

BÁBÁ
in
MAHÁRLIKÁ
Volume I

*A Collection of
Spiritual Experiences*

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i n
M A H Á R L I K Á

V o l u m e I

*A Collection of
Spiritual Experiences*

*Compiled by
Sister Diipánvitá*

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№ 46 Maamo Street, Sikatuna Village, Quezon City, Metro Manila,
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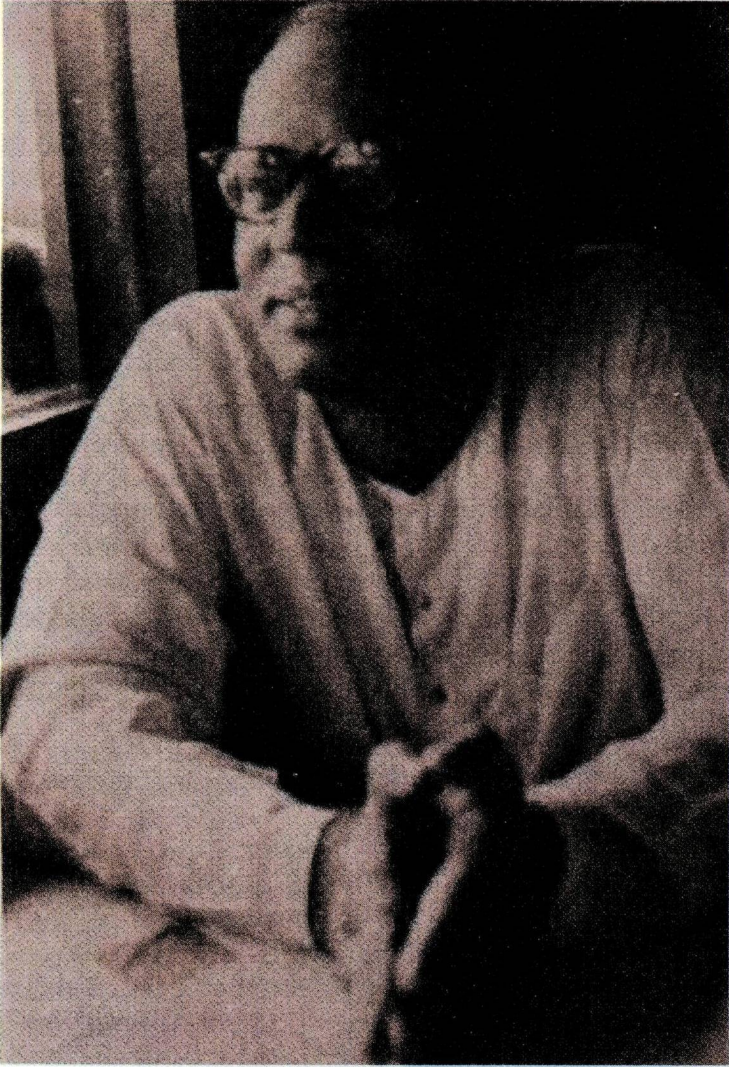
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*To The Most Beloved
And Divine Inspiration
Shrii Shrii Ánandamúrti*

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INTRODUCTION

Year 2005 heralded the golden jubilee of Ánanda Marga Pracáraka Samgha and thirty years of Ánanda Marga in Mahárliká (known as the Philippines). *Bábá in Mahárliká* shares the experiences of those who came in contact with the organization, the philosophy, and the *Guru*, as well as the workers that spent time to spread the ideals of Ánanda Marga in the country.

In 1967, Ánanda Marga Pracáraka Samgha sent its first yoga missionary to Mahárliká. Around this time yoga was gaining popularity all over the world. Mahárliká was going through difficult times with Martial Law and other problems. Many people who were searching for something more in their lives were drawn to the yogic practices of Ánanda Marga. The organization grew quickly, and after 40 years of existence it still attracts large followings throughout the country.

Mahárliká has been blessed with the special gift, of being the first country the founder and Spiritual Master of Ánanda Marga, Shrii Shrii Ánandamúrti visited outside of His native India. Due to His grace He has always given the country a special attention. There is a vast treasure of stories that has come out of His visits, and this book attempts to put down some of these in print in order to preserve them for devotees of coming generations, who will not be blessed by the physical presence of the Guru.

Whoever encountered the Marga Guru in his or her life, either through His philosophy, the spiritual practices of Ánanda Marga, or by personal contacts, was transformed in a subtle way that changed his or her life forever.

While many people in the stories are clearly identified, others are not. In some of these instances the names have been deliberately left out to protect the privacy of the persons, while in other cases the information was simply not available to us.

PREFACE

We are all children of the Supreme Father, and He lives in the hearts of all His children. In the busy life with all its challenges and troubles, we tend to forget this fundamental fact and lose ourselves in this material existence.

This is where the Spiritual Master, or Guru, comes into our lives. Without help, we tend to be lost in the jungle of materialism, and to find the way back to our true home, we need guidance and direction. The Guru is that guiding force.

The only entity that can help us realize God must be God Himself. Therefore, it is written in *Ānanda Sūtram*, "*Brahmaeva gururekah nāparah*", or God Himself is the only Guru, and there is no other. As God is in us, it means that Guru is also inside us. As we are too busy with our daily lives, very few people hear the calling of the Guru inside. Therefore, the Guru at certain times, also takes a physical shape and appears to us as another human being to teach us to look inside. Without this external help, we would be forever lost without hope of redemption.

It should be remembered that the external Guru is not the physical body, but is the power that works through that body. Therefore, even when the physical body is gone, as all material things necessarily have to go, the Guru is still there, guiding us with His love.

Still, the physical presence of the Guru is of immense importance, and all that He does during His life can serve as a guide and inspiration to people for generations to come. This unique book gives us a glimpse of the experiences of a few disciples with their Guru in the physical form of Shrii Shrii Ānandamūrti. Although He stayed in this physical world just for a few years only, the impact of His life will be felt for thousands of years to come.

PRABHÁT SAM'GIITA

Lyrics N. 24

BANDHU HE, HAT'HÁT ELE HAT'HÁT GELE
GAHANRÁTER MÁJHE
ESE BALLE HESE BYASTA KÁJE
EKHAN ÁMI JÁI, JÁI, JÁI.

ANEKE CÁY ANEK KICHU
DITE TO HAY KICHU KICHU
KARMARATA DEOYÁ NEOYÁY
TÁI JE SAMAY NÁI NÁI NÁI.

DHARAN'IIR ANEK KON'E
ANEKE CÁY SAM'GOPANE
TÁDER DÁCHEO HAY JE JETE
SAMAY KOTHÁPÁI PÁI PÁI.

CÁY NÁJÁRÁKONO KICHUI
TÁRÁ JE CÁY SAKAL KICHUI
TÁDER D'ÁKE DII JE SÁRÁ
TÁDER ÁMI CÁI CÁI CÁI.

Purport:

You appeared before me suddenly in the night and said smilingly, "I am very busy with so many activities, and thus I cannot stay with you. I must go, I must go, I must go!" You said, "Everybody in this world wants something from Me; but it is not possible to grant everything they ask for. And you know, some

of these demands are logical and justifiable, and some are not." Even so, I am to satisfy them, at least giving something – if not fully quenching their thirst, at least partially. I must quench their thirst. And so with these matters, I remain engaged.

"There are many people who say, 'Oh Parama Puruśa, You are mine, so You should meet me secretly, confidentially in my heart. I want personal contact with You.' I am to go to them also, and this requires some time, too." So there is a shortage of time, there is paucity of time.

"There are also some very intelligent people who say, 'Oh Parama Puruśa, I don't want anything from You, I want You.'" Those who say this actually want everything, because they want Me. They are the cleverest and most intelligent sádhakas, so I am to respond to their call also – I am to fulfill their demands and their desires. In fact, it is these people whom I love the most.

"So, you sádhakas, I have a great deal of work to do. I have come only a short while, and so it is difficult for me to remain long with you. I must go, I must go, I must go."

ÁNANDA VA'NII

№ 29

Marching ahead is life, crushing the pebbles of hindrances and obstacles with a stroke of your feet, disdaining the frowns of tornadoes, meteors and roaring thunder, and rendering all superstitions to ashes without any second thought. March on and on, Parama Puruśa is with you. Victory is yours.

Ánanda Púrñimá May 1968

Shrii Shrii Ánandamúrti

CHAPTER I

INITIATION

It is said that when a disciple is ready, the Master appears. Nothing is accidental, and events happen as per God's Will. In the yoga tradition, when a seeker reaches the point where spiritual readiness is achieved, initiation occurs.

Initiation is the process of being taught how to do meditation, where the Guru-disciple's connection is ignited. This personalized traditional transfer of the spiritual flame from the Guru to the disciple or spiritual aspirant is an integral part of readiness to receive lessons in spirituality. Ánanda Marga Yoga initiation is oriented on how self-realization can be achieved. In the process of initiation the Guru, as a Grace, absorbs some past *samskáras* of the disciple. *Samskáras* are psychic reactions to our past actions which remain stored in our minds in potential form, ready to express themselves when a congenial environment is created. The Guru removes *samskáras*, like removing impurities from the soul and the disciple feels lighter and purer.

MY INITIATION

By Brother Madana

Although I was born a Catholic, the religion could not give me a clear concept of God. It was at this stage of my life when I could not believe in the existence of God nor believe in the existence of Jesus Christ. My mind also could not just accept irrational dogmas, but I had a very strong desire to know and to understand the truth. I read somewhere that yoga practice would help me improve my mind and might help me to understand complex ideas. My problem was there was no one to teach me how to practice yoga.

In April 1968, a friend handed me a pamphlet which indicated that a *yogi* was going to give a lecture on yoga at the GSIS (Government Services Insurance System), a government corporation where I was then working in the computer department. When I asked my friend where I could contact this *yogi*, he gave me an address somewhere in M.H. Del Pilar, Pasay City. The prospect of meeting this *yogi* excited me so much that I could hardly sleep that night.

Early morning the following day, I went to look for the place of that *yogi* instead of going to my office. I found the place and had a good conversation with him. After this interesting conversation, I eagerly asked him to teach me yoga. However, he told me to come back the following week and promised that he would teach me. I went to my office feeling very frustrated.

The week after, I went back and asked the *yogi* to teach me yoga as he had promised. To my surprise, he said that he did not tell me to come that week. He again told me to see him one week after. I asked him why he could not teach me that time as I was already there. He said he was busy, but I saw him not doing

anything. He was just whistling, sitting comfortably on the bench. I reacted to this attitude that I could feel my blood boiling with anger. I told myself that this guy had no word of honor. I got a piece of paper and wrote down the date which he promised to teach me. I placed the paper in front of his face and told him, "You promised to teach me on this date and don't you ever forget that." I went away without saying goodbye. I went to my office fuming mad and again very frustrated.

The following week, with much anticipation and enthusiasm, I went back to the yogi. This time, he was there waiting to initiate me into the practice of meditation. I was so happy after the initiation and on my way to the office; everything I saw seemed clear and shining. I walked on the street as if my feet were not touching the ground. The yogi was *Ácárya Vimalánanda Avadhúta*, the first *Ánanda Márga* missionary monk who came to the Philippines.

IN SEARCH OF A DISCIPLINE

By Satyajit

I was born in Legaspi City. When I was young, I used to ask my mother questions on religion. I wanted to know more than what I grew up with.

When I finished my secondary education, I moved to Manila and went to the University of Santo Tomas for a possible medical degree. One day I saw a newspaper advertisement about Dádá Vimalánanda of Ánanda Marga. I wrote to Dádá and included a photo of mine. I was searching for a discipline that would help me become a doctor.

I was delighted when I got a reply from Dádá, and had the opportunity to meet him. I was impressed about the philosophy that he presented to me, and I told myself, "*This is what I have been searching for.*" Without second thoughts, I asked for initiation into Ánanda Marga meditation.

The initiation took place in May 1968. I was 21 years old. Dádá was then staying in a small rented apartment on Apolinario St. in Makati, Metro Manila.

Later on, Dádá invited me to stay with him in the *jágrti*. Another *Márgii*, Leonardo Jacob, was also then staying with him. Life with Dádá in the *jágrti* gave me more opportunity to learn the philosophy, meditate regularly, and know the conduct rules of a *márgii*. I also got involved in *pracára*.

We had a very inspiring and interesting routine. Aside from *Dharmacakra*, every weekend there would be a retreat for new initiates. I liked this very much because on the closing night of the retreat which was on Sundays, the *márgiis* would come to serenade the new initiates. Then we would listen to everybody

about their experiences in meditation. After that, we would share a delicious vegetarian meal.

Retreats also took place outside the jágrti. Where I attended as a new initiate was on Mount Makiling in Los Baños, Laguna. This was a favorite among the márgiis because of its breeze and scenic beauty. Sometimes we would also hold retreats in the American Cemetery in Makati.

With all these -- good *satsaunga* with dádás and márgiis, retreats, regular meditation; vegetarian diet -- I started to feel a great change in myself, such as a profound sense of inner security. I then told myself that as a return gesture, I would work for Ánanda Marga - share my talents or potentials as a medical doctor. I approached Ánanda Marga in the beginning thinking that it would give me a discipline to help me become a medical doctor, but I got more than what I desired. I got a discipline that expanded my mind and heart.

**SERENDIPITY?
WHEN THE DISCIPLE IS READY...**

By Muraliidhára (Meycauayan, Bulacan)

On April 10, 1968, a friend who later became Bro. Giriisha requested me to take him to a yoga retreat in Pio Del Pilar, Makati. It was the first jágrti occupied by Ánanda Marga Pracáraka Samgha in Manila with Ácárya Vimalánanda Avadhúta. We reached the place at about 7:00 o' clock in the evening.

I was about to go home when Dádá Vimalánandaji convinced me to also attend the retreat scheduled the next day, in spite of the fact that he was aware that I had not attended any lecture of AM Yoga Philosophy nor read any book on the subject.

That night, after some ásana class, I was initiated. I had a strange but nice experience after initiation. As I was going down from the second floor, I felt as if I was walking on a snowy white cloud. I decided to join the retreat.

The next day, April 11, the retreat started with a routine which we had to follow. So, that day which was April 11, we were 11 in the group. Furthermore, it was the 11th retreat. So, how can I forget that occasion? April 11, 11 participants, 11th retreat!

When I started to practice meditation, I noticed that my self-control and self-discipline were immediately strengthened. Prior to that, I was an occasional drinker, smoker, and a voracious carnivorous. However, within only three days of learning and practicing yoga lessons, these sickening habits were all eradicated.

NO INITIATION? NO DARSHANA!

By a Sádhaka

In 1969, the *Ánanda Marga* Guru's coming to Mahárlíká was announced to us students by my professor *Priyadárshii*. He told me that I should meet his Master and gave me the details of the Guru's arrival.

On that day I went to the airport. When I arrived, there was hardly anyone waiting for *Bábá*. As I was about to go home, *Priyadárshii* arrived. He asked around, ran here and there asking where we could find *Bábá*. Finally, he went to the information counter and found out that the plane had landed earlier. He called up the house where *Bábá* was supposed to stay and was told that *Bábá* was already there.

Priyadárshii asked me to go with him to see *Bábá*. When we arrived there, the guard asked me for a gate pass. I had none but *Priyadárshii* told the guard that I was already initiated and that he should let me in. The guard believed him and allowed me to enter.

When we entered the house, there were already many *márgiis* inside. Some of my schoolmates and classmates were also there.

I saw a man with long beard and long hair, wearing an orange robe and turban. I asked my professor if he was the Guru. *Priyadárshii* replied that he was not, and that the one I referred to was the Guru's PA (personal assistant). He then added that the Guru was resting in his room.

The Guru's PA explained that the plane arrived early because the plane could not land in Bangkok even if it tried doing so, and therefore, it was directed to go straight to the Manila Airport. It was also explained that the Mahárlíkán

Márgiis were planning to provide a police escort for Him from the airport to the house where He was going to stay. However, Bábá did not want any public exposure. This was probably the main reason why He arrived earlier.

Priyadárshii advised me, my classmates and schoolmates, to stay there for the night because Bábá was going to give a *darshana* next morning at the University Hall of the University of the Philippines. We would be able to see and hear Him there. It was also announced that two persons would be assigned to meditate for two hours outside the door of Bábá's room and, therefore, those who wanted to do it should come forward and sign their names.

Many of us decided to sleep in the garden behind the house. When I went there, I saw that two of my schoolmates had climbed a tree, saying that "Bábá is there, Bábá is there". They could see a bit of Bábá through the top of the window curtains.

The trees were not fully grown but big enough. There was a tree beside me so also I thought of climbing the wall to see the Guru. When I started to climb I felt that somebody was pulling my legs. When I looked down, no one was there. I started to climb again. Again I felt that someone was pulling my legs. Suddenly I remembered what Priyadárshii told me... *If you are not initiated you won't be able to see the Guru.*

I stopped climbing the tree. I thought that maybe because I was not initiated, I could not and was not allowed to see the Guru.

Next morning, when I entered the house, I saw that two of my classmates were sitting outside the door of Bábá's room. I told one to go and do his meditation or take his breakfast and I would take over his duty. Then I sat there pretending that I was meditating. Actually I was waiting for Bábá to come out. A while passed and I noticed that only the helpers were around, and the

two of us who were sitting by the door of Bábá's room. When I inquired from the maids, they told me that everyone had gone already. I wondered how it was possible for Bábá to come out without me seeing Him. I was there waiting for him to come out!

Then again I remembered what Priyadarshii told me, *If you are not initiated you won't be able to see the Guru.* I accepted it wholeheartedly. I knew that I was not initiated and I could not see the Guru. I went home and did not bother to go back to see Bábá until the time I would already be initiated.

FREEDOM TO FOLLOW THE HEART

By Shiilá, Azores Islands, Portugal

In October 1971, I was in the second year studying to be a nurse at the University of Santo Tomas in Manila and staying at the nearby exclusive girls' dormitory run by Catholic nuns. Two friends of mine informed me that there would be a conference on yoga at the Medicine Building and invited me to join them. I thought then that yoga was only about levitation and out-of-body experiences. However, I gladly went with them to the talk.

Several medical students and some nursing students attended. The lecturer was a Filipino lawyer (Bro. Deo Trinidad), and three Indian monks were present: Dádá Sumitánanda, Dádá Adveshánanda and Dádá Rameshánanda.

As the subject was totally new for me and filled with Sanskrit words, I could not understand everything. However, because the whole lecture was done with such wonderful imagery and mimicry, I could not help but laugh and enjoy myself.

At the end, a medical student, Brother Satyajjiita, strummed the guitar and sang *Bábá Náma Kevalama* and we all did *kiirtana* and meditation together.

Afterwards they invited us to learn meditation individually. As I was due to go to Batangas for the school break and celebrate my 18th birthday, I told Brother Satyajjiita that I wanted to learn meditation upon my return. As soon as I came back to Manila I contacted him. He arranged for a car to pick me up and take me to the jágrti, along with two other brothers who wanted initiation. He told me that I would have to go back on my own.

It was October 28, 1971, and at that time there were no didis yet to initiate sisters. We were received by Dádá Rameshánanda who later gave us initiation one by one. I was the last.

When it was over, I realized that the other two brothers had already left. This was my second year of studies in Manila and I knew very little of the city - basically just the university and the dormitory across the street! I had gone downtown just a few times, but never alone and most of the time by taxi.

This time, alone, I walked to the street and took a public jeepney. This very simple act of day-to-day life was a tremendous transformation for me. Although alone, I never felt so secure in my life. I felt that I was home, that the sky was my roof and the universe my home. I was so happy that I felt like dancing and flying like a butterfly. Thirty-five years have passed, but these feelings remain.

Brother Satyajiita always inspired me in his very own way and helped me understand Ánanda Marga. He organized group meditation for the initiated university students in vacant classrooms of the Medicine Building. He gave me Bábá's Ánanda Váníi to copy by hand and had me pin them on the bulletin board in the corridor linking the University Hospital to the Medical Building.

He invited us to attend a weekend retreat for new people. It was held in the Ánanda Marga Center, a very big white house on Leon Guinto. It was a totally new experience for me to have to meditate morning, midday, evening and midnight. *Ásana* classes were conducted by Brother Ely Latinazo, who, in his 50's, looked like a Chinese sage. Dádá Sumitánanda gave philosophy classes. On Sunday afternoon we even visited the nearby Church at the request of some of the participants.

Sunday evening all the márgiis started to arrive for Dharmacakra, filling the hall. They began by singing the beautiful Bengali devotional song, *Taranam Vina Mukti*. Then the kiirtana started. It was very dynamic and the devotional flow was very high. This was my very first DC, and I completely enjoyed it.

After collective meditation and a spiritual talk, all the retreat participants were asked to give a short impression of their weekend experience. When my turn came, I stood up in front of this big crowd of happy faces. I could not express my inner joy and happiness. I could only cry and thank them all.

That night, I went back to the dormitory and got ready for bed. But the whole night I couldn't sleep. I lay there wide awake, staring at the ceiling. One question kept repeating in my mind, *What am I doing here?*

At 4:00 o' clock in the morning I took my suitcase and packed my things. At 6:00 o'clock, two hours later, I was in front of the Mother Superior and told her, "Mother, I'm leaving."

I went to another nurses' dormitory on the top floor of the University of Santo Tomas Hospital. Though this dormitory was also run by Catholic nuns, their schedule was more lenient. I wanted more freedom to participate and get more involved in Ánanda Marga.

As a student nurse, I started joining the AMURT medical missions that Satyajñita and other medical students organized on weekends for the urban poor. Student medical doctors from Far Eastern University joined us. The senior márgiis usually met once a week to plan fund raising for AMURT projects. We organized vegetarian smorgasbords and collected old newspapers to sell. We also directly approached the big pharmaceutical companies and requested donations of medicines and medical supplies.

However, the new dormitory I transferred to gave me only short freedom. In no time the Mother Superior noticed that I was returning later and later each time. I tried to tell her what I was doing, but she was not interested. Again, I had to leave to look for another place where I could have more freedom to follow my heart.

GOD SHOWED ME THE WAY

By *Rasaraja*

In 1978, I was a waiter of the Pines Hotel in Baguio City. After a month of praying the rosary at Our Lady of Lourdes Hill every day, I felt a spiritual high. With that high feeling I desired for more spiritual happiness. At nighttime, I prostrated to God and implored to be shown the right way. I was inspired to wake up but anxious because I didn't have any idea which religion He might bestow me.

In the cafeteria of the hotel, I saw brother Arun eating a different kind of food. (I have been eating in the cafeteria for one year and I have not noticed his unusual food.) I asked him what group he belonged to and he replied, "Yoga".

I excitedly inquired if I could be a member (remembering my last night's request to God) and he said, "First you have to be a vegetarian".

From that very moment, I became a vegetarian! He added that the next day was fasting day, i.e. from sunrise to sunrise, no solid food and liquid drink. I said in my mind, *Oh no!*

However, since I have requested God to guide me to a spiritual group that would best suit me; I committed to follow the rules wholeheartedly. So, the next day, I had my first fasting day. At first I felt okay but in the evening the temptation to eat was very strong because as a waiter in The Swiss Grill, I had to cook in front of customers. However, I said to myself, *I can do it.* And I could!

A week later, I was initiated by Dádá Pinákapáni, now Ácárya Práñakrśhánanda Avadhúta. I did not have an iota of understanding as to what yoga is, nor what its philosophy

consists of, nor did I know of the Guru but I believed in the dictum: *When the student is ready, the Guru will appear.*

And all that happened and is happening is truly a Grace of the Lord. *Brahma Kṛpá hi Kevalam!*

In Total Surrender

I was doing my meditation for one month and I felt satisfied with it. Then, I tried to memorize the *Guru Pújá*. It took me a long time to commit it to memory. Only after painstaking efforts of two weeks did I succeed. After uttering the words *samar payet*, (the last syllables of *prañána mantra*) I found myself in a different dimension, seeing infinite lights everywhere! My whole being was full of bliss, and words wouldn't suffice to describe my feelings that moment. Then I prostrated to Bábá and said mentally, *You are the True Master!*

Everything Is His Will

Twice a month, Dádá Gagana and I (his LFT or Local Full Timer) would usually go to a southern province to rest in a place near a beach on a weekend. We used to stay in a *nipa* hut owned by a couple. The old man and his wife were cordial and kind. On our 3rd visit, Dádá Gagana requested me to give a lecture to some young people near the couple's house. (As I've said before, the couple was good to us, and allowed us to stay in their place.)

