

MA ANANDAMAYEE AMRIT VARTA

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

VOL.-9

January, 2005

No. 1

BOARD OF EDITORS

Km. Chitra Ghosh
Dr. Bithika Mukerji
Dr. Krishna Banerjee
Km. Guneeta



MANAGING EDITOR
Sri Panu Brahmachari



ANNUAL SUBSCRIPTION (POSTAGE FREE)
INLAND—RS. 60/-
FOREIGN—US \$ 12/- OR RS. 450/-
SINGLE COPY—RS. 20/-



Ma standing in the Varanasi 'ashram compound in early fifties.

Printed in the first issue of the Sangha journal "Ananda Varta" in January, 1952.]

CONTENTS

1.	Matri-Vani	1
2.	In association with Ma Anandamayee — <i>Amulya Kumar Dutta Gupta</i>	3
3.	The first meeting — A devotee	10
4.	Conversation with Swami Vijayananda	13
5.	Jai Ma — <i>Dhiraj Sapru</i>	17
6.	Ma's Mahasamadhi — <i>Antonio Eduardo Dagnino</i>	18
7.	The fundamentals of Indian Philosophy — <i>Sri P.C. Mehta</i>	19
8.	The inimitable life-story of Sri Yogesh Brahmachari — <i>Mrs. R. Rattan Singh</i>	25
9.	From notes taken in Sri Ma's presence — <i>'Kirpal'</i>	29
10.	With Mother in the Kumbh Mela — <i>Shraddha Davenport</i>	31
11.	Sri Anandamayee Ma—a unique Spiritual Teacher — <i>Sri S.K. Bose</i>	37



MATRI VANI

All this, which is His creation is under His dispensation and in His presence and it is He.

In whatever state He keeps any one at a time --- it is all for the best, for verily everything is ordained by Him, is of Him.

Relative happiness, that is happiness depending on anything, must end in grief. It is man's duty to meditate on God—Who is Peace Itself. Without giving heed to that which aids the remembrance of God there can be no peace. Have you not seen what the world is? The One to be loved is God. In Him is everything — Him you must try to find.

*

*

*

Divine discontent arises spontaneously ---- it is the Divine that awakens it.

To lose all is to gain all. He is merciful and compassionate. Whatever He does at any time is all for the best, though certainly painful at the moment. When He manifests Himself as all-loss, there is hope that He may also manifest Himself as all gain. To pine for the One who helps towards the light of Truth is salutary, for it kindles the awareness of Truth.

Verily, He is everywhere at all times.

The endeavour, to awaken his real nature is man's duty as man.

*

*

*

Human birth — does it not ordinarily mean experiencing desire, passion, grief, suffering, old age, disease, happiness, pain and so on ? Yet, it is man's duty to bear in mind that he exists for God alone — for His service and for His realisation.

To say, "I don't know, I don't understand", is but ignorance. It is this veil that causes agony and misfortune.

*

*

*

In the field of his play there is both getting and losing. This is but the nature of its movement. Think of Him, who cannot be lost. Meditate on Him alone, on Him, the Fountain-of-goodness. Pray to Him; depend on Him. Try to give more time to His name and to His contemplation. Surrender your mind at His Feet. Endeavour to sustain japa and meditation without a break.

*

*

*

All the 24 hours are to be spent in Quest of God (*Sāadhan-Bhajan*). The desire to find God has to be specially fostered. To be a human being means to place first and foremost the desire for Self-realisation. Except for the little time necessary for the service of the family, all the rest must be devoted to japa, meditation, the reading of scriptures, worship, prayer and self-dedication. Yearn and cry for Him for His own sake. If opportunity arises seek *Satsang*. Whenever this is not possible strive to keep *sadbhāvā* enshrined in your heart.

*

*

*

How can one be a human being without fortitude? To attain to Truth one has to endure all difficulties, ever abiding in patience. It is the obstacles that call forth patience.

*

*

*

Speak the truth to all. Secrecy, slyness and deception amount to cheating. They only taint the mind and set one floating on a sea of misery.

A truthful, pure and holy life tends towards joy and happiness supreme.

*

*

*

Ever to seek refuge at the Feet of the Lord is man's one and only duty. Try to engage in worship, the reading of sacred books, japa and meditation in the form that appeals to you most.

