

# MA ANANDAMAYEE AMRIT VARTA

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with the divine life and sayings of  
Sri Anandamayi Ma

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	—Swami Bhumananda Giri		





## MATRI-VANI

The path that has been chosen must be pursued with great vigour in order that purity of mind and heart may be developed. When the goal is ever before one as a living reality, all that is needful will come of its own accord.

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The more the heart becomes filled with the love of God, the fainter will grow the appetite for material enjoyments.

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To the extent that we harbour unkind or narrow thoughts we increase the cause of evil in the world. For better be intent on your own improvement.

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If you can develop inner beauty, and enshrine Him in the glorious temple of your heart, you will be able to perceive beauty in everything.

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Wherever you go at any time, go with your whole heart and soul and nobody will seem a stranger to you.

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It is only so long as the mind is filled with the thought of God, with the awareness of the Presence, that there can be real rest.

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One should select activities and surroundings that are apt to induce divine thoughts and aspirations.

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It is of great value to read sacred texts and books of wisdom. Speak the truth. Bear in mind that God's name is He himself in one form. Let it be your inseparable companion .

No evil can ever overcome him who cleaves to God's name. If the flow of God's name is sustained, all work will beget the good.

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Q. Should we meditate on suffering?

A. In true meditation we forget the sensations of the body, we go beyond the consciousness of the body and we go towards a consciousness which is beyond the body and the mind. An argument which reinforces the fact that our fundamental nature is bliss is that when we feel intense suffering, there is a part of us somewhere which feels happy. What weighs on people is the banality of each day. Great suffering brings about a change, and we have something important to tell. On the other hand, we can use catastrophes to progress spiritually.

Q. In spirituality, does missionary activity have a meaning?

A. If Buddha, for example, sent his disciples to preach, it is not because they were realised, or because they wanted to start a new religion, it was only to show that there was a way out of suffering. Most people do not know that, and they resign themselves to it. They even attach themselves to suffering, as if it were some sort of security. If there is a spiritual truth to communicate to people, it is the possibility of a way out of suffering.

### **Kundalini**

Q. Does the awakening of the Kundalini come from yoga practices or from the grace of the guru?

A. More from the grace of the guru. The satguru can open the *nadis* (channels). We then feel an intense happiness which allows us to completely give up sexual desire. It is the nature of the mind to seek happiness. Therefore, it is necessary to have that opening, to be able to give up the ordinary sources of pleasure. Some gurus are able to give a momentary experience of void to the mind, for instance by looking at people in a certain way. But it is not a true awakening of energy.

Q. Where are the sadhus who have obtained this opening of the *nadis* ?

A. Around Ma, they were more common, but this does not mean the awakening was permanent. One must be a very good sadhaka for the opening to remain permanently. However, it is only the first initiation on the path. When the *nadis* are in the process of opening, one must stay a bit isolated. If the sadhaka mixes easily with people, it is either because he is very advanced, or he has obtained nothing.

But what is most important later in sadhana is the opening of the *nadi* itself. The mistake many Westerners make is to think that sexual experiences help the spiritual experiences. In reality, they go in two opposite directions. The subtle physiology of the Kundalini shows this precisely. As long as consciousness stays in the lateral *nadis*, one is at the mental level. The awakening of the lateral *nadis*, *ida*

and *pingala*, helps in stabilising the mind and sublimating sexual energy. But it is only when Kundalini enters the central *nadi*, *sushumna*, that the mind becomes totally silent. One of the effects of this control is the awakening of charisma. Some people believe that because something is tickling them in the back, the Kundalini is awakened. But that is not the case. All those sensations in the back, as well as trembling, may only be some preliminary signs. We must remember that Kundalini is omnipresent. It is not reducible to a given position in the body. When it awakens, the practitioners dress it up according to their cultural context. For Ramakrishna it was Kali, others will call it Krishna or Jesus. It is possible that Freud might have had certain awakening of the Kundalini, and dressed it up as a theory according to the taste of his time, the so-called psycho-analysis. Otherwise, he couldn't have seen the importance of libido and its role in the psychic regions which seem so removed from it. He also developed a certain charisma : when the Nazis came to arrest him in Vienna, he looked at them in the eyes, and they turned around and left without doing anything.

