

Through this extraordinary work, *A Life of Light*, Ma Indira Devi's life and words are offered to the world in stunning photographs and sublime quotations from her writings. Ma Indira Devi, a disciple of Sri Dilip Kumar Roy—the great Indian Guru, classical singer, and disciple of Sri Aurobindo—renounced a life of wealth, luxury, and society to become a *Sannyasi* and disciple, and ultimately a Guru, who led thousands on their spiritual journey to the Divine. Having left her body in 1997, she continues to inspire seekers through her teachings and the work of her devotees, who keep active the Hari Krishna Mandir (*Ashram*) in Pune, India, and share her inspired teachings with the world.

-Michael Sowder, Professor of English and Religious Studies
Utah State University, United States

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This is a book about the incredible transformation of Ma Indira Devi, and the magic of her Guru's power to help her conquer the obstacles that stood in the way of her personal growth, to lead her to the peak of the mountain where the Supreme resides. This is the story of a struggle to leave material abundance and navigate the steep climb to the spiritual heaven where one finds true love, to experience the power of the flame of love to burn all *Asuric* negatives that inhabit the earth. In that ascent, one moves from doubt to conviction, from weakness to courage, and from the limitations of material possessions to unlimited spiritual wealth. This is a world where arrogance is conquered by humility. As Rabindranath Tagore once observed, "Power said to the world, 'you are mine', and the world kept him a prisoner on its throne. Love said to the world, 'I am thine', and the world gave her the key to its house."

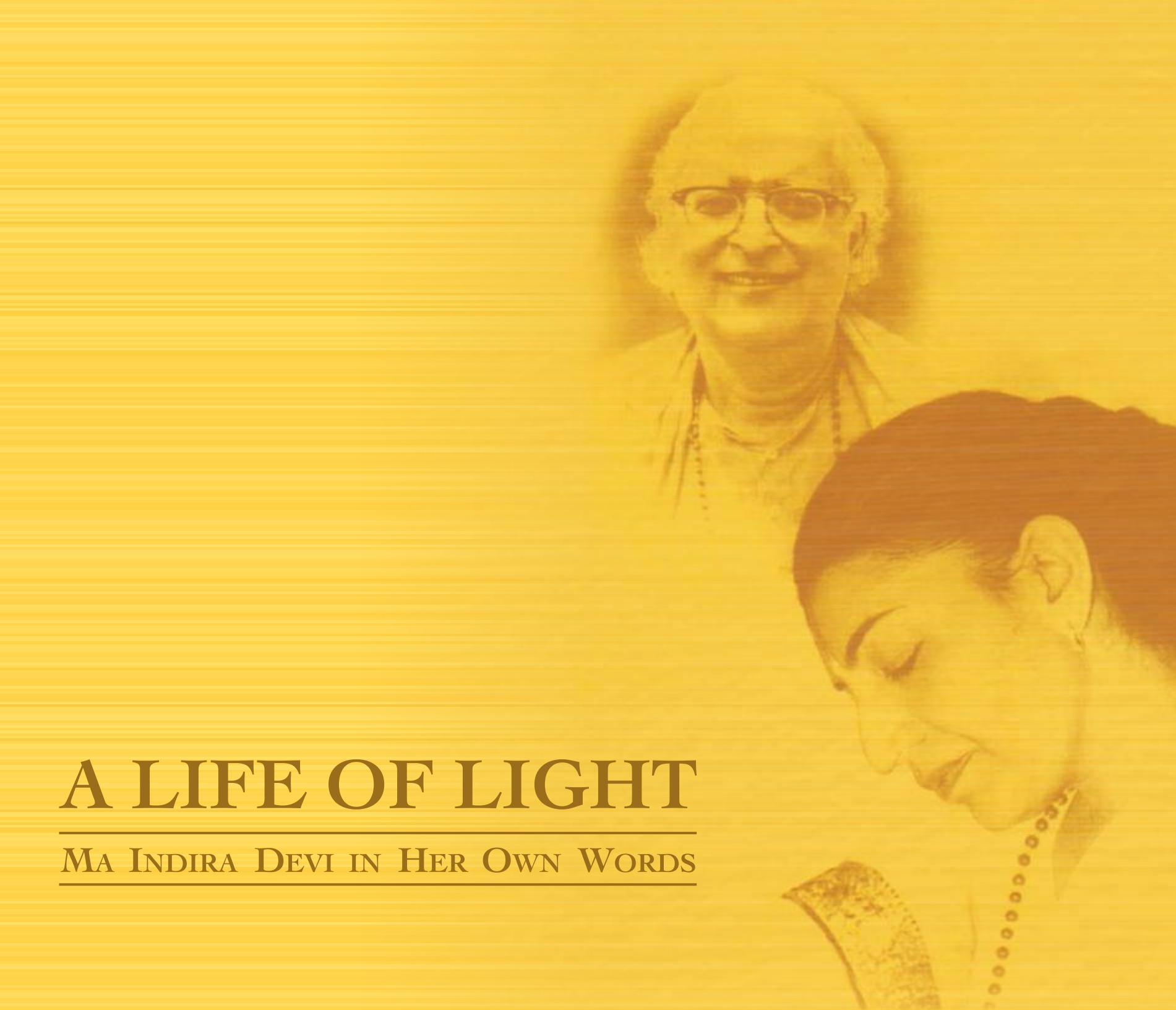
Deep gratitude to our Guru, Ma Indira Devi, for inspiring her devotees to compile this book of love, and sharing that spiritual love with everyone who aspires to learn and grow.

-Tapas Sen, devotee of Sri Dilip Kumar Roy & Ma Indira Devi

A LIFE OF LIGHT

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MA INDIRA DEVI IN HER OWN WORDS







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“True Gurus are very rare in this world, but true disciples are still rarer.”

-Pilgrims of the Stars, p. 299



Jai Guru

Foreword

Firstly, I would like to congratulate the compilers and editors for this beautiful collection of Dadaji and Ma's sayings and photos. It's a very moving book, and I thank them for the honour of writing the foreword.

Ma was and is a powerful divine presence on earth. We all witnessed a celestial event when these two divine beings—Dadaji and Ma—came down to earth, living in the physical plane amongst us. The heavenly light touched matter.

I have the great good fortune of having Ma as my physical as well as spiritual mother. Ma has enriched me with so many personal and joyful memories.

One little-known amusing anecdote is from my early years. When I was quite young, my cousin Gita teased me by saying, "My mother is more beautiful than yours. In a school play she played a princess and your mother played a thief." I replied enraged, "It's not true! It's not true! My mother is more beautiful than yours and she did not play the thief. You're wrong." I went crying to Ma, recounting the episode. When Ma heard, she laughed and said, "Of course I played the thief. Who wants to play a boring princess, such a boring role. The thief had a much more interesting character and so the role was much more interesting." Who better to know the life of a princess?

As a child, I was very possessive of my mother and jealous of the love she fawned on others. I could not understand the steady stream of people that came into our living room, especially in the evenings. I slowly came to realize that Ma was a lady of miracles, in close contact with Mirabai who sang and dictated an unending flow of songs to her. At present, I am in awe of this powerful, miraculous re-emergence of Miraji's energy that has occurred in our lifetime.

How fortunate, lucky and blessed we are to have felt Ma's divine hands on our heads assuring us, removing worry, instilling a divine spark and a vision of that normally invisible road—the road leading to that divine temple in the heavens where our beloved Dadaji still sings, a temple attended by the Lord. I always felt that each of the numerous times that Ma blessed me, all pettiness, worry, and clouds in life vanished.

This book contains invaluable images of Ma in meditation, *Bhav, Samadhi*, and in the company of her Guru—our beloved, divine Dadaji—and always with that exquisite, mystical, blissful, loving smile.

Ma was and is always with us. Let us bow our heads in gratitude and prayer in memory of our beloved Ma.

Jai Guru Jai Ma

- Premal and Sadhika



Jai Guru

Preface

Genuinely God-realized (or Self-actualized) people are rare in the world. Among them, only a few hold on to our terrestrial consciousness and show us the way to our highest selves. Ma Indira Devi belongs to that unique group of spiritual elites.