When the time is ripe God provides for everything. Try to be aware of Him in your heart.

*

*

*

Work with your hands and keep the name of your Lord (*Ishta*) in your mind. This will improve your work and it may also do good to your family.

To lead family life disregarding religious duty is to embark on an ocean of misery. If family life is sought, it must always be based on the dictates of religion and righteousness.



IN ASSOCIATION WITH MA ANANDAMAYEE

[Translated from Bengali]

—Amulya Kumar Dutta Gupta

Dhaka ashram, 17th August, 1939

Pramatha Babu : Ma, I want to ask you something ; Besides our mother who gave us birth, we are told to have another Mother who understands our joys and sorrows, to whom we can submit our unreasonable grievances, who puts up with our egotism and helps us in times of danger and distress -- does such a Mother really exist or not ?

Mataji : She does.

Pramatha: Then why is this Mother so unattached and devoid of affection ?

Mataji : In what way ?

Pramatha : Just now you were comforting someone with the remark that in family life one has to endure sorrow and bereavement. If someone lives among thorns he is bound to be scratched. What kind of a Mother is she who cannot save us from the scratches ?

Mataji : Don't you know ? You are also the parents of children. You let your children play games because you know this is good for them. While playing they sometimes hurt themselves falling down, or get covered with mud and dirt. But when you scrub and clean them they start crying loudly. Similarly when in your family life you suffer pain and sorrow, remember this is nothing else but your Mother cleaning you of dirt.

Pramatha : But do we understand this ? When the mother beats her children they know it is their mother who is beating them. This is why, even when they weep they are crying "Ma!"

Mataji : No, this is not correct. When children cry while being cleaned they resent the discomfort of it. Later they come to understand that their mother has given them trouble in order to rid them of dirt.

Having started on the simile of children's education, I can also point out that the mother does not entrust all things to her children in spite of loving them. She carefully puts away articles that are of value, otherwise they might be spoiled by her children. When the time is ripe the mother entrusts those things to her sons and

daughters. So there is no cause for despair. Continue to perform your work. If you do not see quick results, remember your labour is not wasted. The Mother is preserving everything and at the right moment will hand it over to you.

Pramatha: So we can rely on the Mother?

Mataji: I assure, you can be entirely free from all anxiety. Just go on practising your japa or whatever other spiritual exercise you may have chosen.

Rajkumar: Why do you insist on *nama japa* or similar practices? Our worldly mother does not insist on anything for ensuring the well-being of her children.

Mataji : This Mother is somewhat different from your worldly mother. This Mother wants Her sons and daughters to develop all virtues. They should become endowed with Her qualities and become like Her. This is why She tells Her children to resort to the Name. Besides you can observe that the worldly mother also prevails on her children to take the trouble of studying well so that after education they may be able to look after their parents properly. But that Mother wants to mould Her children in her own image. She wishes to inculcate into Her children all Her virtues and qualities, so that these may be revealed to them by their own experience. For these reasons this Mother is somewhat different from the worldly mother."

At these words of confident assurance from Sri Ma everyone present appeared to be very much relieved. There was a look of joy in their eyes and faces. But how long would this wonderful feeling last ? We are not even aware of when the clouds of doubt and disbelief arise and darken our dimly lit horizon.

The time of our departure had come. Sri Ma said to Rajkumar : "Your way is now clear. With single-minded determination continue to tread this path".

Rajkumar : I wanted to take the spiritual path from the very beginning. It is you who induced me to get involved into family life with all its complications.

Mataji : Good -- to get a taste of life in the world has cleared the atmosphere. This is the peculiarity of having approached this body. Had you gone elsewhere many things would have remained hidden within you; but having come to this body everything has become revealed. This is for your good. Is it safe to keep snakes in your caverns ? Who knows when they may raise their hoods ? It is far better to extract these reptiles once for all and clear the road for further progress.

