

PEACE FOR COMMONERS
The Hindu way as Simplified by
H o l y M o t h e r
SARADA DEVI



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PREFACE

Peace has bade adieu to the present day human world. Life in general has become almost miserable. Holy Mother, whether in human consort or in Her Supreme Self of Divinity, is in pain for all her suffering children, small or great, friends or foes, honest or dishonest and educated or the uneducated. She wails for such of her children and suggests an easy way-out.

A common householder cannot go for total renunciation of this materialistic world. He is not able to go for meditation even, that is, mind-control for attaining purity and mental peace. That too is too difficult for an ordinary man. So Holy Mother shows a very simple path. In fact, her path is unique. It does not start with mental purification. In her peace-frame, focus is on purification of other areas of human life, which gradually results in mental purity and peace. "Peace for Commoners : The Hindu Way As Simplified By Holy Mother Sarada Devi" is an attempt to present Holy Mother's peace prescription so that all her children of various religious faiths or even the atheists can benefit.

This book is entirely based on various other books and articles. A list of such materials as also others which may be of interest to the readers is given at the end. The author is grateful to all these authors of books and articles. Highly grateful indeed. The author is also indebted to his elder brother, Shri Hara Prasad Mukhopadhyay, for the active support received from him. My task will be incomplete, if I do not convey my heartiest thanks to Shri Sandeep Nayak for the co-operation extended to me.

Let there be peace for all.
Om Shanti. Om Shanti. Om Shanti.
Devi Sarada Jayatu.

Panchanan Mukhopadhyay



Holy Mother Sarada Devi
(22.12.1853–21.07.1920)

If you are really interested in peace, don't go for finding faults with others unnecessarily. Better, if you find out your own faults. Try to adjust in any situation. Learn to accept this entire world as your own. None in this world is a stranger—everyone belongs to your own family. Have love for all. Peace will come to you automatically—you need not run after it.

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INTRODUCTION

In her sacred human existence, Holy Mother Sarada Devi is a simple rural Bengalee Brahmin lady, having virtually no formal education. But thousands of great scholars from all over the world come and fall on her feet. They go back with their heart full of wisdom and bliss. How is it possible ?

People say, she herself is the Goddess of Learning, Devi Sarada Saraswati.

Does she deliver big lectures or tall talks ?

No, never. She talks only a little, that too to the people very close to her. She is vehemently against publicity. But whatever little she talks, she talks through heart—that gives peace to one's mind.

Her untold messages showing the way to peace for commoners come from her own life as well—her life is a living lesson for others. The divine life in the human body of Swami Vivekananda's living Goddess, Sarada Devi, is a life of total sacrifice for human welfare. As such, her messages do not suggest abnegation of this world.

We are common men. We have family and children. We have strong attachment—we cannot shed it. Holy Mother is fully aware of that. So, she keeps her way to peace well within the reach of we the commoners. In fact, she asserts, if you do not have attachment—if you do not have kindness—you are not even a man. Actually, the greatest strength of her ideology lies in its maximum flexibility, the multi-facet Hinduism being beautifully practicalised to suit the commoners. Hers is not the Hindu way of tough austerity. It does not need desertion of one's own family. There is no necessity for kicking out woman and wealth. Lead a life as you are living now—Mother's way to peace is as simple as that. Only a change in one's perception about family is necessary. Rigidity has no place in her world-frame. She is against all types of extremism—excessive emotion or too much of reasoning, extreme consumerism or hard and tough austerity in life, etc. One has to differentiate between materialistic pleasure or happiness and peace the divine and it is for him to ensure that he does not go mad after worldly possessions disturbing his own peace in the process.

We are struck by so many sensual desires all the time. Such desires are a necessary evil. They are necessary, as, in the ultimate analysis, we are activity-oriented because of them. They act as stimulating forces. Evil as they are, they make us ever-dissatisfied—frustrated. In this world of consumerism, we are in a rat race. We totally forget that we should be after peace and peace only. We forget the simple truth that we should possess things worldly so much so that our peace is at the maximum. But do we know what peace is? Is it pleasure? Is it happiness?

A man feels tempted towards the body of a woman. Woman is very attractive in the eyes of a man. Her voice sounds very sweet to the ears of a man. Oh, she smells so nice in the nostrils of man. A man feels better than having the divinity in the form of eternal bliss as he enjoys the body of the woman he likes. But at this level has he attained peace? A man is served with various food and drinks of his choice. He relishes them so much. Is he now in the land of peace? No, we should not identify sexual or other sensual pleasures as peace.

One has got a very accommodative and loyal wife. Like average woman, she is not jealous, selfish, unreasonable and not suffering from the vanity that she is a beauty queen. So, leading a life with her, can he say that he has attained peace? No, he can only say that he is happy in his family life.

For pleasure, the body is enjoyed. Besides, the characteristics build up a happy companionship. Peace can arrive in this case only in the form of pure love. Peace is not a commodity for trading. Sacrifice and not possessiveness can take a man to the land of true love and peace. When I relish delicious food, I get pleasure. When I serve a starving man the same dish of food without expecting anything in return even like name, fame or heaven, I derive peace. Peace is divine—peace is God—and any person who turns less and less selfish, that is, more and more selfless can ultimately have it. The life divine of Holy Mother Sarada Devi tells us so.

