

MA ANANDAMAYEE
AMRIT VARTA

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

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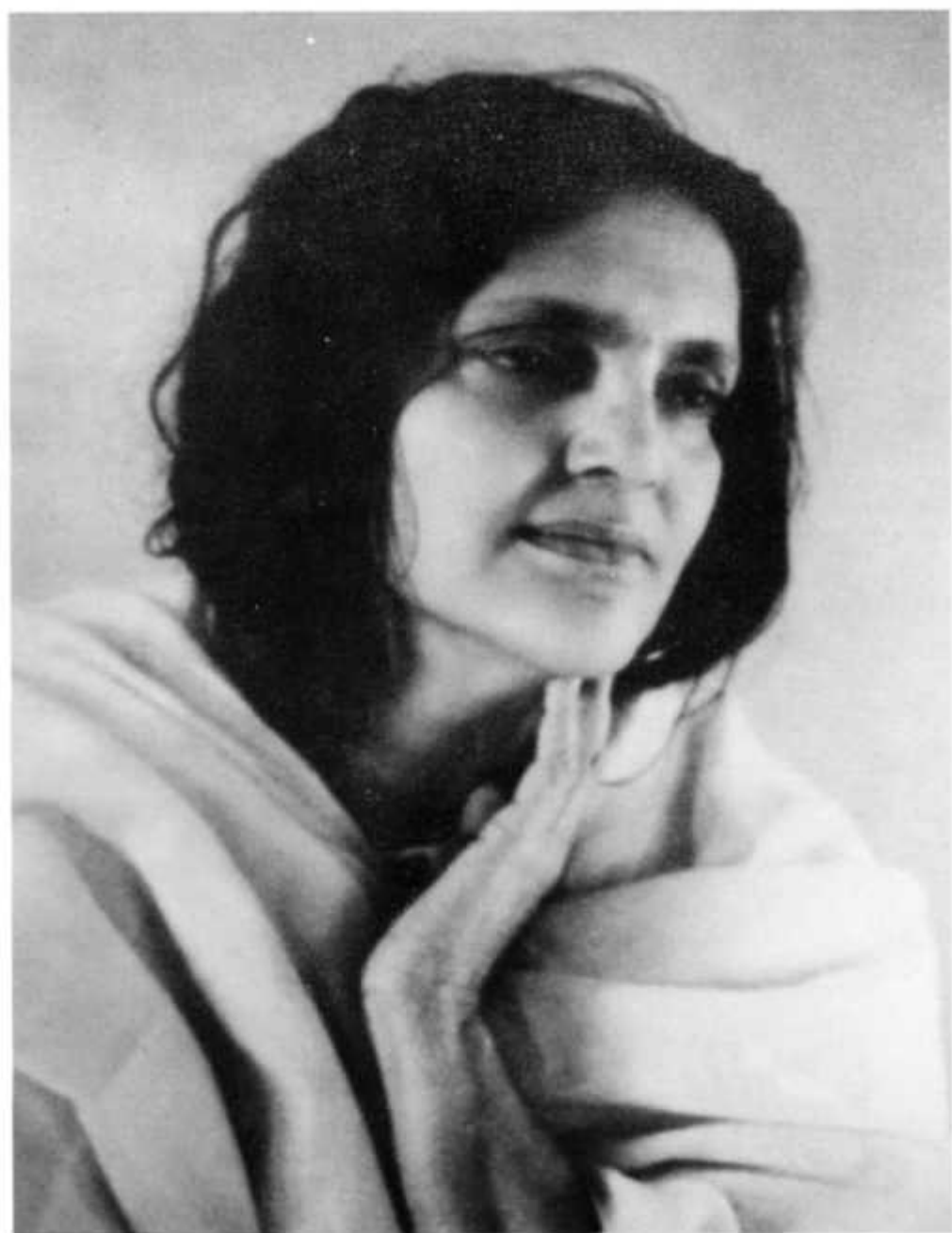
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MATRI VANI

Is there a place where there is no God? Family life, which is the āśrama of the householder, can also take you to His direction, provided it is accepted as an āśrama. Lived in this spirit, it helps a man to progress towards self-realization.

* * * * *

Within the twenty-four hours of the day, some time must be definitely dedicated to God. Resolve, if possible, to engage regularly in japa of a particular name or mantra while sitting in a special posture, and gradually add to the time or the number of repetitions. There is no need for a daily augmentation. Fix the rate and the interval at which you will increase, say fortnightly or weekly. In this way try to bind yourself to the Quest of God.

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Who can tell, at what moment the flame of illumination will blaze forth? For this reason, continue your efforts steadily without flagging gradually you will get more & more deeply absorbed in Him - HE and He alone will preoccupy your thoughts and feelings.

* * * * *

What is, IS. That doubts should arise is natural. But the wonder is, where 'THAT' is, there is not even room for different stands to be taken. Problems are discussed, surely, for the purpose of dissolving doubts. Therefore it is useful to discuss. Who can tell when the veil will be lifted from your eyes? The purpose of discussion is to remove this ordinary sight.

* * * * *

There is a sense of play, a deep delight, and constant remembrance of the one. Indeed, this is not the outcome of the practice of worldly observances. What has been referred to here is that which can only become revealed spontaneously of its own accord. This is why there is constant remembrance of the one : Man's true nature How towards God alone.

* * * * *

In the other words, the mind is willing but the body does not respond, and therefore you do not get the exhilaration that comes with the aroma of the Divine Presence.

* * * * *

Question : How can we benefit spiritually by action?

MATAJI : By doing work for its own sake, engaging is Karmayoga. As long as a desire to distinguish oneself lurking, it is karmabhoga (working for one's own satisfaction). One does the work and enjoys its fruits, because of the sense of prestige it brings. Whereas, by relinquishing the fruit it becomes Karmayoga.

* * * * *

Question : How is it possible to work without desire?

MATAJI : By doing service with the feeling that one is serving the Supreme Being in everyone. The desire for God realization is obviously not a desire in the ordinary sense. "I am Thy instrument; design to work this Thy instrument."

* * * * *

Now is the moment to throw yourself unto the Mercy of the Almighty as one without shelter and support. Leap into His embrace and you will be released from cares. Remember that it is the fool who shall find God.

* * * * *

The beauty of it is that man's very nature is to long for Reality, Supreme wisdom, Divine Joy; as it is his nature to return home when the play is over. The stage of the play is His, the play His as well, and so are those who take part in it, friends and fellow-beings- everything is He alone.

*

MA ANANDAMAYEE PRASANG

—Prof. A.K. Datta Gupta

[Translated by Pritanshu Viswas]

Dhaka, 3rd June 1945

Thief caught in Ashram

Immediately after hearing about Shri Ma's meeting with Gandhiji suddenly some disturbances were noticed in the Ashram as someone rushing towards Ma cried loudly that a man was beaten so severely that there was no possibility of his survival. At that time Jatu Bramhachari also reached and said that he had beaten him and that he was ready to face anything for his act of that. He further said to Ma, "Yesterday during Arati, the chain of some girl was taken away by someone and today also in Baba Bholenath's Mandir someone tried to snatch the ring of one girl. After hearing her cry I rushed and caught this thief and beat him severely. This man is no one but a worker among others whom I brought for carrying out the work of Ashram. Today other workers, left but this man remained in Ashram to steal upto this hour of night." Ma replied, "Is it fair to beat someone so bitterly, rather you should have brought him before others and they would have decided as to what is to be done." Thereafter she went towards the Ashram. Outside the Ashram the man in that state was brought before Ma, she looked at him and said that nothing serious happened while he was seemed to be fainted. A white thing like a piece of cotton was seen lying near that man, Ma picked up that but I could not understand what it was though I was very close to her. Then the man was made to stand and was brought inside the Ashram and Gopal Dada was informed about this. After his arrival that man touching the feet of Dada apologised. He said to the man you would be pardoned but give back all the things that he had stolen from the Ashram. The man did not accept the act of stealing. At that time some feathers of pigeon wound in a small piece of wire was seen in Ma's hand. Looking at it I could remember that on the day to Titipooja that the white thing placed on the Mukut of Ma slid down from its place. Ma told that she collected it from this man's hand when he was brought in front of her and while picking up it I found that were there some feathers wounded in a piece of wire, which

I came to know then I drew feathers from it and I found that it was wrapped in his finger. So I experienced difficulty in getting it out from his finger until this man raised his finger so as to allow me to take it away. Ma asked us, "Do you all know what for these feathers are used. Then Ma herself said "these are used to know whether the man is in sound sleep or not by touching these with in any part of a man. If the man makes some movement it is understood that he is not in sound sleep so thief does not find safe to take out anything from the body of man and if he gives no response then the thief takes away the ornaments from his or her body."

Having heard this from Ma I got amazed because at that place I and many others were present but no one noticed these feathers. Even when Ma recovered them we could not understand what they were and whether any purpose could be met with them. After hearing her there left nothing to understand as to how that man stole the things using those feathers. Yet he kept refusing that he stole the things. However he was not released. Ma, when asked, how this man should be dealt with, asked "Would you be able to recover the chain from him. Hearing it in order to get back the chain, he was taken to the middle of the ground and he was tied by a rope encircling his back with the Khuti of the tent.

Then we all started gossiping sitting inside the tent. After sometime someone coming from Ashram informed us that Ma was dressed with golden Mukut on her head, Then we went inside the Ashram and saw Ma was dressed in blue sari with golden Mukut on her head, as she was dressed in the past, and that she sat in the Bhulanath temple. Ma dressed so for the girls because last time when she was in this dress no girl was present there. We remained there for a short time as there was want of space.

After some time Ma came out, then we saw Ma was not in that dress. Ma went towards the place where the thief was tied and seeing him tied in that state, she asked "Why you people are harassing him in this manner?"

On Ma's say he was released and then Ma told him to return the chain, he replied that he did not steal the chain and if he was found to be false he should suffer from a dreadful disease. He did not even accept that wire with feathers wrapped around it, it was tied in his finger. Finding him speaking lie in such a way, Ma asked us "What you people want to do about him?" Birendada answered that we would do what you say.

Shree Shree Ma said that if he would be handed over to police you all may also run in to some kind of problem and would find at last no penalty was imposed upon

him. Ma also said that when you all did not want to retain him in the ashram then you did not own any responsibility to correct him and also there remains no possibility of his being corrected, as he is born to steal so he would continue to steal. Hence you should release him and so he was released. All his clothing which he had in the ashram was given to him and he left ashram thereafter.

Shree Shree Ma came upto the middle of the ground and talked to Biren Dada on some, important issue. We all slept in the tent and when we woke up it was morning. Later on have offering our Pranam to Ma left for our houses.

