

MA ANANDAMAYEE
AMRIT VARTA

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

VOL.-21

APRIL, 2017

No. 2

BOARD OF EDITORS

Dr. Krishna Banerjee

Dr. Debaprasad Mukhopadhyay

Br. Niranjani Bhatee

Br. Dr. Guneeta

Km. Archana Ghosh

*

Managing Editor

Br. Dr. Geeta Banerjee (In-charge)

*

ANNUAL SUBSCRIPTION (POSTAGE FREE)

INLAND-RS.150/-

FOREIGN-US \$ 24/- OR RS. 1500/-

SINGLE COPY-RS. 40/-

GENERAL RULES

This journal is published in four separate languages—Bengali, Hindi, Gujarati and English, in the months of January, April, July and October. The year begins from January.

The journal mainly publishes articles relating to Sri Ma. Other informative articles on religious literature and Saints and Teachers of any country or religion will also be welcomed.

Writing from devotees about their own experiences, not entirely personal or private, throwing some light on Sri Ma's behavioural pattern with people who came close to her, are also specially invited.

All articles must be clearly written, preferably typed, on one side of the sheet only and sent directly to the Managing Editor.

Subscriptions should be sent in advance either by Money Orders or through Bank Drafts drawn in favour of "Managing Editor, Ma Anandamayee Amrit Varta."

All correspondence regarding the journal and subscriptions should be sent to:
The Managing Editor, Ma Anandamayee—Amrit Varta
Mata Anandamayee Ashram
Bhadaini, Varanasi - 221001

e-mail : mataanandamayeepublication@gmail.com

e-mail : amritvarta.vns@gmail.com

The rates of advertisements in the journal are :

B/W Full Page	:	Rs. 2000/-	One Year
Coloured Full Page	:	Rs. 3000/-	One Year
B/W Half Page	:	Rs. 1000/-	One Year
Coloured Half Page	:	Rs. 1500/-	One Year
B/W Quarter Page	:	Rs. 500/-	One Year
Coloured Quarter Page	:	Rs. 500/-	One Year

Advertisement matter along with advance amount to be sent to the above mentioned address.

PRINTED AND PUBLISHED BY BR. DR. GEETA BANERJEE ON BEHALF OF SHREE SHREE ANANDAMAYEE SANGHA, THE OWNER, FROM SHREE SHREE ANANDAMAYEE SANGHA, BHADAINI, VARANASI—221001 (U.P.) AND PRINTED AT RATNA PRINTING WORKS, B. 21/42 KAMACHHA, VARANASI, 10 (U.P.)
EDITOR --BR. DR. GEETA BANERJEE (IN-CHARGE)

CONTENTS

1.	Matri Vani	1-2
2.	Shree Shree Ma Anandamayee Prasang - Amulya Kumar Dutta Gupta	3-4
3.	Mother as Revealed to Me - Bhaiji	5-6
4.	Svakriya Svarasamrita	7-9
5.	Pilgrimage to Kailas - Gurupriya Devi	10-13
6.	Ma Anandamayi Lila - Hari Ram Joshi	14-15
7.	Shree Krishna Chhalia Mandir, Vrindavan - Swami Narayananda Tirtha	16-17
8.	Padapeetham Smarami - Br. Dr. Geeta Banerjee	18-19
9.	Children's Pages	20
10.	In Varanasi Visit to Ma - Jacqueline Danner	21-23
11.	Diseases Caused by <i>Doshas</i> - Dr. Kavita Vyas	24-27
12.	Obituary (i) Swami Nirnalnanda Giri (ii) Br. Nirmal Handu (iii) Richard Lannoy	29-39
13.	Ashram Varta	40-45



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 pranams at the lotus feet of Ma
from
Elizabeth Roy*



God does not manifest Himself as a result of our *karma*. He is not subject to *karma*. You ask if God is dependent on *karma* or not. Can God be shackled by *karma*? He would be regarded as depending on *karma* if anyone and everyone were able to realize Him by doing *karma*. You ask, "We will work for God realization, is it possible?" Is it possible to realize God who is self-revealed for ever? Let the clouds be dispersed. It is necessary to do work for removing the clouds, that is, the cover or the curtain. The cover has been formed by your *karma*. The bondage created by your *karma* is to be undone by your own *karma* for being freed. You must work, no doubt. What kind of work? The work for removing the cover of the clouds. You are sitting in the *pandal*, it is covered overhead. All are sitting under the marquee. Similarly the curtain (of ignorance) has put a wall (between you and God). That is to be made to disappear, for He is self revealed. There the question of forcing His revelation does not arise. Where He reveals Himself, He is realized.



You have come (to the world as a human being) on account of so much *punya* (meritorious deeds)- why do you forget that? your habit lingers with you-you have got the habit of doing *karma* (that forges bondage). This birth of yours (as a human being)- what a marvellous work of God! Heaps and heaps of evil deeds have been stored by you. All those sins committed in life after life will be effaced (by pious deeds). If in the mean time you do anything (wrong) again, then once more you will have to be born in such species as animals, birds, plants, etc. The human birth is very rare; born as a human being, one should follow the beautiful way (of salvation) prescribed by God. Adopt this way for realizing your Self within yourself.



SHREE SHREE MA ANANDAMAYEE PRASANG

Amulya Kumar Dutta (Gupta)

(continued)

During conversation the topic of Shree Krishnamurthy was raised. Ma said 'This time I met Krishnamurthy in Delhi. Just as your Chhotoma says that nothing will be gained by taking the name of Hari, Durga etc, and that the only name Ma is effective, similarly Krishnamurthy says that *diksha* received from a guru, the *japa* of God's name, etc are in vain and that the only way to get result is rational analysis. One has to carry on rational analysis always in one's own mind. If any question arises in the mind one should immediately try to find an answer to it by reading books or by approaching knowledgeable persons. Liberation will come only by incessant reasoning in this manner and not by any other way. I said to him, "Baba, will you not be the guru to those who would follow the path shown by you?" He said "There should be the *bhava* of being a disciple" I said, "If there is a disciple there will also be a guru". He did not say anything in reply to this. But you already know it is said that there is no opposition between anyone and this body; this too is the manifestation of a particular state(referring to what Krishnamurthy had said) ; from what level such ideas had emerged was quite clear to me."

Me: If a person has a question in his mind for the solution of which he has to approach some one then the person who provides the solution will become the guru of the questioner.

Ma: They believe that it is not necessary to regard a person as one's guru even if the person offers solution to one's question. Look, for example, suppose you are going on the road; all of a sudden a dog begins to bark loudly; you start at the sudden noise, look at the dog and find that the dog had begun barking excitedly on spotting a snake on the road. Had the dog not barked you would have stepped right on the snake. so you see the dog has the credit of saving your life by a timely warning . In view of this you may regard the dog as your guru but in general in such cases people do not regard such a helper as their guru. Like this even in case they receive solutions to their queries from somebody they are not ready to accept him as their guru.

After the conversation on such lines *path* began once more. I did *pranama* and left. 1st- Paush (16,12,1948)

In the morning I did some shopping and after that proceeded towards the Ashram. On reaching the Ashram I found the *Yajna* was being performed. Shree Shree Ma was seated in the *Yajnashtala*. Standing outside the *Yajnashtala* I began to watch the *Yajna*. There were ten brahmacharis sitting round the *Yajnakunda* (sacrificial pit); each of them had a white turban. A copper pot filled with ghee was hanging from the ceiling over the *kunda*; from that container ghee was trickling down drop by drop into the fire sending forth a blaze each time and in consonance with it those ten brahmacharis were offering oblation of grains of barley, sesamum etc. into the *Yajna* fire with Savitri mantra. Shree Batu Dada was sitting to the south of the *kunda* and was doing *Veda path*. Shree Kusum Brahmachari was doing *japa* of Gayatri mantra. And to the north of the *kunda* Shree Shree Ma was observing all the proceedings from Her seat. The river Ganga flows northward washing the base of the Ashram on the eastern side. I stood in the courtyard of the Ashram over the banks of Ganga. The flowing stream of all hallowing Ganga looked marvelously beautiful under the morning sun. The entire crescent shaped facade of the city of Kashidham was reflected on the scintillating surface of the river. Far away the white bridge across Ganga was dazzling, bathed in sun light The boats stationed on the river looked like a still picture. Standing there I was enjoying the beauty of the scenery.

(to be continued)



“Like a restless child, unconcerned about good or bad, you seek Suprem Bliss, never satisfied with transitory happiness and, therefore, you are ever wandering.”

- Shree Shree Ma

MOTHER AS REVEALED TO ME

Bhaiji

(continued)

I was really unfortunate. Though Sri Ma tried to attract me to the divine beauty of *Kirtana*, I hardly developed a taste for it. One evening I went to Shahbag with Niranjan. There was *Kirtana*. Ma said, "Those of you who have not taken part in the *Kirtana* sing the name of God all together." Niranjan and I sang in a subdued almost inaudible voice owing to our natural shyness. But I felt sincere remorse because I could not carry out Ma's wishes fully.

All at once She said: "Today is Saturday, it will be Sunday tomorrow: why don't you sit together and pass some hours of the night singing *Kirtana*? Niranjan returned to his house. I spent the whole night at Shahbag singing *Kirtana*. Towards the early hours of the morning, Ma began to sing in a morning tune:

"Hari, Hari, Hari, Hari, Hari, Hari, Hari bol."

It awakened in me a new inspiration. From that day onwards I could feel that in spiritual culture *Kirtana* has a much higher place than other religious rites and observances. The present practice of singing *Kirtana* at the Ashram every Saturday evening started from November 1926. That day along with the name of 'Hari' the word 'Ma' (Mother) was added for the first time. After a few days *Kirtana* was arranged by turns in the houses of one or other of Ma's devotees on each day of the week.

During *Kirtana* at Shahbag the words 'Hair bol' figured prominently, I came to feel that since Sri Ma is the supreme object of our thoughts and adoration, all the prayers of our soul are directed to Her and therefore the word 'Ma' should be the basic element of our *Kirtana*. I expressed these thoughts to some people, but they did not pay any heed to what I said. I myself could not sing well. So I had to drop the matter for some time.

When Sriman Anathbandhu and Brahmachari Kamala Kanta joined the Dacca

Ashram, I asked them to introduce the word 'Ma' into the *Kirtana* gradually. At that time, S. J. Kulada Kanta Banerji came to Shahbag. He had a deep regard for the performance of Hindu rites and rituals and was well versed in them. He too hesitated to introduce such an innovation in *Kirtana*. However there was a combination of the names "Hari" and 'Ma' in some songs. It is really difficult to alter our set habits, mental make-up and moods of expression. Specially in religious matters, to allow oneself to think along customary grooves is rather an easy affair for most people. Besides to shake off the chains of tradition requires considerable force of will.

At that time I reasoned within myself in this manner: We try to concentrate our attention on Sri Ma's figure, all our desires drive us to touch the dust of Her holy feet. An image of Her face floats before our minds, eye, our ears strain their utmost to catch every single syllable that falls from Her lips, all our love and reverence flow in an unbroken stream towards Her Grace. In such a state of mind, if during *Kirtana* we sing: "Prana Gouranga Nityananda, (Gouranga, Nityananda my life) Eso he Gour, boso he amar hridaya prangane, (come, O Gour, sit down in the chamber of my heart)" and roll on the floor overwhelmed with emotion, can there be any harmony and rhythm between our song and the flow of our love and reverence?

