

**MA ANANDAMAYEE**  
**AMRIT VARTA**

A quarterly journal dealing mainly  
with the divine life and sayings of  
Shree Anandamayee Ma

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*Didi writes :*

*Ma lays a great deal of stress on Gayatri japa for Brahmins. She tells each one to do as much Gayatri japa as he possibly can. In Solan Ma had explained the meaning of the Gayatri to me which I have recorded as follows :*

*The meaning of Gayatri :*

*"He who creates, preserves and destroys, whose form is universal, He Himself inspires our intellect, He Himself is Parabrahma and the Knower within each creature; I meditate on His venerable effulgence."*

*—Sri Sri Ma Anandamayi*



*With respectful pronams at the lotus feet of Ma  
from  
Elizabeth Roy*



## MATRI VANI

What others have, what others do not have-what have you got to do with that? Prepare yourself and get ready. If you yourself are beautiful (as a good person), and are able to establish the Ever-Beautiful in your beautiful heart, then everything else will be beautiful.

\* \* \*

Wherever you go, go with a fully open mind, then you will find no one is an outsider to you.

\* \* \*

Just as for the treatment of diseases, there are medicines prescribed according to allopathic, homeopathic, ayurvedic and such other systems, similarly, for the treatment of *bhava-roga* (the ailment of the world-bondage of ignorance) there are many remedies prescribed by the saints in the *shastras* and in spoken words. All of them (the prescribed rules) have the same goal. The paths followed by the Hindus, the Muslims, the Shaktas, the Vaishnavas etc. all lead the followers to the same gate of Him. Noises, crowds, jostling, pushing and pulling, you find all this along various roads leading to the railway station. Once the crowds reach the platform, the destinations of all the travellers become clear and the noises subside.

\* \* \*

For once, awake and arise with enthusiasm, then you will be able to contemplate on God very, very much.

\* \* \*

There is, verily, only one call; there are various rules and regulations among various peoples of the world only for making that call. The day a man is asked to call (Him), he begins to understand the difference between calling and not calling. In fact, you do not call Him, He Himself is calling you always. Just as the sound of blowing of conchshells and the temple bells can be clearly heard only in the stillness of the night, similarly, when the mind's agitation caused by worldly hankerings is quietened by the love of God and devotion, only then the echo of His call is clearly heard in the heart.

\* \* \*

Do not find fault with anyone, for that would make your sight and your mind unclean and would add to the load of sins in the world. Hence, whatever you see, whatever you hear, try to focus your glance on the good aspects of that. If your thoughts inside your mind and outside in your expressions are the same (positive) then your mind will be joyous and pure, your intellect and thoughts will be purified.

Always give joy, receive joy, see the joyous, hear the joyous-then you will be able to live in joy-*ananda*. Moroseness is a sign of death, the world does not support that.

\* \* \*

Mental gloom is a sign of death; the world does not stand by it. If your mind is possessed by gloom, throw it out by force and think; I am a child of Anandamaya; why should I live in unhappiness?

\* \* \*

Always throw out fears, anxiety, dejection etc. wherever there are joy, enthusiasm and endeavour, there is Mahashakti (the presence of the supreme Divine Power).

Always try to laugh as much as you can. By that the knots of inertia keeping you in fetters will be loosened. But the laughter should not be just for show. Laugh such a laugh as would unify the inner and the outer.

\* \* \*

***“ Let your mind be like a beautiful flower that  
may be offered at the Lotus Feet of the Lord  
in Worship”***

**• Shree Shree Ma**

## SHREE SHREE MA ANANDAMAYEE PRASANG

● Prof. Amulya Kumar Dutta Gupta

Vol V

(Translated from Bengali)

(continued)

The *pāth* being over, Ma came out and sat down in the open. The topic of Haribaba came up during conversation. Ma said, "This time, a trip to Behrampur had been planned during the festival of Dol (Holi), but Haribaba said, "Since I had your darshan for the first time they have allotted one month to me during the Dol festival. If this year you are not present during Dol, then there is no need to celebrate the festival of Dol. Let me get it cancelled."

Uriyababa's ashram in Vrindavan is also quite large. It has several spacious wings. It is heard that Haribaba once wrote a letter to Uriyababa in which he hinted that Uriyababa was following the path of indulgence (*pravritti*). In reply Uriyababa wrote to Haribaba, "I was once roaming from place to place as a destitute; it was you people who got me settled in an ashram. If at all I have started to tread the path of *pravritti*, I wish to see the end of it. You go ahead on the path of *nivritti* (renunciation) to see the limit of that". Uriyababa is a follower of the Vedanta (the path of knowledge) and Haribaba is a *bhakta* (follower of the path of devotion).

When Uriyababa recites the Vedanta, Haribaba keeps himself away. When Haribaba does *pāth*, Uriyababa stays there seated for some time on occasions. As *sādhakas*, they have no similarity between themselves, but they both are very good friends. Uriyababa says, "Just as the peacocks begin to dance when they see clouds gathering in the sky, in the same manner, we feel delighted at the very sight of each other."

### **The rise of *bhava* does not depend on the knowledge of a language**

Thompson sahib has also come for the darshan of Shree Shree Ma Petit and Thompson were engaged in a prolonged conversation in French. Watching them immersed in hearty conversation, Ma commented referring to Peatit, "He is full of joy being able to talk in his own language after a long time. Today after so many days h

has got the convenience of talking in his own largeeege. When he listens to the *kirtan* of this country, tears well up in an unbroken stream from his eyes. Since he is unable to hold back his tears, he very often keeps lying down on his chest. And what tears he sheds! not just a few drops. It is quite a stream that flows from his eyes. People raised the question as to how he gets into such an emotional state How can the songs of which he does not follow a single word make him shed tears so profusely?

Yogesh Brahmachari replied to this question in this way; He said that just as the rhythms of the Vedic mantras cast their effect on the mind of the hearer, similarly, the tune, cadence etc. of a song may produce an effect on a person's mind, In fact, it is because Petit sahib's mind is permeated with this *bhava* that he is so deeply affected by *kirtan* and devotional songs."

(to be continued)

\*

*"To keep your mind engrossed exclusively in the  
contemplation of the Self (Ātma Chintan,) you  
must attempt again, again and again; Never  
allow your thoughts to dwell on your  
helplessness."*

●Shree Shree Ma



## MOTHER AS REVEALED TO ME

Bhaiji

(continued)

After some days both Mataji and *Pitāji* came from Chandpur to Dacca and stayed there at the Siddheshwari Ashram. *Pitāji* fell seriously ill. After much suffering, as soon as he was on the way to recovery, Mataji became bed-ridden. This has been described before.

In October 1929 the image of Kali was removed to a corrugated iron shed erected for this purpose in Ramna Ashram. In 1930 all the gold ornaments of the deity were stolen and its wrist was broken by the thief.

Doubts arose as to whether the broken image could be worshipped at all. Many *pandits* were consulted on the point. Mahamahopadhyaya Panchanan Tarkaratna said; "Since the image of Kali was not immersed after the annual *puja* due to the order of a saintly person, her directions should also be followed in this special case, although under ordinary circumstances worship of a broken image is not permitted." According to Sri Ma's directions the image was renovated and worshipped.

Long before, when I pointed out to Sri Ma that the construction of the temple was necessary in order to house the image of Kali, Ma replied: "What, for one more year." Thanks to the best efforts of Sjs. Bhupati Nath Mitra and Nagendra Nath Roy, the foundation stone of the temple was laid. When a trench was dug for laying the foundation, four or five tombs, large and small, were discovered, containing a skeleton each, some in sitting posture and others lying down.

Regarding these, Sri Ma said to me: "The whole site has sanctity of its own, having been the residence of a few *sannyasis* in the past. You were one of them. I have seen some of the saints moving about in the Ramna grounds. These *sadhus* desire that some temple should be built upon their graves so that men might come and pray to God here and maintain the purity of the place for the benefit of the people. This is the reason why you have been disposed to set up an Ashram here. Those who have taken part in the undertaking must have had some association with the departed saints."

I enquired of Ma: "If I was a *sannyasi*, why should I be plodding on in this way now?" Her reply was: "Till the fruit of one's karma is exhausted, one has to continue one's unfinished work."

