

MOTHER-CONSCIOUSNESS & UNIVERSAL HEALING

An Interview with Mother Maya
California, 2008



*Insights into Key Spiritual and
Socio-Evolutionary Issues We Face Today*

with Katie Manitsas

LIVE YOGA LIFE PUBLICATIONS

Live Yoga Life Publications

PO Box 458

Artarmon, NSW

Australia 1570

www.liveyogalife.com



liveyogalife™

Copyright 2009 Live Yoga Life Pty Ltd

All rights reserved.

No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior permission of the publishers.



About this Transcript

This booklet is the transcript of an interview with
Sri Swami Mayatitananda, also known as 'Mother Maya'
conducted by Katie Manitsas, the director of
Samadhi Yoga Studio Newtown Sydney
on August 2008
in San Francisco, California.

Introduction by Katie Manitsas:

In August 2008 it was my great honour to attend an event at the Mount Madonna Institute just outside of San Francisco with one of my teachers **Swami Mayatitananda**. I sought an interview with Mother Maya and the following audio recording is the result of that interview.

Introducing Mother Maya

Sri Swami Mayatitananda (affectionately called Mother) is considered the embodiment of the Divine Mother. She is a world class Spiritual Mother whose wisdom and compassion have helped thousands of women to heal from life-threatening diseases.

As an extraordinary Spiritual Mother and teacher to thousands of people, Mother Maya is one of the few female Vedic Monks (**Swami**) to have received international acclaim for her compassionate spiritual work and guidance. As a cancer survivor and the pioneer of **Inner Medicine Healing education**, she has gone through the rigorous training to become a **Swami** in the Vedic ancestry of her birth.

She is living proof that intensive inner work, meditation, and faith in the Mother Consciousness – in other words, our own rhythmic power to heal ourselves – has profound curative results. Her miraculous triumph over ovarian cancer at an early age led her to the extraordinary work she has been doing for more than a quarter of a century to help people heal from devastating disease, illness and disharmony. In her writings, she relates these experiences, as well as the compelling stories of entire communities that have incorporated these simple yet profound Inner-Medicine Healing practices into their lives.

Over twenty-five years of non-stop teaching, Mother Maya has helped

women of all cultures, ages, and backgrounds transform disease and despair into health and harmony. Her reputation as a nurturer, educator, and healer draws people from around the world to her featured talks and *Satsangas*. She has also been instrumental in teaching the principles of Inner-Medicine Healing through the Wise Earth School of Ayurveda, training hundreds of women and men as instructors, who then bring back this wisdom to their own communities.

The Wise Earth School of Ayurveda and Mother OM Mission

Sri Swami Mayatitananda is the founder and spiritual head of the **Wise Earth School of Ayurveda** in North Carolina, the first school of its kind to teach Ayurveda in the U.S. She also founded **Mother Om Mission (MOM)**, a charitable organization in the U.S. and Guyana that disseminates Wise Earth's unique education for at-risk communities. In this organisation, she works directly in the trenches with the community by mobilizing a volunteer leadership force directly from these at-risk communities. By educating and empowering their members rather than bringing in privileged instructors from sophisticated communities to do the work, Mother takes a radical, grass-roots approach that really works.

Books by Mother Maya

Mayatitananda is a Vedic scholar and an expert in Ayurveda and is the author of the following books, under the name *Maya Tiwari – Ayurveda: A Life of Balance; Ayurveda Secrets of Healing; The Path of Practice: A Woman's Book of Healing with Food, Breath, and Sound*. Mother OM Media –a division of Wise Earth School of Ayurveda, has just released her newest title, *Women's Power to Heal through Inner Medicine*, and her latest book, *Abundance: From Feast to Fast* is due out this Summer 2009.

As a Spiritual Mother, she has created a unique niche in the world forum as a pre-eminent featured speaker – lauded by the Secretary General of the United Nations (UN) Millennium Peace Summit as a *“compassionate Mother whose ancient wisdom can be applied to heal the present world crisis.”* She has taught hundreds of Wise Earth Ayurveda® Training Courses at Wise Earth School and hundreds more workshops and *Satsangas* at retreat centers around the world on topics like Ayurveda: Food, Breath & Sound; Pancha Karma; Meditation; Yoga; Women’s Health; Vedic Chanting; and Vedanta.