The aim of all worship or concentration is to give our many-sided tendencies a unified direction, to divert all our feeble scattered desires and longings towards the Divine Being we worship. Under these circumstances if, instead of allowing our sentiments and thoughts to float away on fine imageries of the distant past called up by various topics, tunes and melodies of traditional songs we try to concentrate on the Living Presence of Mother through thoughts, tunes and songs directly bearing on Her name and personal imageries that have constant appeal for us all a new inspiration will enliven our worship and *Kirtana*. We shall be able to achieve concentration and attract Her Grace.

If we mean to be real devotees of Sri Ma, we should be capable of reviving in the *Kirtana* with the 'Ma' name only the ardour and strength the beauty and harmony of the Vaishnavite composers of old. The word 'Ma' is a word that forms spontaneously on the lips of a child from his very birth. It is the natural derivative of Om and is the breath of our life. The first cry of a child, as he emerges from the womb of his mother is 'Om-Ma', which is the same as 'Om'. It is the one sound-symbol for all human beings to draw the attention of the mother to her child.



(to be continued)

SVAKARIYA SVARASAMRITA

(continued)

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 sake 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 elder. The action should be a swift one done in a pleasant mood while remaining calm, composed and steady. When conversing with the elder 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.

Seva: A Journey leading to the Supreme Objective During the course of Ma's *grihasthashram* such were the beautiful patterns of Her *seva* in various ways. If a guest came, whether in time or untimely, it was Ma alone who would cook for him, attend to arrangements from behind to make the guest feel at home and all this was a pleasure for Ma. On account of this *seva* if Ma Herself was late to take food there was some admonition (on that account) It was in Ma's *Kheyala* that harbouring of any mood to disprove the admonition must find no quarter in Herself, in fact, it must never take place. Because an *atithi* (guest) is looked upon as Narayan so one must entertain a specific *bhava* of cheerfulness while serving him. A *seva* rendered in a dissatisfied mood is futile. One does not feel any exertion or fatigue when serving one's own people. In the same way one must maintain a commendable disposition when serving others. Of course the service suitable for an ashram is a distinct one. Charity with disrespect and behaviour with indifference produce distress. In one's external dealings with others one should maintain a proper code of behaviour in talking, a disciplined, composed, sober and cheerful disposition as befitting the occasion. In movement and talk one should definitely be civil and of amiable behaviour.

We have heard that there were endless praises for Ma. But in the case of Ma,

it was out of question to take notice of that. She would just carry on with Her attention focussed on what was required to be done and how it should be done.

Sometimes Ma Herself had done some work, but one who happened to be present there got the praises, thinking that it was that one who had done that work. At that time (to think) that *I* did it and the praises were due to *me*— an expression of this sort even by any kind of hint- or by any trace too of such a feeling was never there in Ma. (Because) though it was true, yet it would certainly have been self-praise. For Ma, this was also a shameful act and a cause of embarrassment. In fact, in Ma, there was no place for giving any thought on or having any consideration for all such matters. She would, of course, go on doing what had to be done in Her natural way. In reply to queries in this context, Ma said, “One derives one’s own benefit through *seva*, understand this. It increases only one’s own power to do good deeds. One can learn various kinds of jobs. And it is right that one should work with joy, to make progress quickly, ahead of all. Otherwise, it is only giving indulgence to indolence and lethargy, that is, one does positive harm to oneself in life’s journey, resulting in suffering for oneself only. All-round cleverness is required. Unless there is competence with cool temperament, how will one get on? Whichever line is chosen, one must not be a failure there; only then can one acquire skill in work. And this skill can even arouse the technique of action, favourable for the journey leading to the Supreme Objective. (This is so) because, through *seva*, indeed, is the way to purification of mind, (and) it is you who say so.

Look, whatever the work is, it should be performed well. If any work has gone wrong through someone, the thought that I have not done it but someone else has, must not be kept in the mind, nor should there be an expression of it through words. What was held by this body was this: The work has gone wrong, whether it was through this hand or through another, it is the same thing. Hence when it is not done properly whatever (harsh words) have to be said (about it) will be spoken and those words will have to be listened to. Since the work has, indeed, been spoiled, as a result, one has the right to charge (the worker) whoever he may be. Otherwise how will the lesson be learnt to work carefully in future? And this accusation is the lesson and should be accepted smilingly. In this situation too, it should be so. That is why when one is blamed for an act, one should take it with a smile. One must admit the fault if there be any defect in one’s work, and should not make various excuses to hide the fault, because this is very harmful from the point of view of character building. This is lying and an action wrong in principle leading to sorrow and suffering. Proper building of a good character is absolutely essential for all human beings.

(During) whatever little respite Ma had in the midst of work, Ashu’s mother would call Ma and ask Her to scratch her body. She had not told Ma that immediately after scratching, She had to wash Her hands. And as for Ma She would have no

Kheyala indeed in such cases all the time. *Seva* meant *seva* only (in the truest sense of the term). On hearing this some one asked Ma about this point, "Ma, according to your statement we understand that (with you) things take place spontaneously; this particular way too in the present case?" Ma smiled and said, "Understand it like this: 'Suppose the *Kheyala* too was there that one should wash hands immediately after scratching the sore. Even then in the corner of her (Ashu's mother's) mind she would have felt that perhaps there is a feeling of aversion in Her to scratch or else why should she wash Her hands time and again? Probably (because of this) she might have hesitated even to call (me) freely without delicacy, for this work. For this body at that time there was of course no such aspect of feeling of aversion nor does it ever arise. *Seva* is after all *Seva* whatever may take place in the context of any particular time! Does one wash one's hands every time after scratching one's own body, just tell me?" Ma's hands are delicate and soft. As a result some itching scabs appeared on Her fingers. Later on, there was some abnormality on finger nails and on other parts of the body.

An Example of Height of Self-denial Before Ashu's mother became quite fit physically; the wife of the second brother went to her father's place. Later, Ashu's mother became well. Ma would after feeding the rest of the inmates of the house sit alone in the kitchen and have Her meal. One day, Ashu's mother came and on seeing what Ma was eating, exclaimed, "What is this: for yourself you have not kept sufficient quantity of pulse soup and vegetable curry, and are having rice after adding water only. I understand now that you do not know how to apportion food and serve. He who does not know how to eat does not know how to cook either. From now on, you will have to sit with me and eat." When there was not enough left to eat. Ma used to add water to rice and finish Her meal with it only. But from that day onward, for one and a half years, Ashu's mother made Ma sit with her and eat.

One day at noon Ma was running high temperature. She did not even take food properly but had not disclosed it to anyone. Ashu's mother called Ma and asked Her to comb her hair a little. Ma started doing so. Then feeling the heat of Ma's palm Ashu's mother exclaimed, "Are you running temperature? Surely it is very high already! You better go and lie down" Ma obeyed as She was asked to do. When Revati Babu returned home, he said "Probably Bau Ma (wife of younger brother) has high temperature, otherwise She is not one who would lie down." In spite of a strict barrier, enforced during those days between the elder brother and younger brother's wife, all favourable and unfavourable conditions Ma would be in, would somehow strike a compassionate note in the heart of Revati Babu. When any good thing was brought and distributed among the children, he would ask Ashu's mother, "Hope you have not missed giving it to Bau Ma," as if Ma was also one of his daughters, such was his feeling (towards Ma)



(to be continued)

PILGRIMAGE TO KAILAS

- Gurupriya Devi

(continued)

Saturday, July 27

We decided to set out after eating. We managed to procure potatoes, pumpkin and greens. *Khichdi*, *roti*, greens and curry were all prepared. We also got oil and some milk so henceforth we may not experience much inconvenience.

After the meal we proceeded on our journey. The path was uphill for three miles but we did not have to walk as we were carried in the *dandi*. We sighted many fields with greens. Fields are called "chooya" here.

I shall put down here something that I forgot to write about earlier. Ma's body has thinned down. When we reached Garbiyan we found that all of us had grown darker; this was particularly true of our noses. The horses had become lame due to walking over rocks and stones all the way. Because of this, a young groom jokingly remarked that the *prasada* from Kailaspati was "Black humans and lame horses." Since Garbiyan our colour is changing again.

Though the days are warmer now we still need blankets at night. It usually rains at night but for the last two or three days the weather has been dry. This was lucky for us for had it rained the path would have been rendered even more terrible.

Bholanath travelled in Tunu's *dandi* and also walked some distance. Tunu travelled a long distance in the *dandi*. As the *dandis* have been breaking on the way their numbers have decreased.

We can no longer hear the roar of the Kali Ganga which has been left far behind. It is believed that this very Kali Ganga is famous as the Sarayu in Ayodhya and by other names in other places. Since yesterday we lost sight of snowy mountains and today they are completely absent from our surroundings. Today we have to travel for ten miles till we reach Sasa.

Three or four miles before our destination, Ruma Devi arrived and bowed down at Ma's feet saying, "Ma, I have been sitting here and awaiting your darshan for the last three or four days without going to my ashram. "Before sunset we reached Sasa.

Ruma Devi accompanied us. She had arranged for a house in which we could stay at Sasa. There she had already spread mats for us. As soon as we reached she went to the homes of householders and procured flour, ghee, potatoes and milk for us.

Service is the motto of her life. We were surprised to see this keen spirit of service in such an elderly sannyasini. She told Ma, "Ma, I was counting the days and waiting for you, roaming around here for the last three days. Today I sat on a stone. I was afraid that you would go past and that I would miss you. Many people have come to the ashram and there's much work to be done. But I did not go for I was waiting for you. It is seven days since I came here from Almora". She plucked flowers from the mountainside, offered them at Ma's feet and did *pranama*. We watched the devotion of this elderly lady, enchanted. She had known Ma only for a few hours. At night we ate the meal prepared by Ruma Devi and rested.

In the evening the house was crammed with householders who arrived to see Ma. Ma was suffering from stomach ache so she ate very little in the afternoon and refused food now. As Jyotish Dada was having fever we were all worried, otherwise we had no other problems. Tomorrow we are to leave for Khela after lunch. Today we had set out at ten a.m. and travelled ten or twelve miles, passing through Sirkha on the way. We also slept quite late.

Sunday, July 28

Jyotish Dada was ill. We set out after eating. Khela is seven miles away. The coolies are to accompany us till we reach Khela; then they will leave.

Ruma Devi went with us. She said that she would stay with Ma and that she would not return to her ashram any more. She declared, "I had decided that the vow of service was the greatest in life. But now that I am old I find that there is no end to the work, I do not like it any more; I wish to live with Ma in peace and do my *sadhana*." So saying she accompanied us.

We found roses and champak flowers blooming all around. Dasu Dada plucked the flowers and offered them at Ma's feet. We saw Indian flowers after so long. Since morning the village folk have been coming for Ma's *darshan*. Some brought milk from homebred cows, some covered Ma's bedding with flowers. Some ladies brought flowers and sugar candies for Ma; subsequently I distributed these items to all present.

One woman began questioning Ma on religious matters and asked for Ma's advice on how to proceed with *sadhana*. Some people walked beside Ma's *dandi* for quite some distance. Ruma Devi's Sharada Ashram is about one and a half miles from here. Many villagers hold Ruma Devi in great esteem. The Postmaster of Garbiyan

had written to the Postmaster of Khela to make arrangements for Ma's stay there.

