

# Contents

1. Matri Vani	...	...	...	281
2. Mataji's Amara Vani	...	...	...	285
3. Matri Lila	...	...	...	291
4. Mother's Physical Aspect—Vijayanand ( Dr. A. Weintrob )	...	...	...	301
5. Mother : The Messenger of Certainty—Sri Madan Mohan Verma	...	...	...	308
6. The Unknown Life of Jesus Christ—Sri U. C. Dutt	...	...	...	313
7. From the life of Sri Sri Ma Anandamayee— Dr. Bithika Mukerji, M.A. PH. D.				319

Price : Rs. 1/8/-

Annual subscription ( for four issues ) : India Rs. 4/- Foreign Rs. 5/-

---

*Printed & Published by—*Brahmachari Kamal Bhattacharjee for  
Shree Shree Anandamayee Sangh, Varanasi, at the Kāmāta Press, Godhowlia, Varanasi.



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.* )

114\*

We should not allow our attention to wander at large, but stick to a particular aim or object. Nevertheless to begin with we shall have to choose an object that is suited to our *Sadhana*, To live in solitude means to be solely in the company of the One Beloved, does it not, father? Only when one is unattached and without cares and worries can there be freedom from conflict and perplexity. Write to him that he has no cause whatever for worry. The Grace of the Lord flows down unceasingly and at all times. A person who has made God-realization the one and exclusive goal of his life, has already found refuge in Him—even though He may for the time being declare Himself by His absence.

115

When people talk about the vision of the Self ( *Atma Darshan* ) and Self-Realization, it is only from hearsay ; still it is necessary to find a way in order to gain first-hand experience of this state. Thus, what we have to do is to take to any path that will lead us to it.

---

\* The Bengali original and its Hindi translation appeared in *Ananda Varta*, Vol. V, No. 3, p. 161.

You can see this for yourself—just think ; there is air and without air our body cannot keep alive. Grasp this—does not the air pervade everything, plants, minerals, animals, in fact all creatures ? You differentiate between the earth, water, fire, air, the sky and so forth, do you not ? Viewing them each separately helps us to understand them. It is said that in essence there is Truth-Consciousness-Bliss ( *Sachchidananda* ). Only when consciousness is rooted in truth can there be bliss. From our worldly point of view we everywhere perceive animate or inanimate things ; but in reality He who is Truth, He who is consciousness permeates them all ; only this cannot be realized by the average man. As soon as the mind understands the fact of His immanence, then just as when an image is to be worshipped, life has first of all to be instilled into it through '*Prana Pratishtha*', so He becomes as it were active within us, at first through the vehicle of the breath, which is an expression of the life-force (Prāna). The word *within* has been used only because we think in terms of 'within' and 'without'. This is why we speak of 'I' and 'you', of God 'with form' (*Sakara*) and 'without form' (*Nirakara*). Be ever aware of the following : what is called life-breath is really an aspect of a universal, all-pervasive power that functions continuously. It is He in one of His forms ; He who is Truth-Consciousness, reveals Himself in this mode. If with the help of a Mantra received from the Guru, we can remain concentrated on the breath, or even if at any time there be no Mantra, we simply keep on watching the movement of the breath, this will help to steady the mind and may also be an aid in our search of Him, who is the Life of our life, who is the Whole, the Eternal One. The vision of the Eternal Play (*lila*) of the Supreme Being whose essence in Consciousness and Bliss is impossible, unless one has seen His delight in His own universality and Self-sufficiency and finds this joy repeated within one in union with and as part of the Whole. Until the senses have been mastered and passion transcended how can we have a sense of identity with the Supreme Self.

The ever-moving breath changes its rhythm according to what we do, feel and think, with the precision of a clock's pendulum, which works without a break, although it may at times go fast or slow. With a similar constancy endeavour to concentrate on the breath ; this will provide a check for the mind that will prevent it from wandering away to outer objects. Look, when a restless child is caught hold of, taken inside the house and given a toy, he will, for a short time at least, remain quiet and absorbed. In order to calm one's restlessness it is necessary to keep but one single end in view. Divine thoughts

and aspirations ( *Sadbhava* ) are the essence of *Satsang* ; to the degree that we foster these the craving of the heart will be fulfilled and the mind stilled. With the help of your intelligence and individual capacity try to unite the mind with the breath. Do you know what is the essential thing ? To realize that the unbroken current of aspiration itself is a revelation of Him, who is the indivisible Whole.

---