Mayatitananda was carefully tutored by His Holiness, *Pujya Swami Dayananda Saraswati* to preserve the oral teachings of the Vedas and was thereafter initiated by him as a Synnasini, one of a small number of women in the tradition to receive such an honour. It was then that her name was changed from *Maya Tiwari* to *Swami Mayatitananda Saraswati*. As is the custom of this ancient-most form of monastic initiation, Mother was bestowed the Vedic spiritual name of *Swami Mayatitananda*, which means *“the reality beyond Maya”* or *“pure consciousness.”*

So please enjoy the following recording which I hope you’ll find as uplifting and inspiring as I do.

Namaste.

INTERVIEW TRANSCRIPT

On AHIMSA

Katie Manitsas: *Mother translates Ahimsa as non-hurting. Could Mother speak on the difference between non-violence and non-hurting?*

Mother Maya: Ahimsa is a way of life. It covers everything from the way with think, to what we eat, to how we respond to everything around us, in general and specifically.

When we look at non-violence we often think of communal violence, societal violence, the wars, the battles, the dysfunctions within family, community, society. When we say non-hurting we are referring to what is within the Individual-Self - on a profound reality of our time - the degree of hurting within the human being is so tremendous today that we cannot afford to look at violence as something that's just outside of the Self.

So non-hurting speaks to diseases, to conditions, to the rhythms of the mind that may be in disorder, to the food source that may be poisoned or not as salubrious as it once was, to the conditions of our relationships with our family, our relationship to our work, and most of all the relationship to Self.

On Healing & Mother Consciousness

Katie Manitsas: *In Mothers work there been a great focus on healing for women. In fact Mothers most recent book is entitled “Women’s Power to Heal Through Inner Medicine”. Why is there a need for focus on healing specifically for women at this time?*

Mother Maya: There is a need to focus on healing period. But we’ve already been over-focused in the idea of healing, not recognising that we are healing at all times. As a human species we have the ability – that is the *buddhi* – that is the intelligence that is higher than mind, greater than mind, in order to transform everything that is in disorder around us into a state of equanimity and balance within the Self.

But when we talk about women’s healing we’re really referring to the Mother Consciousness and what I mean by that is the maternal energies that support the universe in terms of how we are sustained, what nourishes us, not only the food sources, not only the rivers and the skies and the environmental factors but more importantly that sense of wellbeing with in, which is also Ahimsa.

If we go back to the topic of Ahimsa, if we make a commitment to a way of life that is non-hurting - that is healing - then we are making a commitment for all to heal. Because healing ultimately does not stop within the boundaries of one human being. It transcends boundaries - it transcends the state of the individual into affecting everything around that person, affecting their family, their community.

So healing is about healing everyone. Healing is about - a large scale and at the same time a very intimate and personal act. And so in Ahimsa – in the education of Ahimsa – when we learn that in attempting to heal the Self we are also healing everything around us

it gives us a larger focus. It gives us a more spiritual focus that takes us away from the obsession of healing, because we are of the mind today to focus and obsess with diseases. We fail to recognise that the body, the physical body, is a descending factor – it will ultimately die and therefore in that context disease is also a natural frame within the human life span and our response to it must be clear, it must be focused, it must be contained in terms of - we have to find away to get through the challenge of a disease.

But we cannot become obsessed by disease in our culture. We're obsessed with fears. We are obsessed with different emotions that don't serve the health and wellbeing of the Self.

So women's power goes back to the primordial understanding of the maternal energies that support this universe. It is not that women can heal and men can't. It is not that women are the only sensual nexus to healing. But once the procreative energies of a woman is re-inspired, re-invoked then what tends to happen is nurturance flows from that and in so doing men heal, children heal, the animals and forests heal, the elements heal, the rivers and sky heals.

And so we are looking at not women's healing as opposed to men's healing. We are looking at a broader scale where we say that women have the power to heal. We are addressing not only the procreative sensual axis of our civilisation in terms of the sustenance that women bare and bring to a community. We are looking at re-invoking certain memories within the woman, within the female species that are becoming dulled by environmental factors, illnesses, and just a general dulling of our memories, our vital tissue memories.

We are looking to re-invoke that understanding, that rhythm, that

memory within the woman that brings forth life. The memory of nourishment which we are so quickly forgetting. As we take different roles and positions in life - and that's not to say that we can't - a woman can do anything she chooses to do. But as our society moves in over-drive, as it moves in this rapid-fire pace, we are losing touch with those essential things that give birth and sustain nurturance. And so the women species are more equipped to bring to the fore these memories again - to bring them alive again.

