

Phoenix, Arizona, USA. Sept. 6, 2007

### **Mother Teresa**

Shibendu was in tears while going through the cover story on the Mother in the Sept. 3, 2007 issue of Time. When he was young, in his late twenties, in the late nineteen sixties, Shibendu had the luck to be in the Mother's love and energy for sometime, when she communicated very affectionately in Bengali language. It was impossible to locate any "I" in her being. Such was the emptiness, wholeness and holiness in the Mother.

This emptiness, this energy, this innocence, this silence, this equanimity, this freedom is the divinity which filled her being; that was performing, making use of her body, the sacred task among the dying destitutes of Calcutta. There was nothing in common with catholic priestcraft with pretensions and heavy burdens of theological boloney.

It was not possible for her purity to run into experience of Jesus and God as conditioned reflexes emanating from brain-washings of borrowed belief-systems. So she was "experiencing" emptiness and "absence" of Jesus and God! Human separative consciousness sustains itself through opposites and dichotomy. Experience of emptiness is not the emptiness which was the reality in her being. Reality is never an experience, IT is existence! Her experience of emptiness was just an opposite of fake and contrived experience generated by catholic conditioning. And the energy of awareness expressed what is, in all honesty and humility---millions of pranams (humble salutations) to such a being in her body. No salute to the vulgarity of vanity and vested interests of the priestcraft and its claim of "divine experiences." Divinity manifests when all prejudices and paradoxes being projected from past mental pollutions are totally purged! Divinity is the bliss of eternity, not a burden of experience. Unlimited must remain unknowable! Don't desecrate IT by dragging IT into the limited area of known and unknown!

The purity in Mother's consciousness is beyond all Reverends and Cardinals, Archbishops and Popes who may interpret the process in her being as "Crisis of faith" and "absence of Jesus and God"! And Mother writes "But my prayer of union is not there any longer...I no longer pray".

Prayer is the perpetuation of division and dichotomy. Divinity emerges from the ending of division. There is no prayer which can pierce through the illusion, the separative psyche, called "I". There is no prayer which can blast the walls of the mental prison to set you (life) free, absolutely and unconditionally from yourself (mind). Whatever one "experiences" through prayer is only ego-trip. And all ego-trips are movements towards fragmentations, not towards the flash of the unnamable, immeasurable.

"I-ness" was somehow slightly sustained in her being, despite all the self-negating work she was engaged in, due to the conditioned duality: "I and my idea of Christ and God". This illusion was generating trauma, agony, shame, pain and guilt. All this is the protective mechanism of "I-ness," but supposed to be very "religious".

Mother wrote: "As for me...the silence and the emptiness is so great that I look and do not see...I listen and do not hear". Thank God, she was not disconnected from the silence and emptiness despite her brainwashing as nun, as a little bride of Jesus! She remained connected (a yogi) by her presence in the holy land of Kapilacharya, Patanjali, and Vyasa, in the sacred dimension of Sankhya, Yoga and Vedanta.

**Jai Mother Theresa**