

Ananda Vārtā

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

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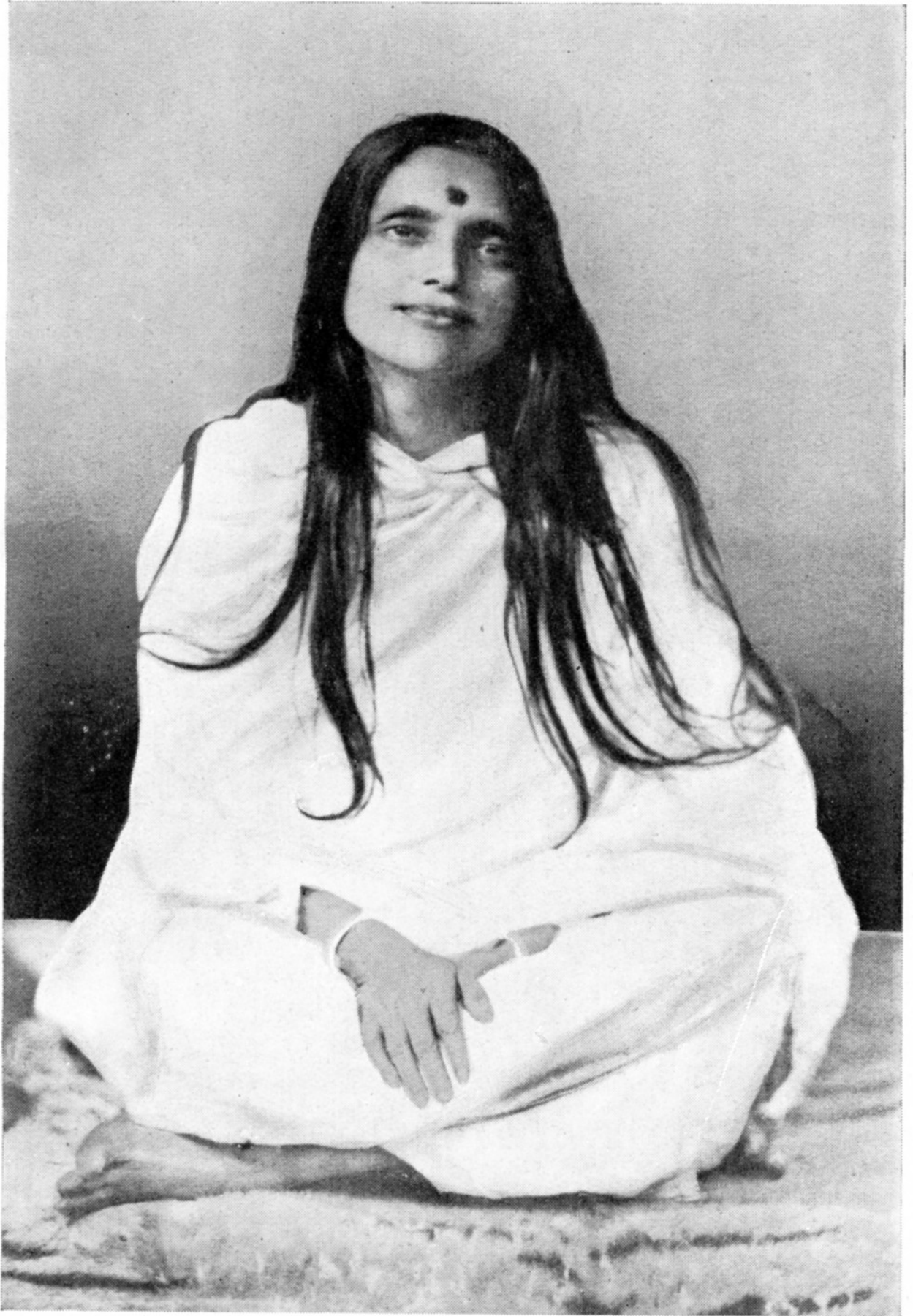
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The ONE who is the Eternal, the Ātman,
His Himself is the traveller on the path of Immortality,
He is all in all, He alone is.

