

Ananda Vārtā

A quaterly journal dealing mainly with the divine life and teaching of Shree Shree Ma Anandamayee and with other religio-philosophical topics



BOARD OF EDITORS

Mahamahopadhyaya Sri Gopinath Kaviraj, M. A., D. Litt.
Kumari Lalita Pathak, M. A.
Kumari Padma Misra, M. A., Acharya.
Kumari Bithika Mukerji, M. A., D. Phil.
Brahmacharini Atmananda.
Sri Sailesh Brahmachari.
Sri Amulya Kumar Dutta Gupta, M. A., B. L.
Sri K. Bose—*Managing Editor.*

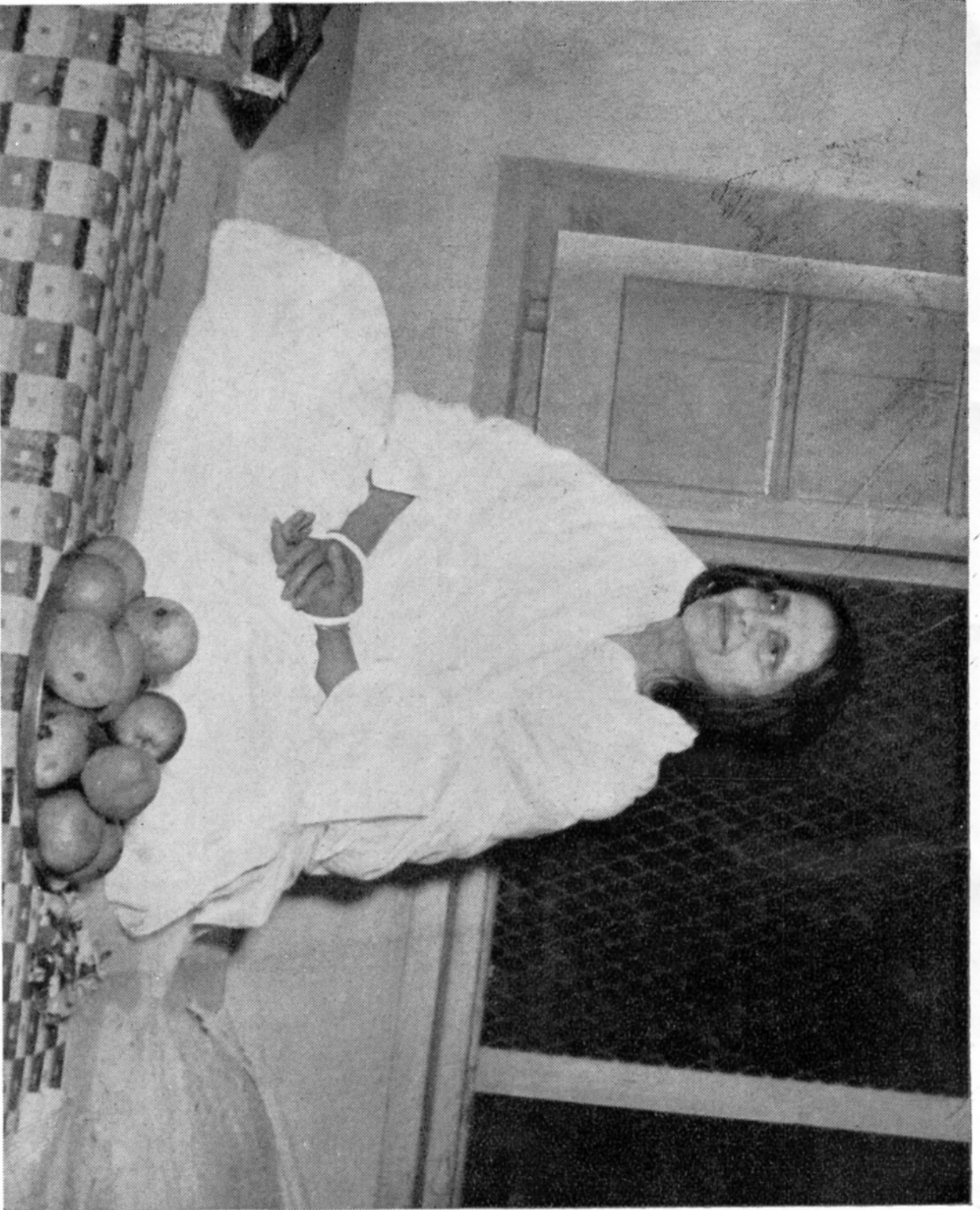


Annual subscription (postage free) India—Rs. 5/-
Foreign—Rs. 6/- or 10 shillings or dollar 1.50 only
(Rs. 8/- extra for Air-mail postage)

CONTENTS

English Section

	Page No.
1. Matrivani	51
2. Conversations with Sri Sri Anandamayi Ma (Ranchi Ashram)—Professor B. Ganguli (Translated by Atmananda)	53
3. With Mataji at the Hardwar Kumbh—by Krishna nath	57
4. Beatitude By Accent—Elwood Decker ...	72
5. Talk with Mataji at Sukhtal—A. Devotee ...	77
6. The Background of our Letters—U. C. Dutt (III)	87
7. Matri Lila—(April 6th—July 15th 1962) ...	96



—Dehradun, May, 1962.

*The ONE who is the Eternal, the Ātman,
He Himself is the traveller on the path of Immortality,
He is all in all, He alone is.*

MATRI VANI

Svayam Bhagavān † is nameless and formless ; again, when viewed in His other aspect, He is of infinite names and forms. Always bear this in mind !

*

*

*

*

Whatever comes to pass by the will of Him who is Will Itself, is beneficent. In a life that moves within worldly considerations, conflict is natural. To persevere with steadiness in the movement that ends in Self-realization is man's duty.‡ A glimpse of one's own essential nature

† *Svayam Bhagavān* The supreme Ātman Itself, conceived as the Supreme Lord, endowed with infinite power, boundless compassion, unlimited knowledge, love and beauty, The term *Svayam Bhagavān* occurs for the first time in the *Srimad Bhāgavata*, in connection with *Sri Krishna*.

