



Ānanda Vārtā

*A quarterly journal dealing mainly with the divine life and
teaching of Mata Anandamayee and with other
religio-philosophical topics*

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*Just as there is a veil of ignorance for the individual,
So there is also a door to Knowledge.*

Mātri Vāni

At the stage of the *sādhaka* there is progression towards a goal. But here, one cannot speak either of a stage or stagelessness, neither of a goal nor aimlessness. Just as when taking a torch into one's hand, every object in a dark room can be clearly seen one after another, it is exactly like this. But while still treading the path of the aspirant, it is not possible to perceive all those details. Many kinds of obstacles have to be overcome while advancing. There is an outer current and there is another one that leads within. But here, there is no question of this either. Here, the veins are myself, the nerves are myself, the movement is myself, and the witness of it all is also myself. Of course, the word "myself" is used only because some language has to be employed.

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Things appear natural or unnatural, normal or super-normal according to your angle of vision. Here, of course, Karma and desire (*vāsānā*) do not even exist. Here, all that can be said is : "Whatever happens is equally welcome."

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Ordinarily the movement of man's life proceeds on some basis—be it in the field of *sādhana* or in the realm of the world. To be embodied† means to want—to experience pleasure and pain. However, enjoyment and suffering are due to oneself. Moreover, if there is no sense of "I and

† A play upon words : *Deho* body and *deo* give !

mine" suffering and enjoyment cannot be experienced. "My house, my wife, my son, my enemy, my friend :" thus, the rhythm of life is based entirely on the sense of "I." The objective of the *sādhaka's* life is attainment. While treading the path one is not yet aware of it. Only he whom it has led to achievement can speak of the path. Then everything becomes illumined by one Light. In essence there is only ONE; the path, the goal—whatever one may speak of—nothing is anymore apart from oneself.

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Where Buddhahood (Enlightenment) is, there compassion will do its work even from Nirvāna. Just as you may take any amount of heat from fire, yet its power to burn will thereby not be diminished. In God, whom you conceive as complete and perfect, nothing can ever decrease. Depending on Himself alone, He is thus independent, free.

Sad Vāni

(Mataji's teachings as reported by "Bhaiji")

(Continued from the last issue)

31.

Each of the five fingers of the hand has its own peculiarity; each part of the body has its own function, high or low; the teeth may at times well bite the tongue; but since the whole of it is your own body you accept all its ways and take great pains to look after every part of it. In the same manner, try to regard as your own every person you contact. By making this a habit you will in due course come to feel that everyone in the universe is part of you. To abolish the distinction between 'I' and 'you' is the sole purpose of all spiritual endeavour.

32.

By degrees reduce all external diversions, such as going to see people and superficial conversation. Otherwise these will become obstacles on your way to God-realization. The One resides in the sanctuary of your heart; if your sight and hearing are turned outward, how can you become aware of His presence? Real worship is of the heart. Outer rites and ceremonies are only a small part of it. As a mother fondles her ailing baby in her lap, so have we in the initial stages of our *sādhana* to hug the Divine close to our breast as we would do with a sick infant. If at the time of prayer and meditation you are unable to calm yourself and to forget your worldly activities and cares, you will not get any real experience. Just as when listening at the telephone you focus your attention wholly on hearing, so also when you meditate must you