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Svajānaṁ hi kathaṁ hatvā sukhinaḥ syāma mādharma

Therefore, it does not behove us to kill the sons of Dhṛtarāṣṭra, our kinsmen, for how can we be happy, O Mādharma, after killing our own kith and kin?

MATAJI GIVES DARSHAN

[Continued from before]

—Melita Maschman

I saw how her eyes lit up when amongst those who fell at Her feet and touched the ground with their foreheads, a familiar, friendly face turned up. I believed to notice how She suffered from the heat. I felt Her slight resistance when She withdrew Her feet from an importunate adorer. I observed her pleasure in puns (an ashramite translated to me what was being said). I saw how She dismissed a Parsi lady from Bombay who requested a miraculous cure from Her. "Take your husband to a good doctor and pray to God for peace for both of you." At that moment Her face had an expression of sadness and inexorability. I also marked how Her attitude and the deepening shadows in Her features betrayed fatigue before She got up and traced a passage for Herself through the multitude that thronged round Her.

The Christian painters of the early Middle Ages had a simple, yet effective device to express holiness by painting, was not free to let his brush too voluble, he could only tacitly hint at the mystery of the luminous background.

I feel very much like those artists did. What is describable in Mataji is the familiar human element. For that which is beyond, for the Divine, I also have no means of expression. But I could use an expedient similar to that of those painters. Sometimes I believed to see a stream of light radiate from Her eyes. But at such moments, I more than ever felt pained at my blindness. I knew that, if only I were more of a seer, I should have beheld Her whole form in this halo. Although incapable of perceiving it, I was able to register its effect by the complete peace that filled me at certain hours.

The mystery in its secrecy shall remain untouched, but perhaps I may be permitted to try and approach it by a few more steps : I felt that this divine Light must be connected with Mataji's egolessness. It originates from the eternal Ground of all existence—let us unhesitatingly call it 'God.' And it streams through Mataji because it is not impaired by the opaque texture of the I-ness which, in the case of all of us, is more or less dense.

I have yet to mention how very thoughtful it made me that although millions of men and women of all strata of society fell at Her feet. I could never detect even the faintest trace of pride, neither also of humility in Mataji. Probably there is a connexion

between this and what I stated when I first met Her, namely that She seemed beyond good and evil. I must confess that, to this day I am unable to understand this fully. I have still to ponder deeply about it, for I know now that this statement is in keeping with one of the elements of Hindu teaching.

Mataji's mysterious power lies in Her being, not in what she does. Without a doubt, She has for many, many years lived solely for Her fellow beings. But this may be said of a fair number of others as well, although with them it has a very different significance. Seen from our angle of vision. Her whole life seems to be one continuous self-sacrifice and could therefore still be called 'action'. Yet, when watching Mataji for a sufficiently long time, one comes to feel that, what is essential in Her existence does no longer fulfil itself by action. She is not what She is because she does good. Her life seems a manifestation of pure, self-contained Being, perhaps I should say 'Being reposing in God.' Hence she corresponds to our highest conception of 'good', but the ethical laws are for Her not anymore a matter of struggle and daily decision as for us who still live fully steeped in action. The Christian apostle Paul says: "Christ is the end of the law." He does not thereby mean the denial of ethical commandments, but their fulfilment as a matter of course. For Him who is "one with the Father" (with God), ethical demands are no more of the nature of commandments. He fulfils them spontaneously by His very Being. This also holds good for Mataji. For one who sees Her with open eyes, not only the beauty of God seem reflected in Her, such as we may recognize in a flower or more powerfully in the sea or the mountains, but also see God's Love. Moreover Her whole being is a passionate, indefatigable, newly formulated proclamation of self-experienced Divine Reality. According to the Christian doctrine, Christ is the most perfect child of God - the Son - because His Love for God and men was most perfect. The ocean or a mountain cannot testify Divine Love, but man, if he is what he should be, gives evidence of God's Love. This, is so with Mataji. Hence she is one of the important religious figures, as a proclaimer and a witness.

While I was sitting at Mataji's feet with Her other devotees nothing happened except that we looked at Her, I at certain moments, felt the presence of Divinity more powerfully than I had ever before during church ceremonies. I believe, I understand that all ritual of that kind exists only because of the want of Divine Presence, as a gesture of longing and invocation of That, which cannot be forced to come. But where Divinity IS, even prayer is silenced. The ritual action is blotted out in the mysterious presence of Divine Being. A strange experience, impossible to convey to others - this fulness in the void or gazing. A gazing with closed eyes, and yet with eyes wide open. Once or twice I perceived what can hardly be grasped by a Western

brain. I do not know how Mataji experiences Her own person. Certainly not as we should express it, namely as a human being in whom the divine spark emits a specially bright light-for She lives in Oneness. I believed to observe that She, in whom Holiness is embodied before our eyes, 'joined' us in the reverent contemplation of the Divinity that she Herself IS. In my diary I find, the clumsy sentence : "Some-times one has the feeling as if Mataji revered Herself. But her attitude is completely superpersonal." Later I discovered the conception of 'Lila'. Does it perhaps give the clue?

Mataji's Darshan I have probably experienced only three or four times. The numinous by which it was characterized did not lessen, but to my great surprise a fundamental change took place : My first feeling that I had lit upon a dimension of reality entirely foreign to me was reversed into its opposite. I now felt that I had only just, for the first time, discovered man's own true reality.

It may sound presumptuous, but I should like to say it in all humility : In Mataji, God allowed me to see Him with the closeness of intimacy. Ever clearer I felt, what distinguishes me from Her is nothing essential, it lies where the brightness of a candle is distinguished from that of the sun. This was of course a tremendous discovery that, by the grace of God, I should wish to justify by the trend of my life in future.

Mataji's last evening in Kishenpur, which was also my last one, has remained in my memory as big festival. About two hundred people had assembled in the Ashram. I see Mataji standing in the courtyard, indefatigably distributing prasad in all directions. Not in a solemn manner but laughingly, like a mother whose greatest happiness is to satisfy the hunger of her children. Sometimes She would suddenly throw a fruit over many heads to someone standing at a distance, who had asked for it only with his eyes. Afterwards, for a long while, She walked up and down between us, talking to a child, joking with one or the other, allowing questions to be put to Her, sitting down near the musicians who were singing kirtana, then rising again to walk once more between us. It was as if she wished to distribute Herself, and she did this with a hundred hands. Never have I met a more beautiful human being, or more precisely, never have I seen the mysterious beauty of the Imperishable shine with such effulgence through mortal flesh.

Late, that same evening, there was a very special moment for me. I stood behind a trellised window, which looked out over the temples. Mataji stood between them and, for a short while, all the people who had surrounded Her receded far back. My memory shows Her to me standing there all by Herself. I raised my folded hands to bid good-bye to Her. From my prison (behind the latticed window) my greeting went out and upwards to Her freedom. She lifted Her folded hands in response, and simul-

taneously sent a veritable torrent of joy right into the core of my heart.

Leave-taking usually makes me feel quite sick. This parting should actually have torn me to pieces. Yet there was not a single painful moment. The instant in which Mataji had lifted Her hands to respond to my greeting lay outside of time. I felt this with every fibre of my being : here nothing was threatened with transitoriness.

Never in my life have I felt so carefree, so confidently happy as during the weeks that followed, although I was travelling alone, with little money, and for the first time in a non-European country.

During the Cuban crisis it became clearer than ever to me how much I owed to Mataji. Just like everyone else I saw the dreadful danger of the situation, but quite contrary to my attitude in similar crises hitherto, I did not feel afraid. Perhaps I have grasped—not with my whole being—that even the most cruel outer destruction does not touch that which we ARE in Reality. May I be able to preserve this knowledge.

There is a Zen Buddhist saying : "When an Enlightened one touches a dry twig, it begins to blossom....."

*

*etānna hantumicchāmi ghnato pi madhusudana
api trailokyarājyasya hetoh ki nu mahikṛte*

O Madhusudana, even for the sake of the kingship of the three worlds, I do not wish to kill these, even though they attempt to kill me, muchless for this earth?

MATAJI'S REMAKRS "HO SAKTA HAI"

—Ajay Sopory

A) We were attending Mataji's Janantosaava at Almora in 1964 when the news arrived about sudden passing away of Pandit Jawaharlal Nehru, Prime Minister of India, and devotee of Mataji.

Our father Shri. S.N. Sopory, affectionately known to other devotees of Mataji as Sopory bhai, started a dialogue with Mataji about Pandit Nehru during one of the Satsangs.

The previous year, the day before Pandit Nehru's birthday, Mataji had organized lots of flowers, mala, fruits, sweets without telling in advance for whom it all was. Mataji narrated how early the next morning with an entourage bearing all the gifts Mataji visited Nehruji at his home (to bless him on his birthday).

At the gate the security was informed who had arrived and message relayed in. The party was taken into the Verandah of the house. Nehruji's sister Vijayalaxsmai Pandit came to receive them and informed "Bhai is in Puja and just coming" and prayed to Ma "that this year pass well for bhai (Nehruji). Mataji remarked that Nehrujis sister only asked for one year for him.

Sopory bhai told the story of Shri. Motilal Nehru (Pt. Nehru's father) not having a son only daughters. Motilal's good friend Malviyaji pleaded to his Guruji (who had great powers - siddhis) to bless Motilal with a son. The saint declared Motilal with a son. The saint declared Motilal was not fated to have a son. However at Malviyaji's fervent prayer he Blessed Motilalji. In a few days the saint left his mortal body. Subsequently Motilalji was graced with the birth of Jawaharlalji.

Sopory bhai enquired Ma, "Is it likely the Saint took rebirth as Jawaharlal to fulfill his blessings?" And Mataji replied "Ho Sakta Hai".

Mataji remarked Pt. Nehru passed away as he desired, in harness. When Jawaharlalji was not keeping well Mataji advised him to leave the stressful work and retire, however he felt he had a duty to the country to carry on and do his best for India's progress.

B) Once Mataji and a group of Her devotees were enroute to some destination by bullock carts and passed near the ashram of a saint who had achieved great powers and become proud about it.

It was decided to visit him. Mataji remained at the rear of the part going up the

path to the Ashram. She prompted the umbrella bearer to position it over Didi's head stating Didi was not well. When they entered the verandah of the Ashram Ma kept the other venerable looking ladies in white like Didi and Laxmiji Tankha, to the front and sat at the rear of the group. When the saint completed his dhuni - Sadhana inside and emerged and acknowledged with folded hands the group looking at Didi sitting in the front. Then with eyes opened wide he glanced left and right at the members of the group and asked "Aap mein Se Kon Hai Anandamayee Ma?" At which Mataji got up from behind laughing and enquired him "Baba, poonchna bhi padega?"

