

MA ANANDAMAYEE
AMRIT VARTA

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

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MATRI VANI

None of your *vāsanās* (desires) ever gets exhausted. If you could put an end to any one of your *vāsanās*, then all the other *vāsanās* would have automatically been terminated for there is the Infinite (Brahman) in one and the One (Absolute) exists in the infinite (varieties).



At the rise of the *vāsanā* of God realization, all the other worldly *vāsanās* are destroyed. By adhering to worldly *vāsanās*, you have planted yourselves on the seat of death, as it were, and are migrating from one birth to another birth in order to fulfil these *vāsanās*. That is why you should have such a *vāsanā* that would make death itself die. Other than this there is no way to put an end to the *vāsanās*.



Question : "The mind does not go there.

Ma : Even as a patient does not want to take medicine! Just as a patient has to be forced to take medicine and is given injection by force, similarly force your mind to take the name of God. If you do not like it, even then you should not stop taking God's name. Through continuous practice, you will gradually experience the relish in God's name.

Question : "We are householders; what is the path for us?"

Ma : "Become a manager, each one of you. Whose manager? God's. You should serve your children as (images of) the Kumari and the child Gopal. Regard your wife as the image of Lakshmi of the household. Serve your father and mother, from whom you have got your life, as forms of God Himself. Regard your home as God's temple, for all who are present there are no other than various forms of God. There is God present in all creatures. Wherever there is a creature (*jīva*), there is Shiva; wherever

there is a woman (*nāri*), there is Gauri (*Pārvati, Shakti*). Keeping this in your mind, behave with all people accordingly. In this way, you will be able to live your life as God's manager. If you live your life in this way, you will not develop attachment, aversion, envy, etc. towards anyone."



Question : Do we have the power to lead our lives in this manner?

Ma : Apply whatever power you have got; the rest will be supplied by Him. He Himself will supply the rest to make it complete.



As many views, so many ways¹. This is said because while there are different doctrines, there are different paths. Also in the scriptures of yours it is said that the *rishis* have different views², and in keeping with those doctrines, various ways of *sādhanā* have been prescribed. How beautiful is the arrangement of *Chakradhāri* (God)! People living in homes along a particular route avail the opportunity of following the same route in order to reach the destination. That is to say, people are given the scope to follow the paths suitable for them according to their respective *sanskāras*. The *rishis* have talked in the *shastras* about almost all the paths (of *sādhanā*)



All paths are paths for attaining realization of Him. Again, there is only one path for His attainment³. Just as it is said : all forms are His forms, all names are His names, and He is One without a second⁴.



I tell you in a simple way - accept as your Guru the person for whom you feel maximum reverence, to whom your head bows down automatically in obeisance. Follow his words without questioning. If after accepting some one as your Guru you have doubts about his words, then know that your acceptance of the person as your Guru has not been complete. Do you know how it is? You arrange you daughter's marriage, don't you? As long as the wedding does not take place, your search for the groom continues. But once the girl gets married, there is no question of looking for a suitable groom any more. While the search goes on, people say, "The girl is not yet

married.” In a like manner, when once you call a person your Guru, you should follow his instructions without questioning. He will hold your hand and lead you on to God. Be it in one birth or in fifty births. Hence it is your duty to follow his advice without paying attention to what results you are getting⁵.



Notes :

1. “*Yata mata tata patha*”: a famous utterance of Shree Ramakrishna Paramahansa which has since become proverbial.
2. “*nāsau munir yasya matam na bhinnam.*” The *Mahabharata, Vana Parva*. Also, “*nānā munir nānā mata*” - a Bengali proverb meaning “various *munis* have various opinions.”
3. All paths have one common factor- ceaseless endeavour with unswerving faith and earnestness. Thus all paths may be regarded as one.
4. This is the core message of Shree Shree Ma - to see unity in diversity, to see the One in many.
5. Too much preoccupation with results is against the principle of *karmayoga*. It hampers the focus on action and breeds doubts and misgivings which are enumerated among the major obstacles on the path of *yoga* in the *Pātanjala yoga Darshana*.

SHREE SHREE MA ANANDAMAYEE PRASANG

- Amulya Kumar Dutta Gupta

(continued)

After some time, Shree Shree Ma came to the hall. The *pāth* had started. A lady brought some fruits and placed them near Ma. After the *pāth* and *kirtan* were over, Ma asked Shree Bhupen to distribute the fruits. There were mainly bananas and guavas. We were about twentyfive in the hall. Bhupen wanted to cut the fruits into pieces for he felt the fruits were too few to be shared by all the people present. Ma said, "Go on distributing the fruits one by one; when you find the remaining ones are two few, you may cut them into pieces for the rest of the people." Bhupen and another brahmachari began to distribute the fruits. After they completed the distribution, it was found that only one fruit was short. When it was told to Ma, the lady who had brought the fruits said that by mistake she had been given two of them. Hearing this, all the people present there burst out in a loud laugh. Ma said to the lady, "If it were not told that the fruits were not sufficient in number, then you would have kept the two fruits. If there is shortage, only then there is discussion about it. If the pitcher is full, there is no noise. Noises arise only out of what is not full. When I came in, I found no one had brought fruits to be placed near the stage of *pāth*. Everyday, some fruits cut in pieces are placed here at the time of *pāth*. As soon as this *kheyāl* occurred to me, immediately the fruits were brought. When these people wanted to cut the fruits in pieces for distribution, I had the *kheyāl* that the fruits be distributed one to each one. If the fruits fall short, the remaining ones should be cut in pieces. Now it is found that there was no need to make pieces of the fruits."

For some time, laughing and joking continued among the people over this incident. After that, I said to Ma, "Ma, I have a question. Please give such a reply as I would be able to understand."

Ma : "I cannot promise. It may happen if you are able to strike the drum to that effect."

Me : "At present I am ignorant. Shall I have the memory of this state of ignorance when I'll have knowledge (of the Truth)?"

Ma : This question of yours can be answered from many angles. But before I give you a reply, let me ask *you* yourselves a question : you people have been educated, haven't you? But do you remember the state of your mind when it was totally without any learning?"

To this question, some said, "Yes" and some others said, "No". Ma began to laugh. Then She Herself started to say, "In a particular state it is possible to say that there was ignorance before, but it is no more now. It is just as we say, 'There was darkness before sunrise; now the sun is rising, the darkness is gone.' Again, there is also another state where after the attainment of knowledge, one feels, 'When was I ever ignorant? I have always been a *jñani* (enlightened person).'"

Me : "Yes."

But right at this moment Khukuni Didi came to take Ma away for Her meal. Seeing her, Ma said with a smile, "Look, how can the talk continue? She (Khukuni Didi) has appeared! Do raise the topic at some other time."

With Shree Shree Ma I too got up. Ma asked, "Will you go home now?" I replied, "yes, Ma." Ma gave me Her consent to leave.

(to be continued)



Use the present with great skill. Cultivate good and rightful desires by constant contemplation of God.

- Shree Shree Ma

MOTHER AS REVEALED TO ME

— Bhaiji

(continued)

If we really feel that Sri Ma is the presiding Deity of our world, *kirtana* of the name of 'Ma' should be the easiest and most natural mode of worship for us.

At about this time I composed the following song, adding the name 'Ma' to ordinary *kirtana*. Its translation runs thus :

In joy and sorrow, in happiness and misery
Call out Ma, Ma, Ma, Ma, Ma, Ma, Ma,
Ma, Ma, Ma, Ma, Ma, Ma, Ma,
Ma, Ma, Ma, Ma,

When the child drops from his mother's womb,
Mother places the child on her lap
And initiates him with the mantra *Om*.
He learns to babble out Ma, Ma, Ma,

You learn to stand on your own legs,
And come gradually to forget the first word,
which started your life,

Therefore you search in the Vedas and
tastras, to find out
The limit of the limitless 'Ma'
If you ever desire to learn the truth of
your heart,

Merge all names and forms in the 'Ma' mantra,
Say always Ma, Ma, and let your eyes
swim in floods of tears,
Find in Sri Anandanayi Ma the final refuge
of your life's journey.