On listening to these words of Ma I recalled something that Pd. Gopinath Kaviraj* had told me. One day he was explaining to me the difference between

*. *Mahamahopadhyaya* Pd. Gopinath Kaviraj, M.A. D.Litt., the renowned scholar-cum-Saint of Varanasi, a great *Sādhaka*

keeping company with someone beyond the range of the three *gunas* (*gunātita*) and a *mahatma* endowed with all the nobler qualities (*sattwa*). He pointed out that in associating with such *mahatmas* one could get considerable help in one's *sadhana*, because by their *sāttvic* influence, one's evil tendencies are temporarily subdued, so much so that they don't seem to exist anymore. At that time it looks as if close proximity to these *mahatmas* has brought much success in one's *sadhana*. But these undesirable qualities have not been completely uprooted, though temporarily subdued, and in due course, given the opportunity, they will awaken once more. Whereas association with Sri Ma, who is beyond the three *gunas* has not at all this effect. The company of such an exalted Being does not stimulate the nobler or baser tendencies at all, because such a Being is completely beyond the attributes (*gunas*) of matter and so does not influence anyone by the qualities of *sattva* (luminosity, harmony) or *rajas* (ceaseless activity and movement). Quite often it even appears as if there were not only no progress but rather retrogression. This is due to the fact that association with a being beyond the qualities or attributes (*gunas*) of matter brings to light and may even temporarily enhance suppressed tendencies and inclinations. They rise up with full force only to be destroyed for ever and by their annihilation noble qualities and inclinations are awakened and established for good. But at the early stage a dreadful experience has to be gone through by the *sadhaku*.

The above-mentioned words of Sri Sri Ma seemed to vindicate the substantive truth of Sri Gopinath Kaviraj's philosophy.

Dhaka, August 20th, 1939

This morning Ma was sitting on the veranda of the Smriti Mandir surrounded by devotees. Everyone was anxious to hear Ma talk, but nobody had any questions ready. At last Pramatha Babu requested : "Ma, please say something!"

Ma : What shall I say ?

Pramatha Babu : Whatever you have in mind.

Ma : That is the trouble, there is no mind here. (Turning to me) Baba, what would I say ?

I : Whatever you feel inclined to.

Ma : Here, there is no inclination or disinclination.

I : Speak of something that will be of benefit to all of us. (Everybody laughs.)

Abhaya : At Azimgunge you spoke for three or four hours about *diksha*, *samadhi*, etc. Please repeat some of that !

Ma : The reason for so much conversation there was that several people had asked various questions about their personal *sadhana*. This was their own individual affairs. Hence it cannot be given as general advice.

I : Please, tell us something concerning *diksha* (initiation). What exactly is *diksha* ?

Ma : Why do you study ?

I : To acquire knowledge.

Ma : So I say that just as after completing your studies you do professional work and thus reap the benefits of pension, so also there is a kind of pension to be enjoyed in this path.

I : When Sri Ram Thakur's disciples complained to him in their disappointment: "Baba, we are unable to repeat the Name properly, so what is to be done?" Thakur would reply: "Can the Name be repeated deliberately ? The Name comes about spontaneously. Even though you may not be doing anything, the Name is there automatically. If this were not so, what did I bestow on you ?" What is the purport of these words of Ram Thakur ? What precisely does the Guru give through *diksha* Even though we have no experience of it, yet a certain action is taking place within us. How is this possible?

Ma : What do you understand by *diksha* ?

I: I know nothing myself, I can only repeat what I have heard from revered Pd. Gopinath Kaviraj on this subject. He has said that *Sastras* connotes making a connection between the Supreme Power and the individual power of the disciple. If the disciple can be linked to the current of the Divine force, then the force of this current will one day or another lead the disciple to the Supreme Goal. Even if the aspirant makes no effort, the force of the current will gradually draw him towards God—there is no doubt about this. And if he regularly engages in spiritual exercises or worship, he will be able to progress much faster—it is just like swimming with the current.

Ma: All this is very true, completely true.

I: Very well. So there is no need for us to repeat God's name or do anything in this direction, for in any case we are bound to reach the Goal one day!

Ma: (laughing) But you want to get there quickly, you feel the urgency of it, don't you? So for this reason you will have to set to work.

Didi: While being carried along by the current, you may even be held up by some obstacle and come to a standstill.

I: No, Didi, there is no fear of that. Ma has declared that once the mercy of a *Sadguru* has been achieved, there can be no more fall from Grace.