After some satsang with him the group headed down the footpath to the carts. Suddenly a big black sanke was seen between the wheels of Mataji's Cart. The devotees were making arrangements to get a big stick to beat the snake away when Mataji stopped everyone's actions and let the snake be. After a while it left on its own. Mataji declared something like "Baba ne apnese chamathkar dikhaya".

Padmahahn & Sopory bhai were present at this event. Sopory bhai enquired of Mataji, "Is it the saint who took this form to come and prostrate before you to seek your forgiveness for his pride? Mataji replied "Ho Sakta Hai".

As related by S.N. Sopory to Ashok and Ajay Sopory

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*tasmān nārḥā vyam hantum dhārtarāṣṭrān svabāndhavān
svajanam hi katham hatvā sukhinah syāma mādḥava*

Therefore, it does not behove us to kill the sons of Dhṛitarashṭra, our kinsmen, for how can we be happy, O Mādḥava, after killing our own kith and kin?

EDITORIAL

Shree Shree Anandamayee Sangh's terminal magazine 'Anand Varta' was published in 1952 during the period of publisher Sri Kamal Bhattacharya. Hindi, Bangla and English were joined in one. Reverend Pandit Gopinath Kavirajji was its founder. Although our present publisher Sri. Panu Brahmchariji took the whole burden of publication, yet since 1962 this magazine is being published in three different languages.

In 1973 publication department was put under a helper unit of Shree Shree Anandamayee Sangha. Due to Shree Shree Ma's physical absence, after few years of 1982 for some special reasons, publication department was in problems. For some time, it remained closed.

Due to tireless efforts of Shri. Panu Brahmachari, magazine in a new cover, "Ma Anandamayee Amrit Varta" began to publish in 1994. But we beg pardon for the mistakes in serial number in the volumes of 1995 and 1996.

Since 1997, it is continuously published under the editorial of respected Panuda. He sent to Press, the Hindi and Bangla volumes of October 2011 issue, ten days before his eternal journey.

He had a deep interest in publication work. He himself checked the final proof and used to give printing order. Today, the editorial group of 'Amrit Varta' is feeling helpless lacking the able publisher and expert editor like him.

We pray to Sri Sri Ma, that his magazine 'Amrit Varta' may become more and more widely read and acknowledged by the readers. It should spread the 'Amrit Vani' of Ma. following the steps of our early publisher and versatile editor Sri. Panu Brahmachari.

This will be the true tribute to Sri Panu brahmachari, our perfect editor and publisher who is embraced the lotus feet of Ma.

Jai Ma
Editorial Group
Ma Anandmayee Amrit Varta

IN MEMORIAM : SHRI PANU BRAHMACHARI

—Sri Govind Narain, ICS (Retd.)
President
Shree Shree Anandamayee Sangha

*Baat wo kar/Ki jamane me tera naam rahey,
Kaam wo kar/Ki pase man teri yaad rahey.*

Shri Panu Brahmachari is no more with us physically, but we would always remember him as a great *karmayogi*, who dedicated his life at the lotusfeet of Ma until his last breath. His all round personality manifested in various facets, particularly in the field of ashram management, its rules and regulations, legal aspects, old history of the ashrams, and last but not the least in maintaining Ma's *parampara*. We have learnt so many things from him. He used to give the right direction at difficult junctures, whenever there was a paramount need. He was a remarkable Sadhu who discharged all the tasks with sincerity and show of authority, which he undoubtedly possessed.

Shri Panu Brahmachari was the main architect and builder of Mata Anandamayee Hospital, Varanasi which was founded with the inspiration and blessings of Shree Shree Ma, with the principal object of rendering services to the suffering humanity. Under his able guidance, the Hospital has shown marked progress in its working. A number of free medical camps were organized in different places around Varanasi and even outside the district, exclusively for the benefit of the poor and the needy, where proper medical aid was not available. The spirit of dedication and feeling of real concern for the sick, evinced by Br. Panuda, was very inspiring. Though the Hospital was running a regular financial deficit, it was privileged to receive from the UP State Govt. a recurring grant of Rs. 8 lacs per annum, due to Shri Panuda's continuous efforts.

Br. Panuda acted as the guardian/protector of Ma Anandamayee Kanyapeeth, Varanasi which is a prestigious educational institution for Brahmacharini girls, representing an attempt to guide the young students towards understanding of woman's duties and character, and to combine instruction of both modern curriculum with the cultivation of the ancient ideals, under **Gurukul** system.

He was the main pillar of Varanasi ashram which has historically witnessed a number of divine *leela* of Ma, and each of its units i.e. Ma Annapurna temple, Gopal

Mandir, Savitri Maha Yagnashala etc., has its own heritage and significance. But Shri Panuda worked meticulously to preserve the heritage with the modern era of development.

Publication is another prestigious wings of the Sangha and the Central Publication Committee was head-quartered at Varanasi. The Managing Editor of 'Ma Anandamayee Amrit Varta', a quarterly House journal of the Sangha dealing mainly with the divine life and teachings of Ma in four languages which was regularly published from Varanasi was managed by Br. Pandua. Also, classic books and literature was printed from Varanasi under Br. Pandua's careful supervision and literary acumen.

For the last several years, he used to visit all the Branch ashrams of Eastern India, including Kheora and Adi Siddheswari ashrams in Bangladesh. Under his able leadership, the Hindus and the Muslims of the local area came together and joined Ma Anandamayee movement for the welfare of the mankind. Br. Panuda never cared for his health and continued to render his selfless seva till the end in an exemplified manner, which should be a model for any *sadhak* on the path of spiritualism and Indian culture.

JAIMA

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Whether one takes the path of devotion where the "I" last in the "Thou", or the path of self - inquiry in search of the true "I" — it is He alone who is found in the "Thou" as well as in the "I".



1st January, 1925—29th October, 2011
A dedicated Soul of Shree Shree Anandamayee Sangha,
Respected Shree Panu Brahmachari Maharaj



Baat wo Kar/Ki Jamane me tera naam rahay.
Kaam wo kar/ki paseman teri yaad rahay.

BRAHMACHARI PANUDA—AN EXEMPLIFIED PERSONALITY

—Dr. Debaprasad Mukhopadhyay,
General Secretary
S.S. Anandamayee Sangha

Really it is extremely difficult to gauge that Brahmachari Panuda is no more. The depth and spread to which he manifested himself in the affairs of Shree Shree Anandamayee Sangha is really difficult to fathom. His multi-dimensional personality and unique initiative and leadership make one dumb found before his massive personality. Therefore, most of the people would be speechless when he would be performing a job like a master craftsman. His mode of operation, nuances and total presence were also unique and mostly uncommon to the people around him. While he was definitely a stalwart, his mode of operation were rather unique, conservative and old fashioned, but he would be lending his ears to modern principles silently, whenever required.

Br. Panuda mainly manifested himself as a great *Karmayogi*, as if, he came to play an intimate but difficult *Lila* of Ma Anandamayee's mortal *Lila* in all spheres. While Ma could have utilized him for many facets of ashram's work within Her total *Lila*, She probably thought it best to restrict Br. Panuda in the area, where he would excel in a more conducive and secured manner directly under ma Anandamayee's *kheval* and sight.

While Br. Pandua was fully aware of his versatile capabilities and could fit into any module of systems, he could not cross the barrier due to Ma's effective control and supervision on him. He had an in-born aptitude and tendency to negotiate only the most difficult challenges, for which he never lacked either confidence or physical courage. He was really a daring man! That's why he could naturally have enthused people around him even under very difficult and challenging circumstances. The Sangha would permanently lose such a man in future when challenges would arise!

Notwithstanding the above toughness and boldness of his character and manifestation, Br. Pandua was a true symbol of penance and rigorous life of a true sadhu, who would not budge an inch from the dotted lines. In recent times, he could be seen as a rare sadhu of determination of commitment, who would not deviate at all from Ma's *pārāmpara* and teachings, whatsoever. I would not forget him moving in Delhi Street in an open auto-rickshaw with a light *chuddar* on him and a pair of *Khudam* in

his feet during the coldest period of January, still with smiles on his face. I asked him to hire a taxi but he would not agree, lest it would cost more expenses for the Sangha. During long and delayed train journeys, I have seen, he would not mind remaining hungry but not take any food at all. Maximum he could have a banana and few sips of tap water from his typical stainless steel *ghati* or mug. It should be a matter of study as to, still being in white clothes, he commanded highest respect from the world of topmost sadhus in saffron of this country, who would always hesitate to refuse Br. Panuda's call and attend to *satsang* and give *pravachan* at Ma Anandamayee Ashram, Kankhal, Haridwar. He could very beautifully project the teachings of Ma as to how to respect a sadhu and attend on him, when he was invited or, during a sadhu bhandar or bidai. Br. Panuda was the frontal face of Ma Anandamayee ashram, and any VIP or senior sadhus would have to go through him to have a darshan of Ma or, holding a "private" discussion with Her. Thus he developed an impeccable mannerism and culture, very true to Ma's teachings and parampara, before the outside world. He could gather the same respect and accommodation from very senior administrators, ministers and Rulers of the states alike. During all his visits, his attire would remain the same i.e., a traditional white lungi and a white half shirt to wear. His subdued but very strong presence would always be missing in the arena of Ma Anandamayee Ashrams! He exuded confidence and personality with culture and magnanimity in a very polite manner. That was Br. Pandua, an exemplified personality.

As a *karmayogi*, Br. Pandua left indelible impressions on the various institutions of the Sangha, some of which were very dear to Ma Anandamayee. Amongst them the foremost mention may be made of Mata Anandamayee Hospital, Varanasi for which he had received the first hand training and guidance from Shri Gurupriya Didi, the great builder of Ma Anandamayee Institutions in the country. Thus Br. Panuda kept his close association and involvement with Mata Anandamayee Hospital till his last breath. May be he could not fulfill his dream in the endeavour, but he fought like a lone fighter in the *parampara* of Ma for the improvement of the hospital to its goal.

The mention may be made of the Institute of Pauranic & Vedic Studies & Research at Naimisharanaya, which was inspired through Ma's Divine Blessings. Br. Panuda toiled very hard along with other colleagues to fulfill the dreams, but some of his own colleagues could not keep pace with him, and the days of fulfillment are yet to be seen. But Br. Panuda again kept himself loyal to Ma's instructions to the last.

While Shree Shree Ma Anandamayee Kanyapeeth, Varanasi has been a self-managed Institution by the brahmacharinis and senior girls in the strict *parampara* of Ma Anandamayee and Gurupriya Didi, towards his last phase of life, Br. Pandua

stood firmly as a protector-guard to help and protect this Institution in totality. Today, the Brahmacharinis of Kanyapeeth feel that they have lost a trusted and dependable guardian. Apart from this, Br. Panuda's role in developing and protecting Branch Ashrams like Vindhyachal, Kheora, Siddheswari, Agartala and others would be written in golden letters in the annals and the history of the Sangha.