We reached Khela a little before sunset. It rained on the way. The Postmaster's man was waiting by the roadside to convey information about Ma's arrival. We sat in a shop in Khela where the Patwari, the Postmaster and others came to meet us. Jyotish Dada had no fever. But as he was feeling very weak we decided to stay here tomorrow. The coolies, homes are here, so they took leave of us. Tomorrow coolies will be arranged for the trip to Almora. It is still raining. Parvati Devi is with us. She will go to Nainital for her job.

Monday, July 29

We stayed on in Khela today. The Postmaster Sahib has arranged coolies who will accompany us to Almora. He offered to Ma ripe mangoes, bananas and milk from his home bred cow. Jyotish Dada was extremely weak because of low fever. We had no worries other than this. We got all kinds of vegetables here. Little hill tribe boys came selling pumpkins, raw bananas, greens and brinjals. We also purchased lentil *dal*. Now Almora is only eight or nine days journey from here. Ma is not keeping too well. Tomorrow we shall set out for Dharchula.

Tuesday, July 30

We set out in the morning. Two miles before Dharchula we went to the District Board Dispensary in Tapovan. Jyotish Dada's temperature had gone up and we wanted to have him examined by a doctor. A young doctor lived here with his family. He examined Jyotish Dada whose temperature had risen to one hundred four degrees. We rested here for some time and proceeded to Dharchula after collecting the medicine. The dak bungalow in Dharchula is situated in open surroundings and Jyotish Dada would find it comfortable.

We reached the dak bungalow by two p.m. The watchman there made all the arrangements; the doctor was to visit Jyotish Dada everyday. Today medicine was brought again, we got provisions and good milk from the many householders who live around here. We shall stay here for a few days mainly because we suspect that the travails of the journey are probably the cause of Jyotish Dada's increasing fever. Some of the householders living around here arrived with mangoes and flowers to see Ma. They also sent milk from their homes. We spent the night here.

We could hear the roar of the Kali Ganga once again and the mountain peaks towered over us all around their heads held high. Situated in such an uninhabited spot, the dak bungalow was indeed charming. Far off dotting the sides of the cliffs were houses, plants and trees adding to the beauty. It seemed as if these had been standing thus for aeons, listening to the ceaseless music of the flowing river. None of

them found the constant gushing of the river disturbing- in fact they seemed to be charmed and delighted . Any one who came into contact with them also experienced the same joy. The jungles all around had become more dense because of the rain.

Last night it rained incessantly and so today the weather was neither too cold nor too warm, Jyotish Dada's fever came down slightly. I slept rather late.

Wednesday July 31

The doctor dropped in this morning. The fever having dropped to ninety nine degrees. Jyotish Dada appeared to be feeling slightly better. We decided to stay on today. After lunch feeling slightly better all lay down to rest. I sat in the open verandah and began to write. I have been getting very little time, I have been writing briefly, barely able to jot down the events in their sequence.

Ruma Devi, Parvati Devi and others are all in our party. In the afternoon we came to know that last night's rain had caused a bridge to break down and therefore we cannot leave tomorrow. The bridge would be repaired tomorrow so that we could leave the day after. There is not much else to pen today. Some missionaries from a mission here came with flowers and fruits to have Ma's *darshan*.

Thursday, August 1

We had to spend today here and we may leave tomorrow. By nightfall it started raining heavily. The bridge is likely to be repaired soon but we do not yet know how we are to traverse the path.

Friday August 2

We could not leave today. The mountain dwellers hold on to a rope and cross the river as the rope is pulled by people from the opposite shore. That is the present arrangement for going to and fro. However, as it was impossible for Jyotish Dada to be taken across that way we decided against starting today. It was still raining and we seemed to have got caught on our journey back at Dharchula There seemed to be no other solution.

(to be continued)



MA ANANDAMAYEE LILA

—Hari Ram Joshi

(continued)

Mataji then called him to Her side and asked him to find out where the cancer of the liver was, over which he had the day before applied a belladonna plaster which he would not change in the morning for fear that the process of removing it would cause Her excruciating pain. When examining Mataji's body, Dr. Pant, to his utter amazement, found no trace of the cancer which had covered Her whole liver and was developing towards Her heart at a very rapid pace. Dr. Pant now apologized for what he had said to me in his room two nights before and then we both went to Mataji. I paid my humble homage to Her and was overjoyed to see that She had been completely cured, without undergoing any treatment medical or surgical.

Dr. Pant now narrated to me in detail what he had seen from the roof of his house at about midnight while he was standing by the railing. A large- sized black monkey- like figure measuring not less than six feet had jumped into the Ganga from the balcony attached to Mataji's room. The following morning he enquired from Mataji whether it had been the figure of the particular disease that had gripped Her. Mataji did not reply. She only said that it was for him to draw his own conclusions. It must be mentioned here that Mataji had told Dr. Pant some time before that all diseases have subtle bodies just like other living creatures and so they often enjoy Her company as do human beings. Dr. Pant did not put any more questions to Her thereafter. However, he told me that if he related his experience of the sudden cure of cancer in such a miraculous manner to Dr. N. Joshi or any other doctor they all would consider that he had become a lunatic.

Some time in October 1939 Mataji, Swami Akhandananda, Didi, Swami Paramananda, Brahmachari Abhaya, Jatish Guha of Kolkata and I visited Suket via Baijnath. The Raja of Suket was closely related to Raja Durga Singh of Solan and it was from him that he had heard about Mataji. He therefore invited Mataji on the occasion of Durga Puja. He was a great *Sakta* and a good devotee. Navaratri Puja was performed in his palace compound. On the 3rd day of Navaratri Raja Suket worshipped

Mataji Herself, offering to Her a beautiful silk saree and gold ornaments. Instead of sacrificing a goat, he slightly cut his little finger with a sword and offered his own blood at the lotus feet of Mataji. His wife and children took part in this puja with great devotion. At the time of the puja Mataji Herself was in a special type of *mahabhava*, which cannot be described. The Raja of Suket related to Mataji that in the villages of his state some soul which had become a *yaksha* was doing considerable mischief. On many occasions persons sleeping inside their rooms had been thrown outside and the people were therefore in great terror. After hearing this, Mataji with all of us returned to the dharamsala at about 9 P.M.

Bhai Jatish Guha told Mataji that he wanted to see the *yaksha* that was so much dreaded by the people of Suketraj. At that moment Mataji suddenly observed a change in the facial expression of Jatish. It seemed that he was seeing the horrifying features of that particular *yaksha* standing just in front of the window facing him. Mataji asked Jatish why he was so terrified on seeing the figure about which he had been talking all the time. Jatish admitted that he was extremely frightened at the sight of that spirit just outside of the window. It was reported to Mataji later by the Raja of Suket that the spirit had ceased to trouble the people of his state ever since Her visit to Suket.

On our return journey from Suket, Mataji stayed for a few days in the Ashram of Swami Taranandaji at Tarapith, Baijnath near Jagedranagar. The Raja of Suket and his family had been extremely keen to perform Durga Puja in Mataji's presence in their palace, but Mataji had to leave for Baijnath where Swami Tarananda had a magnificent image of Goddess Tara made of *ashtadhatu* consecrated in his temple on Ashtami day.

(to be continued)



SHREE KRISHNA CHHALIA MANDIR VRINDAVAN

—Swami Narayanananda Tirtha

(continued)

The procession was indeed a grand spectacle worth seeing. Once upon a time in Dhaka processions were taken out on the occasion of Janmashrami with decorated *chowkis* (small wooden stages) of tableaux; this procession too was organized in a similar fashion. The *chowki* in fore front displayed Shree Ganesha the giver of *siddhi*. This was followed by *chowkis* depicting Shree Hanumanji, Devi Parvati engaged in *tapasya* amid snowy hills, Shree Radha Krishna surrounded by the Gopis in Rasa Mandala (the circle of divine dance), subjugation of the snake Kaliya by Shree Krishna, the royal court of Indra the king of the gods together with the celestial courtiers and the descent of Ganga on the matted hair of Shiva. Last to move in the procession was the palanquin carrying the four hundred year old idol of Shree Ganesha and with him the twin bronze idols of Shree Radha Krishna that were first to come to Shree Shree Ma.

This article will remain incomplete without a few words about these two Sri B.K.Shah's daughter Smt. Sunayana had bought this antique idol of Ganesha from Jaipur and presented it to Shree Shree Ma. She had paid rupees 500/- for a couple of Ganesha idols. She had given one to Shree Shree Ma; the other has been kept in her father's house in Mumbai. When Shree Shree Ma went to Vrindavan for the first time She was accompanied by Smt. Rama (mother of Shree Virendra Saxena of the Railways) and her younger sister Smt. Kamala (mother of Shree Anand Mohan Lal, Collector of Jodhpur). One of them had presented a set of small Radha Krishna idols to Shree Shree Ma during this time; before then nobody had ever presented any idol of a god or goddess to Her. Shree Shree Ma had given this pair of Radha Krishna to a very old devotee of Hers, namely Shree Yogendra Nath Kavyatirtha of Vrindavan and said to him, "Baba, do keep this pair of idols with you for the time being. "Since that day this Radha Krishna *Vigraha* has been kept in his possession. Ma had said to this *Vigraha*, "Thakur (Lord), do procure a place for yourself." Whenever Ma would come to Vrindavan, She used to fetch the *Vigraha* of Radha Krishna and keep them in the Ashram. Again while leaving Vrindavan She would take them to

Yogendrababu's home. Shree Shree Ma says, "These *Vigrahas* of RadhaKrishna have procured their own abode in this way".

Now I return to the topic of the procession. At the end of the procession the *yugala* idols of Shree Radha Krishna and Shree Chhalia Krishna with His Radha Rani were being driven in two separate chariots pulled by bullocks. The idols and their carriages were spectacularly decorated. In these two chariots the brahmacharis of the Ashram were accompanying the idols; some of them were waving *chamar* (a special fan used in puja) and the others were holding *chhatra* (a special umbrella held over a deity). Needless to say the beauty of the *shobhayatra* was thrice enhanced by the divine presence of Shree Shree Ma along with sadhu mahatmas behind the *Kirtan* party led by the Vaishnavas and the youngsters of the Ashram who filled the atmosphere with sweet *Nama Kirtan* to the accompaniment of the traditional "fourteen *madals*" (*madul* is a two-sided drum of a special shape popular among East Indian tribals and folk singers).

In the front of Shree Shree Ma's carriage the sadhus from local Vaishnava Akhadas were marching forward while performing sports displaying skills of wielding staffs, swords and spears. Mounted on a lavishly decorated elephant, the Vice President of Shree Shree Ma Anandmayee Sangha Shree Swami Bhagavatananda Giriji Maharaj had joined the procession. It took about three hours for the procession to pass through the city of Vrindavan and come back to the Ashram. The aged persons of the city who had watched the passage of the procession expressed their amazement and joy saying that they had not seen any other procession like this one for fifty years. After the trip round the city, the four idols were placed side by side for rest in a tastefully prepared bed in the *mandap*.

