. He is the blind, he is the crippled. There is none else but he. Then I realize that he is the whole creation; he alone has become everything. It is not the creature who suffers; it is he who does. Therefore whoever comes weeping, I must liberate him.

I offer him what is really his. (N 190)

83. They ask me to enjoy my sleep. Where is sleep? How can I sleep? It seems to me that the time I might sleep away should be devoted to japa; that will do good to the creatures. Now and then I say to myself, "If, instead of this small body I had a much bigger one, how much more good I could do to others!"

An ant crawled along and Radhu wanted to kill it. Do you know what I saw? I saw it was not an ant but the Master; I saw in it his hands, his feet, his face, his eyes. I stopped Radhu. I thought, "The Master alone has become all. It would be right if I could look after all." [The devotee saluted the Mother and she blessed him. As she walked away, she said with a smile,] Mother and child, mother and child. (N 190)

84. Swami Premananda: Who has understood Holy Mother? She does not reveal the slightest trace of the power in her. The Master

showed the power of knowledge. But what do you see in here? Even that power is effaced. But with all that, what great power she possesses!

Hail, Mother! Hail, Mother! Victory unto you, the fountain of all power! The poison we dare not swallow, we push to her. And Mother welcomes it. What infinite power! What immeasurable compassion! Hail, Mother! How insignificant we are! We did not even see the Master behaving that way. How much he tested people before he accepted them!

And what do you find here? Strange. Surprisingly strange. She gives shelter to one and all. She eats food offered by everyone and digests it all. Mother! Mother! Hail, Mother! Remember her infinite compassion in pleasure and pain, in prosperity and adversity, in scarcity and epidemic, in war and turmoil. Hail, Mother! Hail, Mother! (N 191)

85. Well, you have all come, but where is the Master?

D: We could not meet him in this life... But this is our rare fortune — that we have been able to touch your feet.

HM: That is true, indeed...

D: ...was Holy Mother' brief reply. Very seldom did she speak of herself in such a way (N 197)

86. (To Sarajubala) Do not make any distinction between the Master and me... The Master is everything — both guru and Ishta. He is all in all. (N-200)

87. Whenever I think of a disciple and long to see him, then he either come to me or writes to me. You must have come here prompted by certain feelings. Perhaps you have been thinking of the Divine Mother of the Universe.

D: Are you the Mother of all?

HM: Yes, I am. (N 208)

88. Whenever you are in danger or trouble, remember that you have a mother. (N 212)

89. Do not be afraid; the Master is behind you, and I am, too, as your Mother. (N 212)

90. D: Mother, I cannot practice any spiritual disciplines. It seems that I shall never be able to do so.

HM: Don't worry. Do whatever you can. Always remember that Sri Ramakrishna is behind you, and that I am, too. (N 234)

91. Do not worry about meditation. Just try to remember the Master. That is enough. (N 235)

92. [A disciple fell sick at Jayrambati and was nursed by the Mother. Deeply moved, he said] Shall I always get this affection?

HM: Yes, my child. In my love there is no ebb tide or flood tide. (N 236)

93. I am the Primordial Power, the Mother of the Universe. I have assumed this body out of compassion for the world. I have been born in every epoch in the past; I shall be born, too, in the future. (N 290)

94. He (Ramakrishna) is the Supreme God and the Supreme Goddess. He is the essence of all mantras and the embodiment of all deities. He is Purusha and Prakriti, and contains in himself all the deities. (N 298)

95. Ramakrishna (to Latu): You fool, the Deity whom you are contemplating is working herself to death by scouring pots and pans. (N 298)

96. Ramakrishna: The Mother who is in the temple is the same as the mother who dwells in the Nahabat. (N 298)

97. Ramakrishna: If she is displeased with a person, it is beyond even my power to protect him. (N 298)

98. Ramakrishna: If she is angry she can destroy everything. (N 298)

99. Ramakrishna: If anybody gives me an offering, I send it to the Nahabat; otherwise how will the giver attain liberation? (N 298)

100. (To a disciple imitating her vegetarian diet) Do you think that I eat only through one mouth? Don't be foolish. I am asking you to eat fish and flesh. (N 302)

101. (While worshipping the lingam at Rameshwaram) I see it is just the same as when I placed it here. [On several occasions Holy Mother spoke of her identity with Sita.] (N 304)

102. Visitor (in Benaras, seeing Mother occupied with household affairs): Mother we see that you are terribly entangled in maya.

HM: What can I do? I myself am Maya. (N 309)

103. (Last words to Radhu) I have cut the string. What can you do to me? Do you think I am a human being? (N 316-17)

104. D: Why do you deny yourself the things you serve me so plentifully?

HM: Do I eat through one mouth? Don't be silly.

I tell, you, you shall eat. (G 238)

105. (Referring to devotees who had already been initiated by another guru) "What is a mantra but the holy name of God? Why have you come for initiation again?" Then they beg to be forgiven and implore me with tears in their eyes. I can't bear anybody's tears.

I pray to the Master for strengthening their faith, and through his direction I give them initiation in addition to the mantra already received by them. This additional mantra is given for fresh stimulus and strength in order to increase their faith in the name of God. (G 412)

106. D (feeling depressed by the condition of his mind): I will not come here again. I am a misfit here. I am not worthy of this place. [So saying, he tried to run away. But Mother ran after him and caught him by his shirt! She turned him around, put her hands on

his shoulders and, shaking him, said] Whenever bad thoughts disturb your mind, think of me! (YWBAP 55)

107. HM (pointing to the image of Bhavatarini): This is your chosen Deity.

D: Mother, why should I go for an unseen entity when I have one before my very eyes?

HM. Very well, my boy, let it be so. (G 459)

108. (To Kedar): Why should you have any worry, since you are my own? (AHMF 329)

109. Pray to God with tears in your eyes whenever you want illumination or find yourself faced with any doubt or difficulty. The Lord will remove all your impurities, assuage your mental anguish, and give you enlightenment. (T-N 514)

110. Repeat the name of God. If you do so, he will cut away your bondage some day. Can anyone get liberation, my child, unless he himself removes the shackles? Have deep faith in God. Look upon the Master as your refuge, even as children regard their parents. (T-N 522)

111. I know whether you are making spiritual progress or not. How can you understand it? You'll achieve everything, you'll achieve everything!

Most obstacles in worship are not external; they are internal. They will gradually fall off one after another by taking the Master's name and by meditation. Do your duty. Don't pay attention to whether the blemishes of the mind are persisting or not. (GHM 201)