

MA ANANDAMAYEE
AMRIT VARTA

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Sri Anandamayi Ma

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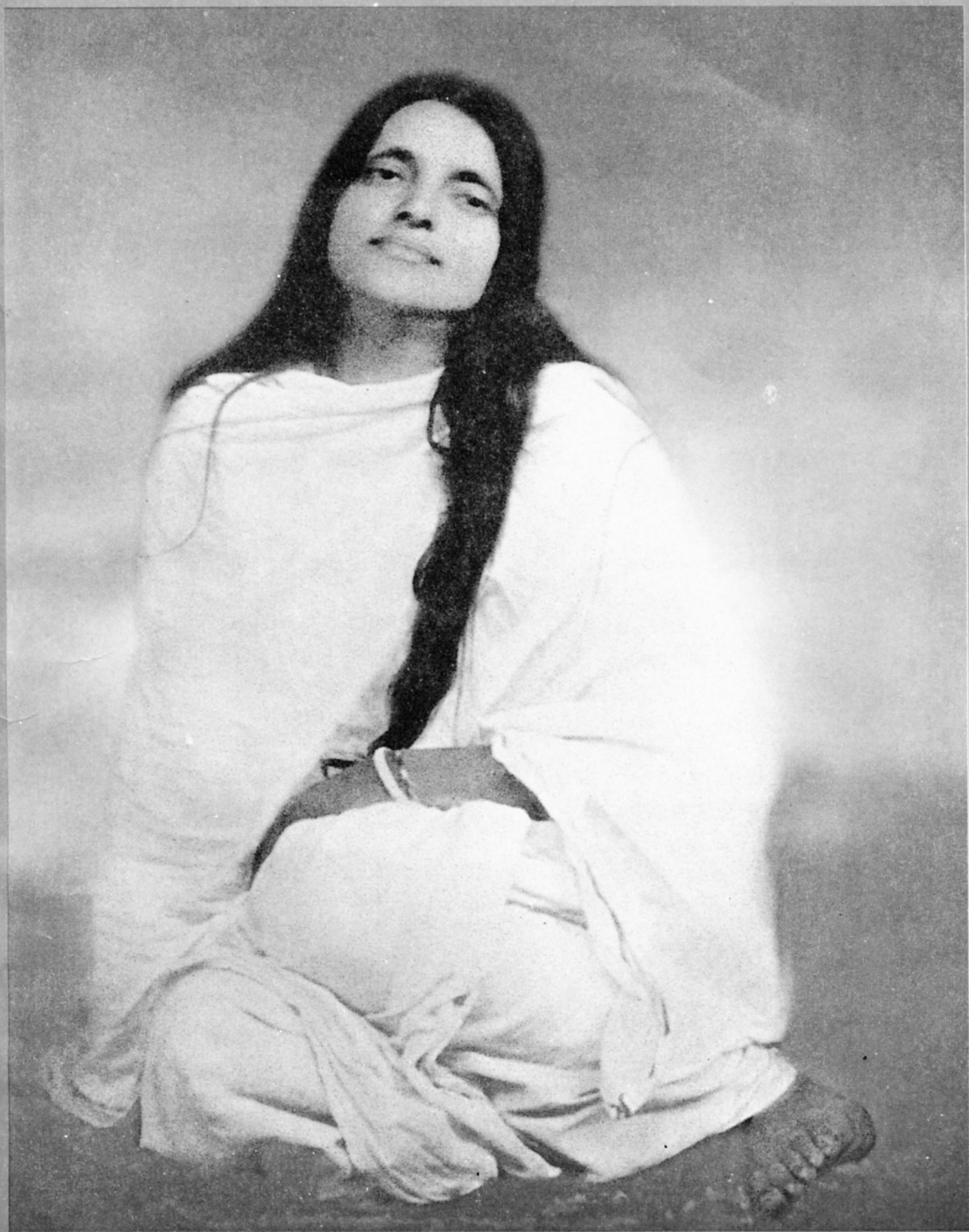
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MATRI VANI

The intense desire for God-realization is itself the way to it.

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When you leave everything to Him who is the Fountain of Peace, then only is there hope of peace.

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Be anchored in fearlessness. What is worldly life but fear ! When you live in the stronghold of fear, must you not be afraid ? It is futile to expect fearlessness there.

That you may be delivered from all sorrow you should endeavour to seek refuge in God alone.

