

Shraddha Varta

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

Board of Editors

Mahamahopadhyaya Sri Gopinath Kaviraj, M.A., D. Litt.
Kumari Lalita Patrak, M.A.
Kumari Padma Misra, M.A., Acharya
Kumari Bithika Mukerji, M.A., D. Phil.

Sri Atmananda.

Sri Sailesh Brahmachari.

Sri Amulya Kumar Dutta Gupta, M.A., B.L.

Sri K. Bose—Managing Editor.

Annual subscription (postage free) India—Rs. 5.00
Foreign—Rs. 6.00 or 10 shillings or dollars 1.25 only.

Contents

ENGLISH SECTION

	Page No.
1. Matri Vani	59
2. Conversations with Sri Sri Ma Anandamayi —Recorded by Professor B. Ganguly	62
3. Worship of Oneness in Abstract Art —Elwood Decker, California	66
4. In quest of God and Sad-Guru —Sri P. M. Verma, M.A., B.Sc., LL.B.	74
5. The Malady of the Age-Its Cause and Cure —Dr. B. L. Atreya, M.A., D. Litt	85
6. New Diary Leaves—Atmananda ...	89
7. At the feet of Mother—U. C. Dutt ...	95
8. Matri Lila	103

*Printed & Published by K. Bose for
Shree Shree Anandamayee Sangha, Varanasi,
at the Kamala Press, Godhowlia, Varanasi.*



Bombay — May, 1960

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

MĀTRI VĀNI

Indeed everything that this body says or does—its actions, movements, its going hither and thither—is done for your sakes. Whatever is done for you by this body at any time, it is you who cause it to happen.



It is necessary to try and dedicate to the Supreme every single action of one's daily life. From the moment one wakes in the morning until one falls asleep at night one should endeavour to sustain this attitude of mind. By so doing one will gradually come to feel: How can I offer Him greed, anger and other undesirable qualities of this kind? To Him who is so infinitely dear to me—who is my very own? Does one give that which is bad to one's nearest and dearest? As one continues to reflect in this way one

the ground. The flowers and fruits of both trees will be similar. In the same way this body has no desire, no intention or set purpose—everything occurs spontaneously.

Very often this body keeps concealed both its behaviour and its words. This is the actual truth. It is necessary and therefore it comes to pass.

Conversations with Sri Sri Ma Anandamayi

RECORDED BY PROFESSOR B. GANGULY

(Translated by Atmananda)

(3)

Question : Why do all people seek happiness (ānanda) ?

Mataji : In the world there is happiness as well as sorrow. Not all men aspire at *ānanda* (supreme happiness, bliss). If momentary happiness be sought, there will be pain. Those who are attached to sense objects are indeed the greatest renunciants, for they renounce supreme Bliss in order to gain ephemeral joys.

Question : When God has been realized, is no 'return ticket' needed anymore ?*

Mataji : When God has been realized this question cannot even arise. The world is the place of doubt, the realm of coming and going ; but when one has recovered one's Supreme Wealth, attained to the Kingdom of God, the question of coming and going exists no more.

Question : What is the significance of the story of *Ajamil*, which is related in the *Srimad Bhāgavata* ? Does it mean that one can reach one's Goal only by intense faith and devotion ?

* Mataji sometimes says that if one does not attain to Self-realization, which is the Goal of life, one has to take a 'return ticket' and is reborn in this world.

Mataji : Achievement may come to anyone. It is necessary to persevere in doing one's own particular *sadhana*. None can tell what may be achieved by anyone and at what time. The power of God's name (*Harinama*) resembles a fiery spark.

Question : What actually is *anandamayi* ?

Mataji : You yourself are *anandamayi* (permeated by Bliss).

Question : Well, then our relation with that aspect of ourselves has so far not been consciously established.

Mataji : The relationship that is eternal exists here and now. There is only One Self.

Question : Yet we are not aware of it.

Mataji : This is why effort is necessary. The false idea that your Self is far away is the cause of your misery and of the ceaseless round of births and deaths. It is therefore important to take refuge in the *Guru* and endeavour to become possessed of supreme Knowledge. This Knowledge will come to you if you keenly aspire after it. Relationship means—the One reposing in Himself is ever bound up with each and all. In the various relationships such as those of mother, father, Lord, friend and so forth, the One is united with each. You also are ever and eternally united with the One. In order to realize Him you have to study, exert yourself and engage in spiritual practices. The great is contained in the small and the small in the great; the drop in the ocean and the ocean in the drop.

Question : It is said that the atom is provided with infinite power. How can this be ?

Mataji : Indeed there is infinite power in the atom. Just as the whole of the huge banyan tree is contained in its seed, so Power is present in the atom. A human body develops out of a seed of microscopical size.

Question : Is science applicable to both the outer and the inner worlds ?

Mataji : The material world is connected with the subtle worlds. The subtle is contained in the gross and the gross in the subtle. Whatever line of approach is congenial to you, along that line will the realization of Truth come to you. Everything is wholly contained in everything else. If you study the development of plants or of man you will find that on the one hand they are all creatures with sense-perceptions, yet on the other hand they are also purely spiritual beings. The spiritual is the centre round which all manifestation and change revolve. Because man divides and makes distinctions he has to reap the consequences of his good and evil deeds, otherwise there would be uninterrupted, unbroken Bliss. Embrace the excellent and relinquish mere pleasure and you will advance from the grossly material to the sublime. A flower gives out perfume ; from the part you must proceed to the whole.

Question : One speaks of the *s'abda Brahman* and says that it can be perceived by the ear ; whereas according to modern science the supersonic sound wave is inaudible. What actually is the *s'abda Brahman* ? Is it both the sound that is perceptible as well as the sound that is imperceptible ?

Mataji : Whichever way you take it ; neither the one nor the other can be excluded. Together with the flash of lightning there is thunder ; the sound depends on the instrument by which it is produced. There is always sound, for movement itself produces it. Yet there is Being, which is beyond sound. Action causes sound, light also is an expression of sound. Friction brings about fire and therein lies sound as well. *Aksara** is that which cannot be distilled or divided and therefore is the *śabda Brahman*. The eternal sound is the *śabda Brahman*.

Question : Is an ordinary person capable of hearing it ?

Mataji : Everyone hears as much as lies in his power. Different people hear different sounds. When the mind has not been brought under control it cannot perceive the *śabda Brahman*. A sleeping man does not even hear ordinary sounds and a wandering mind cannot record subtle sounds. The individual is he who is bound and the world is perpetual motion. The hearing of the individual is not full hearing, but one who has the inner qualifications, namely a *yogī*, will be able to hear. It has happened to this body many times that it has heard the call "Mother!" from far off lands. Where the idea of distance is absent, there place and time present no obstacles.

**Aksara* means indivisible and also letter of the alphabet.

