



JILLELLAMUDI MOTHER ON HERSELF

APPENDIX II: MOTHER'S TEACHINGS

FROM *MOTHER OF ALL*® by RICHARD SCHIFFMAN

She who has no birth or death, and yet is the cause of all births and deaths, is Mother.



Long ago I begot and reared all of you; now I have revealed myself.



You were all born of me, and I gave you to your mothers to bring up.



There are not many mothers; there is only the One Mother, who has become the many mothers.



My traits have not been inherited from any side (i.e., her father or mother). All of you have inherited my traits.



No one knows my measure; I am the measure of all.

Everyone views me according to their own particular level of awareness. Mind is the measuring rod. They measure me according to the state of their own mind; but whereas there are inches in a yard, there are no yards in an inch.



I am not anything now that I was not before. From birth onward, I have been ever the same. If there is any change, it is in your understanding of me.



There is nothing that I have practiced, and there is nothing that I have acquired. I have not attained anything now that I did not have earlier. I have been ever the same.



For me, there has never been any question of seeking. Spiritual seeking arises

only when there is the thought that there is something apart from all this (visible creation.) I never think about achieving something that is not already here and now.... I have never been after anything.



My story is a limited one; my life is unlimited.



Mother is not just the one sitting on a cot at Jillellamudi: "Mother" means the One without a beginning and without an end, the One who is the Beginning and the End—That which has become everything and which cannot be comprehended—the limitless, resistless basis of all.



There is no need to ask who Mother is. She who is everything is Mother.



I am the "I" that has become all "I's."
I am that "I" for which there is no "you."



Devotee: *Yogis are said to be in the samādhi state (of absorption in the Self). I'm afraid that we are depriving you of this state by demanding that your attention be given to us.*



That question could arise only if I didn't see myself in all of you.



It is not correct to say, "Mother of the universe." The universe is itself the Mother.



You can never fall from my lap.

Only That which is all is Mother. The wise one is he who has equated himself with That.



Why should you need to be reminded of Mother? Mother is the one who is never out of mind for a single moment. None can come in her way. None can remove her.



Nothing makes me either happy or sad. I feel that I am all, that I am everything. "I" does not signify Anasuya; it is the "I" appearing as all.



I am never alone; all are in me. I am continually aware of all... of more than one... persons, events, multiplicity itself. I am turning the whole world over in my mind. I am experiencing that my One Mind has become the many. That is why I say, "I am all." I am never alone; my share is with all.

Some wonder whether I am God or not. I am the Mother and you are the children. In my view, God does not exist separately somewhere. You are all God. There is no divinity existing apart from what we see before us.



The unique feature of that (one divine) Power is that when we are pure, we become Him (God).



He is formless because all forms are His. He is nameless because all names are His. He is without attributes because all attributes are His.



I am not God and you are not the devotees; I am not the guru and you are not the disciples; I am not the guide and you

are not the pilgrims. I am the Mother and you are the children.



Not teaching anything is my teaching. Whatever one might say to me, I neither affirm nor deny it. I only do what is necessary.



What is the use of verbal answers when they do not solve the problem? One must know it in terms of experience, and then only is the question resolved. If a verbal answer were sufficient, then what has already been written would be more than enough. The true answer cannot be put in words.



My way is not to tell you, but to make you do.



You ask me: What is your message? I've got nothing of the sort to offer you, my child. Only if I thought that you were capable of acting on my words would I give you "a message." In my view, giving a message isn't telling you to act in a certain way; it is actually making you do it. The message is what actually happens, not what we merely talk about abstractly. But since you are asking for words, here is my message: Eat what you have with contentment, and give what you have with love and regard to others. And have faith that God is doing everything.



That which dispels all doubt alone is the real message.



The gods assume various forms and come as incarnations on occasion to meet different needs. But Mother exists forever and includes everything within Herself. She who is simultaneously everything and everywhere is Mother.



I have no disciples. Who could be my disciples when I am all that is?



Mother is like the Earth itself, which assimilates filth as well as good things.

Whether a thing is good or bad is your concern—the Earth and Mother make no such distinction.



My state is one wisdom—ignorance. I don't know what I know.



I don't know anything; I know everything.



Knowing all, and not having to know anything in particular amount to the same thing.