Towards the beginning of 1928, I was at Giridih. One morning both Pitaji and Mataji dropped in. I pointed out to them that our Ashram should have a special mode of prayer with a specific divine sound-symbol, as all Ashrams have their specific form of *kirtana*. The one Person round whom all the activities of the Ashram revolve, should serve as a centre to give unitary direction to all *bhajanas* and *kirtanas* there. When such a harmony is set up, our efforts for spiritual uplift will receive new momentum. With a combination of 'Hari' and 'Ma' several *kirtana* songs were composed, and it was settled that one song should be sent to Kulada Dada at Dacca. After Sri Ma left, I was about to send a song to him, when I felt, an inner urge to try a new tune exclusively with the 'Ma' name. It took the following forms of chorus :

Ma Ma, Ma, Ma; Ma, Ma, Ma,
 Call (*deko*) Ma, Ma, Ma, Ma,
 Say (*boto*) Ma, Ma, Ma, Ma,
 Sing (*gao*) Ma, Ma, Ma, Ma,
 Worship (*bhajo*) Ma, Ma, Ma, Ma,
 Repeat (*japo*) Ma, Ma, Ma, Ma,
 Call, say, sing, worship, pray Ma, Ma, Ma.

When this was sent to Kulada Dada at Dacca, he wrote to say that the composition had made much impression and that it had been introduced into the *kirtana* of the Ashram.

This was the starting-point of the new form of *kirtana* with the 'Ma' sound-symbol. Without a sense of keen desire for Mother's Grace during Her absence, real performance was not possible. When these songs were composed, Sri Ma was away from Dacca for several months. Her devotees were passing through keen pangs of separation. Their intense desire to have Ma back in their midst made those songs so sweet and touching!

After the Ramna Ashram had been established, the Sanskrit Hymns that had emanated from Sri Ma's lips during the state of deep concentration, were sung during *bhajana* time. Towards the close of 1931 (Agrahayan 1336 B. E.) Ma called me to Her side and said : "The hymns which you recite during *bhajana* time are incomplete, owing to your inability to note down all the words that came from my lips. Can't you try some other composition?"

(to be continued)



SWAKRIYA SWARASAMRITA
AFFECTION FOR MA REWARDED WITH TRANSFORMATION
A MOVE TOWARDS ULTIMATE GOAL
(continued)

Many years after his death, once somewhere Ma saw through inner vision that Revati Babu had come to Her and was saying, "Ma, you have to give me something." It was as if (someone was making) a tender hearted entreaty (expressing) a desire to get (something). In this context, Ma had said, "The act of bestowal too happened spontaneously, as it were, in some way by this body." Instantly, it was observed that simultaneously with an expression of joy, he got transformed and then, in his own way, was on the move to reach his objective. During the lifetime of Revati Babu, it was the aspect of cordial affection that was distinctly visible in his relationship with Ma, then in the form of his younger brother's wife, whom he had treated as his daughter. In this relationship we have not heard anything else pertaining to the spiritual side. After death he came to know Her as Ma, and made a prayer in Her proximity to get (something)... what is the basis for this? For a few days (during his lifetime), he had looked upon Ma with deeply felt affection; it is likely that this provided the basis for him to be in the present form now in the context of union pertaining to the Supreme Objective.

Someone, it is reported, had even asked Ma this, "Ma, was it specially for the sake of Revati Bahu and Labanya (his daughter) that you had lived in their family for this short period? Actually, it was observed that immediately after his demise, Ma, you were free in your own *bhava* in your play of *sadhana*."

Ma, we know, had a tender, soft body but, sitting in a small room under a tinshed, had to cook in the heat of fire both times. Moreover, Ma's hands and feet were tender and soft too, and so, while walking over a paved floor, using water frequently in the work She got sores with swelling between toes and also between fingers. Things continued like this for quite a few days.

Question : Well, Ma, where did all these ways and patterns of your work come from? You are the daughter of a family where you did not even see or hear about all such work. All these dealings and ideas of great skill in such work-how is it possible to have them in all spheres?

Ma : Oh Baba! (the actions of) this body are, indeed, elomelo as you have, of course been observing.

In all these, too, it is "That" alone. You draw a line of demarcation between that side and this side, and thereby reap the fruit of such separation, whereas, here, whatever takes place, happens by itself.

(to be continued)



Devotion and faith must certainly be awakened. What is happening at present is to cause you to stand on your own feet, to make you vigilant. Whatever has to be done, God will put it right-remember this.

- Shree Shree Ma

PILGRIMAGE TO KAILAS

— Gurupriya Devi

(continued)

Saturday, August 3

We finished our meal early with the intention of setting out, but after some discussion our departure was finally postponed for the next morning. We hope to reach Baluyakot by tomorrow evening. The delay in our journey would be because of having to cross the river by pulling at the ropes which would itself consume two or three hours at least. Jyotish Dada's condition continues to remain the same. Swamiji is also suffering from a cold. By continuing our halt here we will be unable to provide requisite diets for the patients for we do not get many things here. We were all worried. After many detailed discussions we were forced to stay on today. The coolies did not want to wait any longer and they were upset. It was difficult to pacify them- some of them became angry and left. We only hoped we could get other coolies here. The watchman of the dak bungalow assured us that he would get coolies for us.

Sunday, August 4

This morning we decided to travel as far as we could. We had to cross the Kali Ganga after a distance of five miles. The road was good and we reached the banks of the river in a short time. After much rumination we crossed the river using the ropes. This involves sitting on a little rectangular seat made of wood and bamboo, suspended from a very thick rope spanning the river. Men standing on the other shore tugged at the rope and pulled the passengers across the river.

The river was neither very deep nor very broad, but the current was very strong. No one could stand in the swiftly flowing river. Today we crossed the river in this novel fashion. From a distance it had appeared as if the mountain folk were crossing the river by hanging on the rope and this had made us fear the experience. We had halted so long in Dharchula because of the dread of having to cross the river by ropes. At first we had decided that our forty coolies would line up at a place where the river was not flowing too swiftly and take us across as we sat in our *dandi*. But when we reached the river bank and took stock of the situation, we decided to cross the river using the ropes. It seems that the water in the river decreases when the

rainfall declines.

We reached Baluyakot by evening. We had brought tents from Dharchula and camp was set up at a suitable spot. A fire was lit on the stones and food was cooked. We sat under the skies and ate. Jyotish Dada had no fever since yesterday and he looked a little better today. There is a dense forest on one side here, we can also hear the roar of the Kali Ganga clearly. We thus spent one more night.

Monday, August 5

Today we set out for Askote. Baluyakot is about ten or eleven miles from Dharchula, Askote is another ten or eleven miles from Baluyakot. Coolies normally walk a distance of ten miles in a day.

Jyotish Dada expressed a desire to eat rice. Ma had rice cooked to suit a patient's digestion and fed to him before starting this morning. We shall go to Askote and arrange for our meal. We reached Askote by two p.m. and halted in a *dharmashala*. Jyotish Dada was feeling very weak after the journey in the sun and we were all worried about him. In the evening, people from the palace come for Ma's *darshan*. Our meals also arrived from the palace. The king will come to see Ma tomorrow. After a long day we finished eating late in the night. For some days now Ma has been eating only once in twenty four hours. She would eat semolina *roti* and vegetable one day, rice the next day, wheat flour *roti* and *dal* for another meal and so on. Ma's diet has been varying in this manner. We spent the night at the *dharmashala*.