I was halfway with my lecture when the old man suddenly appeared, drowsy and drunk. He yelled at me three times that what I was telling was not true and that I was Satan. At first, my instinct was to punch him... I was trembling with rage and anger, yet, when I uttered my *Íśta Mantra*, I was able to control myself. His wife appeared and carried him inside their

house. Dádá Gagana consoled me. It was nearing sunset. When the sun was about to disappear, I saw everything - the waves, the swaying of coconut leaves, the children playing. Everything was in slow motion, like in the movies where you see scenes in slow motion. I was really bewildered to see such an incredible sight and motion! When the sun disappeared from the horizon, everything became normal again, with my tears rolling and my mind in blissful ecstasy, an idea crept in my mind -- *Bábá controls everything!*

In Humility I Find You

LPTs or Local Part Timers - volunteers for a certain period of time to help in different activities of Ánanda Marga.

1981: In Paco jágrti, we were required to do SPT or *Sádhaná Piitha Training* - beg for vegetables in Divisoria. I was really averse to doing SPT because I found it so degrading. As a result I gave many excuses not to do it. However, one day, one brother got sick so I was compelled to replace him and do SPT. I was feeling embarrassed upon our arrival in Divisoria. Brother M told me, "I will beg for vegetables on the left side and you beg on the right side".

Reluctantly, I began my first step towards the first stall. When the sole of my left foot touched the ground, I felt I was in another world, floating! I didn't know how long I was in that blissful state! From then on, I always volunteered to do SPT.

DESPITE THE ODDS!

By Ácárya Suvedánanda Avadhúta

From my high school days I was very interested in spirituality and esoteric science. One day in mid-1971, when I was 18 and in my second year studying chemical engineering at Adamson University, I saw a newspaper advertisement for a talk on how yoga and meditation could help concentration. The photos of three Ácáryas were there: Dádá Adveshánanda, Dádá Sumitánanda and Dádá Rameshánanda. I attended the orientation lectures on Monday, Wednesday and Friday at the home of Brother Roshan and Sister Nellie on Legarda Street, Sampaloc, Metro Manila. Brother Aruni Mariano gave the lectures, assisted by LFT sisters Ushá and Shiilá (later known as Diipánvitá and Visnupriyá). On the weekend, I attended a retreat in Baguio.

I was initiated by the former Dádá Shishira and immediately became completely vegetarian. I started coming regularly to the Paco jágrti during weekdays and attended Dharmacakra on Sundays. Dádá Adveshánanda gave me the spiritual name Gurumúrta, which he later changed to Sudarshana.

At the beginning of 1972, after being a Márgii for approximately six months, when almost all the LFTs were sent somewhere, Dádá Adveshánanda asked me to stay and work full time as an LFT in the jágrti. I told him that I should first finish my university studies, but he convinced me to stay. Our monitor was LFT Brigunath who is now Dádá Bhaktapráńánanda.

I worked as an LFT for ten years with many Sectorial Secretaries and acting Sectorial Secretaries, including Dádá Adveshánanda, Dádá Bhattaraka, Dádá Tapesvara, Dádá Pinákapańi (now Dádá Práńakrśńánanda), Dádá Shyamánanda, Dádá Shubhátmánanda and Dádá Parameshvaránanda.

HOW I MET ÁNANDA MÁRGA

By Avadhútiká Ánanda Krpá Ácáryá

One of the most beautiful things that ever happened to me was meeting the One that I had always been waiting for. I know that it is so difficult to describe Bábá since His greatness is indescribable and at the same time overwhelming.

The first time I heard about Bábá was when I was only fourteen. I was a high school student then in my hometown of Cotabato, Central Mindanao, Mahárliká. I had several friends who were márgiis who used to go to Davao Training Center on weekends to have some spiritual satsaun̄ga - sometimes they stayed there for a month or two or even longer!

One of these márgii brothers gave me a photo of Bábá. The first time I looked at it, I felt something in my heart. It was as if I had always known Bábá somehow. I carefully put His photo in my drawer and kept it secret from my sisters who shared my room.

Two years after that, a Mahárlikán Dádá came to Cotabato to do pracára. That was the first time I saw a monk of Ánanda Márğa. His face was shining and he emitted a spiritual vibration. I could feel his devotion for Bábá as he spoke about Him. He inspired in me a strong feeling deep inside to dedicate my life to Bábá and become one of His missionaries.

A couple of days later my friends invited me to attend an Ánanda Márğa seminar even though I was still not initiated. When I arrived at the building, I looked at the window and was astonished to see all my friends dancing *Akhaúd'a Kiirtana*, circling around Bábá's photo. That was really too much for me and I burst out laughing!

Two years later I was 18 and studying at the university in Cotabato when an American *didi* (Didi Kaomudii) visited to raise funds and meet the márgiis. My friends built a wooden jágrti for their Sunday Dharmacakra and meetings, so Didi stayed there. She inspired us and told us some of her experiences with Bábá.

Didi initiated me on May 24, 1981. When I touched the *Pratika* symbol, I felt so much the mystical force of Bábá. I seemed to lose myself. During the rest of the initiation, the only thing I could remember was the faint voice of my Ácárya explaining the process. Afterwards she asked me to repeat the *mantra* that she gave, but I told her that I did not hear it properly. So she whispered it again in my ear to remember.

From that day, I couldn't stop thinking about Bábá. I felt so much love for Him, yet I could not understand why. Why was I longing for someone I did not know and had not met? For the first time in my life, I started thinking about leaving my family. But I was too scared to tell this to my friends, what to think of my family.

I started to meditate. A few months later Dádá Ámalvikashánanda from India came to Cotabato. When he came to visit me, he asked, "Do you do meditation?"

I answered, "Yes."

Then Dádá asked, "How long do you meditate?"

I said, "Five minutes."

Then he laughed and said, "Only five minutes?"

I said, "Yes, and it's already so much!"

While laughing, he explained, "You should meditate at least 10 to 15 minutes."

So, I said, "Ok, I'll try."

After that, every night after my midnight meditation, before going to bed, I mentally asked Bábá to send someone to take me to Davao Training Center. Though I was not having any

problems with my family, each day with them started to feel like a mental torture. I felt that my life was not meant to be only with them, but with the whole world. I was feeling so impatient to meet Bábá, to see Him and to be near Him.

When I turned 19, one year after my initiation, Bábá answered my mental pleading. A Filipina Didi (who later became Didi Ánanda Lipika), a new graduate as an Ácárya, came to visit me. I immediately told her that I wanted to go to the Training Center and become a didi. I explained that I could not tell this to anyone, especially my family, because they would surely stop me and not even allow me to meet my Márgii friends anymore. So I told Didi that I had to run away. Didi helped me to travel to the Training Center. I reached there in September 1982. Two weeks later, the Third Ánanda Márga Global Conference was held in Tagaytay, Philippines. Dádá Cidánanda, the trainer, invited me to go there with him and with some trainees. I was officially declared a WT trainee in that Global Conference and I became an Ácárya a year after that.

STRIPPING OFF THE MASKS (I)

By Cintamañi

I was working for a television company, and one of the heads of the company was Eddie Ilarde who would later become a senator. I did not know that he had been initiated in Ánanda Marga. I would sometimes see one dáda dressed in orange visit his office. I remember clearly that when I smiled at him, he smiled back in a very genuine way.

Later, in 1982, I was not very happy or satisfied with my life. I had a successful career as an actor and director, yet something was lacking. I could not pinpoint what it was, but it felt like I had lost something or someone. I had read the book *Autobiography of a Yogi*, and I decided that I needed a spiritual Guru. I phoned Jacqui Magno, the famous jazz singer who had once been a didi, and I said, "I want to meet a Guru - where can I find one?"

She said, "There's only one Guru," but I did not understand what she meant. She gave me the Ánanda Marga telephone number in Paco.

The Dáda who answered the phone sounded friendly and invited me to come over. I called Jacqui again and told her I had spoken with Dáda Priyadarshii. She said, "He's OK."

When I went to Paco jágrti, it was dark, and looked like a haunted house! (Later, I learned that it really had been a haunted house when Ánanda Marga first got it.) I told Dáda the story of my life. After that, he initiated me. When I closed my eyes for meditation, I was very nervous and felt as if a monster would come and devour me!

I went with Dáda sometimes to do meditation together in various parks around Manila. He advised me to quit smoking

and become vegetarian, so I did. It felt right, the most natural thing to do. He invited me to come on Sundays for collective meditation. There, everyone was friendly and smiling all the time, but I was still hesitant and resistant, especially when everyone was dancing kiirtana.

Gradually, I became more involved. For my birthday, I asked Viśnú to cook dinner in my apartment and invited about 20 márgiis to come and celebrate with me. At the end we watched the beautiful movie about the life of Saint Francis, "Brother Sun and Sister Moon." On some occasions, I also brought some márgiis to talk about vegetarianism and yoga on the TV variety show that I was directing.

About a year after I was initiated, I decided to go to India to meet Bábá. To raise the ticket money, I sold my stereo and clothes and almost everything I had. I was left with just my backpack and a few clothes, yet I felt very happy.

MY EXPERIENCE IN MEDITATION

By *Yudhisthira*

1988 - I thank Dádá Prakásha for teaching me basic meditation.

This was how I met him: At about 4:30 in the afternoon, I saw him walking along the street. At that very moment, I was actually high with alcohol. I waved my hands at him, motioning that I wanted to talk with him. He nodded and talked to me. We discussed many things about the different philosophies and meditation practices of different sects such as Buddhism, ISKCON or International Society for Krishna Consciousness and other sects. We then conversed more concerning Ánanda Marga philosophy and what meditation could give.

Impressed with what I heard about AM philosophy, I decided to learn meditation and, thereafter, I practised it regularly. My parents and brothers contradicted me and were very angry with me because of the change in my lifestyle, especially when I began to strictly follow a vegetarian diet. One time, they shouted at me, "What has happened to you? Are you mad, crazy? We have good food here like meat and fish. Why are you punishing yourself by eating vegetables only?"

I just kept silent and started chanting my mantra. After I chanted my mantra for a few minutes, my family became calm.

I became purified by my constant practice. I instantly dropped my bad habits like smoking and drinking. I associated regularly with the márgiis here in Kalibo. One day my parents were astonished by the change in myself. I did not indulge anymore in my bad habits. Today, my family cooks vegetarian food for me without any *támasika* ingredients.

The thing that I like most about meditation is that my mind becomes expanded and I feel that the world is always fresh and new. With my fears gone, I associated with many people easily and I started to perform well in class. Meditation really gave me a new horizon, understanding, and happiness. I give thanks most of all to Bábá. Without His grace I was blind to reality. Now my eyes are open. Thus, I encourage my friends and classmates to learn meditation.

CHAPTER II

BÁBÁ'S VISITS

Bábá visited Mahárliká the first time on June 20 - 27, 1968; this was His first overseas tour. The second visit was done on April 20 - 25, 1969. The third visit happened under dramatic circumstances on August 10th, 1979.

In this chapter, many spiritual aspirants share their personal experiences of close proximity to Shrii Shrii Ánandamúrti. During these visits, Mahárlíkáns felt the blessings of the Spiritual Preceptor.

In the practice of Tantra Yoga, the presence of the Guru is essential. The visits of Shrii Shrii Ánandamúrti to Mahárliká are considered a blessing, by all those who directly and indirectly came in contact with His teaching and guidance.

BÁBÁ'S FIRST VISIT TO MAHÁRLIKÁ

June 20 to 27, 1968

YOUR FUTURE IS ASSURED!

By Satyajiita

Brother Joaquin Cunanan went to India and personally invited Bábá to visit Mahárlíká. He also gave Bábá an English-Tagalog dictionary to study. But Bábá surprisingly asked him the meaning of a Tagalog word which he did not know. Bábá also told him that *sampaguíta*, the Filipino National Flower, is a Sanskrit word.

Bábá's trip was delayed several times. Brother Priyadárshii (Dr. Perry Lim) told the márgiis that the reason He was not coming was because of the sins of the márgiis. I thought in my mind, *I want You to come. If the reason You are not coming is because of our sins, well, let them all pass through me. Just come.*

Bábá arrived in Manila Airport on the night of June 20, 1968 on His first overseas tour. I was not able to go to the airport, but the president of Ánanda Marga took Him to Brother Cunanan's house. Of course it was my first chance to see Him.

He looked like an ordinary man. In the house there were about 30 people, and 8 to 10 people were usually waiting in line to get Personal Contact. I was very busy organizing things, and I was not interested in attending the darshana that He gave there.

My internal contract with Bábá was, *You come, You make the márgiis happy, and give me the suffering. I'll work for You.*

Bábá asked Dádá if he had initiated a Jew. Dádá replied, "No, Bábá." Then Bábá smiled and said that Brother Leonardo who lived with us was Jewish, something we never guessed.

One time, Bábá went for a walk at American Cemetery.

He sat under a small banyan tree with young Brother Anacan of the Immigration Department beside Him. Bábá asked Dádá Vishokánanda to close his eyes and mentally look at the boy's chest. Bábá touched the back of Dádá's neck. Dádá said he saw that there was bleeding in the boy's lungs because of tuberculosis. Then Bábá touched Brother Anacan's chest and said that He cured fifty percent of the disease, but the boy would have to do his sádhaná regularly and follow some other instructions to cure the remaining fifty percent of the disease.

After curing Brother Anacan, Bábá pointed at one Chinese brother who was with them. Bábá said that in his past life he had been skinned alive by the Mongols when he tried to defend his sister. Bábá requested him to take off his shirt and showed to the márgiis the cleavages in his skin where he had been cut in his past life.

In this first visit, Brother Cunanan gave Bábá a *Barong Tagalog*, the Filipino formal dress shirt, to wear. The márgiis were very pleased to hear that Bábá had worn it, but when He did, He rolled up the sleeves!

Brother Sakhrani (now deceased), was an Indian businessman living in the Philippines. Bábá made him promise not to engage in any misconduct. For the rest of his life he donated medicine to the poor patients at the Philippine General Hospital.

His wife, Pushpá (also deceased), was the one in charge of cooking Bábá's food during His first and second visits. Their daughter, Duru, was seven at that time and was blessed by Bábá. (Now she is a psychiatrist in the U.S.)

Brother Sakhrani made a video film of the visit that showed Brother Cunanan crying on Bábá's chest, after He had resolved some differences between him and some other senior márgiis.

Brothers Liilánanda and Priyadárshii had quarreled prior to Bábá's coming and were not speaking to each other. Bábá called them both into His room and announced a demonstration: He said that He was removing the anger *vrtti* from them. As a result they embraced each other very tightly. After a few moments Bábá said that He was putting back the anger *vrtti*, otherwise their bodies would physically merge together.

Dr. Priyadárshii told us that he asked Bábá to visit President Ferdinand Marcos, but He declined, saying that He only came for the márgiis.

Later, Bábá visited the jágrti apartment where we were staying. He went to the small room upstairs with Dr. Priyadárshii and other ten márgiis. Bábá sat on the cot and then started to speak about *Táraka Brahma*. He said, "Whether you know it or not, I know you are all progressing and will attain the Supreme Stance. *Táraka Brahma*'s abode is at the tangential point of the parabolic curve between *Saguña* and *Nirguña Brahma*." Immediately after describing that idea, He asked Dr. Priyadárshii to recite Guru Pújá. He sang it with a Filipino tune, and then Bábá interpreted Guru Pújá in a very, very beautiful way. Until today when I do Guru Pújá I remember Him sitting in front of me. Truly He was the One who opened my eyes. He personally taught me how to do Guru Pújá.

Then, He went into the other room on the ground floor where I had once dreamt of Him. I ran downstairs and waited for Him there with Brother Anacan. We started to sing a devotional Tagalog song, *Dahil sa Iyo*. When Bábá came down, He stopped and looked at us. One brother brought a small round stool and Bábá sat on it. When we finished He said, "You don't have to worry about your future. Your future is assured. I give you that assurance. You only need to follow your *Ácárya/á*."

Then He stood up in a very holy posture. We continued to sing for Him. As He approached me, He called me, "My guitarist."

Dharma Mahácakra

Bábá gave DMC or *Dharma Mahácakra* - a spiritual function with the presence of the Guru - on the night of June 23 at the Masonic temple on Taft Avenue. I served as His personal bodyguard (though I had no special uniform). The topic of His discourse was "The God of Human Beings." At the end, I watched Him chant the *saṁgacchadhvaṁí mantra* three times. Then He placed His hands together touching the point between His eyebrows, then He brought his hands in an open motion and recited: *oṁ śhánti*.

Later I came to know from Brother Cunanan that Bábá on that occasion blessed everyone.

Bábá in Baguio

On the morning of, June 25, Dádá Vimalánanda called me and Brother Leonardo. He said that Bábá would fly north to

Baguio City, and he asked us to leave immediately by the first available bus and meet them there. So we did.

The road was dangerous in certain places as it twisted and turned through the mountains. At one point the bus swerved violently three times. Everyone was afraid, but nothing happened and we felt that Bábá had saved us.

We arrived at exactly the right time at the airport and saw Bábá disembarking from the plane about 150 meters away. Brother Leonardo was suffering from a psychological problem that made him unable to make decisions. Rather than push him to decide or leave him, I said, "Let's do *Sástháun̄ga Prañáma* here in the grass." So we prostrated ourselves there where nobody would see us. After a few moments, a brother who had come with Bábá hurried over telling us, "Stand up, the Master is calling!"

I looked up to see Bábá standing far away on the tarmac, doing *Namaskára* to us. He just smiled with His beautiful smile. Then He continued on and was taken to the Pines Hotel.

After He left, I turned to the márgii who had tapped me on the shoulder and asked him, "Who told Bábá we were here"? He said, "No one; suddenly Bábá turned around and ordered me to go over to where you were and tell you to stand up." We could not believe it because nobody knew we were here.

In Baguio City Airport, Bábá was seated on a chair surrounded by devotees waiting for the plane to take Him back to Manila. One brother asked the meaning of *Namaskára*. Bábá said it means: "I pay my salutation to the divinity in you with all the divine charms of my mind and cordiality of my heart."

Divine Intervention

Before my initiation, I graduated with a Bachelor of Science degree but I still had to finish two accounting requirements in summer classes. However, I was so preoccupied with my tasks in *Ánanda Marga* that I took my accounting studies very lightly. Just before the Guru arrived I took the exam, and I knew I had done poorly.

After *Bábá* left I learned that, in fact, I had failed the accounting exam. One *márgii* brother who was the assistant dean of the college of education at the university where I was studying heard me talk about my Personal Contact with *Bábá*. He was well respected by all the professors there, and he decided to call my accounting professor.

He said, "Francis de Vera wants to go to medical school. He doesn't need to know accounting to be a good doctor. Why don't you just give him a passing grade?"

The professor replied, "Medical school? Francis told me he was just taking the course to complete a requirement for graduation. If I had known that, I would have allowed him to take only the first accounting course -- there was no need to take the second part."

So I passed. I felt that this happened because of *Bábá's* intervention. I became a dedicated *márgii* doing His work and always felt Him with me in medical school.

EXPERIENCES WITH BÁBÁ

By Madana

I met Bábá in 1968. Bábá's first visit in the Philippines was on June 22, 1968. I was one of the márgiis at the MIA (Manila International Airport) who met Him. Márgiis at that time did not know how He looked as He had no photo printed or displayed in the yoga house. We did not know any protocol or how He should be approached. I found out later that others were told to bring garlands with them at the airport. I had no garland and I did not feel the importance of the garland. A márgii friend shared his garland with me but I asked him, "What should I do with the garland?" He told me to garland Bábá.

Bábá's plane touched down the airport runway at about 7:00 o' clock in the evening. I saw three gentlemen went down the plane - one tall guy wearing orange attire, one stocky fellow wearing coat, and one short and stocky fellow wearing white dhoti. I asked my friends which one was Bábá. They did not know either. The one wearing white dhoti impressed me so much as he looked very ordinary, even more ordinary than the most ordinary person. Later, I found out that the one wearing white dhoti was Bábá, the one wearing the coat was Asthánaji (at that time the Indian Custom Inspector or something like that), the one wearing the orange attire was Ácárya Vishokánanda Avadhuta, then Bábá's Personal Assistant.

We were requested to form two lines along the corridor where Bábá was to pass. As Bábá walked between the lines that we formed, I saw the márgiis putting garlands on Him. When He came near me, I stepped in front of Him. He did Namaskára to me while I was putting the garland on His neck. He gave me such an amazing smile that I felt we had known, and had been close to each other for the past thousands of years already. When

I went home that night, those thoughts and feeling strongly lingered in my mind.

We took Bábá and His companions to Brother Cunanan's place in Mandaluyong, and this was where they stayed for the next seven days. We had a candle light near the window where Bábá's room was located and sang some devotional songs.

I went home wondering, *What kind of man is this? Why are we behaving this way?* So many thoughts like these hovered in my mind.

Throughout His stay in Brother Cunanan's place, I visited Him very early in the morning and went home very late in the evening every day. I never went to work nor filed a vacation leave from my office. When I reported for work everything was fine and seemed normal. My boss did not even ask me what happened to me or where I came from. In other words, no one in my office knew that I was missing or absent without leave (AWOL).

A Big Quandary

The second day of Bábá's arrival I was scheduled to go to Laguna with the GSIS Choral Group for a three-day choral concert. I was the lead Bass member. I was the only one among the bass who could read musical notes, so the arrangement was for the GSIS Choral Group to pick me up from Cunanan's place.

Early in the morning, I packed my baggage and took a taxi to Cunanan's place to attend Bábá's darshana. After Bábá's talk, He left for His morning walk. An announcement asked some persons to stay behind, and my name was included in the list. I asked my friends what that was for. They told me we were going to have a PC when Bábá came back from His walk. I did not know what a PC (Personal Contact) was. Later, I found out that it was a one-on-one audience with Bábá.

Meantime, the bus carrying the members of the GSIS Choral Group arrived to pick me up. I talked to Dádá Vimalánandaji about my impasse (quandary). He told me that I could go to my concert but I would miss my chance to have a PC. My mind went into a complete shutdown. I could not make any decision. I did nothing but very loudly cried and cried. I considered that time that: *A man crying, especially in public was no man at all.* Even how much I tried to control my bawling I could not. Members of the Choral Group came down from the bus and went near me to ask what happened. I could not respond to them. Again I bawled uncontrollably. Then they told me, "Tony, you stay. We will manage."

And they left without me. My friends in the choral group told me later that our choral conductor was so angry with me for not having joined the group concert.

Walk at the American Cemetery

On the third day, June 24, 1968, that was St. John, the Baptist Day (Araw ni San Juan). I was designated to accompany Bábá in His morning walk at the American Cemetery. On our way, a thought came to my mind that some naughty guys might come to the car and splash water on my guests. The car's windows were opened, so I tried to close them. Then a very strong feeling came to my mind that no one could harm us. True to what I thought, nobody disturbed us.

We then reached the American Cemetery. We selected a big tree with a big shade. We spread the mat under the tree and sat down on it. I heard a few cicadas and crickets making a few sounds initially. The sound became louder and louder. Bábá was so quiet, just sitting still with His magnetic smile. The sound got really loud, as if the whole tree was full of cicadas and crickets making sound in unison. I thought the cicadas and crickets were

welcoming Bábá. It felt as if a rope was hanging directly about the center of my head with a thick group of crickets clustered on the rope and making a very sweet sound altogether. I could not understand what was happening. Every now and then Bábá would say something but my mind was focused on the sounds of the crickets. After a while we stood up and walked towards the car for home.

Bábá's Trip to Baguio

The fifth day of Bábá's visit was scheduled for Him to make a trip to Baguio together with a group of márgiis. I took a taxi to Cunanan's place, the meeting point. I thought I was on time, but to my dismay, when I reached the place, everyone was gone already. I felt hopeless as I had no way of catching up with them up on the plane.

A lady came along and enquired if everyone had gone to Baguio. I answered in the affirmative, and added, "I was supposed to be with them on this trip". The lady said she would like to see Bábá off, and when she asked if I would like to ride with her to the airport, I accepted her invitation with much joy.

When we reached the airport, I was so happy to see that they were still there. I saw Bábá smiling happily and His eyes were focused on me. After a few minutes we moved towards the plane. When we were seated, I found my seat to be just one passenger away from Bábá's.

The plane touched down in Baguio domestic airport at about 11:00 o' clock in the morning. We disembarked and walked towards the vehicles that were to take us to our accommodation. I saw two márgiis, Leonard Jacob and Francis de Vera, now a doctor of medicine, lying down on the grass, flat on their stomach. Bábá walked towards them and just stood there for a moment. After about a minute, the two boys rose up and walked

with us to the vehicles. Later on these two boys claimed that Bábá told them, "Rise my sons, rise ." I thought those two boys were just making up things, and were overacting, as I was beside Bábá, and to me, He never uttered a single word. Later on, something similar happened to me that made me believe them.