As Janak Kumari in her pre-initiated life, she was born to wealth and led an affluent family life. Drawn by an irresistible urge to seek a reality that is deeper and more real than the terrestrial reality with its endowments, she turned to Sri Dilip Kumar Roy, the great illuminate and a disciple of Sri Aurobindo and the Mother of Pondicherry.

At her Guru's feet, she renounced material riches along with the human attachments of her mind and heart, without much hesitation. She dismissed the most coveted traits of human eminence as pleasant irrelevances. She sought the Divine with one-pointed devotion.

The intensity of her quest and her sincerity were such that she was blessed with the highest of spiritual experiences: *Savikalpa Samadhi* in her initial days of *Sadhana*, her first *Nirvikalpa Samadhi* within ten years of her spiritual pursuit and *Bhava Samadhi* regularly thereafter, till the end of her physical life in 1997.

Ma Indira Devi was not even attached to the rarefied spiritual experiences mentioned above. She was able to maintain her equanimity, despite hearing Krishna's rapturous, celestial flute notes many times. Indira Devi, under the guise of serving her Guru, chose to serve the whole world with a pure and all-absolving heart. Assuming the attitude of being a helpless child of her Guru, she hid her strengths. She paid the karmic debts of her children (i.e., of the world) under the guise of her own illness.

As a medium of the great medieval woman mystic Mira-Bai, Ma Indira Devi composed more than a thousand *Mira Bhajans* in her trance states. These prayer songs, like the songs of the Sufi mystics, elucidate the "path of the heart" while sharing its peaks, travails, and guidance for spiritual seekers.

Ma Indira Devi's *Mira Bhajans* allow readers to glimpse the highest interfaces between man and God. They also describe the experiences of the human heart, when it broaches the grand continuum between dualistic and non-dualistic states of consciousness. Although her Hindi *Bhajans* are contextualized in the Vaishnava tradition of *Bhakti*, they are easily extrapolated to all faiths.

Ma Indira Devi emphasized the essential roles of truth, purity and humility in self-transformation and advocated faith as a supra-rational tool. She believed the highest Love or *Prema* is not possible without them.

Ma Indira Devi continues to guide us in the journey of shedding our lesser nature and learning to ascend to a higher consciousness—to eventually reach our inner summit-selves. She practiced Sri Aurobindo's Supramental Yoga in silence, hiding in plain sight amidst the rest of society. And yet, she shared (and continues to share) the fruits of her hard-fought labor and unmeasured sacrifice with the whole world, unreservedly.

This book illustrates the luminous inner life of one of the greatest woman mystics of our times, in her own words.

- Rajkumar Mantravadi



Jai Guru

Editor's Note

The Inner Life of a Perfect Disciple

Ma Indira Devi's life was that of a perfect disciple. The central beating heart of Ma's spiritual life was her Guru, Sri Dilip Kumar Roy, the great illuminate.

Ma Indira Devi realized, lived and taught the core tenets of *Guruvað*, the polestar of her life of light. Her rapid spiritual ascent, and the ensuing 'descent of tenderness' that she bore for the whole world, was rooted in *Guruvað*.

From the dawn of history, *Guruvað* has been the crowning glory of spiritual transformation, the catalyst for the evolution of human consciousness in its pursuit of the Divine. This book presents teachings from Ma Indira Devi's writings and photographs from her life, which bear witness to that glory.

While the book's narrative begins with Ma's pre-initiation life, all photos in this collection were taken following her initiation under the aegis of her Guru, Sri Dilip Kumar Roy, in 1949. As such, photographic chronology is only loosely adhered to in order to preserve narrative flow. Because the quality of some photographs was poor, where necessary we have tried to restore them to the best of our ability, without compromising their original beauty. Where found, grammatical errors in source material have been corrected and the capitalization of some words (e.g. 'guru' vs. Guru', 'him' vs. 'Him') has been edited for consistency. References have been included beneath each quotation. A glossary of Sanskrit phrases has been included at the end of this book. Where possible, definitions are taken directly from Sri Dilip Kumar Roy's glossary in *The Bhagavad Gita: A Revelation and footnotes in Pilgrims of the Stars*.

We sincerely hope this collection of quotations and photographs not only brings to the fore Ma Indira Devi's consummate *Gurubhakti*, but also provides aspirants with invaluable insights to apply in their own lives. Although Ma Indira Devi held Lord Krishna as her *Ishta* (cherished form of Divinity), her inner journey bears relevance for all seekers, irrespective of religion or spiritual orientation.

Jai Guru

Connection with Higher Consciousness

Ma Indira Devi's spiritual journey is a loving guide for all of us who seek to live in touch with a higher consciousness. Her life gives us hope that if we are sincere and work on changing ourselves, we will see tangible results. Following her example, we can become happier and experience a sense of well-being—no matter what our circumstances. If we cultivate gratitude and learn acceptance (the Lord's will, not ours), greater emotional resilience becomes a habit and strengthens us.

Ma teaches that we can stay in touch with our higher self through practicing meditation. She teaches the importance of “vigilance,” constant awareness of one's thoughts and behaviors. When the mind's restlessness subsides, one is left with a sense of deep calm that brings clarity and joy in being connected to the Divine. We tap into greater creativity, awaken our higher intelligence, improve our physical and spiritual health, and enrich our lives with compassion for others.

This extraordinary book offers a way for seekers to feel that connection, inspiration, love and gratitude to Ma and Dadaji for calling us to lead a life ennobled by higher consciousness.

- Sondra (Mandira) Sen

OM

*jñānam vijñānasahitam labhyate gurubhaktitah |
guroh parataram nāsti dhyeyo'sau gurumārgibhīḥ ||*

-Guru Gita

The Guru is omnipotent. Followers must meditate upon the Guru. *Gurubhakti* gives one the inner knowledge of the soul and of the Supreme. The Guru is the only authority who shows the path to knowledge and realization, says the twelfth-century scripture, the *Guru Gita*.

Life of Light, this centenary book commemorating the life of Ma Indira Devi, offers a testimony to this scripture. Through her *Gurubhakti*, Ma graced the highest summits of spiritual life.

In this book, we witness the full span of her life, from the days when she lived as an aspirant devoted to her Guru, Sri Dilip Kumar Roy, to when she gave refuge to her own loving disciples—her children. Capturing spiritual emotions, rare photos show Ma engrossed in devotion to her Lord and Guru or totally absorbed in the depths of meditation with her eyes betraying the secrets of the soul. Quotations lend words to her silent expressions. To seekers of truth and inner peace, this book illustrates the spirit of *Guruvað* – how to embody the words of the *Guru Gita* and attain realization by following one's Guru.

- Prof. Vinaya Kshirsagar

A Life of Light

How to describe the exceptional spiritual journey of a God-realized saint like Ma Indira Devi, except through her own words and experiences? In this awe-inspiring book, Ma shows us by example how to pray, think, and live in the light of Divine Grace.

I had the very great fortune of being associated with Dadaji and Ma since my birth. My growing years were blessed, and I basked in their love in my everyday life. The Hari Krishna Mandir was my place of pilgrimage, my second home, a home charged with light, laughter, *Bhakti* and heavenly music. To witness Ma in the divine trance of *Samadhi* receiving *Bhajans* from the fifteenth-century *Bhakti* saint, Miraji, was a miraculous phenomenon for a mortal like me.

Ma tells us in this book how she was able to hold and share that great Light and to love the whole wide world as her own. She shows us a way of loving the Lord our maker, going beyond the trappings of orthodox religiosity.

One of her soul-stirring *Bhajans* says, *gun naa dekhe, roop naa dekhe, naa dekhe tup gyaan, prem bhara ik chota sa dil dekha ri prabhu aan*: “The Lord does not see human virtues or physical attractiveness. He neither sees efforts nor our knowledge. All He cares for is a little heart full of love for Him.”

Ma sacrificed herself in the fire of aspiration, to be reborn as a great instrument of the Lord. These exquisite photos and compelling narratives transport one into a higher realm. My heart wells up in gratitude for all who have helped gather together these priceless treasures from her *Life of Light* and *Guruvað*.