Tuesday, August 6

It was ten a.m. by the time we set out and no one was able to eat before that. We had been informed that Ma would be taken to the palace and so we first went there. Ma was offered *bhoga* with a variety of items and then we proceeded on our journey. After we had travelled a little distance, Swamiji's *dandi* broke down. Tunu, Dasu Dada, Parvati, Ruma Devi and others were riding horses. Since the *dandi* broke, Tunu proceeded on foot. Swamiji and Bholanath returned to Askote to get the *dandi* repaired. We went ahead and they caught up with us after some time. It was very difficult to traverse this route with a sick person. After covering seven miles we reached the school at Didihat where a group of students and teachers came running to welcome Ma and escort her to the school.

We decided to stay at the school for our meal and spend the night there. The Forest Range Officer had come from Nainital. He came for Ma's *darshan* and offered fruits at her feet. He performed *arati* with incense sticks and said, "I have been trying to have Ma's *darshan* from days. Today I have been blessed. Please show me the

way." He spoke at length in this strain. Ma gave him some advice. He sat near Ma for a long time. He requested her to stop at his bungalow for some time on her way.

Tonight it was again late by the time we finished eating. As it was not sunny today, we travelled more comfortably with our patient. The teachers had vacated their rooms for Ma's use. The teachers and students live in the school building.

Wednesday, August 7

In the morning we set out for Thal which is ten miles away. Ranger sahib accompanied us to make all arrangements for Ma's sojourn. Many people came to hear Ma's advice. We set out taking all possible care about Jyotish Dada's comfort. By two p.m. we had spread out in the verandah of a school in Thal with the intention of spending the night there. The patient was in a pitiable condition because of the travails of the journey, but there was nothing else we could do... we just had a continue moving. It rained a little on the way but this did not cause much trouble. When we had finished eating, it rained very heavily. We were all greatly pestered by lice. No one slept fast night and tonight was just as bad. All of us had boils all over our body because of being bitten and we were sick of scratching ourselves incessantly. Thus did we spend yet another night

(to be continued)



**Have complete trust in Him in spite of
everything-to Him you should call out in
happiness and in pain.**

- Shree Shree Ma

MA ANANDAMAYILILA

- Hari Ram Joshi

(continued)

During the last few years our country has been passing through a critical period, highlighted by rising prices, increasing unemployment, student indiscipline and political defections and deceit. The country can never progress on a sound basis unless the characters of our youth are built on moral and spiritual foundations. It appears that the vision of the leaders of our country is blinded by the glamour of the material advancement of the West. The noble principles of Gandhiji seem to be altogether sacrificed, though the country is celebrating his centenary¹.

In this critical condition the only hope for our emancipation is to earnestly pray to the Divinity Incarnate to change the minds of our leaders for giving the youth proper guidance to build their characters on a moral basis and to set an example by following themselves the path of Truth, Non-violence and Non-possession, the noble principles of Bapuji which have come to be altogether ignored during the last twenty-two years of Independence. Gandhiji advised his followers to lead a simple life and a life of true renunciation.

If we are really anxious to establish a new order of society, we must shake off our egoism entirely and try to perceive the one Brahman pervading everywhere. So long as the spirit of duality is not abandoned completely, there cannot be real peace in this country and all over the world. This is the mission of Mataji as conceived by Bhaiji.

Various Ashrams have been established in different parts of this country so that seekers after Truth might live in a suitable environment and have the opportunity of being guided and inspired by the Divine Universal Mother, Sri Anandamayi Ma, and be in personal contact with Her. We have, therefore, only to earnestly pray to the Divine Mother for Her blessings so that the noble aspirations of Bhaiji, Bhaiyyaji² and Baba Bholanath may be fulfilled.

1. Written in the sixties

2. Sri Jannalal Bajaj

Some of Mataji's teaching in Her own words, as recorded by Bhajji, is given here for the guidance of seekers after Truth.

"In order to advance towards Self-realization it is absolutely necessary for an aspirant to yearn constantly for his sublime Goal. He should practice *sādhana* regularly, whether he feels in a mood for it or not. Just as a married lady, while discharging her duties in her home takes care that the conch bracelets worn on her wrists and the red marks in the centre of her forehead are always intact, even so the *sādhaka* must ever remember his *Istadeva* (God), in the same manner as a mother while performing her house-work is ever aware of the needs of the child on her lap. The aspirant while attending to his normal worldly duties, must take special care to ensure that at every moment of his life he is absorbed in the remembrance of God. If at any time the *sādhaka* fails in this, he should be full of remorse. The *sādhaka* should be engrossed in such remembrance more and more, ever keeping in mind that this is his prime duty.

"An aspirant should not indulge in useless conversation or gossip but speak only when it is really necessary, which means that he must be a man of few but gentle words. He has to be extremely careful to keep aloof from all worldly attachment. Not only must he control his speech but also refrain from listening to idle talk. He should therefore try to restrict his association with worldly people and occupations to a minimum. On the other hand, talk and discussion about spiritual things ("*Hari Katha*") is helpful and should be encouraged. All else is futile and painful. Where there is Rama, there is *arama* (rest and peace), where Rama is not there is *vyārāma* (discomfort and disease).

"One should always remember that the power of discrimination and correct thinking grows in proportion to the time spent in meditation. The *sādhaka* will then come to know intuitively what is essential for him in his search. He will observe that as his mind gets more and more absorbed in the remembrance of God, his attachment to sense objects (*rupa, rasa, gandha, sparsa and sabda*) will diminish correspondingly. The positive proof that the aspirant is centred in God is that he ceases to hate any person or object, and that good qualities such as love, forgiveness, patience, forbearance go on increasing in him. Then the *sādhaka* will not make any distinction between a *Vaishnava*, a *Sākta*, a *Sivaite* and so forth. When this change takes place in the aspirant, he will come to see that the one Brahman pervades each and every form, all sects, creeds and religions, just as the same person is addressed by his son as father, by his nephew as uncle, by his wife as husband, and by his parents as son.

"A *sādhaka* must allot a fixed time of every day for his meditation and *japa* or *kirtana* in seclusion, closeting himself at that hour in his *pujā* room. He must keep in mind that progress towards God-realization is not possible if one is half-hearted and one's attention is divided between spiritual practices and temporal matters."



(excerpts)

SHREE KRISHNA CHHALIA MANDIR VRINDAVAN

—Swami Narayananda Tirtha

(continued)

From the day before *Janmāshtami*, *Ashta Prahar* (round the clock) *Kirtan* was performed. *Shree Krishna chhalia Anandalal Brajaramana Pran Gopal* - (his *Nāma Kirtan* which had spontaneously emerged from Shree Shree Ma's lips was sung by the *Kirtan* party. While the Installation Celebration lasted, there was daily programme of discourses on the *Bhāgavata Purāna* by Shree Swami Maheshwaranandaji and the famous *Bhāgavata* scholar and orator Shree Swami Akhandananda Saraswatiji. The spacious hall used to be fully packed with crowds of listeners during the *Pravachana*. The hall would be too full to accommodate all. The devout listeners would stand outside to drink in the nectar of *Bhāgavata Kathā* flowing from the lips of the *Mahātmās*, Shree Hari Baba and other eminent *Sādhus* of Vrindavan enhanced the glamour of the congregation with their presence. Great numbers of Shree Shree Ma's devotees from all parts of the country on this pious occasion of *Vigraha* installation and made the celebration a huge success.