We could see the glitters in the eyes of Br. Panuda, when the Sangha was celebrating its Golden Jubilee in 2010-11. As usual, he took the greatest burden and initiative and load to make it a success like a young man at the age of 85. It appeared, as if, Br. Panuda was celebrating his own golden jubilee with the zeal of a young man. It was unique that Ma Anandamayee Herself was celebrating Br. Panuda's Birthday every year and she used to earmark special funds to make it a success. Really Ma herself brought him up like Her own son with all the love and affection, thereby making him a true soldier to carry forward Ma's legacy for the posterities. Br. Panuda fought like a young man with all his ambitions, and in 1944 he reached Ma Anandamayee for a darshan, but by 1947, he permanently settled down in Ma's ashram as a Brahmachari, surrendering his whole life, comfort and ambitions at the Lotus feet of Ma.

Br. Panuda is no more but he has left an idelible mark for any young aspirant to a model life of austerity and sacrifice towards the path of becoming an ascetic. It should be a lesson for everybody to emulate how to become a sadhu and shape one's life in achieving **That**—the Lotus Feet of Shree Shree Ma.

*

The Supreme Father, Mother and Friend — verily, God is all of these. Consequently, how can there be a cause or reason for his Grace? You are His, and is whatever way he may draw you to him, it is for the sake of revealing himself to you.

"PANUDA"

—Christopher

Here are notes from a conversation between Neeta Mehta and Panuda in February 2001 in Varanasi.

Panuda first met Ma in January 1944, and from then on there was a gradual increase in attraction, and he would meet her when she was in Calcutta or Varanasi. After his post-graduation and before his results were out he was offered a provisional job as a lecturer at Calcutta womans college, probably because he was a favourite with his professors. He was hardly 21 years old. Before taking up the appointment he had an urge to pay his respects to his mother, his grandmother, his uncle and Sri Ma - if she was available. By co-incidence Ma was in Varanasi when he came. Within 5 minutes Ma called his uncle Kalachand and then him. She said that Kalachand had mentioned that he (Panuda) was going for a job in Calcutta. However the Vidyapeeth boys were moving to Varanasi in January 1947, and he was inclined towards teaching, why not did Panuda take charge of them. Panuda was perplexed by this request and answered that he would think it over.

2-3 months after this Sri Ma came to Calcutta Ashram and he heard about it and went to meet her. Didi spotted him and treated him as someone who had absconded, took him to Sri Ma, saying "Kalachands nephew has come". Ma said to him in Hindi "Things that are to be done today, do them now!" He realised what this meant, though he had no prior intention to come to the ashram.

Ma continued in Bengali "This body is going to Varanasi today (5th Feb 1947). Accompany me." He kept quiet. Didi told him that Ma was saying to get his luggage as they were going together. Like an instrument he was back in 2 hours. Ma had already arranged for a ticket for him in her compartment, along with Didi and Buni didi. He had nothing to say, and they arrived on 6th Feb. Ma knew he was to come and he felt he had no option to say No. Before Ma he could not say no.

He said he was the last person to aspire for Moksha or Samadhi. He simply dedicated to Ma, and her ideals and ashramseva. He said that was his beginning, and it would be his end also.

He was attracted to Sri Ma because she was perfection incarnate. She taught him everything he knew, from the lowest work. People wondered how he knew about Puja, Pratishta, for example he was not a brahmin. Sri Ma taught him. His advice for devotees is to follow what Ma has taught. What Ma asks them to do.

Jai Ma

"AS I KNEW HIM"

[Late Panu Brahmachari 1925-2011]

—Ramlal
(Nephew Panuda)

In Anandamayee ashram, Kashi (Varanasi), there is a plaque installed in a ground floor room with this inscription on it : "In memory of Late Kadambini Basu Roy, sister of late Ashwini Kumar Dutta of Barisal, East Bengal, who lived here." Ma held her hand till the last breath left her body in Kashi ashram in 1948/49. Panuda, as he was known to Ma's devotees, was this lady's grand son. Late Kalachand Brahmachary, one of Ma's oldest devotees from Dacca and the first in-charge of Kanyapith, also a renowned freedom fighter in the 1920s and 1930s, was this lady's son, and Panu Brahmachary's uncle. Panuda was also my father's first cousin. Late Kalachand introduced my father, known as Ranada, and Panuda to Anandamayee ma. Both became her lifelong devotees. Ashwini Kumar also engulfed Late Kalachand, my father, Panu uncle, my grandmother and her daughters. One of them, Sannyasini Amritaprana, also Panuda's cousin sister, is in Sarada Math, Calcutta for the last sixty years.

Panuda was born in Kolkata on 1st January, 1925, when his father was employed in Ceylon. His college name was Kanakanshu Bose. He lost his father and brother at a young age. His mother, a very affectionate person, became Ma's devotee and died in Kashi ashram in 1975. He was a meritorious student, completing his MA in History with Honours from Calcutta University in late 1940s. I heard from my aunts that Panu uncle, then in his twenties, led an upper class life and was fastidious about his dress. He once told me that in his student days in Scottish Church College in Calcutta; he was instrumental in inviting Netaji Subhas Chandra Bose to deliver a non-political speech to the students.

On his way to appear for a job interview in 1947, and in his twenties, he stopped in Kashi ashram to meet his uncle for whom he had a high regard. He saw Ma, and came under her Divine spell. It changed his life completely, and he became Ma's devotee and Brahmachari for life. he never went for that interview! For the next sixty years he worked relentlessly and selflessly for the benefit of Ma's ashrams, obeying Ma's instructions all the time. Most of the time he was with Ma making her travel and staying arrangements, as well as organizing the work of various functions in the ashrams all over India. Ma assigned to him all types of work - from organizing Annakoot puja in Kashi to making travel arrangements for her trip to Agartala, Tripura,

shortly before her demise. He told me that as far as he could recall, Ma sent him to Kashi for Annakoot every year since 1957; and on Ma's instructions, and the deity of Goddess Annapurna was brought from Dacca to Varanasi one year before Dacca was included in East Pakistan. The only other such deity of gold is installed in Vishwanath temple in Varanasi.

Making travel arrangements to Agartala for Ma was a daunting task even for him because of troubled times. Ma asked him not to tell any one about this trip. But, more he thought about it, he came to the conclusion that he could not risk it by doing things himself. He told me that he felt that only Mrs. Indira Gandhi, then prime minister of India, could render help to make it a safe trip for Ma. He decided to seek Ma's forgiveness for breaking the secrecy Ma wanted. He travelled to New Delhi to meet Mrs. Gandhi, and phoned her office from the public phone booth in the railway station! Promptly, a special rail compartment for Ma was added to a train with armed guards in front and rear compartments. Then, to facilitate land travel, he met the Marxist chief minister of Tripura. Ma's trip there was, huge success.

My Panu uncle narrated several interesting situations to me over a span of many years. One was about Ma's birth. Ma's grandmother was very eager for her son to get a baby boy instead of a girl. So, shortly before Ma's birth she walked several miles from Ma's birth place Kheora, in undivided Tripura state, to the famous Kali temple in Agartala, which still exists in all its glory, to worship Goddess Kali and make her wish. Little did she know that Ma's coming to earth was pre-ordained? So, when the time came to make her wish before the deity, she uttered "Oh Goddess, please grant my wish that my son gets a baby GIRL!" She later said that some inner voice made her say like this! I heard from him the fascinating story of the founding of Kashi ashram and how Ma found the spot and, later, had the vision of the signing of the land Deed from several hundred miles away. Ma also told devotees that six or seven hundred years ago this plot housed a Sadhus' Akhara (Ashram), and she had visions of these sadhus dancing with joy when the building of the present Kashi ashram was started. He told me that the exact spot of the Mahayagna held in Kashi for 5 years in the 1950s had a special significance according to Ma. The spot has been preserved to this day, but only Ma knew its significance. Pandit Nehru, a disciple of Ma, entrusted the work of building the city of Chandigarh to world famous French architect Le Corbusier, who, while on a boat trip on the Ganges in Varanasi, expressed his desire to design a modern temple on the bank of holy Ganges river in Varanasi, which would stand the test of time like the Pyramids in Egypt. But, space for such a temple was almost impossible to get in congested Varanasi. But, God granted his wish. He designed the foundation of Ma's temple adjacent to Kashi ashram to withstand a few thousand years! Panu uncle told me this. And in this temple, under Pamda's supervi-

sion the last statue of Ma was installed a few months before Panuda's demise.

My Panu uncle also told me the astounding story of how Gopal landed in Kashi ashram.¹ Another fascinating saga is how Gopal managed to increase his daily butter ration. One of Ma's devotees residing abroad visited Kashi ashram and complained to Panuda that Gopal's daily butter ration is too small to please Gopal. Completely surprised, he made enquiries and found that only five rupees worth of butter was offered to Gopal as fixed in 1950s. At today's prices this buys a pittance. This devotee made a sizeable donation and requested him to earmark this for Gopal. He told me that it was astounding that he, sitting in Kashi, did not know about this, but, this devotee from abroad came to know about it! Then, there are the incidents of the ghost of Tehri and sadhu Mukti baba's (a Pretasiddha person) work with spirits in burning ghats of Kashi on some auspicious new moon nights. Panu uncle almost accompanied Mukti Baba on a particular night, but backed off at the last moment because he had not taken Ma's permission for this venture. That night was quite an experience even for this sadhu. He forced an evil spirit of Varanasi to do penance, and thus liberated him!

Late Panuda was a superb organizer and administrator. One without equal, I think. His success in revitalizing Anandamayee Hospital in Kashi is well known in Kashi. He could, and did manage all types of situations without using calculators, mobile phones, computers, etc. The only gadget he carried with him was his pocket watch from his student days. His small room in Kashi ashram had a small cot and a small desk and a chair. Hundreds of Ashram's documents were kept in this room. How he could locate the one he wanted always amazed me. Even in his eighties his memory and ability to recall names and incidents were phenomenal.