(to be continued)



**"Indolence and greed, these two are
the greatest obstacles on the path to
self-realization."**

Shree Shree Ma

“PADAPEETHAM SMARAMI”

Shree Shree Ma and the Vindhyachal Ashram

- Br. Dr. Geeta Banerjee

(continued)

Shree Shree Ma's Playful Pranks with Her Devotees. In 1947-48 Shree Shree Ma once went to the Vindhyachal Ashram. Dr. Vyas had sent some mangoes for Ma from Delhi. Didi cut two of them in small pieces and gave them to Ma. In the meantime Ma gave two mangoes to Kamalakantada and Beludi for tasting right then. After Beludi had tasted the mango a little Ma asked her, “How do you find the mango?” Perhaps the mango was a little sour, but since Ma had given it to her with Her own hand she hesitated for a while and then said, “Not bad.” Ma said, “Is it sour? Let me taste a piece from your mango.” Saying so She opened Her mouth. With a great deal of reluctance Beludi put a piece of the mango in Her mouth. She was worried and doubtful about the propriety of offering to Ma a piece of the mango which she had tasted herself. Beludi said in a soft and muffled voice, “You behave with us in such a free and intimate manner that your *lila* of playing an ordinary person makes us forget who you really are; we fail to recognize you”. Ma in Her own *bhava* said in reply, “In the midst of all this one should try to recognize (the Truth)”

Ma said these words in such a low voice that no one but Beludi could hear them. Beludi promptly told Didi what she had heard. Didi was overjoyed. She said to Ma, “I am going to tell everyone what you have said just now.” Ma immediately replied “Alright, go and tell everybody. What was said might be about recognizing mangoes; who can tell what is said about what?” Thus she jokingly deviated from the topic of her casual self revelation. By the ingeniousness of Her jovial playfulness Ma thus used to shroud the glory of Her identity. In fact who can find out Her true identity if She Herself does not reveal Herself? In this way in the joy irradiating presence of Shree Shree Ma, the days passed happily for the devotees in the Vindhyachal Ashram.

Arrangement for the Supply of Water and Electricity Previously the hilly track leading to the Ashram used to be traversed on foot. The motorable road was



Homeo Charitable Hospital, Vindhyachal Ashram



Gopalji Sringar, Holi Festival, Varanasi Ashram

constructed later. From the foothill to the top of the hillock the whole area belongs to the Ashram. The Ashram people had to descend downhill to fetch water. Later water pipes were laid and supply of electricity was made available.

The Second Samyam Saptah held in the Vindhyaachal Ashram

From 30th January to 7th February, 1953 the second Samyam Saptah was organized here in a befitting manner. The first Samyam Saptah had been observed in Varanasi before this. All who witnessed the occasion were greatly impressed by the impeccable arrangements in such a remote locality of woodland solitude. By Ma's grace everything becomes possible. During this Samyam Saptah, Shree Shree Ma envisioned a number of Divine Presence.

Matri-Satsang in the beautiful ambience of the Vindhyaachal Ashram.

The atmosphere of Vindhyaachal is exceptionally lovely. Revered Pt. Gopinath Kaviraj Mahashay would experience a great deal of joy conversing with Shree Shree Ma in the serene surroundings of this Ashram. It was in this very Ashram that he had several dialogues with Shree Shree Ma on profound philosophical and spiritual topics. A room had been constructed specially for Kavirajji on top of the building called "Taru Kutir" in the Ashram premises. On 12th February 1955 he first stayed in this room. Ma was present there at that time. Later on Kavirajji stayed in this room during his frequent visits to Vindhyaachal.

(to be continued)



“The Guru's power is vested in the disciple who prays for the Guru's grace. All this is manifestation, the self revelation of Him who shines resplendent within.”

- Shree Shree Ma

Children's Page

GOD'S SEAT IS IN MAN'S HEART

A wealthy man was lying on his death bed. One day he called his son and said. "Look, son. I shall be leaving you very soon. Do not open the almirah which I have kept on the corner of my room unless you get into a very bad state and become utterly helpless and miserable. Saying this the man closed his eyes for ever.

Now the son was extremely extravagant and within a very short period exhausted all the money he had and became penniless so much so that he could not even provide for the barest necessities of life for his family.

At this juncture he remembered the words of his dying father about the almirah and opened it. But to his utter disappointment he found the almirah contained nothing except some worn out scraps of cloth. So out of dejection he threw those outside the room and started to dig the place with the hope of finding some hidden treasure. But it was all in vain.

At that moment a sadhu was passing by that place. Seeing the sadhu, the son ran upto him and solicited his help. The sadhu agreed to come to his rescue and came in along with him.

Going near the almirah he looked at it for a while and said, "I want to examine the almirah, so please give me a seat near it."

Sitting near the almirah first of all he threw away the rags out of it and then began to scrap off the black varnish painted on it and in no time he exclaimed, "What a wonder. Behold, this almirah is made of gold".

Hearing him all the inmates of the house assembled there and looking at the almirah their joy knew no bounds and they fell at the feet of the sadhu.

Again they became very rich and spent their days happily making good use of their wealth.

Narrating the story Ma commented, 'Every one's heart is a gold almirah, which is God's seat. One has to remove simply the outer paint over it and to make it empty and God will be found adorning the heart.



IN VARANANSI VISIT TO MA - END OF 1976 BEGINNING OF 1977

- Ms. Jacqueline Danner

I, Jacqueline Danner, now in the 82nd year of my life, write this account of the blessed moments spent in the presence of Anandamayee Ma, encouraged by one of her devotees. I should mention that Ma has accompanied me since I discovered her as I was 19 through a small book of her thoughts and sayings written in French. This little book is one of my treasures and has always been with me. Since then I acquired other books written about Ma and her guiding words.

In 1976 Huston Smith, famous writer on world religions, invited my husband Victor Danner to become one of three professors guiding about 30 American students on a study of world religions traveling around the earth visiting a number of countries in the course of a whole academic year.

As soon as we were in Varanasi, I asked people whether Ma had an ashram in Varanasi, when the answer was: "Yes", I further asked whether she was in Varanasi at this time and the answer was again: "Yes!", and I decided that I would see Ma, with the grace of God so that she would guide me.

As soon as I could on the afternoon of December 30th, I tried to find Ma's Ashram, but got lost in narrow winding streets, until a huge cow appeared quietly and totally blocked my way. Rather scared, I silently begged her to move out of the way but she just looked at me and I turned back on my steps. Maybe she was telling me that I should come back with my husband and children which is what we did the next day and had a wonderful *Satsang* with Ma, and a number of other people. I offered my flowers to Ma and then sat down. After some time she got up to leave and as she passed in front of me I touched the bottom edge of her sari.

The next morning, January 1st, now knowing my way I went to the Ashram and was blessed to be in the presence of Ma in the courtyard of the ashram I offered fruit and she gave me two pieces of tangerine. I stood next to Ma observing her as a

few people had also come for her *darshan*. At one point a young American woman came to Ma, holding an open book, that she wanted Ma to autograph. Ma understood after a few seconds what this lady wanted and taking the pen offered to her very slowly and carefully drew a small dot on the blank page and smiling handed the book back to the lady. Then Ma stood up and left. I came back following the banks of the Ganges, filled with joy.

The next day Sunday, January, 2nd, 1977, I went to the Ashram in the morning but Ma did not come out. I returned in the afternoon and at about 5:00 went to the upper courtyard of the ashram with many other people and *darshan* with Ma lasted about 10 minutes. The following morning I went to the Ashram, where there were only about five or six people. We waited a few minutes and the door opened, and we saw Didima and a few sadhus and then Ma came out. I offered two garlands of flowers that Ma took in her hands and put around my neck. Then Ma started to walk to the temple where there was some chanting. We followed her. She stopped in front of the temple, turned around herself praying and repeated this at the three entrances of the temple. Then she walked back to the ashram and in the courtyard prayed in front of the temple, sat down briefly and walked away with Didima at her side. I followed her being I believe alone behind her walking in her footsteps admiring her delicate feet and the grace and peaceful way she walked. At one point she turned around and looked at me and proceeded to the car that was waiting for her.

On January 4th I returned to the Ashram in the morning and after waiting a few minutes Ma came out and sat down on a little platform. I offered my garland of flowers. Ma looked at me and I stood next to Ma as devotees offered their presents to her kneeling one by one in front of her.

It is at this moment that I witnessed this : a sadhu came forward. He was wearing an orange robe and had one arm in a cast. He knelt in front of Ma but it was as if no one was in front of her. She did not look at him but kept her beautiful serenity and grace until he left without Ma saying or doing anything.

Then an elderly man dressed in worn out western clothes came forward and knelt in front of Ma and suddenly the gates of her love opened and her words and gestures were like a river of grace and peace for him. She looked at him and smiling said kind words to him. She patted his back still talking to him, consoling him, encouraging him, pouring beautiful love on him. The contrast between the two men was very striking and very revealing.

January 5th came and I prayed that I might see Ma privately to receive her

guidance and grace. I bought a beautiful garland and some fruit, washed the fruit carefully and went to the Ashram. There were just three people in front of the door, an American couple and a man. A severe looking young woman opened the door and sent us downstairs. The young couple left but the nice man asked me: "Is there any hope of seeing Ma?" I just smiled at him and he went upstairs, was admitted briefly and came back filled with joy. I went back upstairs, and knocked again at the door.

The same stern young woman told me that Ma could not see anyone as she was getting ready to leave for the Kumbha Mela. I pleaded with her, telling her that this was my only chance to see Ma, that I needed to see her, and so on. I begged her to ask Ma, whether I could come in, and finally she went to ask Ma. She came back and opened the door for me. I entered a large room, filled with beautiful light. Ma was sitting on a platform surrounded by a couple of sadhus and devotees. I knelt in front of Ma and she right away offered me a tangerine and an apple. I offered my basket of fruit and she took in her hands two apples and two oranges and gave them back to me, as she kept the other fruit. I offered my garland of flowers that she put around my neck. I also offered a rosary and a little bottle of sandal oil that she took in her hands and gave back to me.

As I knelt in front of Ma, she just kept looking at me, reading my life, smiling gently shaking her head saying "Acha, Acha". She pronounced a number of sentences that I could not understand. It seems to me that this blessed moment lasted a long time until at last I understood that it was time for me to leave and the two sadhus next to Ma, summarized in English her divine message to me.

Filled with joy I left keeping in my heart Ma's words and the memories of her blessed presence.

I am adding to this a copy of a beautiful photo of Ma, which allows me to look into her eyes, receiving her love and grace.

Having read in Amrit Varta that Ma loved to recite the Bhagavad Gita- she whose words and actions are perfect illustrations of the divine teachings of Lord Krishna, I will add that I made two recordings of excerpts of the Bhagavad Gita, that can be found on You Tube under the title "Very Pure Essence of the Bhagavad Gita" with images from nature videos taken by Maryllen Greulich who kindly put the two parts of the Gita on You Tube.



DISEASES CAUSED BY *DOSHAS*

Dr. Kavita Vyas (Ayurveda Specialist)

In the last issue of Amrit Varta we have dwelt upon *doshas* and their effects. In this issue we shall talk about different times of *dosha* aggravation and diseases caused by *doshas*.

***DOSHA* ACCUMULATION AND AGGRAVATION IN BODY IN DIFFERENT SEASONS**

SHISHIR RITU

(Late Winter) : In this season *kapha dosha* (*phlegm*) gets accumulated in body.

Vasanta Ritu

(Spring) : In this season *kapha dosha* aggravates and produces *kapha* diseases.

Grishma Ritu

(Summer) : In this season *vata dosha* (wind) accumulates in the body.