At the holy hour of pre-dawn *Brāhmanuhurta* on the day of *Shree Shree Krishna Janmāshtami*, the *Vigrahas* were installed on the large *vedi* (altar) made of white marble in the shrine. Later in the morning, in the presence of many renowned *Sādhus* and *Mahātmās* from Vrindavan and outside, the *prāna pratishthā* ceremony of the twin *Yogala Vigrahas* of Radha Krishna and the *Vigraha* of Shree Ganesha was duly performed according to the rules prescribed in the *shāstras*. While the *prāna pratishthā* was being performed by the *yajamāna* Shree Nirmalanandaji, Shree Shree Ma, the Supreme Shakti incarnate, placed Her hand on him. After this, all the *Sādhus* and *Mahātmās* present touched the *Vigrahas* one by one thereby imparting their own *shakti* to the idols. Among the *Mahātmās* there were the Mahamandalleshwara Shree Maheshwarananda Giriji from Mumbai, the aged Vaishnava saint Shree Hari Babaji from Vrindavan, the well known *Bhāgavata* Pundit Shree Akhandananda Saraswatiji,

Shree Avadhootji, the Vaishnava Āchārya, Shree Chakrapaniji, the Worshipful Sannyasis and Brahmacharis form the local Shree Ramakrishna Mission and many other *Sādhus* and *Mahātmās* from local and outstation Ashrams and Maths.

On the north side of the *vedi*, there were the Rajmata Smt. Vijaya Raje and the Raja Saheb of Solan, Shree Durga Singhji. Standing all the while, they were watching the *prāna pratishthā* of their beloved *Vigrahas*. Enchanted and full of devotional sentiments, they fixed their glance on the idols and were unable to take their eyes away. Yogibhai's face was beaming with satisfaction and joy. The *sankalpa* of his grandmother was fulfilled at last! Within a short time, Chhalia of Rajmata had played so many wayward pranks! At last He had found His permanent Home in Shreedham Vrindavan, His own place of *līlā*. This happy thought was reflected on the face of the Rajmata. Her face and eyes expressed peace and bliss. Chhalia will no more tease her with the tricks of His *chhal*. Now He Himself has got entrapped by the love of Shree Radha and is going to keep His word of not taking a single step outside Vrindavan. The restless One will now stay tranquil here for ever!

At eight O'clock in the evening, the doors of the temple were closed at the wish of the Rajmata. Inside the shrine within closed doors in solitude, the Rajmata had Shree Shree Ma seated by the side of Shree Chhalia and worshipped Her as Shree Radha. She offered a royal *shodashopacār puja* to Shree Shree Ma. She had brought a precious gold necklace for Shree Chhalia and another for His Radha, which she presented to the beloved Deities. After the completion of the *pujā*, she offered a *bhet* (gift) of gold coins to the *Yugala Vighraha*.

At the midnight hour of 12 O'clock, the Brahmachari of the Ashram, Shree Nirmalananda, began the Birthtime rituals of Shree Krishna Janmashtami. He performed the *Mahābhisheka* (ritual bathing) and the *Janmāsthāmi Pujā* of the twin Radha-Krishna idols with scrupulous observance of *shāstra* norms. Around 3 a.m. the devotees offered *anjali* of flowers at the feet of the *Vigrahas* and to Shree Shree Ma and thus ended the ceremony of the *Janmāsthāmi Pujā*.

A few days after the inauguration of the temple and the installation of the *Vigrahas*, Shree Kishori Das Babaji, famous Vaishnava Pundit and devotee of Shreedham Vrindavan, came one evening for the *darshan* of the Deities. During his visit, he delivered an excellent lecture in front of the Deities, in the presence of Shree Shree Ma. All the listeners were delighted and impressed. The subject of his speech was the

significance of worshipping and serving the *Yugala* idols of Shree Radha and Shree Krishna.

When he heard that the Rajmata of Gwalior had given the name "Shree Ananda Chhalia Krishna" to the *Vigraha* presented by her, he proposed the name "Shree Ananda Krishna" for the other *Vigraha* brought by Yogi Bhai Shree Durga Singhji. This name was liked and accepted by all.

At present, hundreds of devout men and women daily visit this temple and feel charmed by the extraordinary beauty of the *Vigrahas* and their divine aura. They are overwhelmed with joy. Today, here in this *Vrajadhām*, this magnificent temple building and the *Vigrahas* of Shree Chhalia Krishna and Shree Ananda Krishna have become a special attraction for pilgrims and temple-visiting devotees.

□ □

Childhood, youth and old age are all contained within you. No sooner is childhood over than youth takes place; the one swallows up the other. This cannot be grasped by ordinary perception.

- Shree Shree Ma

PADAPEETHAM SMARAMI

SHREE SHREE MA AND THE VINDHYACHAL ASHRAM

- Br. Dr. Geeta Banerjee

(continued)

Yogibhai's vision of Shree Shree Ma as Devi Vindhyavāsini

Yogibhai Shree Durga Singhji, Raja Sahab of Solan, once had the vision of Shree Shree Ma as Devi Vindhyavāsini. In waking state, in complete consciousness, while doing *japa*, he saw Shree Shree Ma in the *murti* of Shree Vindhyavāsini Devi. Again, after some moments, he saw Ma in Her usual form. In his vision he saw that the garland he had offered to Ma was put round the neck of Vindhyavāsini Devi. Again, when he put a garland round the neck of Vindhyavāsini Devi, he found it had been put on Ma. Yogibhai was overwhelmed and stunned. The Vindhyachal Ashram has witnessed many such marvels of Ma's *līlā*.

Mrs. Indira Gandhi's visit to Shree Shree Ma in the Vindhyachal Ashram

During Mrs. Indira Gandhi's tenure as Prime Minister, she visited the Vindhyachal Ashram during Shree Shree Ma's presence here. She praised the beauty and serenity of the place and expressed her desire to visit the Ashram again. Since Shree Shree Ma often came here and stayed in this Ashram, during Her stay, the devotees also came for Her *darshan* here. Thus many *Mahātmas*, scholars and other V. I. P.s would also visit this holy place again and again for Ma's *darshan*. Among them there were Mahamahopadhyaya Pt. Gopinath Kaviraj and Shree Gopal Swaroop Pathak, Vice-President of India.

Shree Shree Ma was hailed here as the *Jyoti* of the Kumbh Mela

Whenever the Kumbh Mela took place in Allahabad, Shree Shree Ma used to pass some days in Vindhyachal before and after the Kumbh Mela. Sometimes She would stay here for a month or so, taking rest.

In 1982 when the Ardh Kumbh Mela took place in Allahabad, Ma came to the Vindhyachal Ashram and took some rest here before the Mela. Due to Her weak

health. Her participation in the Kumbh Mela was not certain. On hearing this, the *Mahant* of the Mahanirvani Akhada and some *Sādhus* from the same Akhada came to the Vindhyachal Ashram with their prayer for Ma's presence at the Kumbh Mela. The *Mahaniji* said, "Ma, you are the *Jyoti* (Light) of Kumbh. You must go there." Ma accordingly went to the Kumbh Mela right from the Vindhyachal Ashram. After the Mela, She returned here for rest. That was Her last visit to the Vindhyachal Ashram.