His ability to get work done by others — from employees of Kashi hospital to senior bureaucrats was simply exceptional. He was at ease discussing situations with renowned Ma's devotees like Late Pannalal ICS, Tehri royal family persons, Late Yogibhai (Raja of Solan), Late Mr. Indira Gandhi, Late P.L. Verma, renowned engineer and chairman of UPSC, respected industrialists like Late Kantibhai Munshi Late B.K. Shah etc. The Ramna Kali temple in Dacca was a famous shrine and Ma's favorite. It was razed to ground months before Bangladesh was born. Ma sent Panu uncle to meet Late Sheikh Mujib-Ur-Rehman, the first President of Bangladesh to obtain the exact spot of land in Dacca where Ramna Kali temple once stood with the intention to rebuild it. It was not granted; but, an alternate site was offered which was declined by Ma because the original spot had some significance known only to Ma. Later, he met General Ershad, then President of Bangladesh to get improvements done in the village where Ma was born, Kheora. This work got done. The respect he

1. See attached sheet

got from such eminent personalities is hard to believe. If he wanted to, he could become the top officer in any organization. But, due to Ma's blessings, he lived a spiritual life and immersed himself in selfless work for others (that is, Nishkam Karma).

Panu uncle taught for some time in Ma's Vidyapith in Almora in 1950s. Manasoroovar and Mount Kailash, the holiest of Hindu pilgrim places, was only 2 days of trekking from there in the 1950s. He twice made plans to go there; but, could not because he could not obtain Ma's permission in time. He told me that Parmananda Swamijee went there twice; once without any blanket! His ideal was such an act. He seemed to take pleasure in denying his body any comfort whatsoever; and also undergoing severe hardship in everyday life. He shunned tasty foods after entering Ashram. When he came to our house for a day or two to see his mother, he would intentionally mix the two or three items served to him to ruin their taste! I think that he wanted to conquer all desires normal to a human being, and he succeeded. He would not accept any thing from any one. He furiously objected to my gift of a shawl last year.

Panu uncle's spiritual life began in his twenties when he visited Kashi ashram for the first time in 1947 and became Ma's devotee immediately. It ended after about sixty years when his last rites were performed in Oct 2011 at Manikarnika Ghat, Varanasi (UP). During these sixty years, he spent all his energy and time doing Ma's work while living the life of a Brahmachary and also Shuddhachary. From managing Ma's hospital in Kashi; to organizing Kumbha Mela camps set up on Ma's name; to supervise Annakoot festival in Kashi ashram, to get a bridge built and make electricity available in Ma's birthplace in Bangladesh, he would rush to any place if Ma's work was involved whatever be his physical condition. Even a few weeks before his death at the age of 86, he visited Ma's ashram in Kedarnath for work, against medical advice and in spite of many health problems he suffered. Only to me, that too rarely, he would confide the physical pain and ailments he suffered in his eighties. But, using his tremendous mental strength he would go anywhere and suffer any hardship for Ma's work. If Ma's work was involved, absolutely nothing could deter him from going there. Many times he would go without food and even water to get Ma's work done in remote places. I once asked him why he rigorously stuck to Shuddhachary's food and water which was not available in many places. He replied that since it was Ma's instructions, it must be good for him. Once, he returned from Badrinath shrine with severe kidney problems and in great pain due to dehydration suffered because "shuddha" water was not available during his stay.

Outwardly, a stern person and a disciplinarian like his uncle Late Kalachand; he had a lot of affection for some, including inmates of Kanyapeeth and his relatives. He

battled to save the lives of two Brahmacharinis in Kanyapeeth suffering from grave illnesses, and was grief stricken when they died. However, it was my observation that to him Ma's work took precedence over every one!

Work was worship to him. The hours he worked daily and the number of times he travelled in a year in his garb of a Brahmachari and sometimes without food and water, is simply mind boggling. His life was an embodiment of selfless work in Ma's cause and complete adherence to Ma's teachings and instructions to him. He was one of the greatest Karma Yogis of modern era. According to Hindu scriptures, one of the paths to God realization is being a Karma Yogi. If this is true, surely Late Panu Brahmachary has attained God-realization, and his Atman has merged with the Brahman for eternal bliss.

The story of Gopal in Kashi ashram

This was told to me by Panu uncle about five years ago.

Many years ago the Gopal deity, now in Ma Anandamayee Ashram, Varanasi (Kashi), was worshipped by a priest in Kashi in his home. The expense for the puja and arati and the priest's living expenses were regularly remitted by a wealthy family in East Bengal. After partition of India such remittances stopped. The poor priest managed for a short time by taking personal loans. But, even this came to an end. In despair, this priest told the deity that he would drop Gopal in the Ganges River and he himself would live by asking for alms. At night, he heard in his dream that Gopal forbade him to do this. The priest found it impossible to perform puja, "bhog", aratti, etc without some money. Again he repeated to Gopal the same plan. He got the same order in his dream. After a few nights, the priest was told by Gopal to give him to a Mahatma who has recently come to Kashi and has an ashram in Kashi. The priest knew no Mahatma, but, he did know about Dr. Gopinath Kabiraj, a renowned Sanskrit scholar and Ma's devotee. The priest narrated this to him; and, Dr. Gopinath Kabiraj brought him to Ma in ashram. Ma immediately ordered the deity to be brought to ashram and held it in her lap affectionately when it arrived.

One of Ma's senior devotees told Ma that ashram had inadequate facility to install Gopal's deity in a temple and suggested that it should be taken to another ashram. Ma replied that Gopal would make his own arrangements and none of her devotees need bother about it. She asked to keep the deity in the Annapurna temple in the first floor. In the course of time Gopal got his throne and garland of precious gems by asking select devotees! It is believed that if Gopal wants something, he subtly makes it known to his select devotee, who gets no peace until it is gifted to Gopal.

And, to this day Gopal is reverently worshipped in Kashi ashram and thousands of devotees come for its Darshan every year.

A VACUUM VERY DIFFICULT TO FILL

—Krishna Banerjee

Silently active with one-pointed dedication, fastidious and patiently persevering for excellence in performance, frugal in speech, exemplary in his austere simple living and exalted standard of service, a vigilant care-taker shouldering a wide spectrum of duties and responsibilities, a stern task-master yet thoroughly dependable and full of concern for the huge family of Sri Sri Ma's devotees—that is the image of Late Sri Pannu Brahmachariji, our revered Panuda, indelibly imprinted on the canvas of our memory. For many, he was just indispensable, and his end unthinkable. To many, he was the ultimate touchstone for verification and assessment of views. Externely prudent and balanced in decision-making, he always invited other's opinions and encouraged dialogue. For over six decades, he was inextricably associated with all the institutions run under the holy name of Sri Sri Ma. Whether in view or not, his towering presence was felt everywhere within Ashram precincts. And yet he was quite indifferent to publicity. About a year back, he turned down the offer of publishing his short life-sketch in a renowned journal, apparent dislike for being in the limelight. Panuda will always be remembered with reverence for having rendered whole-hearted service to the last drop of his physical strength. May his noble soul rest in peace, at the feet of Sri Sri Ma.

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DOWN THE MEMORY LANE WITH PANUDA

—Sanjoy Ghosh

We had a house at Luxa at Varanasi. Each year during Puja vacation I along with my family used to visit there. While at Varanasi, my parents were meticulous about two things. A must visit to Ramakrishna Mission and a mandatory visit to Ma Anandamoyee Ashram at Bhadaini. From my childhood recollection till to day Panuda never seemed to grow older or aged to me. To my eyes the outward appearance of his age has remained static. Of course as a school growing child I did not have much interaction with him but whenever I visited Ma's Ashram at Varanasi I always had a strange and queer feeling that I have come to a place of a close relative more akin to 'Mamarbari'. This feeling may have developed due to the fact that I was the grandson (daughters side) of Sarojendu Nath Dutta who was a close associate to Sree Sree Ma. I could feel the pulse of homely warmth and sincerity when Panuda interacted with my parents especially my father (descendent of Swami Premananda) who was mainly associated with Ramakrishna Mission and had little connection with Sree Ma's Ashram before marriage with my mother (daughter of Sarojendra Nath Dutta also known as Sarojbaba). To day, at this age I realize the tremendous magnetic force of Panuda's Personality even to attract and mesmerize a person like my father who was earlier in no way connected with this Ashram.

It is a usual norm that a person of spiritual and ascetic path denounces and dilutes discipline in the material world. Panuda was an exception. The return of the Ma Anandamoyee Hospital at Varanasi to its past glory bears testimony to this fact. The construction of Bhakta Nibas is another landmark achievement in Panduda's vision to collate close disciples of Ma.

In this connection, I would remain ever indebted to Panuda. As mentioned earlier we had a house at Varanasi which was sold around the 80's decade as there was no one to supervise the said property. But my parents were very sad on the issue as they had taken Varanasi as their second homeland after Kolkata. My sister in law Sutapa (daughter of Guruprasad Brahma) was residing at Ashram at that time. She casually informed my wife about the project of 'Bhakti nibas'. I remember it was Sunday. My father immediately rang Pandu and our refuge and shelter at the Bhakta Nibas was guaranteed.

On passing away of my father in 2008 my mother frequently visited and stayed at Bhakta Nivas. My task was to escort her and her return to Kolkata. I used to return the following day. This was not acceptable to Panuda. On every visit he used to insist that I stayed back a couple of days more. I could strongly feel the definite warmth and sincerity in his feelings. So much so that sometimes he used to question me *'have you become more busy lawyer than your father?'*

When ever there is any talk of Panuda I could visualize a specatacled Panuda hemmed by heaps of papers and files at the hospital office. The chowkee where Panuda used to retire in the night was even more amazing to me. The single chowkee over a third was always dumped with paper and files. I often wondered how a person can retire freely during night without disturbing those papers and files. Only possible for a Yogi!

Panuda always kept very strict supervision and vigilance in respect of Puja Performance and Prasadam at Varanasi Ashram. He had strictly maintained the standard, norms and procedures as laid down by Sree Sree ma and would not bulge and/or deviate an inch from it and would only adhere by the rule book.

One amazing aspect of Panuda was his strict penance and discipline. Panuda often used to undertake railway journey to various places as he was the prime mover in the Ashram in its various programmes and functions. He never touched the blanket provided in the A.C. compartment and at times had to spent the night sitting due to cold!

On one occasion while returning from Agartala enroute Varanasi he along with his aides made a brief stopover at my brother-in-law's place at Salt Lake, Kolkata. By his very appearance Panuda seemed to be very tired and thirsty. But despite repeated requests and persuasion Panuda would accept nothing, even water, to quench his thirst! Lastly some one suggested Green coconut which Panuda accepted to quench his thirst.

On September 2011 when I visited Varanasi I met Panuda at Ashram to take leave. This was my last but memorable meeting with him. He asked me "when you are coming next?"

'When you will call me again' I replied without thinking.

Panuda scanned my face for some moments but remained silent. I set out for Mughal Sarai to board my train for Howrah. I really lament to day that I failed to decipher the strange silence of Panuda to my answer at that time. That Panuda could foresee that there will be no further opportunity for me to meet him again.

