

MA ANANDAMAYEE
AMRIT VARTA

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

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The temple of Anand Chhaila, and Radha Krishna, Vrindavan Ashram

MATRIVANI

Only the wealth of God remembrance, meditation and singing of His Name will accompany you (to the other world); nothing else will go with you. Hence holding on to God-remembrance as the fundamental support is one's duty.

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The fruit of one's past Karma is the only cause behind one's journey to this world. While a human being desirous of the Supreme Peace, the Supreme Bliss and the Supreme State is in this world, his/her duty ought to direct all actions to the route of pilgrimage towards that Goal.

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Those who have undertaken the performance of the puja of a Shree Vighraha (any of the Sacred Forms of the Divine in a consecrated Image) with the intention of realizing the Truth have to keep their body and mind engaged for all the twentyfour hours in-actions and thoughts relating to the service of God for the purification of the body and the mind in order to realize the Self. One should not give a free rein to the movements of the mind. If one's mind is not perpetually engaged in God-remembrance and practices such as worship of God and so on, then the worldly forces in nature drag one's body and mind into their currents.

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(As to) Karma Sanskara (purification of one's Karma and gathering impressions thereof), those pious actions (are to be done) by performing which one is helped in attaining to liberation. The pilgrim (on the spiritual path) ought to adopt only that (type of good deeds) with love and dedication, staying immersed in japa and meditation, performing those spiritual activities which are recommended for one's being fully absorbed in the pursuit of one's Goal.

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This Body permeates all as the omnipresent Atma, existing in each and every being, and beyond the world at the same time, related to all for ever. It is not new but Puratana (ancient, primordial) - Purna Tana - The Supreme Body that includes all. Ma is this Atma that is ever united with all in an eternal relationship.

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SHREE SHREE MA ANANDAMAYEE PRASANG

—Amulya Kumar Dutta Gupta

(continued)

Friday 22 November 1948

This morning when I was sitting near Shree Shree Ma, She said, "Yesterday Blanca asked me to give an Indian name to the Saheb (Mr. Petit). I said, 'All right, let his name be 'Satyananda.' On hearing this Blanca said that he is very emotional by nature, moreover, he always sheds tears in *bhava*, hence 'Satyananda' would not be a suitable name for him. I said, fine, in that case you may call him 'Premananda' But let both these names, 'Satyananda' and 'Premananda' be placed before him for his own choice., When he heard these names, he was astonished.

"He confessed that 'Satyananda' has been the name already chosen by him and expressed his surprise as to how I had come to know about it."

I came to know further that in the mean time Ma has given a new name "Atmananda" also to Miss Blanca. Well, When I met Mr. Petit after sometime. I asked him, "Have you received a new name?" with a smile Mr. Petit told me cagerly, "How strange! How could Ma get to know about what I had thought while in Abyssinia? I had been cherishing the wish for long that I be given an Indian name. Just as Miss Noble had received the Indian name, Sister Nivedita, and used to dress up always like an Indian, similarly, I too had the wish to have an Indian name and wear Indian garments. Once I went to meet with the person next in importance to the emperor of Abyssinia; many other people had also gone there to meet with him. He told me pointing to those people, "Look, of these people who have come to see me, I do not trust even a single one. They can resort to any kind of lies in order to please me. But I trust only you, for I know you will never tell me a single lie." In fact, I never tell a lie, so I like the name Satyananda very much which Ma has gives me. I believe Ma knows every detail of the conversation that took place between that V.I.P. in Addis Ababa and me."

This morning Ma told me, "If you wish to go to Vrindavan then get some woollens from Kashi. You join us right in Allahabad.

I said, "Ma, I have no wish to go to Vrindavan, but if it is your order, then I may go." Ma said, "Oh! You do not want to go there? Have you been to Vrindavan?"

I replied, "Yes"

Ma asked Shree Ganesh (Sen) babu, "Bāba, Will you go to Vrindavan?"

Ganeshbabu said, "Me and Vrindavan!" and started laughing. Shree Shree Ma suddenly became serious and said, "What is there to make you laugh?"

Her words were not at all extraordinary nor did Shree Shree Ma utter those words with anything special in her glance or facial gesture expressing disapproval. And yet she had uttered those words in such a way that it shook our hearts. I thought, the joy-irradiating Ma can also strike terror in our hearts.

Ma said to Ganeshbabu again, "What is your scarcity, and what, again, is your inconvenience?" Ganeshbabu kept silent.

At that moment, a visitor who belongs to this locality said to Ma, "Ma, I pray for the prasād of a 'Nama' (of God)."

Ma replied with a smile, "Name Prasād? But you already do take God's name."

The visitor : "We have to remain busy engaged in the household chores. What to do about it?"

Ma, "You should perform all your actions as offerings to God. Whatever activity you are engaged in, you should think that you are rendering service to God by doing it. If you have to go anywhere for some work, you should think that you are circumambulating round God by your movements."

(to be continued)

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You will most certainly have to undertake the pilgrimage to Immortality, trampling under foot hundreds and hundreds of obstacles and impediments.

SVAKRIYA SVARASAMRITA (CONTINUED)

THE EVER UNTRANSFORMED MA AS TRANSFORMATION TOO

It is understood that all the manifestations with their distinctive character, such as love and affection from parents or the relations relate to actions in the context of a particular time. This too has been noticed that there was appropriate behaviour in keeping with the relationship of grandmother and granddaughter; and after that the grandmother breathed her last at the juncture of day and evening, with the granddaughter standing before her. The *shradh* ceremony and other *kriyas* were performed completely and then, in a few days, time there was the occasion for giving away the daughter in marriage. A *kumari* (unmarried girl) is (in reality) the *Bhagavati* Herself (the feminine aspect of the Supreme). The giving away of a bride ceremonially is carried out according to the injunctions of *Shastras*, and all these *kriyas* (the various actions performed during the marriage ceremony), as appropriate in the context of each particular place in the sequence, are forms of the Self transforming as the Self-same. In the Reality, where there is inaction in action, that, of course, is there* -these are our intimate thoughts. Indeed, all these aspects (of *Ma's lila*) related to where creation, sustenance and dissolution take place and again do not take place too. In all actions, pertaining to all such aspects, in fact, in every action, the *Tattwa* (truth of *Ma's Svarupa*) is expressed, unfolded. On the other hand, in the reality of revealed-unrevealed, where is that *AVYAKTA* (the Unknown and Unknowable) ? It just floats in the mind appearing faintly. It constantly occurs in the mind: indeed all these provide a repeated touch of that unrestricted, unlimited complete revelation, taking place in the world and beyond, in the mind and beyond - this is what we have to realize through a firm comprehension. This comes from the depth of my mind.

*. It should be remembered that in this lila of transformation from a *kumari* to a *bahu*, what is involved is *Ma's Svarupa*, the causeless Cause- the uncreated One Itself- which alone is. Therefore, here the transformation takes place in the Self with the Self remaining the same, because the transformation itself is also the Self. Simultaneously, another aspect involved here is that in spite of all actions taking place, there is no transformation, no action.

After the wedding was over and while leaving Kheora, all others were weeping bitterly. Joining them, Ma also cried, as judged from external behaviour, in such an unusual way that some people remarked that nobody had been seen to weep like that. It was only a small village and the way She wept produced a response of crying in many when She left.

Afterwards, when Ma came back to Kheora, calling Her in a gathering of grandfathers, grandmothers and all others, they remarked, "Oh God! What crying it was! Hearing it, sitting in our own rooms, we could not help crying with a mind heavily grief-stricken!" It appeared from their mood and talks as if something very extraordinary, which could not be explained, had left the village. When Ma was asked about this, She said, "About this body (meaning Her body), all that takes place here, happens spontaneously in the context of whatever presents itself at any time."

(to be continued)

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Man must go out in search of that which is concealed behind the world. He should choose an abode that will make it easy for him to proceed to his true home.

PILGRIMAGE TO KAILAS

—Gurupriya Dévi

(continued)

Tuesday, July 23

This morning we all set out. Yesterday we met Nandaram Babu who was on his way to Taklakot. He is the father of Randra Devi of Almora. At this time of the year many people commute to Taklakot and back as this is the season for buying and selling. Most people trade in wool which is the chief wealth here. All merchandise is made out of wool. Clothes, shirts, caps, even ropes, are woolen. Bags for carrying food and clothing are made of leather. We also see people wearing leather jackets.