While Ma was at Shahbag before the Dacca Ashram was started, there was *kirtana* almost every evening; it was prolonged till late at night on the full-moon and new-moon days. One full-moon night I lay on my bed. It was 11 P. M., I was wide awake. For a long time a sweet tune came floating into my ears, repeating these two lines :

Hare Murare Madhukaitabhare,  
Gopala, Govinda, Mukunda Shaure.

It occurred to me that Sri Ma must be singing the song at Shahbag. It sounded like Her voice. Next morning I learnt that Ma had actually been singing those verses at the time. She sang only those two lines over and over again.

(to be continued)

\*

**"Devote yourself to the practice that will enable you to remain undisturbed under all circumstances."**

**● Shree Shree Ma**

## PILGRIMAGE TO KAILAS

● Gurupriya Devi

(Translated from Bengali)  
(continued)

### Friday, July 26

We rose very early and prepared for the day's journey. The rain had stopped. Though it took some time to pack our luggage, we could set out before sunrise. Today's path was probably the worst one that we had ever traversed during the entire trip. We had to walk most of the time. The sun rose, yet our path extended before us almost endlessly.

Jyotish Dada could not walk so one man carried him on his back. In between wherever the path was slightly better (though it was still dangerous) we rode on the *dandi* and rested. But as soon as the path became bad the *dandi* bearers made us alight. Ma and the rest of us were all tired but we had to walk for we could do nothing else. The coolies volunteered to carry us on their backs but Ma and I did not agree to this.

At the time of setting out for Kailas, Naveen Babu's wife, Juthika Devi, had applied oil to Ma's hair and plaited the hair into two braids so that her hair would not get matted. I had also plaited my hair similarly. On the way to Kailas, at Garbiyan, Ma had loosened out her hair as she was not used to wearing braids. So now Ma again had her hair flowing loose. With scattered tresses, a stick in her hand, her face flushed with exhaustion, sandals on her auspicious feet as she walked along the mountain path, her form was marvellously unique, reminding me of Goddess Parvati disguised as an ascetic.

We walked across mountains. Many a waterfall cascaded from the mountainside, roaring deafeningly. Sometimes we had to cross these waterfalls. Though we walked past with umbrellas raised, the spray from the cascades drenched our clothing. Water descending from such heights on to the rocks below raised such a dense spray that it seemed as if the surrounding area was engulfed in mist.

We saw the most wonderful sights as we walked along but none of us was

then in a condition to appreciate the beauty thoroughly. Today's path had been particularly trying. On the mountains near Kailas there had been practically no trees or plants as if the white palace of Kailaspati was lying bare. Here, however, the mountains were covered with dense forests and green foliage. These mountains had taken on a completely different form. As it had been raining the forests were even thicker with greenery.

Somehow, with great difficulty, we reached Dipti by two p.m. We found a tolerably good room at some height. It was past sunset by the time we could eat. Exhausted, we lay down to sleep. Tomorrow's path is steep uphill but not supposed to be very bad.

As soon as Ma reached here, a man, whom we had seen earlier, arrived with some mustard greens, two raw radishes, one raw pumpkin and some milk. These vegetables seemed unique to us. Bholanath began cooking with great enthusiasm. I made a curry in addition to cooking the greens. After so many days we all ate with great relish and contentment. We also sighted a shop in this place!

(to be continued)

\*

“ Endeavour to go through life, leaving your burden in his hands. Nobody has the power to lift a blade of grass by himself. It is His will, the Almighty's will, that alone prevails.”

● **Shree Shree Ma**

## SVAKRIYA SVARASĀMRITA

(continued)

### **Ideal Discipline in Domestic Life. An Infallible Key to Happiness and Success: Ma's Ways**

There were several other aspects too relating to Ma. In reply to questions in this connection, Ma said that excessive work, less work: small job, big job; heavy work, light work-no question (of this type) ever occurred in Her *Kheyala*. And to take account of the work : "so much work I have done: to tell others about this would be a matter of shame and embarrassment, lacking in decorum, and could it be considered cultured?" Ma was not the least inclined to do such things. The way it was possible to do more work, so that everyone could be looked after properly, according to his need and without any shortcoming-this is what alone remained in Ma's view in joy and cheerfulness, with no trace of fatigue or exertion. If any elder was about, to do any work, Ma would take that work from her hands with a smiling face and do it Herself. That anyone did some work or why did not do that work-not even an inkling of any such *bhāva* was ever noticed in Ma. And if someone voluntarily took the responsibility for some work, Ma would gladly give her a helping hand in Her faultless way.

Again, say, someone else did a piece of work which was not done properly, and Ma happened to be present. If, at that time, an elder, not knowing as to who was responsible for that bad work, blamed Ma with harsh words in front of all others, She would listen to that silently. Under such circumstances, or under any other circumstance, an appropriate behaviour on the part of Ma was always there, and this happened spontaneously. 'It was such and such a person who had done that work and not I'-making this kind of protest or nursing a feeling to that effect was altogether absent in Ma. For Ma, this too was something shameful; She was ever in Her same poise. To talk in such a fashion is, after all, not polite; it was noticed that in that elder, in repentance, the kindly feeling, affection and esteem for Ma was enhanced still more, as it were.

Answering a query on this topic. Ma said that the duty of the younger is to take the work from the hands of the elder when the latter is about to do it and do the same herself. If the elder be still keenly desirous of doing the work herself, then for the name of her prestige, the younger should leave the work in the hands of the elder, but, at the same time stay behind and appropriately assist in the work. Such is the style of taking the work from the elders. The action should be a swift one, done in a pleasant mood while remaining calm, composed and steady. When conversing with the elders, one should, while maintaining equanimity, make queries with eyes cast down towards the ground, and questions put and answers given with truth as the objective. Supposing one is just sitting idle, then, as soon as an elder approaches, one should stand up with courtesy. At all times, the clothes, etc., must be kept covering properly the right parts of the body. One should never talk excitedly with gesticulations in the presence of elders. Nothing should be done with the object of gaining praise and position for oneself. None, whether old or young, should be hurt through one's words and behaviour, and one must be particularly careful in this respect.

(to be continued)

\*

**“Whenever you feel hurt by anything that is said, you should eject the matter like poison. By your goodness shine like a lamp.”**

● **Shree Shree Ma**

## MA ANANDA MAYI LILA

● Hari Ram Joshi

(continued)

In early March 1939, Mataji with Her party returned to Dehradun from Her tour in Gujarat. After a couple of weeks She went to Hardwar with Her companions and stayed in a *dharamsala* not far from the house of Dr. Pitamber Pant, in which the *Anandamayi Nari Siksha Niketan* had started functioning. At Hardwar, Mataji developed some serious liver trouble. Didiji informed Dr. Pant and he persuaded Mataji to shift to his house where he wanted to look after Her. Swami Akhandananda wired to me to Dehradun about Mataji's serious illness. On receipt of this message I immediately started for Hardwar. On my arrival Dr. Pant told me that Mataji had developed cancer of the liver. I suggested to him to phone to Dr. Neelambar Joshi, the renowned Surgeon of Delhi, who was his brother-in-law, and to request him to come immediately to Hardwar. But Dr. Pant said that Mataji's cancer was no more a surgical case. In his opinion it was incurable and Mataji would not survive for long.

This cancer of the liver had developed within a fortnight from the day of Mataji's arrival in Hardwar. When I went to see Her, I found Her lying flat on the floor in the room adjoining the Kirtan Hall in Dr. Pant's house. She could breathe only with great difficulty and Her whole body had become bluish on account of severe pain. According to Dr. Pant, Mataji had had no sleep ever since She had been brought to his house. He, therefore, was trying to persuade Her to allow him to give Her an injection of morphia, so that She might sleep and have some rest which was absolutely necessary. Mataji then asked Dr. Pant what happened to one in sleep. Dr. Pant said that the mind did not work and thus the body got complete rest. Mataji thereupon told Dr. Pant that She never had such sleep. When She is supposed to be sleeping, She is fully conscious of what is happening all around. Dr. Pant could not conceive how anyone could live in such a state and Mataji agreed that this was not within the grasp of his science. All the devotees of Mataji present in Hardwar including Dr. Pant, who had lost all hope of Her recovery, became extremely worried. We knew that Mataji would not undergo any medical treatment and so all of us, each in his or her own way, fervently prayed to Her to cure Herself.