Ma: Yes, if a *Sadguru* has bestowed his Grace, how can there be danger of a fall? Some devotees are of the opinion, "since I have been blessed by the Grace of the *Sadguru*, why should I take the trouble to practise *sadhana*? The Guru will accomplish everything. So I can continue to enjoy my life". Again, someone else feels the intense urge to make quick progress, so he performs *japa* and meditation. There are so many different types. It is of course a fact that once the timber catches fire, it will in due course be reduced to ashes, *That seed* (of initiation) cannot be destroyed. When a seed is buried in the ground, in some cases the plant grows quickly and in other cases there may be delay. If the soil is well prepared beforehand the plant grows fast, but if not, it may be a slow process.

A devotee: Could not some of the seeds rot in the ground ?

Ma : Yes, a few seeds may also become rotten in the ground. But even this does not render them useless. After rotting they remain in the soil as fertilizers. Nothing is wasted.

It may happen that some people receive the *Sadguru's* grace at an early age but for many years are not interested in the spiritual path. Eventually, in old age devotion for God awakens in them. For others nothing may be achieved during the present birth, but in a subsequent birth there may be fulfilment. Is it not said that after leaving the body one has to return and live in another body? This world is a continuous coming and going. Here there is only birth, death and rebirth. But it may also happen that after leaving the body one may never have to return again. For once the fire of Knowledge is kindled it can reduce everything to ashes within a split second. Thereafter there is no more coming and going.

I : Ma, it is believed that in order to exhaust one's *karma* (results of former actions) one has to take on a body. Can *karma* not be exhausted without assuming another body?

Ma : Even when the physical body dies, there are other subtle bodies.

I : Then is it possible to work out one's *karma* in an etherial body ?

Ma : There are quite a lot of *karmas* for which a physical body is needed, so one has to be reborn in a new body. But there are other *karmas* that can be worked out in a subtle body. The ONE is constantly leading human beings towards Himself. Everyone will at sometime or other reach the Supreme Goal because this is man's destiny. To become established in his own true Being is man's inherent tendency (*sams kāra*).

I : Ma, by *samskāra* we usually understand the results that will ensue due to one's previous actions. Has a human being the capacity to perform actions that will enable him to attain to the Supreme *Brahman* or the Supreme Goal.

Ma : This is why it is said that it is the Guru who out of His Grace leads to that Goal. It is impossible to achieve merely by one's own actions.

I: When you speak of becoming established in one's true Being, this seems to be the ultimate state reached by *sadhana*. But one also hears of states of existence such as *Sivaloka* or *Visnuloka*, etc., which the power instilled by the Guru into the disciple may subsequently enable him to attain, but beyond which the disciple cannot proceed. So how can it be that everybody is able to reach the Supreme Goal, which is to be established in one's own Self ?

Ma : What you say is also true. Frequently it is seen that human beings become arrested on particular levels. But if a person has the inborn tendency, he may after temporary confinement at some level, proceed higher up. Others may spend ages after ages in the same state. There are so many possibilities. Is there an end to this subject ?

Pramatha : I don't understand all these bickerings over knowledge and world after death. I just want to make sure that since you are here as our Mother, do we have to acquire all this knowledge to know you ?

Ma : You are a practising lawyer, do you do your work without having studied law ?

Pramatha : By what kind of studies have you yourself acquired all this wisdom ?

Ma : Leave aside the question of this body.

Abhaya: You are so great that one cannot compare anyone with you.

Ma : I do not ask you to leave aside the question of this body. You can even ask this body "to go to hell". (Everybody bursts into loud laughter). Do you not frequently call someone an "idiot"? You can ignore this body as an idiot. (Again loud laughter).

Pramatha : This is not what I mean. I must repeat that I want to realize Ma. Now, do I have to acquire all this knowledge in order to realize Ma or will I automatically obtain all this knowledge by realizing who Ma is ?

Ma : By realizing Ma you will have gained everything. Did I not say only the other day that the mother wishes to give everything to her children. It is the mother's sole desire that whatever she possesses should belong to her children.