We set out at seven thirty a.m. The route is very bad for in addition to the ups and downs the difficult, rocky path, made our fear of falling off greater. If the horses missed even one step here or there, we would land right down into the river. Only one horse could traverse the path at a time. Only those who witness the sight of these horses negotiating this steep climb to the peak and then the equally difficult descent to the river bank can believe the sure-footedness of these animals. The grooms also walk along these paths casually. They have held us and escorted us across very difficult terrain. In some places the path was so terrible that it seemed impossible for even one man to stand there--- it seemed to be sheer cliffside without any path whatsoever. Practice makes anything possible--- this was a living example. Only those who have experienced it will understand. By Ma's grace and Baba Bholanath's enthusiasm, we arrived safe and sound. Today we felt delighted to see trees and plants on either side of the path (Deodar and Chir trees dominated) and forests. We enjoyed the shade of the trees during the journey. We had not seen such scenery for days and this evening beauty brought us great peace. Since yesterday we have been sighting small flowering shrubs--- innumerable varieties of flowers are blooming. It looks like a beautifully planned garden.

On the way we had met large groups of merchants travelling from Garbiyan to Taklakot. They travelled with horses, yaks, mules, sheep and goats, loaded with merchandise. The sheep and goats are loaded with equally heavy bags on either side; each animal carries between ten and thirty seers. As there is a shortage of wood in the higher regions, one log of wood was tied to the back of each sheep. It was difficult to wade through the enormous herds of sheep. As it was, the path was so treacherous

and these herds of goats and sheep added to our troubles.

Yet in the midst of all these travails, a continuous stream of bliss seemed to flow all the time. Almost all the people accompanying us were from Garbiyan. The men carrying *dandies* were singing joyfully at the prospect of returning to their homes. We also felt we were nearing the completion of our journey.

Around two thirty p.m. we reached Garbiyan and camped in the school described earlier. We were uncertain as to when the coolies would arrive from Dharchula. We were considering spending four or five days here in order to arrange for the coolies. After food was cooked Ma and Bholanath sat down to eat. *Khichdi*, rice, *roti* and potato curry had been prepared. Just then a gentleman from Moradabad arrived for Ma's darshan. Later we came to know that a deputy magistrate, a doctor, a judge from Dharchula named Pranvallabh Babu who had made all arrangements for us and also a police inspector, had all arrived.

(to be continued)

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Improper, ill-fated, degrading actions that give expression to one's animal nature lead to misery even though they be pleasurable.

MOTHER AS REVEALED TO ME

—Bhaiji

Everybody was feeling the need of an ashram at Dhaka. Once when I went to Shah-bag on a moonlit night, Mother said, "Let us have a stroll in the maidan." *Pitaji*, Mother and myself went out. We sat down on the grass just near the place where a building stood in ruins (the site of the Dhaka Ashram). I most humbly told Mother that Shah-bag was the property of the Nawab of Dhaka, and as it would not be possible for us to have *Kirtan*, *Puja*, etc. there for much longer, it was necessary to have an ashram. Mother replied, "The whole world is full of ashrams, what will you do with a new one?" I said, "We do not require any big project, we just want a small place where we may assemble round your blessed feet and sing *Kirtan* and offer worship." *Pitaji* supported me. Mother said, "If you feel like erecting a building of this kind, the site of the old house that you see over there will be the best. It is your old home."

She laughed and remained silent. At that place there was a Shiva temple in ruins standing amidst heaps of rubbish, bricks and stones with jungles all around. The place was infested with snakes. After the ashram premises were built we saw many big snakes there. At that time on certain occasions Mother used to offer milk and bananas in that deserted Shiva temple.

One Monday some raw milk with five or seven bananas were offered in a new earthen pot. After seven days at about 9 or 10 P.M. Mother went there and found the milk and the bananas in exactly the same condition as when they had been offered. Not even a single ant had touched the pot. Mother said She would have a sip from it. Many people tried to stop Her, thinking that the milk might be contaminated. But Mother must have Her way. She had a sip and many took Her *Prasad*. What remained in the vessel was left there. Next morning it was found that the entire contents had been licked up. Not a drop remained.

On enquiry we were informed that the Shiva temple and the adjoining lands belonged to the Ramna Kali estate. When the priest, Sri Nityananda Giri, was approached, he said that he would not part with the property for a sum of less than Rs. 6,000.

When Niranjana was transferred to Dhaka a few months later we tried to raise the money. But we could not succeed. Towards the beginning of 1927. I was bed-ridden

with a serious illness. One day Niranjan came to see me and said that the Zamindar of Gouripur, Sri Brojendra Kishore Roy Chowdhury had sent Rs. 1,000/-. Niranjan added, "First try to recover soon; we shall then make an effort to raise more funds." Niranjan collected more money gradually, but Nityananda Giri refused to part with the property for a sum of less than Rs. 6,000/-. After suffering from ill-health for over a year and a half, I resumed my duties in the Agricultural Department at Dhaka. We inspected many a site for building an ashram. But none appeared to be better suited than the one suggested by Mother.

We were in a fix. Towards the early part of 1929. Mother was at Calcutta. Sri Benoy Bhushan Banerjee went there and had a talk with Her about the starting of the Dhaka ashram. When he came back and told me all about his conversation with Her, my hopes revived. I decided one day that I must see the priest of the Ramna Kali temple and accomplish at last the purchase of the plot of land. When I stepped out of the house I saw the image of Mother floating over my head, which gave me the conviction that our purpose would be fulfilled. The priest said, "As you are unable to pay the large sum required for an out-and out sale, let there be some sort of lease with Rs. 500/- as salami and Rs. 300/- as yearly rent. The Kali temple is also yours. Some permanent arrangement may be made later on." After a good deal of discussion it was finally decided to take the plot of land on lease for the time being.

(to be continued)

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**He is the Father, Mother, Guru, Friend,
Creator, Preserver, Destroyer- everything,
Indeed, He is in everything and everything is
in Him, There is nothing but He.**

MA ANANDAMAYEE LILA

—Hari Ram Joshi

(continued)

VISITS TO VARIOUS PLACES

Sri Kunja Mohan Mukerji, Swami Akhandananda's younger brother, who had come to Kishenpur with Mataji from Hardwar in 1938, obtained Her permission to return to Hardwar to take *sannyasa*. Bholanath was eager to accompany him. In spite of Mataji's advice to stay back at Kishenpur, he left with Gurupriya Didi's uncle. When they were about to start from the Ashram, Mataji in Her *bhava* told Didi and others that Pitaji would return suffering from some fatal disease. Didi thereupon made another attempt to dissuade Pitaji from going to Hardwar but unfortunately failed. Within three days, Pitaji came back to Kishenpur suffering from very high fever. He thereafter developed a severe type of small-pox which proved fatal. Shortly before he passed away, Mataji directed everybody who was with Her in the Ashram, including Didima, Swami Akhandananda and Didi, to leave for Varanasi. When they pleaded that they should be allowed to stay back for Pitaji's nursing, Mataji told them that if they remained, She herself would leave the Ashram. On hearing this, they all were obliged to go to Varanasi. Mataji allowed only Brahmachari Yogesh, a disciple of Pitaji, to stay on and nurse his Guru under the guidance of Vaidyas of Dacca who had been specially summoned by telegram.

Pitaji's condition did not improve in spite of the best allopathic and ayurvedic treatment. He died in the Kishenpur Ashram after a protracted illness of about three weeks on May 7th, 1938, at 9 P.M., while Mataji was sitting by his side along with some devotees of Dehradun, including myself. Mataji placed Her right hand over the top of his head (*brahmatalu*) and directed us to recite *Ma nama Kirtana* as was the earnest desire of Pitaji. It seems that while Mataji touched the top of Pitaji's head, his *prana* (life force) left the body through his *brahmatalu*. Mataji thereafter directed me to go to the Swamis of the adjoining Ramakrishna Mission and consult them as to how to dispose of Pitaji's body. The Swamis suggested that it should be taken to Neeldhara, Hardwar, and immersed in the strong current of the Ganga. I also went to Dehradun to consult my friend, Sri Chatterje, Bar-at law, in this matter. He too advised us not to bury the body in the compound of the Kishenpur Ashram as people residing

in the neighbourhood might raise objection. Early the following morning, Yogeshda, the vaidyas and myself took Pitaji's body in a specially hired motor-bus to Haridwar for immersion in the Neeldhara of the holy river Ganga. After the immersion which took place just before sunrise, we returned reaching Kishenpur at about 11 A.M. We found Mataji sitting on the veranda in front of the Kirtan Hall. Everybody in the Ashram was directed by Mataji to undergo vaccination as advised by the doctors. Mataji herself did not take vaccination and neither did I.