Varsha Ritu

(Rainy Season) : In this season *vata dosha* aggravates and produces many *vata* diseases in body.

Sharat Ritu

(Autumn) : In this season *pitta dosha* (*biles*) accumulates in the body.

Hemant Ritu

(Early Winter) : In this season *pitta dosha* aggravates in body and produces many *pitta* diseases.

Movement of the *Dosha* Through the Cycle of Time

	<i>Kapha</i> dominance	<i>Pitta</i> dominance	<i>Vata</i> dominance
Day	7 a.m - 11 a.m	11 a.m. - 3 p.m	3p.m.-7p.m.
Night	7 p.m- 11 p.m.	11 p.m- 3 a.m.	3 a.m.- 7a.m.
Season	Spring	Winter	Rainy

Diseases Caused by Imbalance of *Vata, Pitta and Kapha*

According to Charak Samhita there are 80 diseases caused by *vata dosha* imbalance Here we are mentioning the main diseases caused by *vata-dosha* :

- | | | |
|-----|---------------------------|--------------------------|
| 1. | Cracking of nails | (Nakhabheda) |
| 2. | Cracking of feet | (Vipadika) |
| 3. | Pain in foot | (Pada shoola) |
| 4. | Foot drop | (Padabhransha) |
| 5. | Numbness of foot | (Padasuptata) |
| 6. | Stiff ankle | (Gulpha graha) |
| 7. | Unstable mentality | (Anavasthita chittatvam) |
| 8. | Cramps in the calf | (Pindikō dweshtana) |
| 9. | Sciatica | (Gridhrasi) |
| 10. | Pain in knee joint | (Janubheda) |
| 11. | Dislocation of knee joint | (Januvishlesha) |
| 12. | Stiffness of thigh | (Urustambha) |
| 13. | Pain in the thigh | (Urusada) |
| 14. | Sleeplessness | (Aswapna) |
| 15. | Prolapse of anus | (Gudabhransha) |
| 16. | Kyphosis | (Kubjatva) |
| 17. | Stiffness in back | (Pristhagraha) |
| 18. | Chest pain | (Parshwamarda) |
| 19. | Gripping pain in abdomen | (Udaraveshtha) |
| 20. | Bradycardia | (Hridamoha) |
| 21. | Tachycardia | (Hrid drava) |
| 22. | Toothache | (Dantabheda) |
| 23. | Looseness of teeth | (Danta shaithilya) |
| 24. | Aphasia | (Mukatwa) |
| 25. | Speech obstruction | (Vakasanga) |
| 26. | Astringent taste of mouth | (Kashayasyata) |
| 27. | Dryness of mouth | (Mukha shosha) |
| 28. | Headache | (Shiroruk) |
| 29. | Facial paralysis | (Ardita) |
| 30. | Fainting | (Tama) |
| 31. | Giddiness | (Bhrama) |

According to Charaka Samhita 40 diseases are caused by *pitta dosha* imbalance.

Here are the main diseases caused by it :

- | | | |
|-----|---|------------------------|
| 1. | Heat | (Osha) |
| 2. | Conjunctivitis | (Akshipaka) |
| 3. | Burning | (Daha) |
| 4. | Excessive thirst | (Trishnadhikya) |
| 5. | Smell of blood from mouth | (Raktadorgandhyasyata) |
| 6. | Acid eructation | (Amalaka) |
| 7. | Bitter taste of mouth | (Tiktasyata) |
| 8. | Burning sensation inside the body | (Antardaha) |
| 9. | Greenish and yellowish colouration of eyes, urine and faeces (Mutra Purishasya Peeta Varnata) | |
| 10. | Excessive temperature | (Jvaradhikya) |
| 11. | Excessive sweating | (Atisweda) |
| 12. | Foetid odour of body | (Anga gandha) |
| 13. | Cracking pain in body | (Anga avadama) |
| 14. | Itching of skin | (Charmadalana) |
| 15. | Urticaria | (Raktakoshtha) |
| 16. | Bleeding tendency | (Rakta pitta) |
| 17. | Blue moles | (Nilika) |
| 18. | Jaundice | (Kamala) |

According to Charak Samhita 20 diseases are caused by *kapha dosha* imbalance.

Here are the main diseases caused by *kapha dosha* :

- | | | |
|----|-------------------------|-----------------|
| 1. | Anorexia nervosa | (Tripti) |
| 2. | Drowsiness | (Tandra) |
| 3. | Excessive sleep | (Nidradhikya) |
| 4. | Obesity | (Atisthoulya) |
| 5. | Heaviness of the body | (Gurugatrata) |
| 6. | Laziness | (Alasya) |
| 7. | Sweetness in salivation | (Mukhamadrurya) |

- | | | |
|-----|---|-------------------|
| 8. | Excessive salivation | (Mukhasrava) |
| 9. | Mucous expectoration | (Shleshmodeerana) |
| 10. | Excessive excretion of excreta | (Maladhikya) |
| 11. | Goiter | (Galaganda) |
| 12. | Suppression of digestive power | (Shitagnita) |
| 13. | Pallor-(Shwetabhasta)- Whiteness of urine, eye and faeces (Shweta mutra netra varshatswa) | |
| 14. | Phlegm adhered to throat | (Kanthopalepa) |

(to be continued)



List of Festivals

- | | | |
|-----|--|-------------------------------|
| 1. | Sri 108 Muktananda Giriji's Nirvana Tithi | - 14 th April , 2017 |
| 2- | Sri Sri Vasanti Durga Puja | - 2nd April - 6th April, 2017 |
| 3- | Sri Sri Annapurna Puja | - 4 th April , 2017 |
| 4. | Akshay Tritiya | - 29th April, 2017 |
| 5. | Adi Jagad guru Sri Shankaracharya's Jayanti | - 30th April, 2017 |
| 6. | Baba Bholanath's Nirvan Tithi | - 3rd May, 2017 |
| 7. | Buddha Purnima | - 10th May, 2017 |
| 8. | Sri Sri Mataji's Janma Tithi Puja | - 14-15th May, 2017 |
| 9. | Sri Sri Ganga Dashahara | - 4th June, 2017 |
| 10. | Gurupurnima Mahotsav | - 9th July 2017 |
| 11. | Sri 108 Swami Muktananda Giriji's Nirvan Tithi | - 30th July, 2017 |

SHREE SHREE ANANDAMAYEE SANGHA PUBLICATION, VARANASI

Dear Devotees of Shree Shree Ma,

We feel immensely happy to bring you the good news that by Shree Shree Ma's grace, reseed efforts are being made to see that the Sangha publications on Shree Shree Ma be available also in all the Ashrams under the Sangha outside Varanasi. You will now be able to easily purchase the published items of your choice by submitting a list of the same to the Secretary or other personnel in-charge of the Ashram of your locality. Kindly mention the language of your selected volumes, that is, whether they are in Hindi, Bengali, English or Gujrati.

Hence forward, you will be able to get yourselves enrolled as subscribers to the quarterly journal of the Ashram-Shree Shree Ma Anandamayee Amrit Varta by applying to the local branches of Shree Shree Ma Anandamayee Ashram. For the dissemination of the gospel of Shree Shree Ma's unique personality, life story and teachings, you may also motivate your friends and associates to subscribe to this quarterly and thus benefit from spiritual svadhyaya.

List of Recent Publications

1. Amar Vani (Hindi)
2. Amrita Katha, Vol I (Hindi)
3. Ma Ne Sunayi Kahaniyan (Hindi) - Br. Shivananda
4. The Most Gracious presence - Sri Ma Anandamayi, Vol III (English)
-Bithika Mukherji
5. Shree Shree Ma Anandamayee, Vol. VII (English)
-Gurupriya Devi
6. Shree Shree Ma Anandamayee, Vol. III (Bangla)
Gurupriya Devi (3rd Edition)

OBITUARY

SWAMI NIRMALA NANDA GIRI

We sorrowfully announce that revered Swami Nirmalananda Giriji left the world on 13th February, 2017 and took the effulgent path of Immortality.

Shree Swami Nirmalanandaji, one of the most favoured sons of Shree Shree Ma, was born in 1934 in the Nimta village of 24 Parganas in West Bengal as the third child of Shree Kshetrapada Chattopadhyaya and Smt. Kshetramani Devi. He had an elder sister, an elder brother and a younger sister.

The father Shree Chattopadhyaya was religious- minded and inclined to *sādhana*. Once he left home setting out on pilgrimage in search of the holy company of saints. During his peregrination, he wore saffron, had a long hair and a beard and got indistinguishably mixed up with the *sadhus* and *sannyasis*. As was ordained by his destiny, his tour brought him to Vindhyachal. Shree Shree Ma and Baba Bholanathji were staying in the Vindhyachal Ashram in those days. Hearing of a Bengali Mataji staying on the Ashtabhujā hill, Shree Chattopadhyaya was drawn by curiosity towards the Ashram and was fortunate to meet Baba Bholanathji there, who took him to Shree Shree Ma. Ma asked him the reason for abandoning his family. After hearing his story, Ma asked him to shave, take a bath and change into an ordinary dress consisting of *dhoti* etc, worn by householders and brahmacharis. When he was ready, Baba Bholanath gave him *mantra dikshā*. Shree Shree Ma told him to go back home and resume his family responsibilities. He obeyed and came back to his family, but the memory of the divinely arranged meeting with Ma and Bholanathji had been indelibly impressed on his mind. This meeting had proved to be a turning point in his life. Subsequently, he and his family took refuge at the feet of Ma and began to depend on Ma's *khayal* for all matters of their personal lives.

Once, Shree Chattopadhyaya came to know about Shree Shree Ma Anandamayee Vidyapeeth which was at Almora at that time. This institution is a residential school for young boys imparting traditional Indian education to them and training them for living as brahmacharis in the ancient Gurukul system. As he learned

about this school, without delay, Chattopadhyayaji reached Almora with the two sons of his for their admission in the Vidyapeeth. The elder son, Naba Kumar was ten and the younger one, Tapan Kumar, was just eight years of age. They became inmates of the Brahmacharya Ashram at this tender age and by Ma's Grace, grew up as well trained and well versed brahmacharis.

In January, 1947, when the *Savitri Mahayajña* was begun in Varanasi, these two brothers were selected in the role of *hotā* (as active participants in the *yajña* ceremony) along with some other Brahmin boys. After the ritual of *Purnāhuti* (final offering of oblation) which took place in January, 1950, they went back to the Vidyapeeth. In due course of time, when Tapan Kumar passed the Matriculation Examination, Shree Durga Singhji, Maharaja of Baghat, Solan, a great devotee of Shree Shree Ma, offered to bear all expenses for his further education. With his financial help, Brahmachari Tapan passed the M. A. Examination from the Delhi University. He was a talented student and procured brilliant results.

In 1961, Shree Shree Ma had a *kheyal* that the three young Brahmacharis of the Ashram, Br. Kusum, Br. Bharat and Br. Tapan be initiated into Naishthika Brahmacharya. Accordingly, they were given this special *diksha* in Baghat House, Haridwar, on the bank of the Ganga. Kusum, Bharat and Tapan were respectively named as Nirvanananda, Bhaskarananda and Nirmalananda. For three years, they observed the strict rules of their new life, going through an elaborate process of self purification and were fully ordained as *Naishthika Brahmacharis*, shining with the purity and splendour of *tapasya*. The three were acknowledged in the Ashram as priests invested with special rights to perform all religious rituals.

