

**MA ANANDAMAYEE**  
**AMRIT VARTA**

A quarterly journal dealing mainly  
with the divine life and sayings of  
Sri Anandamayi Ma

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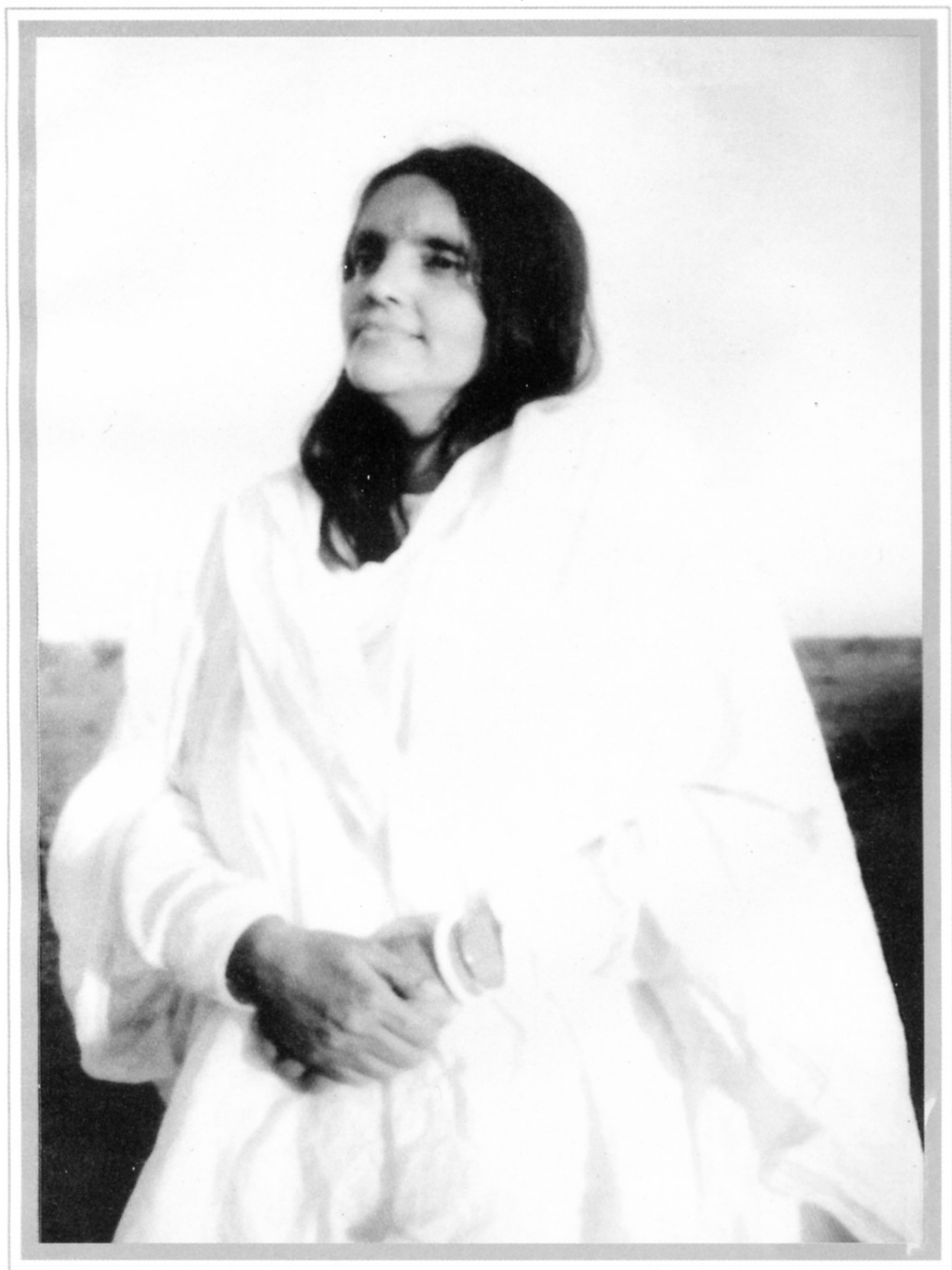
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## MATRI VANI

It is by seeking to know oneself that the Great Mother of all may be found.