After Pitaji's death, Mataji was always seen in a calm and serene mood with usual smile on Her face just as had been observed after Bhaiji's death. It is but appropriate that Shiva Linga were installed at the Kishenpur Ashram, in March 1959, in a temple built in Pitaji's sacred memory. The *prana pratistha* of the Siva Linga was done in Mataji's presence and under Her direction. Brahmachari Yogeshda was the priest in charge of the temple for several years. When Pitaji died, Yogeshda had suggested to bury the body of his Guru within the compound of the Kishenpur Ashram and erect a *Samadhi Mandir* over it, but this could not be done for reasons already mentioned. I am happy that Yogeshda's cherished desire has been fulfilled by Mataji's grace and a Siva temple has been built in memory of Pitaji. Brahmachari Yogeshda, who in the earlier part of his life was one of the revolutionaries of East Bengal, is one of the oldest disciples of Pitaji.

(to be continued)

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**If you live with the conviction that God is in the
inmost contact with you, you will gradually
discover that there is nothing but God.**

Children's Page

SHOW SPOILS SĀDHANĀ

There was a Queen who was uncommonly religious. She spent most of her leisure time in meditation and worshipping her beloved deity. She was very generous and was compassionate too.

She had no grief except that her husband, the King, was an atheist. Neither he ever bowed down his head before any deity, nor ever he uttered the name of God. So people thought him to be a non-believer.

Once it so happened that while he was in sleep he muttered the word 'Ram'. The Queen who was lying by his side heard it and was highly surprised.

The next day being overwhelmed with joy the Queen ordered celebrations throughout her state and herself started distributing sweets all around.

Seeing all these the King became surprised and asked the reason. The Queen explained to him the incident of the previous night and said that all her grief had totally vanished.

As soon as the King heard it he became morose and said, "Alas, has my Ram escaped through my lips when I was asleep? Oh, how cautiously I had guarded my treasured name and now it is gone. My life is not worth living any more." Saying so the King left the world.

Ma says, "One should spend his life in constant communion with God very secretly, otherwise pride of being Godly may give him a great jolt and ruin the life of sadhana."

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List of Festivals

1. Guru Purnima - 19th July, 2016
2. Sri 108 Muktananda Giriji's Nirvana Tithi - 10th August, 2016
3. Jhoolan Mahotsav - 13-18th August, 2016
4. Nirvan Tithi of Bhaiji
(Swami Maunananda Parvatji) Jhoolan Dwadashi - 15th August, 2016
5. Rakhi Purnima - 18th August, 2016
6. Sri Krishna Janmashtami - 25th August, 2016
7. Srimad Bhagwat Saptah Mahaparayana - 8-15th September, 2016
8. Respected Gurupriya Didi's Nirvan Tithi
Lalita Saptami - 8th September, 2016
9. Sri Sri Sharadiya Durga Puja - 6-11 October, 2016
10. Sri Sri Lakshmi Puja - 15th October, 2016
11. Deepawali, Kali Puja - 29th October, 2016
12. Annakut - 31st October, 2016

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CONVERSATIONS WITH SRI SRI MA ANANDAMAYEE

Recorded By Professor B. Ganguly

(Translated from Bengali)

Question : In *satsang*, who keeps company with whom?

Matuji : You keep company with your Self.

Question : To what purpose?

Matuji : So that Truth, Supreme Knowledge may be revealed. You should seek *satsang* in order to attain to Self-realization.

Question : Which aspect of my being associates with what other aspect?

Matuji : Your being has innumerable aspects, you in your aspect of ignorance associate with yourself in your aspect of knowledge : in other words your outer self concentrates and makes contact with your innermost Self.

Question : Is it right to have faith when seeking *satsang*?

Matuji : Certainly, Is it you yourself who exist also in the form of faith.

Question : Is it surely appropriate to seek *satsang* with full consciousness?

Matuji : The objective of *satsang* is to awaken to full consciousness, to progress from unconsciousness to consciousness.

Question : "Where a Superman has walked that is the Path"--- what does this mean?

Matuji : The Superman is ever present within you. A Superman is not any particular person, no one external --- it is He Himself. The inner Superman, who is the real Superman, follows His Path! The Superman is self-effulgent; it is beside the point to ask who He is. Are you aware of the Superman within you? Then why your question? Speak of that which should become revealed to you. If you say: "I am the instrument and He wields it," this is all right. Once you have come to know that Superman, the question will no longer arise, but because you are unable to grasp Him, you need an outer Superman. He who is sublime among sages, who is a Superman, a divine Incarnation--- what He says, the

*. *Satsang*: The company of sages, saints and seekers after Truth, either the actual physical company or in an applied sense by reading holy Scriptures or the lives of saints. Also a religious meeting and in its widest sense the practice of being in the presence of God.

path He treads, that is the Path. Do you know why one has to accept a Guru? It is necessary to be initiated by an outer Guru so as to be able to find the Guru who dwells within. This is why you make contact with a superman. If you ask: "How can one recognize Him?" When the time is ripe He will let you find Him. If you are eagerly longing for Him, He will allow you to recognize and understand Him and to make close contact with Him. What will be the ultimate outcome of this? You will find your self, the Superman who is hidden within you will be revealed to you. Then you will understand that your own Superman appeared to you in such and such a guise. Unless He Himself lets you grasp Him you cannot do so.

Question : Can the *prarabdha*² be obliterated if there is desperate eagerness?

Mataji : Unless one has reached the shore the *prarabdha* cannot be obliterated. Eagerness³ is the means, not the fulfilment; it is but the way to fulfilment. There are degrees also of eagerness.

Question : Who is called a mother and what are the characteristics of a mother?

Mataji : Nobody is called a mother. A mother is just a mother. Those who become her children know what she is like.

Question : Does one understand the mother by becoming her child or by becoming oneself a mother?

Mataji : Either way. When a spade is dug into the earth, has the earth been pierced by the spade entering into it, or will you say that the spade has entered because the earth has been pierced? Likewise it is one and the same whether you say the child has recognized his mother or the mother her child.

Question : What is the means to blot out the *prarabdha* karma?

Mataji : To kindle the fire of Supreme Knowledge.

Question : How will Self-realization come about?

Mataji : By receiving and holding the power of the Guru. What is already within you becomes revealed. A person whose brain is not clear cannot be taught. In a similar way the inner power to know your Self is realized by engaging in *sadhana*; it is like an electric connection. If it were not within you, you could never discover it. Just as some persons-but not all--possess the gift of writing poetry or of elocution and so on. If it be someone's fate the scales will fall from his eyes, the veil will drop away.

*. ²*Prarabdha karma* is that portion of one's past actions which has started to yield its fruit.

³A play upon words: "Kula means shore; 'vyakulata' stands for restless yearning, and eagerness. Thus unless the shore has been reached there is restless longing for it.

It happens by itself, another cannot give Realization; one has to become possessed of one's inner Knowledge. Everyone is born with his innate tendencies and talents. Just as one can acquire worldly knowledge so also is reality known by becoming possessed of one's inner power -- and then there is Awakening. The Guru's power is bestowed on the disciples, but one among millions can be found who is capable of holding it. The *mantra* has a power of its own and its repetition will not be in vain, but the power of the Guru is not conferred upon all.

Question : What actually is "the Grace of the Guru?"

Mataji : When together with His instructions the Guru bestows the capacity to translate them into action---this is His Grace. Grace is being poured out at all times. But it cannot enter because the receptacle is turned upside down. When one becomes receptive one is able to receive Grace. The means to turn the receptacle the right way up is to obey the Guru's orders to the very letter. By virtue of the yoga of sustained practice the veil will be torn asunder and the Self stand revealed--- one will advance towards one's real home. So long as there is craving one will be born again and again, in other words physical existence continues due to the sense of want. Through sustained spiritual practice one may be released from it. In order that the fact of man's eternal union with the One may be revealed the commands of the Guru must be followed. By so doing one becomes worthy of His Grace. The Guru in His mercy points out each one's own path, the path that leads to Self-realization. There are two kinds of Grace, namely with and without cause or reason. The first is obtained as the result of one's actions; but when it is understood that one cannot get anywhere by one's own effort, then Grace without cause or reason (*ahaituki kripa*) is received. From the state of utter helplessness He lifts one up.