Pramatha : Indeed, this is very heartening news. I understand this quite well. But Ma, do you know what happens to me when I listen to all these people discussing abstruse matters? I start suspecting my own feelings. I imagine these people have stolen away everything and I have been cheated. (Laughter)

Ma : (Laughing) Listen, even though the Goal is the same, the paths taken by different people are of great variety. Some choose the path of knowledge, discriminating : 'Not this, not this ; (*neti, neti*); others tread the path of devotion and yet others of dedicated action. But the objective is the same.

Pramatha : I do not relish all these questions.

Ma : When one starts studying and gains a little knowledge, questions are bound to arise. Questions multiply in proportion to the increase of one's knowledge. On the other hand he who has never touched a book does not gain any knowledge nor do any questions occur to him. There is yet another category of individuals who have no problems and therefore no questions.

Pramatha: So it seems that I belong to this category. (Everybody laughs)

Ma : (laughing) This is quite obvious. (Laughter again) But they do not harbour any suspicion that they have been cheated.

Pramatha : So, in order to realize Ma, we cannot evade all this knowledge?

Ma : See, have I not pointed out a moment ago that it is the natural disposition of the human being to become aware of the treasure hidden within himself ? The true nature of man is to move in this direction. In this natural process he cannot avoid anything. You may have observed the natural flow of water : If water is poured out it starts flowing. Should there be a hole on the way, so long as the hole is not filled entirely, the water cannot flow any further; but as soon as the hole is full, the water resumes its course. Similarly, the individual quite naturally moves towards peace and tranquility. Along the way he cannot avoid anything that happens to be there, so nothing remains unknown to him. That is why I repeat : set to work. Effort is a necessity. Nevertheless attainment does not ensue due to one's own exertion. By His mercy alone everything becomes possible.

[To continue]

THE FIRST MEETING.....

—A European devotee

It was in 1971, and I was living at Sri Ramanashram, Tiruvennamalai. One day I was visiting the room of an American couple I knew and they said they had been to Calcutta and had met a lady saint who had impressed them much. They showed me a photo of an elderly lady — but it looked to me just that — a photo of an elderly lady. The thought of a lady saint was a strange one at that time and I was not interested.

Then some months later we got the news that Ma Anandamayi, who was the lady they had met, was coming south to Madras for the first time in 20 years — as generally she was always travelling in the North of India. I then thought that if I should meet her I should at least find out something about her. Accordingly, I called on Mrs. Talyarkhan, a Parsi lady who lived near the ashram and was a devotee of her, as I was informed. She showed me a slim picture album about the lady, and I took it back to my room to study it. I was perusing this booklet when I found as I looked at it that one of the photos became alive, as it were. One could feel such a living energy emanating from it — and this affected me deeply. I had never seen a photo that had this effect before.

From that time I could hardly wait for her to come. Everyday I was counting the days of her arrival - 58, 57, 56 If the reader has ever been sent off to boarding school then they may know how the young children count the days until they can be home again. It was inexplicably like that.

Finally the day in January came. There was a group of foreigners staying at Sri Ramanashram and may be a dozen of us set off by bus for Madras. Anandamayi Ma was staying for 3 days in a little-purpose-built cottage in the grounds of the large house of Smt. M. S. Subhalakshmi and her husband Sri. Sadasivan. When we reached the place a crowd had already gathered. We walked down a slope towards the people, all in white, and I wondered if Ma would stand out in any way. Even at a distance my eyes were drawn to a figure sitting on a couch, dressed in white, with black hair. As we approached I could see she was sitting sideways

looking to the left of the crowd, motionless. She did not appear to be looking at anybody there, she was just looking ahead of her. After a short while I found myself moving round to the side of the people so I could see directly towards her face. I found my body to start shaking for no reason. Luckily there was a railing on the side of the building, and I held onto it, shaking. It was all a mystery to me. After some time the darshan was over and Ma retired from sight.

Our group left for our hotels. But that night I could not sleep at all. I was just lying in a completely peaceful alert state. The next day we returned to the cottage and had a place right in the front near Ma's couch. Being January it was cool with a brilliant blue sky and the sun was glinting on the ponds of the palm trees. Pushpadi and some other ashram girls were singing such beautiful kirtan, it was like a paradise.