Homocopathic Aushadhalaya (Dispensary) in the Vindhyachal Ashram

A charitable Homocopathic dispensary has been opened in the Vindhyachal Ashram for free medical facilities to be given to the poor. The credit goes to the initiative taken by revered Panuda who did the needful for setting it up. In the beginning as there was no publicity about this venture, the number of the beneficiaries was small. But as people gradually came to know about its existence and also due to the exemplary selfless service rendered by Swami Sharananandaji, the number of the poor patients seeking medical help from here has since gone up considerably. Seeing the increasing number of the patients approaching the Aushadhalaya, Swami Chetananandaji commented, "These patients are coming to receive the *karunā* (compassion) of Shree Shree Ma! There are patients who failed to recover even after costly treatment undergone in big cities, but have been cured after receiving treatment at this Homocopathic centre. This amazing fact has strengthened people's belief that at this centre, Shree Shree Ma's Grace works more than the medicines, that, in fact, Ma's *karunā* is the true efficient remedy for all ills!"

Panchavati and Dhyān Kutir

Once the former President of Shree Shree Anandamayee Sangha, revered Govind Narayanji said, "The Vindhyachal Ashram has got so much land under its possession; it would be good to utilize it for religious purposes." At his suggestion, the idea of having a *Panchavati* in this Ashram occurred to the minds of the devotees. An *Ashwattha* tree (*Ficus Religiosa*) was already there. The saplings of the other four plants needed for this purpose were brought and planted by the side of the *Ashwattha* tree, thus creating a *Panchavati* (a conglomeration of five holy plants) which is considered to have divine vibrations and to be a suitable place for doing *japa* and meditation. It was later thought that the building of a hut for meditation in the *Panchavati*, where especially the *Sādhus* may pass long hours in *japa* and meditation, would be very helpful for the spiritual seekers. The proposed hut has been given the name, *Dhyān Kutir* or *Sādhan Kutir*. A devotee has come forward for helping in this pious work. It is also proposed to build a *Sādhu Kutir* at a nearby spot with corridors, kitchen, etc for the stay of the *Sādhus*.

The Vindhyachal Ashram has a special significance for the devotees of Shree Shree Ma. All the places which were hallowed by the touch of Shree Shree Ma's Lotus Feet are extremely dear and valuable for us. But there are a few additional features which make this particular Ashram distinguished and specially important. Ma Herself said, "This place of the Vindhyachal Ashram is filled with the vibrations of the Devi's power." Vindhyachal is a *Shakti Peeth*, the place of the first revelation of the Devi Vindhyavasini and Her permanent Abode. The surroundings are also equally vibrant with nature's beauty, abundance and profundity of peace. Secondly, Shree Shree Ma herself chose this Ashram as Her frequent place of rest. She manifested many of Her *lilās* here and uttered many of Her words of wisdom. It was here that she gave Her *vānī* about the maintenance of Ashrams.

On one occasion, revered Gurupriya Didi was discussing affairs of Ashram management with Ma. During the discussion she said, "Ma, look, you are in such a state (of weak health). All people say, 'We want to hear what Ma says, Why should we hear what others dictate (about what we should do)?' So many Ashrams are being founded; so much work is needed for their smooth running; how can things go on like this (with people disputing among themselves)?"

In reply to this question, Ma said, "I have just one and the same reply : Get united in your efforts for your own spiritual welfare and do what you think is needed for that. And again, look, besides that, what is to happen will happen."

Ma's words are always unequivocal, to the point and valid for ever! Her words are the beacon light for guiding us in all matters including Ashram management.

Such is the glory of the Vindhyachal Ashram. We the devotees of Ma should unitedly try to maintain the dignity and sanctity of this and the other Ashrams built in the sacred name of Shree Shree Ma and hallowed by Her Lotus Feet.

In conclusion, we offer our *pranāms* to Shree Shree Ma and pray to Her that this holy spot of Her unique *lilā* be always blessed by Her special *Kheyāl*.

O Ma Vindhyavasini, we do *pranām* to you again and again!

Rishindra jāminī pradatrīdhāsyarupadhārinīm |

jale sthale nivāsinīm bhajāmi Vindhyavāsinīm ||

Vishishtasrishūkārīnīm Vishālarupadhārinīm |

Mahodare Vishālinīm bhajāmi Vindhyavāsinīm ||

grihe grihe nivaśinīm bhajāmi Vindhyavāsinīm |

Vishuddhabuddhikārīnīm namāmi Vindhyavāsinīm ||

"I pray to Devi Vindhyavāsinī, who has Her face in triple aspects, as conceived

by the great Rishi Jāmini. I worship Ma Vindhyavāsini who is omnipresent, who lives in water and on land and in each and every home. I adore Devi Vindhyavāsini, whose Form is huge, whose special Power creates all things, the Mother of the universe having a large belly, the Goddess who grants the boon of pure intelligence. I bow to Her again and again!"



**Those who desire to remain intoxicated
by Reality do not require artificial
intoxicants. Indulging in false things will
only increase falsity, for every direction of
movement is indeed unending.**

- Shree Shree Ma

GOD IS WITHIN OURSELVES

In a big city there lived a very rich and clever merchant. Once he decided to go to a distant country to do business. He started preparation for the journey.

In that very city there lived a thief also. He somehow got the news and thought of accompanying the merchant and ultimately robbing him.

Just the day before the commencement of the journey the thief dressed up like a businessman and came to the merchant. He said, "Brother, I have come to know that you are going on a business tour. Is it so? I am also a small trader and want to go out for the same purpose. But as you know, it is not at all safe now-a-days to go alone with so much money. May I accompany you and make the journey together?"

The merchant agreed and accordingly next morning they started together for their destination.

On the very first evening when they halted in an inn for the night, the merchant before going to sleep took out all his money and counted them and put them back in the bag. This he did openly before the thief without any concealment. The thief was exceedingly pleased to see all these and planned to steal the bag when the merchant would fall asleep.

After their night meal both of them lay down side by side to sleep. Due to the long journey the merchant fell fast asleep very soon. But the thief kept himself awake. When the merchant started snoring the thief got up and started searching carefully for the money bag. He searched all the baggages and other belongings of the merchant but could not find the bag anywhere. He searched throughout the night but all in vain.

This went on night after night. Every evening the merchant used to take out his money bag and count the money in the presence of the thief, but the thief could not trace the bag when he looked for it in the night.

In this way a number of days and nights passed by and ultimately one day the thief out of despair began to think, 'Alas, all the troubles that I have undertaken have proved futile. It is a mystery where could he conceal the money bag. How to solve

this mystery? Thinking thus he said to the merchant, "Brother, I must confess today that I accompanied you to steal your money. Every night when you slept I searched all your belongings to get hold of your money, but most astonishingly, I could not find it anywhere. Please do tell me where you used to keep it."

Hearing this the merchant first of all laughed heartily for some time and then said, 'Brother, I could make out your evil intention from the very beginning and therefore, I thought of such a hiding place, which you could never even imagine. Do you want to know where I used to keep it? I used to keep the bag under your pillow. Have you ever searched there?'

Concluding the story, Ma said, "Similarly, God is within every body's reach, enshrined in everybody's heart. But man goes out to look for him far and wide, without caring to look within himself."



List of Festivals

- | | |
|--|--------------------------------------|
| 1. Guru Purinma | - 9th July, 2017 |
| 2. Sri 108 Muktananda Giriji's Nirvan Tithi | - 30th July, 2017 |
| 3. Jhoolan Mahotsav | - 2nd -7th August, 2017 |
| 4. Nirvan Tithi of Bhaiji (Swami Maunananda Parvaji)
Jhoolan Dwadashi | - 4th August, 2017 |
| 5. Rakhi Purnima | - 7th August, 2017 |
| 6. Sri Krishna Jannashtami | - 14th August, 2017 |
| 7. Srimad Bhagwat Saptah Mahaparayana | - 29th August-5th
September, 2017 |
| 8. Respected Gurupriya Didi's Nirvan Tithi- Lalita Saptami | - 28th August, 2017 |
| 9. Sri Sri Sharadiya Durga Puja | - 26th-30th Sep., 2017 |
| 10. Sri Sri Lakshmi Puja | - 5th October, 2017 |
| 11. Deepawali, Kali Puja | - 19th October, 2017 |
| 12. Amakut | - 20th October, 2017 |

AMAZING DESIRE

- Rajib Ghosh (Jojo)

Dear Guru Bhaís and Babens.