That similar incident happened at the Manila International Airport when Bábá was about to leave Manila for India. As Bábá started walking towards the immigration area, all of the márgiis started crying.

I was crying, too. Then, I had a very strong urge to hold His feet. Since I was very far from Him and we were separated by several márgiis between us, I did not think I had the chance to do that. As I watched Him walking away from me, I asked myself. *How could I hold His feet when He is so far away and I am nothing?* I considered myself not important enough to be given attention and be given such privilege.

All of a sudden, He changed His direction. He started walking towards where I was. Upon reaching my place, He stopped in front of me and gave me a very beautiful, divine smile. I was frozen stiff. I did not know what to do. Being very shy by nature, I could not make any move to hold His feet, when suddenly a very strong force pulled me down to His feet. I lost my consciousness. Then, I heard a very faint voice which became stronger and stronger saying to me, "Rise, my son, rise ." I regained my consciousness and found myself crouched down holding His feet. I got up and He did Namaskára. I did Namaskára and He went away. I had no appetite for food the next two weeks after.

YOU ARE NEVER ALONE

By Carlos M. Ripoll

A few days before the arrival of our beloved Master Ánandamúrtiji, supreme spiritual leader of the Ánanda Marga organization, I had an urge to meet Bábáji personally but was consciously aware that to meet Him before others was preposterous. Yet, very, very early on the 20th of June I woke up with the premonition that I was to meet Bábáji face to face upon His arrival in the Philippines, but I knew not how.

On the night of the Master's arrival by plane with His two companions, a big congregation packed the corridor and the VIP room of the Manila International Airport to receive the Master and His entourage.

Upon His arrival, I found myself at the middle of the VIP room, close to the stairway. When I suddenly turned around towards the stairs, I found myself face to face about three steps away, with a gentle, fascinating personality in white, with hands close to each other as if in prayer, yet smiling. His face and compassionate eyes electrified me - it was most fascinating to me - it seemed that I had seen the Master before, although I knew not where. There I was, dumbstruck. I just felt myself kneeling before Him, trying to kiss the hem of His robe (unfortunately he wore no robe!). So, I contented myself in touching His feet and slippers.

This was the most exciting experience I ever had in my life. Tears flowed from my eyes then, and even now, when I remember this solemn occasion. What followed was a tempo of revolutionary sweet events in my whole system, brought about during the Master's stay in the Philippines.

Though I was early for the morning and evening programs on Saturday, I arrived late on the Sunday morning ceremony. Since the Master left for His *paseo* or ride downtown, I felt like doing meditation, like I often did whenever I had time to spare. I invited Bro. Aquino to join me at a nook by the garden close to Bro. Cunanan's house. While we were there, I was not aware that SS Dádá had been looking for me for a Personal Contact with the Master.

Later, at 4:00 o' clock in the afternoon, SS Dádá and Bros. Cunanan, Lim and Ramos led the márgiis in the distribution of cookies, sandwiches, and juice drinks to more than two hundred orphans at the Hospicio de San Jose.

At 6:30 in the afternoon, our beloved Master Ánandamúrtiji gave a talk to the public at the Plaridel Temple. There was complete silence throughout the delivery of the Master's speech. As soon as He finished, He left the place for His *paseo* downtown. Luckily, I had the opportunity to follow Bábáji. When Ácáryaji told me to accompany the Master, I made a 200-yard dash up and down the temple to get my shoes. I made it just in time to sit beside Bábáji and Ácárya Asthána at the back seat of Mr. Leelin's car.

On the front seats were Mr. and Mrs. Leelin and Bro. Corotan, who, I found out later, were barefooted throughout the *paseo* at the Rizal Park. Bábáji was very knowledgeable on current events, even pre-historic instances, both in the human as well as in the animal kingdom, which He shared with us, even as we were at the goldfish pond at the Rizal Park. We rode through the streets of Manila, passing through the historic Fort Santiago, to Roxas Boulevard, Buendia Avenue, and Highway 54 on our way to Mandaluyong, where Bábá was temporarily staying. I believed Bábáji and Ácárya Asthána enjoyed the ride as we

talked on temperament, nations and languages. We were back in our homes in no time.

The Master was supposed to have as many Personal Contacts as possible when Monday came, and many brothers were awaiting their turn. The sisters were getting uneasy because they were not having their chance to be with the Master.

The Master had a lecture and a program in the evening, after which, me and Bro. Anacan hurriedly left to go to Baguio by 10:30 in the evening catching the midnight BAL bus. We had to make arrangements for Bábá's coming later. We arrived in Baguio at 5:40 in the morning, Tuesday. Since it was still early to contact Bro. Sharma, we went to the Chinese Temple at the Trinidad Valley where we had sádhaná, in time to feel the first rays of the sun over our heads.

We went back to the Session Road where Bro. and Mrs. Sharma were waiting for us. After breakfast and having arranged for five *jeepneys* that may serve as transportation for some members of the Master's party arriving by plane, we proceeded to the Baguio airport by noon. Their departure from Manila was past 10:00 o'clock in the morning, and the Master arrived past 1 pm. The weather was very nice then, but later, after lunch of the group at Bro. Sharma's residence and at the Pines Hotel, Baguio's usual afternoon rain started. The proposed ride or outing around the city was scrapped, and this became a propitious coincidence (!) since the sisters had the opportunity to have Personal Contact with the Master before the brothers had theirs.

The sweet swift moments again with Bábáji reminded me of the longing of a child for his mother to come and keep Him in embrace. That was the way I felt when I was again beside Him, while hearing His words of counsel. I was thankful and kissed His hands and feet for the happy moments granted to me. By midnight, up to past 1:30 in the morning of Wednesday, there

was an open forum in Bro. Ramos' room with Bábá's Personal Assistant leading, and the meeting ended with the usual community singing.

We had a few hours of sleep at the Pines Hotel as Brothers Ramos, Garcia and myself were up by 5:00 o' clock in the morning for *sádhaná* and *ásanas*, so as to be ready for breakfast by 7:00 o' clock in the morning at Bro. Sharma's place. After bidding *au revoir* and thanking Mr. and Mrs. Sharma for their wonderful hospitality, we returned to the hotel. I told Dádá that I was leaving Baguio early to be in time for the evening program in Manila. Then I was given the privilege to help the Master's party to pack their belongings, and, after the party left for the airport, to put away the remains of Bábáji's food and return the containers to Bro. Sharma.

With the slowness of the Dangwa bus and the awful congested traffic in Manila, I arrived in Mandaluyong around 9:00 o' clock in the evening, in time for the *despedida* program for the visitors, and the visit to the Master at the yoga house in Makati, Rizal.

At Bro. Cunanan's home, with Ácárya Asthána and Dr. Lim, the former mentioned that the study of languages, specifically Sanskrit in conversational style, is one of the tasks in the agenda of the Ánanda Marga organization in Mahárlíká. We talked on several topics and were later joined by Bábá's PA (Personal Assistant) and Bro. Cunanan.

Early Thursday morning on June 21st, Bro. Cunanan's home was filled with márgii initiates and members for the last lecture of our beloved Master Shrii Shrii Ánandamúrtiji. In closing, He said that we, all humanity, are children of God, and even the worst sinner has the right to call on God his father for assistance, forgiveness and blessings. Among the few but beautiful and impressive talks of Bábáji, I like to ponder deeply

(besides His last lecture) on his admonition on the different phases of Karma, and his very pleasing interpretation of the word GOD -Generator, Operator, and Disintegrator or Destroyer.

By 9:00 o' clock in the morning, the entourage left the premises for the Manila International Airport. Bro. Sakhrani, who covered the different programs of the Master's brief stay, took pictures while we were at the VIP room for some 40 minutes. Some of us in the group were squatting on the floor as we surrounded our beloved Bábáji who sat on the sofa. We sang songs for Him (seemingly, the Master was quite moved, just like all of us). After that, the Master tenderly gave us all his blessings, stood up and walked towards the stairs, down to the gates leading to the plane. After several minutes, we saw our visitors, accompanied by Dádá and Brothers Cunanan, and Lim and two others; go up the plank to the plane, waving *au revoir*.

A WEEK OF BLISS

By Muraliidhára

Bábá first visited Mahárlíká on June 20, 1968 and left June 27, 1968. He stayed at Bro. Joaquin Cunanan's house.

I packed my needed belongings and stayed at Bro. Cunanan's lawn until Bábá left. My wife Rosario Cardenas stayed also in place, and voluntarily did all the cooking with Sis. Linda Lim, Sis. Alicia Pariñas, and others. My wife was given the Sanskrit name Sati, and Sis. Alicia Pariñas, Párvatii. According to Sati and Párvatii they used to serve Bábá food in the room.

Bábá used to go outside for a stroll (field walk), once in the morning and in the evening. Once, He went to the Rizal Park (Luneta Park) with Liilánanda and Giriisha and some others. After some rounds, some of us felt Bábá's motions that seemed to signify the end of the field walk, as if He intended to go back to Bro. Cunanan's residence. Bro. Liilánandaji offered to search for the driver and the car. He was about to cross the road when everyone noticed that the car was already there.

During the field walk, Bábá asked the group, as they were about to open their umbrellas, if they objected to His plan to let it rain.

Another day Bábá went to the American Cemetery. We were less than 30. While treading the pavement leading to the big banyan trees, one márgii was walking at the tail end. Bábá intentionally slowed down until He had the same pace with him. And, somehow, without asking what the márgii's thoughts were, Bábá explained to the márgii that Bábá was wearing eyeglasses because of necessity.

The márgii was quite amazed, for, at that time, he was in much doubt of Bábá being a true Master - because he thought, *If*

Bábá truly was, why would He still be wearing eyeglasses? Upon that brief exchange between the Guru and the márgii, the latter immediately took his place among the others and kept his stride with the same pace.

We made our way to the banyan trees and heard the crickets chirping in a happy mood. Bábá said that these crickets were singing loud out of happiness because we were passing by. I thought that even insects noticeably felt happy in the presence of the Master. We all seated ourselves on the circular bench around the big banyan tree.

Bábá looked around and pointed at Bro. Nonong Pacis, the husband of Dr. Lilia Abiog-Pacis. Without hesitation Bábá told Nonong that he was suffering with incurable liver cancer even with the medicines in his pocket (Nonong's). However, Bábá said that if Bro. Pacis intended to help humanity, Bábá would cure him. While Bro. Pacis was nodding his head, his former violet skin turned to pinkish miraculously. Dr. Lilia Abiog-Pacis, a doctor of medicine, suddenly burst into tears, and explained later that it was because Nonong was gravely afflicted with his disease and was already rejected for treatment in hospitals.

I noticed that even some brothers who were not initiated into the meditation practice were equally given the same chance to meet my Guru. This was His Will and Grace.

A Dharma Mahácakra was to be held at the Plaridel Temple in San Marcelino. Bro. Giriisha and I constructed a lotus replica as Bábá's seat. While waiting for Bábá and his entourage, and with the program about to commence, we noticed two cameramen inside the hall who said they were sent by their TV station to cover the event. We explained that this spiritual occasion was not for filming, and we asked them to leave the place. In spite of our strong demands, they stayed until the

Master and group entered the Hall, and they made a coverage of the whole event, or so everybody thought.

When the program ended, our group returned to Bro. Cunanan's home. While all were busy chatting, Bro. Perry Lim remembered to call the MBC to ask for the exact airing time of the occasion's coverage. We were all dumbfounded to know that all films had no imprints of any of the event, and the rolls of films were blank. We all knew then that Bábá did not will the filming.

We were all excitedly preparing to fly for Baguio where we would be given special darshana from the Guru. Bábá commented that he had already seen Baguio. However, since He loves all His sons and daughters, He consented to go there again. Some went there by land but others flew. My wife Sati and I, and some others, joined Bábá's group in one plane. While on the plane, Bábá stood up from His seat and walked on the aisle, and managed to look at each one of the group on the plane. What a blissful flight for all those who checked in with Bábá on that same plane! Our disembarkation at Baguio airport took more than half an hour. We proceeded to the Pines Hotel before we went around Baguio for some sightseeing, then back again to the Hotel. After some hours' rest, we again made a queue for second PC. For my turn, I made myself ready to kiss Bábá's feet. However, He grabbed me to give me another embrace as he confirmed my vows to propagate the Philosophy.

The Baguio trip ended and all got ready for home, except for Bábá and His entourage who went straight to MIA purposely for a visit to another country. We felt that a strong attachment developed out of our sincere devotion to our Great Father. All of us had joy of tears in our eyes, blissful with our experience from the Guru's first visit, yet feeling sad from the Guru's departure that day of June 27, 1968.

THE GOD OF HUMAN BEINGS

Shrii Shrii Ánandamúrta

The yogi says there is hardly any difference between the terms "God" and "bliss". It is just like two names, "water" and "agua", used for the same entity. The yogi says, "What is God? He is bliss. He is Ánanda." And the functional side of this Supreme Father is, everything cometh from Him and goeth back to that Supreme Entity. And what is that Supreme Entity? It is Ánanda.

God is the Generator, He is the Operator, and He is the benevolent Destructor: G-O-D. What is God? As Operator He is the controller also. The operator of a machine must have control over that machine. He must be a controller. And this controller is not only an ordinary mechanic; He is a great Magician, because He creates everything in His mind.

The magician creates so many things in his mind, and the spectators say, "Oh, he is a great magician." But actually, these spectators are befooled. Their mental attachment goes toward the created objects and not toward the magician. But they should know that those created objects are of temporary nature. The magician is the truth.

So this controller is a great Magician: He is creating everything within His mind. And for those created beings, the mental world of this Magician appears to be a physical one.

Suppose you create a candle in your mind and a man in your mind. You know that both the candle and the man are of mental creation, are purely mental, not physical. They are within your mind. But for your mental man, your mental candle is a reality. Similarly, for you this world is

a physical reality. But for that Supreme Magician, everything is transitory. So He is a magician and has control over the entire universe.

Now what is God, again? The yogi says, "He who has got occult powers, all the occult powers, all the faculties, is God." Unless and until one possesses all the occult powers, how can one control the universe? The occult powers are eight in number. He who is the owner of all these occult powers is known as Iishvara in Sanskrit. And why is God called Iishvara? He can see [and do] everything. He can go to any place without the help of any organ.

Another explanation by the yogi regarding who God is: "He who remains unassailed, unaffected, by actions and reactions. He who requires no shelter, He who is the shelter of all, of everything - He is God." Another explanation by the yogi is that the universe is a collection of so many electrons, protons and positrons, and the Supreme Controller is God.

You have only two eyes, and those eyes can function only where there are light waves in the external world. Where light waves are lacking you cannot see. But He has infinite eyes, and all those eyes are functioning within, because there is nothing without Him. Everything is within Him. In order to see your mental picture, do you depend on external eyes? No.

For you there are two worlds, internal and external. But in His case everything is internal. You are within His mind, and whatever you are seeing, whatever you are doing, whatever you are going to do, everything, is being done within His great mind. There is nothing external. "Oh, my child, oh, my little child, why did you commit such a sin?" You cannot say, "No, Father, I didn't commit

a sin," because you are in His mind. He sees internally without the help of any eyes, because you are His mental creation, you are within His mind.

He is omnipresent; He is everywhere. The movement of a grain of sand is as important to Him as the movement of an atom bomb, as the movement of a megaton bomb. For Him there is nothing unimportant. You cannot be unimportant for Him. The Father is always with you. And because of His omnipresence there is one advantage and one disadvantage. What is the advantage? The advantage is, the Supreme Father is always with you, you are never alone. You must not be afraid of anybody because He is always waiting to save you. And the disadvantage is – that He is always with you, and therefore it is very difficult for you to do anything unpleasant, anything undesirable. This is the difficulty. The universe is surrounded by Him. Whatever you do, your doing is witnessed by Him. You cannot think secretly.

Máyá is that force which creates the illusion of this physical reality. It is the Operative Principle of God. Now this máyá, it is insurmountable for an ordinary human being, for a non-sádhaka. A person who is not a spiritual aspirant is to serve máyá as a slave. This is the case with all animals, with all brutes, and with all people of an animal temperament. Now, what is intuitional practice? What is yogic practice? Its purpose is just to overcome the influence of máyá. This Operative Principle, the influence of máyá, is just like a satanic chain, just like a serpentine noose, of afflictions and predicaments. One has to free oneself from this serpentine noose. And this is done through yogic sádhaná. When the yogi comes in close contact with the Supreme Father, the Lord says, "Oh, my child, it is very difficult for a person to overcome the

influence of this máyá. Máyá is insurmountable. But he or she who has taken shelter in Me, who has [ensconced] himself or herself in Me, who has taken shelter on My lap, will surely go beyond the influence of this máyá."

Unless and until you have developed implicit faith and sincere love for that Supreme Father, you will not become one with Him; you will be bound by this máyá. Now, when do people begin to feel that they should love the world? When they free themselves from evil, from egotistic sentiments. But they will say, "They say God is gracious, but I am an unfortunate person, I am not realizing His grace". There are many persons who talk like this, but you know, my boys, you know, my daughters, there is no partiality in Him. His heavenly shower of grace is for all. He is for every creature. But one feels His grace and another does not. What is the reason? There is a heavenly shower of grace. But suppose that you are holding an umbrella over your head. Will you be drenched by that shower? Oh, no. They who want to enjoy this shower of grace must remove this umbrella of ego over their heads, and they will be drenched by the divine shower. So spiritual aspirants, yogis, must give up all their egotistic sentiments. And in the next moment they will be in the proximity of the Supreme Father.

One is to get Him, to come in contact with the Divine Father, through jñāna, karma and bhakti. What is jñāna? Jñāna is spiritual knowledge, not mundane knowledge. Mundane knowledge is distorted knowledge. It is not knowledge at all. Spiritual knowledge is the real knowledge. But what is spiritual knowledge? One must know what one is, what one's goal is. This is the spiritual knowledge. Then comes karma. Karma means "action". But if one knows what one is, what one's desideratum is, then

one will have to move towards one's goal. One will have to do something practical and move towards one's goal. This movement, this practical approach, this actional approach, is called karma. And then when, after karma, one comes near to Him, one will be united or unified with Him. This process of unification is devotion, bhakti.

Bhakti yoga can be divided into two broad categories: one is attributional devotion, and the other is non-attributional devotion. In attributional devotion there are three stages. The first one is the stage of static devotion. In static devotion, the devotee says, "O my Lord, I am your devotee. Mr. Y is my enemy. Please destroy Him." In the case of static devotion, the devotee doesn't want to be with the Lord. The devotee wants something bad or harsh done to his or her enemy. That is devotion of the worst type. As it was not the person's longing to become one with the Father, that person never will become united with the Father. And also, the Supreme Father is the Supreme Father of the enemy also. So He may or may not kill that enemy. Static devotion is no devotion.

Then comes mutative devotion. In this case the devotee says to the Lord, "I am your devotee. Please give me money. Please give me name and fame." A boy wants toys from his mother. If the boy starts crying for his mother, the mother must leave her duties and attend to the child. But if the child just wants the toys, he will never get [the mother]. Here also, the devotee in the example didn't express the desire to become one with the Father, so he won't attain salvation. He won't become a devotee. (Yogi means "one who finally comes into unification with the Supreme Self".) Also, this person asked for worldly property. Now you know that worldly properties are limited. The number of dollars in the world is very large,

but it is not infinite. So the Lord may or may not fulfill such a desire. He has to look after the interests of so many children. He cannot fulfill your unjustified demand. So this mutative devotion is not devotion at all.

Now comes the third kind of devotion - of attributional devotion - called sentient devotion. In this case the person says, "I am your devotee. But, oh, Lord, I am an old man. Give me something concrete. I want salvation. And You know I am disgusted with the world. My digestive organs have become disordered. I can't eat anything. Please give me peace. Please give me peace." It is a sentient devotion because here the aspirant, the devotee, does not want anything physical. So it is better than static or mutative devotion. But it is also a very bad type of devotion. It is no devotion, because the person wants salvation from the Supreme Father, but he doesn't want the Supreme Father. So he is not a yogi. A yogi has to unify himself with the Father. A yogi will not demand any toys from the Father.

Then there comes non-attributional devotion. In non-attributional devotion there are two phases. One is called *rágánugá bhakti*; the other is called *rágátmiká bhakti*. In *rágánugá* devotion, the devotee says, "O my Lord, I love You because in loving You I get pleasure. I want nothing from You. I want to love You because I get pleasure." It is non-attributional devotion, but it is still not the highest form of devotion.

The highest form of devotion is called *rágátmiká*. In *rágátmiká* the devotee says, "O Lord, I love You. I want to love You. And why do I want to love You? Because I want my love to give You pleasure. I love You not to get pleasure but to give You pleasure." This is the highest form of devotion. And by dint of this type of devotion,

rāgātmikā devotion, the yogi comes in closest contact with the Supreme Self and becomes one with Him. When the devotee's love is to give pleasure to the Lord and not to enjoy pleasure for himself or herself, the person's mind gets subjectivated. That is, the mind gets metamorphosed into the mind of the Lord. And that's why this *rāgātmikā* devotion is the only devotion. And through this devotion, the yogi gets established in the stance of supreme beatitude. The person and the person's God become one. It is the only goal of human life - to become one with Him.

When one comes near the Supreme Father, he or she has to address the Father, "O Father, give me shelter on Your blissful lap, on Your graceful lap." To say this, one has to establish a relationship of implicit faith and sincerest love with the Father. This implicit faith blended with spiritual zeal is called devotion. So knowledge and action are to help you in developing devotion, but your unification with the Supreme Self will be established with the help of devotion only. So where there is action and where there is knowledge but where there is lack of devotion, nothing can be done. So in the life of a spiritual aspirant, in the life of a yogi, nothing can be done if there is want of devotion. So you daughters, you sons, you must remember that you will have to develop devotion, implicit devotion blended with spiritual zeal. And that devotion will help you. Devotion is the only faculty to help you, to establish you in the supreme beatitude.

Now this supreme Puruṣa, for the blessed, for the virtuous, He is their Father. He is their supreme shelter. But for those who are not virtuous, those who are sinners, for them is He not the Father? Certainly He is the Father. He is the Father of the sinners also. Otherwise where are the sinners to go? He must give shelter to the sinners also.

He knows the past of all His daughters and all His sons. Even then He loves them, doesn't He? Suppose the Supreme Father says that He is the Father of the virtuous only, not the Father of the sinners – then is He justified in this? Has He got the right to say this? Then the sinners will challenge His authority. They will say, "No, Supreme Father, you have no right to say You are not the Father of the sinners" – because when He is the Father of the universe, then do the sinners live out of the scope of the universe? No. Then the sinners may say, "O Father, if you are not the Supreme, if you are not our Father, in that case please expels us to some place outside the universe."

The Supreme Father, the Lord of the entire universe, is the Witness of all witnesses. He is the King of all kings.

"If even sinners ideate on me, accept me as their only object of ideation," say the Lord, "they will be freed from all worldly fetters, all worldly bondages." Sinners must attain salvation, must be freed from all sins, all bondages of sin, by the Supreme Father. So for the virtuous and also for sinners, the Supreme Father is the only shelter. The Supreme Father is the only object of ideation. What are sinners to do? They are to forget their past, and they are to move ahead on the path of spirituality to attain that supreme stance. To come in direct contact with the Supreme Father, you are to serve the universe as the ideal daughters and sons of the Supreme Father. You needn't be anxious. You must not have any worries and anxieties about your personal problems. Your problems are to be solved by the Supreme Father. You serve the children of the Supreme Father as the ideal daughters and ideal sons of that Father.

23 June 1968 DMC, Manila (Subhásita Samgraha - Part 21)

ACCOMPLISH YOUR WORK
WITH THIS BODY ONLY

Shrii Shrii Ánandamúrti

Vásám'si jirnáni yathá viháya naváni grhnáti naro'paráni;Tathá shariiráni viháya jirnányáni sam'yáti naváni dehii.

"When the clothes become old and tattered, they are replaced with newer ones. This is the law. Nobody wants to wear old, tattered, and dirty clothes. Similarly, when the body becomes old and worthless, it is changed for a newer one."

The body grows old due to work, activity. One has to march every fraction of a second in one's life. Marching ahead alone can establish one in dharma. Those who cannot move, cannot walk, are like corpses; their place is not in society, but in the cremation ground. They are pápiis [sinners], anti social.

There is movement in all three spheres of life - physical, mental and spiritual.