On the previous day to Pandudas passing away I had a feeling of restlessness the whole day but could not ascertain the real cause. The shocking news of this passing away unfold the real cause of my restlessness. Pandua is no more in this mortal world but has left behind indelible volumes of happy memories. It is not only a great loss to the Ashram but also a personal irretrievable loss to me.

Lastly, to conclude I may say that this article is only a humble tribute to the great soul which I was so fortunate to meet and interact. I would like to post my disclaimer that I am an ordinary person thoroughly involved in worldly activities. This article is a projection and glimpse of a Great Soul like Panuda in the eyes of an ordinary man like me. I have not attempted to highlight or discuss any matters of spirituality or divinity.

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Those who, prompted by a deep yearning for the vision of the Supreme Being tread this long and difficult path, can do so only by His grace. To take refuge in patience is the only acceptable attitude of mind. One must never lose hope. Wherever you may be placed and under whatever circumstances, let your thinking be centred in Him and in Him alone.

PANUDA — A GREAT KARMAYOGI

—Brahmacharini Geeta Banerjee

An era of the history of Shree Shree Anandamayee Sangha ended. From the very day of its existence a Karmabeer, dutiful and a saint devoted to the service of mankind, a very very special devotee of Shree Shree Ma Panuda is no more with us. With the passing away of Panuda on last 29th October 2011 an era of Sangha ended.

Keeping with the ideals of Shree Shree Ma intact, following the traditions of the Ashrams without any variation, always remembering the pious feet of Shree Shree Ma Panuda continued to be faithful to his duties alone. He never deviated from his set path by difficulties or ups and down. Difficulties may be innumerable but he faced all squarely, and completed his duties easily with patience devotion and seriousness.

In the eyes of all Panuda was a Karmayogi. He was completely devoted to Ma. He never cared for praise or blame or notoriety. What is the source of this. What is the cause. The true cause is only and only the unflinching devotion to Ma and to worship Ma. In this context a very interesting incident has been described in the thirteenth part of the book "Shree Shree Ma Anandamayee" by respectable Gurupriya Didi. Didi writes -

"Ma is in Solan for the last twenty five days. We are enjoying. Ma will go elsewhere within four or five days."

One fine evening a Brahmachari of our Ashram came to have a talk with Ma all alone. I was studying in the nearly small room adjoining the room of Ma. After having his private talk with Ma he went out. When I entered the room of Ma, Ma said, "Didi, something happened today. He was asking—"Whom should I meditate upon?" He is initiated by Devi Giriji Maharaj. The Kheyal of this body was that he must be directed in accordance to that. He told me what name he was entreating just at the same time I clearly saw an image standing near the corner of the bed, who raising his hands was trying to draw our attention. While talking with him when I again looked to words that image even then it was hinting."

The direction towards which Ma was directing a big and a small picture of Ma was hanging. Beyond that there was the door of my room. Though Ma tried to conceal yet I understood that by indicating the pictures of Ma, that image was hinting to concentrate on Ma.

Laughing I asked "Oh ! Was that image hinting towards the doors of my room? How was the image?" Ma replied, "He was some what like Parthasarathi, his dress

was like him. He was standing erect. Do you know his arms were reaching up to knees. He was indicating stretching his long arms."

After small pause Ma again said, "At first there was no Kheyal. Later on came a Kheyal that Bhagawat was there."

Wrapped in a cloth a copy of Bhagawat was kept in that corner. Anyhow I called back the Brahmachari and told him. He also told that while talking to him Ma was looking towards that corner again and again. Finding Ma in attentive he also hesitated to ask more questions. I told him that though Ma was trying to tell him to concentrate according to his initiation yet he liked Ma more. So Lord Krishna himself was hinting to concentrate on the image of Ma. So now onwards you keep this picture of Ma with you always.

The picture under discussion was the picture in which Ma was seated on a stone. I do not remember when and where this photograph of Ma was taken. Looking towards the picture he said "A similar picture is in my room. I like this photograph very much." Again concealing herself Ma said "Who knows what he was indicating, the door of your room is also on that side."

Hearing this I replied joyfully, "Yes you are right possibly indicating towards my door Lord Krishna must have asked to meditate on me."

Listening this Ma also laughed. Then Ma asked the Brahmachari, "Well do this whenever you sit to meditate try to concentrate on the image of Lord Krishna, as I have asked formerly then pay respect to him."

Later on other inhabitants also came to know about this incident and all were surprised.

The Brahmachari about whom Gurupriya Didi wrote was non but Panuda. At that time most possibly Panuda was twenty five years old. Savitri Yagna was going on at Varanasi Ashram. Being invited many pious and senior (special) saints came to participate in the Yagna. By the order of Shree Shree Ma Panuda was initiated by Shree Devi Giriji Maharaj. On that day he was discussing with Shree Shree Ma about his Japa, Meditation and Sadhana He wanted to know on whom he should concentrate. In between Shree Shree Ma said that Lord Krishna himself in the attire of Parthasarathi was asking Panuda to meditate on Ma hinting and showing the picture of Shree Shree Ma, because Panuda liked Ma. But Ma directed him that he should meditate on Shree Krishna for sometime, pay respect to Him and then he should start meditation. At the evening time in satsang I read that portion from the book of Gurupriya Didi and asked Panuda if he had that photo of Shree Shree Ma with him? Panuda nodded with a smile.

Thus Yogeshwar Shree Krishna himself directed a special Karmayogi of modern age to meditate on Ma. We always found Panuda to arise at dawn by 3 O'clock in the morning and sat to meditate. Later on he arose by 4 o'clock. Never he vitiated.

How Panuda was given a new name is described in the fifteenth volume of the book Shree Shree Ma Anandamayee by Gurupriya Didi.

"26th may 1955- Ma's Kheyal was that if a few more persons are given new names in that day it would be good. Opening the Panchang it was found that, that day was very auspicious. So Brahmachari Kusum was christened as Shukadevananda, Brahmachari Panu as Gambhirananda. A boy named Narmada Shankar Vyas came from Gujrat, he was given the name Dattatreyananda. As per Ma's Kheyal both Kusum and Panu were observing silence since morning. A Bhandara was organized on this occasion." The name given by Ma was Gambhirnanda, so he did everything with patience, seriousness and devotion.

Panuda was born at Kolkata on 1st January 1925. His name was Kanakanshu Bose. Father Sri Sudhanshu Bose was a Diwan at state of Maharaja of Dinajpur. Formerly he was in service at Ceylone (Modern Srilanka). The childhood days of Panuda were spent at Ceylone. Mother Smt. Satindra Mohini Devi, who was known as Mashima in the Ashram, was a very religious minded lady. Along with Panuda she also used to reside at the Ashram. In 1975 at the hospital of Shree Shree Ma Anandamayee she breathed her last and got shelter in the lotus feet of Shree Shree Ma forever. Panuda had an elder brother Deeptanshu Bose, who died at an early age.

Panuda was educated at Scottish Church College, Kolkata up to intermediate standard. Since his student life he was a versatile writer. He won many prizes in essay competitions. As a student once he met Sri Subhash Chandra Bose along with his colleagues and very earnestly pleaded him to deliver a speech in a college function and he succeeded.

Panuda appeared in the B.A. examination at Dinajpur. There his father Sri Sudhansu Bose left for his heavenly abode in 1943. He got an M.A. Degree in History from Kolkata University. He was a genius student of the University.

The grandmother of Panuda Smt. Kadambini Dasu Roy was the sister of very respectable and patriot leader of Barisal Sri Ashwini Kumar Dutta. Her youngest son Sri Kalachand Brahmachari joined the freedom fighters following the footsteps his maternal uncle. He went to jail for many times on his own accord. He spent

twenty-eight years of his life in the jail. He was imprisoned in the fort of Chunar for 10 years. In 1942 Sri Kalachand Brahmchari met Shree Shree Ma for the first time at Dhaca. Later on he met Ma at Vindhyachal and Varanasi too. Meeting Ma he felt so happy that he stayed away from serving the motherland and took shelter at the feet of Shree Shree Ma.

Once Panuda came to Varanasi along with his uncle. It was in 1944. Karapatriji was conducting a Yagna at Assi Ghat. Shree Shree Ma was invited and she went. There Panuda got a glimpse of Shree Shree Ma and he was deeply impressed. Following the footsteps of his uncle he offered his whole life at the Lotus Feet of Shree Shree Ma forever. Then Kanyapeethi was running at a rented house at Debnathpura under the guidance of Sri Kalachand Brahmachari. Panuda also stayed there for some time and served the Kanyapeeth by purchasing goods and vegetables from the market. Whatever he did, he did it with the best of his ability. He was a Karmayogi by birth.

After 1947 I.C.S. examinations were stopped. Indian administrative Service, I.A.S. came into existence. Panuda desired to appear in the examination. But due to the inspiration of Shree Shree Ma he left the idea.

On 6th February 1947, Panuda along with his mother came to Ashram to live here permanently. Since then he never looked back, and never went home. He didn't keep any contact with his relatives. Only his nephew Sri Ramlalda was in touch with him. That also due to the fact Ramlalda was reborn by grace of Shree Shree Ma. The details can be found in the book of Gurupriya didi. Panuda stuck to the ideals of a true Brahmchari up to the end of his life.

At that time "Akhand Savitri Yagna" was being conducted at Varanasi Ashram. Panuda got himself attached to the service as a helper.

After the Yagna since 1949-1957 Panuda got himself involved in teaching the young Brahmcharis in Vidhyapeeth at Almora. He taught English. He inspired the boys to lead a healthy life by taking part in the games with them and by taking care of them. There was a tree of Toon at Almora Ashram. Shree Shree Ma told that respectable Panuda and reverend Bhaiji had relations with that Toon tree.

Panuda told us a story or incident when he was at Vidyapeeth.

It was 1955 Ma was at the Ashram of Patal devi. All the child Brahmcharis were also there. One day at the dawn hearing the exited voice of a boy Panuda scolded him and struck him on the cheek. Shree Shree Ma was lying in her room. Suddenly Panuda was called into her room. Going there he found Ma was lying on her right side. As

soon as he entered the room Ma showed him her right cheek and said, "Look what happened. Some one striking me went out." Bewildered Panuda saw that there were very clear five finger prints on the cheek of Ma. Panuda was struck dumb. It was beyond imagination. A few minutes ago he had struck the boy on his right cheek. Since then he never beat anyone.