Mataji would not permit Dr. Pant to give Her a morphia injection. He retired to his room on the top floor of his house and asked me to share it for the night. When we had gone to the top floor, I told Dr. Pant that he would be well advised not to give Mataji any injection; otherwise Her condition might get much worse, as had been the case a year before when he had treated Her for malaria, after which She developed heart trouble. On hearing this Dr. Pant became furious and asked me to take Mataji away from his house if he as a physician was not allowed to treat Her to the best of his ability. I thereupon argued that he himself had persuaded Mataji to shift to his place. In discussions of this sort we passed the whole of the night, and after taking Mataji's permission, I left for Dehradun by the 4 A. M. train, assuring Mataji that I would return to Hardwar the same evening after taking leave from office.

However, since I did not want to argue with Dr. Pant for another night, I left Dchradun only the following morning by the 9 A. M. train, reaching Hardwar, at about noon. I found Dr. Pant standing at the main gate of his house. To my great surprise he touched my feet and, after embracing me, informed me of the miraculous disappearance of the cancer in Mataji's liver. This had happened abruptly at about 10.30 P. M. the previous night, when he had finally decided to give Her a morphia injection. Mataji had inquired from him if I had not returned from Dehradun by the last train. At that moment he observed that Mataji's body, while She was lying on the floor, bent like a bow and then immediately She sat up erect in a particular *asana* and he saw an extremely bright halo encircling Her head. He told me that he felt at that moment that he was standing before the Goddess Durga. While a few minutes before, She seemed in a dying condition, it now appeared to him that She had practically no physical ailment.

(to be continued)

**“The sovereign and universal remedy is  
the contemplation of the One”**

**● Shree Shree Ma**



## SHREE KRISHNA CHHALIA MANDIR, VRINDAVAN

• Swami Narayanananda Tirtha

(Translated from Bengali)

(continued)

The next day, the programme had an auspicious start with *Ganapati sthāpan* (installation of Shree Ganesha for the function by invocation with mantras and *Shodashopachār* puja with sixteen offering items). Then one after another, the *Shodasha Mātrikās* (sixteen Mother Goddesses), *Nava Grahas* (the nine planets), the *Kshetrapālas* (Deities protecting lands) and such others were also invoked at their appropriate spots and offered *Shodashopachār puja*.

On the third day, the four idols were lain in rice and then in the sacred water of Yamuna. Then they were lifted and lain in bed in the *Mandap*. Fire was ignited and placed with due ceremony in the *yajña-kunda* (sacrificial pit).

On the fourth day, all the four idols were dressed up in gorgeous attires and dazzling ornaments on a royal scale amid jubilant notes of band music, resounding beats of drums, cymbals and so on. This musical party then accompanied the pageantry of *shobhāyātrā*, the long procession of decorated chariots carrying Shree Shree Ma, the idol of Ganesha, the Radha-Krishna idols and the idols of many other deities. The carriages were accompanied by pedestrians singing kirtan.

Here it would not be out of place to mention that Smt. Bhavani Devi had brought silver crowns and other ornaments from Kolkata for the Radha-Krishna idols. Smt. Kamala Mohanlal had brought from Jaipur many attractive dresses of costly brocade for the *vigrahas*. Shree Shree Ma had also brought from Vrindavan beautiful crowns of *zari* work studded with pearls and sparkling stones of various colours, specially designed on order. The renowned saint of Vrindavan, Shree Krishnananda Avadhootji Maharaj had offered to organize the procession and bear all the expenses for it.

(to be continued)

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**PĀDAPEETHAM SMARĀMI**  
**SHREE SHREE MA IN VINDHYACHAL AND**  
**THE VINDHYACHAL ASHRAM**

● Br. Dr. Geeta Banerjee

(Translated from Bengali)  
(continued)

**Shree Shree Ma's Strange *Kheyāl* in the Vindhyachal Ashram**

It was the month of April in 1947. Ma was in Vindhyachal. One day She went with a few devotees to see Motia Talao and Ashtabhuja. Ma later said, "They all had got down to have the *darshan* of Ashtabhuja. This body was alone. A twig was broken from a flower plant. During those moments, this body could have gone away somewhere." She said these words laughing and added,, "A chance was missed." On hearing this, Paramananda Swamiji said, "Then one of us ought to stay with you." One of the devotees said jokingly to Swamiji, "Do you want to avail this opportunity for staying with Ma all the time?" Swamiji replied, "No. If Ma asks the devotees to go away, they will do so, but I will not go even if Ma asks me to." Hearing this Ma said, "If there is a *Kheyāl* then is it not possible to get away even from the midst of all? And if there is the *Kheyāl* to go away while you are there, then it is also possible to send you too away somewhere." Swamiji said, "These tricks of yours will not do. Even if I go away somewhere, I will go on this condition that until I come back you will stay where you are." Ma smiled and said, "If this body has a *Kheyāl* (that She be left alone) then you will not remember these things at all." On hearing Ma's words, everybody present there was frightened.

**Shashthi Talā**

One day Abhay said, "I suggest that we accompany Ma one day to Shashthi Talā and do meditation together; let us see if we get a vision of something miraculous through meditation." Responding to this Ma said, "There is no question of 'ordinary' and 'miraculous', but you all want to do something good and it is a good proposal." She said again, "The hour between 11:30 and 12:30 at night is very propitious. Let us

go there and take our seats at 11:30 night.”

On the very premises of the Ashram, there is a cemented spot under a tree. This place has witnessed many *lilās* of Ma, *kirtan*, *satsang* and so on. This place is called Shashthi Talā. One night Ma was seated there with Dr. Pannalal, Swamiji, Abhayda and a few others. An hour and a half had passed. Suddenly a meteor fell from the sky. Everyone saw it. The bright light of the meteor lighted the whole area and everyone's face was clearly visible in its gleam. The meteor had fallen so close to the place that the persons present there guessed it had alighted on Ma's temple in the Ashram. The next day while this incident was being discussed, Ma said with a smile, “There was the *Kheyāl* that as they all keep talking of ‘ *jyoti*’,  *jyoti*’ (light, glow envisioned during meditation), it would be nice if some kind of a ‘ *jyoti*’ were seen.” saying this, Ma began to laugh.

(to be continued)

\*

**“As one is released from bondage, the destructible is destroyed, the Beloved One shines forth.”**

**● Shree Shree Ma**

**List of Festivals**

1. Shree Shree Saraswatipuja : 1 February, 2017
2. Maghi Purnima : 10<sup>th</sup> February, 2017
3. Maha Shivaratri : 24<sup>th</sup> February, 2017
4. Holi Mahotsav : 12<sup>th</sup> March, 2017
5. Shree Shree Basanti Durgapuja : 3<sup>rd</sup> to 5<sup>th</sup> April, 2017
6. Ram Navami : 5<sup>th</sup> April, 2017
7. Shree 108 Muktananda Girji's Sanyas Utsav : 13<sup>th</sup> April, 2017

## Children's Pages

### NO ARMOUR AGAINST DESTINY

There was a learned brahmin. One night while he and all his family members were fast asleep a poisonous snake entered their room and bit his wife, daughter and son one after another. Just then all of a sudden the brahmin woke up and saw the snake crawling out of the room. Immediately he looked towards his wife and children and found all of them dead due to snake bite. Finding all his near and dear ones dead the brahmin was shocked and puzzled and could not make out what to do. Being utterly grieved the brahmin ran after the snake with a stick to kill it.

After covering a short distance while chasing the snake the brahmin reached near a stream. All of a sudden he found the snake changed into two bulls which began to fight with each other. Very soon both the bulls died and immediately the brahmin saw a very beautiful young lady appearing on the spot. Simultaneously two persons emerged there and began to fight on the question of ownership of the lady. Both of them fought for some time and ultimately they stabbed each other and were dead.

When both of them died the young lady proceeded on her way. The brahmin was struck dumb to see all these happening so quickly and began to follow the lady. As soon as he approached her, the lady turned towards him and said. "What do you want? Do not follow me."