Movement in the physical realm means the construction of the sadvipra society. [Sadvipra: a spiritual revolutionary.] The society is filled with pitchers of pápa today. Break these pitchers to pieces with a stroke of your feet. [This is your destiny.] Pápa will oppose you, but you will have to face the challenge. One who annihilates physical pápa is a sadvipra. This is your dharma in the mundane world. You are human beings, because you are fighting against the immoralists.

In the psychic realm you have to establish righteousness by removing the germs of crude mentality.

Everywhere in the world today the crude intellect dominates. It is your duty to replace it with your righteous intellect.

Once I was travelling by car in Bihar. The driver had to stop the car several times to remove the dogs from the street. When a sádharma who was sitting beside me asked why the dogs did not heed the horn of the car, I replied that the dogs could not hear, for this was the kingdom of the dogs, the rule of the dogs.

This is the condition that prevails throughout the world today. Crude animal intellect is reigning supreme throughout the world. You have to remove it. It is natural that it would not hear your call, it would not like to move from its position. Under these circumstances, you will have to remove the predominance of animal intellect even by the use of force. I do not want [animals] in the form of human beings to remain on this earth even for a second. This is a world of humans, and not of animals. Therefore, do not relax even for a fraction of a second.

In the spiritual realm, your task is to establish cosmic ideation. Marching ahead is life. Those who mangle and shirk the responsibility of moving ahead should be thrown in the cremation ground. If the body becomes old by moving, let it be changed. It is not proper to wear old and dirty clothes. If the body decays in the process of moving ahead, change it for another one, and go on performing good actions.

I want you to work with this body only, and then leave it permanently. This is not impossible for you. Increase the speed of your activities thousands of times or even countless times more than what it is now, and accomplish your work with this body only.

There are three spheres - physical, mental, and spiritual. They are the trilokas, and one who controls them is "Trilokanáth". It is your dharma to show the right path to society in those three spheres - it depends on your speed also.

Work with the infinite power of Paramátman and with infinite speed. Victory is surely yours.

June 1968, Philippines (Ánanda Vacanámrtam - Part 23)

I AM YOURS

Shrii Shrii Anandamúrti

"Now, I am leaving this country and I am leaving you physically. I am always with you. I will always be with you. Physically I am leaving you, my sons and daughters, but I cannot forget you, and mentally I will always be with you. I want that all of you should be ideal human beings, all of you, let your existence be successful. I have got nothing more to say. Peace be with you.

My sons and my daughters, I have one more thing to say. I don't belong to heaven. What I am - I am to express this truth in a single sentence.

I AM YOURS."

27 June 1968, Manila, Philippines

BÁBÁ'S SECOND VISIT TO MAHÁRLIKÁ

April 20 to 25, 1969

LOST IN ECSTASY

By *Alicia Ortiz-Bañez*

Our beloved Master Shrii Shrii Ánandamúrtiji was invited to visit the Mahárliká for the second time by the Quezon City Unit, one of Mahárliká's active meditation centers. Preparations were undertaken for His coming and, once finalized, the tickets were sent to India, and we all waited for the definite date of His arrival.

Finally, the day arrived. On April 20, eager sádhakas motored to the Manila International Airport. To everyone's surprise, He arrived two hours ahead of schedule. Upon seeing Him, all immediately paid their salutations and some offered flowers. In turn, He beamingly nodded at His disciples.

Seeing Him for the first time met our deepest expectations - His being was fatherly, looking as simple as the man next door, in very simple immaculate white attire, a living symbol of heavenly divine aspirations, the progenitor of all goodness in mankind, a manifestation of the inculminable residue of purified incarnations, the true Head of Cosmic Brotherhood and the highest exponent of all holiness pervading the atmosphere.

Soon after, together with two police escorts, all headed to the Clapp's residence. There we converged at the hall to hear the greetings of the Master's Personal Assistant, round-the-clock

companion and overall secretary. After this, the Meditation Vigil started to commence. This was performed alternately by men and women, every twenty-four hours near Bábá's door so as to provide a holy atmosphere. Others went on with their duties.

Noteworthy was the perseverance, patience, dedication and devotion of the sádhakas who stayed overnight daily throughout the duration of the Master's visit. Most of them slept in any place they could find, even in the hall and on the lawn, either fully dressed or not, with or without shoes, pillows or no pillows, blankets or no blankets, just to be near Him.

In the morning of April 21st, all proceeded to the Vinzon's Hall to listen to the Master's short discourse. He then went out for a stroll which was repeated in the evening. During these strolls, He gave many enlightening discourses wherein He unleashed his hidden stores of universal knowledge.

His brain, powerful, prolific and perfect, contains a complete storehouse of unimaginable and unbelievable things. There was an instance in one of those strolls wherein, upon seeing a plant, He discussed it lengthily. (A Botany student would have felt embarrassed!) In another instance, when He pointed his finger at an area, crickets chirped at the same time, and then the birds chimed in lyrically, providing titillating sounds which pleased the sádhakas who were with Him then. Oftentimes, while walking, He would pause to utter these words, "Today is theirs, and tomorrow is yours". Very symbolic, very prophetic!

Upon returning to the Clapp's residence from the morning stroll, personal contacts (for men only) commenced. The ladies stood as mute witnesses to all of these and, their hearts torn with trauma, they decided to hold a strike! The Master's Personal Assistant, fearful for his life, and afraid lest the ladies trample, all over him, promised to act as their intermediary to

Bábáji. Their wishes were granted when next day, and in the days to follow, Bábáji gave group contacts for ladies. Only Mommy Tim Galido, a very deserving sádhaka, had the sole personal contact among the ladies.

Sometime during the day, Bábá came out of His room, cast a sweeping glance at His sádhakas gathered in the hall. He was obviously pleased by what He saw, and went back to His room in the same inconspicuous way that He came out.

In the evening, a short discourse was delivered by the Personal Assistant at the lawn. Bábáji came out for the General Darshana or Personal Appearance to give an enlightening discourse. Thereafter, for the three consecutive nights, Bábáji appeared in front of the numerous sádhakas to give very pleasing discourses. The devoted Carbonell couple usually led the morning and evening meditations, complete with songs, with "Our Father" as the starter.

On the following day, Tuesday, April 22, significant events took place. In the morning, Ánanda Marga wedding ceremonies were performed, officiated by the Sectorial Secretary, in front of the faithful congregation of sádhakas. Those married were Bro. Manuel Pacis and Sis. Lilia Abiog, and Bro. Amancio Donato and Sis. Magdalena Gajudo. This was followed with renewal of marriage vows of 10 couples.

This day indeed proved to be very memorable when the first of the *samádhis* took place with our Bros. Art Lapuz and Potenciano Raymundo. The latter, thinking himself a sinner and unworthy of Bábá's love was corrected by Bábáji who said that we should never entertain such thoughts in our minds, for we are all children of God.

The next day, April 23rd, seemed to be the busiest day throughout the stay of Bábáji in the Philippines. In the morning, Bro. Prospero Pastoral experienced samádhi where he had lovely

visions. Much later in the afternoon, three young men, Bros. Salvador Jarcia from our Naga Unit, Pete Tenorio and Lorenzo Sanchez from the Youth Chapter, also experienced induced samádhi. Using His cane, Bábá pointed at Bro. Jarcia's *cakras*, and explained that the brother's samádhi was without inference, and he would have a feeling of being reborn.

Bro. Tenorio's samádhi was with inference and all sorts of sounds could be heard, as those of bells and crickets. Bro. Sanchez's samádhi was personal, and he saw Bábá everywhere. One after the other the three brothers later sat on the lap of Bábá to embrace and kiss Him while shedding tears like innocent babies. This mass samádhi could not be explained by any of them. According to them, it was beyond words to describe the littlest, minutest, euphoric sensation they felt. "Out of this world, amazing but sublimely and infinitely a divine feeling" was all they could say, but enough to inspire others to meditate more "as all have the birthright to experience and enjoy this supreme moment of bliss," to quote Bábáji's words.

On this day also, we witnessed two Ánanda Marga baptisms: those of Devashila Carbonell "God's Blessing", and Ánanda Lim "Divine Bliss". The night's General Darshana also seemed somewhat special because it involved Bábá's blessings for those who renewed their marriage vows.

Much later in the evening, those who stayed overnight had a very pleasant surprise when Bábáji came out of His room three times in a row, with only a few minutes interval, to mingle with His disciple and to share with them pure words of wisdom!

The following day, April 24th was started with our *mañanita* to Sis. Chit Clapp who was celebrating her birthday and happiness filled the hearts of the serenaders as joyful songs filled the air.

Later on, one more samádhi took place in the person of Bro. Eleuterio Galvante, another young man. This set others to thinking why the youth were being handpicked this time. In all probability, they were chosen because of their young, buoyant feelings, readiness to absorb knowledge and being the hope of future generations. On their young shoulders rest the tremendous responsibilities of carrying on our mission after the elders have gone before them. We must also understand and never question, for whatever Bábá does, He, being the Great Knower and the Great Doer, has His own reasons.

In the afternoon, our two very dedicated and devoted brothers, Bro. Rolly Carbonell and Bro. Perry S. Lim, were given Sanskrit names. Bro. Carbonell was named Lilánanda, meaning one who enjoys the beatitudes or ecstasy in the creation of the Lord, while Bro. Lim was named Priyadárshii, meaning one who looks at the bright aspects in every object of the Universe.

Another set of marriage renewal vows followed. This was participated in by Alberto and Astrid Aguilar, Celso and Alice Pariñas, Wenceslao and Aurora Vinzons, Dominador and Rosario Cardenas, Edmundo and Fe Calaycay. Immediately after, another baptism took place and the daughter of Bro. and Sis. Bintao Vinzons was named Sádhaná.

Sometime later, the sádhakas were treated to a special appearance of Bábáji when He came out of His room for the longest time to mingle with His disciples. His many wise sayings at this time were eagerly absorbed by all, but the most important part was when He mentioned that "Sádhaná is the panacea for all the ills, physical and mental, of this world, and it is the one cure for all the diseases affecting mankind." It was also during this time that the last of the samádhi took place. Bro. Danny Torres, upon coming back to reality, felt like he very much

wanted to stay on in that state of no pain, no heartaches, no problems and no sorrow.

In the evening, all converged at the Vinzon's Hall for the Dharma Mahácakra. Bábáji then gave His discourse, at the end of which, His blessing was bestowed upon all. This being His last night with us, we decided to serenade Him at midnight. Each one of us held a lighted candle as we sang with all our hearts and souls.

On the morning of April 25, Bábá gave a very short message, emphasizing the value of our sádhaná in warding off evil forces and to help us face all adversities of life. In the afternoon, Bábá delivered His last message, stating these very touching words, "I'm yours."

Then, with heavy hearts, we all proceeded to the airport and within that short span of time in the VIP room, we felt very close to Him, especially the ladies who formed a semi-circle around Him. (Incidentally, our two very dedicated sisters, Sister Chit Clapp and Sis. Nita Pastoral, were also scheduled to go with Bábá to India.)

When it was time to go, Bábáji was immediately surrounded by His devoted sádhakas who kissed His feet, His hands, and the helm of His robe. Tears flowed in our eyes at this sad moment of separation. As we watched the plane ascend, somehow we felt His blessed, ethereal presence, confirming one of His last statements that He would only leave us physically, but spiritually and mentally He would always remain with us.

RELIEVED OF PAIN, DIPPED IN PLEASURE

By Muraliidhára

For the second time, Bábá and His entourage visited us on April 20, 1969. They arrived one hour ahead of schedule. The AMPS secretary said that Bábá willed it by creating so much thick clouds - thus, the airplane could not make its scheduled stopover and reached Manila ahead of schedule. On this second trip, Bábá and His entourage stayed at Bro. Brent Clapp's residence in Blue Ridge, Quezon City.

While reclining on our wooden sofa, I received a telegram informing me of Bábá's arrival that morning. That time, I was confined at home, suffering from swollen legs and feet, with the painful swelling due to rashes. At the same time, my wife Sati was also confined at the Fabella's Hospital for some ailment. I could not even visit Sati in the Hospital.

Despite my condition, I decided to proceed to the place sketched at the back of the telegram. I wrapped my legs and feet with woolen clothes and woolen stockings. After some minutes of crawling inside our house like a cripple, I made my way outside towards the road. I took a tricycle leading to the highway. Then, I took a bus for Cubao where I took a jeepney for Blue Ridge. I reached the Clapp's residence, and slowly climbed the stairs, with motions like a cripple's. I entered the compound just in time to hear Bábá's enlightening talk. I looked for a place to sit with an ample space for my painful legs and feet.

After about an hour of Bábá's darshana, everyone dispersed. By then, I was already miraculously relieved of all pain. Immediately I went out of the compound, unnoticed by márgiis, except for a few, and proceeded straight to the Fabella Hospital where Sati was confined. It was a blissful meeting with tears of joy for both of us as we told each other our own stories.

According to Sati, while she was having moments of delirium, a bright light flashed in her mind where Bábá's face showed clearly. In an instant, Sati felt perfectly well, as if nothing happened. Assuring me that she was alright, she implored that she be taken to where Bábá was.

We immediately proceeded to Clapp's residence. However, all had gone to the Vinzon's Hall for more of Bábá's darshana and blessings. Sati insisted that we proceed to Vinzon's Hall.

Sati, although newly operated on, decided to climb the stairs with me until we reached the fourth floor. Amazingly, she did not suffer any untoward consequences, even if she ignored all cautions for one who just had an operation (and a delirium at that!) Some friends and márgiis advised her to take rest and not to move around much. Nor did I get more of the pains I had earlier that day. How then can I forget Bábá's blessing to me and my family?

Stealing Shots?

One evening at Bábá's field walk, I waited for the group to come back. I was with Bro. Tony Cantara of GSIS who brought a camera which could take pictures even in dark places. Upon arrival of the group, Tony and I hid among tall grasses or shrubs, and Tony stole some shots. He rushed to the nearest shop to have the films developed. Again, no print in the film, showing that if Bábá does not will, nothing will happen. Bábá Náma Kevalama!

Bábá and His PA stayed in one of Bro. Clapp's big guest room. He used to come out of the room and roamed around the hall watching every márgii in meditation pose.

Beside me was Bro. Francis Ceballos, a Manila Times reporter. Bábá heard Bro. Ceballos and since He knows all thinking and thoughts, He told Francis not to think that way.

"Scientifically, as one thinks so one becomes. So never think that you are a sinner. Never! Rather, one is to think that he or she is the son or the daughter of the Supreme Father." Hearing that sermon direct from Bábá to Bro. Francis, I was much relieved of my sinful thoughts. All those who heard of Bábá's advice were similarly relieved of much burden.

Several times márgiis serenaded Bábá. He was fully satisfied especially in hearing His favorite Filipino song (*Dahil Sa Iyo*). Bábá used to address us Mahárlíkáns, for according to Him, our country's former name was Mahárlíká.

On April 25th we got together as a means of Aloha to Him before He was to leave the country. He gave a short talk whereby He assured us that He will only leave physically but mentally and spiritually He will remain and that He is always with all His sons and daughters.

We all implored Him to frequently visit us. At that very moment, He seemed to have insinuated that at the most He may only be physically present for another two years.

LIFE IS SHORT!

By Satyajit

Bábá came to Mahárlíká again on the evening of April 20, 1969. His flight arrived early and was ahead of the márgiis who came to receive Him. The first one to arrive was Brother Anacan who worked in the Immigration, followed by his brother, the musician. When the senior márgiis arrived, Bábá was already on His way to the home of Brother Brent Clapp at 40 Hillside Loop, Blue Ridge Subdivision in Quezon City.

When He arrived, the márgiis were waiting for him in a line up the stairway because the house was built on the side of a hill. It was already dark and all the márgiis were holding candles. It was a beautiful sight.

Many márgiis on this visit were students from Pamantasan ng Lungsod ng Maynila. I stood in the line near the door of the house. A Catholic priest who had been initiated was standing nearby behind another márgiis. When Bábá reached that spot, He suddenly stopped. The priest tried to hide from Bábá's eyes behind the márgiis brother in front of Him. I saw Bábá smile mischievously and move His head to both sides as if playing hide and seek! I realized that Bábá was communicating mentally with that brother.

The following evening the environment was very family-like. I approached Dádá Vishokánanda and asked: "Can I massage Bábá?"

Immediately he said: "OK, go in."

I knocked on Bábá's room, entered, did Sásťáuᅅga Prańáma, and then climbed onto His bed. Bábá was wearing a white silk *kurta* and lying prone. He told me: "Press this point in

my lower back because I sat for a long time on the plane and I'm feeling some pain there." He showed me how to massage that place.

I was amazed. Despite being stocky, Bábá's body was very soft to press. After the massage, He lovingly caressed the left side of my head. It gave me a cool sensation both externally and internally.

Then we started to hear the márgiis serenading outside the door. Bábá clearly enjoyed it. He asked me: "Do you know this song? It's a Spanish song."

"Yes, Bábá." I replied.

Before I left the room, He looked at me and said: "My boy, your life on earth is very short. Use this body for a great cause. I am waiting."

I replied: "Yes, Bábá." Until today these words bother me, because I felt He wanted me to be a *sannyásii*.

Dádá Vimalánanda assigned me to guard the front gate of the house to screen the márgiis as they entered. I was very naïve, thinking that everyone was a friend. At one point my Dádá scolded me in front of Brother Clapp in a very insulting way: "You! Why did you allow that man to come in?"

"I thought he was a márgii." I answered.

"You have a fat mind!" Dádá added.

I felt very bad, but I continued guarding at my post. Suddenly Bábá came out of the room to go for a walk. From a distance He called me: "Francis!" My anger melted away. I felt as if He knew what had happened, and He was consoling me. When He passed by me, He stopped and said: "You are doing your duty, huh?" He touched my back at the bottom of my spine and ran his hand up to my neck, which gave me a very cool sensation.

One afternoon Bábá came out of His room unexpectedly and walked towards two adolescent márgiis who were playing chess - one was Jun Ramos, son of the Ánanda Marga president. They were so absorbed in their game that for a few moments they did not notice Bábá standing beside them. When Jun finally raised his head and saw Bábá watching, he became shy. Bábá asked him, "Do you want me to play a tournament with you?" Before he could reply, Bábá continued, "Don't you know that life is very short?" I felt that He used this incident to remind everyone to use their time in a productive manner (and I never developed the interest to learn chess!).

Another afternoon when He came out of His room, He stopped in front of a little boy who was about five or six years old. Bábá stooped down and sweetly asked the boy, "Do you want to exchange my name with your name?" Now I cannot help but think that it was as if He was asking a devotee whether he or she preferred to experience bliss or spiritual union with the Supreme Father.

Dádá Vimalánanda led an Ánanda Marga wedding during the visit. Though Bábá was not present during the ceremony, Dádá later informed us that Bábá said that Dádá mispronounced some of the words. Later He blessed each one of the newly married couples saying, "Be like Shiva and Párvatii."

During one darshana, Bábá said that nothing in this universe is accidental. Rather, everything that happens is incidental, and the reason we call it an accident is because the samskáras are realized in a short span of time. This fact helped me maintain the correct attitude towards all the events that happened later in my life.

On April 24, DMC was held in Vinzons Hall at the University of the Philippines in Quezon City. I was assigned as

the guard at the door. The topic of His spiritual discourse was "*The Desideratum of a Yogi*". As Bábá was speaking, Dádá Vimalánanda placed a glass of water at His left side, and then he remained seated beside Him. As Bábá talked and gestured, suddenly He hit the glass and knocked it over. Bábá scolded Dádá in Hindi.

After the discourse was over, I asked Dádá if I could massage Bábá, and, again He agreed. So I entered, and started massaging. He asked me: "Did the márgiis like my lecture?"

What could I say? I was at a distance and did not know, but I answered: "Yes, Bábá." In my mind, I thought that this was very important.

When I finished my massage, I thought He was asleep. Before I left He caught my hands and started to lovingly massage them. He asked: "Am I causing you so much trouble, my boy?"

I replied: "No, Bábá," and went out.

During one afternoon talk Bábá was surrounded by a group of young students of Pamantasan ng Lungsod ng Maynila. He explained that *Mahákaola* is the One who can raise the kuñd'alinii of others. Later He waved His hand at a boy sitting in front of Him in meditation and said, "Enjoy the bliss, my boy." The boy slowly leaned back and fell over in samádhi. Bábá indicated that the others should move back and give him room. I realized that this demonstration proved that Bábá was Mahákaola.

The atmosphere after His talks was very sweet and family-like. Once Brother Claro San Gabriel (now deceased) asked: "Bábá, are there living beings on other planets?" Bábá looked at him with a loving smile and responded: "Why? Do you want to make contact with them?"

One márgii was a photographer named Rene Potenciano. He was sitting in a corner of the big hall in Brother Clapp's house. Dádá Vishokánanda came out and called his name. He went into Bábá's room, and the next news we heard was that he was in samádhi there. Later Brother Rene told us that he had been thinking that he was not worthy of Bábá. Soon afterwards he decided to become an Ácárya.

During the PC of Brother Manuel Pacis (married to a márgii doctor), Bábá touched his abdomen and asked whether he had pains there. He confirmed that whenever he breathed deeply he felt a sharp pain. Bábá revealed that he had cancer of the pancreas and was going to die. Then Bábá said: "You'll be OK now." The pain suddenly disappeared. Nonong embraced Bábá with all his might. From then on there was no more indication of the disease.

There was an elderly márgii sister that the young márgiis called Mommy Tim Labong Galido. She worked very hard raising money for Ánanda Márğa and doing social service. She was the only sister who was allowed to have PC with Bábá. Afterwards, she told us that when she was in Bábá's room, she heard very beautiful flute music. The music made her visualize a lotus flower opening. Bábá thanked her and encouraged her to continue her service to others.

A márgii movie actress named Patria Plata was cooking with some other sisters in the kitchen. Later she told me that she and the others were very angry with Dádá Vimalánanda for making them lose the opportunity to see Bábá. Suddenly they saw Bábá standing in the kitchen behind them saying: "I'm sorry for my son." Later they felt very ashamed at what they had been saying.

One brother, Remigio Remigio, was a member of the Rosicrucians and was very interested in occult powers. During his PC, Bábá beat him for misutilizing his potentials to get occult powers. He said that it felt as if his body was splitting in two during the beating.

Two days before He left Mahárlíká, Dádá Vimalánanda told us that Bábá said His last day would be His most painful day. During His last darshana at Brother Clapp's house, which was later published in the book, "Bábá's Grace", I was sitting beside Him. At the beginning the mood was very sweet, but then Bábá started crying. As He looked at everyone, I saw His tears flowing continuously, and He was wiping them from under His eyeglasses. There was total silence. When He stood up to go, everyone was crying.

Soon after Bábá left, Dádá Vimalánanda was sent to the United States and Dádá Umeshvaránanda was sent to Australia. Dádá Sumitánanda arrived to work as the new Manila Sectorial Secretary. Dádá agreed with the senior márgiis that we needed to get a bigger place where we could also open an orphanage, so we moved to the second jágrti on Mayaman Street, Teachers' Village, Quezon City.

A week later, a tape of Bábá's Manila DMC discourse in Vinzons Hall became available. This was the discourse that Bábá had asked me about when I massaged Him. I felt that the hidden message behind His question was that I should memorize it. I learned it by heart to please Him not knowing that it would become one of my most important spiritual treasures that would link me to Him every moment of my life.

A few weeks later, after repeatedly asking, Dádá Sumitánanda reviewed my meditation. He was surprised to find that after two years as an active márgii I still had only the *Náma*

Mantra of my initiation. He then taught me both first and second lessons. I felt a little angry that Dádá Vimalánanda had neglected my spiritual needs, but later I got over it and realized that it is actually Bábá who gives the lessons through His Ácárya/ás. Another insight I got was as long as spiritual aspirants work to please Parama Puruśa, the Guru would always be with them, even if they have only learned the elementary meditation lesson.

Bábá said clearly that an infant is not inferior in the eyes of his father compared to a sibling who has a Ph.D. degree. He also mentioned that what draws a father to his sons and daughters is the degree of their attachment to him.

Dádá Sumitánanda was succeeded by Dádá Adveshánanda, the best practical demonstrator of the science of intuition I ever met. In 1972 I completed my medical education. My Guru let me earn a medical degree (MD) after four years of singing kiirtana, following the 16 points, encouraging countless students to practice meditation, and distributing medicines and relief goods to thousands of disaster victims and poor people in AMURT medical camps. I always thought that my MD title stands for "Mahákaola Dependent"! How it happened, I don't know. He said, "Do my work and I'll do yours." I just tried to surrender and follow this advice without much questioning, though of course that was easier said than done.