\* \* \* \* \*

God's holy Name is in itself the rite for exercising undesirable influences. In the presence of God's Name, ghosts and evil spirits cannot exist.

\* \* \* \* \*

Life's journey is bound to proceed inevitably in the manner you describe. Search in every home and see how many people can be found who have never known bereavement. This is why the one and only the way out of the misery is the path toward Self-realization.

\* \* \* \* \*

A person who does not, for the love of God and with a cheerful heart discharge himself of whatever responsibility that may fall to his lot at any time, will find life excessively burdensome and never be able to accomplish anything. Man's duty – more especially for those who have made the Supreme Quest their one and only aim - is to work joyfully for the uplift of the world, with the conviction that all service is His service. Work done in such a spirit helps to purify the mind and heart.

\* \* \* \* \*

Write to him, that his condition very often indeed occupies this body's *Kheyal*. He himself, by his own effort of will, must become strong-minded and drop his negative attitude, which makes him imagine that he cannot and will never be able to succeed. On the contrary he must be determined that it will be possible, that achievement will most certainly be his. He should say to himself: "In whatever condition pleases God to keep me, to that I resign myself, surrendering to Him whose creature I am, whose body this is." That is all. With perfect calm and tranquility he should pass most of his time lying straight on his back in what is called the "deadpose" (*Shavāsana*) and silently repeat his *mantra* in rhythm with his breathing. *'There is only one Brahman without a second'* – this is what he has to realize. Write to him in plain language that for him there is no need of an intermediary.

\* \* \* \* \*

Maraji said : Write to him, to tell the truth. Some people undoubtedly do approach this body in quest of Reality; but very many come to get their desires and longings fulfilled.

Although he has had such unmistakable proof of what is the true nature of the world, his heart is still in it ? At this juncture he should try his utmost to engage himself solely in doing service; regarding whatever he does as service to the Lord. Ask him, at all costs to make a resolute effort against letting his mind become entangled in anything pertaining to this ocean of sorrow. It is his attachment to the world, which has brought such deep distress to the unfortunate man. Nothing but ignorance is at the root of it all. He should continue to give news of himself to this body in any way he is able, for he has no one to whom he can confide his troubles and afflictions, which — one and all — are but the fruits of his past actions.

\* \* \* \* \*

By sorrow does the Lord dispel sorrow and by adversity does He destroy adversity. When this is done He sends no more suffering — this must be borne in mind at all times.

In very truth the Eternal's offspring must focus their thoughts on Him. Divorced from God there cannot be even a prospect of peace - never, never, never. By abiding in God man will find peace, the veil will be rent, and the Dispeller of Sorrow will stand revealed. He alone is the conqueror of evil. He is yours, the sole treasure of the human heart.

\* \* \* \* \*

They imagine this body to be far away, but actually it is always very, very near. How could it possibly leave anyone ? The question of distance arises solely from their point of view.

\* \* \* \* \*

No matter what work one undertakes it should be done well. If one cultivates the habit of doing everything well, there is fair promise of one's doing likewise also on the spiritual path. The action is He and the doer of the action is He and no other. At all events one should make an attempt to develop this attitude of mind. Truth - in the presence of which illusion is recognized as illusion - Truth, THAT which IS, has to be made one's own.

# ON ŚĀKTA PHILOSOPHY\*

by

M. M. Pd. Gopinath Kaviraj

The soul as a spiritual atom thus makes its first appearance when the freedom of Divine will be lost behind its own self-created veil through the transition of Śakti from *parā-kunḍalinī* to *prāṇa-kūṇḍalinī*. This transition is effected by a graded process in which *Śakti-kunḍalinī* coils itself more and more tightly through the evolution of *mātṛkāś* and *varṇas* and reaches the level of *prāṇa* and *sūnya*. It is a truism that *Sāṃvit* is first changed into *prāṇa* before the regular course of subsequent creation represented by the first principles or *tattva* can possibly take place.

