

Ananda

Newsletter of the Shree Shree Anandamayee Sangha

Issue No 2 – July 2018

Contents – Second part of January 2017 Amrita Varta



Sound file:

Satyam Jnanam Anantam Brahma

<http://www.anandamayi.org/mmedia/mp3/Pushpam.mp3> - Sung by Pushpadi and Sri Ma

Videofile:

Swami Bhaskarananda

<https://youtu.be/1OeFmwHpckg> - Swamiji talks, and then sings He Bhagavan, at a retreat in Germany in 1998.

Text File:

Swami Chidananda

<http://www.anandamayi.org/books/Chidananda.pdf> - Talk by Swamiji about Sri Ma on 9th December 1990 at a retreat in Paris

Sangha website <http://www.shreeshreeanandamayeesangha.org>

A TRIBUTE TO A GREAT YOGINI-KIRPAL DIDI

● **Asha Saini**

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

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

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

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

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

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

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

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

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

her if she knew what happened with that American lady.

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

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

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

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

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

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

The lady calmed down and so her deep reflections began.

Deep reflections indeed for us, one and all.

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

Asha Saini

TRIDOSHAS [Three Basic Principles]

• Dr. Kavita Vyas
(Ayurveda Specialist)

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

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

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

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

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

Vata

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

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

Pitta

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

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

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

Kapha

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

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

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

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

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

Functions of Tridosha**Vāta**

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

Pitta

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

Kapha

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

Two Doshas of Mind

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

Rajas

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

Tamas

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

Management of Chikungunya Fever in Ayurveda

Symptoms :

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

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

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

Use of decoction of the above herbs will be useful too

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

Dietetics and Regimen for the Winter Season [Hemanta Ritu]

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

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

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

ASHRAM VARTA

Dear Anandswaroop Devotes,

Jai Ma

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



Shree Bireshwar Mahadev



Shree Shree Annapurna Mandir



Shree Shree Anandajyoty Mandir
Varanasi, Ashram

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



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

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

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

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

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

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

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

Then he narrated the poignant story of the king Harishchandra.

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

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

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

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

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

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

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

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

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

simplifying the enormous *shastras* and their preaching :

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

“*Teneshasya vidhiyatām upachitih
Kāmye matīs tyajyatām.*”

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

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

“*Pāpāugham pariduratām bhavasukhe
dosho’ nusandhiyatam.*”

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

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

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

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

“*mana eva manushyānām kāranam bandhamokshayoh.*”

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

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

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

(*Bhagavad Gita*, 6.17)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wishing you all a very Happy international New Year 2017.

Jai Ma!
- Editor

OBITUARY

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

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

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

ERRATA

Vol. 20, October 2016 Issue of Amrit Varta

	In place of	Read as
<u>Contents</u>		
9.	Festival	Festivals
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6	Shre	Shree
9	Holy	Holi
Page 32		
Para-1,	line 4 Brahmachariais	Brahmcharinis
Para-3,	line-2 Chhaha	Chhalia
Para -5	line - 7 Ganguly	Ganguli
Page -33		
Para 1,	line-1 Brahmacherinis	Brahmcharinis
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Para - 2	line - 2 Brahmacheri	Brahmachari
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Para -7	line - 3, Maharachay	Mahashay
Para - 8	line- Brahmachranis	Brahmcharinis

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

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

Dear Sir

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

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

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(Signature of Subscriber)

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Shree Shree Ma Anandamayee Ashram

Publication Unit, Bhadaini, Varanasi-221001

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

M/s.

.....

Sub. : Advertisement in "Ma Anandamayee Amrit Varta"

Dear Sirs

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

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

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

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

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

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

Thanking you
Yours faithfully

Incharge, Publication Unit

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