Bábá told us that we must respect the least respected. So when I graduated I chose to take special training in practical psychiatry at the 3,000-bed National Center for Mental Health in Manila, because the mentally ill were the least respected patients.

From 1984-1994 I worked in the Middle East and Africa as a volunteer psychiatrist with the United Nations. Early one morning in Tanzania I saw Him in a dream. He stood before me and touched the point between my eyebrows with His right big

toe. I felt a very strong sensation in that area that woke me up. I felt so happy to have dreamt of my *Sadguru* again.

I moved to the United States in 1994. Clash after clash came in avalanche as I reviewed for the US Medical Licensure Exams to qualify for a psychiatry residency training position. Nobody, not even my own family, could have understood my spiritual pain of separation from my beloved Master. Then early one morning I again dreamt of Him. This time He touched my *Anáhata Cakra*. The experience was so blissful that even when I awoke, I was still enjoying the experience. My struggle continued. I am now a resident at one of the country's best training schools in psychiatry.

As Bábá said: "The *sádhaka* is verily a soldier; the pricks of thorns in the difficult task signify progress and the collective welfare of the universe is the laurel of victory." It is our task to realize our goal in this life by serving Him through others and offering the fruits to Him.

UTILIZE ALL YOUR POTENTIALITIES

Shrii Shrii Ánandamúrti

This universe of ours is a Macropsychic conation. This entire Cosmological order is a Macropsychic conation. The people [of] the entire universe [are] the progeny and the Supreme Consciousness is the progenitor.

The microcosm cannot create anything original. The microcosm can create physical, [mental] and spiritual compounds. But nothing original can be created by him or her. A microcosm should [make] maximum use of the world's physical potentialities, mental and intellectual potentialities, and spiritual potentialities.

Suppose that a man has got a tractor and there is a big block of uncultivated land. (The remaining two sentences of this illustration are inaudible. -Eds.)

Similarly each and every living being, each and every microcosm has physical capacity, physical potentiality; mental and intellectual potentiality; and also spiritual potentiality. But you know, in the realm of physicality there are certain limitations; in physical [structure] a human cannot be stronger than an elephant or stronger than a rhinoceros. But in the realm of intellectuality, there is no such limitation; a human can acquire as much intellectual strength as [he or she desires]. The scope for development of intellectual potentialities, although not infinite, is immeasurable. That is, a human can acquire immeasurable mental strength by dint of his or her intellectual culture.

But in the realm of spirituality there is no [limit at all]. The spiritual strength that a person can acquire is not only immeasurable, but also infinite.

This special chance has been guaranteed only to human beings by the Supreme Progenitor. So each and every person, each and every individual, should make maximum utilization of this world. That is, one must not waste a single second in developing his or her intellectual capacity, intellectual potentiality and spiritual potentiality.

21 April 1969 morning, Manila

STAGES OF SAMÁDHI

Shrii Shrii Ánandamúrtil

Virtue and vice are temporal entities. These things have nothing to do so far as a person's relationship with the Supreme Father is concerned.

Suppose several boys are moving along a particular road and one particular boy falls into the drain. His dress, his body, becomes dirty; other people, passersby, will laugh at him, but when the boy's father sees his boy in that condition, what is he to do? Will he laugh at his own son? No, no, no. What will he do? He himself will go there, into the drain, and take his boy in his own lap, and clean his dress, clean his clothes, clean his body; and after that he will say, "My boy, you should walk carefully."

Sinning persons are just like those boys in the drain. Now, high or low, upgraded or degraded, all are equal; all are equal for Him, because heaven is His creation, and hell is His creation. If we say that He is only in heaven, it will not be a correct utterance, because He is in hell also. His sons, His daughters, are never alone. He is with you even in hell.

What are you to do? You are always to remember that you are the child of a Great Father. You must not think that you are a sinner, you are a degraded person. If you think that you are a sinner, it means you are meditating on sin! And when sin has become your object of meditation, actually you will become a sinner, because a person becomes just like his or her object of ideation, object of meditation. If you always meditate on sin, "I am a sinner, I am a sinner," actually you will become a sinner. The psychological approach is, you should forget it

- even if you are actually a sinner, you should think, "I am the son of a Great Father, I am the son of a Great Father, I am the son of a Great Father." And thus you are meditating on the Great Father, and a day is sure to come when you will become one with your Great Father. But to think, "I am a sinner, I am a sinner, oh Father, save me, oh Father, save me," is a defective approach! You should say, "I am your son, I am your daughter, oh Father, take me on your lap, I am your son, I am your daughter." This will be the approach. You should forget what you do not want.

Now in the phase of creation, the first point of creation is called Shambhu'liunga. Liunga means "the point, the supreme point, the terminus of all expressions, all movements". And that terminus is a singular entity. In the phase of extrovert, it is the starting point, and in the phase of introvert, it is the culminating point. It is the Supreme Desideratum.

At this starting point, wherefrom the first expression takes place in the first phase of creation, what happens? In that triangle of forces, triangle of principles, sentient, mutative and static, what happens due to their intertransmutation? All of a sudden the triangle becomes unbalanced, and the released resultant force comes out from one of the vertices of the triangle. There are three vertices, and it comes out from one of the vertices. And the point from which this extroversial force comes out is called Shambhu'. In the phase of extrovert, in the phase of creation, it is Shambhu'; and in the phase of introvert also it is Shambhu'. In the phase of creation it is the starting point, it is the fundamental positivity. It is the fundamental positivity because in it lies the seed of all creation. And in the phase of introvert, it is the Supreme

Desideratum, because here in this point all the aspirations, all the hopes, all the desires, of all living beings terminate.

Similarly, in the unit structure, in each and every unit structure, there is a starting point, a microscopic expression of Shambhú in the entire Macrocosm. That is, in the entire Cosmological order there is a Shambhú point, the starting-point, and similarly, in the unit expression, in the microcosm, there is Shambhú in miniature form, in microcosmic form, controlling the microcosm. And it is this point [crown of the head], the controlling point of the pineal gland. It is the site of Parama Puruśa, Paramashiva. And in the phase of creation, while Shambhú is the starting point, the last point of creation, the crudest point, is called Svayambhú.

Shambhú and Svayambhú. In Sanskrit, sham means "to control", and bhú means ["created"]. So shambhú means "the controller, self-created controller". And Svayambhú – svayam means "self", [so svayambhú means] "self-created". But it is not the controller, because it is the crudest point. It is the last point, the crudest point.

Now, wherever there is any expression or wherever there is no expression, the Witnessing Entity is there, just like the light of a stage, a theatrical stage. When there is an actor, the light is there, witnessing the activities of the actor. The actor says something, recites something, and the light of the stage witnesses the activities of that particular actor. And when a singer comes, that light witnesses the activities of the singer. A dancer comes, and that very light witnesses the activities of the dancer. And when nobody is present – no actor, no dancer, no singer – the light; that very light, witnesses that "Nobody is present here now." It expresses the fact before the

audience, before the spectators, that there is nobody on the stage. Similarly, where there is expression, that Cosmic Light, that Cosmic Father, is there. And where there is no expression, the Father is there to say that nobody is present now – just like that light of the theatrical stage.

Now in the case of Shambhuḷiunga, the fundamental positivity from where the creation starts, the Supreme Entity is there. And where the creation terminates, the last point, the crudest point, the Svayambhuḷiunga – the Witnessing Entity is there also, the Supreme Father is there also. Now in [Shambhuḷiunga], the human entity, the entity of a living being, is in subtlest form, is in purest form, is in unadulterated form. And in Svayambhuḷiunga, in the lowest point, in the lowest bone, of your body, the created being, the living being, is in crudest form. Because of that crudest expression, the living being will also be in crudest form. That is, all one's divinity, one's divinity in its entirety, is sleeping there, is in latent form there, in the last bone of the body. That sleeping divinity – actually it is divinity, but it is sleeping – is called kulakuṅḍalinii in Sanskrit, "coiled serpentine" in English. "Coiled serpentine". It is just like a serpentine loop.

Now, by dint of sádhaná – what is sádhaná? Whenever a sádhaka gets his or her own peculiar incantation from his ácárya, his or her own mantra to be practised, that sleeping divinity, kulakuṅḍalinii, is aroused by the vibration of that mantra. And by dint of the person's constant practice, regular practice, what happens? It moves that serpentine loop upward. Its original residence is in the muḷádhára cakra, the lowermost cakra. Now when the sádhaka by dint of his or her sádhána, intuitional practice, exalts that

kulakuṅḍalinii, and when the *kulakuṅḍalinii* crosses the *svādhiśṭhāna* cakra, the next higher cakra, the *sádhaka's* feeling, his or her expression, his or her status, is known as *sálokya*. It is the first stage of *samádhi*. A *sádhaka* by constant practice is sure to attain that status. But you know, the yogis say that a *sádhaka* cannot attain that status without the special favour of the spiritual guru. This is what they say. That stage is called *sálokya*.

Sálokya means that the *sádhaka* feels that in the stratum, or sphere, where he or she is, where that person's exalted mind is, he or she is not alone; the Supreme Father is also there. This *samádhi*, where the feeling is that in the stratum, or status, where the person is, that person's Supreme Father is also there, gives the person very much pleasure. This first pleasure is called *sálokya samádhi*.

Then when this coiled serpentine, sleeping divinity, crosses the *maṅḍipura* cakra, just near the hub, the controlling point, of the pancreas, the person enjoys another sort of pleasure, and that pleasure is called *sámiipyā samádhi*. *Sámiipyā* is a Sanskrit word. It means "proximity". That is, the *sádhaka* feels his or her proximity to the Supreme Father.

In the first stage, the *sádhaka* felt that the Supreme Father was there in the same status. He is not in the sky, he is everywhere, He is with you. If you are here and He is in the sky, then you are alone here, and He is also alone there. No, no, no, no. In the first phase the feeling was that "Where I am, He is also with me." And in the second phase, "I have come very close, very near, that Supreme Father; I am in close proximity to the Supreme Progenitor. By dint of my *sádhána*, the gap between my Father and myself is being bridged." It is the second phase, known as *sámiipyā*. *Sámiipyā* means "proximity".

Then when that sleeping divinity, that kulakuṅḍalinii, crosses the anáhata cakra, this plexus, this "solar plexus" (in Latin), the sádhaka's feelings are known as sáyujya. Sáyujya means "in close contact". In Sanskrit sáyujya means "close contact, just side by side, just touching". In sálókya He is with you. In sámiiptya you feel the proximity, the nearness. And here in sáyujya what do you feel? A tactual experience. You get a tactual experience.

Then when by dint of your sádhaná the divinity, the sleeping divinity, the kulakuṅḍalinii, crosses this point [the throat], one will experience another sort of sádhaná, a subtler sádhaná, subtler samádhi. And that one is called sárúpya. In sárúpya the feeling is "I am one with Him." "I am one with Him" – not close contact, but oneness. "I am one with the Supreme Progenitor; I am one with the Supreme Cognition." This is sárupya.

Then by still more sádhaná, when the sleeping divinity crosses this point [between the eyebrows], the controlling point of the pituitary gland, the ájiná cakra, the sádhaka's feelings, or experiences – another sort of sádhaná, still more high – are known as sársfhi in Sanskrit. At that point, the feeling is that "I am He;" that is, "I" and "He", these two entities, have become one. "I am;" but "He" and "I" have coincided.

"I" – "He". There is one gap. "I am the Supreme Entity, I am the Supreme Entity." There is still the connecting link "am". But when "I" and "Supreme Entity" coincide, the gap "am" disappears. "I", "Supreme Entity", and the connecting link "am". When this will coincide with this, the connecting "am" will disappear, because there is no gap. "I" becomes one with "He".

Clear? Or "He" becomes one with "I". This stage is called *sársíhi*.

And the last stage is when that *kulakunḍalinii* comes here [crown of the head]. I said that in the unit structure, *Shambhúliunga*, *Parama Puruśa*, is here, at the controlling point of the pineal gland. The divinity, the sleeping divinity, is to be exalted to that point, to the controlling point of the pineal gland. And there is the final stage of *samádhi*. That final stage of *samádhi* is called *nirvikalpa samádhi* in yoga, and *kaevalya* in Tantra. In Sanskrit *kaevalya* means "only". *Kevala* means "only", and the noun of *kevala* is *kaevalya*.

That is, only one entity exists. That entity may be I, that entity may be He. But the differentiation between "I" and "He" disappears. So "I exist" and "He exists" - these two ideas disappear: "exists". That is, it is the stage of non-attributional consciousness. It is the supreme stage of yogic *sádhána*. It is the supreme stance for a yogi.

Now by dint of *sádhána*, one is to arouse and exalt that sleeping divinity. That *Svayambhúliunga* becomes one with *Shambhúliunga*.

But for this one requires divine help. And I know one is sure to get divine help. And I know further that one is getting divine help. And I know still further that in future, for infinite time and infinite space, one will be getting this divine favour. And you are all *sádhakas*. You will certainly attain that supreme stance and enjoy that divine blessedness. You are sure to enjoy it, my sons and my daughters.

22 April 1969, Manila

KAOLA AND MAHÁKAOLA

Shrii Shrii Ānandamūr̥ti

[Seven thousand] years ago there was a great yogi; His name was Sadáshiva - Shiva. You know, in Tantra there are two cadres, two stages, or two varieties, amongst yogis. One of the stages is known as kaola, and the other Mahákaola. Kaola means the spiritual aspirant who has raised the coiled serpentine, known as kulakuṅḍalinii in Sanskrit, and brought it to the controlling point of the pineal gland. (To establish the union of the fundamental negativity with the fundamental positivity; of the starting point with the culminating point.) Such aspirants are called kaola because they have raised the kulakuṅḍalinii; the adjective of kula is kaola. Kula (The lowest vertebra of the spine, where the kuṅḍalinii is located. -Eds.) is the noun, kaola the adjective. All sádhakas, each and every sádhaka, can become a kaola through sádhána.

Mahákaolas are rare personalities. For a devotee, the Mahákaola is called Táraka Brahma.

What is Táraka Brahma? The movement of this world, or the movement of each and every entity, is of a particular nature. There is in the centre [of an atom] the nucleus, and electrons are moving around the nucleus. In each and every system there is a nucleus, and other objects are moving around the nucleus. If there is any change in the comparative applied force of the centripetal and the centrifugal forces, then the cyclic order will undergo metamorphosis. This is the expression, and in that case it will take a parabolic form, a parabolic movement. The point where the parabolic and the elliptical figures touch

each other – that tangential point – is Táraka Brahma as far as the Cosmological order is concerned.

That Táraka Brahma takes shape, physical shape, to help the general people in their progress in the realm of Tantra and yoga. Such people are Mahákaolas.

Shiva was a Mahákaola. He came here about 7,000 years ago. After Him, about 3,500 years ago, there came another Mahákaola. He was called Krsńńa. The difference between kaola and Mahákaola is, the kaola raises his or her coiled serpentine, kulakuńđalinii, through his or her sádhaná, and establishes the union [of] the fundamental negativity and the fundamental positivity; whereas in the case of the Mahákaola, the Mahákaola has the power to raise the kulakuńđalinii of others also. A kaola can never raise the kulakuńđalinii of others; he or she can raise his or her own kulakuńđalinii. A Mahákaola can, if He so desires, raise the kulakuńđalinii of others also. So Shiva, or Sadàshiva, was a Mahákaola. And He brought all the expressions and activities, all the secrets, of Tantra, within the framework of a system. That is, He systematized all Tantric and yogic pursuits, or actions.

Shiva's spouse was Gaorii. She was also known as Párvatii. In Sanskrit parvat means "mountain". Gaorii was a mountain girl, Himalayan girl; that's why she is commonly known as "Párvatii". She was also a great yogi. Now, Shiva and Párvatii are treated as ideals. They are looked upon as the ideals of each and every yogi, whether family person or ascetic.

For a family man, a yogi who is a family man, Shiva is the ideal. For a lady who is a yogi and a family [person], Párvatii is the ideal. For an ascetic, male or female – for a male, Shiva is the ideal, and for an avadhútiká [an

avadhútiká is a female ascetic], Gaorii is the ideal, Párvatii is the ideal.

Now I think you have understood the story? It is not a story, it is a fact, and most of the books on yoga are nothing but conversations, dialogues, between Shiva and Párvatii. Shiva is treated as the ideal man, and Párvatii as the ideal lady.

23 April 1969, Manila

PRINCIPLES AND PRACTICES
OF PHILOSOPHY AND SPIRITUAL SYSTEM

Shrii Shrii Ánandamúrti

The subject matter of today's discourse is "Principles and Practice of Philosophy and Spiritual System".

Where principles emerge out of long practice, they can be materialized with little effort by anyone who has the sincerity of purpose and will to do so. Such principles are empirical and bound to succeed in practice. (The time factor may, however, depend upon the intensity of the effort.) The following four circumstances determine whether a set of principles will prove true and be materialized.

(1) Hypocritical psychology. Some principles are "ab initio" insincere and produced with hypocritical mental effort. They are never meant to be put into practice, they are only intended to exploit a situation, or a sentiment of the masses, and meant to befool the masses only. In the distant past, in the Middle Ages, and in modern times as well, we find many such theories in all the countries of the world. Coated in sweet and beguiling language, they are intended to confuse and befool the masses.

The main reason for the depressed psychic condition of people's minds today is such hypocritical psychological intellectual extravaganza of the ages.

Such theories exist in the social, the economic and various other fields of human activity. This is the main reason for the crisis of civilization today.

Take a few examples of such theories:

a. *Mixed economy* – This is a pure bluff. This will never achieve practical application. It is only intended to fool the ignorant masses.

b. *Peaceful coexistence* – between opposing ideologists has never happened nor will it ever come about.

c. *Democratic socialism* – is like saying a “stone made of gold”. Why call it gold when it is actually only stone?

There are many such theories circulating all over the world today. Human civilization is in danger because of them.

(2) The second situation is where hypocrisy is not at work, but what is at work is theoretical psychology. The people [involved], while making principles, are utterly oblivious of the realities of the world. They are wanderers in a vacuum, having no touch with the hard realities of the surface of the earth. Such theories shine like lighted moths for a moment and then are lost forever.

In India, for instance, such a theory is Gaotamiiya Nyáya Darshana. (This is not to be confused with the logic of Kanada.) The logic of Gaotamiiya Nyáya is purely imaginary. Such a theory cannot result in a practical spiritual system.

Great logicians were born in the world in the past. Many in India wasted [valuable time discussing] whether oil in a pot should really be called “a pot with oil as its base” or “oil with a pot as its base”.

In Pathan India and the first portion of Mughal India there were big scholars versed in such logic. They were great intellectuals, but could not mould the life of the people with their theories. The intellectual life of the country [became] obsessed with these differing logics and there was no progress.

Pure logicians have another noticeable defect. They do not recognize that life is trifarious, that is, physical, intellectual and spiritual. They only emphasize the intellectual side and ignore the physical and spiritual aspects. As such they lack the [will] to put their theories into practice. They make no efforts in that direction.

(3) The third circumstance is inefficiency or lack of power to put a theory into practice. The theory may be sincere and true, but due to a lack of experience or other defects, it cannot be materialized.

In India in the great logic age, there were great yogis, personally highly evolved and advanced, but they could not make a society full of such individuals. When these people were defeated by Shankaracharya in discussion, there was created in India a great intellectual vacuum, which was very dangerous. This position lasted until the arrival of the great Chaitanya Mahaprabhu, who restored confidence and a practical spiritual system and outlook once again.

(4) Environmental difficulty. This is another instance of theories which do not lack sincerity, but which were framed in a particular mental environment which does not exist in the practical world. Such theories are alright as far as they go on the psychic plane, but as the environment where they operate is different from the environment envisaged at the time of their making, they fail to materialize.

24 April 1969 evening, Philippines

LONGING FOR THE GREAT

Shrii Shrii Ánandamúrtil

Each and every living being has got the longing for the Great. Each and every human being wants to do something noble, something lasting. But the life of each and every person is not crowned with success, because the thing that a person requires most is proper guidance.

There was a yogi-king in ancient India about thirty-five hundred years ago, and his guide was Lord Krśńa. Krśńa was a great yogi. The name of that yogi-king was Yudhiśthira. Yudhi means "in war, in battle", and śthira means "unaffected, unassailed" - "balanced". One who can maintain one's mental balance even in wartime is "Yudhiśthira".

Now, he was a yogi; "yogi" means a practical person. A yogi has got little to do with theory. A yogi is not a theoretician; a yogi is a practical person.

He was asked a question, and that question was, "What is the proper path, proper way?" And the answer of King Yudhiśthira was - let me repeat it in Sanskrit -
Shrutayo vibhinnáh smrtayo vibhinnáh naekamuniryasya matam na bhinnam; Dharmasya tattvam nihitam guháyam mahájano yena gatah sa pantháh.

[The scriptures differ, the social codes differ; each sage has a different opinion. The essence of dharma lies deep in the mind; the realized one follows the true path.]

He replied that one is to follow the practical person and not the theoretician. The theory may or may not be a success in the field of application. It may be good in books, it may be good in theory, it may be good in contemplation, but it may or may not be useful in practical life. So a yogi,

a spiritual aspirant, has to follow the practical person. That is, a yogi is to follow a maháyogii [great yogi].

Shrutayo vibhinnáh. Now, there are so many scriptures in the world, but these scriptures vary from one another. Now, the supporters of those scriptures, the supporters of each and every scripture, say, "Ours is the message of God. It cannot be challenged." By saying this, that is, that it cannot be challenged, they try to block the intellectual progress of human society. [By saying] that one should not think beyond this [they] want to do - what? They try to block, to seal, the intellectual progress of human society. They are enemies of human progress; they are enemies of human civilization. Had there been no intellectual progress, then even in this second half of the twentieth century, we would have been in the stone age. So there must be intellectual progress, and no power, no theory, should try to block this progress.

But scriptures vary from one another. And the supporters of each and every scripture say, "Ours is the message of God, it is the supreme word." Then if all the scriptures are messages of the same Supreme Being, why do they vary from one another? The Supreme Being is one, and if all the scriptures are messages of that single Supreme Being, then there should not be any variation amongst themselves. This shows that those scriptures are not the messages of that Supreme Being.

But what is a common person to do? Whom to follow? In a particular scripture it will say that during meditation a person, a sádharma, should be facing east. Another scripture will say no, a sádharma should be facing west. Now, how to adjust? Then if a sádharma wants to make an adjustment, he or she either has to face north or south - an adjustment between east and west! Either north or south.

A very difficult job, a knotty problem, a very knotty problem!

Now, those spiritual scriptures – not spiritual, those scriptures – vary from one another. What is a common person to do? *Smrtayo vibhinnāḥ*. In Sanskrit *smṛti* means “social code”. “The scriptural codes vary;” the social codes also vary. In ancient times there were so many social systems, and now there are so many social systems in different portions of the world and amongst different races of the world, and amongst different races of a particular country. In the same country there are so many social codes and social usages. Whom to follow? Which one is absolute? Which one is perfect? What is a common person to do? A very knotty problem! What to do and what not to do?

Naekamuniryasya matam’ na bhinnam. And intellectuals, you see, “always quarrel amongst themselves.” Non-intellectual people may have love and affection amongst themselves, but intellectuals, you know, learned people, always quarrel amongst themselves. And they think if a particular intellectual supports the view of another intellectual – well, it is rather an insultation to support others! One should create a particular school of thought of one’s own – one should not support others. So, intellectuals always quarrel amongst themselves.

The common person is to follow – whom? Intellectual A says Mr. B, another intellectual, knows nothing. And Mr. B says that Mr. C knows nothing. What is a common person to do, and whom to follow? Is one to follow Mr. A or Mr. B or Mr. C? A knotty problem! You see, intellectuals always vary – *naekamuniryasya matam’ na bhinnam*.

Now what is a person to do? What is a common person, a practical person, a yogi, to do?

Yudhiśhira, as I said, was a yogi-king. He says: "Now what is the goal of life? The supreme goal of life, the supreme physical, intellectual, mental and spiritual goal of the entire Cosmological order, is the same, the same desideratum for all." And where lies that desideratum? Who is that supreme point? What is that supreme terminus? What is that supreme culminating point? And where doth lie that supreme point?

Yudhiśhira says, Dharmasya tattvam nihitam guháyám. The essence of spirituality lies coverted in the "I" feeling of each and every individual. You know, when "I" is connected with some other physical object, when "I" is connected with, related to, some other physical being, then that physical being is the object. "I" is the subject and that connecting link is the verbal expression. "I" ... "food": "I eat food." "I" ... "mango": "I eat mango." This "eat" is the connecting link, "eat" is the verbal expression. "I" ... "water" ... "drinking": "I am drinking water." Here "am drinking" is the connecting link. Subject, object and connecting link.