Q. Can Hatha Yoga help with the awakening of the Kundalini?

A. When we look at it closely, almost all the asanas of yoga represent a reversal of sexual union, that is probably why sadhakas who are sufficiently advanced and who follow the Indian tradition assure not to do these postures in front of members of the opposite sex. But the goal of yoga is in fact the awakening of the Kundalini.

Q. How to know if the Kundalini is awakened?

A. It is an event which has so much impact that there is no doubt about it. If you ask whether you have received it or not, that means that you haven't received it. One experiences feelings of joy, strength and consciousness that are not of this world.

Q. Where is the best place to start with the awakening of the Kundalini?

A. This is not to talk about it, but to leave it to the guru. When the right nostril is opened, it corresponds to the stimulation of the left hemisphere. The mental tendency is more active. It is advised for a brahmachari to lie on the left side in order for the right nostril, *pingala*, to open, which will result in an improvement in sexual control.

Q. When I meditate on the *ajna*, as my guru recommends, I sometimes feel tension. Should I continue?

A. Ma used to say that concentration on *ajna* could bring about anger, and that one must have a good mastery over it. If you feel that you are not successful, you can concentrate for some time on the heart.

Q. What does Nisargadatta Maharaj mean when he says that he has a consciousness that goes beyond experiences ?

A. In the Yoga Sutras of Patanjali, it is stated that the *Rasavada*, the taste of experience, is an obstacle one must go beyond. At a certain point, I wanted to experience *Rasa*. This intense savour of psychic phenomena, which can come abundantly when we are progressing. Ma told me, "Don't, that still pertains to the domain of experience," i.e. those are bye-products of meditation and one shouldn't dwell on it. It is better to ask oneself, "Who is it who experiences these phenomena?" We then reach a very subtle sensation, which corresponds to consciousness itself.

[ To be continued ]

***"Patience has the same relation with faith, as has the body with heart. There is no good in faith, which is devoid of patience."***

**—Swami Bhaskarananda**

## ADVENT OF LORD GAURANGA\*

—Sri Sisir Kumar Ghosh

The first conception of god by the hindus is to be found in their sacred writings, the holy Vedas, composed thousands of years ago. This is how they described god :

'Perfect truth, perfect happiness, without equal, immortal, absolute unity, whom neither speech can describe nor mind can comprehend, all-pervading; all transcending; delighted with his own boundless intelligence; not limited by space or time; without feet, moving slowly; without hands, grasping all worlds; without eyes, all-surveying, without ears, all hearing; without an intelligent guide, understanding all; without cause, the first of all causes; all-ruling; all-powerful; the creator, preserver, transformer of all beings; such is the great one.' —Sir W. Jones's works, vol VI.

As a description of the first cause and the creator of the universe, it has never been equalled: it is as grand as the object.

But the Being described above, did not meet the natural requirements of the man, who hankered after a friendly protector, a companion, and an object of love. There is, in the heart of man, an ardent desire for a communion with god, more or less developed according to his constitution or training. The desire is universal, and is felt by almost every one at one time of his life, for a closer intimacy with the mysterious Being, who had given him life. Generally, however, cares of the world get a preponderance in the heart, and eventually crush out this hankering after god.

This awakening in the heart of a desire for communion with god, is the beginning of *Purva-rāga*. Those who can manage to keep the fire alive in the heart find themselves slowly, though imperceptibly, attracted towards god. But the god, as described in the Vedas, does not suit his limited capacity. The heart of such a man hankers after Him, but he finds that the grand Being, described in the Vedas, is beyond his reach, He feels that a companionship with the Being, described in the Vedas, is impossible for him, His heart seeks realization, but the god of the Vedas is unrealizable by the heart. And thus the hindu saints, says a hindu sacred book, finding the god of the Vedas as beyond reach, felt the necessity of giving definite

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\* Excerpt from the famous book "Lord Gauranga" by Mahatma Sisir Kumar Ghosh.