And so, it is not a choice of whether women heal or men heal. The way that I look at it is, if the *Shakti* is invoked within women because it is in a more enlivened state within the female species, then Mother Nature comes back into her sentience in a better way and therefore all can heal. We heal into birth, we heal into life, we heal into disease sometimes, we heal into death, we heal into rebirth and ultimately we heal into consciousness.

Healing is a perennial thing. It is not something we need to strive for. It is what's happening at all times, when we are in conjunct, when we are harmony with all that's around us. And in particular with what's within us - that sense of harmony. But harmony is much more - before we can obtain harmony, before we can attain the inner rhythms of Self back into its equilibrium, we must stop the hurt and the hurting.

On Vegetarianism

Katie Manitsas: *Mother why is vegetarian diet so essential to choose at this time and why is vegetarianism such a central part of the Wise Earth Ayurveda teachings?*

Mother Maya: Let me take the last question first. Wise Earth Ayurveda goes back to the grass-roots-understanding that we have the power to heal ourselves. When properly guided and when that power is invoked in a certain way within us - when we become Self-revealing, when we begin to use our awareness in order to prod the understanding that we have a magnificent anatomy as a human being with great powers - not commercial powers but powers of the spirit, powers of the mind, powers of sentiency.

Vegetarianism has always been a protocol, a way of life in Hinduism, and in the greater Vedas. And it is a way of life for some traditions and we do not want to speak to the reasons why some traditions were vegetarians and others were not. Whatever those reasons may be I'm sure there were very rational thinking behind it - perhaps necessity, sustenance, the conditions and the environment we lived in, the type of work we did, the climate factors.

But where we have arrived at today is that the world is becoming a village as we know. And the reason for that is that we have advanced into a state of time where personal awareness is growing, at the same time so many environmental disasters are happening around us. But personal awareness as it grows calls for and usually brings with it the sense of harmony with all things. It is difficult to create harmony with what's around us when we are killing something or when we are contributing or participating in the demise of another species. In the demise of the animals. It is contradictory to say that we can love our pet and by the same token kill the cow.

It is not paradoxical but contradictory. We create a certain conflict when we do that because we are not looking at the entire picture of the right of an animal, of the primordial right of every species to live their lives. But beyond that, vegetarianism is essential today because in order to achieve that life of non-hurting, that ultimate life of harmony within, that life without disease, that life without despair we must rid the elements of hurt around us.

When an animal is killed for its meat it suffers, it sends into the energy of the environment its suffering - its cry for life, its fight for survival. When we imbibe that meat, it leaves its imprints in the vital tissue of that body, so on the physiological and psychological level, we have some energetic response to that fierce act of slaughtering.

And even though we may not kill the animal ourselves, in participating in its flesh as food, we do have certain karmas. We are contributing in that way to its demise. This is not to say that every human being is going to hear this and become a vegetarian. And it is also not to criticise or condemn those who are not vegetarian who are eating meat. As I say ancestral habits die hard and there are also some profound reasons in every ancestry for the things that they do.

And I'm not here to criticise, condemn or to judge any of our past. I am here to talk to the present – the present of a life that demands consciousness, a present that demands a sense of awareness, a present that demands that we, each of us cultivate more that contribution to peace. Peace doesn't happen outside of ourselves. Leaders don't make peace. Leaders usually get us into wars but they are not the transformational factors that create peace.

Only the individual can create peace through the relationship that individual has with his or her own mind, with the response to their mind. With a deeper understanding that goes beyond the ancestry and traditions, cultures and boundaries of our countries. An under-

standing that unites us as one significant force that's called the human factor. Once we understand that we transcend even the parents, even the ancestors, even the culture, into one humanity we begin to shift our thinking from that which we are habituating or trained to do - that which has been formed by a belief system - into a sound and profound search for that which we need to know, that which can be revealed to us within the sentience of Self.

And these are deep topics and these are not to say that everyone is going to reach that place at the same time in life – it doesn't happen that way. And sometimes we may reach that understanding in one life, sometimes it might take many births to do it. Sometimes we reached it in the past and then forgotten. Sometimes we need to re-acquaint ourselves with it.

So we are all at different playing fields, different levels of the playing fields, and wherever we are, we are OK. Whatever we can glean from what Mother is saying is fine. Whatever we can take from it is wisdom. Whatever we can renounce from it is also fine. Whatever we object to is fine. Whatever we can criticise in it is totally fine.