After some time Sri Ma came out and took her place. The kirtan went on and waves of emotion were coming from within me, from where I did not know, nor why — but it was hard to contain. After the darshan was over because we were known to Mrs. Talyarkhan, and because she was organising Ma's tour, she arranged for our group to meet Ma privately afterwards. Ma was sitting in a pandal at the back of the cottage and one by one we could do our pranams to her. Having been familiar with Ramana Maharshi's way of looking into one's eye I was hoping such a thing might happen. I looked at Ma as I knelt at her feet but her eyes were looking here, there then gradually she brought them down and our eyes just met, touched and hers were away again.

After the *darshan* we were given lunch in the palatial mansion of M.S. Subhalakshmi and her husband.

I forget all the details of the following satsangs while Ma was in Madras, but what sticks in my memory is that Ma was in *Mauna*. She would write on her or another's hand palm to indicate what she wanted to say. M. S. Subhalakshmi and her daughter Radha sang several times - and those who know of her and her devotion can imagine how beautiful her renditions were as she sat at Sri Ma's feet. Ma herself sang, notably - "*Hey Bhagavan*", possibly, I thought through the unseen influence of the many devotees of Ramana Maharshi, who were there.

The following day, I think, it was time for Ma to take the train to Trivandrum, where she was to attend the function at the request of the Travancore Maharaja. We

gathered at the station to see her off. It was so touching to see M. S. Subhalakshmi press her hands to her heart and then towards Ma, and Ma (in *mauna*) responding in the same way. Ma was sitting cross legged on her seat and as the train picked up speed I ran with it and saw her tiny feet as she put them on the ground with the people gone.

The effects of this visit to see Ma took some time to digest, as it had brought on me a considerable inner upheaval. But already I was planning, when could I next see her ?

"If you engage yourself in ceaseless, uninterrupted service directed to Him, then only by His mercy the waters of the Ganga of Knowledge will wash away all your desires and doubts and only then will you "be at peace."

CONVERSATION WITH SWAMI VIJAYANANDA

[Three]

Q. What is the influence of food on *sadhana* ?

A. The way we eat has a long influence on our mind (*jaisa anna taisa mann*) what we eat and how we eat, it can be of help (if *sattvic*) or an obstacle to *sadhana* (like meat). In this field like in many others, it is good to find a balance. Both asceticism and excess are to be avoided. Moderation is the ideal. One should treat the body with respect, but without identifying oneself to it, like a horserider treats his horse.

It happens to many *sadhakas* to look for some pleasure in food, since they do not allow themselves any other worldly pleasure. That might go on until the *sadhaka* finds real joy in meditation; then he will feel no attraction towards such external and transient pleasures. While trying to keep a balance with *sattvic* food taken in moderate quantity, (giving the body what it needs, not less and not more), one should remember that what someone eats is not as important as how much sincere compassion and love this person gives !

Q.- What do you mean when you speak about the ability to control one's own mind ?

A.- It is the ability to stop one's thoughts at will, to keep the mind silent when it is not necessary to use it. It enables one to dominate desires, fears, instincts and impulses; then reason controls passion. This discipline of self-control makes the difference between any strong person and weak person, and it enables a *sadhaka* to make rapid progress. When the mind is under control, we see that no problem really exists. Problems are only in the mind ! We don't have problems when we are in deep dreamless sleep; in that state the world doesn't exist. In a similar way, when we control our thoughts and emotions, we become free from the illusions and negative beliefs that veil reality, and we get in touch with our real nature, which is the Divine itself.

This is why spiritual practice consists of acquiring control over the mind and purifying it, so that our real Self can be unveiled and shine.

Q.- How should we deal with *Kundalini* ?

A. The main rule about *Kundalini* is never to force anything, in any way. An awakening of this force should happen only with the close supervision of a *Satguru* (a fully realised Sage). Any opening of the *nadis* (first step to the awakening of the *Kundalini*) should happen only when the *sadhaka* has an excellent self-control (mainly over sexual desire and anger). The *Satguru* puts the disciple to the test to see if he (or she) can resist under the pressure of the enormous - and dangerous - intensity that comes with *Kundalini*. So one should never *do* anything about it, just let the *Satguru* take care of it, while getting ready by leading a pure life (including strict celibacy) and learning to control the mind. Before reaching that stage or before having a close relationship with a *Satguru*, the way of *karmayoga* is the best, since it can be practised anywhere and under any circumstances.