In the year 1970, the *Maharivana* of Shree Swami Muktananda Giriji (revered Mother of Shree Shree Ma) took place. She had been the Diksha Guru of Shree Shree Anandamayee Sangha. Now these three Brahmacharis were unanimously elected in the role of Diksha Guru of the Sangha in place of Didima (Shree Giriji). Innumerable devotees received *mantra diksha* and Shree Shree Ma's blessings from them.

Br. Nirmalanandaji, fondly called Nirmalda, was given the responsibility of conducting the *satsang* sessions held by Shree Shree Anandamayee Sangha. He was a very good orator and was able to enthrall audiences by his erudite and captivating speech. He was appreciated and liked by the *sadhus* and *Mahatmas* and was on good terms with them.

He also performed many times the *Bhagavata Parayana* in the role of the



**Swami Nirmalananda Giri conversing with Ma and
Shree Swami Vishnu Ashramji**



Brahmacharini Nirmalji



Ma Sankata Devi, Kashi



Brihaspatishwar Mahadev, Kashi

Pathak and delivered scholarly and charming discourses.

Brahmachari Nirmalananda occupied a prominent place in the Ashram also as a *Pujak*, the main Priest performing and organizing *puja* on special occasions. He efficiently fulfilled the duties and responsibilities as Secretary on the Managing Committee of many Ashram Branches. He held revered Panuda in great esteem since Panuda had been his teacher in the Vidyapeeth. The Publication Division of Shree Shree Anandamayee Sangha was under Nirmalanandaji's care and guidance. He was also a gifted writer and contributed valuable articles for the Ashram magazine "Shree Shree Ma Anandamayee Amrit Varta".

In 1982, during the last days of Shree Shree Ma's *lila* on earth, Nirmalanandaji was present in the Kankhal Ashram. After Shree Shree Ma entered into the *Avyaktam*, he organized the rituals with dedication and thoughtfulness.

A few years after Shree Shree Ma's *Mahanirvan*, Nirmalanandaji took *sannyasa* and came to be known as Swami Nirmalananda Giri.

Around the year 2000, some devotees from Chandan Nagar implored Nirmalanandaji to come and stay in Matri Dham, Chandan Nagar and delight the local devotees by narrating spiritually inspiring stories of Shree Shree Ma's divine life. Yielding to their request, he went to live permanently in the Chandan Nagar Ashram.

For some years, Swamiji was having debility and health complaints due to age. On 13th February, 2017 he left for the Abode of the Eternals to rest in peace at the Lotus feet of Shree Shree Ma. Swamiji will always be remembered as a dear child of Shree Shree Ma, a veteran *Jñamayogi* and *Karmayogi* of Shree Shree Ma's Ashram. We reverentially pay homage to our unforgettable Swami Nirmalananda Giri.



OBITUARY

SHREE SHREE MA WAS EVER IN HER HEART

Our much loved Nirmal Didi, revered Brahmacharini Km. Nirmal Handu, beloved daughter of Shree Shree Ma, found the fulfilment of her long cherished wish to live and serve Ma till the end of her life in the Kankhal Ashram, where the Ananda Jyoti Peetham is vibrant with Ma.s living Presence irradiating peace and joy to the woeful world.

On 17th February, 2017, the lunar date of *Krishna Saptami*, the ever pure and kind hearted Nirmalji set out on her last journey to find peaceful rest at the Lotus Feet of Shree Shree Ma. She breathed her last, uttering "Jai Ma, Jai Ma" in the Ashram premises, evidently envisioning her "Ishta" and in communion with Her.

Nirmalji was born in 1927 in a Kashmiri Brahmin family in Lahore, Punjab. She lost her mother at the tender age of seven. With an untimely nature sense of concern and love, she bravely took upon her shoulders the responsibility of looking after her younger brother and sister and then for long years took proper care of her father, Shree R. N. Handu, running the household with dexterity.

Together with her friend Km. Shanti Pandey, Nirmalji had her first *darshan* of Shree Shree Ma in 1947 in Varanasi during the three-year-long *Savitri Mahayajna* which had started in January, 1947.

When her educational career was completed, Nirmalji got appointment as Professor at the Allahabad University. There she met Km. Lalita Pathak, who had already been teaching there. This association developed into a life-long bond of friendship and lasted till Lalitaji's demise. During this period, Nirmalji and Lalita Pathakji met Dr. Bithika Mukerji of Allahabad who, received her higher ducation at the Allahabad University. Bithikaji's father, Justice N. N. Mukerji and mother Smt. Achanchala Devi were long-time devotees of Shree Shree Ma Bithikaji herself enjoyed Shree Shree Ma's holy compony from her childhood. Presumably, the association

with Bithikaji and her family drew Nirmalji and Lalitaji closer to Shree Shree Ma. Later, when Bithikaji took appointment at Banaras Hindu University, their friendly tie remained intact. Dr. Km. Padma Mishra, a senior Professor of Sanskrit at B. H. U. also joined their circle of friends. Together, they would often visit Shree Shree Ma's Ashram and have Her *darshan*.

Shree Shree Ma Anandamayee Kanyapeeth, a residential school for girls, imparting holistic education for character building in the Gurukul Brahmacharya Ashram system, is a distinguishing feature of Shree Shree Ma Anandamayee Ashram, Varanasi, Shree Shree Ma Herself had a special *kheyal* for the Kanyapeeth Under Her direction, a Managing Committee was formed with revered Gurupriya Didi and the elected members of the committee were the five Brahmacharinis, the *Pancha Kanya*, namely, Km. Lalita Pathak, Km. Padma Mishra, Km. Sati Dutta Gupta, Km. Bithika Mukerji and Km. Nirmal Handu (in order of seniority). These five learned Kumaris took charge of the institution for its proper upkeep. Later, Nirmalji was given duties of management at Shree Shree Ma's Kankhal Ashram, which she adequately fulfilled till her last days. Wherever she stayed, she shouldered responsibilities cheerfully and meticulously discharged her duties. She was well known for her animated look, swift gait, simplicity and openness.

Km. Lalita Pathakji was lovingly called "Buaji" (Auntie) in Ma's Ashram. Whenever Buaji received a call from Ma, Nirmalji would always accompany Buaji from Allahabad. Their companionship was so inseparable that they came to stand for each other in Ma's Ashram.

One day in 1966 during the Kumbha Mela at Allahabad, Ma took Buaji, Padmaji and Nirmalji alongwith Her to the *bajra* (barge) at the *Triveni Sangam* and gave them the denomination "*Mahamandaleshwar*" (Head of a Sannyasa Ashram). She denominated Buaji as "Yogananda" and Nirmalji as "Nirmal Priya". In this way, Ma playfully showed to the world that true Brahmacharinis are capable of achieving purity and glory of the highest kind to deserve the honour which is usually conferred on saints. In fact, these five *Kumaris*, in service of the little *Kumaris* of the Kanyapeeth, realized in their lives the esoteric meaning of the term "*Kumar!*" (the one from whom all evil is totally wiped out).

After her retirement in 1977, Nirmalji took refuge at the Lotus Feet of Shree Shree Ma for ever. She left home and came to live in Ma's Ashram. Nirmalji's skill in management, especially in money matters, was exemplary. She was a deft accounts keeper, ruthless in her honesty of transactions. Even a single *paisa* would not go unaccounted for. For this quality of hers, Ma used to call Nirmalji Her *Khajanchi* (treasurer).

Whenever devotees brought offerings for Ma, Whether in cash or in kind, they would always find Her in a *bhava* of complete detachment and aloofness. In such a context, one day in Her Vrindavan Ashram, Ma took a round, holding Nirmalji's hand, and said to the gathering of devotees, "She (Nirmalji) is the *Khajanchi* of this body; whatever you want to give, give it to her."

In 1981, Nirmalji was elected treasurer of the Trust constituted in Shree Shree Ma's presence for the *Ati Rudra Mahayajña* which took place in Kankhal. With remarkable exactitude, she dealt with the account which ran in crores. Padmaji used to say, "Verily, Nirmal is a true *sadhu*."

The daily schedule of Nirmalji's Ashram life rotated round Shree Shree Ma's *seva* and *pūja*, Not a single day passed when she would not turn up punctually at the Samadhi Mandir during Shree Shree Ma's *arati*. Even in her advanced age, she would observe fast until the *pūja* was over on the occasion of Shree Shree Ma's Birth Anniversary. Nirmalji was given the charge of Shree Shree Ma's room no. 6 in the Kankhal Ashram. Until her last ailment, she took daily care of this room with dedication.

Sometime before Nirmalji's demise, she dreamt of Ma saying, "I came to take you with me but Asha (Nirmalji's younger sister) said, 'How is it possible? She will go only after doing my last rites'". Smt. Asha Shivpuri who had been staying with her husband near Ma's Kankhal Ashram at Gyan Mandir had taken seriously ill and was hospitalized. Nirmalji attended to her tirelessly, forgetful about her own age and frail health. On 3rd February, 2017, Smt. Ashaji breathed her last and entered the *Amrita Loka* of Ma for ever. As was presaged by her dream, Nirmalji performed the *kriyas* for her dear younger sister.

The stress and grief told upon Nirmalji's health and she fell ill with congestion of chest and severe breathing trouble. Hospitalization was recommended but she refused to leave the Ashram. When the doctors came to take her to the hospital, she shouted, "No!" The doctors gave in and left. Then Nirmalji turned to the Brahmacharinis present there and said, "I prayed to Ma, 'Ma, do keep me at your Feet till the end. Please do not remove me from here.'" She was determined never to leave the Ashram premises where she vividly felt the presence of Ma.

On 17th February, 2017, *Krishna Saptami Tithi*, Nirmalji was lifted from the mortal sphere in the arms of Shree Shree Ma, who had always been accompanying her and taking care of her. In her last moments, Nirmalji was doing *japa*, fixing her gaze in space. Ma's "*Khajanchi*" was now to safeguard the wealth of Immortality.

RICHARD LANNOY- AN OBITUARY

Richard, painter, writer and photographer, first came to India in 1953-54, where he met Sri Anandamayi Ma, who captivated him. He would recall with devotion that experience of his first photograph of her in Varanasi, Where her image slowly appeared like magic in the chemical processing bath on a sheet of blank photographic paper.

He was given the name Kali Prasad and was in close touch with Br. Atmananda over the years, advising her on her publications and providing photographs for them. he also provided several articles for the magazine Ananda Varta, the English version of which she was editor. He would return to India in the 1960s, and his captivating photographs of Shree Shree Ma were published in his large- format book "Anandamayi, Her Life and Wisdom."

This was his last physical contact with Sri Ma though in a letter to Br. Atmananda he recounts a vivid experience in November 1972, when he was living in the UK. Shree Ma came frequently in his dreams, and one night in the dream she told him to wake up, which he did. He then bathed in her vivid presence. In his own words "It was a simply wonderful, peaceful, luminous night and the effect of it has remained with me ever since. I had the quality of experience as if I had in fact returned to India."

He seems to have had little contact with Sri Ma's Ashram after this period until the last years of his life, when he much valued, and looked forward to, the visits of Swami Nirgunananda; they discussed together his memories of Sri Ma, art and life in general.

Bitlika Mukerji and he were friends and she sought his writer's eye to review her book about her life with Sri Ma, when she visited the UK and met him in around 2001. His foreword is included in the book.