The brahmin said, "I won't leave you till you explain to me how is it that first of all you were a snake, then changed into two fighting bulls and now you are a pretty girl. Tell me what is your real identity."

The girl first of all tried to evade the question, but the brahmin was not to give up. Then finding him adamant, she said, "I am the destiny".

The brahmin exclaimed, "You are destiny! What are all these? Why are you in a killing spree?"

The lady replied, "I do nothing myself. Do know none can either harm nor do any good to another. It is all one's own past action that determines the manner in which one has to live or meet one's end."

The brahmin said, "If so, can you tell me how shall I die?"

The lady said, "Of course, you will die by getting drowned." Saying this the lady disappeared.

The brahmin at first was very nervous, but soon he made up his mind to battle the destiny. He decided to spend the rest of his life high up in the mountain where there is little water and no chance of his drowning at all. Thinking so he left for the mountains.

One day when the brahmin was roaming about in the mountain he saw a palace-like building and went towards it to find a shelter there if possible.

The owner of the building was standing near the gate at that time. Seeing the brahmin coming that way he welcomed the brahmin and began to talk to him. After some conversation the owner finding him to be a learned man entreated him to stay in his house and be a tutor to his sons. The sons also especially the youngest felt very much attracted to the new-comer and since then the brahmin stayed there as one of the family members.

Days passed on. The younger boy, by and by, became so much attached to the brahmin that he could not stay away from him even for a day.

After some months it so happened that all the family members decided to go to Varanasi to take a holy dip in the Ganges on a very auspicious day. The owner of the house requested the brahmin also to accompany them. But the brahmin refused to go and related all the incidents that had happened to him. In spite of it the owner tried to persuade the brahmin saying, "Oh, if this is the matter, don't be afraid. You need not take any dip, just accompany us, because the youngest boy won't go without you."

The brahmin had to give assent. On the auspicious day the boy insisted that the brahmin should also take the dip along with him.

The head of the family made special arrangement. The rich man made an enclosure on the shallow bank of the Ganges and it was decided that the brahmin, along with the youngest son, would take only one dip inside the enclosure and immediately come out of the river.

Now when the auspicious moment arrived thousands of men and women began to take the holy dip. The brahmin also entered the enclosure with the youngest son. No sooner had they stepped down into the water than the youngest son changed himself into a crocodile and in the twinkle of an eye dragged the brahmin by his legs into the deep water saying, "Brahmin, I am destiny. I work in this way. It is not possible for any one to counteract what is destined for him, as the fruits of his action. Your past actions have brought you here to meet this inevitable death by drowning."

Ma told this story to her devotees to illustrate that there is no armour against destiny.

\*

## **A TRIBUTE TO A GREAT YOGINI-KIRPAL DIDI**

● **Asha Saini**

Kirpal Didi lived an exemplary life of complete surrender to Ma Anandamayee-her Sad Guru. She ranks amongst the highly evolved souls who were to participate in the Cosmic Play of Shree Shree Ma Anandamayee here on earth.

It was our Family's great fortune when Shree Hari Babaji Maharaj paved the way for the people of Punjab to receive the Blessed Darshan of 'Purna Brahma Narayan/Narayani Ma Anandamayee'! I happened to be a small child at the time, accompanying my Grandmother.

Through the years to come, we in our family made many joyous travels to be in the coveted presence of our Beloved Ma.

In my recollection, we would see Kirpal Didi quite often within the Ethereal Presence of Shree Shree Ma. I remember my family members speak to her from time to time during these visits. Kirpal Didi was always gracious to help us with any questions we had or information details.

Years later in the spring of 1982 Kirpal Didi became Shree Shree Ma's magnificent instrument in passing on a profound message from MA.

The incident took place in Kalkaji Ma Anandamayee Ashram-Delhi, Shree Shree Ma was present in that Ashram at the time.

I was there for the Holy Darshan and happened to notice a middle aged American lady leave Ma's room after a 'private'. For a considerable time she then sat outside near the Hanumanji's temple in the adjacent building where many people were sitting and also moving around.

What seemed very striking was her stoic demeanor- a state of mind that seemed enraptured in some deep thinking, oblivious of all activity around her. Unique to witness.

Intrigued as I was, I saw Kirpal Didi appear and then just stand around in the area. I went to her to pay my respects since I was seeing her after a long time. She sweetly recognized me now a wife and mother of two). Encouraged, I dared to ask

her if she knew what happened with that American lady.

Kirpal Didi's first response was, that people's 'private with Ma' are never discussed and made public. But then she said, since this happens to be such a striking message from Ma to humanity, that it might be alright and serve Her only, in letting it be known.

Kirpal Didi asked me to wait out for a quiet moment (which I did) and she would explain the incident as it had occurred, since she was in Ma's room during the lady's private.

She then told me the lady happened to be a very wealthy American, but after having come in contact with Shree Shree Ma and Her love, she had lost all desire to stay in wealth. She realized all that wealth management had become painful to her, it had lost its meaning and purpose in keeping it. Also, a karmic burden, she concluded.

Hence, she decided what to do and sold all her assets and placed all of it before Shree Ma in the form of one large hefty Bank Draft. She was pleading Ma with tears to take it all away from her, in lieu of Shree Shree Ma's Unconditional Love and her life lived close to Ma's physical presence. Shree Shree Ma refused to take the money. The lady was devastated by Ma's response.

Now, how could the All- Compassionate Ma leave her in such a dilemma? Ma turned around and asked her a question, "Do you take this body as your friend?" Without a moment's delay the lady responded tearfully saying that Ma was all and everything for her in life now.

To this Shree Ma said: Alright then, this money you placed here belongs to 'this body' - your friend; always remember, your this friend is only letting you use it. You may freely use it as much as you wish, even completely finish it if you so wish. But you always must bear in mind that this wealth does not belong to you but to your friend (Ma pointing to Her body). Continue your sadhana and spiritual directions worry-free, always staying in the consciousness that this wealth belongs to your friend and your friend is letting you use it for your upkeep. No karmic evil will come upon you. All problems begin with the sense of ownership, attachment to the material and the world".

The lady calmed down and so her deep reflections began.

Deep reflections indeed for us, one and all.

As I moved on with life, this story narrated by revered Kirpal Didi lives in my memory alive and fresh to this day. My humble thanks to the Great Yogini.

**Asha Saini**



# TRIDOSHAS

## [Three Basic Principles]

● Dr. Kavita Vyas  
(Ayurveda Specialist)

Ether, Air, Fire, Water and Earth, the five basic elements manifest in the human body as three basic principles, known as the *tridosha*.

From the ether and air elements, the bodily air principle called as *vata-dosha* is manifested.

The fire and water elements manifest as the bodily water principle known as *kapha*.

These three elements *vata*, *pitta*, and *kapha* govern all the biological, psychological and psychopathological functions of the body, mind and consciousness. They act as the basic constituents and protective barriers for the body in its normal physiological condition.

When they become out of balance they contribute to the disease process. The *tridosha* are responsible for the arising of natural urges and for individual preferences in foods. They govern the creation, maintenance and destruction of bodily tissue and the elimination of waste products from the body. They are also responsible for psychological phenomena including such emotions as fear, anger and greed and for the highest order of human emotions such as understanding, compassion and love. Thus the *tridosha* are the foundation of the psychosomatic existence of man.

### *Vata*

*Vata* governs breathing, blinking of the eyelids, movements in the muscles and tissues, pulsations in the heart, all expansions and contractions, the movements of cytoplasm and the cell membranes, and the movement of the single impulses in the nerve cells. *Vata* also governs such feelings and emotions as freshness, nervousness, fear, anxiety, pain, tremors etc..

The large intestine, pelvic cavity, bones, skin, ears and thighs are the seats of *vata*. If the body develops an excess of *vata*, it will accumulate in these areas.

**Pitta**

It is translated as fire, although the term does not literally mean fire. The fire of candle or the fire in a fire place may be seen; however the bodily heat energy, the *Pitta dosha*, which manifests as metabolism is not visible in this way.

*Pitta* governs digestion, absorption, assimilation, nutrition, metabolism, body temperature, skin coloration, the luster of the eyes, intelligence and understanding. Psychologically, *Pitta* arouses anger, heat and jealousy.