Q.- What is *karmayoga* exactly ?

A. It has to be distinguished from *seva*, which is unselfish service and can be a preparation to *karmayoga*. Real *karmayoga* is a mental attitude to be kept in all circumstances, in every activity. Ego's root is the wrong belief that "I am the doer and I enjoy the fruit of my actions", so ego loses its power if you keep aware that you really are just an instrument for the Divine, and if you simply do your own duty without caring for the results. If success comes it is fine, and in case of failure it is fine as well.

Little by little, you get a clear perception of the fact that you really are a tool for the work of the *Absolute*, and everything happens in a spontaneous way. You have less and less expectations and attachments.

Body, mind and emotions are a whole. There are no thoughts without emotion or without at least some kind of attraction or repulsion. A sage like Ma Anandamoyi has no thought and no emotion, being pure compassion and pure awareness, and identifying with people in order to communicate with them in a "normal" way.

Q.- What is it like to be Self-realized ?

A. No "I" is there anymore, only pure Consciousness-Bliss.

In order to describe the ultimate stage to enlightenment - called *sahaja samadhi*, which he had reached, Ramdas used to say about himself that he is like the Ganga: although he had reached the Ocean (the Absolute), he went on flowing towards the Ocean (living in the world), while being

always aware simultaneously of both levels and of their Unity. A perfect Sage cannot be said to be "be happy", since he is Supreme Happiness. He sees that the waves of duality (the world) are made of the same salty water as the perfectly still water of deep Ocean (Bliss of Unity). The only difference is the movement. The perfect Sage sees that everything is Consciousness, beyond all the pairs of opposite like good and evil, praise and blame, pain and pleasure etc.

He sees that movement also is divine, and he knows that the movement will take everything away, so he does not try to keep anything nor anybody. He is without attachment or expectations; in this freedom genuine Love can be.

Q.- Would you please explain more about these two levels (duality of the world and Bliss of Unity) ?

A. - The Divine Supreme is *Sat-Chit-Ananda*, meaning Existence-Consciousness-Bliss, and it is also the essence of each person. In the world we see its reflection as *Asti-Bhati-Priyo*, which means, it is-it shines-it is attractive. This reflection (the sense pleasures etc.) is only an illusion, but it seems real because it is based on the Absolute. It has its force, that is why it is so difficult to resist its temptations ! The key is discrimination, which means to see that real Bliss is inside of ourselves, and the objects outside are disappointing and do not bring real joy, being only the result of a mirror effect.

Q.- Why do we lie so much to ourselves and consequently also to others ?

A.- One of the laws of the creation, like also physics laws as gravity etc., is the law of harmony (called *Rita*). *Rita* is such that people cannot do anything "bad" without being in some way convinced that it is the right thing to do. That is why the mind finds all kinds of excuses, rationalizations and justifications when we go out of the way of *Dharma*. Thus, thinking that it is the right action, we can commit evil deeds while feeling in harmony with ourselves. The inner Self (the Divine) gives the choice between listening to the voice of *Dharma* or to the lying mind; but after a "bad action" the voice of the inner Self will manifest itself with remorse and a bad conscience, so that we can repair what can be repaired, and avoid making the same mistake again.

Rita is the law that explains why it is not possible for evil forces to win in the end: the final victory necessarily belongs to good forces; just like in the World Wars.

Q.- What are the main mistakes that can lead a *sadhaka* to lose the spiritual power gained in meditation ?

A.- The first main temptation to use this spiritual power in a way that will not allow any more spiritual progress is using the power to heal. Instead of it, one should only use compassion or repeat a mantra to help people who suffer, but one should never do anything voluntarily in order to heal anybody (apart from taking him to the doctor !). The second one is yielding to the desire to use spiritual power (and the charisma that often comes with regular meditation) in order to gain power over people, to gain money, or wasting the spiritual energy in sexual relationships.

The third one is the temptation to become famous or to be a *guru*. It is dangerous, because before achieving complete self-realization a *guru* is like a blind man leading another blind man: both might fall ... And after liberation the sage does not have any desire to become-a *guru*; his mere presence and his example make him naturally a *Sadguru*.