The universe of experience consists of a number of *bhuvanas* or planes of life and consciousness made up of *tattvas*'. In the Śākta Śaiva Āgamas thirty-six *tattvas* are recognized, out of which twenty-four counted from below are considered as impure, the next seven as mixed and the remaining five as pure. In this scheme *prakṛti* (24) marks the end of impure, *māyā* (31) that of mixed, and *Śiva* (36) that of pure *tattvas*. Each *tattva* has a series of *bhuvanas* affiliated to it<sup>1</sup>. The *bhuvanas* inspite of their mutual differences in detail have the common characteristics of the *tattvas* concerned as predominant, though it is recognised as in the Patañjala school that everywhere everything is to be found (*sarvam sarvātmakam*).<sup>2</sup> The *bhuvanas* are the abodes of living beings, endowed with bodies and organs made of the substance the materiality of which corresponds to the nature of their *karman* or *jñāna* and the degree of their perfection. The *bhuvanas* of the *pṛthivītattva* represent the sphere, known as *brahmāṇḍa*, the *bhuvanas* of the *tattvas* up to *prakṛti* form the *prakṛtyāṇḍa*, those of the *tattvas* up to *māyā* represent the *māyāṇḍa* and the *bhuvanas* of the *tattvas* up to Śakti beyond *māyā* constitutes the *śaktyāṇḍa* which is the widest sphere. Beyond *Śakti-tattva* there is no limitation and

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\* . Extracts from "Selected writings of M. M. Gopinath Kaviraj".

1. For the *tattvas* and the *bhuvanas* related to them, see *Mrgendra-Āgama*, Vidyāpāda, pp. 344-456 (Ed. Kṛṣṇa Śāstrin and Subrahmanya Śāstrin); *Bhogakārikā* by Sadyojyoti, VV. 109-13; *Ratna-traya* VV. 89-118 Cf. T. A. Gopināth Rao : *Elements of Hindu Iconography* II (Pt. 2) pp. 392-7 *Mātṛkācakra-viveka*, IV, pp. 86-93.

2. Cf. Vyāsa-bhāṣya under *Yoga Sūtra*, III. 14.

consequently no sphere, though *bhuvanas* are said to exist even in *Śiva-tattva* which is identified with *bindu* and *śāntyatīta kalā*.

The *tattvas* are generally supposed to be the ultimate principle, but they are not so, as they are constituted by *kalās* and *śaktis* which represent the multiple units of energy underlying the entire creation, and which considered in their totality represent the ground of self-expression of the transcendent Śiva. Thus the stuff of the universe is Śakti and in the manner shown in the earlier pages, *prakāśa* with *hārdha-kalā* constitutes the substance out of which the *tattvas* are formed.

The divine attributes of the Self are all diminished, in its atomic condition, when the *cit* appears as *citta*. Of the three well-known impurities or *malas* this is the first, called *āṇava*. It is the state of a *paśu* in which the sense of limitation is first manifested. This limitation makes possible the rise of *vāsanās*, as a result of which the assumption of physical body for a certain length of time becomes necessary to work off these *vāsanās* through experience. These *vāsanās* constitute *kārmamala*. The *māyīya-mala* is the name given to the source of the triple body, namely, (i) the causal or the *kalā śarīra*, (ii) the subtle or *purya śṭaka*, i. e. *tattva-śarīra*, and (iii) the gross elemental or the *bhuvanaja-śarīra*. In fact everything which reveals itself in our experience as knowable and objective comes under *māyīya-mala*. The function of this impurity is to show an object as different from the subject (*sva-rūpa*). All the principles from *kalā* down to *pṛthivī* represent the fetters of *māyā* or *pāśas*. These give shape to body, senses, *bhuvanas*, *bhāvas*, etc. for fulfilling the experience of the soul.<sup>1</sup> Hence what is popularly known as *saṁsāra* extends from *pṛthivī* upto *kalā*, and not beyond the latter. These three impurities persist always in the worldly soul.