‡ On another occasion *Mataji* said : "...it is said that there are two kinds of currents in human life : the one pertaining to the world, in which

gives bliss. The mind that aspires after bliss is really aspiring to its own Self, which is its mother—even though the view that the mind is the child of its own Self may be imaginary. Whose, after all, are the movements of the mind? Mine of course—in fact, I myself. If one remains ever steeped in the rhythm of one's true nature,* how can one possibly go wrong, or experience misfortune, or lose one's way? Where is the chance to even think of these possibilities? When one treads the path, in other words practises *sādhana*, is it not one's duty to keep one's gaze constantly fixed on one's chosen ideal? It has to be admitted that without the taste, the experience of inner joy, one does not find the energy to forge ahead; yet, if *sādhana* is one's purpose in life, one must not allow it to become shrivelled and emaciated: to keep it well sustained by nourishing food is man's unceasing duty. It is interruption that produces ill-health. Although it is true that without His touch the child *sādhana* cannot reveal itself, nevertheless one must keep one's winkless gaze fixed on the light one has obtained so far. Every moment is pervaded by Him, by His contact, His touch, His advent, His acceptance, His victory.

want follow upon want; the other of one's true Being. It is characteristic of the former that it can never end in fulfilment—on the contrary, the sense of want is perpetually stimulated anew. Whereas by entering the latter man will become established in his true nature and bring to completion the striving which is its expression. Thus, if he endeavours to fulfil himself by entering this current, it will eventually bring him to the perfect poise of his own true Being." (Words of Shri Anandamayi Ma, p. 30.)

*"...man's true nature flows towards God alone." (Words of Sri Anandamayi Ma, p. 67),