I want to share with everyone the amazing experience Swapanda and I had on 29th January 2017.

A person named Deb Babu contacted the Sangha in early Jan, 2017 expressing his desire to build a small *mandir* of MA in his village in an obscure corner of Sunderban and to meet the GS.

Swapanda met Deb Babu at his office to learn about their expectations.

Deb Babu is a poor and humble music teacher from a village called Dongaguri in South 24 parganas in Bengal. He has never met MA and has learnt about HER through books. He had visited Agarpara once or twice about seven years ago. As he continued reading about MA, he became an ardent devotee.

He expressed his desire to set up a small *mandir* in his village on a small plot of land which belongs to the social organisation called Milan Sangha in his village and invited Swapanda to visit his house and village on 29th Jan, 2017.

Swapanda and I visited his house and village on the appointed date, which is about 60 kms from Kolkata.

Deb Babu lives with his wife, sons and grandchildren, in a hut made of bamboo strips (*dorina*) with an asbestos roof in a place called Dakhsin Barasat, which is about 27 kms from his village and lives of his meagre earnings from giving music tuitions. He is a poor and humble gentleman who seems to be happy in his circumstances and situation. His '*bhav*' is peaceful. He and his family are totally vegetarians.

He and the secretary of Milan Sangha welcomed us cordially and were invited in his home. He discussed about his wishes with us. He then sang seven songs which he had written about MA. It was overwhelming to note that a person who has not seen MA and has only learnt about HER through books could write so many heartfelt songs about HER. Swapanda presented him a RAJRAJESHWARI PICTURE OF

MA, SAD VANI and a few books on MA. After lunch, we proceeded towards his village, which was an hour's drive.

Dongaguri is a small village having a population of a few thousand poor families and the houses are primarily made of mud and straw. The villagers are mainly small farmers.

As we entered the village Dongaguri, we were welcomed with people standing on both sides of the narrow road for about 100 mts. The women were blowing conch shells. As we alighted from the car, we were surrounded by the villagers who applied *chandan* on our temples. We were then taken to the village hall. Everyone was excited that people from MA ANANDAMAYEE ASHRAM had come to their village. There were more than one hundred people present.

Swapanda gave them a talk about MA for about 15 minutes and played Chhabi di's *kirtan* on the CD and showed them MA's pictures. Swapanda asked them about their objective. They unanimously agreed that they want to build a small *mandir* of MA, which they will sponsor as much as possible to the best of their abilities. They want to have daily *puja*, *bhog*, *kirtan* and *satsang* in the *mandir*.

We were then shown the adjoining land of about 3000 sqft where they propose to build the *mandir*. There is a playing field in front of the land. The *mandir* they initially wanted to build was a small one made of mud and straw. But Swapanda expressed his desire that a larger *mandir* be made, which would resemble something like the mud house in KHEORA, where MA revealed HERSELF.

We were given a warm farewell amid blowing of conch shells after about 1.5 hrs.

We were overwhelmed by the sincerity, love and cordial behavior of these simple and poor people, whose only desire is to build a *mandir* for someone they have only read or heard about. These are humble grass root people and their dedication and sincerity was astounding. Most of them had not even seen MA's picture.

We have taken an estimate of the type of *mandir* which has been proposed by Swapanda. The cost of such a *mandir* is about Rs. 65-70000/- only (rupees sixty five to seventy thousand only), which include Rcc Khuti, bricks, sand, cement, door, window, etc. The villagers would contribute towards labour cost, supervision and carrying cost.

It is amazing that such is MA's KHEYAL. We have not done any *prachar* of MA and yet these poor grassroot people from an obscure village want to build a *mandir* of MA. It seems that MA is spreading HER wings on which we have no

control.

The Sangha is not in a position to support this wonderful endeavour financially, nor can it be a part of the Sangha.

I request everyone to support and contribute towards this wonderful beginning, in whatever way you desire, so that the wish of the ordinary people who have never seen MA's picture is fulfilled. We as a Sangha have built MA's *mandirs* through the collective desires of the devotees, but here is a situation where ordinary people who are not really considered as devotees, have expressed their desire to build a *mandir* of MA.

With Regards

Jai Ma!

Jojo

Response from the G. S.

Anandaswarupeshu Jojo,

Many thanks for your wonderful presentation. I am really moved and driven back to the actual situation which was so touching and memorable for both of us. I must also share with you all the narration of Deb Babu which he communicated to me immediately after the Saraswati Puja day. On that day Deb Babu visited the village and to his utter surprise he found that the huge football ground was filled with people from the same and other nearby villages waiting to listen about Shree Ma. They probably had expected that some of us would also accompany Deb Babu and arrange a microphone and some lighting out of their meagre resources. Deb Babu was very embarrassed and equally encouraged looking at the huge crowd and the spontaneous response he received from Ma. He also had arranged for a little *prasad* (*Khichdi bhog*) for everybody present, there by collecting provisions like rice and vegetables from every household while the lentil (*dal*) was contributed by Deb Babu himself. Deb Babu explained to me the astonishing response he received from the local people who came forward to donate food articles from their own fields. The fire was lit on the ground by digging the land in a corner and a big *handi* was used for preparing *bhog*. Lastly he narrated that the *bhog* had to be made a little more diluted to suffice for the huge crowd.

Jai Ma!

Swapan Ganguly

General Secretary

Shree Shree Anandamayee Sangha



DISEASES CAUSED BY *DOSHAS*

Dr. Kavita Vyas (Ayurveda Specialist)

(continued)

BALANCING THE *DOSHAS* AND REJUCENATION

(BY BALANCING THE *DOSHAS* WITH THE HELP OF DIET, LIFE STYLE AND HERBS ONE CAN GET RID OF THE ABOVE DISEASES. YOGASANAS ALSO HELP IN BALANCING THE *DOSHAS*, WE ARE GIVING A LIST OF YOGASANAS AND PRANAYAMAS WHICH ARE USEFUL

Doshanusar Asanaas

One can do yoga including pranayama and postures (Asanas) which are appropriate for one's constitution :

Vata : Padmasana (lotus pose) Vajrasana Siddhasana Pawanmuktasana Sarvangasana, Nadishodhana Pranayama Ujjayi Pranaam etc.

Pita : Ardhamatsyendrasana, Yoga mudra, Plough pose (Halasana), shoulder stand (Sarvangasana), Shashankasana Shitali Pranayama etc.

Kapha : Pashchimottanasana Ushtrasana, Chakrasana and Agnisara kriya, Bhstrika and Ujjayi Pranayam. Going for morning (brisk) walk is also a good exercise for kapha dosha control.

Rejuvenation (Rasayan) Rejuvenation is described as a separate branch of Ayurveda and Acharya Charaka has described rejuvenation in detail. This denotes the importance of rejuvenation in maintaining our health.

Rejuvenation means nourishment of body tissues (Dhathu) by various tonics, special treatment and behavioural regimen. Rejuvenation gives strength to the body. It increases immunity and healthy lives span of the person it improves intellect, memory ojas and voice quality of the person Rejuvenation is generally used for a healthy person to maintain the health called as kanya rasayan. Some rejuvenation herbs are used for specific diseases called as naimittik rasayan.

Rejuvenation herbs act in three ways.