* * * * *

This is the time to mould yourself. You will have to resort to renunciation and fortitude. So as to be released from the evil propensities acquired in previous lives which lead to pain and suffering, try to make your mind the consecrated shrine of the All-Good (*Sadbhāva*) and desirelessness. The first thing is to feel drawn towards God.

Be unflinching in service. Whatever has to be done for anyone, do it in a spirit of service.

There is yet another matter to which special attention must be paid: sloth has to be abandoned altogether. Where it is a question of good work (*Satkarma*), disinclination and lethargy have to be completely ruled out. The difficulties that may arise when doing anyone a service should be borne cheerfully.

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Invoke Him, rely upon Him. Wherever you may be you are in His arms. If happiness is to be found in this world you have to aspire to God-realization.

What worldly life is, you have seen: day in and day out one is immersed in an ocean of misery. This is what is called *Samsāra* (Life in the world).

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Through the stream of Godly thoughts lies the path that leads to the destruction of *Karma*. So long as the goal has not been reached, one is bound to reap the consequences of right action, wrong action and inaction according to *Karma*, the law of cause and effect.

* * * * *

Losing hope is losing all indeed. But has this loss of everything occurred ? Is not the heart bubbling over with desires and hopes ? This is only natural - it is the innate tendency of the individual.

Perfect resignation gives deeper joy than anything else. Accept it as your sole refuge. Whatever God does at any time is wholly benign. If you can bear this in mind you will be at peace.

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The more time is devoted to the thought of God the greater the gain. Where worldly life is, there is want: this is its very nature. If- with or without inclination - you can keep your mind consecrated to His Feet, there is promise of peace.

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To expect peace from worldly life is in vain. Try to live exclusively in His presence and do all service from a sense of duty. The world is certainly not an abode of happiness. The sole hope of peace is to take refuge at the Feet of God.

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Keep your thought on Divine things (*Hari Katha*). To surrender mind and heart and body to Him who is their Lord gives peace; but to expect peace from the world will of a certainty bring sorrow in its wake. Try to live a life of holiness and asceticism, that is, abide in a state of Godliness and virtue. Why dissipate mind and body by useless worry ? What He does - whatsoever - is all for the best. Why, by harbouring only longings and desires invite sorrow ? In whatever circumstances you may be placed, reflect thus: " It is all right, it was necessary for me; this is His way of drawing me close to His Feet"; and try to remain content.

By Him alone should your heart be possessed.



THE REAL OBJECTIVE OF HUMAN LIFE

—Sri Virajanandaji Maharaj

The objective of human life is to realise the 'Self'. This can be regarded as the theme of knowledge for any aspirant of this path. The objective here being the 'Self' yet ever unknown that a riddle which can never be solved by the self. Guidance from somewhere becomes an absolute need. Here comes the role of a Guru, i.e. only a guidance of Guru can lead to know the 'Self'.

The riddle is obvious, a 'Self' is ever known to the self, all the same, it remains ever in the darkness. In short, The guidance of a Guru is absolutely sought for to solve this riddle. What is 'sadhana'? It is nothing but to act in obedience to the guidance of the Guru to the letter. In our institution, one has been most lucky to be carried to the feet of a personality who is not only a guide but the objective itself, something unique combination not usually heard of. With a small note above we should therefore have a firm determination to follow Her words without question and there should not be any deviation or hesitation or question to doubt such guidance, i.e. as unflinching obedience to which we shall move ahead.

However, a human mind in the world is always unsettled in its query to settle down. In this helpless situation, it can never remain steady on any solution ever remaining in the darkness in absence of that it can hide for the time being without realising the Guru's guidance is the only way for such solution, he is ever on a move to seek one or the other way. Evidently a movement in the darkness the light remaining far far away ever.

Without realising the importance of Guru's guidance, the only way to lead to the objective, a human mind is to qualify his guidance under a mundane light of intelligence. That is to say, an interpretation of the guidance in his intellectual understanding. This sort of understanding remains ever a movement in the whirlpool. The problem remaining ever unsolved, i.e. we create problem after problem in following our intellectual understanding failing to realise Guru's guidance.

Here is a small episode narrating such helpless pursuit ultimately leading to worldly confusion and never to lead to any solution. Lord Buddha's brother and sewak 'Anand' prayed to the Lord to accept Buddha's foster mother "Parajita" with ascetic order. Buddha tried to make 'Anand' understand, "This was not a right pleading to accept a woman with the association of man in sadhana. All the same, conceded to your pleading knowing fully well the course of events will one day