(to be continued)

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SHREE SHREE MA ANANDAMAYEE .

—Br. Chandan Puranacharya

In Vrihadaranyaka Upanishad Yagnyavalkya has delivered this instruction four times thus; 'sa esha neti neti--- rishyati', i.e.,--- The self cannot be known through the study of scriptures, nor through the intellect, not through listening to discourses; the Self can be attained only by those whom the Self chooses and verily into them does the Self reveal himself. Also in Kathopanishad.

Maryada Purushottama Sri Ramachandra and Lila Purushottama Sri Krishna are glowing examples in the spiritual world. In Ma's divine lila we have experienced this divinity in our innermost beings, that is the inspiration behind this writing.

It is not the intention to try to compare the relevance of Ma with that of Sri Rama or Sri Krishna; Ma Herself has in Her inimitable way warned us against it.

This is merely an effort, while keeping her 'lila' in mind, to reflect on Her Grace, Her 'kripa'. This is the thought behind this offering.

It is not possible to understand Ma through intelligence or discussion.

Kathopanishad 1-2-3 and Kathopanishad-2-2015 :

There shines not the sun, neither moon, nor stars, nor flash of lighting, nor fire lit on earth. The self is the light reflected by all. He shining, everything shines after Him.

In short, 'Who can reveal Her? It is because She has revealed Herself that the world is visible, moving and floating. It is that Divine Light that is revealed in various ways. This is Ma's 'kheyal', not intention or will. Intention or will must bring to mind a worldly being, and the question of certainty and uncertainty, of desire and doubt. In the case of friction between clouds, there comes about a flash of light. There is no role of any worldly desire involved here, in the same way, there can arise no question of any desire or will. Those who have been with Ma-have become 'nirdhuta kalmasha' in the words of the Gita- cleansed of all sins - have gained the realization of Ma's divya - lila, like Jyotish Chandra Roy (Bhaji).

Ma's Lila (to be continued)

Ma's Lila (to be continued)

Ma's Lila (to be continued)

Ma's Lila (to be continued)

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Ma's Lila (to be continued)

Ma's Lila (to be continued)

SHREE KRISHNA CHHALIA MANDIR, VRINDAVAN.

—Swami Narayanananda Tirtha

(Continued)

The Maharani of Gwalior, Smt. Vijaya Raje Scindia, is a great devotee of Shree Shree Ma. A few years ago, she had a wish to have a beautiful idol of Shree Krishna sculpted for a temple which she had got constructed. Once she happened to visit Shree Shree Ma's Ashram at Vrindavan and was charmed to see the twin images of Shree Gauranga Mahaprabhu and Shree Nityananda. On enquiry she came to know that those two life-like beautiful images were made by Shree Nitai Paul, the famous sculptor of Kolkata. On hearing this, Smt. Scindia placed an order with Shree Nitai Paul for making a specially captivating idol of Shree Krishna for her temple.

The sculptor Naitai Paul created an idol of Shree Krishna with special care following his own idea and imagination and sent the same to the Maharani. When the idol was unpacked, all were spellbound by its exceptionally charming appearance. The apparently supple and symmetrical body, the rhythmic posture, the smoothness and sheen of the beautifully carved face and the large, love filled eyes captured the hearts of all viewers.

And yet a little breach of convention caused apprehension and worry to the Maharani's mind. The right foot of Shree Krishna is usually placed across the left foot, whereas the sculptor had devised the idol's feet in a different way; its right foot was in a normal standing position and the left foot was placed a little backward in a delicate posture of dancing, touching the ground with the tips of its toes.

The conception was unique and the creation was artistically flawless. But the Maharani began to have misgivings about the propriety of its installation in the temple of Shree Krishna constructed by her.

Moreover, it was found that from the day this image was brought in, the household of the Scindia family began to be haunted by mishaps. On account of this, the Maharani felt that she should send the idol away to some other place. Perhaps the Deity did not want to stay in the Royal Estate of Gwalior and that is why He manifested signs of ill-luck there. Smt. Scindia was particularly grieved at the untimely death of her husband, the Maharaja of Gwalior, and her eldest married daughter. Struck by the pangs of bereavement, she called the Krishna idol as "Chhalia", the self-concealing trouble-maker.

Evidently, this Chhalia Krishna Himself inspired the Maharani to hand Him over to Shree Shree Ma Anandamayee. So she got the idol carefully packed up in a packing box and sent it to Vrindavan. When the parcel was brought to Shree Shree Ma's presence. She said, "The one who has sent this shall come and unpack it."

In the year 1964, Shree Shree Durga Puja was celebrated in the Vrindavan Ashram in the holy presence of Shree Shree Ma. On that occasion the present Rajmata (the recently coronated King's mother), Smt. Vijaya Raje, also came to Vrindavan to participate in the celebration. As per Shree Shree Ma's khayal, she unpacked the Krishna idol with her own hands and presenting it to Shree Shree Ma said, "Ma, this 'Chhalia' has given me a lot of trouble, Now please accept this Chhalia as yours.

Thus the sweet name "Chhalia" was uttered once more to Shree Shree Ma. She had heard this name once at Shimla in the cottage built by Yogibhai at a special moment of divine revelation now again in Vrindavan. She heard it on another memorable occasion - once as love-lorn Radhika's call to Her "Chhalia" and for a second time from the lips of the bereaved Rajmata inconsolably grieved on account of the untimely passing of her husband and daughter.

On the auspicious day of Maha Ashtami, the Rajmata placed "Chhalia" by the side of Shree Shree Ma and offered worship to both with flowers, garlands, sandal paste etc. At that very moment, Shree Prabhudatta Brahmachariji appeared suddenly with some offerings grown and prepared in his own Ashram. He had brought hot milk, butter milk, fresh butter and wheat for Shree Shree Ma. No special arrangements had been made for puja offerings during the worship being performed by the Rajmata. Now these items were placed before Shree Shree Ma and Chhalia. This was yet another demonstration of Chhalia's lila. After the puja, the Rajmata placed her head on Shree Shree Ma's lap and emotionally overwhelmed shed tears for sometime. Then raising her head and looking at Ma with tearful eyes, she said, "Ma, you yourself are my Chhalia's Radha." From that moment on, this graceful idol came to be called "Ananda Chhalia." When the Rajmata was told that Yogibhai was bearing the expenses for the construction of the temple of Shree Krishna in the Ashram compound to fulfil the wish of his late grandmother, she said, "Raja Saheb of Solan and I - we two brother and sister will jointly meet the expenses for the building of this temple."

Following Ma's instructions, the idol of Chhalia was kept wrapped up with a shawl in the temple of Nitai Gaur. Its face was uncovered daily during the puja in the morning.

(to be continued)

PADAPITHAM SMARAMI SHREE SHREE MA IN VINDHYACHAL AND THE VINDHYACHAL ASHRAM

—Br. Dr. Geeta Banerjee

(continued)

The first inmates of Shree Shree Ma Anandamayee Kanyapeeth, Brahmacharini Bhaktipriya and Brahmacharini Shantipriya, were with Shree Shree Ma for sometime in Vindhyachal. One day Gurupriya Didi told someone, pointing at them, "These two girls have come here leaving their parents." Ma immediately said with a smile, "Why do you say they have left behind their mother and father? In fact, they have come here to be united with their Mother and Father." The Supreme Mother and the Supreme Father is God Himself. All creatures and their mothers and fathers too are His children. By being in His company one is never away from one's parents.

Shree Shree Saraswati Puja was performed at the Vindhyachal Ashram in the presence of Shree Shree Ma. The idol of Devi Saraswati had been brought from Varanasi. On that occasion, Shree Atul Thakur of the Sadhan Samar Ashram came to Vindhyachal. The next day, Shree Atul Thakur offered puja to Shree Surya Narayan (Naryan in the form of the sun). After that he offered puja to Ma.

Shree Shree Ma's recitation of the Gita.

During Her stay in this very Ashram, one evening, Ma was sitting on the terrace surrounded by some devotees, conversing with them. Suddenly, while talking in a particular context, she said, "Will you listen to the Gita?" Saying so, She began to recite some words in a sweet and melodious voice. Although the people present there could not understand Her words, they were charmed by the extraordinary sweetness of her utterances. The revered Pt. Shree Gopinath Kaviraj Mahashay on hearing these spontaneously emanated stotras, opined that these were in the celestial language of the Vedas beyond the comprehension of ordinary people.