Now, there is "I" in each and every living being. There is one "I" in you. "I am going." "I am seeing Bábá." There is one "I". Each and every individual has got one "I". And that "I" is connected with external physicalities, external objects. Now, when "I" is connected with external objects, that "I" is the subtlest mind. That "I" is the subtlest portion of mind.

"I exist": this "I" is the subtlest point of mind. And "exist": while saying "exist", we indirectly say, "I exist in the world, I exist in such-and-such place." The object is mute here, the object is not expressed, but the object is

understood. This "I" of "I exist" is the subtlest mind. "I" is the subtlest mind.

Now you know, in the mind of each and every living being there is this feeling of "I exist". There is one "I exist" in you. "I exist." "I am." "I exist." Mm? This "I" is the subtlest mind. But don't you know that there is the feeling of "I exist" in you? You know it, you know this fact, that there is the feeling of "I exist" in you. Don't you know it? You know that there is a feeling of "I exist" in you. Then, "I know the fact that I exist. I know the fact that there is a feeling of 'I exist' in me." Now here the "I" of "I exist", the subject of the sentence "I exist", is the subtlest mind. And the "I" of "I know" - "I know the fact that I exist" - the subject of the sentence "I know", that "I" is the *átman*, is the spirit, is the soul. It is not mind. There is a feeling of "I exist" in me - "I exist". That "I" is the subtlest mind. The feeling that "I exist" is in me, is known to me. That knowing "I" - "I know that I exist" - that knowing "I" (the "I" of "I know") is the *átman*, the spirit, the soul.

Now, this "I exist" is the subtlest mind, and it is called *guhá* in Sanskrit. And what is the essence of spirituality? The "I" of "I know" - "I know that I exist" - that "I" of "I know" is the essence of spirituality. You know so many things, but you have to know yourself. When you know yourself, that stage, that stance, is the supreme stance. And for that realization, to know your own "I", is your *sáadhaná*, is your spiritual practice.

And when you know your own "I" - You try to know so many people, but you don't know yourself. It is just like a citizen of Manila: he wants to see Hong Kong, he wants to see Tokyo, he wants to see Rangoon, but he does not

know Manila. Áre! First know Manila! First know yourself, first know your inner "I".

You know, a person can easily become omniscient. How can a living creature, a living being, be omniscient? The secret is, if you want to know all, know one. And that one is your own "I". And if you want to know everything, if you try to know everything, you will not be able to know anything. If you want to know all, know one. And that one is your own "I".

So the yogi-king Yudhisthira says: Dharmasya tattvam' nihitam guhayám - "The spirit of dharma, the spirit of spirituality, the spirit of yoga, lies covered, in" - what? "In your own 'I' feeling, in your own 'I exist'." Because "I know" - the "I" of "I know" - lies covered in the "I" of "I exist".

Dharmasya tattvam' nihitam' guhayám. And who is your nearest person, what is your nearest object? You know, you try to know so many things, but you should know first of all your nearest object. Which one is your nearest object? Hand? Finger? Your nearest object?

Finger? No, no, no. Arm? No, no, no. Face? No, no, no. Hmm? What is the nearest point?

[Audience replies: "I".]

"I" is your nearest entity. And the distance cannot be measured. Can you measure it? The distance cannot be measured. So it is the nearest entity.

First of all you should know, you should come in close contact with, all the wents of your own "I", all the characteristics of your own "I". In your books, your laboratories, you study; you try to learn the characteristics of oxygen, nitrogen, hydrogen monoxide, hydrogen peroxide, and so many elements and compounds. But you do not know the characteristics of your nearest

object. Try to know all the characteristics of your nearest object in your mental laboratory.

How to do it? In the laboratory, a theoretician will not be of any help, will not be able to help you in your research. A theoretician, no, no. You require a practical demonstration there in the laboratory.

So King Yudhiśhira says: "In the realm of spirituality, in the realm of yoga, whom to follow? Not those scriptures - you may or may not follow those scriptures, you may or may not follow those social codes, and you may or may not follow - you may or may not ditto - those intellectuals." What are you to do? You are to follow those practical demonstrations, that is, you have to follow the yogi. And certainly, as per that yogi's direction, you will attain that supreme stance, you will enjoy that supreme beatitude.

24 April 1969, DMC, Manila (Subhásita Sam'graha Part 24)

SURRENDER

Shrii Shrii Ánandamúrti

[Daevii hyeśá guńamayii mama Máyá duratyayá; Mámeva ye prapadyante Máyámetám taranti te.

This Máyá of Mine is of the nature of three principles, and is almost insurmountable. Only those who take refuge in Me can overcome this Máyá.]

Lord Krsńa says that His Máyá, the force that creates confusion and distinctions, is very powerful; it is insurmountable by jīvas [living beings]. "But those who surrender unto Me transcend these forces of Mine with My help."

If Máyá is more powerful than jīvas, will the children of God remain forever slaves of this force? Is there no hope? No, such a situation is becoming neither of God nor of His children. The secret lies in the word "Mine". "This binding force is Mine. I have used it for the play of My creation. Being Mine, it is within My control to withdraw it from all or any," says the Lord. "Hence those who surrender to Me can easily surmount this force."

But what is the correct way to surrender? Prayer? Asking God for this and for that? There the responsibility for what you ask is yours - you might ask for something very inferior, although you approach the All-Powerful for it. The best prayer therefore is, "O Lord, do whatever You think fit and best for me. I do not know in which way lies my good - You know."

There was a demon who prayed that he might die neither during day nor during night. God granted the prayer and he was killed at sunset - twilight. Do not be

foolish like this. As long as you pray, you are not surrendering, for you are requesting something for yourself. You are looking after yourself. True surrender is only looking after That.

God can remove Máyá from all, at one stroke. He has the power to do so. But that will finish His whole līlá [play] and this drama of creation. Therefore He removes it from individuals and not from all collectively.

For the good of human society, sádhakas [spiritual aspirants] will tell others also about the method of this surrender and make them men and women of God. Individual progress depends upon the social environment also and hence the need for pracára [spiritual propagation].

Your present way of looking at things is defective. You are seeing many while there is only One alone.

[Author gives a demonstration and an avadhúta goes into samádhi.]

Both sádhaná and success are within your easy reach. The result is already secured with Me; I shall give it to you at the appropriate time. Do not bother about it.

Whether you are sinner or virtuous, those who come to God are all one for Him. He makes no distinctions. All will be liberated.

You are all my beloved sons and daughters. Sometimes I appear harsh to some. But that is for love. If I were indifferent, there would be no need for scolding or punishment.

I want to see you all laugh. It gives me great pleasure to see you laughing.

Leave all cares unto me. O be blessed.

BÁBÁ'S 3rd VISIT TO MAHÁRLIKÁ

August 10, 1979

**INVITING BÁBÁ FOR HIS
3rd VISIT TO MAHÁRLIKÁ**

By Sphuliunga

The first two visits of Beloved Bábá inspired all Mahárlikán Márgiis. Like most devotees, they wanted more of the Guru - to see Him, listen to His discourses, laugh with and speak to Him, and most importantly, a DMC and a probable private personal contact. Hence, an invitation to Bábá to come for the third time was discussed, planned, and finalized. I was given the special assignment to extend the formal invitation to Bábá by going to India.

After a few days of being in Kolkata, I got a wonderful opportunity to travel with Bábá in His car.

While sitting beside Bábá in the car, I asked: "Bábá how is your health?"

Bábá said: "I still have some slight pain in my feet due to the prolonged fasting, and my eyesight has become poor due to poisoning effects. However, I am slowly recovering by the grace of you children."

I said: "Bábá, I was sent here by the Filipino Márgiis to invite you to the Philippines to give them Dharma Mahácakra."

Bábá then answered with a naughty smile, "Are you inviting me for a change of climate or permanently?"

I was taken aback and answered, "Permanently, Bábá."

Bábá said, "*Accha, accha*" (yes, or all right) with a big smile on His lips.

I asked: "Is there anything you want us to do before you come?"

Bábá replied: "The Bhukti Pradhána and the Upabhuktis must be elected."

I also enquired: "Bábá, I am writing a letter today to the Filipino Márgiis. Is there any message you want to give them?"

Bábá said: "The same message I gave to the world. - I am not a politician, and I extend my hearty goodwill to the entire human society, and..." (a long pause with a smile) "Tell them when I go there I shall address them, and they will enjoy darshana. Tell them that I like the Philippines very much. I have been there twice. I enjoyed my stay there. When I was there the márgiis took me to a nice cool place called Baguio. I stayed there for twelve hours, and I also liked the place very much."

Bábá then reviewed the work in Mahárlíká and asked about the different wings, the VSS, WWD, PROUT, AMPS, Training Center in Davao (SDM), etc. I reported all I could, and Bábá was pleased very much.

Before getting out of the car I said: "Bábá, the márgiis in the Philippines and the dádás and didis are extending their deepest Namaskára."

At this point, Bábá smiled lovingly and returned the Namaskára. Then I gave some letters sent by márgiis and some sweets that were converted into prasáda.

When I came back to Mahárlíká I was happy to share the prasáda with dádás, didis, my brothers and sisters in Paco jágrti during the weekly Dharmacakra.

MEETING THE GURU IN FLESH AND BLOOD

By Rámchandra

After brother Sphuliunga returned from India and narrated his experience with Bábá, I had the privilege to visit my Guru in India. My duty was to hand over the plane tickets for the coming of the *Márga Gurudeva*, his PA, the General Secretary and other *Ácárya/ás*.

Towards the end of October 1978, I arrived in Patna and reached Patliputra Colony where a big crowd was awaiting Bábá's arrival. Bábá arrived in His gray car. Amidst cheers and salutations, I had my first glimpse of the *Márga Guru* for the first time in flesh and blood. Bábá slowly walked towards the Personal Contact room. With hands gently clasped together in *Namaskára*, He smiled at the *márgiis* that formed a cordon as He passed.

Dádá Ramánandaji made me sit outside the room by the doors guarded by the VSS in uniform. He explained that I could have my PC in spite of the regulation that *márgiis* should stay for a few days before they get the chance of getting PC. I was an exemption because I had to leave the same day. Finally, after PC of two *márgiis* ahead of me, it was my turn.

I entered His room, dropped down in *Sás'táun̄ga Prańáma* (full prostration) and remained in prostration until I heard Him speak. He called me, "My little boy from the Philippines, how are you and the Filipino *Márgiis*?"

I had to compose myself as I heard Him ask this question.

My voice cracked but managed to say, "They are all fine, and they all wanted me to convey to you their love and good wishes. We always think and talk about your health and pray you would come to Manila."

His answer was, "They always think of me? Why, don't I always think of them also?"

I almost lost control of my composure when I heard these words spoken by Bábá as if He wanted to say that true enough He has never failed to include the Filipino Márgiis in His thought, just like a father never failed to think about His children.

I was so overwhelmed that I did not know what else to say. He then reminded me of proper utilization of, "this flesh, blood and bones", as He said, "My little boy, this flesh, blood and bones must be utilized for the good of humanity."

Before I left His room, He said, "Tell the Filipino Márgiis that in the first opportunity, I will visit them."

"Yes Bábá, I will tell them," I answered as I bade Him Namaskára.

It was quite an experience that was capped by Bábá's talk in the general darshana that followed. He talked about the different Sanskrit names of the Parama Puruśa. While taking down notes and occasionally sketching His portrait I noticed that He stopped and looked around and spoke, "Where is the little boy from the Philippines?"

I arose and got the surprise of a lifetime. He asked for my name and thereafter devoted the rest of the discourse in dissecting the name *Rámchandra* which He said is another name of the Parama Puruśa (Supreme Consciousness).

While my Guru was explaining the meaning of my name I was experiencing a blissful state of mind, which is automatically recreated to these days whenever I think about it.

DEVOTEES CROWD THE NAIA

By Diipánvitá

August 10, 1979

Together with hundreds of márgiis who wanted to see Bábá at the airport, I was rushing to get a good spot, if possible where I could just look at His face and feel His presence the most. The dancers of *táńđava* and *kaosíkii* were in their uniforms. The VSS guards were resplendent in their own. The orange robes of Ánanda Marga Ácárya/ás were blazing under the heat of the sun.

We secured the permits necessary that would allow the márgiis to welcome the Guru and His entourage with the proper ceremonies. A few of us managed to enter the restricted areas. I was running alongside Bro. Satyajiita, better known to me as Dr. Francis. We were out of breath, excited to meet the Guru, and when I asked him how we could go near Bábá, he assured me we easily would, because if accosted by anyone he would say that he was Bábá's doctor and I was Bábá's nurse. We were like little children extremely happy to meet the Father.

The plane landed and we were waiting for Bábá to alight. The dances of *kaosíkii* and *táńđava* were to be performed before Him and all the dancers were ready to do so as soon as He would show Himself.

It was said that Bábá and His entourage were to remain in the VIP room and would not be allowed to enter the country. This news was a big blow to everyone - some were stunned and could not move, some were hysterically crying out, a few left to find out where Bábá and His companions were.

Some airport guards tried to pacify the márgiis, and when not successful, forced them out of the area.

When Bábá was to step up the plane to leave the country, márgiis wailed and shrieked; the pain was unbearable. For a long time, Mahárlikán Márgiis dreamt of the Master's third visit. It was a dream that turned out to be a nightmare to everyone at the airport to meet Him. A few had a glimpse of Him, many did not even have that chance.

Later we would find out that the Guru and His entourage were not allowed entry due to issues that still were connected to the years of persecution inflicted on the Guru and the Ánanda Márga organization, including the immolations and charges against Shrii Shrii Ánandamúrtiji.

From Mahárliká, Bábá and His entourage went to Thailand and then to other countries He was to visit also. In the years that followed, Mahárlikáns continued to hope for another visit from the Guru.

BACKGROUND OF DEPORTATION

By Sphuliunga

Shrii Prabhat Raiñjan Sarkar (lovingly called as Shrii Shrii Ánandamúrtiji by his devotees) arrived on August 10, 1979 in the Philippines on the formal invitation of thousands of his followers to address a four-day spiritual conference scheduled in Quezon City. Shrii P.R. Sarkar, with his party of nine, was aboard the 12:20 noon JAL flight from Bangkok.

In spite of the earlier intercession for the group by Assemblyman Eddie Ilarde with the Ministry of Tourism and MIA Administrator Tabuena to grant P.R. Sarkar a VIP reception (which was granted by the Ministry and the MIA officials), Shrii P. R. Sarkar and his party were refused entry into the Philippines by the Immigration Office, and prohibited to disembark with a last minute order from the Immigration Commissioner's Office.

The Aviation Security Force (AVSECOM) armed with armalites, came together with an ambulance. The AVSECOM and the airport officials were also confused with the two contradictory directives - that from the MIA and Ministry of Tourism which arranged a VIP reception and allowed the márgiis down at the landing area to receive the Guru, and the other from the Immigration Commissioner.

Attempts to reach the President or His Cabinet Ministers proved futile as the social secretaries refused to connect the representatives with them who were in a cabinet meeting.

Immigration authorities tried to get Shrii P. R. Sarkar to sign a paper which would in effect cause him and his party to forfeit the costs of the airfare to and from Bangkok. In possession of all the valid necessary documents which would entitle him (and his party) to visit the country for 21 days even on a tourist

visa, Shrii Sarkar refused to do so. Thus, the Philippine Government was forced by the airlines to pay for the airfare cost.

Shrii Sarkar and party were secretly transferred to a Bangkok-bound Thai International flight via a Toyota Coaster at 3:00 o' clock in the afternoon.

Immediately after the airport incident, organizational representatives filed letters of protest with the Office of the Prime Minister Marcos regarding the incident, and sought audience with him to clarify matters and reconsider P. R. Sarkar's entry to the Philippines.

Then President Marcos sent an urgent note commissioning the Minister of Justice Ricardo Puno to investigate the matter. In the meeting with Justice Ricardo Puno, the representatives presented documents that clarified the distorted news stories on P. R. Sarkar who was persecuted, but finally acquitted of all false charges filed during the Martial Law Regime of Indira Gandhi. As proof of his acquittal, Shrii Sarkar was issued a valid passport and was allowed to travel abroad.

INTENSIFIED DEVOTION

By Diipánvitá

For many years after Bábá's deportation from Mahárliká, márgiis continued to await His visit. Some decided to wait no more and visited Him in India and several had Personal Contacts and Dharma Samiikśá from the Guru. Devotion intensified the spirit of all márgiis to establish His Mission here in Mahárliká.

A sádhaka visited India and related his two-hour PC with Bábá in a letter. "I had two-hour PC with Bábá, the longest in my life. I first told him that márgiis of Manila Region give their Namaskára. Then Bábá did Namaskára and said "You also convey my love and affection to them and tell them to work hard for the mission."

12-15 June 1981: Indang (a place in Cavite, one hour's drive from Manila), a very inspiring retreat was held and attended by 13 Ácáryas headed by the Sectorial Secretary Ácárya Parameshvaránanda Avadhúta and 120 márgiis. Everyone felt Bábá's presence. Everyone also felt closer as a family. The weekend was highlighted by a *Katha Kiirtana* Party in the night which featured three hours of touching stories of Bábá's first two visits to this country in 1968 and 1969 by the senior márgiis who had the opportunity of personal contact with Him. Combined with very warm and devotional *bhajan*s, the mood created was so much like the DMC night in India, according to SS Dádá.

Bro. Yogánanda Freirez said, "I know now, without a doubt, through many years of experience that the more I progress in my spiritual practices the more benefits I also receive in the physical and mental level of my existence."

CHAPTER III

PERSONAL CONTACTS

Personal Contact was introduced to the márgiis in Mahárlíká on the first two visits of the Guru. Shrii Shrii Ánandamúrti to his thousands of devotees, became a true embodiment of Bliss and source of spiritual direction and guidance. It is said that when a disciple meets the Guru the ultimate goal of one's life is achieved.

Spiritual experiences of many devotees are in their sacred keeping - private and hidden from other people's knowledge. Somehow, whatever moments they had with the Guru are interludes for their hearts to remember, untainted and pure, at their best. Mahárlíkán sádhakas shared their joys which were drawn out only upon constant goading.

Such experiences are never fully captured in words or expressed in their totality. When the disciple comes back from the "mind-blowing" experience, he comes back mute and unable to share the depths of the experience in words.

IN HIS BLISSFUL EMBRACE

By Muralidhára

Bábá's 1st Visit

We were in queue for the much-awaited PC. People from all walks of life were lining up for a blissful father and son reunion. I saw rich and poor waiting for their turn for a once-in-a-lifetime spiritual experience. Everyone coming out from PC was in tears and in blissful mood for meeting his Beloved.

Instead of me confessing my sins to Him, He told me my wrongdoings. I felt cleansed with His wand which He gently poked at my physical body. I felt so blissful. I was in immense joy to be given such a special privilege to sit on His lap as we embraced each other. I felt profoundly happy in His embrace, and felt that He was watching each and every creation in the universe. With all these feelings and emotions overwhelming me, I could not help my tears roll down my face.

Ripoll's PC

I was late on schedule for my PC, so I hurriedly went upstairs to apologize to Ácáryaji. In spite of my lateness, he told me to prepare for PC, but he said that he was not sure if I would be given the privilege since I was expected over an hour ago. Luckily, Bábáji consented, in spite of it being past His lunchtime.

When I was allowed to come in the room, I prostrated myself before my Master. While feeling so calm and serene, I looked up straight into His eyes. He immediately told me to stand up beside Him. I was kneeling down on the floor by Bábáji's bed while He was in a reclined position as He held me in

His soft embrace and touched my head and shoulders. My heart, pounding, was filled with joy and contentment for this joyful event. He asked me if I had taken notes of that morning's lecture. I felt so sorry for not doing so and apologized profusely. However, I felt that Bábáji did not mind. He was so gentle and kind in the most indescribable way.

His fingers tenderly pressed on the middle of my forehead, then on the crown, as well as on my heart. He told me that in spite of my facing plenty of trials and tribulations, I should always remember, "You are never alone, my son." I was very thankful to Bábáji because I felt this assurance inside me, strengthening and rejuvenating me. I felt speechless, yet thanked Him again and again, while kissing His hands, for this blissful experience -- this privilege of physically meeting and being with Him.

OVERPOWERED WITH LOVE

By Eduardo B. Garcia

By far, the most wonderful experience yet I had was my contact with the Master. I found Him to be a true universal man, a symbol of a perfect Yogi. Indeed, He is the only person I truly cherish in my life. He is strict, yet just and full of love. In fact, during my intimate contact with Him He overpowered me with love.

"Why have you come only now?" He asked me. I was speechless. I felt like a helpless little child as he took me on his lap. He cuddled and rocked me like any other mother would her baby. He told me my weaknesses, faults, and sins and made me promise not to repeat them, nor to misuse myself.

He rejuvenated my heart that had degenerated due to weaknesses. He touched all the vital centers of my body. Throughout the Master's stay, whenever the thought of the Master rose to my mind, tears of inexpressible joy would flow from my eyes, at the most unexpected and even embarrassing moments.

As an ardent student of Yoga Philosophy, I have gained new insights to various old religious beliefs and ideas that have often perplexed my mind. They have been very helpful in restoring and strengthening my faith in religion and its universality. With all these wonderful things happening to me, I only regret that I did not encounter yoga earlier.

MY BELOVED

By Madana

1st Personal Contact

I had the great opportunity to come in physical contact with my Beloved Guru when He came to Mahárlíká.

When He was here, He kept a routine that included morning and evening walks. When Bábá arrived from one of His morning walks, those who were called were to form a queue at His door. Twice, it was already my turn to get inside Bábá's room, but my dádá would call me to fetch a glass of water. I was frustrated, but then I know that my turn would surely come. Then finally, I had my PC.

I entered His room, and I did my sás'táunġa prańáma. Then He asked me: "Why did you come only now?"

I felt that intense divine vibration in that room. I felt that inexpressible love towards Him. Then I told myself, *Why do I have this feeling towards Him when I did not even know Him? How should I call this man?* I was thinking.

Then, He said, "Call me Bábá, my son, call me Bábá."

He then told that I did some wrong things in my life and that I needed to be punished.

I answered, "Yes!" He asked me which part of the body I should be punished.

I answered, "Bábá, I need to be punished on the head." Bábá said: "No my son, you should not be punished on the head as Parama Puruśa is there." Then He tenderly placed His stick on the side of my body. My entire body shuddered.

Then, after punishing me, he pressed my *trikutí*, the space between the eyebrows, with His thumb. He told me to look at His eyes to see how my mind was working at that moment. Then sadly, I had to leave the room to give way for others waiting outside.

2nd Personal Contact

On that 1st day in Baguio City, Bábá's itinerary was to have lunch before His tour around the city. However, He told the PA that He would like to see His sons and daughters first before the city tour.

So the ladies had their group audience with Bábá, and the men their individual audience. When my individual audience came, I went to His room and did *sás'táun̄ga prańáma*. I felt the room was intensely vibrated with divine love. I had again that intense unexplainable love towards Him. I told myself, *Why do I have this feeling of love when I did not even know Him? Who is He?* Tears just kept on flowing from my eyes.

I asked Him, "I don't even know You Bábá. Who are You, Bábá, who are You?"

He answered with such divine and enigmatic smile, "I am the Supreme Father, my son. I am the Supreme Father."

My mind seemed to stand still. He told me that I would be an ideal son. Before I left, I asked Him if I could touch His feet.

He answered, "Yes."

I massaged His feet a little bit and did again my *sás'táun̄ga prańáma* and left the room to give way for others waiting outside.

BÁBÁ MY MOST BELOVED FATHER

By Satyajiita

1st Personal Contact

I saw Brother Cantara waiting in line for PC (he was a senior medical student then). There was a cut on his eyebrow. The márgiis told me that he had been meditating when Bábá walked into the house. He had been so attracted to Bábá that he leaped up from his meditation position and fell down that caused a cut on His eyebrow. We were all amazed by Bábá's magnetism, as seen on how he affected the márgiis around Him.

Finally it was my turn for PC. I was instructed to prostrate myself when I entered the room. While I was in that position, I heard His voice saying, "Get up my boy, get up."

I looked up and saw His hand motioning me to come closer. I noticed that Family Ácárya V. K. Asthána was standing there with his hands behind his back speaking in Hindi to Bábá. Though Dádá Asthána was a big man, he was talking as if he was a little boy. Then he must have left the room.