In the divine Kheyal of Shree Shree Ma Narmadeshwar Shiva Lingams was getting installed in the mandir of Bhaiji at Almora. In accordance to the direction of Shree Shree Ma Panuda visited Varanasi to collect Shiva Linga, the image of Parvati and Nandi along with other articles of Pooja and installation. Shree Shree Ma herself put all the articles in two boxes and closed the lids and handed them over to Panuda. At Kathgodam Panuda alighted from the train and took the bus for Almora. In spite the objection of the bus conductor Panuda put the boxes in the bus and not on the roof of the bus. While crossing a bridge near Ranikhet, the steering system of the bus failed and bus began to fall into the deep valley near about twenty feet below. It struck against the branch of a tree, turned turtle and hanged there. All the luggage kept on the roof of the bus fell into river overly 100 ft. below. But the boxes containing Shiva and articles of worship remained in tact. Hearing the cry of the bus passengers the passers by looked down and understood the situation. Then with the help of a government crane the bus was lifted. Of course anyhow Panuda came out of the bus by catching the branches of a tree. He came upon the road. More or less all the bus passengers were injured but Panuda was all right. Thus by the grace of Ma Panuda's life was saved. At the right time Shivalinga was installed in the temple of Bhaiji at Almora Ashram in the holy presence of Ma. All the passengers of the bus also realized that their life was saved by the grace of Shree Shree Ma. So on the day of installation of Shiva all came to the Ashram. Later on the passengers also built a Shiva temple on the site where bus accident took place.

Shree Shree Anandamayee Sangha was established in 1950 at Varanasi Ashram. Panuda got attached with the Sangha on the very day of its establishment. During the month of June 1958 Panuda took over the charge of Sangha from Sri Kamal Brahmachari (Virajanandaji). He was appointed as the joint secretary and later on first helper of the secretary. After a slight change in the constitution of the Sangha he was up graded as the General Secretary. Since January 1965-1972 he was the General Secretary of the Sangha. At present (at the time of his demise) he was the vice president.

"Samyam Saptaha Mahavrata" is a very important ritual organized and arranged

by Sangha. First Samyam Saptaha was held at Varanasi Ashram in 1952. Since 1952-2010 Panuda took part in every Samyam Saptaha as an ideal ritualist. Every "SAMYAM Saptaha" was organized in an arranged in a very fine and nice manner by Panuda. To honour the saints according to the tradition of the Ashram of Ma was the characteristics of Panuda. This time also he told doctor Bajpayiji "Make me fit to run I have to attend "SAMYAM Saptaha" Panuda had a ticket for Kankhal on 29th of October. On that very day he got shelter at the lotus feet of Shree Shree Ma forever. The birthday of Ma used to be celebrated under the guidance of Panuda.

The quarterly magazine "Ananda-Varta" of Sri Sri Anandamayee Sangh began to publish since 1952. Since its inception Panuda was attached with it for years. He edited the magazine under pseudoname of K. Bose. His writing ability was astonishing. He could write on any subject in a fine descriptive manner. He could write with ease in Hindi, Bengali and English. His hand writing was very beautiful. The publication of "Ma Anandamayee Amrit Varta was the result of creative power. Throughout his life he remained the officiating Managing editor of Amrit Varta.

He had tremendous capacity to work. To hand over the land for Anandamayee hospital to the Ashram was due to the efforts of Panuda. The construction of the hospital and later on to form the Charitable Society and to bring both of them under the constitution of Anandamayee Sangha and to give both of them the modern appearance is simply due to the tireless efforts of Panuda. It is an example of his dutifulness also. To achieve this, to go and meet the ministers of Government of India, to get the special invitees or influentials agree to visit the Ashram and to present them before the image of Ma and influence them are the best examples of his devotion to Ma. A skilled and active person can recognize and select other dutiful persons. Late Indira Gandhi had great respect for Gurupriya Didi and Panuda was the second. While coming to meet Ma she always asked for Brahmachariji. Then Prime Minister Indira Gandhi inaugurated Mata Anandamayee Hospital at Varanasi in 1968 and Ma Anandamayee Pauranic and Vedic study and research centre in 1981 in the presence of Ma. At the root of all these achievements was the presence of Ma and unflinching devotion of Panuda for Ma brought success and completion. Whether it was the construction of Ashram of Ma at Kedarnath, or Ashram at Jakhan at Dehradun or Wardhaman-Kunj at Vrindaban, Bangladesh or Agartala Panuda had to manage every where. That is why Nitaida of the Ashram remarked "Panuda's skill was unparalleled there is no comparison of his intelligence, true insight and capacity of administration. He had the ability to do all the jobs done by a trained I.A.S." An ex student of Vidyapeeth Sri Subhash Bhattachary remarked: "Panuda was all in all

(Hindu men sindhu) Panuda was very truthful intelligent and a scholar. He called and welcomed everyone and never disappointed or left anyone."

Panuda did every thing in a very disciplined manner. He liked discipline. Whether it is a Sadhu Bhandara or Kumari Pooja or ordinary Bhandara what and how items of food should be served Panuda used to tell. He conducted very gracefully and equally the annual function of Kanyapeeth or Sanskrit-Divas. Rajiv Sareen who visited Ashram since childhood opined that Panuda never did anything for himself all he did, he did was for the Sangha.

After retiring from the post of General Secretary he fully devoted himself to the daily service of Ma. All the travel plans of Shree Shree Ma were chalked out by Panuda. If any one asked Ma, Ma always replied to consult Panuda. This unselfish service of Panuda is unparalleled. He never cared for the post or prestige. Nobody saw Panuda seated in front of Ma. He always talked standing. One should leave pride before joining this path, he told to a devotee of Ma, "Listen once Gurupriyadidi told me that a faithful dog sits at the door of its master and always looks at him. In the same way offer everything you have at the feet of Ma and always be there.

After Ma left for her eternal abode Panuda took over all the liabilities without any hesitation. Panuda used to arrange and manage everything at the Kumbha Mela at Prayag. In the Varanasi Ashram sitting in his room he took care of every activity whether pooja is done properly or Yagna is held in the Yagnashala. He was very alert that all the activities, pooja, installation of idols and other poojas were conducted with full rituals. Many scholars of Karmakand felt surprised at the knowledge of Panuda. His knowledge about medicine or others aspects of treatment was no less than a doctor.

Panuda liked to do everything punctually. By nine O'clock in the morning he used to sit on the chair of his office at the hospital. We don't need to consult the watch Panuda's departure for the hospital meant it was 9 O'clock. He took his lunch by 1:30 PM. He used to open his door by four O'clock in the afternoon and seated on a chair began to work. His memory was very sharp.

Ma named Panuda Gambhirananda He was serious and talked less, he was affectionate. During childhood he called me "Geeta Pandect taperecorder". During childhood whenever I read a story or heard in Matri-Satsang or learnt from the speeches of saints I used to tell other girls. Panuda often saw this scene that I was seated on a desk and girls are listening the story sitting on the floor. That is why Panuda renamed me. Knowing that I write diary he used to present me a diary every year on 31st December. None can count the number of pens he gave to me. Once we were journeying by the train with Panuda. At that time Panuda used to journey in the sleeper coach along

with us. Hearing that a girl among us liked mango Panuda remarked, "Bet how many mangoes you can eat." That girl was eating mangoes one after another and Panuda was buying mangoes continuously. Sometimes Panuda used to tell us the stories about ghosts, sometimes stories relating to Shree Shree Ma or sometimes he told jokes. Ma told to Panuda "Those girls who will study the course for Shastri or Acharya you must accompany them to Kedarnath and Badrinath." So Panuda used to take such grown up girls to Kedar and Badri in accordance to the direction of Shree Shree Ma. This year also we accompanied Panuda to Kedar and Badri since 16th September to 25th September. Panuda managed my pilgrimage to Kailash along with Jayadi within three days. Whenever he took us he showed every remarkable places in a planned way, and explained to us their importance. Panuda taught me proof reading. Paying homage to Panuda his disciple Shree Subhash Battacharya tales, "Geetadi remember the rhymes of Hitopadesh- "Vipadi-----"

It means a person who has patience in difficulties, pardons others when he is gaining power to say not to have pride while one is gaining power but loves all; loves to have fame not to desire a sinful life; to have faith in Shastras - always likes to study and meditate upon those ideas - these are the qualities which are usually found in saints. All these qualities were found in Panuda. In fact he was a great soul. Today we are paying respect to that great soul.

Above all these he was attached with Shree Shree Ma in his inner soul. That is why when the disciple of reverend Swami Chidanandji Maharaj asked him, "What is the aim of life?" Immediately Panuda replied "To know Himself and to attain Himself."

Karmayogi Panuda is resting at the feet of Shree Shree Ma forever after completing and finishing all his worldly duties. We pay homage to this passive and lonely Karmayogi.

*

"KARMAYOG IS BETTER RESOURCE FOR PURIFICATION OF MIND"

Karmayogi Panuda Brahmchariji

—Sri Padma Kant Trivedi

Shri Shri Anandmayee Sangha has suffered a lot of blows during the last two years i.e. 2010 and 2011. During these two years Sangha has lost many high souled Mahatmas. They are Swami Vijayanand, Swami Bhaskaranandji, Swami Shivanandji and recently on 29-10-2011 Shri Panu Brahmchariji.

In Indian philosophy it is a saying that 'Karmayog, is better resource for purification of mind. This was really lived by Shri Panu Brahmchariji. He was involved in so many activities of Shri Anandmayee Sangh. His active support and major contribution towards various activities such as 'Kanyapeeth', Hospital, publication of quarterly 'Amrit Varta' and also literature of Shri Shri Ma was marvellous. Over and above this, his contribution for administration in respect of 'Puran Mandir' of Naimisharanya, 'Siddheshwari Mandir' of Dhaka and Ashram of Kheoda was extraordinary. From the beginning of his life he got shelter at the holy feet of Shri Ma and remained there till his last breath and gained permanent peace.

Shri Panuda was real 'Karma Yogi'. He believed in 'Karma' without expecting fruits. Such a soul will always get peace in this as well in the other world. Hence, Shri Panuda has gained eternal peace.

His departure has given us a great shock. We pray almighty God-Shri Ma to give us that much strength to bear this irreparable loss.

Jai Ma.

*

ASHRAM ACTIVITIES

1. Shree Shree Kali Puja and Annakoot :

On last 26th October 2011, Shree Shree Kali Puja was held magnificiently in Ma's various ashrams situated in Kankhal, Varanasi, Agarpara, Agartalia, Ranchi, Uttar Kashi, Delhi etc. In Varanasi Ashram, though Panuda was admitted in the hospital due to his illness, yet Kali Puja was very well performed. On the last 27th October, 'Annakoot Puja' was also beautifully held in different ashrams of Ma. In Varanasi ashram also, like every year, it was celebrated with special festive.