The Gita recited to Swami Shankarananda

One evening Shree Shree Ma was sitting on the verandah of Her room when Swami Shankarananda came and offered pranam to Her. He pleaded with Ma saying,



Ma's room in Vindhyachal Ashram.



The Cave of Vindhyachal Ashram.

"I have heard that one day you recited the Gita to some people, please let me hear the same from you." The hill was bathed in bright moon light. In such charming natural surroundings Shree Shree Ma began to recite the Gita in a slow rhythm in her sweet voice. Some devine stotras started to emanate from her lips. She sang those unearthly lyrics, the rhythm, melody and cadence of which held all spellbound. Her body was moving to the rhythm of the music. In this way Ma sang those spontaneous lyrics for about an hour.

(to be continued)

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If the name that appeals most to you is constantly repeated, you will realize that all names are His Name, all forms are His Form.

LIVING FOR A MIRACLE : REMINISCENCES OF MATA ANANDAMAYEE

—Prof. Dr. Lakshmi Sree Banerjee

(Founder Pro Vice Chancellor, Ex-Vice Chancellor, Kolhan University and Professor of English and Cultural Studies)

Mataji has always been a living memory for me since childhood, since she was the part of my legacy which became a part of my life and inner self, with the faith and devotion that I imbibed very naturally from my Mother, Grandmother, Uncles, Aunt and all other members of my extended maternal family. I also had the good fortune to suddenly and most unexpectedly receive “*Diksha*” or Spiritual Initiation from Ma at the tender age of eleven only, without knowing anything about spiritualism at that point of time. To be very candid, I was extremely afraid and even unhappy since it was play time for me on Durga-Ashtami day in her Ashram in Deharadun when suddenly I was called upon by Mataji, through my mother, who took off my kid's frock to wrap a small saree around me, in which I could hardly walk. Then came all the complex rules, rituals and paraphernalia of receiving *Diksha* from Mataji, which appeared to be totally incomprehensible and strange to me, as a child; however, many devotees and relatives commented that I was the “Blessed One”, but during that stage of my life and frankly, even till date Mataji remains within my inner heart like an unresolved Mystery, who often touches me with soft benediction only during hours of great distress and agony or during moments of great joy and fulfilment, when I feel, see and often touch this mystery or Divine Cosmic Energy that she often seems to encapsulate. This Divine Flash, however, is not like a static rock, but like a moving light or a sudden, dynamic cascade of vital water, the source of which remains forever unknown. The understanding of such inscrutable touches of the Supernal lies in the realm of a higher existence, which is hard to know or understand. However these do come and go in the course of our normal lives of pleasure and pain and offer us a sense of the divine hope that often remains unreachable, but nonetheless pacifying.

One may recall the treatises and essays of Mahamahopadhyay Sri Gopinath Kaviraj Ji, who appropriated and defined Mataji as an Incarnation of the Mother Goddess, with very high levels of philosophical introspection and analysis. However, for me, I can only vividly recall memories which are often a source of my strength

and faith though I have to admit that doubt of the rational mind and faith of the inner soul are not contradictory elements but reinforce each other through the process of life. I do not have the temerity to compare my relationship with Mataji, as it continues to grow from the hibernating Seed within me to a slowly growing Tree, to that between Swami Vivekananda and Sri Ramakrishna, but I do believe, like Swamiji that the Certitude of Faith often gets assailed by the darkness of incertitude and Dissolution of Faith with unbearably agonizing events in our daily lives, when we start questioning the existence of Mataji or God. But this is a very natural phenomenon like a dark, clouded sky, which often gets enlightened through the return of Sunshine, after a stormy night. I believe a devotee's heart is also like the pure, blue sky in which the Clouds of Reason and Doubt often play with the Sunrays of Hope and finally restore untarnished Belief. In this context, I must state that I have great recollections of Miracles or miraculous events, which have occurred in my life through the Blessings of Mataji, those which have left me so spellbound that these indelible events in my life allow me the inspiration to hope for more Miracles from Mataji to resolve the intrinsic pain of my life with some kind of a finality. These Miracles of Mataji, which I have personally seen and experienced in the presence of Mataji, are not only incredible but they sustain my life and offer me the faith that miracles do happen, not as some unnatural or supernatural occurrences but as the very stuff of our natural lives, in case the Divine Mother decides to bless us.

I wish to narrate three such events during Mataji's physical existence which made me believe that faith may lead to some losses in the ordinary course of life but it very often brings in many more gains or benedictions. I recall here the unbelievable way in which Mataji saved my father. During the late sixties, when my father had built his new house in Kolkata and I was only a small slip of a girl, my parents decided to bring in Mataji for blessing us before we started occupying our new house. There was actually a cavalcade of fifty or more cars of Invitees, who were following Mataji's car and my father was in his car, in front of all the other cars including Mataji's showing the way to our newly built house. It so happened that in a patch of road which was dark and with no street-lights, he got down from his car and started directing his driver about the way. He suddenly fell into an open man-hole, which as usual, had no lid. It was known later that this was a forty feet deep pit drain, which was often filled with water flowing into the Ganga. But according to my father, that day this open man-hole was surprisingly dry but he had fallen down deep below and could only find himself in a bottomless darkness that seemed like an abysmal Hell. It was also astounding that despite thick iron- rods within this dark pit, my father fell into this forty feet depth of the earth's womb, without an injury or scratch on his

body. According to him, he thought Death had arrived for him and there would be no escape from this grave he had fallen into. But with a lot of faith he shouted out "Maa-Maa". It was unbelievable to him, how almost within a moment, two bodies or shadows or creatures (who he could never recognize as human beings) climbed down into this dark abyss, pulled him up on to the street above and vanished into nowhere. And suddenly Mataji's car was right in front of him and Mataji took him into her car with all the loving concern and care of a Mother, in a manner, as if she was a witness to this whole accident, without being told a word about it. She became the Silent Saviour, saving my father from inescapable death in a manner which gave me the first lesson of my life---that God or Mataji rescues us in hushed and silent ways and that life itself becomes a series of miracles, which we often fail to recognize due to our lack of faith and vision.

My brother was also saved by Mataji in front of my eyes, when we were playful kids in Ranchi, where we were staying due to my father's official posting there. Ma Anandamayee had arrived in her Ranchi ashram and my parents were given the assignment by Mataji to take some guests from Kolkata to Ranchi/Jagore Hill for sight-seeing. We had driven up to the top of the hill, when suddenly my brother (my only sibling) was seen tumbling down the hill on slopes of sharp-edged, hard rocks, when we saw him lying at the bottom of the hill, while we were shocked and speechless, watching him from the top. It was a blood-curdling sight seeing this young boy falling down the steep precipice of the hill and lying at the bottom, way beyond immediate help, while we remained immobilized and helpless at the very sight. We were sure of an incurable disaster. When we drove down immediately and picked him up, there was just a small scratch on his head and he was again saved in the most unbelievable way. When we took him to Mataji in the ashram, it again seemed to us that She was the Silent Witness as well as the Silent Saviour of my brother during this accident. Again my mother, once travelling in the same car as Mataji, from Deharadun to Benares, narrated how a huge truck from the other side of the highway had sped almost into their car, while my mother closed her eyes fearing a head-on collision. She also described how Mataji stopped this unavoidable collision while lifting up her left palm as if to stop this violent accident from happening with the power of the divine palm of her left hand. When the huge truck brushed past by, my mother was awe-struck to see that Mataji's palm was bleeding profusely and had to be nursed and bandaged and later stitched by the surgeon. Again a blood-curdling accident was averted through Mataji's beneficence and blessings through a Miracle, which had become a natural part of our lives.