- Priya Chopra

Ma Indira Devi: A Biographical Timeline

March 26th, 1920	<i>Birth date, on the day of Holi</i>
October 8th, 1946	<i>First meeting with Dadaji</i>
February 18th, 1949	<i>First visit to Sri Aurobindo Ashram, first Savikalpa Samadhi soon after</i>
Mid 1949	<i>Mira's first contact with Ma Indira Devi in meditation, advent of Mira bhajans</i>
December 5th, 1950	<i>Sri Aurobindo's Mahasamadhi</i>
January 8th-August 26th, 1953	<i>World tour with Sri Dilip Kumar Roy, cultural ambassador of India</i>
August 27th, 1954	<i>Move to Pune, Old Ashram</i>
March 26th, 1956	<i>First Nirvikalpa Samadhi</i>
March 26th, 1957	<i>Second Nirvikalpa Samadhi</i>
January 18th, 1959	<i>Inauguration of the new Hari Krishna Mandir</i>
September 3rd, 1971	<i>Third Nirvikalpa Samadhi</i>
January 6th, 1980	<i>Sri Dilip Kumar Roy's Mahasamadhi</i>
August 23rd, 1997	<i>Experience of Light touching the Matter</i>
December 31st, 1997	<i>Ma Indira Devi's Mahasamadhi</i>

At the feet of Dadaji, Ma, and The Lord



Jai Guru

His ways are strange, bewildering!
To fathom Him I fail.
How He fulfills our hearts with His love,
O friend, I cannot tell.

I learned to laugh through tears and staked
My all to glimpse His Face:
I won Him by becoming His,
Lost all and gained His Grace.

Relentlessly He weaned me from
My lesser loves, my kin,
Till even the mate I once had hailed
Loomed far and alien.

Now dead I am grown to fear and shame
In my lone quest for Thee:
Strange, none befriends when thou becom'st
One's friend, O Mystery!

-Pilgrims of the Stars, p. 281



Sometimes, I know not why I hear a flutelet call
In the lonely deep of night, in the madding crowds of day!
It calls: Come home, come home, come home, the shadows fall!
Who calls to me? From where? So near so far away.

-Pilgrims of the Stars, p. 292

You must have noticed...how real dreams seem while one is dreaming. One lives vividly every moment of the dream and simply cannot doubt it: but the moment one wakes up one knows that all that was not real....I, too, woke up one day—as though from a dream: only the awakening this time was gradual and, to my astonishment, I found that the *reality of life* was becoming a dream and some dreamlike *intangibility* was slowly becoming the only reality.

-*The Flute Calls Still*, p. 2





Gently...a sweet love blossomed in my heart: love for the Dream-reality, a yearning for the Beloved I knew so little about! A faint but persistent voice of silence whispered of His glorious attributes. A new vista unfolded itself before my eyes. A strange love that gives all without counting the cost, that offers without bargaining and yet is dependable—such a love became a possibility.

-The Flute Calls Still, p. 3



But the conditions were hard, for one did not *fall* in love with this Elusive Beloved but had to *rise* to His love—to make an all-out endeavour to outgrow one's lower self.

-*The Flute Calls Still*, p. 4



“Give or take what you will, but let me not take my eyes off the Goal....Draw me close to you—is all I ask. If this self-will does not bend, break it with the wrath of your Love. Let me learn to give all I have and am—keeping back nothing.”

-The Flute Calls Still, p. 50



“I, too, want to empty my heart of lesser loves for I know you who rule the three worlds and yet stay beyond have the power to reside in my frail human heart.”

- *The Flute Calls Still*, p. 16



In this game there was only one result: one had to lose all to be the winner. One had to give and not count the cost, one had to be defeated and yet feel the joy of victory, one had to learn the mantra: “Life is to give—give—give.”

-Pilgrims of the Stars, p. 246



When, I thought of this unbelievable Grace, for the first time in my life, I felt humble—truly humble. But one thing was becoming progressively clear to me: Grace involved responsibility.

-The Flute Calls Still, p. 4

There comes a time in every aspirant's life when the choice has to be made. It does not necessarily end in changing the outer environment, but it does mean taking a definite stand and aligning oneself with the Divine Forces.

-Pilgrims of the Stars, p. 254





“Give me the strength to understand why they misunderstand.
Let me keep my faith in those who have no faith in me... Let me
rise above all pettiness and mediocrity and love all without
discrimination.”

-Fragrant Memories, p. 2



Jai Guru

Dadaji met Indira Devi on the 8th of October 1946.

-Fragrant Memories, p. 1

I had seen many a great man in my life, but never had I met a man with such great qualities of transparent sincerity and truthfulness....Something within told me that this was the channel through which the light should come to dispel my darkness.

-The Flute Calls Still, p 4





My heart knows that if I cling to his feet I must arrive, for he stands for Truth. He has staked everything for that one ideal and that is the greatest thing in my opinion. He has the courage to be loyal to what he believes to be true and the strength to give up that loyalty if and when a deeper Truth is at stake.

-*The Flute Calls Still*, p. 11



Sri Dilip Kumar said, “I am a seeker
myself....How can I guide you?”

-Fragrant Memories, p. 1

"I want Light—I am in darkness and I need guidance," she answered.

"We shall grow together—you by leaps and bounds from peak to peak and I trudging behind."

-Fragrant Memories, p. 1





My Guru saw through me and knew where my weakness lay....
But I, too, had seen his greatness and therefore held on to him
with all the obstinacy of my nature. I won.

- *The Flute Calls Still*, p. 5



In 1949 February...Indira Devi burnt her boats and came away
to Sri Aurobindo ashram.

-Fragrant Memories, p. 3

“There is no going back for me Dada, but I promise you—my love will be unconditional, without demand and possessiveness. You will live for God and I for the God in you.”

-Fragrant Memories, p. 3





Sadhana was necessary because just as a noble son brings glory to his earthly parents, a spiritual child, too, must be as worthy as possible of its Heavenly Parents: the Lord and the Guru.

-*Pilgrims of the Stars*, p. 251





The first question I asked Dada after my initiation was: “How do I start? I know nothing about spiritual life or Yoga.”

“Pray—just pray,” Dada said, “and the Truth shall be revealed to you step by step.”

-The Flute Calls Still, p. 14



Love does not diminish with the loosening of our bonds of attachment. On the contrary, when love deepens, its expectations are reduced and the strain is diminished.

-Pilgrims of the Stars, p. 270

It requires far more courage to face oneself sincerely and truthfully than to face a few friends across the table....It is not easy to be alone with oneself, to see oneself as one really is and not as one believes oneself to be.