This worldly soul is technically known as *sa-kala*, being endowed with body, senses, etc. corresponding to the *tattva* or *bhuvana* to which it belongs. Such souls range from the lowest plane to the plane of *kalā* and migrate from plane to plane according to their *karmans*. There is another state of the soul in which the *māyīya-mala* as described above is absent, but the other two *malas* continue as

1. As regards the three *malas* see *Pratyabhijñā-hṛdaya* pp. 21-2; *Saubhāgyabhāskara* p. 95; *Śiva-sūtra-vārttika* (1-2-3), *Śiva-sūtra-vimarśinī* (1-2-3). The *āṇava* is two-fold according as it refers to the loss of pure *aharṁtā* in the self and appearance of impure *aharṁtā* in the not-self. the self loses *svātantrya* and retains *bodha* or it is as *bheda* representing the appearance of multiplicity in unity. It consists of *māyā* and the thirty-one *tattvas* produced from it. *Kārmamala* is *adṛṣṭa* and may be regarded either as merit or demerit (*puṇya-pāpa*).

before. This is a state of *pralaya* or dissolution in which the soul is free from all the creative principles, is in a disembodied condition and remains absorbed in *māyā*. Such souls are called *pralayākālas* or *pralaya-kevalins*. These are bodiless and senseless atoms with *karmasatīṅskāras* and the root ignorance clinging to them. When, however, the *karmans* are got rid of through discriminative knowledge, renunciation or such other means, the soul is exalted above *māyā* though still retaining its atomic state. It is then above *māyā* no doubt, but remains within the limits of *mahāmāyā* which it cannot escape unless the supreme grace of the Divine Master acts upon it and removes the basic Ignorance which caused its atomicity and the limitation of its infinite powers. This state of the soul represents the highest condition of the *paśu* known as *Vijñānākala* or *Vijñāna-kevalin*. This is *Kaivalya*. Among these souls those which are thoroughly mature in respect of their impurity are competent to receive divine illumination at the beginning of the next creative cycle. The dawn of divine wisdom which is the result of divine grace (*anugraha*) acting upon the soul is the origin of the so-called *śuddha-vidyā*.<sup>1</sup>

The states of the soul which follow are not those of a *paśu* but of Śiva himself, though certain limitations still remain. These limitations are those of *adhikāra*,

- 
1. The illumination of mature *vijñānākala* is either intense or mild according as the *kaluṣa* or original taint attached to the soul has run its course completely (*samāpta*) or otherwise; the former types of souls are raised to the status of *Vidyēśvaras* and the latter become mantras. The *sakala* and *pralayākala* souls, too, in which the *mala* is mature, are favoured with divine grace and raised to the position of (i) *Mantreśvaras* and placed in charge of the different division of *Brahmāṇḍa* or the planes belonging to *pṛthvī-tattva*, and of (ii) *Bhuvaneśvaras* or *Lokeśvara* with powers over the planes belonging to the higher *tattvas* beyond *pṛthivī*. The *Pralayā-kalas*, however, where *mala* is immature but *karma* mature, are associated with subtle bodies called *puryuṣṭaka* at the beginning of the next cycle and made to assume physical bodies and migrate from life to life, thus maturing the *mala* through experience. The Śākta or Śaiva belief in three-fold nature of the soul is comparable to the conviction of the Ophites and their predecessors the Orphical in the West—it presupposes a faith that the division corresponds to the degrees of grace and does not imply any essential difference. It is true however, that according to the dualists some difference does exist between Śiva and Parama-Śiva. The Valentinian conception of essential distinction in human souls has also its parallel in India as evident from the views of a section of Jaina, Buddhist and Vaiṣṇava writers, but finds no recognition in the Āgamās.