Now to top it all, the endless benediction through the most natural Miracles of

Mataji, came with her crowning glory of saving my only child / daughter and myself, when we were on the Critical List of Fire Victims of the 3rd March 1989 Tata Steel Fire Accident,(Founder's Day Tragedy), in which so many people died on the spot and passed away everyday in the Tata Main Hospital. We went through innumerable life-saving burn-surgeries and the trauma and agony of the burn-injuries as well as the burn-surgeries cannot be expressed or described through words. Both my daughter and myself have undergone this excruciating pain but we were ultimately saved, with Mataji's blessings, unlike other unfortunate families. But I must confess, in the name of Mataji, I am still waiting for her Ultimate Miracle, since my only child still suffers from that trauma and agony of the Fire, which we still live each and every moment of our lives, despite being physically saved. I am living in faith and hope for that Final Miracle through which Mataji will definitely prove her extreme Love and Motherliness beyond and above every kind of Godhood. I can only state and pray that I have been born and bred in a tradition of constant Faith, but I also have a rationality and a thinking mind, which cannot subscribe to blind faith. Since Sri Ramakrishna could totally solve the problems of the questioning intellect of Narendranath Dutta (Swami Vivekananda), I have every reason to believe that Mataji will be restored in our lives with the dissipation of the dark clouds My prayer and Hope lies deep within me and despite the painful questioning in my mind, my heart still looks forward to Mataji's blessings and to her Divine Marvel. I am living each day of my life for that last Miracle of Motherhood to happen!! I am waiting and waiting and waiting, since i am a mother too---Jai Ma!

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HOW I MET SRI SRI ANANDMAYEE MA HIS HOLINESS SYEDNA HAZRAT TALATTUF HUSSAIN SAHIB

Meeting with the Lama:

From the early days of my life I was inclined towards Sufism. For this reason I always went to see every mahatma, sadhu, faquir, saint or divine I heard of. But none of them could pacify my soul. When I felt very uneasy I left my home in Dehra Dun and travelled to Bhutan, Nepal and Tibet. In 1919, at Lhasa in Tibet, the land of *lamas*, I met the Great Lama. I felt some spiritual comfort in his company and requested him to make me his *chela* (disciple). He refused, put a *tasbeeh* (string of beads) into my hand, held one end in his own and remarked: "Both of us are beads of the same *Tasbeeh*".

Turning point in my life:

After this disappointment I went to Assam to pay homage to the late Hazrat Shah Jalal Sahib, a great Divine. One night when I was near his tomb I was advised to go to Baghdad Sharif.

My journey to Iraq:

With great difficulty I managed to reach Iraq and then the dargah of Piran-i-Pir, Dastgir Ghausul Azam Hazrat Mohiuddin Sheikh Abdul Qadir Jilani (the greatest Muslim Divine). Then I began to look for a *Pir* (spiritual guide) and at last met Sheikh Sayed Sahib. I decided to stay in Baghdad for ever and requested the Sheikhul Islam to make me his *murid* (disciple). But he refused saying: "You cannot stay here and should go back to India, as you will have four more children. You will come across some lady with great spiritual power and derive much benefit from her".

I came back to India and began to look for *Majzoob* (women who are absorbed in the love of God to such an extent that they seem mad). I met many such women, but realized that I had not yet found the right person.

My first meeting with Sri Sri Ma:

In 1936 in Dehra Dun when I was going somewhere, a man came running to me and said: "You are wanted by Mataji." I responded to the call. She received me at the door and enquired whether I had been to Iraq and whether the Sheikhul Islam had

refused to become my spiritual guide. I replied in the affirmative. She then advised me to correct my pronunciation of the Arabic words I used in the wazifa and to start offering ishraaq (after sunrise prayers). This was my first meeting with Sri Sri Ma Anandamayee.

After that I used to visit her off and on and in view of my old age she always addressed me as "Pitaji". After some time I began to have vision of gods, goddesses, prophets and divines while I was awake. I owe all this to Mataji.

Distribution of Prasad:

Whenever I happened to be in Mataji's room and somebody brought sweets, Mataji asked me to distribute them to all present.

One day an orthodox Hindu gentleman was present who did not like to take sweets from the hands of a Muslim. I sensed his feelings although he did not utter a word. I reported the matter to Mataji and She explained to the man that She did not follow any particular religion and that all were equal in Her eyes. This impressed me very much and consoled me to a great extent.

My early meetings with spirits:

Once I complained to Mataji that although I could see spirits, observe their lips moving, yet could not hear their voices. She advised me to be patient and wait for some time. I followed Her advice and the faculty to converse with spirits was vouchsafed to me at last.

The Function at Solan :

In 1946, the Raja of Solan held a big function which was attended by sadhus and mahants from all parts of India. At the request of Mataji I also was invited.

One day the sadhus began to ask each other what they had achieved in the spiritual field. Somebody said: "Let us also ask the only Muslim in this congregation." The question was put to me, but I said I was not allowed to disclose my secrets. When almost all of them including the Raja insisted that I should give an answer to their query and Mataji also asked me to do so, I related some of my experiences. I told them that Rama Chandarji, Krishna Kanhaiya and Durga mai (Hazrat Rabia Basri) a divine lady of repute etc. were all present before my vision. I told them, what sort of clothes they wore, that Kanhaiya was standing under a tree and playing on his flute and that Durga mai was wearing a crown. On hearing this I was greatly cheered and

applauded by the audience. Everybody looked with appreciation at me. I would have never given away these secrets, had not Mataji asked me to do so.

Separation:

Physically I am far away from Mataji now, but spiritually I am not. I am always by Her side and recite the following verse every now and then:-

O Mother if I could get near Thee
I would praise Thee day and night,
I would touch Thy feet and worship Thee,
O Mother! O Mother! O Mother!

Since all names are His indeed, He will let Himself be grasped by any one of them; furthermore, it will gradually be revealed that He is also without name and without form.

DISCIPLINE OF AYURVEDA

—Dr.Kavita Vyas [Ayurveda Specialist]

In the last two issues we have talked about Food and Daily Regimen; in this issue I am giving a brief introduction to ayurveda, because many people have questions whether ayurveda is safe, why it works so late. To clear doubts, the readers may send letter, or email [amritvarta.vns@gmail.com]. I will try to give answers in the next issues of Amrit Varta.

In this article I am giving details about the *shastra* [literature] of ayurveda and also the regimen of the rainy season.

Origin of Ayurveda:

Vedas are the well known oldest and authentic literature of the world. Ayurveda originated as part of the Vedas. Ayurveda is considered as *upaveda* (a branch) of the *Atharvaveda*. We also get information about herbs in *Rigveda*. Like knowledge of the Vedas is eternal, so knowledge of ayurveda is also eternal.

Definition of Ayurveda:

The word 'Ayu' means life and 'veda' means knowledge. So ayurveda means knowledge of life. It is said in **Charaka Samhita (one of the authentic scriptures of Ayurveda)** that " life is a combination of body, senses, mind and spirit."

So we cannot consider health as only physical fitness. Health also means the tranquility of mind, control of senses and smile of spirit." Ayurveda gives us knowledge about factors causing healthy life and unhealthy life. Ayurveda talks about factors responsible for happy life and unhappy life. Ayurveda also talks about one's span and usefulness of one's life for the society

Aims of Ayurveda:

There are the two aims of Ayurveda.

- 1) **To maintain the health of a healthy person.**
- 2) **To cure diseases.**

The primary aim of ayurveda is to maintain the health of a healthy person. For this purpose ayurveda describes in detail eating habits like what one should eat and what one should not eat. Also it gives details about what should be a person's daily routine and what should be a person's seasonal life style. (Different routines in different seasons like separate routines for winter, summer etc.)

In Ayurveda under Rasayan Prakarana different rejuvenation methods and medicines are prescribed which act as antioxidants and increases a person's healthy life span. Ayurveda recommends herbal medicines with no side effects on the body, while modern medicine uses chemicals, which have so many side effects. In allopathic medicine- if a person takes medicine for liver his kidney may get damaged. if a person takes medicines for heart problem, his liver may get damaged by the use of those medicines. There is no holistic approach in modern medicine, they treat only specific organs, not the individual. A cardiologist will treat the heart disease of the patient but a person is the combination of body, mind and soul. So we can not forget the role of mind. The root cause of heart disease may be connected with the anxiety or worry of the patient. In such a condition ayurveda suggests some relaxation techniques like yoga and meditation with the prescription of medicine.

As I mentioned, the primary aim of ayurveda is to maintain the health of the healthy person and if because of some wrong food habits and climactic reason a person suffers from any disease then there are many special diagnostic methods in ayurveda, one of them is *Nadipariksha* (Pulse diagnosis). This is not just observing the pulse, but after feeling the pulse a special way, an ayurvedic doctor can tell you about your present body condition, what diseases you are suffering from and how long treatment you require etc. and many things about you.

Specialities of Ayurveda:

One of the specialities of Ayurveda is that we have got the wisdom of ayurveda from our ancient *rishis*. Ayurveda is a sub branch of *Atharvaveda*. Vedas are not only the cultural wealth of India, but they belong to the whole world, because Vedas are the most ancient literature available in the world.