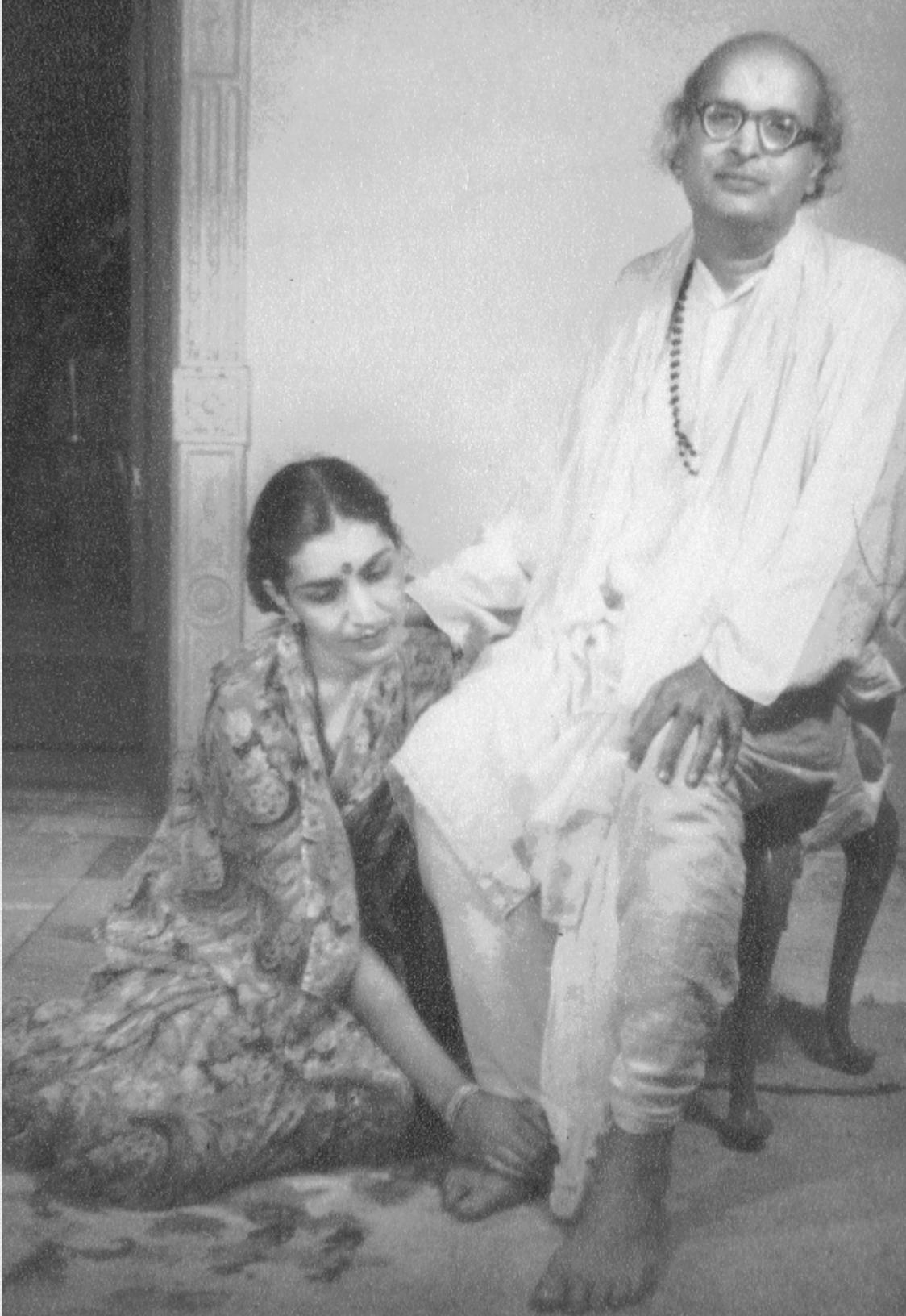
-The Flute Calls Still, p. 68





Though the disciple tries to efface his self-will and surrender himself to the Guru, there is no servility in the accepted sense of the term....He serves from love and not fear, and he serves because he delights in serving, not because he must.

-The Flute Calls Still, p. 64



If her surrender at her Guru's feet is complete, and he can make a perfect offering of her life to the Perfect, she is fulfilled. Nothing less can satisfy her. Surrender or God-realization, the two are synonymous.

-Pilgrims of the Stars, p. 276



I do not wish to be the garland round his neck, I pray that I
may become the dust of his feet. I do not yearn to be his
companion or friend. All that I ask on my bended knees is that I
may learn to remain like a dog at my master's door.

-*The Flute Calls Still*, p. 85



I am conscious of my weakness, but I am also aware of the Guru's strength. And because I am sure of him I can say dauntlessly that when my Guru is there I have no fear of this world or the next.

-The Flute Calls Still, p. 85



One thing alone came out into bold relief with the passing of time: no pain or temptation can deflect one from one's path if the call is genuine. With every lapse, the determination to rise again grows stronger.

-The Flute Calls Still, p. 6



The Lord would never come to one who was false.

-Pilgrims of the Stars, p. 283



She realized that spiritual experiences and ecstasies were not enough: a greater vigilance was necessary—and an uncompromising ruthlessness with herself was called for.

-Pilgrims of the Stars, p. 269

“Let me become what you want me to become. Good or bad,
whatever I am, I belong to you. To become yours is my job. The
rest is *your* business, not mine.”

- *The Flute Calls Still*, p. 50



“Lord, I have come. Tired and weary from my self-created worries, I come to you for rest. Accept me with all my faults and flaws or mold me to your will.”

-Pilgrims of the Stars, p. 294





She gradually found that without any effort on her part she was repeating the Lord's name with every breath....This Name became a living Presence in her and filled her whole being so that whenever this repetition stopped she felt a great void in the heart.

-Pilgrims of the Stars, p. 285



It is possible that the Lord's Grace sat easily on Indira because she was totally ignorant of...manipulative methods to become somebody or something.

-Pilgrims of the Stars, p. 293



She started with a clean slate and she would very much like her friends to do likewise; to forget all recipes, forget the mind, forget the world and themselves. Just remember Him, and relax, relax, relax.

-Pilgrims of the Stars, p. 294

This relaxation or, if you will, surrender of her total being was
her door to the Lord's inner castle, the key to His Heart.

-Pilgrims of the Stars, p. 293



Poised on the crest of silence,
I saw life's dream in flight
And beheld the racing thoughts flit
In and out of sight.

Who knows from where and whither?
A highway was the mind:
Some streamed in firm, possessive,
Some stumbled—groping blind.

Then flashed the conscious signal
And barred the way to all,
Unheeding hostile clamours
Of yearnings great and small.

When all was still and empty
No joys nor sorrows trod;
In stole a mighty stranger:
One lonely thought of God.

-*The Flute Calls Still*, p. 29



Meditation is not *done*, it just *happens*. It is complete relaxation, the act of *being* and not trying to *become* anything.

-*Pilgrims of the Stars*, p. 293



Meditation is a contact with the Beloved, your real self. It is the completeness of being alone with oneself, a state of Grace in which one spontaneously opens one's heart to the Light. See how the sunflower opens its petals to the sun—effortlessly, yet so definitely.

-Pilgrims of the Stars, p. 293





You can meditate all day long and be pure as gold, but once you've taken to a Guru, unless and until...submission comes, there can be no salvation.

-Pilgrims of the Stars, p. 300

Dadaji brings down the Divine Grace to us through his music....It is a gift but not an earthly one, a spiritual power, a *Vibhuti*. He brings down something, and distributes it to us all. Only each one of us receives it in the measure of his receptivity.

-*The Flute Calls Still*, p. 94





Sometimes, during the music, I would feel as if my very soul was being drawn inward. It was an experience of complete absorption, but I did not lose consciousness completely. Only everything outside loomed vague and shadowy and the Lord became the only Reality.