What I know is not known.



Reality itself is my state.



All is my Becoming; it is an aspect of Non-Becoming (the unmanifest, the transcendental). Creation is but the interplay of Being and Becoming.



I too suffer from duality—yes and no, good and evil, right and wrong, and so on.



No thought has ever troubled me. I have never tried to avoid thoughts. They come, but they never disturb me.



Even tormenting thoughts do not torment me. I think of death in the same way that I think of marriage.



I have not attained some special state of consciousness among other states. Mine is rather a condition of perfect equanimity. Whatever happens, whatever I feel or think, appears the same to me. Nothing is either important or unimportant. Everything is natural—and everything is equal. That is all.



By birth, I am the most fortunate one. For I do not feel "This is troublesome" about anything. In this state, where is there room for suffering and difficulties? However much one might possess, the feeling "I don't have this or that" is itself

misfortune. In reality, however, both good and bad fortune are only our conceptions.



I am not anything that you are not. It doesn't appear to me that I am greater than you.



I have all of the same qualities which you have. I am just like you. They worship me because, owing to their purity of heart, they see the divine in me. But I am in no way different from you. I experience pain and pleasure, attachment and bereavement just as you do. The only difference is that I don't try to shun pain and sorrow. I abandon myself to them without the least inhibition.



When you write a play, you identify yourself with all of the elements of the production—the audience, the stage, the curtain, the actors, the director, the dialogue. But when you take up a role in the drama, you narrow your focus and play it accordingly, be it the role of a hero or a villain. In the same way, the ONE who decides everything in the beginning is also finally bound by His own decisions. He plays the role that He has assigned Himself in the drama that He has himself written. Without rules, there can be no game.



MOTHERHOOD

You are all my children, whether you sit here by my side or stay elsewhere, whatever your age and whoever you are.



The true Mother feels that whoever she sees is her child.



(A visitor asked Mother whether he had any offspring in his destiny.) Consider all these as your children (pointing to those gathered around her). If you have children in the ordinary sense, you will be the father of perhaps just two or three. You adopt me as your child, and with one step, you will become the grandfather of the whole of creation!

I feel that I am the Mother of all, so I am equally accessible to all.

∞

Real motherhood does not consist merely in the realization of motherhood in oneself. Motherhood must be perceived in all beings.

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Devotee: *Mother, what gods did you worship?*

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All of you, my children, are the objects of my worship.

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Devotee: *Mother, what is your objective in life?*

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You have your own mother; she nursed you, fed you, raised you, cared for you when you were sick, rejoiced when you were joyful, and was forever thinking about your welfare and happiness. What does she wish for beyond this? What else could be her objective in life? Her answer is the same as my answer.

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Your well-being is my happiness.

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Our love for those we have begotten is greater than our love for those who have begotten us.

What is a mother's nature? Let the son be good or wicked, let him be ugly or leprous, whatever is his state—and even if his nature changes later on, even if he abuses his mother—her attitude towards him does not change. That is a mother's nature.

∞

My attitude toward you on the day you come is the same as on the day you leave. There is no change in my opinion. I gather all sorts of people near me without looking at their merits or defects. This (Mother) is like a beggar's bowl which receives everything...all sorts of persons. That is because I feel that I am responsible for all—your merits, as well as your defects.

Whatever your condition in life, do not hesitate to come to me.

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I don't keep a list of virtues and vices.

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The child is never at fault in the mother's eyes. It is in spite of his faults, and perhaps because of them, that she loves him and corrects him.

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A mother is incapable of seeing any wrong in her child.

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My state is one of incapacity to recognize what is before me.

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If I were to judge people according to their qualities, not one among you would be left to be taken near me. There is no one who is free from a single flaw.

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If you are unable to improve yourself, can I, as a mother, simply abandon you? If I did so, I would not be your mother.

∞

I don't dissuade people from running. I run with them, and when they stop exhausted, I take them into myself. ❧

Richard Schiffman is a former journalist, author and poet who lived in India for five years. Richard has kindly allowed Nāmarūpa to publish Appendix II of his book *Mother of All*, which is presently out of print. He can be contacted at richschiff@earthlink.net

Please see www.motherofall.org for more information on the Jillelamudi Mother