The small intestine, stomach, sweat glands, bloods, fat, eyes and skin are the seats of *pitta*. *Pitta* is formed from the two elements, fire and water.

**Kapha**

The translation of *kapha* is biological water. This bodily principle is formed from the two elements, earth and water.

*Kapha* cements the elements in the body, providing the material for physical structure. This *dosha* maintains body resistance. Water is the main constituent of *Kapha* and this bodily water is responsible physiologically for biological strength and natural tissue resistance in the body; gives biological strength, vigor and stability; supports memory retention, gives energy to the heart and lungs and maintains the immunity.

*Kapha* is present in the chest, throat, head, sinuses, nose, mouth, stomach, joints, cytoplasm, plasma and liquid secretions of the body such as mucous.

Psychologically *kapha* is responsible for emotions of attachment, greed and long standing envy; it is also expressed in tendencies toward calmness, forgiveness and love. The chest is the seat of *kapha*.

A balance among the *tridosha* is necessary for the perfect health.

**Functions of Tridosha****Vāta**

Movement, Breathing, Natural urges, Transformation of tissues, Motor functions, Sensory functions, Ungroundedness, Secretions, Excretions, Fear, Emptiness, Anxiety.

**Pitta**

Body heat, Temperature, Digestion, Perception, Understanding, Hunger, Thirst, Intelligence, Anger, Hate, Jealousy.

**Kapha**

Stability, Energy, Lubrication, Unctuousness, Forgiveness, Greed, Attachment, Accumulation, Holding, Possessiveness.

**Two Doshas of Mind**

**Rajas** and **Tamas** are known as **Manas Dosha** (*Doshas* of mind). In the Vedic system, mental nature is usually judged according to the *gunas*, the prime attributes of nature (Prakriti) as *sattva*, *rajas* and *tamas*. These indicate the mental traits respectively of clarity, distraction and dullness. Out of the three qualities (*Gunas*) of mind-*Sattva*, *Rajas* and *Tamas*, it is only the latter two (*Rajas* and *Tamas*) that cause vitiation of the mind, the former one being non pathogenic, so it is not considered as *dosha*.

**Rajas**

**Rajas** is distraction or turbulence in the mind. It is the mind agitated by desire. Literally it means stain or smoke. **Rajas** disturbs the thoughts and imagining. It includes willfulness, anger, manipulativeness and ego. It involves the seeking of power.

**Tamas**

**Tamas** is dullness, darkness and inability to perceive. It is the mind clouded by ignorance and fear. It means heaviness and lethargy. **Tamas** creates sloth, sleep and inattention. It involves lack of mental activity and insensitivity and domination of the mind by external or subconscious forces. **Tamas** creates an animal nature.

**Management of Chikungunya Fever in Ayurveda****Symptoms :**

- 1 Rigor with fever
- 2 Pain in the major joints associated with swelling especially in knee, elbow, shoulder and ankle joints; small joints may also be affected.
- 3 Stiffness of joints
4. Restricted movements
5. Flatulence
6. Vomiting
7. Anorexia
8. Lacrimation in the eyes, heaviness of head.
9. Sleeplessness
10. Restlessness
11. Blackness of the face and lips.

**List of some single drugs which can be used in Chikungunya Fever**

S. No.	Sanskrit Name	Botanical Name
1.	Guduchi	Tinospora Cordifolia Wild Miers
2.	Sunit	Zingiber Officinale Rose
3.	Bhunimba	Andrographis Paniculata Linn.
4.	Patha	Cissampelos Pariera Linn.
5.	Tulasi	Ocimum Sanctum Linn.
6.	Nimba	Azadirachta Indica A. Juss
7.	Haritaki	Terminalia Chebula Retz.
8.	Vibhitaki	Terminalia Belerica Roxb.
9.	Amalaki	Emblica Officinalis Geartn.
10.	Manjishta	Rubia Cordifolia Linn.
11.	Musta	Cyperus Rotundus Linn.
12.	Katuki	Picrorrhiza Kurroa Royle ex. Benth
13.	Rasna	Pluchea Lanccolata Oliver & Hiern
14.	Guggulu	Commiphora wightii (Arn.) Bhandari
15.	Haridra	Curcuma Longa Linn.
16.	Sallaki	Boswellia Serrata Roxb.
17.	Nirgundi	Vitex negundo Linn.

**Use of decoction of the above herbs will be useful too**

This prevention of Chikungunya can be done through preventing mosquito bites and preventing mosquito breeding.

**Dietetics and Regimen for the Winter Season [Hemanta Ritu]**

During the winter, the digestive power of human beings possessing good health [strength] is enhanced due to the restraint caused by the cold wind, so much so that it is easy to digest any food stuff, irrespective of its heaviness and quantity. When it

does not get the proper fuel, the digestive fire affects the nutritive fluids, resulting in the vitiation of vata. Therefore during the winter :

- 1 One should take the unctuous, sour and salty juices.
- 1 If one habitually takes preparations of cow's milk like curd, ghee, milk, butter etc. it will be good for health.
- 1 Sugar cane juice, other seasonal fruits like amla, carrots and guava etc. sweet dish [*halwa*] of *mung* and *urad* dal. One can also have peanuts and other dry fruits like almond and pista.
- 1 Using fat, oil, new rice and hot water during the winter is beneficial.
- 1 One can have 2-3 spoons of honey mixed in cold milk; it gives strength to the body.
- 1 One should not have empty stomach for a long time, because digestive fire is strong in this season so one should eat timely.
- 2 In this season one can have *Haritaki Churnam* [*Terminalia chebula*], 5gm with honey, it has rejuvenation effect.
- 1 In winter one should resort to massage, application of oil on the body and fomentation.
- 1 Doing yogasanas and other exercises is a good habit. Taking bath with lukewarm water is beneficial, one should avoid laziness.
- 1 One should reside in an underground residence and the inner heated apartment of a building.
- 1 Also one should wear clothes and should sleep on comfortable bed.

## ASHRAM VARTA

Dear Anandswaroop Devotes,

Jai Ma

We are happy to bring you a detailed coverage on the 67<sup>th</sup> Samyam Saptah observed at Shree Shree Ma Anandamayee Ashram, Kankhal from 7 to 14 November, 2016. The aim and objective of this *Mahāvratā*, the great spiritual discipline, is in Shree Shree Ma's words, "to know oneself, to know one's self" The *Mahāvākyas* of the Upanished also enunciate: "Thou art that" ("tat tvam asi"), "All this is Brahman" ("sarvam khalvidam brahma") "This *ātmā* is Brahman" ("*ayam ātmā brahma*") and "knowledge is Brahman" ("*prajñānam brahma*"). One's *ātmā* is essentially one with this one and only one Brahman. *Satyam Jnānam Anantam Ānandam ekamevādvityam*. Truth, knowledge, infinity, bliss, One and non-dual. Shree Shree Ma has always exhorted us to exert ourselves towards this end. Her unwavering emphasis was always on what the Upanishads say- "If that is realized in this life, then the Truth is realized. If that is not realized in this life, then it is a great loss." (*iha ched avedit atha satyam asti/na ched ihāvedit mahati vinashitih*).

Inspired by unwavering faith in Ma's words, this year too innumerable devotees from various places in India and abroad foregathered in Kankhal in order to reap a rich spiritual harvest.

The inaugural ceremony of the Samyam Saptah took place on 6 November 2016 in the evening. The function got started with *managālarānam* by a group of *Brahmacharinis* of Shree Shree Ma Anandamayee Kanyapeeth chanting Vedic mantras. After this Br. Vishuddhadi sang the inaugural prayer which was once spontaneously composed, tuned and sung by Shree Shree Ma Herself :

*"He Bhagavān, He Bhagavān"*  
*He Bhagavān, He Bhagavān*  
*Kripāmaya He Bhagavān*  
*Ānandamaya He Bhagavān*  
*Mangalamaya He Bhagavān*  
*Shāntimaya He Bhagavān!"*

O God, Thou art compassionate  
 and Blissful, Doer of good  
 and Bestower of peace!  
 Thou art calling me incessantly  
 for taking Thy seat in my heart.  
 Thou art calling me, this fallen one,  
 for leading me to *samyam*,  
 for being seated in *yogāsana*,  
 for my union with Thee,  
 for making me Thine,  
 for receiving me in Thy lap  
 for accepting me through *samyam*.  
 O God, O my Loving God,  
 Merciful God, *He Bhagāvan, He Bhagavān*.