-*The Flute Calls Still*, p. 52

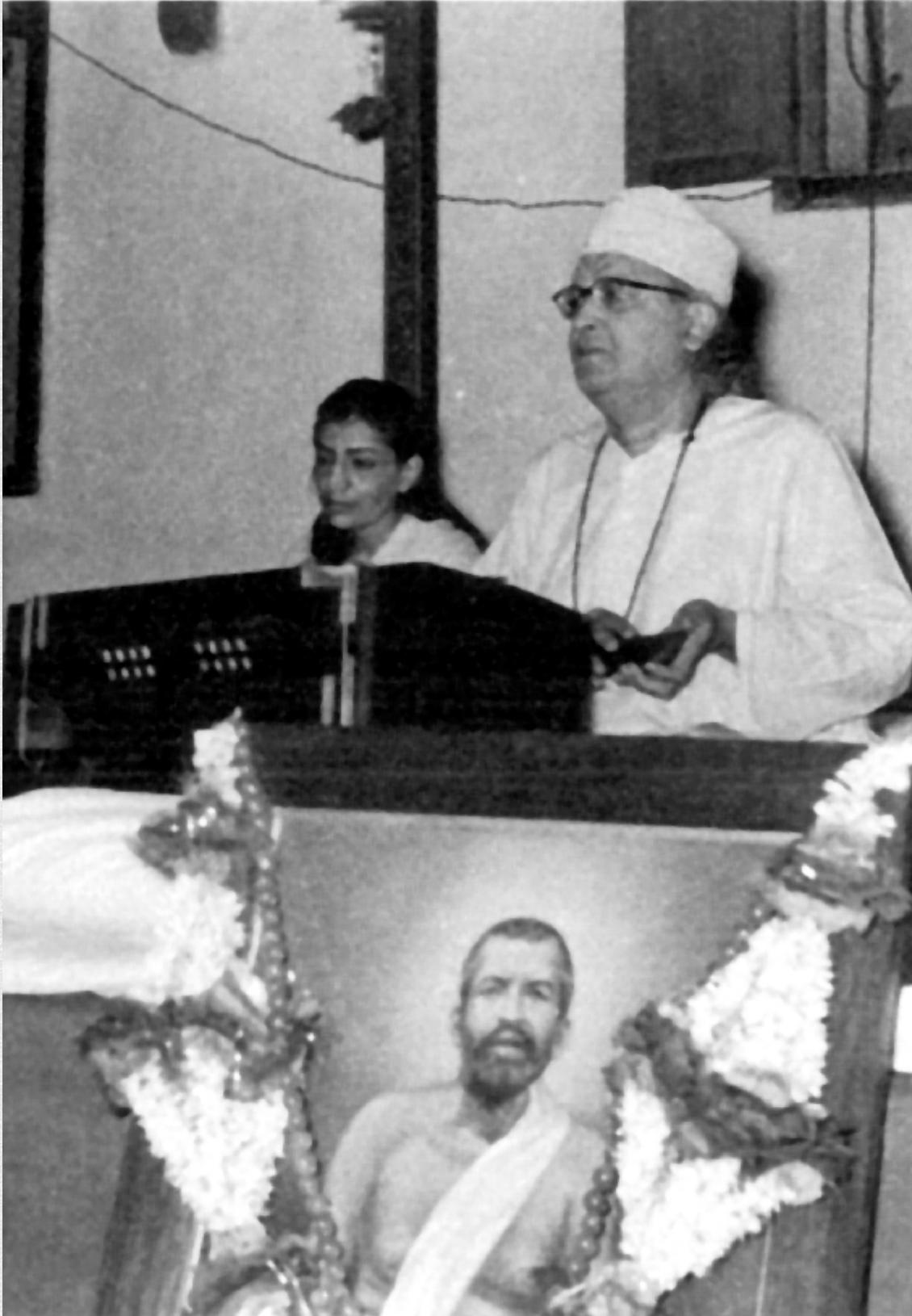


Though her most beautiful experiences came as a result of his music, the blessing was also a tragedy in that she could never listen to it for very long. After the first few minutes her meditation deepened, the mind became still and she lost waking consciousness.

-Pilgrims of the Stars, p. 266

One morning while Dada was singing in his flat, Indira saw...a beautiful lady dressed in a Rajasthani dress. She was slim, extremely graceful and had the most lovely eyes. She sat next to Dada, beating time....When the lady got up to leave with the others, she cast no shadow and her feet did not quite touch the earth.

-Pilgrims of the Stars, p. 282



While she was meditating, Indira saw the same lady approach. She was singing, and seemed to be totally oblivious of the world. Her voice was lovely and the song ended with the name "Mira" in the last line.

-Pilgrims of the Stars, p. 282





Mira's advent was incredible, and even after years Indira found it so fantastic that she could hardly credit it herself. The songs were in Hindi and some of the words Indira did not know—she marveled at this till she discovered that Mira spoke in vibrations and not words.

-Pilgrims of the Stars, p. 283



It is evident...that Indira is receiving inspiration for her Hindi songs from the Mira of her vision and that her consciousness and the consciousness of Mira are collaborating on some plane superconscious to the ordinary human mind.

-Sri Aurobindo, Letter to Sri Dilip Kumar Roy
February 6th, 1950

My heart has taken wings:
Far, far above the pull of life,
The day's upheavals, struggle and strife,
Far, far above the mind's domain,
The ken of thought—of joy and pain
Of fortune's smiles and slings.

My heart has taken wings,
Like a ray of sun at the close of day,
A homing bird, it sails away:
Faint grow the flickering lights of earth,
Time's measured steps of death and birth
And *Maya's* smoky rings.

My heart has taken wings
Where silence sings of timeless themes
And music flows in self-lit streams,
Where day and night stand out as guards
And love and light are heavenly bards:
It soars to the stars and sings.

-*Pilgrims of the Stars*, p. 292



After every experience the consciousness changed a little, the heart became a little purer, a little more understanding and tolerant, a little more humble.

-Pilgrims of the Stars, p. 285



On 26th March, 1956...in the middle of the night, while I was meditating and seeing Dada sitting blissfully poised in the air, a strange thing happened: there was a sudden flash as if the sun had broken into a thousand splinters and, lo, my body-consciousness dissolved! There was no form, no sense of duality, no thought—nothing. There was no witness who was conscious of any object. All that survived was just one blissful all-pervading consciousness.

After a time, I came to and saw the beloved face of my Guru: the sense of duality had returned. This experience was repeated once again just a year later.

-The Flute Calls Still, p. 59





Surrender or God-realization, the two are synonymous.

-The Flute Calls Still, p. 60



My dear brothers, believe me—He is not distant or aloof. Nor does He sit in judgement on us. He loves and cares for us far more than a human mother can, otherwise do you think one so utterly unworthy like myself could possibly have realised His Grace?

-The Flute Calls Still, p. 16



How can we respect ourselves if we do not identify ourselves
with our highest aspirations?

-The Flute Calls Still, p. 34



It is my love for him [Dadaji] that gives me the strength to aspire as he aspires and my greatest aspiration is to become what he wants me to become: a perfect instrument of the Lord.

-The Flute Calls Still, p. 13



Wherever I sit, I feel that I am at His feet. I am carefree and happy, for my Guru has taken charge of me and I belong to the Lord. I know that I am very imperfect and I fall again and again, but I always fall into His lap.

-*The Flute Calls Still*, p. 27



To be able to pray is one of the most convincing signs of Grace.

-*The Flute Calls Still*, p. 15



If we are sincere there will always be time to remember Him, no matter what we are doing.

-Pilgrims of the Stars, p. 296



Of my two ears, I keep one turned to the work in hand,
whatever it be, and the other always attuned to catching the
sound of His footfall.

-The Flute Calls Still, p. 112



One should think of the Lord as often as one can. In this way the mind eventually becomes accustomed to the heights and meditation is made possible....Think of Him for one minute every half-hour. Even this much will keep up the contact.

-Pilgrims of the Stars, p. 294



Grace involves responsibility.

-The Flute Calls Still, p. 47



Grace cannot be always pleasant, because Her business is not to please us or make us happy, but to help us fulfill ourselves....It is not the form but the ultimate purpose or outcome that is important.

-*The Flute Calls Still*, p. 47

Pain was necessary, because it purifies and one could never know oneself unless one went through the fire of suffering.

-The Flute Calls Still, p. 55





I'll tell you the secret. It's just this: be content always—content with little things—don't clamour and, above all, don't grumble or complain.

-The Flute Calls Still, p. 144



Gratitude is a psychic emotion and is extremely helpful in spiritual *Sadhana*; it makes self-surrender to the Divine ever so much easier.

-*The Flute Calls Still*, p. 144



To destroy refuse one requires a fire. The disciple's fire is love, and when this fire is strong enough it consumes everything. All impurities, all dross burn away and *become* fire.

-Pilgrims of the Stars, p. 305



When this love grows, it is like a ruthless flame that burns away all thoughts of grief...all cares, desires, everything. That must happen before we can call Him...grow to long for Him.

-The Flute Calls Still, p. 158



One is not expected to change others...but change oneself one must.

-The Flute Calls Still, p. 5



Changing myself, I do not love my dear ones less, for through this progressive self-purification a much deeper and purer love has blossomed. Almost all expectations have fallen off. With the dying of possessiveness that made me say "my father, my child, my mother" a much more harmonious rhythm has come into being. One reason why I resented giving up these attachments was that I was afraid it would dry up all love in me; but the power of love grew and, one of my most precious gains is this spontaneous love that I feel for all around me.