But here again Katie, we cannot say that we have to become vegetarians in order to grow our awareness. But as our awareness grows it does so happen that it will lead us more to a life that inculcates harmony – a life that makes a commitment to preserving harmony within the way we think, with how the thoughts are produced, with the actions that come as a result of our thoughts, and with our response to those minds and those actions and those thoughts that come from the outside towards us.

And so what we can say – it is a lifestyle to be understood. And it is a lifestyle to mull over, to contemplate, and hopefully one day we will not have to call ourselves vegetarians because we would understand that *annam oushadam asti* – 'food is medicine' according to the

Rishis, the great Vedic seers. And that 'annam' - food, is defined by the great seers of our universe is that which grows on the earth, not that which swims under it, not that flies over it , not walks on it but grows on it. And then we wouldn't need to call ourselves vegetarians or meat-eaters or vegans or whatever else. We'll simply be connected to that consciousness that allows us to preserve what needs to be preserved, and to respect that every grain of sand has its own life and that we need respect it in the same way that we demand the respect for ourselves.

On a Universal Ayurveda Regimen

Katie Manitsas: *In terms of the many protocols and regimens Ayurveda has to offer, are there perhaps one or two that Mother might suggest could be universally useful and appropriate for all constitutions at this time?*

Mother Maya: Yes, if we focus only on the different constitutions we will go a little bit batty because it's too isolationist, it's too alienating. We have to look at the constitution, or the *prakriti* of a person – the individual constitution – in terms of the larger picture of their family, and then their community, and then their society, and of course the culture. And so what I would recommend is meditation, in particular *Japa* meditation. *Japa* simply means a recitation of a certain mantra. And as we talk about mantra, let me say and let me be very clear that Sanskrit is a universal language as it has been coined by wisdom of the superhuman *Rishis*. But it was meant for, and intended for the use of every human on the planet who feels called to it.

Mantras, in terms of Sanskrit, do not belong to Hinduism alone - although we have inculcated it, we have evoked it, we have written it, and we have set it out there. So it should not challenge our various cultures, and our backgrounds, and our ancestry, and all those things that are precious to our lives as we are in manifested forms.

But using a mantra is a *sankalpa* – a *sankalpa* is a spiritual intention. It is making a commitment to that which we want to change in ourselves, or that which we want to uncover or discover in terms of what can be Self-revealing – meaning the truth and purpose of ourselves. So meditation is a great science, and has a great purpose for each and every one of us. Whether we use the Sanskrit mantra or not, just sitting in the self, just allowing the mind to settle, and understand that we have the power of witnessing within ourselves, to not en-

gage in every single thought of the mind, but to witness it and to let it be. That type of meditation which you call *Japa* meditation – an ancient form in the Vedic culture of meditation – is a very powerful one for every human being because of, and regardless of, our different cultures.

Other practices of yoga, the practices of being kind to the good earth, and feeding from the organic foods of our universe – those are excellent practice for all of humanity. The practice of keeping kindness and kind thoughts in the mind, or at least reconciling that which is unkind in the mind, making it a point to because we can't always be thinking kindly. We can't always have a harmonious moment. It doesn't happen like that. Life comes with everything. It comes with the backlash, it comes with front and the back. And that is part of the manifested state of being.

As I said earlier disease is also a natural part of our existence. But we don't have to live with disease from day-to-day. We don't have to live with it permanently either. Health is a natural state of being as well. Although it doesn't guarantee that it is going to be there for every moment of our lives. These are the greater truths that we all share and that we all have in common, and when we look at it we need to preserve as much health, as much harmony, as much wellness as we possibly can.

On the Concept of Healing Through Internal Medicine

Katie Manitsas: *The concept of healing through inner medicine rather than through external intervention is fascinating and seems a little at odds from the current Western medicine model. Could Mother speak to this a little more?*

Mother Maya: This is a large topic. Inner medicine does not dispense the fact that medicines are useful to some degree, be they herbal or otherwise. Chemical medicine has a great deal of toxicity – that’s the truth. It has side effects. Those are facts. But it should not replace, and it was never intended – medicines, remedies were never intended to replace the power within the human Self to heal itself.