The General Secretary of Shree Shree Anandamayee Sangha, Shree Swapan Ganguli welcomed and felicitated the saints present on the occasion. Then the Assistant General Secretary, Shree Pradeep Mandal read out the rules and regulations of observing the *samyam vrata* to the participants.

The gathering had the good fortune of listening to words of wisdom from the Mahatmas and received their blessings. Swami Parameshwaranandaji of Sadhana Sadan highlighted the importance of *samyam* as the distinguishing feature of human life; without *samyam* a man turns worse than a beast. Focussing on Shree Shree Ma's unique compassion, omnipresence and omniscience, Her all-inclusive cosmic being, he narrated an episode:

In 1954, while Ma was in Almorah, the resident Brahmachari students of Shree Shree Ma Anandamayee Vidyapeeth were also there. One day, at dawn long before sunrise Panuda heard a boy shouting at the top of his voice. The boy was agitated for some reason. Panuda rushed towards him and to take him to task slapped him on his face. At that moment Shree Shree Ma was in bed in Her room. She sent for Panuda. Entering Her room Panuda found She was lying on Her right side. As he went near Her, She softly turned back and pointing to her right cheek, said, "Look, what has happened to my right cheek?" There was a scarlet mark of five fingers on Her right cheek. Panuda was stunned. After this he never dealt physical punishment to any boy.

*Hridayavasini* Ma is verily the indwelling Presence pervading all hearts. Ma's words specifying the aim of the *samyam varta*, "to know oneself, to realize one's Self" - are a summarisation of the *Mahāvākyas* of the Vedānta.

Concluding his speech, swami Parameshwaranandaji said to the *vratīs*, "Do not return with empty hands; fill your hands before you leave."

Next, Shree Shyamsundardasji of Garibdas Ashram delivered a short speech on the theme of *samyam*.

Shree Medhanandaji of Kailas Math spoke on Shree Shree Ma's words in the light of the Upanishadic mantras.

Swami Adhyatmananda of the Ahmedabad Branch of the Divine Life Society narrated the following incident:

Once during a *samyam saptah*, the Prince of Gondal put this question to his mother, the Maharani of Gondal, "What is the use of observing *samyam saptah* year after year?" The Maharani took him to Shree Shree Ma and pleaded for Her reply to her son's query. Ma brought out the importance of the continual observance of *samyam* through the allegory of the fight between a snake and a mongoose. When such a fight takes place, the mongoose comes out victorious eventually. The reason is that although the snake is more powerful than the mongoose, yet the latter gets itself fortified repeatedly by taking medicinal herbs. The fight between the two continues for long but the snake is defeated by the mongoose at last; similarly, a person needs to derive spiritual strength by observing *samyam mahāvratā* again and again so that he may win the battle of life.

Shree Swami Achyutanandaji, President of Shree Shree Anandamayee Sangha in his speech offered prayers at the lotus feet of Shree Shree Ma for the well being of the *vratīs* and their unhindered and fruitful observance of the *samyam mahāvratā*. Thus ended the inaugural function.

From the next day, that is 7<sup>th</sup> November, the daily programme was initiated with the auspicious chant of *Mangalācharanam* (ritual of auspicious beginning) invoking the Lord's blessings :

*"Mangalam Bhagvān vishnuh  
Mangalam Garudadhvajah  
Mangalam Pundarikākshah  
Mangalāytano Harih."*





Shree Bireshwar Mahadev



Shree Shree Annapurna Mandir



Shree Shree Anandajyoty Mandir  
Varanasi, Ashram

During Makar-Sankranti at dawn in Varanasi Ashram all the temples mentioned were encirculated as "Prabhat pheri " and kirtans were sangtill dusk. In the evening eastern side of Yajña Shala, the song "Jaya Jaya Yajña Devata" was sang performing massive kirtan and thereafter the programme comes to an end.



“May the Lord Vishnu, whose flag bears the celestial bird Garuda, who has eyes like lotus petals and is the embodiment of the good, grant auspiciousness.”

Immediately to follow were *ushā kirtan*, *dhyāna*, *japa* and reading from the Gita, Chandi and the *Upanishads*. Everyday after these programmes, Swami Medhananda of Kailash Math presented an erudite discourse on the Kenopanishad. He said that by listening to the Vedanta, the listeners become freed from the three kinds of suffering (*tāpa*). They are :

1. *ādhyātmika tāpa* : mental disquiet and physical ailments.
2. *ādhibhautika tāpa* : suffering inflicted by various creatures, and
3. *ādhidāivika tāpa* : suffering caused by natural disasters like deluge, drought, etc.

Swamiji added that through *shravana* (listening) of the vedanta with faith, one gains eligibility for *jivanmukti* - liberation during one's life-time. He exhorted the audience for the optimum gain accruing from listening to the vedanta.

“There is no peace anywhere in the world except in God. Do away with the ego by listening to the vedanta. Always live in remembrance of Ma.”

In the afternoon session of discourses, Swami Vijayananda Puriji talked at length on the four questions raised at the outset of the *Markandeya Purana*, namely:

1. Why did God appear in the form of Manu?
2. Why did Draupadi have five husbands?
3. Why did Draupadi's five sons die an unnatural death? and
4. Why did the sin of killing a Brahmin occur to Balaram?

Then he narrated the poignant story of the king Harishchandra.

Shree Shyamsundardasji of Garibdas Math dwelt on the three kinds of *tapasyā* in the light of the *Gita* :

1. *Shāririka Tapa* (physical austerity) : Worshipping the Gods, the Brahmins, the Gurus and the wise, maintaining cleanliness, candidness and Brahamacharya are forms of physical austerity. He further said that the Gurus here stand for spiritual preceptors, teachers, mother, father, aged persons and persons superior to one in any respect.
2. *Vāchika Tapa* (verbal austerity) : Uttering words that do not cause mental agitation in the listener, uttering the truth, saying pleasant words, saying what is

good for others, practising the study of the scriptures and taking the name of God-these are modes of verbal austerity.

3. **Mānasika Tapa (mental austerity) :** Cheerfulness, serenity, control of the mind and purification of the feelings - continual practice of these traits is the austerity of the mind.

After this Shyamsundardasji expatiated upon the *Ashtānga* (eightfold) yoga -

1. **Yama**-non-violence, truth, abstaining from theft, celibacy and non- acceptance of others' belongings as gift etc.
2. **Niyama**- purity, contentment, austerity, study of the scriptures and remembrance of God .
3. **Āsana** : stable and easeful postures for the practice of yoga - *padmāsana*, *svastikāsana*, etc.
4. **Prānāyāma** : control of the breath.
5. **Pratyāhāra** : withdrawal of the senses from their worldly objects.
6. **Dhāranā** : fixing the mind on an object of meditation .
7. **Dhyāna** : meditating with unwavering focus on the chosen object.
8. **Samādhi** : transcending ego-consciousness and being immersed in divine consciousness.

The last three taken together is called *samyama* in a special sense.

Throwing light on another aspect of *samyama*, Dr. Shyamsundardasji quoted a *shloka* from the *Āgama* saying that the nerve current *Idā* is the Goddess Ganga, the other nerve current *Pingalā* is the river Yamuna and the central nerve current *Sushumnā* is the river Saraswati conjoining the two in Prayag (Allahabad). The conjunction of these three in the human body at the *ājñā chakra* (mid-point between the two brows) is the inner *Triveni* (confluence of three rivers) where the Yogis take the holy bath. The *samyam vratīs* should also purify themselves by bathing in the inner Triveni through *samyam sādhanā*.

On 8<sup>th</sup> November, after the meditation in the morning session Swami Divyanandaji, Mahamandaleshwar of Kailash Math began his discourse by quoting from the *shāstras*. Referring to Vedic precepts, he said, "The Veda should be studied daily and one should act according to the Vedic injunctions, performing one's Karma as prescribed by the Vedas." He further quoted what the ancient seers have prescribed

simplifying the enormous *shastras* and their preaching :

“In all the eighteen *Puranas* there are two sayings of Vyasa (which are essential): doing good to others produces *punya* (merit) and causing suffering to others produces *pāpa* (sin).”

