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Ananda Varta

A quarterly journal dealing mainly with the divine life and teachings
of Shree Shree Ma Anandamayee and other
religio-philosophical topics.



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

MATRI VANI

(*Replies to letters from different people at different times.*)

134.

In all matters without fail depend wholly upon God. To Him you should submit your heart's yearnings and petitions. Your whole life will have to revolve round Him, you have no other resource, on your own you are utterly helpless, for are you not His creature? Whatever He does is all for the highest good. You certainly are not in a position to choose what seems best to you. Why should He permit you, who are the offspring of the Immortal, to stray towards that which is death?

You may deem yourself fortunate, for God has rescued you from the jaws of death and preserved you to this day. Place your reliance on Him alone. The troubles and obstacles bred of desire which you encounter, even these should be welcomed as in very truth the doing of His merciful hands. To become agitated is of no avail. If you must be impatient, be impatient for God: cry: "To this day I have not received any response from Thee and invaluable time has been spent in vain." Do not let your mind and body be tormented with restlessness induced by worldly longings.

135.

To the enquiry whether *diksha* (initiation by *mantra*) is necessary, Mataji replied:

"When *diksha* is necessary it comes about at the appointed moment. One should try to keep one's mind on the thought of God and have firm faith that at the right time He will do all that is needful."

136.

Why make yourself so miserable by excessive worry over the fleeting things of this world? Be brave and calm in the performance of your duty bearing in mind that it is God who causes everything to happen; whatever He allows to take place is exactly the right thing. You must cease from worrying so much!

137.

Such is the law of worldly existence. You should dwell in fortitude. Surely, you have realized by now what is the true nature of the world? Only by directing one's mind towards God can peace be found. The more time you devote to *japa* and meditation—whether so disposed or not—the greater is the likelihood of your obtaining deliverance from your grief.

138.

Placing your trust in your Guru, practise the *seed mantra* you received from him and contemplate the Beloved (*Ishta*). It is imperative to have unshakable faith in one's particular *Ishta*. What is the use of seeking initiation again and again? Rather is it not of the utmost importance to strive strenuously after the full revelation of the form* under which He has manifested Himself to you?

Whenever practicable seek *Satsang*—the company of sages, saints and seekers after Truth.

Silent *japa* should be engaged in at all times. One must not waste breath uselessly: whenever one has nothing special to do one should silently practise *japa* in rhythm with one's breathing—in fact this exercise ought to go on continually until doing *japa* has become as natural as breathing.

It is of great value to read sacred texts and books of wisdom. Speak the truth. Bear in mind that God's Name is He Himself in one form—let it be your

* The *mantra* and the *Ishta* are one, the *mantra* being the sound aspect and the *Ishta* the form aspect of one and the same thing.

inseparable companion. Try your utmost never to remain without Him. The more intense and continuous your efforts to dwell in His Presence, the greater is the likelihood of your growing joyful and serene. When your mind becomes quite vacant, at least try to fill it with the awareness of God or His contemplation.

140

A person who does not for the love of God and with a cheerful heart discharge himself of whatever responsibility that may fall to his lot at any time, will find life excessively burdensome and never be able to accomplish anything. Man should joyfully serve the world with the conviction that all service is His service. Work done in such a spirit helps to purify the mind and heart.

141.

The very service you are doing is helping towards the purification of your heart and mind—be convinced of this. To engage in service is a very powerful *sadhana*, do not become impatient. Rather serve your people with great calm and have a kind word for everyone. Whenever you do or say anything wrong, beg to be forgiven and try your best not to let a similar error occur in future. Even though others may be unjust to you, you yourself should neither do nor say anything unseemly.

142.

He who has given you a mouth will also provide you with food. Observe strict truthfulness and be ever mindful of Him alone.

143.

To feel drawn towards anything closely connected with religion means to be attracted towards God—provided the attraction be of a genuinely religious nature. It is important to try and concentrate on the One. Such an effort promises future development of firm faith and single-mindedness.

THE GOAL AND THE PATH

THE MYSTICISM OF DEVOTION

Madan Mohan Varma

To most of us, habituated to *activity*, a *goal* postulates also a *path* to the same. It seems so logical. It is true, too, for the man of action. Yet, paradoxical as it may appear, for the devotee the goal and the path are one. The goal itself is, in essence, the path.

