



Sri Sri Anandamayi Ma

Ma's Teaching in Her Own Words

This body tells of one sovereign remedy for all ills: God. Trust in Him, depend on Him, accept whatever happens as His dispensation, regard what you do as His service, keep satsang, think of God with every breath, and live in His Presence. Leave all your burdens in His hands and He will see to everything; there will be no more problems.

All this, which is His creation, is under His dispensation, in His Presence, and is verily He Himself. In whatever state He keeps anyone at any time, it is all for the good, for verily everything is ordained by Him, and is of Him. Relative happiness, which is happiness depending on anything, must end in grief. It is man's duty to meditate on God Who is peace itself. Without having recourse to that which aids the remembrance of God, there can be no peace. Have you not seen what life in this world is? The One to be loved is God. In Him is everything--Him you must try to find.

To a human being the most noble, irreproachable line of conduct should alone be acceptable. It is a matter of great rejoicing if anyone strives to mould his life upon this pattern. Only actions that kindle man's divine nature are worthy of the name of action, all the rest are non--actions--a waste of energy. Any line of behavior that fails to quicken the divine in man should be eschewed, no matter how enticing it might appear; but any that helps to awaken man's inherent divinity must be resolutely adopted, even though it be seemingly uninviting. Man's calling is to aspire to the realization of Truth, to tread the excellent path that leads to Immortality. What appears delightful to the senses later develops into a hotbed of poison, generating inner turmoil and disaster, for it belongs to the realm of death.

In whichever direction you may turn your gaze you will find One Eternal Indivisible Being manifested. Yet it is not at all easy to detect this Presence, because He interpenetrates everything. As a King is known by his majesty, as fire is known by its heat, so the Unmanifest reveals Himself through the world of manifestation. The analysis of the substance of all created things, if carried sufficiently far, will lead to the discovery that what remains is identical and equally present in all creatures: it is He, it is That, which is styled as Pure Consciousness.

If in the midst of the diversity of the world of appearances you make a sustained effort to do all your work as a faithful servant of the Almighty Father of the Universe, love and devotion for Him will awaken in your heart. As the confining prison walls of the ego are broken down, you will become more and more persistent and wholehearted in your pursuit of Reality. Then all the manifold pictures you perceive will merge into one single picture and all your divergent moods and sentiments will be engulfed in the one great ocean of Bliss.

The Universal Body of the Lord comprises all things--trees, flowers, leaves, hills, mountains, rivers, oceans, and so forth. A time will come, must come, when one actually perceives this all--pervading Universal Form of the One. The variety of His shapes and guises is infinite, uncountable, without end. Just as ice is nothing but water, so the Beloved is without form, without quality, and the question of manifestation does not arise. When this is realized, one has realized one's Self. For, to find the Beloved is to find one's Self, to discover that God is one's very own, wholly identical with one's self, the innermost Self, the Self of the self. First

of all it is necessary to become acquainted with Him Whom you wish to invoke. Constantly think and talk of Him, look at his pictures, sing His praises or listen to sacred music, visit places of pilgrimage, seek solitude or associate with the holy and wise, so as to become familiar with Him. When this has been achieved, you may call Him "Father" or "Mother". Some relationship of this kind has to be established with Him, because people of the world do not feel affinity unless their bond is defined in such a manner. You are accustomed to ties of kinship in worldly life; this is why you have to bind yourself by some sort of relationship in the spiritual field as well. Even though at the start you may not feel deep devotion, learn to invoke Him unceasingly and with perseverance by repeating His Name, or by any other method, until gradually He will fill your heart. However, prayer, meditation, alms offered in His Name, and so forth, are necessary even after the bond of love has been forged, so as to keep it unimpaired. In this way the awareness of Him will become your second nature and never leave you to your last breath. This is what is termed communion with God.

Listen! Do not let your time pass idly. Either keep a rosary with you and do japa; or if this does not suit you, at least go on repeating the Name of the Lord regularly and without interruption like the ticking of a clock. There are no rules or restrictions in this. Invoke Him by the Name that appeals to you most, for as much time as you can--the longer the better. Even if you get tired or lose interest, administer the Name to yourself like a medicine that has to be taken. In this way you will at some auspicious moment discover the rosary of the mind, and then you will continually hear within yourself the praises of the great Master, the Lord of Creation, like the never ceasing music of the boundless ocean; You will hear the land and the sea, the air and the heavens reverberate with the song of His glory. This is called the all--pervading Presence of His Name.

Silent japa should be engaged in at all times. One must not waste breath uselessly; whenever one has nothing special to do, one should silently practice japa in rhythm with one's breathing. In fact, this exercise should go on continually until doing japa has become as natural as breathing.

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. Try your utmost never to remain without Him. The more intense and continuous your efforts to dwell in His Presence, the greater will be the likelihood of your growing joyful and serene. When your mind becomes vacant, endeavor to fill it with the awareness of God and His contemplation.

The Supreme Father, Mother and Friend--verily God is all of these. Consequently, how can there be a cause or reason for His Grace? You are His, and in whatever way He may draw you to Him, it is for the sake of revealing Himself to you. The desire to find Him that awakens in man, who has instilled it into you? Who is it that makes you work for its fulfillment? Thus you should try to arrive at the understanding that everything originates from Him. Whatever power, whatever skill you possess---why, even you yourself---from where does everything arise? And does it not all have for purpose the finding of Him, the destroying of the veil of ignorance? Whatever exists has its origin in Him alone. So then, you must try to realize your Self. Are you master even of a single breath? To whatever small degree He makes you feel that you have freedom of action, if you understand that this freedom has to be used to aspire after the realization of Him, it will be for your good. But if you regard yourself as the doer and God as being far away, and if, owing to His apparent remoteness, you work for the gratification of your desires, it is wrong action. You should look upon all

things as manifestations of Him. When you recognize the existence of God, He will reveal Himself to you as compassionate or gracious or merciful, in accordance with your attitude towards Him at the time--just as, for example, to the humble he becomes the Lord of the Humble.

Through breath energy, Consciousness pervades Matter. Everything that is alive breathes. When breath stops, you die. Physical life depends on breath. Through Prana, matter becomes alive. Desires and wandering mind make the breath impure. Therefore, I advise the practice of concentration on breathing combined with taking any one of God's Names. If the breath and the mind become one--pointed and steady, then the mind expands to infinity, and all phenomena are included in that one all--inclusive point. If you think of God with the breath it will purify the prana, the physical sheath and the mind. If you breathe while thinking of God's Name, you will feel the call of His grace.

The Self, or God is unknowable to the ordinary intelligence, but He is not unknown to us as the life-breath. If one uses the rhythm of one's breathing as a support in meditation, this increases one's power. Therefore, one should daily sit in a meditative pose in a solitary place and turn the mind inward, and repeat the mantra in rhythm with one's breathing, without straining, in a natural way. When through prolonged practice, the Name becomes inextricably linked with the breath, and the body is quite still; one will come to realize that the individual is part of the One Great Life that pervades the Universe.

I say to you that I am a little child and you are my parents. Accept me as such and give me a place in your hearts. By saying "Mother", you keep me at a distance. Mothers have to be revered and respected. But a little girl needs to be loved and looked after, and is dear to the heart of everyone. So this is my only request to you: to make a place for me in your hearts!