- *The Flute Calls Still*, p. 20



Be simple, like children. Have faith that whatever the Guru says is right. When you will have achieved this, you will experience a great sense of inner liberation.

-Pilgrims of the Stars, p. 300



It is the most blessed thing in the world to be a helpless child of the Guru. The sense of liberation that this dependence brings far exceeds any freedom ever experienced by the self-reliant.

-Pilgrims of the Stars, p. 301



As Love grows...one gives himself gladly to the Guru and accepts praise and blame as two sides of the same coin, as twin expressions of the Guru's compassion. The will to change is no longer a hardship but a joy.

-Pilgrims of the Stars, p. 300

The disciple should not want to be loved but only to love. He has no claim on the Guru except the claim to love and serve him. And once he realises this truth he spontaneously feels the bliss and the sense of fulfilment that only selfless love can bring in its train.

-*The Flute Calls Still*, p. 64



A work of art, or any work for that matter, becomes *Seva* when one works not for the mere joy of it, but to serve the Lord or the Guru. Then alone *Karma* becomes *Karma-Yoga*.

-*The Flute Calls Still*, p. 94



I suppose there are many methods of achieving transformation: but I know only of one. It is simple and may even sound childish to the erudite but it does work: I mean the Way of Love. I love my Guru and a spontaneous movement of love *is* to want to please the Beloved. Every time I do, say or think anything, the question comes automatically: "What would Dada say to this? How would *he* react?" And the answer that the heart gives is invariably the right answer, for my Guru would never approve of anything that was not right.

-*The Flute Calls Still*, p. 68





With the wrath of Love my Guru broke my personal bonds, so I
may gather the whole world to my heart of love. He cut my
shackles of attachment and tied anklets of *seva* round my feet, so
I may dance in ecstasy to his divine music. Could life ever offer
a greater boon?

-*The Flute Calls Still*, p. 74



We have a very limited and superficial vision: He knows our every heartbeat, all that we were, are and can become. To us, aspiration is just one of the hundred traits of a fellow-being and, most of the time, it is hardly noticeable: He overlooks the outer traits, good or bad, and fosters our inmost aspiration so it may flower. How could He who is the essence of love and compassion want anything else from us?

-Pilgrims of the Stars, p. 288



The Guru's love comes nearest to the Divine love in this mundane world. For it is absolutely selfless. He does not judge the disciple by his or her shortcomings, not by what he says and does but what he aspires to be.

-*The Flute Calls Still*, p. 11



A true Guru helps—in a concrete way, step by step. Not by sentimental sympathy but by the firm, uncompromising lead of Truth and Love.

-The Flute Calls Still, p. 23



What love is this you bear for me, O Friend?
 What a baffling deal, a heavenly give and take!
You measure not my sins, my million faults,
 But only give; for what? For love's own sake.

...

You lean to hold me, anchored to your love,
 I slip love's bonds, from heaven's own door I flee;
But when I fall, forsaken and forlorn,
 "Look back!" you call. "I still abide with thee!"

-*Pilgrims of the Stars*, p. 286



In all humility and strength I assert that the sun may not shine in the East, the mother may hate her only child, the fire may not give heat, and the Ganges may stop flowing but a Guru *will not* let down his disciple.

-*The Flute Calls Still*, p. 79



There is no democracy in spiritual life, for each disciple is at a different stage of evolution and has his own peculiar problems. Thus while the Guru has the same love for all he manifests it in different ways.

-Pilgrims of the Stars, p. 304



The only way a disciple can show that his Guru is great is by trying to become what his Master wants him to become. Loyalty is assayed by action, not words.

-The Flute Calls Still, p. 91



Dadaji: "What should we do to get this *Ananda*?"

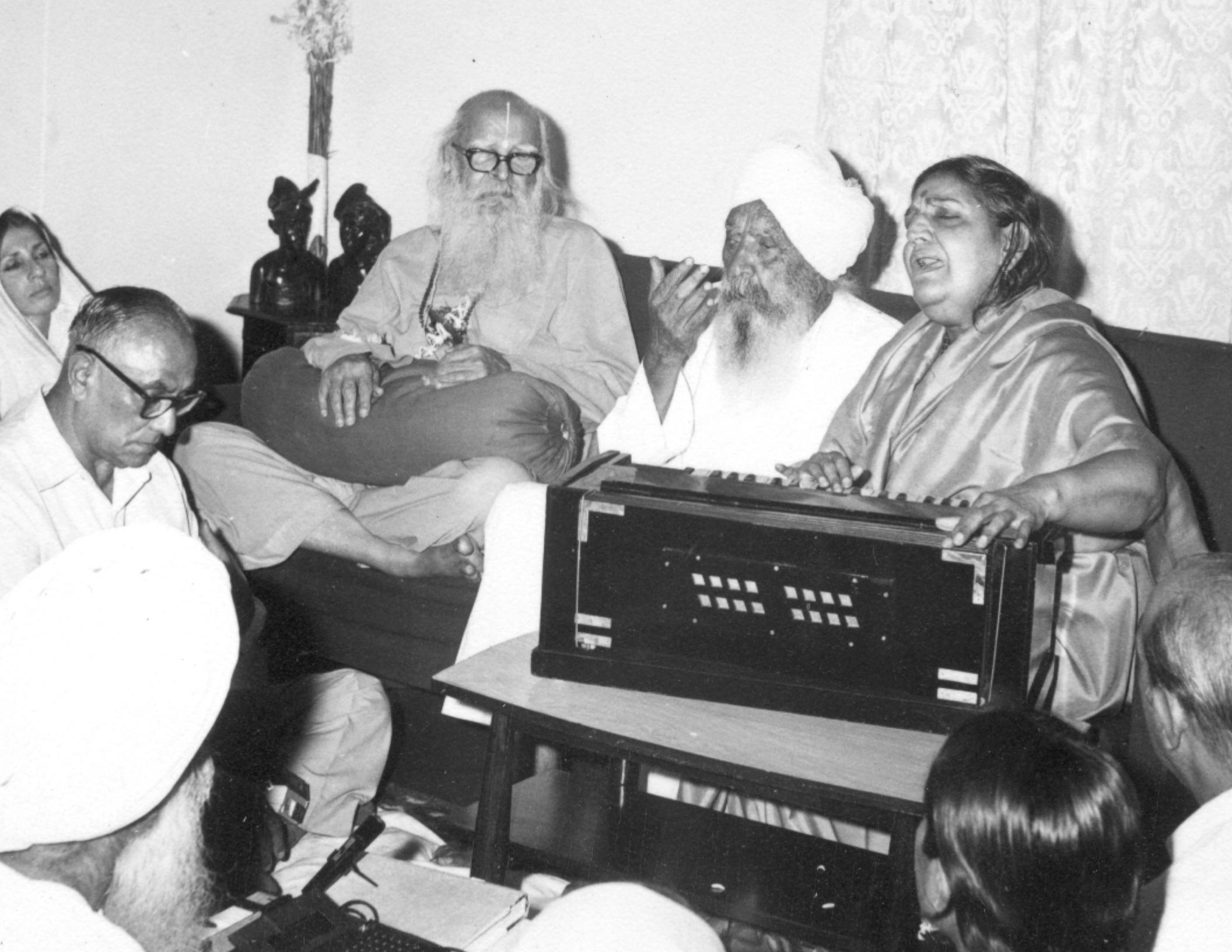
Ma: "You have to do nothing! (*Laughing*) But one has to do a great deal to be able to do nothing!"

-*The Flute Calls Still*, p. 144

She loved Him and wanted Him *above* all things and not *among* all things and that was enough.