*bhoga* and *lava* according to the dualists.<sup>1</sup> They are removed in due course of time through fulfilment of experiences, etc., in the *pure order*.<sup>2</sup>

The successive stage of spiritual perfection consequent on the dawn of wisdom are represented by the *tattvas* to which the souls are attached. Thus the lowest stage is that of a mantra which corresponds to *Śuddha-vidyā*. The higher states are those of *Mantraśvaras* corresponding to *Īsvara-tattva*, of *Mantra-maheśvaras* corresponding to *Sadā-Śiva*, of *Śiva* corresponding to the *tattva* known under that name. The state of *Śiva* is really transcendent, being that of pure and absolute consciousness, but the true Absolute is *Parama-Śiva*, where identity with all the *tattvas* as well as their transcendence are present simultaneously<sup>3</sup>.

Due to the limitation of its powers the Self is bound. The Śāktas hold that there are certain hidden forces latent in *cidākāśa*, known as *mātrikās* (lit. mothers of the world), which preside over the *malas* referred to above and over the *kalās* or the letter-sounds of the language. The supreme *mātrikā*, known as *Ambikā*, has three aspects, viz. *Jyesthā*, *Raudrī* and *Vāmā*, each of them having a specific function. The *kalās* are the ultimate units of human speech with which thought is inextricably interwoven. The *mātrikās* beget in each soul in each act of its knowledge, determinate or indeterminate, and inner cognition (*antaḥ-parāmarśa*) and produce a sort of confusion there on account of intermingling with *śabda*. Knowledge in this manner assumes the form of joy, sorrow, desire, aversion, conceit, fear, hope, etc., under the influence of these forces. This is how *bhāvas* originate and govern the unregenerate human soul. *Mātrikās* are thus the secret bonds which bind down a soul, but when they are truly known and their essence is revealed they help it in attaining *siddhis* or super-normal psychic powers.

These forces function in *cid-ākāśa* so long as the so-called *brahma-granthi* is not rent asunder. This *granthi* is evidently the node of identity between spirit and matter and is the spring of ego-sense in man. The moral effect of *kuṇḍalinī* is so far clear. It is maintained that if the *mātrikā* is not propitiated and if the node is not removed, it is likely that even after the rise of truth-consciousness the soul may, owing to inadvertence (*pramāda*), be caught up in its snares, get entangled in the meshes of *śabda* and lapse into ignorance or go astray.

1. See *Ratna-traya* by Śrīkaṇṭha, vv. 276-95.

2. The pure order of *śuddha adhvān* represents the higher world of pure matter beyond the influence of *māyā*.

3. See *Pratyabhijñā-hrdaya*, P. 8.

The Divine Will is one and undivided, but it becomes split up after the origin of the *mātrkāś* which evolve out of the *nāda* co-eternal with this Will. This split in *icchā* or *svātantrya* caused a separation between *jñāna* and *kriyā*, its constitutive aspects. This is practically identical with what is described as a divorce between *svātantrya* and *bodha* or *vimarśa* and *prakāśa*, which takes place on the assumption of atomic condition by the Supreme Self. In this condition *jñāna* evolves into three inner and five outer senses, and *kriyā* into five *prāṇas* and five motor-organs connected respectively with the vital and reflex activities of the organism.

[ To continue ]

## Ma – Playing Hide-N-Seek

— Mohua

The time is so quiet and dark  
 With the eerie calls of insects giving evidence of life.  
 I look up at the sky.  
 There is only a thick blanket floating by,  
 Sometimes breaking in with a soft rumble.  
 It's so lonely and scary;  
 And even as I look up at the sky  
 Thinking of You, Ma,  
 I see You !  
 I find You shimmering down at me  
 Through the irregular holes in the blanket.  
 You disappear after a moment,  
 As the holes cover up.  
 Time again grows lonely.  
 But it brightens up,  
 As You reappear through the irregular holes.  
 And only then I realize  
 That You are never away from us.  
 You are only showering Your infantile humour  
 As if playing hide-n-seek with us.

