

MA ANANDAMAYEE AMRIT VARTA

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

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MATRI VANI

[Translated from original talks in Hindi during Samyam Saptahas]

Where is not God ? When was not God ?

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God has provided you with hands to do the worship of the Lord, mouth to praise the name of the Lord, eyes to see the image of the Lord, ears to hear the words of the Lord, feet to do the *parikrama* of the Lord. What are you waiting for now ?

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There is no place where Lord's Name cannot be remembered. Lord's Name purifies all the impurities.

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In your Guru keep the thought of God and in the image of worship do not see the same as stone but as form of Lord.

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Never discuss the limitation of your Guru. In your Guru keep the thought of God and not of human being.

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Even in denying the presence of the Lord you are always affirming the presence of Him.

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The one who sits in a *kona* (corner) has found the *trikona* (triangle/three worlds).

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When the realization of God dawns, wherever you are there the God resides.

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The difference between *Jiva* and *Jivanmukta* is like clear and dirty water.

* * *

When asked why does everyone love you, Ma says The relationship of Atma (soul) is there so you love this body. This body will stay where you keep and how you keep, eat what you serve. Those who have no one everyone becomes theirs. This body has nothing of its own.

* * *

To make an effort to sit regularly and remember the Name of the Lord is *tapasya*.

* * *

Japa is that which becomes a part of your being, without which you cannot live.

* * *

When asked a number of times how to attain His realization, Ma repeatedly says.....Follow the advise of your Guru. If Guru has not been found then repeat the Name that you like best.

* * *

Try to observe *samyam* once in a month or once in fifteen days or once a week. Whatever service you perform do it with the thought of serving the Narayana.

* * *

If you keep your *Iṣṭa* with you constantly *anista* (harm) will keep away.

* * *

Real *Pranava* occurs when there remains no difference between a male and a female, when everyone becomes one, when all the *granthis* (knots) are open. When that is attained then the real *Pranava* takes place.

* * *

Ashram is one where there is no *shrama* (work). No sooner you enter it the feeling of God's presence should be felt.

* * *

Don't do business when taking the Name of God. This is the only place where you have to love God for God's sake.



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AHETUKI KR PĀ

[EXCERPT FROM MATAJI'S TALK ON GRACE]

[TWO]

Suppose a man follows his own specific path, which happens to be the worship of a deity, who actually is present as that particular deity ? Certainly the One, who is the formless Self ! Consequently, just as the formless Self is He, so is the concrete object of worship. One who, by the method of *Vedānta*, has become fully established in the Self, may also find the Supreme Reality in the *vigraha*, just as water is contained in ice. He will then come to see that all *vigrahas* are really spiritual forms of the One. For what is hidden in ice ? Water of course. Where He is present as the All, in that ice there are stages of melting, like solid and semi-solid ice. But in the pure Self, the question of stages cannot arise. Although ice may be melting, yet it had become ice, and the possibility of its existing as such again is there. Consequently, for Him who Himself manifests in the form of ice, there can be no question of the eternal or the non-eternal. Hence one speaks of *dvaitādvaita*, signifying that dualism and non-dualism are both facts—just as you are father and son all at one. How can there be a son without a father, or a father without a son ? In this way one sees that neither of the two is less important than the other and that here, there can be no distinction between higher and lower; there is only equality sameness. However, there is a place where one can actually speak of higher and lower states. Each of the two standpoints is complete in itself. (No simile can be applicable in every detail, therefore take note only of that much for which it is intended.) Thus : both water and ice partake of the nature of eternity. Likewise, He is as indubitably with form as He is without. When with form — which is compared to ice — He appears in the guise of countless shapes and modes, each one of them His own Spiritual Form (*Cinmayī Vighraha*). Depending on one's avenue of approach, prominence is given to one particular form. Why should there be so many different religious sects and subsects ? Through every one of them He gives Himself to Himself, so that each person may advance according to his individual uniqueness.

He alone is water as well as ice. What is there in ice ? Nothing but water. According to *dvaitādvaita*, duality and non-duality are both facts; expressed from

this position, there is form as well as freedom from form. Again, when saying there are both duality and non-duality, where does this kind of statement hold good ? There is certainly a level where difference and non-difference are perceived simultaneously. In very truth, He is as much in difference as He is in non-difference. Look, from the worldly point of view, one quite obviously assumes that there are differences. The very fact that you are endeavouring to find your self shows that you accept difference, that, in the manner of the world, you think of yourself as separate. From this standpoint difference undoubtedly exists. But then the world is inevitably heading towards destruction (*nāṣa*), since it is not the Self (*nā Sva*), and He (*na Śa*). It cannot last for ever. Yet, who is it that appears even in the guise of the ephemeral ? Ponder over this ! Well then, what goes and what comes ? Behold, it is movement as that of the sea (*samudra*), He expressing Himself (*sva mudra*). The waves are but the rising and the falling, the undulation of the water, and it is water that forms into waves (*taranga*)—limbs of His own body (*tār anga*)—water in essence. What is it that makes the same substance appear in different forms, as water, ice, waves ? This again is asked from a particular plane of consciousness. Reflect and see how much of it you can grasp ! No simile is ever valid in all respects. What lesson have you actually derived from it ? Find Out ! What you thought of as with-form you have understood to be formless. However, the realization of Truth cannot come through this process of speculation—this also you will certainly come to see.

The aforesaid implies that He eternally manifests, displaying form and equality, and yet is without form and quality; and still further, that the question of attributes and attributelessness cannot arise since there is solely the One-without-a-second. You speak of the Absolute as Truth, Knowledge, Infinity. In pure advaita no question of harm, quality or predication—be it affirmative or negative—can possibly arise. When you say : "This indeed is He and that also is He", you have limited yourself by the word 'also' and as a result assume the separateness of the thing referred to. In the One there can be no 'also'. The state of Supreme Oneness cannot be described as "THAT" and also something other than "THAT". In the attributeless *Brahman* there can be no such thing as quality or absence of quality; there is only the Self alone.

Suppose you hold that He is with quality, embodied. When you become wholly centred in the particular form you adore, then formlessness does not exist for you—this is one state (*sthiti*). There is another state where He appears with attributes as well as without. There is yet another state where difference as well as non-difference exist—both being inconceivable, where He is quite beyond thought.