ROLE OF THE PHENOMENAL BODY IN THE JOURNEY TOWARDS PEACE

Oh, body, our beloved body—our first love. Every moment every individual is identifying himself with his body. But reality says the body is mine—I am not the body. Body is earthly matter, —so after we leave this world, the body gets dissolved into the earth. Any birth implies certain death and we die every second. Every second we are a new man. Body cells get changed so fast. But our individuality is retained. It is only our body that gets dissolved into the earth. Body, whatever may be the size and shape, gets ultimately converted into 3 pounds of ash (dead bodies are burnt by Hindus). As death follows birth, so does birth follow death. Change of body through rebirth is like the change of a torn shirt. So long desires are there, rebirth is a must. Once in physical body, attachment towards it is certain. So definite again is suffering or death. Whether an ordinary man or a God-incarnate, so long he has this physical body, he has hunger and thirst, ailments and agonies as well as death. Still in this human world, the most valued asset is human body. So, however spiritual one may be, he can't escape paying a heavy tax (for its use) to the last farthing, says Mother. Taking that for granted, the question comes up : how best to use the body ? A lamp is on; one can use it studying religious scriptures and another can be busy forging documents. Likewise, use of body may convert it into a gas chamber—its use may convert it into a temple of deity as well. Its improper use may lead to troubles in succession; the proper use of it may lead us to absolute peace.

So long this body is there, one should take care of it. If body is neglected, damaged or destroyed, who can progress in the path of peace and divinity? None. So take care of the body, Mother asserts. But everybody should be cautious. He should not identify his self with his body. He should care for his body but he should not get attached to it. We have to be careful that this very body may bind us—it may put us in a prison. We must resist it. Our body should not be a prison house—it must be a free sweet home. My body claims my 100% love for it. I should say : No, all other entities in this world are equally dear to me. Once born, physically I am confined to my body but I will never allow my mind to be a captive there. With physical existence limited to a body, I will expand my inner unlimited existence into an ocean of love, sympathy and compassion for the whole universe. This journey from the finite to the infinite only can lead us to peace. The less we become attached to our worldly body, the more we get universalized and the more we enjoy the peace of mind. That is the simple truth, says the Holy Mother.

INDRIYAS (SENSE-ORGANS) AND THEIR CONTROL

Indriyas or the senses. They are considered superior to the body, which is activated by the senses. Besides mind, there are ten senses of which five are of paramount importance. They are known as Jnanendriyas or senses of knowledge e.g. senses of seeing (eyes), hearing (ears), smelling (nose), tasting (tongue) & touching (skin). The other five are known as Karmendriyas or senses of actions—senses of speaking, grasping, moving, execution & procreation. Besides there is the mind which is the most vital organ for human existence.

My eyes see a flower. I have an instant feeling—I like or dislike it. I hear somebody singing. There is immediate inner feeling—it is charming or it is not so. Likewise, some external objects smelt, tasted or touched will immediately create some internal feeling and reaction. Thus the five senses of knowledge are causes for action from without to within. The other five senses (of action) are intended for action from within to without.

All the senses are, like the body, purely temporary or at best can be called a phenomenal reality. The impressions or the images given to us by the senses are also far from real, as they continuously crop up and vanish. Truth or the Supreme Reality is eternal. So, human senses should not be construed as the Truth. But they play a vital role in disturbing our peace or in its upkeep. In search of peace, we have to find out how best they can be used for attaining more and more peace.

We the ignorant men allow us to be tied to the senses and their actions. Pleasantly we become wilder than even the wild animals. So we suffer. Should we, therefore, “kill” the five sense-organs i.e. eyes, ears, nose, tongue & skin? No, says the Holy Mother. Self-restraint is good but self-torture is a crime, asserts Mother. We have to educate our senses properly.

We play the game of life only because we are a mixture of the spirit of goodness, materialism and ego. Such a spirit finds expression through our senses. As moral and spiritual elevation prevails more and more over our vanity and consumerism, we move further and further towards peace. So long the body is there, some desires are bound to be its inescapable

associates. When I am hungry or thirsty, should I remain without food or water? I have desire for sex and I do have my wife. Should I go without sex? No, at least Holy Mother does not teach us so. Have food & drinks needed for maintenance of health. Have ethical sex, but don't run for other woman. Otherwise, unfulfilled persisting sexual desire may cause unhappiness in this life, which also may result in rebirth and repetition of the consequential mundane miseries. But at the same time we have to keep it in mind that our senses are the root cause of all our attachments and aversions, and, consequentially, of all our miseries. Senses are bound to create impressions and lead to actions. Say, my young sister is very beautiful. I see her but never feel any temptation for her body. Another girl of her age, when seen by my eyes, generates sexual passion in me. Here the same eyes are the viewers and the two objects are the same i.e. two attractive young girls. But there are two different perceptions and divergent reactions, –one is causing temptation, and the other nothing of that sort. Here what we require is self-education for the manifestation of perfection already in us. Once we properly educate our senses, they will perceive and react in a “true” fashion. All things will be viewed in their real perspective and not as they appear before our clouded vision. We will see that God is in everybody, –God is in everything. God is purity; He is Eternal Bliss. But that state cannot come all on a sudden. For that we have to place ourselves persistently in the plane of conscientious (rational) judgement. That will cleanse us of all the sensual impurities gradually. And none of the senses will ever attempt to take us away from purity and peace, once we have a firm and effective grip on our sense–perceptions and reactions.