MATRI VANI

He who yearns for God will find Him, and for the man who has found Him death dies. One should look forward to the vision of God which is the death of death and endeavour to let one's mind at all times be engrossed in activities or practices that may prepare one for such a vision. You do not know in what shape or manner God Himself is with you. Ever try to spend all the twenty-four hours in the contemplation or remembrance of the Supreme Being, in the repetition of God's Name or the study of books of wisdom. By some realization, by a divine mood or appearance, even by tears shed in longing for Him, the One at times makes His Presence felt. Endeavour to keep your mind anchored in the thought of Him, and in readiness to experience His touch in all forms and modes of being. The day that is gone returns not. Try to make the best use of every precious

moment, being ever intent on the Realization of your own Self.

* * *

God is the support of the helpless. Time cannot pass in one way only. Abide in patience. Just as when having tumbled down, one rises up again by supporting oneself on the very ground to which one has fallen, even so—never remain without Him. Pray to your *Iṣṭa* for His revelation. When asking for worldly goods, happiness and comforts, one will be disappointed time and again; this only creates distrust in one's *Iṣṭa* and in God. But to pray to God for His own sake and to the *Iṣṭa* for His revelation, leads to peace and faith.

* * *

Aiming at liberation and peace, spend as much time as possible in the contemplation of God. Man's body is the result of his actions in former births and therefore it is but natural that he should have to endure all' kinds of suffering and disease. Let your mind ever dwell on the One by the remembrance of whom all pain and sorrow are healed.

* * *

He who would find Immortality must at every moment try to look upon all things as manifestations of the Supreme Being. The search after Truth is indeed man's duty, so that he may attain to THAT which is immortal.

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Not to have the guidance of a competent Guru is indeed detrimental—this is certainly very true.

Conversations with Sri Sri Anandamayi Ma

PROFESSOR B. GANGULY

(Translated by Atmananda)

(8)

Ranchi Ashram,
21st May, 1958.

Question : What does "*Guru seva*" (the service of the Guru) mean ?

Mataji : To obey the *Guru's* instructions without reasoning.

Question : To me the Name and the One whose name it is seem different ; how can they become one ?

Mataji : In the indestructible* Brahman there is no division. God Himself is present as the Name. Just as the seed and the tree are one, so are the mantra and the *Iṣṭa*. The tree is contained in the seed. If the seed *mantra* is implanted in the heart, the *Iṣṭa* will be revealed. When a seed has been sown, it must not be taken out of the earth and looked at, or shown

* A play upon words : '*Aksara*' means indestructible as well as letters of the alphabet. Therefore the Indestructible and the Name are one.

to anyone. Similarly the seed *mantra* should not be disclosed to others, since it thereby loses its power. If kept concealed and tended in the heart, the reality underlying the Name or *mantra* will become revealed. Then He who is indestructible will be realized as the Name. By suitable practices the Name or seed *Mantra* has to be fostered ; keeping it hidden within one's heart, the mantra has to be repeated regularly every day according to the prescribed rules. Thereby the One will finally be realized in all forms.

Question : May the *mantra* not be disclosed even to a realized Being ?

Mataji : Why should it ? Since by telling him the *mantra* one would become his Guru. However, when it is necessary to correct the mantra or clear up doubts, then an opportunity for this arises on occasions.

Question : If the meaning of the *mantra* is not understood, will the *japa* bear fruit ?

Mataji : The fruit of the *japa* will be reaped, but not the result of understanding its meaning. If the meaning is understood, the result will be still better.

Question : What does "*mantra caitanya*" (a *mantra* that has become alive) signify ?

Mataji : When the One blazes forth as the reality that underlies the *mantra*, then the *mantra* has become alive.

Question : Is bestowal of the *Guru's* power identical with the *Guru's* Grace ?

Mataji : The words are different—but essentially they signify one and the same thing. Power is bestowed by the *Guru's* Grace.

Question : What is the significance of a *mantra* ?

Mataji : This is explained in detail in the *S'āstras*. By the regular and sustained repetition of the *mantra*, its significance may of itself become revealed.

Question : If all of us are *Brahman* in any case, why should we have to accept a *Guru* ?

Mataji : Why do you ask ? Because you are in doubt. "I am *Brahman*"—if this has become knowledge beyond the possibility of doubt, who can be called whose *Guru* ?

Question : Does the *Ātmā* become divided or not ? In what sense does the *Ātmā* become united to the *Paramātmā* ?

Mataji : When the *jīvātmā* is united with the *Paramātmā* they become one. When a pitcher of water is emptied into the ocean, the water remains water ; only it is then not called pitcher—water but sea-water. It is similar when the *jīvātmā* is united to the *Paramātmā*.

Question : Why should the fruit of one's actions in this birth be reaped in another birth by another body ?