When confronted with these temptations, the *sadhaka* should just be indifferent, not interested in nor afraid of these worldly uses of spiritual power. So he can go on his path, and when he will attain the Goal he will have spontaneously a positive, healing and purifying influence on the people around him.

Q.- How should I deal with the "*sattvic ego*", the part of ego that is so proud of following a spiritual discipline, and often thinks to be more advanced and pure than most other people ?

A.- First of all, remember that it is precisely this *sattvic* ego that does the *sadhana*, and that we need it, because he is the one who makes the efforts towards Self-realization ! So let it be, but keep aware of it, and be careful about excessive pride that could lead to a fall. Later, when you are ready, the *Sadguru* only will be able to eliminate this *sattvic* ego (which is only illusion !). That is the message of the story about the bandits' chief that becomes chief of the police: he will arrest all bandits except for himself.....so at that point the intervention of a *Sadguru* is necessary.

Ego is like the driver of a car, the car being the body and mind. When self-realization occurs, there is no need for a driver anymore, one becomes a pure canal for the Divine.

[To continue]

JAI MA

—Dhiraj Sapru

... know this entire 'existence', my dear, in it's totality, or should we say. "The very "Concept - of - Existence", when viewed from, nay, through the 'mundane-eye', to be but relative existence....

tell me, my dear, what is "THAT" which is dearest to man ? - in the absence of "WHICH" he ceases to function in his optimum-potentiality ? - for "WHICH" he is willing to walk to the very end of the universe ? - "WHICH" for, he will readily kill, nay, die ?

Tell me - tell me, mate meditate on it though first calmly....

..... it is "FREEDOM" that is dearest to mankind, nay, sentient beings

yet again, when viewed through the 'mundane-eye', freedom, or should we say, "The very "Concept-of-Freedom", is but mere relative freedom.....

..... you have the freedom to buy yourself a lovely ashram today—for you have the money ... however, your money much as you may have-will last not forever ...

.. you have the freedom to compose and sing the most heart-touching love song today-for joy brims your very being however, your joy - pure as it may be-will last not (constantly) forever

... you have the freedom to swim in a beautiful, clean-clear-calm lake, on a superb summer morn-for it is your will...however, your will-strong as it may pose up front today - will last not forever, (in-as-much-as it shall unquestionably shrink-frozen on a astoundingly crisp 'n' fresh winter morn)....

... you have the freedom to jam-your-toast to munch away-for it is your taste-and of course jam-toast-hunger are prerequisites.... however, your taste (for jam-toast) will last not forever, (and for that matter, neither jam; toast; nor hunger, will)....

... you have the freedom to think - write - speak, "this" or "that" in accordance with your mood ... however, my dearest, moods last not-they're fluxing - away - forever

... yet, away and above all such
relative - limited - freedom,

there exists

Supreme - Unbound- Freedom

a state-of perfect-stillness...

a state of

'no doubt' - 'no becoming'

'no coming' - 'no going'

'no grasping' - 'no averting'

'no being' - 'no ceasing'

... however, O fair one, "IT" cannot be spoken about - for IT flees the grip of words (as an absolute testimony of IT's nature); "IT" cannot be explained- for IT halts thought; "IT" most certainly cannot be understood-for it transcends all understanding; "IT" cannot be conceptualized -for IT aint no concept ...

all one can say about "IT", is that, "IT IS"

realize it ...

jai ma

MA'S MAHASAMADHI

—Antonio Eduardo Dagnino

By that mystic circle where Sati - unburnt - continues to sing to her-husband;

At the very spot where Shiva forgot himself

Like any mad, heartbroken, adoring human being;

Next to the Ganga's purifying, fertilizing swing

Out of the turquoise foot-hills and the royal blue peaks....

I know a tomb that speaks:

There, superconscious, free, fully at ease

In a subtle body formed of awareness and peace

Anandamayi, the Mother of Delight,

Dispenses her deep silence, her sweet light

And her profound insight.

Secretly, sublimely, covertly,

Furtively, beautifully, lovingly,

She understands, comprehends, elucidates,

Reciprocates, infuses, communicates,

Emanates, mutates and emancipates !