- i. **By nourishing fluids** : Herbs like **shatawari** (*Asparagus racemosus*), dates, milk, ghee, (clarified butter) etc. increase nourishing fluid in the body. These materials are rich in nutrients and these nutrients are absorbed by small intestine into the blood and thus directly nourish the body.
- ii. **By improving digestive fire** : Some herbs like pepper, **chitrak** (*Plumbago zeylanicum*), **haritaki** (*Terminalia chebula*), **Vidanga** (*Embrelia ribes*) etc. improve digestive fire thus increase metabolism in the body and indirectly help proper nourishment of the body.
- iii. **By cleaning channels** : Some herbs like **guggul** (*Commiphora mukul*), **bhallataka** (*Semecarpus anacardium*) **rasone** (*Alium sativum*), **Kastur** (*Kusk*), **Pippali** (*Long pepper* etc. cleanse the channels (through them nourishing fluid and blood are transported) and thus help in rapid transport of nourishing fluids by this way both tissue gets proper nourishment.

For getting best results from rejuvenation herbs and formulations one should undergo Panchakarma treatment because after inner cleansing of the body medicine's effect increases many times. Panchakarma treatment including body massage etc, work as rejuvenation therapy.

Medhya Rasayana (the rejuvenating herbs which act on intellect, memory etc)

Some herbs directly help to improve memory and intellect and release stress Acharya Charaka has described four main herbs as medhya rasayanam Shankhpushpi (*Evolvulus Erecta*), Brahmi (*Gotukola*), Guduchi (*Tinospora cordifolia*), Madhuyashti (*Glycyrrhiza glabra*).

Ashwagandha and vacha are also considered as medhya rasayanam They also have hypotensive and psychotropic effect.

Naimittik Rasayan

Some rejuvenation herbs used to treat are specific disease called as Naimittik rasayan We are giving a list of some naimittik rasayana :

1. **Eye disease** : Jyotishmati (*Calastrus paniculata*), Triphala (Fruits of *Embellica officinale*, *Terminalia belleria* and *Terminalia chebula*), Shatawari (*Asparagus Racemosus*), Yashtimadhu (*Glycyrriza glabra*).
2. **Heart disease** : Shalparni (*Desmodium gangeticum*)
3. **Skin disease** : Tuvarak (*Avicennia tomentosa*) **Bhallataka** (*Semecarpus anacardium*) **Vidanga** (*Embrelia ribes*) **Somaraji**.
4. **Extra growth (like glands)** : **Pippali** (*long pepper*) **Bhallataka**
5. **Tuberculosis** : **Rason Nagbala** (*Sida spsinosad*)

6. **Asthma** :Bhallataka, Agastya rasayan
7. **Rheumatoid Arthritis** : Amrit Bhallataka
8. **Vata disorders** : Rason, Guggul, Bala, Nagbala
9. **Diabetes** : Shilajatu, Amalki, Haridra
10. **Obesity** : Guggul, Haritaki
11. **Hypertention** : Rason, Bala, Rasna (Vanda Roxburghie), Shankhapushpi, Brahmi Ashwagandha.
12. **Hypotention** : Kasturi, Kupilu
13. **Urticaria** : Haridra (Curcuma longa or turmeric) Dieteties and regimen for Summer season. (Grishma Ritu)

In the summer the sun with its hot rays absorbs the moisture from the earth. So in summer :

- One should take food which is sweet in taste and cool in its effect.
- One should take liquid diet and unctuous food.
- In summer when one takes sattu (a special type of food which is used after diluting in water, common in India) ghritam, rice and milk Then the person will not lose his normal strength.
- Taking sweet milk with ghritam in the night is a good habit.
- Eating seasonal fruits like water melon, cucumber, orange etc is good for health.
- Chewing fresh coconut fruit, fennel with mishri gives cooling effect in stomach.
- In this season one can have Haritaki churan (Terminalia chebula) 5 gm with jaggery, it has rejuvenation effect.
- One should avoid alcohol in summer.
- Also one should not take more salty sour and spicy food. Also one should not take the food which is causing heat in the body.
- One should not do vigorous exercise in the summer season.
- In the day time one should stay in cool room and in the night one should sleep at the roof cooled with natural air and moon light.
- One should apply sandal wood paste on the body and one can wear pearl ornaments because pearl causes cooling effect on the body.
- One should stay at a place nearer to a river or lake. One should walk in gardens filled with different flowers.

Dear Anandaswaroop Devotes,

In this issue we bring you the happy tidings mainly of two major celebrations of the Ashrams under the Sangha, namely, Vasanti Pujā and Shree Shree Ma's *Avirbhāv Utsav*.

Vasanti Puja

Under the auspices of the *Chaitra Navarātri* the Varanasi Ashram observed Shree Shree Vasanti Pujā with all due solemnity and gaiety from 2nd April to 6th April. The veteran priest, Shree Abhijit, a Brahmachari of the Ashram, was on the *āsan* of the *Pujak*. Each day, the *Pujā* was performed in a beautiful way, attracting large gatherings of devotees. The Kashi Naresh Shree Anantā Narayanji and his sisters the Maharajkumaris came daily from the Ram Nagar Palace to attend the *Sandhyā Ārati* in the evening. The eventide musical programme, *Bhajan Sandhya*, was a specially attractive feature. On Maha Saptami, the Vice-Chancellor of Kashi Vidyapeeth Shree Prithwish Nag, came in the evening to attend the *Pujā* and the musical programme. The Maha Ashtami *Pujā* was the acme of the celebration, as always. An enormous number of devotees filled the Ashram compound from early morning for *darshan* and offering of *Anjali*. *Bhog Prasad* was also partaken of by a large number of devotees. This year, the *Sandhi Pujā* took place at midday; the gathering had the opportunity of watching this beautiful ceremony of special gravity. Next day was Ram Navami; in addition to the Maha Nawami *Pujā* of Vasanti Devi, *Pujā* was offered to Shree Rama at midday. The *Chandi Mandep* was resonant with *Shree Rama Bhajans* and songs from *Shree Ram Charit Manas*.

Next day, on *Vijayā Dashami*, the ritual of *Darpan Visarjan* was performed after offering *Vijayā Dashami Pujā* to the Goddess and Her Divine Companions. After this came the deeply emotional moment of bestowing love and veneration on the Deities through the ritual of *Varana*. It was a sweet-sad moment of giving a tearful send off to the Beloved Ones with farewell songs and prayers for their quick return.

In the afternoon, after the immersion of the Deities, all assembled for exchanging Vijaya Dashami greetings, sharing sweets at *Ānanda Milanotsav*, celebration of a joyous get together on the successful completion of *Devi Ārādhanā*

Mahā Rudra Yajña In the *Ati Rudra Yajñashālā* of the Kankhal Ashram, a *Mahā Rudra Yajña* was performed from 28th April to 4th May. Many local as well as outstation devotees came to witness the *Yajña*. On 27th April at 9.30 in the morning, under the *Rudrāksha* tree near the *Yajñashālā*, *Prāyashchitta* was done by the *Brahmacharis* nominated for the *Yajña* and *Sankalpa* was also taken by them. This was a preliminary and preparatory ritual preceding the *Yajña*. On 28th April at 8 a.m. a procession was taken out from *Mātri Nivās* and after visiting the Daksheshwar Mahādev Temple and Mātri Mandir, offering *Pranāms* and seeking Divine Blessings, it came back to *Mātri Nivās*.