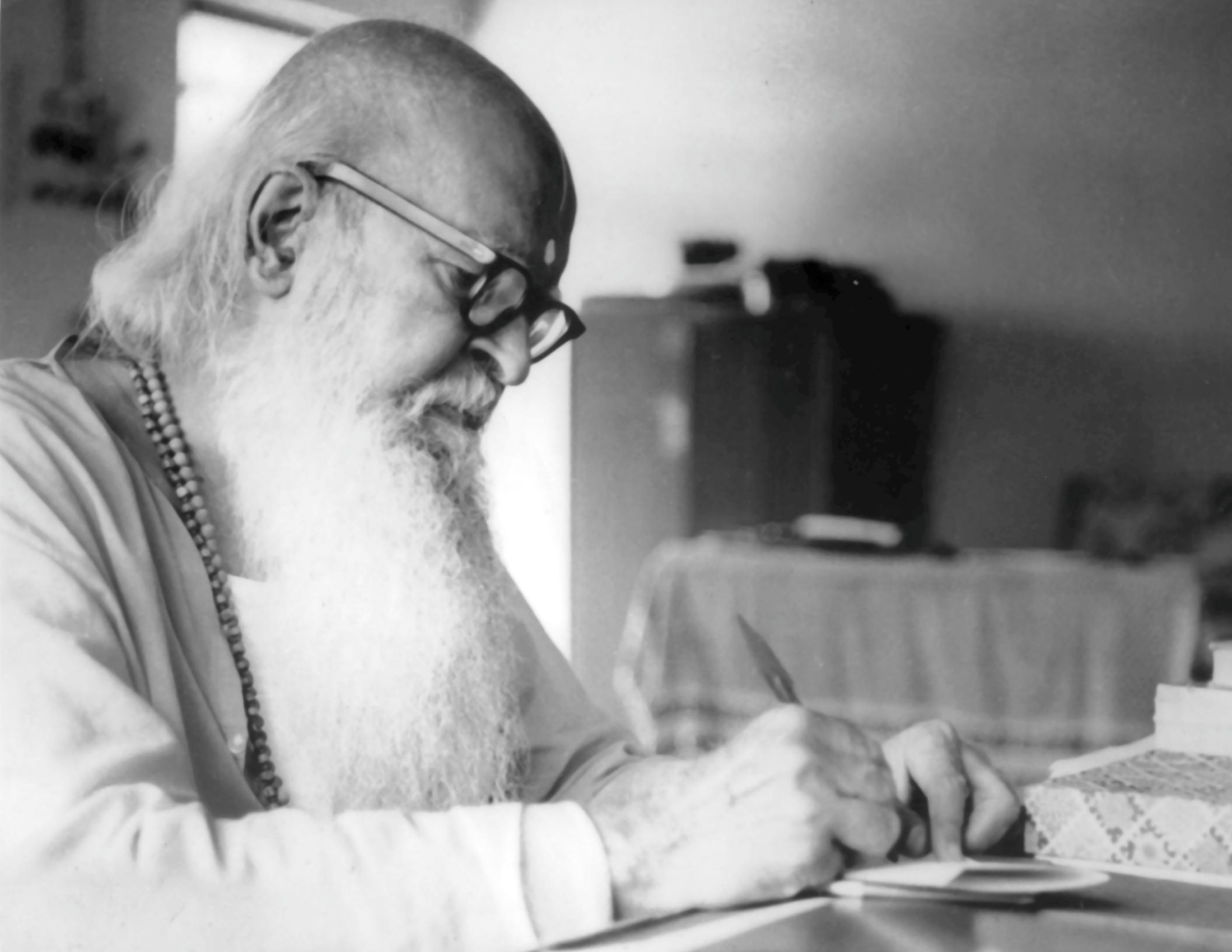
-*Pilgrims of the Stars*, p. 250





Remembrance of the Divine and gratitude are the keys which unlock the flood-gates of His Grace.

-*The Flute Calls Still*, p. 145



Nothing has helped me more than to watch my Guru, day after day and year after year, living a life of complete dedication and one-pointedness....It is a rare inspiration to see him put into practice to the minutest detail all he preaches and to verify that such an aspiration and surrender is possible.

-*The Flute Calls Still*, p. 13



If there is any help or advice that I can give to you it is this:
Know that the Lord being ours, we can have a personal
relationship with Him; we can love Him and feel His love and
Grace. This is no myth. Till you do this, love your Guru,
worship him as a Representative of the Lord, give yourself to
him, for if you can give yourself to your Guru, you give yourself
to the Lord. They are one, only we must realise this.

-*The Flute Calls Still*, p. 28



May you, too, have this realization of the soul that you are helpless, as indeed we all are, without the Lord. May you learn to love Him and serve Him as *He* wants and not as *you* want. You blessed children of Dada, who have come running to the Lord's Flute-call! May you learn to dance to His music.

-*The Flute Calls Still*, p. 38



Many of us hear His Flute-notes amidst the din of mundane things. The Flutist comes and passes by, only the cadence of the haunting melody lingers on. Only a few follow the Call, the rest stay put where they were. When the evening shadows fall and the day's friends depart, then, in the loneliness of each heart, the memory of the Flute wakes up. But it is too late for the weary heart to run after the elusive Flutist. Darkness deepens and only a wistful sigh remains.

-*The Flute Calls Still*, p. 38

First ask yourself: “Do I *want* to love Him?” For wanting to love Him *is* an indispensable condition. Without it we simply cannot make a beginning in this path of Love. But the trouble is that we really don’t want to begin—that is, to love Him. You want to love your children, husband, wife, mother, father and so on, but not the Divine. If you want to love Him, pray to Him sincerely and His Grace will surely answer. That is how I received it.

-The Flute Calls Still, p. 145



Men are afraid to choose, afraid to lose what they have for something they have not. They don't want to make a bad bargain. But who ever bargained—in love?

-The Flute Calls Still, p. 42





Let us not love in a petty way: let us learn to love with genuine selflessness. If we want to give, let us not count the cost nor think of the return....There is no place for prudence and play-safe in true love. There is an ineffable joy in self-giving, in loving.

-The Flute Calls Still, p. 33

Whatever I have seemingly lost, I have gained. Whatever I have given up I have received back a thousandfold.

-*The Flute Calls Still*, p. 85





Love must be personal. How can one love in a *general* way? The deeper and purer the love, the more intimate it must grow. Love cannot be vague and theoretical. A mother's love for the child is a generic term, but *my* mother's love for me must be personal. In the same way the Lord's love for His devotee is a theory for others, but not for the devotee.

-*The Flute Calls Still*, p. 30

Prayer is not a supplication on bended knees to be given something. It is, in essence, the heart's adoration offered in the language of love.

-The Flute Calls Still, p. 15



The Guru is the gatekeeper who leads us directly to
the Lord.

-Pilgrims of the Stars, p. 297



A Guru's love for the disciple comes nearest to the Divine Love in that, he, too, wants nothing but the disciple's ultimate welfare. He does not discard you because of your shortcomings, nor judge you by your failings: he appraises you only by your aspiration for the Light of Truth. That is why, for the disciple, he becomes a symbol of the Divine.

-*The Flute Calls Still*, p. 6



It is true that the Guru cannot rest till the disciple fulfils himself but the fulfilment depends as much if not more on the disciple's aspiration, sincerity and will to surrender.

- *The Flute Calls Still*, p. 63





The Guru guides, but the disciple's acceptance must be voluntary. The Guru tries to influence the disciple with his love, his advice, his own example, but he never imposes his will on the other.

-*The Flute Calls Still*, p. 43



As one learns to love the Guru more and more, the acceptance of his will against one's own becomes easier till it becomes almost automatic. Then to do the Guru's will is not a hardship but a joy.

-The Flute Calls Still, p. 43

The true Guru wants nothing but the disciple's welfare and the true disciple wants only the privilege to give—give—give.

-The Flute Calls Still, p. 11



It is difficult to give, but in spiritual life it is equally difficult to receive.

-*The Flute Calls Still*, p. 47



A Homage
To
Dadaji Sri Dilip Kumar Roy

achieved so much yet are quiet & simple.

you who gave all and did not count it as loss,
is loved all and asked for no return.

you who judged none evil by them.

you through whose golden smile
I evaluated thousands of lives.

your smile had the beauty
of sun from a distance.

you who were an ocean
you who possessed.

you who are a sun.