I sat in front of Bábá. He was lying on the bed on His right side with His head propped up on His left elbow. (This posture I later learned was the *Viśnú Mudrá*). Then He sat up and I just stared at Him. He smiled, and that smile was so contagious that automatically my face also smiled. I was watching His movements very closely. He asked me, "What's your name, my boy?"

I said, "Francis, Ánandamúrti." I didn't call him Bábá.

"What are you doing, my boy?"

"I'm studying."

"And what are you studying?"

"I'm going to a medical school."

He seemed happy and excited to learn that His son was going to a medical school. He called His Personal Assistant, who was apparently standing in the back of the room, though I had not been aware of it, "Vishokánanda, this boy is a medical boy."

I thought, *My Guru knows that I am a medical boy!* I became confident that I would pass and become a doctor. He looked at me, shaking His head from side to side. He said, "You are always saying, 'No, no, no!'"

Initially I could not understand what Bábá meant. Then it flashed in my mind that He knew how I would think whenever I was away from the meditation when my mind would be very calm. When I shopped and worked for the organization, at any time that worldly thoughts and desires would arise, affecting the purity of my ideation, I would think, *No, no, no.*

Bábá said, "Your examination was very bad." This actually made me happy because it proved that He knew about my accounting examination. He was showing me that I was not alone.

I felt that He was my own father. Out of that happiness I asked Him without a second thought, "Bábá, did I pass the examination?" I don't know why for the first time I called Him Bábá. It must have been because I was feeling that He was my own father.

Then He changed His mood from a very loving father to being very serious and stern. He caught hold of my left ear and pinched and wiggled it so painfully and said, "You naughty boy! Don't you know that I am always watching you?" I could not understand what He meant.

Then He asked, "Remember one day at four in the afternoon you were doing this and you were thinking this way?"

"Open your shirt!" He got His stick and pointed to my body. "Whose is this?" I could not answer. He repeated, "Whose is this?"

Automatically it came out my mouth, "It's Yours, Bábá."

"Then why are you doing this and abusing your body? This belongs to me!"

I started to cry. I sobbed like a baby, crying of guilt and shame.

Bábá asked, "OK, are you ready to take punishment?"

My unit mind was still working and I felt afraid. The Supreme Command flashed in my mind, about suffering the tortures of animal life for crores of years. I wondered if this most powerful entity might convert me into a lizard!

In a challenging way He asked, "Are you afraid?"

I replied, "No, I'm not a coward!" Then I started crying.

"OK, raise your hands ." I did so in surrender. He indicated with His hand that I should move to the side with my left side facing him. He swung his stick up and said, "OK, you count one, two, three."

It flashed in my mind that whenever my mother would punish me she also asked me to count to three. Then instinctively I bent forward to absorb the blow.

Nothing happened. In silence I tried to see him through the corner of my eye. His face had transformed from a strict disciplinarian to a most loving father. I started to cry loudly, but this time, out of relief, and my guilt and shame vanished. I felt I was still His son, and He had not rejected me the same way that my biological father, a physician, had done once when he told

me in anger that I belonged in the farm and not in the city. With overwhelming love, Bábá forgave me.

He put His right hand on my chest and rubbed it down to my navel three times as though He was removing something. Then He said, "OK, sit on my lap."

I sat on His right thigh. With His left and right hands He wiped away my tears. His hands were dripping with my tears.

He said, "Don't you know that I am always looking after you even if I am physically in America? I am always watching you. You can never hide anything from me! I have forgiven all your sins. You are now a newborn baby."

Finally He said, "OK, you can go now." I stood up, and left as if I was floating and walking in the clouds. I was mesmerized.

When I opened the door, I saw the márgiis in the line all staring at me and asking what happened. I could not reply. Internally I thought, *Believe ako, believe ako*. Meaning I believed He was a true Guru.

2nd Personal Contact

June 25: That night in Baguio at 10:00 o' clock in the evening, I was sleeping near Brother Leonardo. Dádá woke us up and said, "Bábá wants to give you a second PC."

We went out of our room and fell in line with other márgiis who were waiting. Brother Ely Latinazo was there and especially eager.

When my turn came, I entered and prostrated again. This time He was sitting. He said, "Do you recall that you have seen me already?" Three times he asked me this.

Then I recalled a dream I once had at 3:00 o'clock pm in the afternoon. While awaking from a nap, I had seen the silhouette of a man standing in front of me. I told this to Dádá Vimalánanda who said that it was Bábá. When I remembered this dream, I replied to Bábá in a complaining tone, "But You didn't allow me to see You."

He replied emphatically, "And now? I'm in front of you!"

Then I felt very emotional. I felt a profound happiness that I was in the presence of the most holy saint. Bábá touched my throat with two fingers and said, "You are my body." Next He touched my third eye with his thumb and two fingers. I closed my eyes. He held it for a long time, perhaps one minute, and then He said, "You are my mind." Then he touched the top of my head and said, "You are my spirit."

He did not speak more. I just sat beside Him on His bed in silence. I felt the serenity of the night. I found it so peaceful with our being together. I could not even remember how I left the room.

WHO IS YOUR FATHER?

By a *Sádhaka*

When we heard that Bábá was arrested in Patna I was very inspired to go to WT Training right away. I felt that AM is truly a revolutionary movement. Rudy, Manuel, Dádá Sumitánandaji and I arrived from Manila in Patna early in the morning. We were told to proceed immediately to Varanasi because the CBI - Central Bureau of Investigation (The Indian Intelligence) agents were coming regularly, and we should not be seen there. Without any questions we took the first train to Varanasi. There we had to be advised for our scheduled PC with Bábá before we could join the training.

After a few days, Bábá was released and immediately we left for Patna. On the train, Dádá Sumitánandaji told us to memorize the Supreme Command, *Yama* and *Niyama*, and the 15 *Shiilás* because Bábá would ask us of these. In my mind I visualized how Bábá might look like: a bright white halo of light around the head, or a brilliant white light emanating from the heart, etc. I also prepared some questions in my mind to ask Him.

The next day, we eagerly and excitedly fell in line for PC. I placed myself at the end. I was told to do *Sásťáuᅅga Prańáma* as I entered the room when it was my turn. So, as I entered the room without looking in front of me, I did *Sásťáuᅅga Prańáma*. As I lifted my head to get up I saw, not the one I thought of, but what seemed to me an ordinary person. Immediately I closed my eyes and laid my face on the floor thinking that I was probably in the wrong room. I did not know what to do... Until I heard the sweetest words, "Come, my little boy, come..."

I stood up and walked towards Bábá and forgot everything else.

Then Bábá said, "I have been waiting for you. How come it took you so long to come?"

I did not say anything, and no words came out from my mouth. Bábá smiled and motioned me to get closer to Him. He asked for my name and I replied. He asked for my father's name and I told him my worldly father's name. Again, Bábá asked for my father's name and I repeated the same answer. He again repeated the same question and I got really irritated. I angrily looked at Bábá, and I was almost grinding my teeth as I tried to answer, and the word that came out of my mouth was "Bá...bá..."

Then Bábá smiled and said, "Yes, Bábá is your father."

I was so relieved and could not help myself smiling. After that I felt really relaxed and eased.

Then Bábá began to tell me about what I did in all my life; even those many things that I had long forgotten.

Bábá would say, "You did this...", and I would say "Yes, Bábá." Sometimes I would say "Yes, Dádá," and suddenly I remembered that I was talking to Bábá.

There were several times that I could not remember the incidents that Bábá talked about, but then He would describe where it happened, what I thought at that time and the details of what I did. Finally I was convinced in my mind that Bábá was not an ordinary being, *If He was not God at least He was not an ordinary man.*

A GIFT FROM HIM

By Shiilá (France)

On the early morning today, 15 May 1977, we went to the jágrti hoping that our names would be put on the list of people scheduled to visit Bábá. Initially our names were not there but were finally included. The sisters present at the Jágrti, knowing that it was my first time to see Bábá, helped me put on my first sari. They seemed to share the joy I felt meeting my Guru the very first time.

By noon we were at the Bankipur Jail, waiting. Then the dádás came with the list of six names that were submitted to the jailor. But then, that day the authority was allowing only four people to get in. It took an hour or so for them to come to an agreement as to who would finally see Bábá that day. There were two batches, the first batch composed of three Avadhútas. We belonged to the second batch: Dádá Abhiik Kumar (now Abhidevánanda), my husband Gurucharan, our three year old daughter Ambiká, and me.

We were led to His cell. Dádá Abhiik went first, then Gurucharan, finally, my daughter and me. We did prańáma to Bábá who was lying down on His bed with His head a little high on pillows. Dádá Abhiik came close to Him and spoke of the Marga achievements in his sector. Bábá was pleased with his report. While Dádá was talking to Bábá, he introduced us to Him. Upon seeing Ambiká, He reached for something under His bed. He opened a Horlicks bottle and got some sweets and gave to her. He then gave sweets to the three of us. Then Bábá called Gurucharan to come near Him. He used His alphabetic board to communicate. While Gurucharan was talking to Bábá, Dádá Abhiik was at the feet of Bábá, just holding them. Then Bábá

asked me to speak. All I could ask for was for Him to give me love and devotion to Him. He answered by giving me Namaskára. Our three year old daughter Ambiká was very close to Bábá. She held His hands and did Namaskára. She then asked Him, "Coming out soon?" which she repeated several times. For an answer she got several nods and smiles with clasped hands from Bábá.

May 16, 1977- We sought special permission for another visit which was rejected. Gurucharan did not stop till he got what he wanted. He called the superintendent. Permission was granted for another visit to Bábá in jail, scheduled for 23rd May.

May 23, 1977: This time we were given two minutes, the time for us to do our prańáma.

We entered Bábá's quarters. Bábá was resting on His bed. He was in a different mood. We did our Sáśt'áuᅅga Prańáma. Then Gurucharan came near Bábá resting his hands on Bábá's head while I stayed near His feet not daring to touch them. Then, Gurucharan started whispering to Bábá while Bábá attentively listened to Him. When Gurucharan mentioned about the Philippines, He started to change mood. He made gestures of approval and gave a smile.

Gurucharan asked for His blessings and He gave it to us by resting His hand right on our foreheads. Seeing Ambiká, He reached again for the bottle under His bed. He gave some sugar crystals to us and for the márgiis outside of the jail. We did our sáśt'áuᅅga prańáma. Time was up and we really had to go.

On Our Way to France

October 19, 1977: As we were told the previous day that we could give flowers to Bábá, we went to jail early in the morning. But when we reached the Bankipur Jail Office, they

said that Bábá only accepted flowers if delivered personally. As the superintendent was out for two days, we begged the jailor to let our three year old daughter see Bábá. He agreed and brought Ambiká to Bábá. She stayed there for at least five minutes and came back with hands full of sweets.

October 21, 1977: On this day we saw Bábá again. Bábá told me to come even nearer to His bed. He positioned Himself like a Father ready to hear stories from His child. He told me to tell everything that was in my mind. I kept silent for a while as I was really very nervous and ashamed. Then, He told me once again to speak up. I said that I was going to Europe and did not know what to do there and that I wanted personal direction from Him. I then conveyed to Him the message from some sisters, after which I asked to be given a duty. He asked me for my favourite work. I felt so good that He was smiling and accommodating all the time He was talking to me. I expressed to Him that the only thing that hindered me in doing work was the fear within me. He said that whatever undertaking I would have, I would always have His support.

I asked for a new name. He became silent and then from His left lateral position, He pointed His fingers down the bed, then to His temple, back to the bed, then to His temple. The third time, from His temple, He raised His hands while pronouncing the name Shilá and its meaning, "woman of good culture". (I had a Sanskrit name before which was a male's name.)

I was very happy to receive this gift from Him.

October 28, 1977: On our fourth meeting with Bábá, He was telling me that I would not have any problem in Europe as it was very cosmopolitan. At that time, I did not quite understand the meaning of cosmopolitan. He took the time to elaborate what cosmopolitan meant by giving London as an example.

I told Him that I wanted to realize Him more. He said to practice *Dhyána* and to ask for it from an *Ácárya*. I said that I did not have strength and I needed to be strong. He said that any desire gets fulfilled if there is sincerity.

*As a Photographer of Bábá
in Fiesch, Switzerland*

May 8, 1979: As far as I could remember, I was seated among the many *márgiis* waiting for Bábá at the DC Hall in Fiesch. We were singing bhajanas while waiting for Bábá to come after His morning field walk. Suddenly, Gurucharan came rushing towards me to tell me that I had to come fast as there was a need for another photographer for Bábá's field walk. Without hesitation, I got up and ran with Gurucharan towards Bábá's house with my camera.

When Gurucharan and I arrived, there was hardly anyone around except for a few *dádás* and VSS guards. This was His second field walk in Fiesch. Bábá's orange car was parked just right in front of His door. While waiting, I was lost in my thoughts. Up till then, I had not chosen my trade, or duty within *Ánanda Márğa*. Choosing one's trade was important before anyone could get Personal Contact from Bábá. It was true that Bábá told me while He was in jail that I should promote PROUT among the ladies; I had always inclination for GV.

Suddenly, there was commotion. Bábá was coming. I got ready to take Bábá's picture. I was standing on a chair next to the car of Bábá, facing the door. I took the first picture of Bábá and got down from the chair and watched Him as He approached the door of the car nearest to where I was. He sat down comfortably on the back seat and from there He returned my *Namaskára* and told me, "So, GV is doing good work!"

I could only answer, "Yes, Bábá!" and understood by then that my trade had just been chosen by Him.

On the field walk

I did not exactly know where we went. I was just happy to be there following Him. I did not exactly know how many brothers were present but I felt somehow awkward to be the only woman.

I was about to take His picture when Dádá Ramánanda signalled me to wait, then Dádá Ramánanda turned to Bábá and whispered something in His ears. Bábá gave a sign of approval with a slight movement of His head, after which, Dádá told me to carry on.

I had the impression that He walked so fast and that everybody had to run to keep up with His pace. I was too drunk with joy. I did not know how many pictures I took. The only thing I know was that I was there looking at Him, watching His every gesture and movement. I did not remember any of His explanations as I was keeping some distance from the brothers. Then, it was time to go back for the darshana at the DC Hall.

STRIPPING OFF THE MASKS (II)

By *Cintamañi*

One of the spiritual practices of Ánanda Márğa that I resisted very much was dancing kaošikii and táńđava. Even though the benefits were explained to me, I felt they were silly. When I reached Kolkata, I went to attend my first darshana in Lake Gardens in the early afternoon. I sat in the main hall with many márgiis waiting for Bábá to arrive. Suddenly one dádá from India pointed a finger at me, and said, "You. Stand up! You will do kaošikii and táńđava!"

In my mind I thought, *I don't think so*. However, the next moment somebody handed me a knife, the uniform, and put a mark on my forehead. I thought, *I'm leaving the hall*. Then I realized that they had closed the front door, and the only way out was towards Bábá's room - I was trapped!

I started to put on the dancer's uniform. To make matters worse, the márgii brothers and sisters around me started snickering and laughing at me because I was heavy. Today I am sure they meant well, but at that time I felt humiliated as Bábá crushed my ego.

When Bábá entered the hall, everything seemed to move in slow motion. He sat down majestically, and one dádá announced that kaošikii and táńđava would begin. He announced, "Cintamañi from Mahárliká."

I could not jump so well, but I looked at Bábá and thought, *I'm doing this for You*. When I finished, Bábá said "Very good" in Bengali.

I felt as if a big load had been taken off me. Because I was forced to do the dances, Bábá taught me that I should do them. More than twenty years later, I still dance kaošikii every day, and

each time I feel connected to Him. I realized that it was meant to happen and was not an accident at all. He is the Director of all directors, running the show. As an actor, I have to trust the director, because I can see from my perspective and can only play my part, whereas the Director knows everything because He sees the whole picture.

During that first visit, one night I wanted to travel from Tiljala, a suburb in Kolkata, India where the campus office of *Ánanda Marga Pracárika Samágha* was located, to Lake Gardens, a suburb of Kolkata where *Madhu Maláinca* the residence of *Shrii Shrii Ánandamúrti* was located. I was alone. I did not even know the address, so I just told the bicycle rickshaw driver, "*Ánanda Marga*".

He said nothing but gestured for me to get on. He drove a very long way through many back streets, and I was afraid he was going to rob me. Suddenly he stopped on a dark street. He turned and, smiling, said, "*Bábá's Quarters.*"

I realized that I knew that smile, it was very familiar to me; it was *Bábá's* smile.

One day, I was standing in the garden of *Bábá's* house in Lake Gardens. So many *márgiis* were there, it was packed. When He came out, I suddenly shouted at the top of my voice, "*Bábá, come to Mahárliká!*"

Everyone became very quiet. *Bábá* asked, "*Who's that?*"

Bábá's Personal Assistant (PA) leaned close to Him and said, "*Cintamañi, Bábá.*"

Dádá Ámalvikashánanda, who was standing near me, pushed me forward, and the crowd parted. I went up and stood about five inches from *Bábá's* face. He asked, "*What is your name?*"

I said, "*Cintamañi, Bábá.*"

He said, "*Do you know the meaning of 'Cintamañi'?*"

I said, "No," though of course I had an idea.

He said, "You are Bábá's jewel. Do you know this?"

I said, "No, Bábá, I don't. Bábá, please come to Mahárliká."

He smiled and said, "In due time."

Then I dropped on the ground and did Sás'táun̄ga Praháma. I did not actually touch His feet, as I had been told this would cause Him to imbibe my sam'skáras; and He could get sick. Then He said some sort of blessing over me.

Afterwards, my mind felt blank. I always felt that Bábá was my Father, I was His son, and there was no boundary between us. I felt it was the right thing to say at the right time. Nobody could come between us.

I returned to Mahárliká but I never again worked in television or film. I felt that the lifestyle that was so associated with that work was not what Bábá wanted me to go back to. Instead I worked for Ánanda Marga almost full time for about two years. It was a very happy time in my life, and I continually felt that nothing could go wrong as long as I was sincerely working for His Mission.

In 1984, I was in India again when it was announced that Bábá would give Personal Contact. I was put on the list with four other brothers from India. We waited together in the hall. The others were happy but I was suffering from diarrhea and fever. Dádá Citkr'shánanda, our SS, said, "Whatever you do, don't leave or you'll lose this opportunity."

Though I was very uncomfortable, I did not leave even to go to the bathroom. I tried to meditate.

One by one, the other brothers were called. Each one was happy when he came down, and one was crying. After the fourth brother, Dádá SS said, "I'm sorry Cintamañi, but Bábá will only take four people today."

I said, "OK."

Dádá left, and then I started to cry. I thought, *This is not acceptable. When my laokika father was alive, He always allowed me to see him.* For fifteen minutes I sat there crying and questioning why Bábá would not see me.

Then I heard PA shout, "Cintamañi!" Dádá SS came running in and ordered me up the stairs. I ran up and then dove into the room as Dádá PA closed the door. I lay flat on the carpet. Then I heard Bábá saying, "Cintamañi, let me see your face."

So I got up and kneeled in front of Bábá's bed, only about a foot away from him.

He asked, "Are you from Mahárlíká?" to which I replied "Yes, Bábá."

Then He started to pantomime an umbrella with His hands and said, "What is this?"

I said, "Payong".

He said, "Very nice. And what is the big fruit that has spikes and tastes so sweet and you can eat the seeds?"

I said, "Langka, Bábá" (jackfruit).

Then with His hands in the air He pantomimed a door, so I said, "Pinto". He was very happy that I was giving the right answers, and acted as if He was remembering each of the words.

Then Bábá became serious and said, "You did some very bad things in the past. You should not do this again. For that, you have to be punished." He picked up His stick and told me to raise my arms. He raised the stick and swung it down hard, but stopped in midair, then slowly put it down. "Come here, come closer."

He put His hands on my head and affectionately rubbed the top of my head for a minute or two, saying something in Sanskrit. Then He asked me to put my hands on my chest and repeat after Him. He made me promise that I would be good.

After that the fingers of both His hands touched my cheeks, between the cheek and the chin. Nobody had ever done that to me. Then I really started crying. He asked, "Why are you crying?"

I said, "Because I'm happy, Bábá."

My mind was gone. The next thing I heard was Dádá PA telling me to go out, so I backed out of the room. I returned to the meditation hall and meditated. I felt out of my body, not thinking. Later I returned to the Central Office, slept, and when I awoke the following morning, I had completely recovered.

Since then whenever I'm happy, or whenever I see disturbing images on the news, I would close my eyes, think of my *Guru Mantra*, and I would see Bábá. Like a computer mouse, I would just click, and there He is.

Looking back, I realize that the three objects that He asked me about are very important things in my life. I always carry an umbrella in my bag or next to me when I go out, and it feels like a symbol of Bábá's protection for me. My laokika father used to laugh because I loved jackfruit and could devour so much of it. I see doors as opportunities, always opening from the inside out, and I often have spiritual dreams about them.

BE THE IDEAL SON

By Prashánta

May 31, 1986: When PA opened the door I entered Bábá's room and did Sástáun̄ga Prañáma. While I prostrated Bábá exclaimed! "O Prashánta!"

While seating I said, "Yes, Bábá."

"Your name is Prashánta, isn't it?"

"Yes, Bábá." Bábá spelled my name. Then He asked: "What is your age?"

"26 years old, Bábá."

"So, you're just a little boy. What is your language?"

"Tagalog, Bábá."

"How many languages do you know?"

"Two, Bábá, Tagalog and English."

"Do you know Spanish?"

"No, Bábá."

"Where are you from?"

"I'm from Bacolod City."

"So you're from Mahárlíká?"

"Yes, Bábá."

"Who is your Ácárya?"

"Dádá Árghyánanda."

"Oh, Árghyánandaji from South East Asia."

"Yes, Bábá."

Bábá closed His eyes and remarked, "Prashánta," as if He was looking for my past actions. He remarked: "Very good, very good," and next, "Very bad." Then He related: "One time you're doing bad, and you're thinking that nobody knows what you're doing. Do you think that your Bábá doesn't know anything of

what you're doing?" Bábá became very angry and asked: "Why are you doing that?"

I replied, "My mind is weak, Bábá."

"My mind is weak so... was what you did a mistake or a sin?"

"It's a sin, Bábá."

"Should I punish you for the sin you did?"

"Yes, Bábá."

"But you're just a little boy. How can I punish you?"

"Bábá, please punish me."

"Okay. Raise your hands."

I raised my hands and closed my eyes because I was thinking that Bábá would punish me with His big stick. But He just touched my chest with His stick. I opened my eyes.

Bábá asked, "Will you do the mistake that you did before?"

"No, Bábá."

"Will you do it again?"

"No, Bábá."

"From now on you will be a very good boy. Do you want to be a very good boy?"

"Yes, Bábá."

"You promised me that you will be a very, very good boy. Put your hands on your chest and follow what I say..."

I followed what Bábá said. Then at the end, again He told me my mistake and asked, "Why are you doing that kind of mistake? If other people know that you're doing bad things, do you think they will respect you?"

"No, Bábá."

"You are the son of Bábá and you're doing that."

Then, I cried. I felt that I was just a little boy longing for His beloved father. I cried and cried and then I moved closer to

Bábá and put my head on His lap. After a few minutes I raised my head.

Bábá touched my *Sahasrára Cakra* and said, "Now you are a newborn baby. Be a very good boy. Do maximum selfless service and great, great work for humanity and be the ideal son of Bábá."

"Yes, Bábá."

"You can go now."

"Thank you Bábá."

"Very good boy."

INTIMATE MOMENTS WITH THE GURU

By Ācārya Suvedānanda Avadhūta

On the day I was scheduled to have Personal Contact with Bábá, I had to wait a long time. Another Mahárlikán Ācārya (Dádá Krtatmánanda) was ahead of me in the queue. Everybody was trembling because it was cold, but my trembling was more from excitement to meet my beloved Bábá personally. I was not afraid.

Finally I was inside His room alone. Bábá asked me my name, my Ācārya's name, my age and what I was doing at that time. I felt that although Bábá is all-knowing, still He asked these questions to show His personal attention. I started crying deeply with so much love and devotion. This was the first time I ever cried compulsively out of devotion. Bábá then said some things but I never heard or understood because I was crying. I tried to stop crying, by biting my tongue, so I could hear what He was saying, but without success. Then Bábá told me to put my right hand on my left chest. He placed His palm on the top of my head and caressed it while saying a mantra that I knew was a blessing. The whole time I was crying out of love for Him.

Finally He gently told me that I should leave because someone else was waiting. I did prañāma and left, still crying.