When we talk about inner medicine we are talking about those essential energies that are akin to human anatomy – the medicine of mind, the medicine of spirit, the medicine of memory – the medicine of essentially being able to transform mind into its own resolve of intelligence. Sitting within the Self and taking pause because we understand that that necessary pause on a daily basis is what allows us to settle the sediments of the mind into a place where truth can be revealed to us. Where certain situations and challenges can be known to us in terms of their resolve.

But because we have driven ourselves into this rapid-fire pace of life, where every moment including driving now is taken over with some electronic instrument or gadget or another. Because we have depleted all of the pauses from our daily lives we have very little time in terms of sitting and allowing the time to settle.

And so what happens is that we are paying from that inner medicine resource – that energy within the self that needs breathing space; that energy that can be culled and gathered just to help us heal a

certain thought that affected us negatively. A certain impact we may have had, or we may have had a certain cold, or flu, or fever, or a bad day at work, or the challenge of losing your job, or the challenge of losing a loved one – all of these challenges happen and when we are not properly positioned in the self with that sense of pause from time to time as the anatomy demands, because that's how we are constructed – we are constructed in a way that demands a certain amount of pause or we wouldn't be sleeping a night.

But sleeping from exhaustion is not necessarily the only pause that we need. We need different pauses throughout the day – not long pauses but significant pauses. So that we can allow the system to settle. Because within the vital memories, within the vital tissues of the body are memories. Within those memories are cells. Within those cells are certain intelligence that are held from eons, from millennia when the human species was first came into the universe, was first brought, was first evolutionised into the universe, refined from the beginning of time.

And perhaps evolutionised is not the correct word because I am not talking about the theory of evolution. What I am referring to is that – memories go back so very far into the universe, so significant time that we function in a certain way that we may not recognise altogether, or even at all. And part of the function of the way that our anatomy, physiological, psychological, spiritual and otherwise occur is through a sense of always coming to a pause or a settle, so that we can assimilate it and digest the experiences of our lives. The challenges can be renegotiated, things like that.

And so inner medicine is essential. But as we take away all pauses from our lives we are depleting that resource as well. Not only don't we understand that we have the power to heal ourselves, but we seem to completely undermine it in the type of activities we choose to have in our lives.

On Parenting

Katie Manitsas: *I recently became a mother for the first time. My little boy is 16 months old. I feel that sometimes my attempts that he may live a calm simple and gentle life are squashed by our culture in overdrive. At this time what priorities should parents keep in heart and mind?*

Mother Maya: Nurturance – the care of your child. Finding that pause in your own lives so that you can be in your daily life and routines, so that you can spend the necessary time with your child. And making a conscious effort to not get caught in the overdrive.

Putting aside dedicated time so that you can rear, and bring up, and nourish and nurture your children in the fashion that you would like to see them reared. And by the same token, bring to yourself that joy of a mother, that joy of a parent, that enormous feat of humanity that is just so beautiful.

That we can give birth again without fear - it speaks to a woman's power to heal. That we can begin to understand that we must minimize the fear involved in bringing forth new life. In negotiating our wounds in such a way that we must go back to rhythms of life with it. You know, treating the womb in terms of nourishing it in its lunar cycle which is replicated in the womb.

These are all education that women must learn again. And part of that education is about nurturance. It is an intrinsic memory within the woman to rear her child. By the same token with overdrive we are losing that memory as well.

It should not have to be a struggle – the work you know. Working against anything including the modern rhythms is a struggle. So we must look at it in terms of flowing in harmony with that non-hurting

Self – with a self that when we catch ourselves hurting, we know that something is a mistake - to pause, look at it, explore it for just a moment or two and then let it reveal itself to you, and go on with the necessary that we must do to bring our children up in the way that we need to.

And when we find ourselves getting caught in that race out there, then we back off a little bit and pay attention to it, and continue with the good order of nourishment for self, for your child, for your family.

About the Interviewer



Katie is a Sadhaka-In-Practice with the Wise Earth School of Ayurveda.

She is also the director of Samadhi Yoga Newtown a yoga studio in Sydney's Inner West. Katie is a Certified Advanced Jivamukti Yoga teacher (the first in Australia).

Her broad background is reflected in her classes which are as much about atmosphere as they are about asana (postures). Her classes incorporate music and inspirational readings as well as elements of breathing practice and meditation. Katie has trained in the UK, U.S., India and Australia. Her book, 'Spiritual Survival in the City' is on sale now.

Katie is mum to 17 month old Christos and is currently training to be doula so she can help other new mums embrace the joy of bringing new life into the world.