

Ananda

Newsletter of the Shree Shree Anandamayee Sangha

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Contents – Second part of April 2017 Amrit Varta



Sound file:

Durga Puja

<http://www.anandamayi.org/mmedia/mp3/DurgaHarvard.mp3> Sri Ma sings at Kankhal 28 October 1974

MS 556 - Anandamayi, 1896-1982. Series II: Audiotapes. [Anandamayi Ma Recordings. DIV_bMS00556_AU_097_A: Durga Vijaydasami, Kankhal, India, October 28, 1974;] Andover-Harvard Theological Library, Harvard Divinity School, Cambridge, Massachusetts. Digitized content accessed via [https://sds.lib.harvard.edu/sds/audio/430987981].

Video file:

Br Sunilda

<https://youtu.be/SqclpCkwaRU> - Talks about his diksha with Sri Ma.

Talk in Hindi with English subtitles:

Sri Ma Anandamayi

<https://youtu.be/ltXaLIakoDQ> – Sri Ma answers questions at the sanyam saptah at Suktal in 1961. She talks about dedicating 15 mins per day to God.

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

Children's Page

GOD'S SEAT IS IN MAN'S HEART

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

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

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

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

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

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

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

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

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



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

- Ms. Jacqueline Danner

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



DISEASES CAUSED BY *DOSHAS*

Dr. Kavita Vyas (Ayurveda Specialist)

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

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

SHISHIR RITU

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

Vasanta Ritu

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

Grishma Ritu

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

Varsha Ritu

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

Sharat Ritu

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

Hemant Ritu

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

Movement of the *Dosha* Through the Cycle of Time

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

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

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

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

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

Here are the main diseases caused by it :

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

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

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

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

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

(to be continued)



List of Festivals

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

SHREE SHREE ANANDAMAYEE SANGHA PUBLICATION, VARANASI

Dear Devotees of Shree Shree Ma,

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

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

List of Recent Publications

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

OBITUARY SWAMI NIRMALA NANDA GIRI

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

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

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

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

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

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

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

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

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

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



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



Brahmacharini Nirmalji



Ma Sankata Devi, Kashi



Brihaspatishwar Mahadev, Kashi

Pathak and delivered scholarly and charming discourses.

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

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

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

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

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



OBITUARY

SHREE SHREE MA WAS EVER IN HER HEART

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RICHARD LANNOY- AN OBITUARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Courtesy : Ms. Liza Mackintosh and

Mr. Christopher Pegler



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



Sunrise on the Narmada, Bhimpura,
Gujrat

ASHRAM VARTA

Dear Anandaswarup Devotees,

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

Makar Sankranti

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

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

Samyam Saptah in Bhimpura

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

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

They sang :

Jayatu Jayatu Shree Mata Anandamayee Dayamayee

Jayatu Jayatu Shree Mata Lilamayee Kripamayee

Jayatu Jayatu Shree Mata Divya chakshupradayini

Jayatu Jayatu Shree Mata Satchidanandarupini.

“Victory to the compassionate Mother Anandamayee!

Victory to the Lila-playing, Merciful Mother!

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

Victory to the Mother, Satchidananda Incarnate!”

They sang again -

“Jayatu Jayatu Shree Mata Anandamayee,

Samyama-Mahavrata-Marga-Pradarshini

Jayatu Jayatu Shree Mata Paramanandapradayini

Jayatu Jayatu Shree Mata Anandamayee, Anandamayee, Anandamayee”

“Victory to the Mother Anandamayee, who

Shows the path of Samyama Mahavrata!

Victory to the Mother, Giver of the Supreme Bliss!

Victory again and again to the Mother Anandamayee!”

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Jai Ma!

Editor

SHREE SHREE ANANDAMAYEE SANGHA PUBLICATION, VARANASI

Dear Devotees of Shree Shree Ma,

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

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

List of Recent Publications

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

List of Bangla Books

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

List of English Books

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