Principles of ayurveda are equally useful and effective for thousands of years, in all periods of times while modern medicine is still in a developing stage. Initially penicillin was considered to be the most effective medicine, and then they found out some reactions of penicillin in the body. Later on sulpha-drugs got invented, after some years scientists told that antibiotics are more effective than sulpha drugs. Now scientists are saying that antibiotic medicines have many side effects on the body. That is why now people are turning towards traditional medicines like yoga, naturopathy and ayurveda.

The main speciality of ayurveda is that it considers each individual unique. for example if three fever patients go to an allopathic doctor, he will give a common medicine, paracetamol, to every patient. But if the same three patients go to an ayurvedic doctor, he / she will not give the same medicine to all the three patients, because from the same ayurvedic point of view every individual has his/her unique

body type. Like every individual has its unique finger prints, in the same way every individual has a unique basic constituent called as body type (*Prakruti*).

Ayurveda treats the disease from the root. Ayurvedic treatment is not only the symptomatic treatment. A qualified Ayurvedic doctor searches the root cause of a disease and then he prescribes the medicine to remove the root cause. To eliminate the aggravated doshas or toxins from the body there are different purification methods prescribed under *Panchakarma therapy*.

Ayurveda is not only a treatment system but it tells us about a unique way of living. It also gives details about psychological factors behind diseases. **Ayurveda believes in healing through consciousness (By being aware of oneself)** not merely through medicine. It also gives us details about a person's social behavior. Our relations in society depends on social behavior and our relations govern our health. If our relations are good then our health will also be good.

Dietetics and Regimen for the Rainy Season (Varsha Ritu):

Because in summer the digestive fire is weak in human beings so when rainy season comes that weak digestive fire with the help of vitiated vata dosha and other doshas becomes weaker. In this season heat will come out from the earth as the rain will fall from the sky. So in the rainy season :-

- One should avoid day sleeping.
- One should also avoid exercise and sitting in sun light.
- One should also avoid to get wet in rain water or to take bath in river.
- One should mix honey in all food items.
- One should take salty and sour food. Also more butter.
- One should take old barley, rice and wheat. Also the soup of green gram.
- The green gram (mung dal) prepared with ginger, blackpepper and chilly powder is digestive. Taking mango and corn is good for health in this season.
- It is said that one should avoid drinking milk and butter milk, as cows eat fresh grass in this season, so milk quality is not good. In this season one can have **Haritaki churnam (Terminalia chebula) 5gm with a little rock salt (Saindhava lavan), it has rejuvenation effect.**
- One should take lukewarm water.
- Scrubbing the body, taking bath, applying sandalwood paste will be better.
- One should wear dry and clean clothes. One should avoid staying in a damp place.

REMEMBERING PREMAJI

—Anand Kumar

Dr. Premlata Srivastava was fondly called as Premaji in Ma Anandamayee Ashram. She recounted her relationship with Sri Sri Ma Anandamayee emphatically as eternal. Her first interaction with Ma was as about a four year old child (1941-42) which left a feeling of serenity and divine bliss in her. In 1941-42, her parents used to take her along to meet a Mataji on the banks of river Gomti. A description of that period is found in '*Ma Anandamayee*' (a book based on Didi's diary) and it suggests Ma had stayed for a week at Sitalprasad Dharmashala in Lucknow.

Her father would hand her over a garland of white jasmine flowers and ask her to place it at Ma's feet.

Her next darshan took place in the last week of November, 1958 when she was studying medicine in Lucknow. Ma was seated on the dais, Her charming face exuding divine happiness. Dr. Premlata felt like meeting Her immediately, but who would allow her? That was not to be. Before returning home, she bought a picture of Ma and Bhauji's book *Sad Vani*. The next day Ma was scheduled to leave for Delhi by Lucknow Mail. Ma could be seen amidst a massive crowd and getting close to Her meant an impossible task. But inspired as Premaji was, she managed her way not only to the compartment but to the coupe in which Ma was travelling. She touched Her in reverence and asked: "Ma how can one meet God?" Very sweetly Ma said and repeated "Call Him." After that for nine long years Dr. Premlata did not meet Ma.

The next meeting was in 1966 when Dr Premlata came for a job-related interview with the Indian Railways to Delhi.

From Delhi, she accompanied her Nanaji to Vrindavan. Nanaji, who went there to have darshan of Bankey Beharaji, would generally put up at Swami Sharananandaji's Ashram. It was just a coincidence that he left for some work but Premaji stayed there. Here she came to know Ma was staying in Vrindavan those days and Her Ashram was just next to Swamiji's.

She was told that Ma was taking rest. Deciding to wait, she sat on a platform surrounded by neem trees. Hardly had she spent sometime before a girl came running to her and said Ma wanted to meet whoever was sitting under that tree. Delighted, she quickly responded to this unexpected call. Ma had no knowledge of her academic

background. She had never talked about it. But what followed was an introduction to Ma's supreme blessings and divine power." Are you a railway doctor?" She said. "No, not yet." Dumbfounded, she was quick to realise that the interview in Delhi must have gone in her favour. Silently she stayed at Ma's feet for sometime before She spoke again. "Pray to God. Call Him. Call Him with your heart and soul." In a strange coincidence Ma was saying the same thing to Dr. Premlata which she had said nine years earlier.

Dr. Premlata joined the Railways as a doctor at Varanasi in January 1967. Despite being in Kashi for the whole of 1967, she had not met Ma even once. But again the call came due to Ma's blessing alone. In January 1968, she came to know that Ma had come to Kashi and celebrations were going on at Ma Anandamayee Ashram. Her house and the Ashram were located at two different ends of the city. Nevertheless, the news of Her arrival inspired her once again to seek Ma's blessings. She went there in the evening and was moved by the location of the Ashram on the banks of the Bhagirathi. Ma was on the terrace of Kanyapeeth; Satsang was going on and the place was full of her devotees. Dr. Premlata's heart was filled with immense happiness when she had Her divine darshan again. Satsang over, Ma got up as well as others including Dr. Premlata. Somebody beckoned her when she was climbing down the stairs. In fact, it was Ma who had called her. She went to Her small room on the second floor. This time Ma asked her about her work, her family. She told her that her father was no more. He had left for the heavenly abode in 1963. Her mother lived with her younger sister in Lucknow or with her at Kashi. After that day, she frequently visited Ma's Ashram. One day, after Satsang was over, Ma asked her: "How are you?" She went along with Ma to Her room where Didi Ma was also present. Ma asked in the presence of Didi Ma about Premaji's family, occupation all over again and then turned to Didi. "This young girl is a doctor, unmarried, what do you say, Didi?" Didi said, "Ma's Kheyal is there, what else is required?" Ma asked her whether she had taken *Diksha*. She said "No". Then Ma said, "Tomorrow is an auspicious day: get initiated". She had not made up her mind yet. That is why she put forward her mother's absence in Kashi as an excuse. When she returned home, she found her mother was there. She had suddenly come to Kashi. She told her about the whole episode. Her mother said, "Take *Diksha* tomorrow itself when Ma has desired it". So with all Her blessing, compassion and love overflowing in Sri Ma's divine presence she underwent the rituals of spiritual initiation on 18th February 1968. Dr. Premlata recounted that it was a wonderful experience and Her blessing continued to shower down but the collecting vessel was upside down. Dr. Premalata recounts in her book, *The Divine Mother Sri Sri Ma Anandamayee* about her interaction with Sri Ma

Anandamayee during these years, "She filled my cup to the brim, my empty bag with Her tender love and affection, pity and compassion, mercy, sympathy, and kindness and what not. She had not left any corner of my being empty. Can anything in the world be more valuable than Ma's compassion and love?" Dr. Premalata said, "no" for an answer. It was in Kashi that she worked for the next twenty two years before opting for voluntary retirement in January 1989. During these years she was fortunate by Ma's infinite grace to see and meet Her in public and private-these were the invaluable treasures of her life. Dr. Premalata was born on Janmashtami day around 7p.m. She used to lovingly say that she was Lord Krishna's elder sister.

Premaji had once asked Ma that as her father was no more and her mother stayed with her, if something happened what to do. Ma replied, "Dekho Jaisa Ho". When doctors gave up hope, then Premaji decided to take her mother to Vrindavan Ashram where Ma was there. Ma took care of Premaji's mother as well as other family members accompanying her. Premaji mother was given sannyas and on the third day of Pitarpaksh after Purnima Premaji's mother took her last breath with loud kirtan around her under the open sky. Premaji's mother's last rights were done by Sannyasis of Vrindavan Ashram.