2. Samyam Saptaha Mahavrata :

'SAMYAM Saptaha Mahavrata' was started in Varanasi ashram in 1952 with the Divine incentive of Shree Shree Ma and keen interest of Raja Sahib, Yogi Bhai [Durga Singhji] of Solan. In every year, Panuda remained present since 1952 to 2010 and guided the whole activity perfectly as a true vratee. This year also his ticket of Kankhal for attending 'SAMYAM' was ready. But surprisingly, by the grace of God, he left this mortal world for the lotus feet of Ma as a true devotee and vratee. This year also by Ma's grace, even in the absence of Br. Panuda, "SAMYAM Saptaha has been observed successfully in the ashram of Ma in Kankhal.

The number of vratees has rapidly increased. this year also (like the last year) at the time of opening ceremony, distinguished saints were present. All the saints offered flowers of homage on the picture of Panuda and showed concern towards Sri Debu Prasad Mukhopadhyaya, the General Secretary of Shree Shree Anandamyacc Sangha. From the next day 'SAMYAM Saptaha' started as usual. On this occasion, silence observation, meditation, preachings of saints, Bhajan, Kirtan and discussion of Ma's divine life were performed. Last day, meditation of 'Mahanisha', on 10th November, 'Sadhu Bhandara' and 'Nam yoggya Adhiwas' were held. On 11th Nov. with 'Malsa Bhog' and in the evening 'SAMYAM Saptaha' ended with 'Nam Yaggya'.

It was a rare coincidence that Panuda who was so deeply related to 'SAMYAM Saptaha' and he himself looked after 'Sadhu Bhandara' on the day of 'Ras Purnima', this year on the same day, the ceremony of Panuda's 'Last rites' was performed with full tradition in Varanasi Ashram.

In the hut of Swami Chidanandji, in hospital premises, Panuda's 'last rites' were rightly served. Brahmacharinies of Kanya Peeth did Kirtan. 'Geeta Path' was done. Panuda's photo was put inside and outside was beautifully decorated. On this occasion, many devotees were present coming from Vindhyachal, Mirzapur, Kolkata and Gujrat. They offered flowers on the photo of Br. Panuda in regard. 51 Brahmmins and nearly 300 people were properly fed on this occasion. Brahmachari Partho's efforts to make it successful is highly appreciable.

Gita Jayantee :

From 3rd Dec. to 6th Dec. 'Gita Jayantee' was celebrated in different ashrams of Ma. In Varanasi ashram, Brahmacharinies of 'Kanya Pith' did 'Gita Path' and explained it. On 'Ekadashi', 18 chapters of 'Gita' were done, 18 lamps were lighted, 18 fruits and sweets and 18 bowls of 'Kheer' were offered in Bhog to Sri Partha Sarthi.

Makar Sankranti :

On 15th Jan. Makar Sankranti was organized in various ashrams of Ma with special function. 'Akhand Savitri Mahayagga' was started on this auspicious day of Makar Sankranti in 1947 in Varanasi ashram. It ended on the same day in 1950. Every year, on this day "Mahanam Sankirtan" is observed from sunrise to sunset in this ashram.

This year also, "Akhand Nam Sankirtan" special worship of 'Ma Gayatre' in 'Gayatri Yaggyashala' and 1008 'Ahuti' was done in 'Havankund.' With Puja of 'Ma Annapurna and 'Khichari Bhog' the puja finished.

After the chanting of morning hymn, parikrama was done of 'Yaggyashala', Annapurna temple and Gopal temple with 'Mahanam Kirtan'.

In the evening again, 'parikrama' was performed. 'Param Punya Dham Varanasi Ashram Pranami,' composed by Shailesh da, was sung and 'Nam Yaggya' was completed.

The ceremony was finished finally with 'Arati' of 'Yagna Devta' and chanting of 'Pranam Mantra'.

Bhimpura Ashram :

All might not be knowing that Shri Anandmayi Ma arrived in Gujarat for the first time on 19-10-1937. She came from Haridwar to Vadodara (Gujarat) by Dehradun Express. The day she stepped into Gujarat it was a day of full moon of month "Aashwin" i.e. "Sharad Purnima". From Pratapnagar Station (Vadodara) to Chandod, she travelled by narrowgauge train. In Chandod, she resided in "Trikamji Mandir" (Vishnu Temple). Because of "Sharad Purnima" day, Shri Ma asked to arrange "Mahalaxmi Pooja" which was done by Shri Bholanathji. Shri Ma stayed there for about two months during which period she visited all the holy places situated at the bank of Narmada river, such as — Vyas, Anusuya, Shukdev, Karnali, Tilkvada etc. Moreover she visited Vadodara, Dakor, Ahmedabad etc.

During the winter season of 1938, Shri Ma again visited Chandod. This time most of the period she spent in Vyas. While travelling from Vyas to Chandod by boat she selected a place in Bhimpura with remark that this has remained a region of religious austerity (Tapoboomi) since years before. Therefore, with the efforts of Swami Akhandanandji, Shri Shri Ma's first Ashram in Gujarat was established in Bhimpura.

Since Shri Ma's first arrival in Gujarat has entered into the 75th year, the Ashram Committee decided to celebrate this year as Platinum Jubilee year. First celebration

was made by Shri Mahalaxmi Pooja in Trikarnji Mandir, Chandod on 11-10-2011 with "Bhandara" in the night.

By the grace of Shri Shri Ma and encouragement of Swami Shri Bhaskaranandji, we decided in 2007 to complete chanting of 1.25 crore "Vishnu Shhastra Nam." This was started from 21-7 -2010 and too much response was received from devotees. its completion ceremony is fixed with "Vishnu Yog" on Gita Jayanti Day i.e. on 6-12-2011. All devotees are requested to attend the programmes at Bhimpura Ashram.

Future Programmes for Bhimpura Ashram :

1) Bhagvat Saptah :

In the memory of Brahmlin Swami Bhaskaranandji, a Bhagvat week is arranged from 2-1-2012 to 9-1-2012.

Pl. Ashok Baba Kulkarni, Shri Ma's best devotee will sit on high seat.

2) 14th Sanyam Saptah

Period : From to 7-2012

3) Saraswati Pooja :

on 28-1-2012

4) Maha Shivratri :

Four Prahars' Pooja on 20-2-2012

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INFORMATION

Shri Shri Ma Anandamayee's most favoured; president of Shri Shri Ma Anandamayee Kanyapeeth; Retired Professor of Philosophy department of Kashi Hindu University, Dr. Bithika Mukherjee left for heavenly abode at the holy feet of Shri Shri Ma forever, in early morning at 4'clock on 10th Jan., Tuesday 2012, at her residence 31 George-Town, Allahabad.

She has wrote many books in English on the life and preachings of Shri Shri Ma, to make aware many of the spiritually anxious men of letters of the western world and these publications earned enough popularity there. Till her last moments of life, she kept hindrances far from her this service of Shri Shri Ma. She got eternity writing the Divine and immortal life of Ma.

She hold the highest post in the editorial group of 'Amrit Varta'. In the volume of April, all the tributary articles will be included. Any reader who has attachment or contact with honourable Bithikaji, kindly send his/her memorial for magazine. The last date for submission of article is 29th Feb. 2012.

*



Pt. Ajay K. Sopory (Sahib)
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**B/6, Eastern Court, B.T. Kawade Road,
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4th November 2011

To,

The Board of Editors.
Ma Anandamayee Amrit Varta,
Mata Anandamayee Ashram,
Bhadaini, Varanasi - 221 001.

JAI MA to fellow devotees in Service of Ma.

We received the sad news that respected Shri. Panu Brahmachari Suffered a stroke and brain haemorrhage and breathed his last. At his venerable age he has been taken by Mataji to Her spiritual abode. May Mataji Bless him with peace evermore.

The Sopory family send sincere condolences to members of the Sangha, the publication Division, the Varanasi Ashram, Kanyapeeth and the Anandamayee Hospital, who have lost a stalwart at their helm.

With JAI MA

From

Ashok Sopory. Maya (Sopory) Razdan, Ajay Sopory

O.P. Gupta
(Ex-G.M. Diesel Locomotive Works)
Varanasi

Camping at C-156, Anand Vihar
Delhi-1100 92
Ph. 42427286/886 (R)
(M) 9811425701

No. SMH/2011/895

31st October, 20011

Rev. Shambhu Nath Ji,

It was indeed a great shock to hear the sad news "Panu Da no more"!

He was a great soul, who had love and affection for every body in his heart. He had served Ashram for all these years with complete dedication, devotion and sincerity. He was steadfast and very devoted, in so far as service to Ma Anandamayee is concerned. He would like to do everything at his command, despite of his ill-health. He was indeed, a **near and dear one**, for all of us.

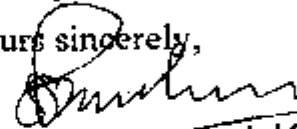
Of late, he was not keeping good health. His sudden passing away from this materialistic world is, no doubt, a Nirwan for him. But it leaves a great void and renders all of us helpless. We sincerely pray to Ma Anandamayee to give us enough courage to bear this irreparable loss.

May Ma Anandamayee keep on guiding all of us in path of truthfulness and in performing our duty to the best of our ability!

May Panu Da's Sacred Soul rest in Peace!

Griefly stricken

Yours sincerely,



(O.P.GUPTA)

31.10.11

Rev. Shambhu Nath Ji
Mata Anandamayee Ashram,
B-2/94, Bhadaini
Varanasi-U.P.

(Tel. No. 0542-2319954) Fax : 0542-2310186

APPEAL

This is to make a sincere and an urgent appeal to all the devotees of Ma that Mata Anandamayee Hospital at Shivala, Varanasi, which has already established its place of appreciation amongst one of the modern Hospitals in the area, need substantial infusion of funds and improvement of facilities, as dreamt by Late Br. Panuda, its ardent promoter and well-wisher, who is no more with us. Some of the projects which were dream projects of him could not be finished up to its conclusion e.g. setting up and medically equipping ICU units, providing modern equipments to various departments, and general improvement of kitchen area, central laundry and cleanliness to maintain the desired standard. As the hospital has great potential and central location, and happens to be a project of inspiration and blessings of Ma Anandamayee, its further development into a really modern Hospital is obvious. Also, the economic backward classes are looking forward to the hospital for charitable participation too, which is not possible without infusion of sufficient funds. Therefore, it is sincerely appealed to the good and willing devotees of Ma Anandamayee to come forward and help with their generous support and contribution in ushering an era of development for this historic and 42 yrs. old hospital in the name of Ma Anandamayee. Crossed A/c payee cheques or drafts should be sent in favour of "Mata Anandamayee Hospital — Modernisation Fund" for which 80-G receipts will be issued.

Dr. D.P. Mukhopadhyay

General Secretary

Shree Shree Anandamayee Sangha

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