He painted two striking portraits of Sri Ma and one would see them on the walls of his house. Several of his photographs can be seen displayed in Ashrams of Sri Ma across India.

Richard was a man of laughter. His hilarity was genuine; his was the joy of seeing the wonder in life, through artistic eyes, rendering it so by the view taken and the use of light. In his own words "My childhood was full of conscious effort to

create and sustain the epiphanic moment, to express the ecstacy of it, 'copy' it, make 'models' of it, 'collect' it, and give it away. I have been doing the same thing all my life." He would wander in his carefully designed gardens, taking photographs of the colours and shapes therein.

Earlier in his adult life, having been trained as a painter he turned to photography as a career and wandered the world, on paid commissions, to capture pictures of human interest, people in action in diverse places. From 1952, there were six years of constant travel, to the Middle East, Africa and long periods spent living in India, from 1953 to 1963. During this time, he met and married in 1956 Violet Dias, who was an author and educationalist. From 1956, their home was in Paris, where she worked for UNESCO and he wrote his important book, 'The Speaking Tree'. Written over ten years and eventually published in 1972 by Oxford University Press, it is an in-depth study of Indian Culture and society and has earned a reputation as a classic for student reading. During his first stay in India, he collaborated with his lifelong friend, Deben Bhattacharya, on his tour recording folk musicians in Bengal, sponsored by the recently established Argo Record Company. He also was invited to photograph the birth celebrations for Sri Anandamayi Ma in her Almora Ashram; from this collection, he later published in 1996 a book upon this great Indian sage, whom Richard especially revered for her simplicity of style and luminosity of being. It was at this time, he formed a great attachment to the city of Benares, eventually creating a book of photographs and text published in 1999 'Benares seen from Within.' In this city he discovered the literary archive of Lewis Thompson, bringing it back to England. In later years, he worked upon this at great length, to produce books, editing journals and aphorisms and poetry: 'Mirror to the Light', then 'Integral Realist', 'Journals' and finally 'Fathomless Heart'.

At the time when 'Speaking Tree' was being completed, both Richard and his wife suffered ill-health and came to London for treatment. This marked a change in their lives, first living in London then to Norfolk, where Richard worked in education as director of Friends' World College, a Quaker-founded experimental liberal arts college. He formed lifelong friendships with Victor Lindsay Clarke and Liza Mackintosh, the latter who after the death of his wife in 1974, became Richard's home-maker and companion until his own death in 2017. She shared his joy in life, believing the best can be achieved through hard work and inspiration. Richard went on to have a settled life, apart from occasional travel, first in a Norfolk cottage, then a town house in Bath, moving to a quietly independent life in Lymington for his final years, always creating beautiful gardens.

Another lifelong friend, Jenner Roth, worked with him on the educational program in Norfolk, developing a system of learning; an 'experiential apprenticeship' with the rigorous criteria of assessment, using self-monitoring and peer-group

assessment. These essentials proved to be successful over the years. Jenner with her partner, Terry Cooper, went on to set up the centre for humanistic psychotherapy and training in London called Spectrum. For Richard, this was a venture that helped people to experience the world differently and in a better way; he maintained his support and interest until his very last years. He has always been captivated by the mystery of that transcendental dimension which lives at the edge of normality, inspiring a reverence for the unknown.

One of his strongest links with India was his friendship with the painter, Jehangir Sabavala, beginning when they met at art school in 1946. The last journey across the world that Richard made was to give a lecture in memory of his dear friend. At various times, amounting to thirty years in all, he worked upon his career as a painter, starting in 1943 being taught by Paul Feiler. He attended Guildford and Heatherleys Schools of Art between 1945 and 1949, moving on to become part of the newly-founded Institute of Contemporary Arts in London, from 1950 to 1952. In his middle years, from 1979 to 1996 first in Norfolk then in a large town house with two large studios, he immersed himself in painting a variety of themes from his life experience. Often he depicted famous characters, such as the ballet dancer, Nijinsky, Jim Morrison, Rimbaud the poet, Grock the clown and Alexander the Great.

Some paintings showed cascading water or rock formation or plant foliage. Some showed scenes found in India, faithfully reproduced. An exhibition of large figurative paintings was held in 1994 at the Bath Festival.

Prior to this, Richard would hold parties and gatherings at his home for the display of recent works. The vibrant quality of the pictures enthused the viewers and much fun was had. A prominent part of his life was the friendships he cultivated, many and various, brief and longstanding. All were greatly valued. Leisure was fun and relaxation while work was long hours of solitude, striving for high standards. He was not just an observer, moving at high speed through life, but a quiet contemplative performing the inner work of an aspirational individual.

He understood the dualities of life, the sacred and the profane, and the practice of alchemy, transforming the two, to become revelation and realisation. In his final years, when frail and in need of care, he divided people, some falling into disarray and perplexity, others loving and cherishing him, as someone special. At the end he was surrounded by people who valued him highly, as a remarkably talented man who gave generously of himself to the world, while preserving a secret space for spiritual love. His attachment to Sri Anandamayi was known to all who attended him. He was released from life peacefully and easily in December 2016, without forewarning, surprising everyone.

Courtesy : Ms. Liza Mackintosh and

Mr. Christopher Pegler



Swami Nirgunanandaji and Richard Lannoy /
with Shree Shree Ma's photograph



Swami Nirgunanandaji and Richard Lannoy /
with Shree Shree Ma's photograph



Sunrise on the Narmada, Bhimpura,
Gujrat

ASHRAM VARTA

Dear Anandaswarup Devotees,

We extend to you all our greetings and best wishes of the Bengali Nava Varsha. The main note-worthy functions held in the Ashram between January and April, 2017 were as follows :

Makar Sankranti

On 14th January, 2017, *Makar Sankranti* was celebrated in the Branches of Shree Shree Ma's Ashram with gaiety and fervour. In the Varanasi Branch this festival is specially observed in commemoration of the *Purnahuti of Savitri Mahayajna*. That joyous moment of the year 1950 is re-enacted by decorating the *yajnashtala* with festoons, flags and garlands and by holding dawn to dusk *kirtan*. The *kirtan* party walk round the *yajnashtala* singing hymn in praise of *Yajna Devata*, the same hymn which was composed and sung on the occasion of the *Purnahuti*. These features marked the celebrations of this year too.

One of the special home made Bengali sweets offered in *puja* and taken as *prasad* on *Makar Sankranti* is *pithu (pishtakum)* of various types; others are nuts of various ingredients cooked in thickened syrup of sugar or jaggery. Those sweets were duly prepared, offered to Shree Shree Ma and other Deities and then distributed among all present.

Samyam Saptah in Bhimpura

For the last 18 years, owing to the initiative taken by Swami Bhaskaranandaji, *Samyam Saptah* is being observed in the Bhimpura Branch of Shree Shree Ma Anandamayee Ashram. This year, on the occasion of the Birth Centenary of Swami Bhaskaranandaji, *Samyam Saptah* was observed here from 31st January to 6th February.

At the inaugural function in the evening of 30th January, the Brahmacharinis of Shree Shree Ma Anandamayee Kanyapeeth (Varanasi) performed *Mangalacharanam* by doing *Vedapath* and singing *Matri Vandana* in Sanskrit.

They sang :

Jayatu Jayatu Shree Mata Anandamayee Dayamayee

Jayatu Jayatu Shree Mata Lilamayee Kripamayee

Jayatu Jayatu Shree Mata Divya chakshupradayini

Jayatu Jayatu Shree Mata Satchidanandarupini.

“Victory to the compassionate Mother Anandamayee!

Victory to the Lila-playing, Merciful Mother!

Victory to the Mother, bestower of divine eyes (vision of the subtle world)!

Victory to the Mother, Satchidananda Incarnate!”

They sang again -

“Jayatu Jayatu Shree Mata Anandamayee,

Samyama-Mahavrata-Marga-Pradarshini

Jayatu Jayatu Shree Mata Paramanandapradayini

Jayatu Jayatu Shree Mata Anandamayee, Anandamayee, Anandamayee”

“Victory to the Mother Anandamayee, who

Shows the path of Samyama Mahavrata!

Victory to the Mother, Giver of the Supreme Bliss!

Victory again and again to the Mother Anandamayee!”

Short but substantial inaugural speeches were delivered on the theme of *Samyama* by Shree Chetan Giriji of Ramnath Math, Shree Umeshanandaji of Kailash Math, Shree Samatmanandaji of Chinmay Mission, and Shree Ashok Bhai Kulkarniji, devotee of Shree Shree Ma. After this, Shree Jagat Bhai, President of the Bhimpura Ashram, read out to the *vratīs* the rules and regulations to be followed during the *Samyam Saptah*. Then the concluding song “He Jaga-Trata” etc. was sung in chorus and *pranam mantras* were chanted.

Next day, on 31st January, the daily schedule got started and it was as follows :

Usha kirtan at dawn, a short interval after that, prayers to Shree Shree Ma with *arti*, doing *darshan* and *pranam* at the local Shiva Temple, Hanuman Temple, the Temple of Shree Ramakrishna Mission and the Radha Krishna Temple in the vicinity. The *vratīs* enjoyed walking from temple to temple in the freshness of the morning and having the glimpses of the beautiful idols.

The *vratis* would then walk back to the Ashram compound, be seated in the patio facing the Narmada and do *japa* and meditation in the peaceful and lovely surroundings. They would enjoy the ineffable beauty of sunrise on the Holy Narmada, which is like an epiphany of Divine Wonder.

After doing *pranam* to Ma Namada, the *vratis* would then enter the Ashram from where they could hear Shree Ashok Bhai doing *Vedapath* on the microphone. The *Vedic recital* was followed by the chant of “*Satyam Jnanam Anantam Brahma*” etc. in chorus. Then the *vratis* would take their seats in the *pandal* for meditation. This was followed by a short recess, after which Swami Umeshanandaji of Kailash Math used to deliver erudite speeches on the *Ishavasyopanishad*. Following this *Shree vishnu Sahasranama path*, *kirtan* and chanting of *pranam mantras* would take place each day to bring to a close the morning session.

After lunch break, the *vratis* would begin to gather again in the *pandal* at 2.30 p.m. for meditation which was preceded and followed by *kirtan*. After a short break, Shree Ashok Bhai Kulkarniji used to deliver impressive lectures on *Gopi Geet*, filled with *bhava* and *bhakti*. After the *pravachan*, *Hanuman Chalisa*, *Shivamahimna Stotram* and *Narmadashtakam* were jointly sung by the gathering. The *Stava Ramayana* was also recited.

On 3rd January, after *Upanishad* recital, H. H. Swami Adhyatmanandaji, President of the Ahmedabad Branch of the Divine Life Society, most graciously visited the Ashram and delighted all by his enlightening and enthralling *Matri Katha*.

On the first three days, after the *pravachan* by Ashok Bhai, Dandi Swami Narayan Tirtha used to give learned discourse in a very appealing style.

Another eminent speaker, swami Vishnu Devanandaji said, “The true hero is one who has conquered his *indriyas* (the lure of the sense organs). The true *pundit* is one who is a *sadachari*, that is, whose conduct is always good. The one who pays respect to others and treats them with due honour is a true person of charity.”