Once a glimpse of the goal is had, the gaze of the devotee is thenceforth fixed on the goal and surely even if slowly, the world of phenomena fades away before him till he is united with the goal. Thenceforth, whatever transpires just happens—and while the aspirant path of devotion might go through all the travail and trial like any other, in fact he has hardly to *do* anything. His heart and mind abide more and more in the goal—his *Ishta*—till he becomes one with the same. Even like a magnet, the goal draws him to itself. Any outer *sadhana* necessary for him comes his way by itself. He has not to *do* anything to earn his wages. He is drawn by a spirit of kinship to his *Ishta*. His “path” is inherent in the *Kriya shakti* of his Guru, or The Mother, not his

own *Kriya shakti*. It requires a good deal of patience and perseverance on the part of the devotee, which are provided by his “*shraddha*” (deep and unswerving faith) in God, Guru or The Mother: which are one and the same—his sole and unfailing refuge always and ever.

Ancient lore is full of examples where HE who remains impenetrable by all the learning of the Vedas and the Shrutis, inaccessible even to *Munis* and *Yatis* with their age-long *tapasya*, is moved by His Compassion and Grace to own as His very own the lowliest of His devotees who have just *yearned* for him, have set their hearts on ‘simple union’.

Thus, for the devotee the *Ishta* is both the End and the Means. The End and the Means being one—what does it mean? It is a mystic experience which comes to the devotee; it cannot be explained in words. The very life of the God-intoxicated devotee offers a commentary on the riddle; it would be presumptuous for

me—a mere gatherer of the dust of the feet of devotees—to enlarge upon it.

The Lord Himself, after flood-lighting the paths of *karma*, *yoga*, and *jnana* concluded His *upadesha* to Arjun, with His own masterly ring, in the finale of the Bhagawad Gita thus :—

सर्वं धर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वं पापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

Surrendering all duties to Me, seek refuge in Me alone. I shall absolve you of all sins ; grieve not.

No further case remains to be made out for the unity of the Goal and the Path, the End and the Means, for the devotee.

Jai Ma !

“To indulge in what seems pleasurable means to choose that which appears lovely on the surface and therefore attractive. To live up to the highest ideals seems irksome at first, but ultimately brings real well-being and peace.”

“Ma”

SHREE SHREE MATA ANANDAMOYEE

Dr. M. H. Syed, Ph. D., D.Litt.

Those who have come in contact with our Mother Divine and had occasion to observe her day to day life and unostentatious activities, are amazed at the manner she silently works for uplifting, elevating and awakening her devotees' moral and spiritual nature. Mother rarely desires to meet people of her own accord. Those who have inner aspiration for self-improvement and guidance in spiritual life bear undeniable testimony to the manner in which she quietly helps and transforms people and kindles Divine love in their hearts.

Her magnetic personality draws round her feet deserving people of various types, temperament and inclinations. She is ever ready to help those people who stand in need of her guidance. She has all the qualities of a Divine Mother. Her Divine qualities keep her absolutely detached from external affairs and what is happening to the outside world. And yet, it may sound strange, but it is a fact that she takes motherly interest in those who look up to her for timely help. It is said that "the more a person is spiritual the more he is human." In all appearance she has no concern with anything

or anybody, and yet she takes such interest in human affairs. She has equal regard, as a Divine Mother should have, for rich or poor, great or small, learned or unlettered, sinner or saint. It is very difficult to keep pace with her known and unknown activities on the mundane and spiritual planes.

It may be borne in mind that as a great spiritual force in this demented world she has a definite mission of her own. She is out here in our midst to ameliorate the moral and spiritual conditions of people round about her. She does not keep herself confined in one place, or to one Ashram. She goes to any place from where she has an inner call in response to peoples' recurring spiritual need. Wherever she goes she carries with her peace, poise, patience and her manifest Divinity. Her all-pervasive influence and inspiration are felt and cherished by people of various denominations. She is the true messenger of Divine Love and Harmony.

Even sceptical-minded people "who came to scoff remained to pray", because she is the highest proof of the reality of spiritual life. She has