**PAGES FROM**  
**"Ma Anandamayee Prasang"**

by  
**Prof. A. K. Dutta Gupta**

[ Translated from Bengali ]

**Dehradun, Kishenpur Ashram, 19<sup>th</sup> May, 1941**

**Ma's Lila of Sadhana**

There was a Gujrati lady amongst us named Miss Maniben. She asked : "Mataji, you have just referred to your visions of the past and the future. How do you have them ? Do you see them with your two physical eyes or (pointing at the space between the two eye-brows) with the third eye that is here ?"

Mataji : How do I see them ? Why, the eyes are all over the body. Don't you know that everything has within it all other things ? Hands, legs, hair, in fact every part of the body can be made the instrument of sight. Of course, it is quite possible to see through the two eyes which all possess; and the existence of a third eye of which you speak is also true. Persons do possess such eyes. This may sound strange to you, but nonetheless it is true.

"Once this body lived only on three grains of rice daily for four or five months. Can anyone live for so long on such a meagre diet. It looks like a miracle. But it has been so with this body. It has been so, because it can be so. The reason for this is that what we eat is not all necessary for us. The body takes in only the quintessence of the food, the rest is thrown out. As a result of *sadhana* the body becomes so constituted that though no food is taken physically, it can accept from the surroundings whatever is necessary for its maintenance. In three ways the body can be maintained without food : One way has just been referred to viz. the body can take from the environment the nourishment necessary for its maintenance. Secondly, one can live on air alone. For I have just said that in everything there are all other things; so that the properties of other things are in the air in some measure. Therefore, by taking in air alone we get the essence of other things. Again, it may so happen that the body is not taking anything at all, yet it is being maintained unimpaired as in a state of *samadhi*. Thus you find that as a consequence of *sadhana* it is quite possible to live without what we call food. In a similar way

*sadhana* can effect such transformation of the body, that by virtue of it any part of it can discharge the function of the eye."

Shyama Charan : We hear that sages can take upon themselves the sufferings of other people.

Mataji : This is quite true. Sages can mitigate the sufferings of other people in three ways : they can take the suffering upon themselves and thus relieve the sufferer : or without taking those sufferings upon themselves, they may distribute and apportion them amongst some other persons. This lightens to some extent the intensity and acuteness of the suffering. It may so happen that sages out of Supreme Grace can relieve an individual from all the consequences of his actions and restore him to Life Divine, which is his true Self. But such incidents are very rare. Hence it is said that purification comes through suffering.

Myself : Mataji, how is it possible to distribute sufferings amongst others ? This looks like sheer injustice.

Mataji : No, there is nothing wrong in it. Sages could divide the sufferings only amongst those who are only too willing and anxious to share them.

Shyama Charan : Why should I allow a sage to bear my cross ?

Mataji : That is well said. A *bhakta* would speak in this way. A devotee would not have the object of his devotion share his sufferings. He would rather bear the same. But sometimes such sufferings are too much for him, and his only concern then becomes how to get rid of them. In such cases only the question of mitigation or extenuation arises. With this body, however, everything has happened spontaneously. I have seen that this body has taken upon itself the sufferings of others, not purposely, but without any intention. Once I went to see a patient who was attacked by a severe type of dysentery. On my return I found myself attacked by that very disease. I had frequent motions and passed blood and mucus. This went on for twelve hours. Then I was all right again. For some time something like a blizzard the passed over this body, then everything was quiet. The man who had originally the attack came round as soon as this body had the disease.

"At another time this body took upon itself the fever from which another person had been suffering. Every third or fourth day I used to have a violent attack of fever which lasted for three hours. The temperature shot up to 103° or 104°. We were then at Cox's Bazar. The nature of the fever convinced Dina Bandhu Babu that it was nothing but malaria. Bholanath was also of the same opinion, and was anxious to administer quinine. But I flatly refused to take the drug. Dina Bandhu Babu had an almost paternal affection for this body, which used to address him as 'father'. He often used to humour me by complying with my requests. Though a Brahmin

