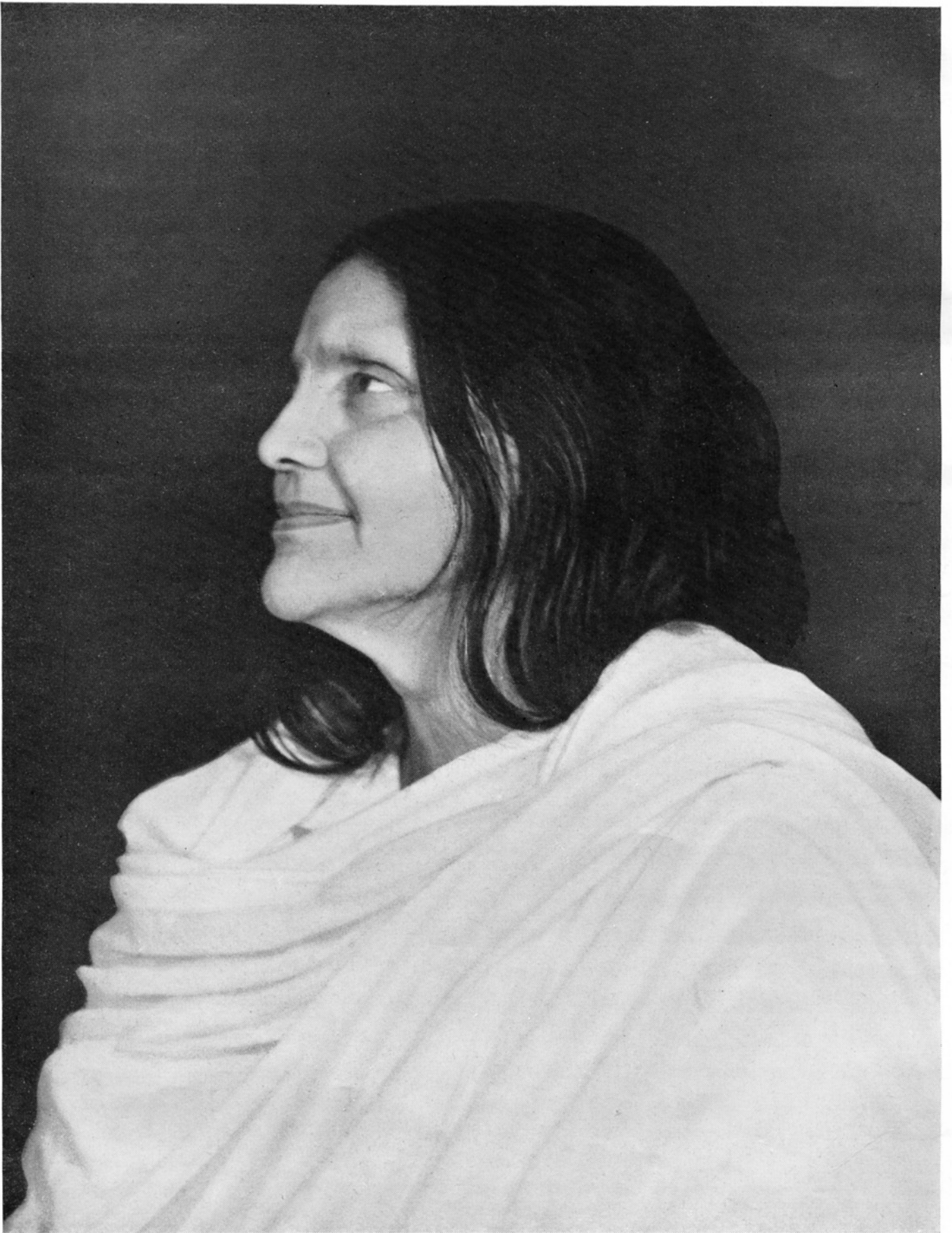


Contents

ENGLISH SECTION

	Page No.
1. Matri Vani	121
2. Mataji's Amara Vani	125
3. Mother and the Supernatural Powers—Sri Vijaiananda (Dr. A. Weintrob)	133
4. Unfold thy divine Nature—Sri Sivananda, Rishikesh	139
5. The root of joy in culture patterns—K. J. Ramaswami Sastri	141
6. Ma Anandamayee, an illumination for the age—Principal Jitesh Chandra Guha, M.A., B.L.	145
7. From the life of Sri Sri Ma Anandamayee—Dr. Bithika Mukerji, M.A., Ph.D.	147
8. Matri Lila	153
9. Democracy, Socialism and Vedanta—Prof. Bireswar Ganguly, M.A., B.E.S.	159
10. Notes and Comments	170



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.*)

121

You will have to turn your mind to Dharma;† for Dharma is the life of your life, the Self (Atma) that is established in Eternal Truth. Who is that Self? You must certainly get to know it. For how much longer will you reside in inns and journey on a road that leads astray and is beset with dangers and adversity? It is imperative to find one's own Path, to start out on the pilgrimage to one's Self—to renounce the merely pleasurable and adopt what is for one's highest good.

122

The Guru is God; He has accepted you, depend on Him. His grace and benediction pour out constantly. You must remain facing in His direction. In the measure that one engages in japa, meditation, remembrance of Him and so forth, the mind will tend to become calm.

* The Bengali original and its Hindi translation appeared in Ananda Varta Vol. VI, No. 1.

† The word 'Dharma' conveys in Sanskrit the idea of righteousness in thought, life and action and implies in addition a sense of inwardness in outlook, purity in aspiration and wholeness in character capable of reflecting the blissful integrity of Eternal Truth..

Do not feel distressed because you are deprived of his physical presence. It is the duty of the nearest and dearest of the departed to pray that he may progress on his upward path. However if tears rush into your eyes because he has left the body, then cry invoking God. To weep for God is everybody's one and only hope. Also perform as perfectly as possible the duties prescribed by the Shastras for the wife and son of the deceased.

On receiving the news of the unnatural death of a devotee's son :

Mataji said : "Write to the parents that there is nothing to be done by them at present except to abide in fortitude and bear their tragic bereavement with heroic strength and calm. Such is the law of God's creation. In some cases events of that kind are brought to an end by a special disaster of this sort. The current of life in the world is indeed made up of joys and sorrows, for man is born to reap the fruits of his past actions. Therefore having been blessed by birth in a human body, it is one's duty to seek unceasingly the path that leads beyond pleasure and pain. Verily, quite often by annihilating misfortune through misfortune God attracts man to Himself.

That you have to-day been plunged into an ocean of grief by the deceased and also whatever he himself has had to suffer, must be understood to be the results of some very grave Karma. Nevertheless you should keep in mind that even through this terrible blow he is advancing on his upward path. Pray to God for the welfare of his soul. Being the offspring of a religious family he has consequently had the privilege of a certain amount of *Satsung*. You know, father, that the Self is indestructible and that only the body is subject to change and decay.

That this body (Mataji) does not usually speak about past and future is well known to you, father and mother. If opportunity offers both of you may attempt to go on a pilgrimage some time. Even though you are suffering unbearable agony through the loss of your son, it is imperative to endeavour