“*Teneshasya vidhiyatām upachitih  
Kāmye matīs tyajyatām.*”

“Therefore one should follow the Lord’s words (revealed in the Vedas) more and more by performing Vedic karma and renounce attachment to *kāmya* karma (karma for obtaining desired results).”

The commitment of acts against the sanction of the scriptures expands the territory of Kaliyuga. Hence one should perform *nishkāma* karma (karma without the desire of fruit).

“*Pāpāugham pariduratām bhavasukhe  
dosho’ nusandhiyatam.*”

“Remove all sins and find fault in worldly enjoyment” Just as a clean mirror clearly reflects the face of a person, similarly the clean and pure *chitta* reflects *ananda* (bliss). Real joy emanates from God; it is not in the world.

The next speech was delivered by Swamī Chinmayanandaji of Paramartha Niketan, Rishikesh. He said, “We can advance on the path of spiritual progress only through *shraddhā* (faith-cum-respect) and *samarpana* (dedication). *Samyam* is the first step on the ladder of careful vigilance. “*Samniyamendriyagrāmam sarvatra samabuddhayah Te prāpnuvanti māmeva sarvabhutahite ratāh.*”

“Those who have controlled their senses, have the vision of equality towards all and are engaged in doing good to all creatures realize Me alone (by seeing and serving Me in all beings). (*Bhagavad Gita* 12-4).

Again, he quoted the following line from the *Āgama* :

“*mana eva manushyānām kāranam bandhamokshayoh.*”

“The mind alone is the cause of bondage and liberation of men.” Hence *samyam* is needed for the control of the erratic mind. The potentiality of purity lies in human nature. One should embark on *samyam* for the cultivation of impeccable, crystal clear purity in all acts and thoughts.

“*Yuktāhāravihārasya yuktacheshtasya karmasu  
yuktasvapnāvahodhasya yogo bhavati dukkhahā.*”

“Yoga proves the destroyer of sorrows only for the one who observes moderation in personal gratification like eating, drinking, enjoying life, who performs acts with self-restraint and who sleeps and remains awake with due moderation.”

(*Bhagavad Gita*, 6.17)

Yoga becomes the remover of all sorrows only for those who have reverence for the Guru and faith in God. The *samyamvratīs* should let Ma be seated in the heart.

Swami Parameshwarananda of Sadhana Sadan gave an interesting discourse on *Buddhi*. He said that *Buddhi* (intellect) as a *tattva* (metaphysical entity) has five modes:

1. *antahkarana* (the innermost mind) made of *ākāsha* (ether, the sky). Its function is to generate inclination towards *samādhi*.
2. *mana* (ordinary individual mind) relating to *vāyu* (air). It produces activity and makes the creatures learn and perform various acts deftly.
3. *buddhi* (ordinary individual intellect) derived from *tejas* (fire, energy). It produces the rational faculty and interest in science.
4. *chitta* (the emotive mind) relating to *jala* (water). It produces feelings and emotions including *bhakti* (love of God, reverence towards the superiors) and *dayā* (compassion, kindness).
5. *ahamkāra* (ego) made of *prithvi* (the cosmic element of earth). It makes one selfish, proud and cruel.

Distinguishing between the viewpoint of science and that of the ancient *Rishis*, he commented that the former is riveted to multiplicity and division; it analyses the leaves and branches, on the other hand, the latter is synthetic and holistic, it goes to the very roots of the tree. In the Vedic tradition, *Vijnāna*, which is the word for science today, means special or deeper knowledge. The Veda names three kinds of *vijnāna* - *karma-vijnāna*, *bhakti-vijnāna* (also called *bhāva-vijnāna*) and *jnāna-vijnāna*. These three impart deeper knowledge about *karma*, *bhakti* and *jnāna*. They are of supreme importance for a *sādhaka*. The *antahkarana* also has the three currents of *karma*, *bhakti* and *jnāna*. Ma also used to say, “Focus your glance at the root.” That is the supreme Abode, the *Parama Dhāma*.

“*Yad gatvā na nivartante tad dhāma paramam mama.*” (*Bhagavad Gita*, 15.6)

“My Supreme Abode is that after ascending to which one never returns (to the world).”

Shree Mohan Chaitanyaji of Sadhana Sadan said, “*Dharma* is performed by



*karma* and again, *adharmā* (sin) too is performed by *karma* itself. That is why God says: “*aham sarvasya prabhavo mattah sarvam pravartate.*” (*Bhagavad Gita*, 10.8)

“I am the source of all; from Me alone all things emanate.”

A human being deserves to be called human in the proper sense only if he has human qualities.

“*durlabho vishayatyāgo durlabham tattvadarshanam durlabhā sahajāvasthā sadguroh karunām vinā durlabham trayamevaitat devānugrahaHetukam manushyatvam mumukshutvam mahāpurushasamshrayah.*”

“Renunciation of the objects of sense enjoyment is rare; rare is the vision of Truth and rare is the state of *sahaja* (effortless, easeful and unbroken state of Enlightenment), without the grace of the true Guru. **These three are also difficult to attain without the grace of God: the human birth, yearning for liberation and the protection of the *Mahāpurushas* (saints).**”

In the evening session, after meditation, satsang, *arati* at Ananda Jyoti Peetham and evening kirtan in Shankaracharya Hall, Swami Adhyatmanandaji used to impart wisdom and joy to the audience by delivering scholarly talks on the 9<sup>th</sup> Chapter of the *Gita* alongwith relevant elucidations from Shree Shree Ma's life and words, daily from 8 to 8.30 p.m. One evening he released the Hindi Volume, “*Ma ne Sunāyī Kahāniyān*” (*Ma Narrated Stories*), a translation beautifully rendered by Br. Dr. Guneeta Didi from the original Bengali Book, “*Mayer Mukher Golpo Shono*” (Listen to Stories Told by Ma) by Swami Shivanandaji (Shaileshda). This volume has received much appreciation from the readers.

During the night session of *Matri Prasang* (talking about Ma) on the first day, Br. Dr. Geeta Didi explained at length the meaning and import of *Matri Dhyāna Mantra* (*Om Dhritasahajasamādhim* etc.).

The mantra describes Shree Shree Ma as the one who is always established in *Sahaja Samādhi*. Shree Shree Ma's state of *Sahaja Samādhi* can be best understood in Her own words: “Who is AnandamayeeMa? Who, again, is Anandamaya (the Blissful, masculine gender)? He resides in all beings, in all forms and images-always. His presence is everywhere. By seeing Him, one perceives all things, by realizing Him all things are achieved; that is to say, one becomes rid of all fears and doubts, rid of all dualities and mental oscillations, and goes beyond destruction and losses.” Also, Ma said; “What I was before, I am: the same at present and shall be the same also in the future.”

The *Matri Dhyāna Mantra* contains a description of *Paramātmā* as the

transcendental Truth. All the movements and activities of Shree Shree Ma, like Her speaking, walking etc., took place in an unbroken state of *Sahaja Samādhi*. The dualities like before- after, above-below did not exist for Her. What an ineffable state!

The *Dhyāna Mantra* says : Ma is established in *Sahaja Samādhi*. Ma's beauty irradiates golden effulgence; Her lotus-like eyes send forth rays of motherly love. She makes devotion well up in the heart of Her devotees whom she blesses with joy. We meditate on Ma, whose smile is sweeter than the smile of the moon in the autumnal sky.

The *Pāda Pitham Mantra* is for meditation on the foot hold (a pedestal, stool or a holy site like an Ashram) on which Shree Shree Ma's holy Feet are placed.

"I worship, bow down to and meditate upon Shree Shree Ma's highly revered foot hold, placing it in the lotus of my heart. Imbibing the divine attributes of Shree Shree Ma Her hallowed foot hold shines forth with dazzling brilliance like a piece of the sun; it grants Her devotees their pious wishes like the Wish-Tree, *Kalpavriksha* and delivers all who seek its refuge from the shackles of suffering."