After this followed several rituals like *Mandap Pravesha*, *Bhumi Pujan*, *Ganapati Pujan*, *Chaturveda Pujan*, *Chaturvedi Brāhman Pujan*, and *Dwār Pujā*. These were followed by *Dwārpāl Pujā*, *Pancha Gavya Prāshan*, *Kunda Pujan*, *Arani Manthan*, *Agni Sthāpanā* and *Kusha Kundikādi Karma*. With rituals, fire was lit and placed in the *Yajña Kunda*. The next rituals were : *Pradhān Peeth Āvāthan* and *Pujan*, *Karpoor Niranjan*, *Navagraha Pujā*, *Chatuhshashthi Yogini Pujā*, *Agni Pujan* and *Agni Grahan*. Then the performance of *Homa* (offering of oblations) got started. Each oblation was accompanied by the recitation of the complete *mantra* of *Rudra Deva*. In the afternoon, *Arati* was done and prayers were chanted.

From 29th April to 3rd May, everyday in the morning, *Pujā* of the Dieties and the Brāhmins was done before starting the *Homa*. *Abhishek* was performed. *Homa* was done also in the afternoon. After *Arati* and *Prārthanā*, *Sahasrārchan* was conducted. On 4th May, the last day, after *Devatā Brāhmana Pujā*, the rituals of *Swishtikrit Homa*, *Dashadīpāla Pujan* and *Kshetrapāla Balidāna* serially took place. Finally, there were the rituals of *Purnāhuti* and *Vasudhārā*. Thus ended the *Mahā Rudra Yajña*.

Shree Shree Ma's Holy Āvirbhāv Mahotsav

The 122nd Birth Anniversary of Shree Shree Ma was observed from 3rd May to 16th May this year. On this occasion, the centre of attraction was the Kankhal Ashram, where the event was celebrated through colourful and elaborate programmes of *Matri Ārādhanā* at *Ānanda Jyoti Peetham*. However, devotees at other places joined spiritually together through *bhāva* and *bhakti* celebrating Ma's *Janmotsav*.

On the 3rd May coinciding with 19th Vaishakh, the calendar date of Shree Shree Ma's manifestation on earth, the Birthday *Pujā* was performed in the Kankhal Ashram and in all the other Ashrams in the holy name of Shree Shree Ma from 3 a.m. to about 6 a.m. with *Shodashopachar* offering, *Kumāri Pujā*, prayers, *Kirtan*, *Āraṭi* and *Pushpānjali*. *Prasād* was distributed after the *Pujā*. Between the Birthday *Pujā*

and the *Tithipujā* (16th May), various programmes were arranged such as *Shree Shree Shata Chandī Pāth, Pujā* and *Yajña* of Chandī Devi (from 3rd to 14th May), *Rāslīlā* (from 10th to 14th May), *Mā Nāma Kīrtan* on Buddha Purnimā (10th May) at night, *Pravachana* of the *Mahātmās* and *Satsang* (12th 14th May), 108 *Kumāri Pujā* and 12 *Baluk Pujā* (10th May), *Janma Tithi Pujā* of Shree Shree Ma during the mid-night of 14th-15th May, 108 *Sādhu Bhojan* and distribution of *Prasād* (15th May), *Nāma Yajna* from the evening of 15th May to the evening of 16th May and week-long *Mahā Rudra Yajña* (28th April - 3rd May) as already mentioned.

The other religious activities which took place each day in the Shankaracharya Hall included recitation of *Shree Vishnusahasranāma, Shiva Mahimna Stotra, Akhanda Rāmāyana, Sampurna Gītā, Mātri Chalisā, Pujā* and so on. Adī Shankaracharya Jayanti was observed on 30th April. On *Akshaya Trīnyā* which is also the *Pratishthā Divas* of the Ashram, *Pujā* was offered in all the temples inside and outside near the Ashram.

The culmination of the Utsav was the late night between 14th and 15th May and the early morning hours of 15th May. The hearts of all the devotees unitedly received the all pervading effulgence of Ma's Divine Presence and Grace through prayers, songs, rituals of worship and soulful offering of *Pranām*.

The devotees had the rare opportunity of entering the *Garbha Parisar* of Ananda Jyoti Peetham and doing obeisance at the Samādhi. For hours together, the long queue waited patiently and moved forward slowly in order to have their turns and later each one of them came out beaming with a touch of fulfilment.

We have received reports of Matri Jannotsav having taken place in an equally festive spirit in the other Ashrams at Agartala, Agarpara (Kolkata), Uttarkashi, Pune, Bhimpura, Almora, Rajgir, Delhi, Vrindavan, Varanasi, Bhopal, Vindhyachal, Puri, Ranchi, Tarapeeth, Raipur, Kishanpur, Jamshedpur and so forth.

***Nirvāna Tithi Pujā* of Baba Bholanath**

On 3rd May, *Shuklā Ashtami Tithi*, the *Nirvāna Tithi* of Baba Bholanathji was observed in the Ashrams at Kankhal, Dehradun, Agarpara, Delhi, Varanasi and other places. On this occasion, 21 *Sadhus* were served with food. *Pujā* was done in the main local temples on 10th May and fruits were distributed at the local hospitals.

Ganga Dashahara

The 4th June was Shree Shree Ganga Dashahara. On that auspicious day, *Pujā* of Ma Ganga was performed by the Ashram inmates at Uttarkashi, Kankhal, Varanasi and Agarpara (Kolkata).

Speical Kumāri Pujā in the name of Late Dr. Premlata Śrīvastava

An additional feature of Shree Shree Ma's *Jannotsav* this year was *Pujā* done of 108 *Kumāris* on 13th May this year. This function was arranged by revered Premlataji's sister Dr. Sushma Kumar and her husband Dr. Anil Kumar. We furnish here in brief the report sent by Dr. Sushmaji :

Dr. Sushma Kumar writes that her elder sister Late Dr. Km. Premlata Śrīvastava, a staunch devotee of Shree Shree Ma, had a deep faith in all Her teachings and the rituals She recommended, one of them being *Kumāri Pujā*. Shree Shree Ma, a unique embodiment of the *Ādi Kumāri Devi* on earth took a great delight in the worship of the little *Kumāris* as images of the *Devi Shakti*. In view of this, Premaji had expressed her wish that after her demise *Kumāri Pujā* be arranged in Shree Shree Ma's Ashram in her memory. In 2016, on the day before Maha Shivaratri, Premaji left for *Mātri Dhām* to rest at Shree Shree Ma's Lotus Feet. After her annual *Shrāddh* this year, Premaji's dearly cherished wish was fulfilled on 13th May in the Kankhal Ashram during the gala celebration of Shree Shree Ma's Birth Anniversary.

Sushmaji, her son Anand, daughter-in-law Jaya, and two granddaughters, Tejaswini and Anandini arrived in Kankhal to attend *Mātri Jannotsav* and to arrange the *Kumāri Pujā*. 108 small *Kumāri* girls and 11 *Batuks* were worshipped while *Rāslilā* was going on in the Shankaracharya Hall. The *Kumāris* were dressed up and decorated as living Images of *Kumāri Devi*. The 108 tiny *Kumāris* presented a spectacularly beautiful glimpse. They were in red and green *chunnis*, with their hair tied up in red ribbon; they had shining bracelets and garlands; *alta* marks were on their feet. Lotus were offered to them. The *Pujāri* worshipped one of them duly following the *shāstra* rules of *Kumāri Pujā*. The congregation of the 108 *Kumāris* were worshipped together with flower offerings, food offerings, gifts, *ārati* and *dakshinā*. Vishuddhadi, Archanaji and Anjuji did *Ārati* with the sound of the bell and moving of *chāmar*. Shree Shree Ma's presence was strongly felt by all. Respected Vishuddhaji's role in arranging this event successfully was prominent; as was thankfully recalled by Sushmaji.

We offer *Pranāms* and prayers to Shree Shree Ma for the well- being of all.

Jai Ma!

- Editor

