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 Price : Rs. 1 8/-

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*Shree Shree Anandamayee Ma*

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* )

67.

What you consider to be your duty, you will in any case try to carry out—in fact you are doing it. But man's special duty which is the thought of God, the activity of the mind that awakens the desire to know what you really are, on this you should concentrate ; and it is most important to make a special effort in that direction. Give your attention to your regular daily practice of *sadhana*. If circumstances will not permit any other exercise let it be only the remembrance of Him—the purpose of it all being the realization of the ONE who is manifested in all forms and in all modes of being.

68.

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

69.

When the mind centres on what gives peace and one's gaze dwells on what promotes it, when one's ears listen to what fills the heart with peace and at all times there is a response from Him who is Peace Itself, then only can there be hope of peace.

70.

To spend your days serving your mother is very good indeed. Endeavour to keep your mind surrendered at God's holy feet—then alone can there be a prospect of the shadows of restlessness growing faint.

71.

It is for you to concentrate with all your might upon spiritual practices such as meditation and prayer—all the rest He Himself will get accomplished.

72.

Abide by your duty. To live in the home that he has created for himself is surely fitting for a householder. Do not however neglect the search for your real home. Only when this is found has one truly come home.

73.

In order to experience all this you have come into the world. In spite of difficulties cling to the thought of God.

74.

God alone is Truth. To be able to engage in worship and *sadhana* is man's good fortune. In all matters depend on Him. Whatever the Fountain of Goodness does must of necessity be beneficent. Do your utmost to fulfil your duties.

75.

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.

It is the duty of a son to perform *shradha* for his deceased father in order to help him on his upward path. If a man who has no son dies, another relative may carry out the ceremony, as for example the husband for his

depend on the intensity of his efforts.

*Matiji* : If a man strives with whatever capacities he has at his command to attain to the Supreme Goal of human life, his progress will

*Shradha* for him, what will be his lot ?

*Question* : Suppose someone has no relatives and therefore nobody to perform

throughout the year.

for the ceremony some jack-fruit from one of those rare trees that fruit your previous birth ; this is why your son has taken the trouble to procure is performing *Shradha* for you. You were extremely fond of jack-fruit in your son in your last life," explained the fakir, "and now in his old age he and offering jack-fruit in the course of the ceremony. "This man was proceeded to a village where they found a man who was performing *Shradha* cross the river." Having arrived on the further bank the two friends the fakir. "Come along", said the fakir, "let us get into a boat and source of the phenomenon. Finally he begged an explanation from his friend, carefully explored his garden, without however being able to locate the although, there are of course trees that bear all the year round. The pandit sensation might be due. Moreover it was not the season for jack-fruit, just as if he were eating the fruit. He could not imagine to what the tasted a strong flavour of jack-fruit. It was distinct and quite unmistakable A pandit and a fakir were very great friends. One day the pandit

*Matiji* : It does Listen to a story.

other body ?

*Question* :—Does the *Shradha* ceremony benefit the person for whom it is performed even though according to the law of Karma he has in the meantime been reborn in an-

( 16 A ) \*

AMARA VANI

wife and the like. Take the case of one who does not get married and who regards the Almighty as his sole support, leaving all matters in His hands. God Himself will draw such a person towards his goal. It has to be borne in mind that in reality only the One alone exists. Do not make the mistake of imagining that without the help of a wife, son or husband you cannot advance.

He who is the Creator of all things has made perfect arrangements. Remember : Thou alone art Father, Thou art Mother, Thou indeed art Friend. There is no cause whatever for worry.

How can a *sannyasi*, who has gone forth, leaving home and family, feel troubled ? Is it possible to become a fakir and yet have worries ? These feelings belong to the worldly-minded. For one who has become free from the bondage of birth and rebirth, what remains to be done ? Whether *shraddha* will be performed for him or not is of no importance.

Those who are unable to engage in *sadhana* will receive help from what their sons or others do for them. Really speaking the father is himself the son. One should endeavour to do one's own *shraddha*.

Listen to a story : Someone had passed away. It was decided that his body should be taken to the banks of the Ganges and burnt there. But the Ganges was very far away. The bier-bearers had walked already quite a long distance when, during the night, they were either overtaken by a heavy rainstorm or for some other similar reason they put down the bier and rested. Soon they fell fast asleep. Close to the place where they slept there happened to be a very old woman in a pitiable state of health. Her one longing was to be able to die on the banks of the holy river. Seeing that the bearers were sound asleep, she somehow or other managed to remove the corpse and to lie down herself in its place. When in the yet dark and stormy night the bier-bearers resumed their journey they failed to notice their change of burden and in this way the old woman was carried to the burning-ghat. As soon as they reached the Ganges she died. When at last it was discovered that the original corpse was missing, a thorough search was instituted and after a few days the corpse was found in an advanced state of decomposition.

The one who was destined to die on the banks of the Ganges reached there in the manner just described, whereas the other person whose fate was