On the second day, Br. Vishuddha Didi talked on the unique and marvellous aspect of Shree Shree Ma's performance of *arati*. Referring to anecdotes from *Matri lila*, she highlighted Shree Shree Ma's *bhāva* of being unified with fire while doing *arati* with a lighted lamp, with the element of water while doing *arati* with water, with air while offering *arati* by fanning and so on, revealing Her cosmic Oneness.

The next day Br. Aruna Didi talked on the spiritual significance of Kankhal as a holy place and narrated some episodes of *Matri lila* that took place here.

On the fourth day, Acharya Chandan Didi spoke on the great importance of *samyama* for a spiritual seeker and also for all who wish to live upto the real criteria of humanity. She also shed light on the mystery of *Matri Swarupa*- the identity of Shree Shree Ma.

The following day, Br. Guneeta Didi highlighted one of the commonest aspects of Shree Shree Ma's teachings which is in fact the very core of Her instructions. She said that the thrust of Ma's *kheyal* was always for making all persons prone towards the contemplation of God. Ma guided people slowly and gradually towards a plunge into the uninterrupted flow of *bhakti*.

On the sixth day, Shree Somesh Chandra Banerjee talked on the divine aspect of Shree Shree Ma as the Supreme Being.

On the seventh and last day, during the *Matri Prasang* session Smt. Uttaraji



narrated many interesting events of *Matri Lilā* in Gujarat.

On the final night, the gathering watched video show on Shree Shree Ma. After this, midnight *dhyāna* took place and then the *vratis* partook of *prasād*. Thus the *Samyam Mahāvratā* was concluded with the chant of *jaya-dhvani* (victory acclamations).

During the *samyam* week, two very special events took place which are worth mentioning.

An American company of the film industry have come to India to shoot a film on *Bhakti*. On 14<sup>th</sup> November, they first paid a visit to Ananda Jyoti Peetham. After that they listened to talks on Shree Shree Ma from Shree Somesh Chandra Banerjee, Ex-General Secretary and Shree Swapan Ganguli, General Secretary of Shree Shree Anandamayee Sangha. Br. Arunaji, Br. Dr. Guneeta Didi, Br. Geeta Didi, Smt. Gayatri Banerjee and Shree Siddharth Ghosh also talked about Shree Shree Ma to them. The meeting was video-recorded by the visitors.

Next to note: the 24<sup>th</sup> of September, 2016 was the great day of the Birth Centenary of Shree Swami Chidanandaji Maharaj, Former President of the Divine Life Society. On this pious occasion, profound homage was paid to the great saint in Swami Sivananda Ashram, Rishikesh on behalf of Shree Shree Anandamayee Sangha by Br. Geeta from Shree Shree Ma Anandamayee Kanyapeeth, Varanasi and Swami Shivanandaji from the Sangha Head Quarter at Kankhal. Durring the *Samyam Saptah*, Revered Swami Padmanabhanandaji Maharaj, General Secretary of The Divine Life Society graced the Kankhal Ashram with his presence and delighted all with his words of wisdom.

The Geeta Jayanti Utsav was held with due solemnity in all the Ashrams under the Sangha from 7<sup>th</sup> to 10<sup>th</sup> December, 2016.

We recall with deep gratitude and appreciation the whole-hearted collaboration and the contribution in multiple forms for the successful organization of the *Samyam Saptah* received from revered Swami Shivanandaji, revered Swami Vimalanandaji, Shree Pushparaj and Shree Ashish Chowdhary and many other true devotees of Shree Shree Ma. We thankfully acknowledge the kind cooperation of all of them..

Wishing you all a very Happy international New Year 2017.

Jai Ma!  
- Editor

## **OBITUARY**

We are grieved to announce that on the 2nd of January, 2017 Dr. Mrs. Sarla Srivastava, a veteran and well known devotee of Shree Shree Ma, ascended to her ultimate abode of rest at the Holy Feet of Shree Shree Ma at the age of eighty after a brief illness. She was the eldest sister to Late Dr. Km. Premlata Srivastava and Dr Mrs. Sushma Kumar who have also been engaged in selfless service to Shree Shree Ma and in the remembrance of Her Holy Name.

Dr. Sarlaji was a practising physician over a long period of time first at Gyanpur and then in Varanasi. She is survived in her family by her husband Dr. K. M. Srivastava, a son, a daughter and a number of grand children.

We pray to Shree Shree Ma for solace to be granted to the bereaved family and eternal peace for the departed soul.

## **ERRATA**

**Vol. 20, October 2016 Issue of Amrit Varta**

	<b>In place of</b>	<b>Read as</b>
<b><u>Contents</u></b>		
9.	Festival	Festivals
Page 11	Title Annandemayi	Anandamayi
Page 16		
Title	Pilximage to Kaitas	Pilgrimage to Kailas
<b>Page 19</b>		
6	Shre	Shree
9	Holy	Holi
<b>Page 32</b>		
Para-1,	line 4 Brahmachariais	Brahmacharinis
Para-3,	line-2 Chhaha	Chhalia
Para -5	line - 7 Ganguly	Ganguli
<b>Page -33</b>		
Para 1,	line-1 Brahmacherinis	Brahmacharinis
<b>Page 35</b>		
Para - 2	line - 2 Brahmacheri	Brahmachari
Title after	Para - 5 Titvi	Titbi
Para -6,	line -3 Shodeshiop	Shodashopachār
Para -7	line - 3, Maharachay	Mahashay
Para - 8	line- Brahmachranis	Brahmacharinis

To  
The Managing Editor  
**MA ANANDAMAYEE AMRIT VARTA**  
Mala Anandamayee Ashram  
Bhadaini, Varanasi-221001

**Sub.: Registration as subscriber for 'Ma Anandamayee Amrit Varta'**

Dear Sir

I wish to register myself as a subscriber for the quarterly journal entitled "Ma Anandamayee- Amrit Varta" (Bengali / Hindi / Gujrati / English which is published in January / April / July and October) for the year 20.....

I am sending herewith Rs..... Dated..... for Rs..... (Rupees in words ..... ) drawn in favour of "MANAGING EDITOR: MA ANANDAMAYEE AMRIT VARTA" on (Name of the bank .....

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**Please note that ours is a charitable organization and we receive donation in cash/kinds for our Ashram which is exempted from Income Tax u/s. 80 G**

## **Shree Shree Ma Anandamayee Ashram**

Publication Unit, Bhadaini, Varanasi-221001

Phone : 0542-2310054, 2311794 Mob. : 08545075202 e-mail : amritvarta.vns@gmail.com

M/s. ....

.....

### **Sub. : Advertisement in "Ma Anandamayee Amrit Varta"**

Dear Sirs

This is to inform you that we are a charitable organization which is located in the heart of Varanasi city on the bank of holy Ganga. This Ashram was established by Mata Anandamayee in the year 1944 Subsequently, a full-fledged hospital was established in which eminent physicians and surgeons of the city, mostly who are retired from the Institute of Medical Sciences, Banaras Hindu University render their services dedicatedly and selflessly. This hospital caters to a large number of people in and around Varanasi. The hospital is equipped with all modern facilities and we are intended to upgrade it further with latest facilities. We also conduct health check-up camps where free medicines are distributed.

We also run a residential school, namely, 'Kanyapeeth' where free education with boarding and lodging facilities are available. Mostly traditional family girls are imparted Indian culture 'Gurukul' based sanskrit education with modern subjects. This Kanyapeeth receives financial support from the government and is affiliated with Sampurnanand Sanskrit University since 1961.

We have a Publication Unit in which many religious books and sayings of Mata Anandamayee are being published. We bring out quarterly periodicals entitled "Ma Anandamayee-Amrit Varta" in four languages- Hindi, English, Bengali and Gujrati in the months of January, April, July and October every year.

Prime Minister Mr. Narendra Modi visited our Ashram during his first visit to Varanasi as Prime Minister to pay respect to Ma Anandamayee.

We shall be extremely grateful if you could kindly give an advertisement of your organization for the aforesaid periodicals to support our noble mission. The rates of advertisement for a year (i.e. 4 x 4 = 16 issues) are mentioned below:

Black & White Full Page	:	Rs. 2000/- for one year
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We also receive donation in cash/kinds for our Ashram which is exempted from Income Tax u/s G. 80

Thanking you  
Yours faithfully

Incharge, Publication Unit

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