Dr. Premalata started the physiotherapy center at Ma's hospital in Varanasi.

After retirement, her annual ritual was attending to Shivratri, Janmashtami and Sanyam Saptah and following Ma's Ashram's calendar as much as possible. She had decided to spend her last days in Kashi living in Ma's Ashram. Health did not permit that but inspite of living at home with her younger sister, her ritual consisted of following Ma's teaching to the extent possible. From early morning prayers to Sandhya ritual in the evening, her life revolved around SriSri Ma. Premaji breathed her last on 6th March, 2016 while doing her usual japa of Jai Ma. Dr. Premlata reminds us about the great fortune to have Sri Sri Ma Anandamayee as our Guru and to be ever persistent in following the path laid down by Sri Sri Ma Anandamayee.

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ASHRAM VARTA

Anandaswarup,

This year Sri Sri Vasanti Puja of the spring-time *Navaratri* was celebrated in Shree Shree Ma's Varanasi Ashram from 12 to 16 April with the usual devotional fervour and gaiety. The highlight of this year's Vasanti Puja was the organization of Musical Evenings in a beautiful way. There used to be a lot of rush during those hours. On the lunar date of Maha Ashtami, when the Puja Festival reaches its climax, the Sandhi Puja timings were from 01:53 a.m. to 02:41 a.m. just before the twilight hours of Maha Navami. So immediately after the Sandhi Puja with the offering of *Bhog, Arati, Puspunjali*, etc., we partook of the *Prasad* and then all preparations for the Maha Navami Puja began in a hurry.

The Vasanti Maha Navami Tithi coincides with Rama Navami, the lunar date of Sri Rama's Birth, which is observed with Puja offering to Him at 12 noon, the hour of His Advent. In keeping with the traditional norms, right after the morning Puja of Vasanti Devi, the worship of Sri Rama Panchayatana (Sri Rama along with Ma Sita, and His three brothers, Sri Bharat, Sri Lakshman and Sri Shatrughan, - all the five of them with Hanumanji at their Feet) got started. The Chandi Mandap reverberated with songs from Sri Ramacharit Manas and other songs in praise of Sri Rama.

The next morning, on Vijaya Dashami, Devi Durga and Her Divine Companions were showered with devotion, love and farewell greetings through the ritual of *Varana*, performed specially by the senior members of the Kanyapeeth, after the ritualistic *Naranjan* or *Mantra-Visarjan* ceremony had been completed. The devotees gave a sad farewell to the Deities with the request for a quick return- "*Punaragamanāya cha*".

The special *Bhog* offerings, which were later on shared by all as *Prasad*, consisted of cool rice cooked before sunrise and soaked in water, mixed with curds, coconut chips, lemon leaves etc. taken with fried banana nuts, and other preparations.

The concluding event was the exchange of greetings and distribution of sweets to mark the Vijaya Milan Utsav.

For us, of course, the greatest annual event fraught with piety, devotion and joy is the Birthday Anniversary of Shree Shree Ma. This year this magnificent event was celebrated in the Kankhal Ashram from 2nd May to 26th May. As soon as the

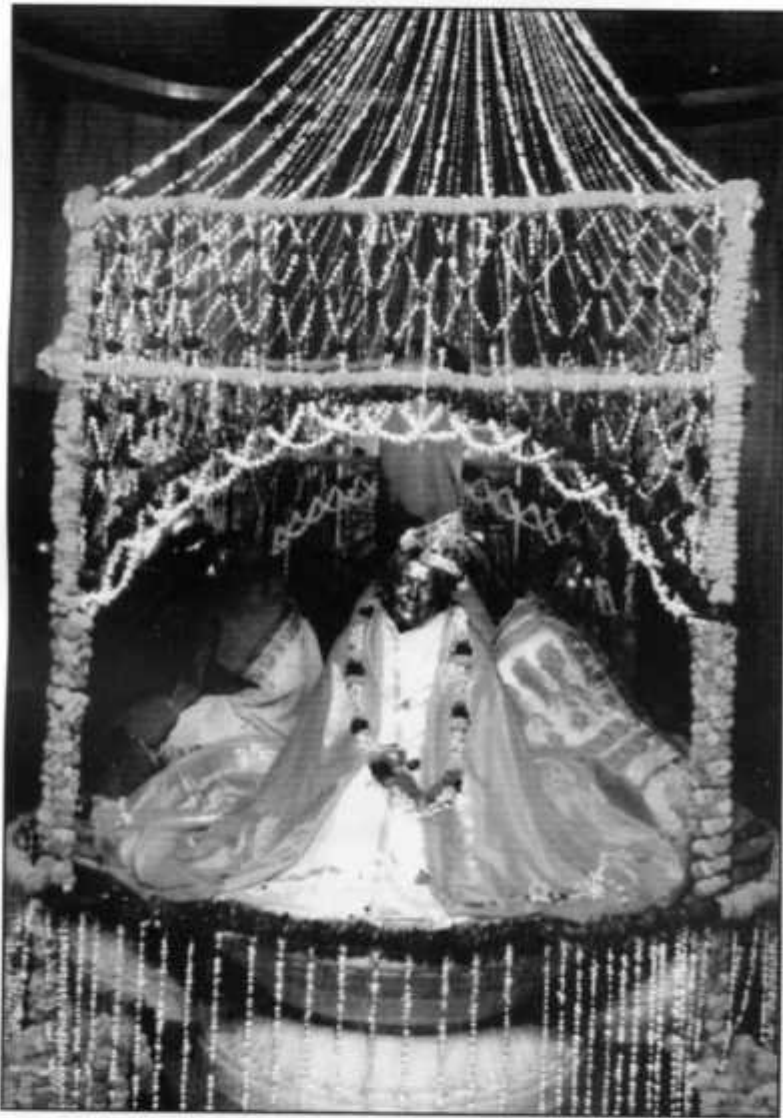
news of Shree Shree Ma's Holy Janma Tithi was announced, hectic and cheerful preparations got under way in all the Ashrams of Shree Shree Ma and various events were organized covering this long duration. The devotees joined in doing the *Path* of Sri Vishnu Sahasranama, Shiva Mahimna Stotra, Akhanda Ramayana, Srimad Bhagwad Gita, Matri Chalisa, Hanuman Chalisa and the related Puja offerings. The Shankaracharya Hall in the Kankhal Ashram was almost always filled with congregations. Sri Sri Shata Chandi Path, Puja and Yajña were performed along with all this. From 21st May to 25th May, Raslila was also organized. 108 Kumari Puja and Batuk Puja also enhanced the beauty of the occasion.

The predawn Tithi Puja of Shree Shree Ma was performed with all due solemnity, devotion and joy. The devotees felt themselves blessed by circumambulating round Ma's Samadhi and offering pranams.

Jai Ma!

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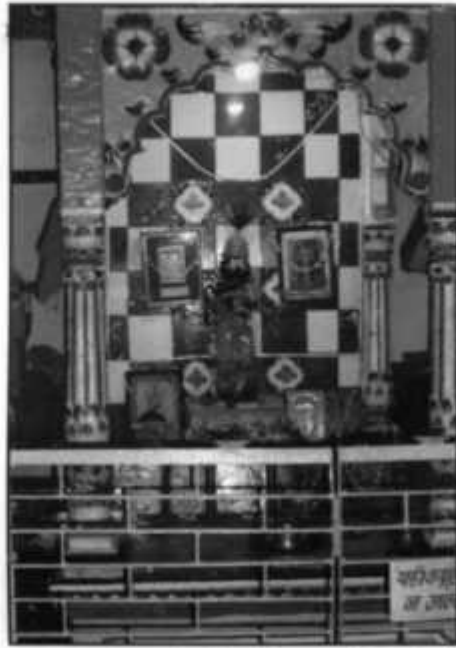
Speak the truth to all. Secrecy, slynes and deception amount to cheating.



The Idols of ma in decorated flower room on the day of Sri Sri Ma's Birthday workshop. (Tithi Pooja)



The Idol of ma in decorated flower room on the day of Sri Sri Ma's Birthday workshop. (Tithi Pooja)



The Idol of Sri Krishna in the form of Sakshi Gopal in the Math of Tailung Swami.



The Math of Tailung Swami.



The idol of Tailung Swami (established by himself)



Huge Shivaling in the Math of Tailung Swami