In the evening after *sandhya kirtan*, Brahmachari Samatmanandaji of the Chinmay Mission presented a lucid discourse on the Chapter Twelve of the Gita. He said, “There are three components of the message of the Gita; they are *Karmayoga*, *Bhakti Yoga* and *Jnana Yoga*. These three *yogas* help to cleanse the mind of the three defects which obstruct the path to self realization. Our *chitta* (mind) is affected by *mala* (contaminations due to bad *karma*), *vikshepa* (distractions) and *avarana* (the cover of ignorance).

The *sadhana* of *Karma Yoga* helps in removing the contaminations. *Nishkama*

karma (*karma* without a selfish motive) leads to *chittashuddhi* (purification of the mind).

The *sadhana* of *Bhakti Yoga* is specially suited for clearing the mind of distractions. The feeling of devotion for the Guru, love of God, devotion roused by one's loving attachment to one's *Ishta*- these are conducive to the stilling of the mind and its one pointed concentration.

The *sadhana* of *Jnana Yoga* is needed for removing the cover of ignorance to reveal the true divine identity of the Self.

After the night session of *maunam* (silence), the joy filled hour of *Matri Prasang* would start. The main participants (in the order of presentation were Br. Geeta, Swami Golokanandaji, Shree Vasudevanandaji, Shree Jagat Bhai, Acharya Chandandi, Br. Guneeta and Shree Shyamal Bhai. They mainly dwelt upon their personal experiences of Ma's magnificence, Her incomparable love and Grace.

Shree Vasudevanandaji talked on the divine magnitude of Shree Narmada. He said that in order to procure the blessings of Mother Narmada in full, one has to do Her *parikrama* empty-handed. While doing *parikrama* one day, he was feeling intolerably hungry. Exactly at that moment he heard that some one had prepared a hot bowl of *kheer* (rice cooked in milk) and was waiting for a pilgrim to take it as an offering. He accepted the delicious *kheer* which appeased his hunger and gave him sufficient energy to carry on the *parikrama*. Another day, a little girl appeared and gave him a number of gifts. The girl could not be traced again. Complete surrender at Shree Shree Ma's feet is the best way to find fulfilment in one's life, he said.

Matri Prasang was followed by *arati* and then the daily programme would be concluded. On the final day, before midnight meditation (*Mahanisha Dhyam*), the song composed extempore and sung by Shree Shree Ma Herself, beginning with "*Prem ki putaliya tum bhajan karo hrid,*" was presented. The four-line refrain of the song goes like this :

"Doll of love, sing the name of God in your heart!

Doll of *prana*, sing the name of God in your heart!

Doll enwrapped in skin, sing the name of God in your heart!

Doll with a living heart, sing the name of God in your heart!"

Doll here stands for a human being created by God, A human being is a doll with a living heart wrapped up in skin. The life of this doll is sustained by love and the life breath (*prana*). It is his duty to remember his Creator in his heart and sing His praises.

After the *Mahanisha Dhyana*, the *bhajans* "Jaya, jaya Ma" and "Maiya tera bana rahe darbar" (O Ma, let your assembly of devotees stay intact) were sung, and then after *arati* to Ma the *vratis* partook of *prasad*.

The next day, after *havan*, the *vratis* received *tika* of the *havan ash* on their foreheads and thus their *Samyam Vrata* was successfully completed.

The Birth Anniversary of Swami Bhaskaranandaji was celebrated on 7th February with dawn to dusk *namakirtan*, recital of *Sundar Kand* by an eminent party from Baroda and other regular features of the occasion.

Swami Vimalanandaji organized the *Samyam Saptah* programme with great skill and dedication. Among the other main organizers, the names to top the list were of Shree Jagat Bhai, President, Shree Sanjay Kapoor, Secretary, and Swami Vasudevanandaji, Sadhu-Incharge of the Bhimpura Ashram.

On 1st February, Saraswati Puja was celebrated with festive fervour, devotion and joy in all the Ashram Branches. The Brahmacharinis of Shree Shree Ma Anandamayee Kanyapceth worshipped the Goddess of Learning with special prayers for the light of knowledge and wisdom. They showed their best skill in decorating the Puja Hall artistically.

On 10th February, *Maghi Purnima* was observed with Satyanarayan Puja in the Varanasi Ashram. On this day, an *Ananda Milanotsav* (blissful get-together) was arranged in the Tarapeeth Ashram.

Maha Shivaratri occurred this year on 24th February. The *vratis* of all the Branches of Shree Shrees Ma's Ashram observed fast and performed the night-long Shiva Puja with due solemnity and devotion.

The Ashram compound was filled with reverberations of *mantra chant*, *bhajan*, *kirtan* and *storapath*. The beautifully decorated Shiva Temples, aglow with lamp lights, sent out fragrance of flowers and perfume of burning incense. This year, *Maha Shivaratri Puja* was held in the Rajgir Ashram on a grand scale.

On 11th March, during the night of *Holika Dahan* (the ritual of setting fire to *Holika*, symbolizing the end of evil), a *Holi Manch* (altar of Holi) was erected near the Tulsi Manch in the courtyard facing the Kanyapceth. *Shree Shree Narayan Puja* was performed on the altar and the rituals of *Adhivas* (inaugural worship), *Holika Dahan* etc. were performed as per scriptural norms. On the same date, during the day time, the Birth Anniversary Puja of Shree Hari Babaji was performed. A special *Shodashopachar Puja* was offered to Hari Babaji's *Ishta Deva*, Shree Shree Gouranga Mahaprabhu and *Sadhu Bhandara* was arranged.

On 12th March, the programme of *Holi* Festival began with *Narayan Puja* and offering of *abir* to Shree Shree Narayan in the Kanyapeeth courtyard. After that, the main function of *Dol Purnima (Holi)* worship of Gopalji began in the Gopal Mandir. The life-size and life-like Image of Infant Gopal was brought out of His shrine and placed on a large platter before the photo of Shree Shrees Ma on Her cot. All who were present on the occasion offered *abir* of various colours at the feet of Gopalji and then playfully smeared Him with those colours. After playing *Holi* with the Baby Gopal, they witnessed His *Abhisheka* (ritual bathing) *Angaraga* (painting the Image with paints made of special ingredients) and *Shringara* (decking the Deity with new gorgeous dresses and ornaments) *Shodashopachar Puja* was offered to Gopalji. Similar *Holi* rituals took place in other Branches of the Ashram. Particularly in Shree Krishna Chhalia Mandir, Vrindavan, *Holi* was celebrated with *Mahabhisheka*, playing with *phalgu charna* (*abir*), *Shodashopachar Puja*, *Bhandara*, *bhajan*, *kirtan* and rejoicing.

Jai Ma!

Editor

SHREE SHREE ANANDAMAYEE SANGHA PUBLICATION, VARANASI

Dear Devotees of Shree Shree Ma,

We feel immensely happy to bring you the good news that by Shree Shree Ma's grace, renewed efforts are being made to see that the Sangha publications on Shree Shree Ma be available also in all the Ashrams under the Sangha outside Varanasi. You will now be able to easily purchase the published items of your choice by submitting a list of the same to the Secretary or other personnel in-charge of the Ashram of your locality. Kindly mention the language of your selected volumes, that is, whether they are in Hindi, Bengali, English or Gujrati.

Hence forward, you will be able to get yourselves enrolled as subscribers to the quarterly journal of the Ashram-Shree Shree Ma Anandamayee Amrit Varta by applying to the local branches of Shree Shree Ma Anandamayee Ashram. For the dissemination of the gospel of Shree Shree Ma's unique personality, life story and teachings, you may also motivate your friends and associates to subscribe to this quarterly and thus benefit from spiritual *svadhyaya*.

List of Recent Publications

1. Amar Vani (Hindi)
2. Amrita Katha, Vol I (Hindi)
3. Ma Ne Sunayi Kahaniyan (Hindi) - Br. Shivananda
4. The Most Gracious presence - Sri Ma Anandamayi, Vol III (English)
-Bithika Mukherji
5. Shree Shree Ma Anandamayee, Vol. VII (English)
-Gurupriya Devi
6. Shree Shree Ma Anandamayee, Vol. III (Bangla)
Gurupriya Devi (3rd Edition) (in Press)

List of Bangla Books

Sl.No.	Book's Name	Volume	Name of Authors	Rate	Qty.
1	Shree Shree Ma Anandamaya Prasang	3 & 4	Amulya Dutta Gupta	70.00	300
2	Shree Shree Ma Anandamaya Prasang	5	Amulya Dutta Gupta	50.00	515
3	Shree Shree Ma Anandamaya Prasang	6	Amulya Dutta Gupta	60.00	529
4	Shree Shree Ma Anandamaya Prasang	7	Amulya Dutta Gupta	50.00	613
5	Shree Shree Ma Anandamaya Prasang	8	Amulya Dutta Gupta	60.00	203
6	Shree Shree Ma Anandamaya Prasang	9	Amulya Dutta Gupta	70.00	695
7	Shree Shree Ma Anandamaya Prasang	10	Amulya Dutta Gupta	75.00	286
8	Didi Gurupriya		Compiled by many Authors	25.00	760
9	Murtimayee Kripa Ma Anandamayee		Basanti Moitra	20.00	70
10	Shri Charano		Bhaji	10.00	35
11	Vishwanani Shree Shree Ma		Br. Geeta Didi	20.00	310
12	S.S.108 Muktananda Giri Mahara		Sri Anil Ch Chattopadhyay	15.00	362
13	Lila Ma Anandamayee & Jyoti Gosol Parshan		Vinay Sarkar	150.00	180
14	Rachana Sankalan		Gopinath Kav raj	40.00	443
15	Shree Shree Anandamayee Agomon			40.00	50
16	Kalyan Ban			10.00	206
17	Shree Shree Ananda maya	1	Gurupriya Devi	100.00	940
18	Shree Shree Ananda maya	2	Gurupriya Devi	30.00	40
19	Shree Shree Anandamaya	10	Gurupriya Devi	40.00	53
20	Shree Shree Anandamaya	11	Gurupriya Devi	40.00	125
21	Shree Shree Anandamaya	12	Gurupriya Devi	40.00	103
22	Shree Shree Anandamaya	14	Gurupriya Devi	40.00	123
23	Shree Shree Anandamaya	16	Gurupriya Devi	40.00	148
24	Shree Shree Anandamaya	17	Gurupriya Devi	40.00	43

List of English Books

Sl.No.	Book's Name	Volume	Name of Authors	Rate	Qty.
1	Matri Vani	1		30.00	1007
2	Matri Vani	3		40.00	170
3	In Her Perfect Love		Shradha	155.00	90
4	In Your Heart is My Abode		Bithika Mukherjee	30.00	626
5	Ten Inspiring Stories		Shivananda	25.00	200
6	For Daily Reflection			10.00	138
7	Words of Sri Anandamayee Maa			60.00	590
8	The Most Gracious Presence Sri Ma Anandamayee	2	Bithika Mukherjee	275.00	603
9	The Most Gracious Presence Sri Ma Anandamayee	3	Bithika Mukherjee	225.00	300
10	Mother As Revealed to me		Bhaji	50.00	610
11	Sunderkand From Ramcharitmanas			75.00	400
12	Sad Vani			45.00	740
13	The Magnanimous ubiquitous and Universal Mother Shree Shree Ma		Dr. S. S. Chakravarty	125.00	434
14	Alindra Mahayajna Kankhal 1981			200.00	200
15	Navonmesh			350.00	422
16	Shree Shree Ma Anandamayee	7	Gurupriya Devi	200.00	200