All I know is that there is only one *Guruvad*, and no other. There can be no popular edition of this to suit the moderns. The Guru *is* the representative of the Lord and the disciple *must* accept him as such. Whether the Guru considers himself to be a mere instrument, a channel, a link between the Divine and the devotee is his affair. The disciple's surrender to him must be unconditional and spontaneous. He must efface himself completely, unquestioningly and gratefully. You can take it or leave it but you cannot refashion or modify it.

-*The Flute Calls Still*, p. 70

People are interested in the spiritual life for various reasons. The poor and frustrated turn to it as the last solace in the hope of a brighter future; the shrewd out of fear to be on the right side of God; the rich take to it as a hobby, and the intellectuals to be able to know “what on earth it’s all about!”...There are always a few who turn to the Lord for His own sake.

-*The Flute Calls Still*, p. 42



Spirituality is not a sentimental and emotional upheaval, neither is it a pursuit for goody-goody weaklings. Such persons are no good to man or God, for true spirituality needs, first and last, sincerity, strength and perseverance.

-Pilgrims of the Stars, p. 256



We often think that as soon as an aspirant enters an *Ashram* he becomes a saint. But that is far from the truth. The aspirants stay as human as ever; only, with *Yoga*, they become aware of their human failings and so have to strive to change themselves under the guidance of the Guru.

-*The Flute Calls Still*, p. 67





आदि भाव
दादृग्नी श्री दिलीपकुमार राय
१९८५-१९९०

The only effective way to change others and help one's fellow being is to change oneself.... Truly spiritual men must first transform themselves and when they *know* His will, then He uses them as He wills.

-*The Flute Calls Still*, p. 12



If even mud offered to the Divine could be changed into *Prasad*
why should not the unregenerate human personality, too, be
equally transformed—divinized?

-Pilgrims of the Stars, p. 341



A human being is a very complex personality or, to put it succinctly, a number of disparate personalities thrown together into one body go to build a human being. There is a constant struggle among these and men, like puppets, are pulled by different strings at different times. That is why we see so many contradictions in human nature. The harmonising of all the diverse, conflicting personalities is an important part of *Sādhana*.

-*The Flute Calls Still*, p. 45



Transformation of nature is a very arduous task. Constant vigilance, aspiration, prayer and ruthlessness with oneself are necessary before one can change.

-*The Flute Calls Still*, p. 67



Broadly, there are four stages in the process of transformation:
Vigilance, Consciousness, Aspiration, and Transformation.

-The Flute Calls Still, p. 68

Vigilance, vigilance, vigilance all the time; at every step it is essential.

...

First of all we must be vigilant about our thoughts and acts. Vigilance would make us conscious of our shortcomings. When we are conscious we aspire to change and this would lead to the transformation of our nature.

-*The Flute Calls Still*, p. 66 & 68





In Yoga the things that hamper us most are the small petty movements of desire and possessiveness. Nothing is too small to prove an obstruction and nothing is too big to be overcome with sincerity, perseverance and the Guru's help.

-The Flute Calls Still, p. 66

Sadhana has to be done in one's normal life. Every moment of a *Sadhus*'s life is a call to *Sadhana*.

- *The Flute Calls Still*, p. 68





Whenever anything unseemly happens we must look within.
That is the difference between the worldly man and the *Sadhuska*.

-*The Flute Calls Still*, p. 66



The test of sincerity must be in action, not in sentimental words
that cost nothing.

-*The Flute Calls Still*, p. 42



Truth is far more important to a spiritual aspirant than tact.

-*The Flute Calls Still*, p. 61



Till our nature is substantially purified no deep spiritual experience can abide. We may have glimpses of His Light, and hear the whisper of His Grace, but these will fade off. He may come to our temple-door and knock, even peep in, but unless the temple of our heart is cleaned, it cannot serve as His throne.

-*The Flute Calls Still*, p. 68



“O Lord! make me yours. May I become what my Guru wants me to become....I have nothing to bring to you but my lone self; accept me for what I am....May I learn to give and not ask; to pray and not insist; to love and not demand. Break my self-will if it does not bend to the Guru’s will. Give or take what you will, but do not give me up, for I have no refuge but at your feet.”

-*The Flute Calls Still*, p. 15



“Engage me as your servant not because I have any claim on you, nor because I have any qualifications, I appeal to you because I have no other refuge, because none but you, O Compassionate, will keep me.”

-*The Flute Calls Still*, p. 122



“Whatever comes from you or is sanctioned by you is a blessing for me: joy or pain, love or rejection, whatever I receive, let me accept on bended knees....I do not know what is good for me, nor want to know why and how you are drawing me towards you. Draw me close to you—is all I ask....Let me learn to give all I have and am—keeping back nothing.”

-The Flute Calls Still, p. 50



“It is because you *are* what you are that I know I can never be debarred from your Grace. Make it possible for me to want you and you alone. How can I fail when you are there? How can I hark back to phantom calls when you go on playing your Flute? Give that I may give myself to you.”

- *The Flute Calls Still*, p. 16



Love + love
MA

The Guru's love or any psychic love thrives only on self-giving.
It is not dependent on receiving. It is unlimited.

-*The Flute Calls Still*, p. 56

Why should I cease to be?
Yet I shall hear my Master's call
And know the urge to stake my all,
The urge to know, the urge to grow,
Be perfect even as He.

-Pilgrims of the Stars, p. 291







1000
174 μετρια

Jai Guru

Glossary

<i>Ananda:</i>	Divine bliss.*
<i>Ashram:</i>	“Not a convent or monastery, still less a spiritual-cum-cultural institution. A Guru takes a few disciples in hand and they live with him, serving him, following his directions... and aspiring to the Divine.... A sort of spiritual socialism in which the Guru and disciples are all dedicated to the Lord” (<i>Pilgrims of the Stars</i> , p. 302).**
<i>Bhakti:</i>	Devotion.
<i>Bhakta:</i>	Devotee of the Divine.*
<i>Bhav:</i>	Ecstatic emotion.
<i>Gurubhakti:</i>	Devotion to the Guru.
<i>Guruvað:</i>	The voluntary acceptance of the Guru as one’s polestar in life, and the spiritual path enjoined by Him.
<i>Jai Guru:</i>	Victory to the Guru; a mantra that disciples often use for their protection (<i>Pilgrims of the Stars</i> , p. 263).**
<i>Jnani:</i>	Illuminate.* (noun)
<i>Karma:</i>	Fruitive activity or its reaction;* work.
<i>Karma Yoga:</i>	Work as a spiritual discipline; offering one’s works and actions to the Guru or Divine without expectation of result or reward.
<i>Mahasamadhi:</i>	“The great merging”; the state into which a Yogi enters after voluntarily and permanently leaving the body.
<i>Maya:</i>	The clutch of life’s darkling siron.*

* Translation by Sri Dilip Kumar Roy in *The Bhagavad Gita: A Revelation*

** As per Ma Indira Devi in *Pilgrims of the Stars*

(continued on next page)

- Nirvikalpa Samadhi:* A type of meditative trance where there is complete dissolution of duality and body consciousness (adapted from *The Flute Calls Still*, p. 59)
- Prasad:* An offering (for example, of food) which has been consecrated by the Divine and returned to the devotee.
- Psychic:* In the Integral Yoga of Sri Aurobindo, the individual Soul in man which “endures and is imperishable in us from birth to birth, untouched by death, decay or corruption, an indestructible spark of the Divine” (*The Life Divine*, p. 238).
- Sadhaka:* Spiritual aspirant.
- Sadhana:* Spiritual discipline or practice.
- Samadhi:* Ecstatic trance (*Pilgrims of the Stars*, p. 402).
- Savikalpa Samadhi:* A thoughtless state of trance and inner freedom with a preserved sense of duality (adapted from *The Flute Calls Still*, p. 52).
- Vibhuti:* A gift, capacity, or power of Divine origin.
- Yoga:* “A junction, a meeting with the Lord, with the Universal Consciousness, with the Supreme Self or one’s own highest self. Any effort or method that brings about this inner harmony, knowledge, love or understanding is yoga. To aspire for perfection, as Christ said, is yoga” (*Pilgrims of the Stars*, p. 5). **



Jai Guru