Though Bábá did not show me any miraculous power, I felt that my PC was much more than that. It was very personal, special, and intimate between my beloved Bábá and me.

For a long time, I kept this story to myself and never told it to anyone. However, I am convinced that for the greater benefit of humanity, now and of the future, I should share this experience.

IN HIS UNIVERSAL FORM

By *Avadhútiká Ánanda Nirupámá Ácáryá*

In 1987, I got Personal Contact from Bábá. There was a big group of didis, about 12 of us getting PC.

We were doing Akhańd'a kiirtana every morning while Bábá was on tour to Ranchi and non-Indian Ácárya/á were not allowed to tour with Him, so we stayed and Auntie (Ánanda Bháratí) advised us to prepare for PC.

Throughout the five days of waiting for Bábá's PC, He really prepared me physically too. I felt that He cleansed me. For three days I was not able to eat anything; whatever I ate, I just simply vomited it for no reason. So I was drinking *buko* water (young coconut juice) and it helped me survive for two days. However, on the third day, I could not even drink coconut water anymore.

Although there was no pain anywhere in my body, I felt extremely weak. I could hardly take even the few steps needed to catch another ride to Bábá's quarters; we needed to take two rides to get there.

Mentally I said to Bábá that it would be the last day for me to come to His quarters, and, if He still would not call us, then I would have to wait till I could get stronger again which might take time.

I felt tremendous love inside me, and so suddenly, my heart was overflowing with much love. I never felt that way before. This seemed to have intensified my weakness. Bábá was just above the waiting room where we stayed.

To remove that strange strong feeling, I did much Guru Pújá on the floor where I was. I tried to move around to lose that feeling. It was too strong and heavy, and I wished someone

could help me bear it. However, none of those very senior Ácáryas around could absorb it from me.

Suddenly He called us, and I found myself flying through the stairs up to His room. The moment I entered the room, the strange feelings just disappeared. I was the last in the row, but when my turn came, CWWI pushed me forward which positioned me in front of Bábá, just a meter away.

I noticed that when Bábá was talking to didis before me that He was facing the opposite direction. He did not look at me straight, and I was so determined to see only the pupil of His eyes, no matter what happened. I decided that I would never let my little mind to space out.

When my name was called, He turned to me, "DSL Warsaw, and what is the capital of Poland?"

I answered, "Warsaw, Bábá,"

He said, "Very good. Very good." He was looking at me all the time.

Bábá asked, "Do you know any Spanish?"

I said, "No, Bábá," then the CWWs - Central Didi pulled my veil at the back, prompting me that I should never say no.

Then again Bábá asked, "Do you speak little Spanish?"

Again I said, "No Bábá." (Didi pulled my veil again from the back.)

With a loud tone, and as if angry, Bábá asked, "Why do you suppress the fact, will you suppress the fact?"

I got scared by now, and I said, "No Bábá," with my tears about to drop down my cheeks.

Then Bábá said, "Just now, one tiny white crow came to my ears and said that your grandparents speak Spanish, is it true?"

I remembered then that when I was a little child of four or five years old, I could never understand my grandparents. The

existence of other languages never entered my mind. I would go to my parents to find out what they were saying.

Again I said, "No Bábá" (Then didi pulled again my veil from the back).

Bábá asked the third time, "Do you speak little Spanish?" with gesture from his fingers signifying minutely.

It was then that I had the confidence to answer "Yes".

The thing is, while Bábá was talking, I was staring at the pupils of His eyes, and lo! What I discovered was that I saw no one in His room besides the two tiny dots of His eyes that slowly turned into a very white gentle cloud type or smoke inside the whole room and no other thing or person was present.

Then I remembered softly saying, "Bábá, where are you?" That moment He showed me His universal form! Just as suddenly, He again appeared, sitting in His bed and told me, "Now you sit down my little girl."

My tears, at this time, poured down uncontrollably. It reminded me of the epic Mahabharata - when Arjuna asked Krśńa to show His universal form as he had not a strength to do what he had to do, Krśńa showed Arjuna that He was that bright light, and that He alone existed (in everything and everyone). Bábá is indeed present in every particle of this universe and nothing is without. *Bábá Krpá Hi Kevalam!*

A TANTRIC SMILE

A'c. Ratnendránanda Avt.

I was initiated in 1976 when Bábá was in jail. That wonderful moment when I became a márgii meant that He extended my life and gave me a chance to have a noble life in the society. Before I met Ánanda Márğa, I was a drunkard, drug user, loved eating támasika foods and had no goal in life at all. As a new márgii, I heard many stories about Bábá and, especially that He knows everything -- just like God who knows everything. So, I practiced the márgi lifestyle very strictly. Many problems came and I could not adjust anymore with members of my family, so I decided to become an LFT and stayed in the jágrti working with some dádás.

I heard many stories at that time from those who got PC with Bábá. This did not bother me much. I just wanted to work in His mission, and that was all. I would always remember words to the effect that "If the disciple is ready, the Guru comes". For that time to materialize for many of His disciples, Bábá made programs for LFTs, such as PC and reporting. There were times when He Himself gave the examination to the LFTs. The funny thing was that He would give the answer first and after that, He would ask the question.

My turn to see Bábá came on the evening of April 1989. I reached Tiljala headquarters in Kolkata. The culture was at first you offer flowers for Bábá when you came and again offer flowers as you leave. I did not have dreams of Bábá even from the time I became a márgii. My first night in Tiljala headquarters graced me with a very clear dream of Bábá. I was wearing an Ácárya uniform in the dream, and He was giving me some

instructions. When I woke up, the message remained very clear to me: that He wanted me to become His ácárya.

That being a Sunday morning meant that there would be Bábá's darshana and I would see Bábá physically for the first time. That afternoon, the DC hall was full of devotees and the spiritual vibration was very strong. I stayed at the back while waiting for Him, and the singing of Prabhat Samgíita was going on. I could not explain my feeling at that time and no words could describe it. Finally, Bábá came.

I remembered that one dádá told me, *If you talk to Bábá mentally He will answer you mentally.* I wanted to prove it, and perhaps, even experience it. Bábá was talking in Bengali, and I started to talk to Him mentally. I told Him, *Bábá, I come from Mahárlíká, please look at me.*

As soon as I thought of the words, Bábá moved His head immediately and looked straight into my eyes. I was not sure if it was a coincidence so I asked Him again, *Please look at me.* Again, He looked at me and I started to cry.

This experience made me stay in India for eight months with the desire to have my very own Personal Contact with Bábá. Out of 36 LFT candidates, only four got PC. I realized that when one's time for PC came, no power in this universe could ever stop you from entering Bábá's room. With this belief I stayed, until six months passed, filled with a lot of clashes and cohesions. Every time, we would wait outside Bábá's room, in the hope that we would be called by the PA, to signify that it was our turn.

One hour for me seemed one year of waiting. In the last week of my 8th month, I was so frustrated. And to top this, Bábá added some more drama. One brother from overseas came one day. The next morning, he was called by PA Dádá, and I saw him entering Bábá's room. When he came out I saw his face so

blissful which made me jealous and so angry. I felt as if something was going to explode in my chest. I talked to PA Dádá about the matter in an angry mood.

"I was here for about eight months waiting for my PC. Day after day, I waited outside Bábá's room, hoping that I would see my Guru. This fellow just came, and immediately he got his PC. Why?"

PA Dádá answered me very cleverly, "If you are a real devotee you could wait even one hundred years. You have only been waiting for eight months."

That night I felt so desperate, as if everything stopped. I felt I was living an empty life, a meaningless life. I cried that night and surrendered to Him and told Him mentally. *From this moment, You will decide for my life, not me; and even if I do not get my PC, I will respect Your decision.*

When I woke up the next morning I had a strange feeling that I never experienced before. I shared this feeling with those who had Personal Contact with Him, and asked if they also felt what I was feeling that time. There was only one answer: "Bábá will give you PC".

That morning I was so calm and happy. Whether He would call me or not did not matter anymore.

Then PA Dádá came and told all of us in the waiting list, "No PC today, you all have to come back tomorrow".

I remained happy even after hearing that. I could not understand why I was so happy. The feeling became stronger the next day.

On October 18, 1989, at 3:00 o' clock in the afternoon, Bábá rang the bell and PA Dádá rushed inside Bábá's room. After a minute, PA Dádá came out, ran towards me, and pulled me towards Bábá's room. I felt as if I was dreaming. He opened the door of Bábá's room. I got inside and did Sáśt'auᅅga Prañáma.

Bábá was smiling and said, "Oh, my son realized!" Then He added, "If you have a hundred times desire to see me, I have a thousand times desire to see you".

This made me cry on His lap and his dhoti was wet from my tears. Like a father who was assuaging the pain of separation, He kept on patting my head, asking me to stop crying. I just continued sobbing. Bábá said, "I have to punish you because you are a naughty boy." He then asked me to open my palm to receive my punishment. He laid His stick very gently on my palm and said, "How can I punish you? I love you very much."

After assuring me of His love, Bábá chanted mantras as His small stick touched my cakras until the pineal gland. He uttered an oath which I had to repeat after Him. Being with Him made me realize that even as we make decisions in our life we have to remember that at the end, His decision is final and rules supreme. After my PC, everyone I met were all smiling back at me which surprised me. When I looked at the mirror I saw myself smiling. It took three days before that Tantric Smile disappeared.

I was sent to the Davao Training Center after my Personal Contact where I stayed for two years. Years after, when I became an *ácarya* I heard that oath again. It was so much like the realization of my dream -- I in my *ácarya* uniform, with Him giving me my oath.

A LESSON FOR A 2ND CHANCE

By Paritośa

Like most márgiis, I always longed to see Bábá personally, and wondered when this would happen. My turn came when together with other márgiis from Mahárliká; we traveled to Kolkata with high hopes of seeing our Beloved in person.

When we arrived in Kolkata, everything looked ancient and strange to me, as if I had boarded a time machine and gone back to the early 19th century! But already I felt some spiritual vibrations.

At 7:00 o'clock in the evening we went to Bábá's residence where there were many workers and márgiis waiting for Bábá to come out of his night field walk. I met some Ácáryas I have known before. Then at 9:30 in the evening, after long years of struggle, I finally saw my beloved Guru. I did Namaskára to Him with my eyes wide open to take a clear picture. He was shining like a bulb and his movements were that of an extraordinary personality. As simple as he was, for a few moments I felt out of my mind... mildly shocked ... because this was my first time to see Him that I waited so long for... Just seeing how deep He is, is already meditation.

On Monday, six LFTs including myself were scheduled for PC. We were all excited. We were given instruction on what we should do during PC.

What secretly bothered me was that my eyes were starting to itch. I was already anticipating that my eyes would turn red from eye infection. Almost all the people in Kolkata were suffering from this. I was thinking, *What if I catch this 'sore eyes'? I will not be able to receive PC.* I fought it out by doing half bath and singing Prabháta Samgiita and Kiirtana. I was the first one in line.

With my strong desire and determination I was finally called to enter Bábá's room. I did Sásťáuᅅga Praᅅána and he asked me a few questions... Oh my God! I made a mistake in answering what duty I had, so Bábá called his PA in and I was immediately sent out... Bábá Náma Kevalam! I was afraid that Bábá would not give me another chance.

This was the first time that somebody was sent out of PC, and also the first time that Bábá had been asking so much about the organization during PC. All the other LFTs were as nervous like I was as PA and our dáda began giving us all clear instruction about the structure of the organization, which until then I had never stressed in my work. However, I was given another chance. When I entered the room again Bábá smiled at me and jokingly said, "So you are here, back again my son. You learned your lesson?"

I could not truly express what I felt in mere words. He was fatherly and so sweet. He makes you feel near to Him. He guides you every moment. Of course this PC was something very personal for me. He casts away all your burdens by punishing you for all your misdeeds. He wants to make us ideal sons and daughters by removing our bad saᅅskáras. We are lucky that we have our organization to work for, so as to lessen our burdens by doing more service to Him and the Creation.

When I came out of the room, I felt very happy, as if I was walking on air... and more interesting was that a few minutes after I walked out of the room, my eyes turned red. I had finally gotten "sore eyes". He just let me see Him first. It was really Bábá's grace. It really takes a strong desire and sincere love for the Mission to be with Him. Just to see Him you are already purified, how much more when He touches your mind and heart?

CHALLENGED THROUGH POSTING

By Avadhútiká Ánanda Shubra Ácáryá

Nineteen eighty-nine was an exciting year for me. Towards the end of that year, I finished my training in Davao. My trainer sent me to India via Singapore with another sister who finished training with me. Arriving in India was an experience filled with the anticipation to see the Lord face to face.

Upon arrival in India in November, the sister and I were immediately put in the same room where there were already other trainee sisters more than the room could accommodate. It was quite a clash. Nevertheless, we had to adjust with everything.

Bábá at that time was not in excellent health so the central workers were all busy with Bábá.

Every day we would go to Bábá's house to see Him in His morning and evening walk, and also in the hope that we would be able to get PC. The incharge of the trainees always gave us some hope that Bábá would grant us PC.

We used to wait outside Bábá's house hoping that Bábá would call us. One day, the incharge didi told us that Bábá would give us PC. We were all very excited. There were ten of us and I was the last on the line already outside Bábá's reporting room. The didi was pushing the sisters one by one until I was the only one left and then she stopped. Everyone went inside except me. She reasoned out that there were already too many sisters inside the room. I was brokenhearted; Bábá was so near and yet so far. The sisters had to console me but it was difficult to pacify my mind.

So, there I was again waiting in the next batch of sisters hoping to get PC. Finally the sisters from the Bangalore Training Center arrived, and we were again scheduled to have PC with Bábá.

After waiting for many days, the day came finally when we were all called to get ready for PC. Again I was on the line, full of anticipation, but when the didi spotted me, she said I could not get PC this time as "there should be a 'foreigner' in the next batch of trainees". This was another blow to my ego. It took some time for the sisters to convince me that things were all right.

After sometime, two sisters came again from Bangalore and the "foreigner" (me!) was grouped with them. I was happy and satisfied at the prospect of seeing Bábá in a small group rather than the previously large group of sisters.

When the big day came, truly there was only the three of us in His room. In His room I did not see anything or anyone because my mind was fully concentrated on His form. He had a simple shirt on, and He started asking us about ourselves, our *ácárya/ás*, and our names.

Finally when He talked to me He said, "If you are posted in a very far place, will you be able to do good work?"

To this I answered, "Yes, Bábá".

He then asked, "Will you not cry?"

I said, "No, Bábá."

Then Bábá said to us collectively, "You should do something to uplift universal womanhood."

Time quickly passed, and the next thing we knew we were already outside His room.

When our group went to see the General Secretary for our posting, my heart was hoping that my posting would be in

Nairobi or GT sector. Then the GS told me “Brahmacarinii Shánti Ácárya, you will be posted as Assistant Rector in Gympie Master Unit in Brisbane”.

When I heard the word Brisbane, I knew it was in Australia. My mind was not prepared that I would be posted there. I was so clashed because I did not want to go to Australia. Some didis and sisters came to console me. One dádá jokingly told me that if I really got clashed out I could jump into Australia’s big ocean. Nothing helped turn around my misgivings about the posting I was about to have.

Nevertheless, I had to go, and everything was arranged for my travel. In a few weeks, my visa was ready and I was in Sydney in March 1990. I stayed in Sydney for few days before I went to Brisbane, and finally went to the Master Unit in Gympie.

I was met by one LFT sister, and she drove me from the train station to the Master Unit. The Master Unit was maybe 16 km. from Gympie town and the road was decorated only by trees. The houses were few and far from each other. Sometimes she drove the car slowly so that she could explain to me something about Gympie and the flora and fauna in the area.

The Master Unit was beautiful and serene but no neighbor was physically visible. There was just one other didi in the Master Unit and one LFT. I had difficulty in adjusting.

One day I went to explore the five-acre property and I started to cry. Suddenly, Bábá’s voice during my PC echoed, *If you are posted in a very far place, will you be able to do good work? Will you not cry?* Needless to say, this became my inspiration to stay and get moving in that isolated Master Unit... *Bábá Náma Kevalam...!*

PERSONAL CONTACT THRU A DREAM

Brother Pritambar's Dream

One day the Sectorial Office phone rang at 8:00 o' clock in the morning sharp. Bro. Pritambar was calling from Meralco Electric Company, his office. He had learned meditation many years ago. Due to some circumstances, he stopped practicing for two years. In the last six months, however, not only did he become very sincere with the 16 points, he also inspired his wife to take initiation and become strict in vegetarian diet.

"Dádá, I just had to call you immediately. This morning at 4:00 o' clock in the morning I had a dream about Bábá. First there was this voice, crystal clear, telling me that I would receive PC. I thought that that would be impossible because I could never leave my job to go to India. In the next scene, I saw a man wearing a white, long shirt sitting in a lotus flower. I immediately prostrated in front of Him. He called me closer with His hand. I sat in front of Him. He reached His hand forward and touched me on the back of my head. I saw beautiful colors. Then I saw Buddha very clearly. Then, I saw more colors and then came the image of Jesus Christ. When the image faded, I opened my eyes to see Bábá sitting there in front of me. He then showed me a photo album with many malnourished children. There were many animals also in the photos so I presumed it was in Africa. I felt a great stirring in my heart to help these children."

"When I woke up from the dream, I could not go back to sleep. It was so real. Dádá, what does it mean to dream of Bábá? Can He give PC in a dream?" Dádá told Pritambar that to dream of Bábá is more than a dream. "He has graced you with His form; it is more than life itself. Bábá can do anything. How He comes to you only depends upon your devotion to Him."

CHAPTER IV

PERSONAL EXPERIENCES

Our shared articles show the spiritual orientations of Mahárlíkans who delight in stories of models in spirituality. The Guru's visits graced Mahárliká many times over because of His continued presence in the lives of the márgiis, who continued experiencing Him in meditations, visions; dreams. In some instances, Mahárlíkans experienced what may be considered miracles through some missionaries, or through their own sincere desires. Miracles happen when we get in touch with greater mysteries. Mahárlikán Márgiis experienced miracles as common day incidents by God's Grace just by "Going with the flow", a favorite inspiring phrase for many Mahárlíkans who simply are not deterred by any seeming insufficiency. As we realize the greatness within, we grow in wisdom that makes us live life more meaningfully and with full gratitude to the Giver of Life.

MEETING MAHÁRLIKÁNS THE 1ST TIME

By *Ácárya Sumitánanda Avadhúta*

It was August 8, 1969, 1:30 in the morning when the plane landed at Manila International Airport. As soon as I got down from the plane I looked very eagerly towards the door of the airport building hoping to see my brothers. When I found out that none of them was present, I became very sad. But God is great. After getting down from the plane I started walking. Having walked only five steps, I heard some people calling me, addressing me as "Dádáji, Dádáji". A group of people started greeting me very lovingly. They are the most beloved and most devoted *Sádhakas* of Manila about whom I have already heard much of even while I was in India. I was completely aware of the courage and the dedication of the *Sádhakas* in the Philippines whose minds cannot be swayed nor hindered by natural disturbances such as stormy weather, thunder, etc. They are really the true *Sádhakas* of *Ánanda Marga*. They are very hospitable, full of vigor and enthusiasm. In spite of natural disturbances they came to receive the guest with hearts full of love and hands filled with flowers. In fact I have no words to express their spirit of hospitality, dedication and devotion

...I was surprised to hear that more than three thousand people were initiated into the sacred path of bliss within such a short span of time... After a week, I understood why the *Ánanda Marga* Yoga philosophy has spread here so much within such a short time. It was not only due to the *Ácáryas'* efforts but also for the untiring service of the *márgii* brothers and sisters who have played a great role in spreading the sacred mission of *Ánanda Marga* spiritual philosophy to the length and breadth of this land.

SURRENDER IS THE ONLY WAY OUT

By Ácárya Bhaktapráñánanda Avadhúta

As one moves along the Tantric spiritual path, one realizes the meaning of the word surrender. For a spiritual aspirant, it is a most valuable and indispensable element for reaching the highest sublime goal. Total Surrender, cent per cent surrender at the Divine feet of the Omnipotent, is the easiest way to attain realization in sádhaná.

Surrender does not mean getting sucked into passivity and inaction. Rather, it teaches us how to work dynamically with the power of God manifesting through our medium. That is, letting the Divine Force manifest His will and wishes through us. That readiness to fulfill the wishes of the Guru is the first and foremost trait of a true disciple, to carry them out with utmost sincerity, unflinching faith and devotion without any second thought. It is the secret to achieve the ultimate realization in the path of spirituality. We have to bear in mind the Guru's instructions and do accordingly without delay.

When one learns to surrender more and more to flow harmoniously along the cosmic flow, one begins to understand how one's life can be more satisfying with success at every turn. Really speaking, with such an attitude, there is nothing to lose and everything to gain.

As one grows in his/her spiritual practices, it becomes natural to deal with them uncompromisingly and offer them at the altar of fire in their sádhaná. To surrender fully to God's wishes, plans and programs is the surest way to success and fulfillment in life. Through many incidents I saw how Báábá works whenever I learned how to surrender.

For a long time I wanted to go to India for WT training but many obstacles seemed to frustrate my plans and programs. The climax came in 1972 when then President Marcos declared martial law and restricted travel outside the Philippines. It was quite difficult to get a passport at that time, what to speak of finances.

One morning, after doing Guru Pújá, in a moment of utter surrender, I prayed to Bábá and thought, *Whatever You wish, whatever You desire, is what materializes. Let Thy will be done.* That same day I went to the Department of National Defense, along with three other WT candidates, to ask for our passports again. Everything went so smoothly that day that I could not believe it. After receiving our passports, I saw a big notice informing all those born in the year of my laokika birth to report for military service within a month. I just thought -- *How Bábá works miracles!*

The following day, we were informed that four prepaid tickets from Singapore were sent for us. The next day we flew to Bangkok. Before I could understand what was happening, I was already at the Benares Training Center. I realized then how Bábá's Grace comes when you open up to Him in an act of total surrender, leaving all cares and worries to Him.

Four months later, family Ácárya Dasharathaji, our examiner, arrived in Benares. Our trainer told me to be ready for the exams that day. Although I replied that I was not ready and wished to stay longer, he was adamant. After sádhaná and Guru Pújá, I mentally told Bábá, *You are the one going to take the exams, not me, so I leave everything up to You.* Afterwards, I just had time to open my notebook and cram through two pages of it.

When my turn came, everything went so smoothly. I was just completely amazed as all the answers to the questions of the examiner were contained in those two pages I had read.

In the afternoon, the second part of the examinations was to continue. That time I was so confident in myself that I did not study at all. *After all, the exam is just like munching peanuts*, I thought, and forgot BáBá and depended on my own completely. As my turn came, our examiner asked me if I knew the *bath mantra*. I replied confidently in the affirmative and began to recite it.

After one or two lines, my mind totally blanked out and I could not remember a thing. The other brothers were completely surprised at what was happening. It was impossible to forget that mantra which we used to chant three times a day after bath in the hot summer season in India.

Finally, I remembered BáBá and mentally surrendered at His feet. Immediately I felt as if my tongue was loosened and released, and the words started flowing in nearly perfect Sanskrit. BáBá had come to my rescue once again, as He had on many occasions in my life.

Today the whole society is in crisis and the spiritualists alone can take responsibility of applying the soothing balm of peace and progress to the troubled humanity. The need of the hour, the demand of the day, is for the uncompromising selfless personalities who are every ready to sacrifice their all for the good and happiness of all.

Becoming whole time workers for BáBá's Mission or responsible family persons equally dedicated to both your small and universal families are the two options open before you. Either one will allow you to express your love towards the Guru, your brothers and sisters in need, and the plant and animal kingdoms that also long for your care and attention. Decide to make the future of humanity bright by becoming the ideal sons and daughters of the Supreme. Be great by your sádhaná, service and sacrifice!

FATHER-SON RELATIONSHIP

By Balarama

I was initiated in 1972 February by Dádá Adveshánanda. Initiation was an amazing experience. That day I felt I was floating on air. Every time I closed my eyes I felt I was always floating. It happened more than 10 times.

I remember that Bábá declared 1972 as Samádhi Year. Since dádá has instructed me to do sádhaná twice a day regularly, I decided to do sádhaná before breakfast and before dinner.

I went home and before dinner that very day I prepared to do my sádhaná, but I was very scared because every time I closed my eyes, I felt I was floating again. So what I did was to open my eyes every time I felt floating. This happened to me for more than three to five months. I got so confused that I decided to change my mantra to "Jesus Christ". After several days I resumed reciting my prayers and stopped meditating for a while.

To resolve my confusion, I went to the Jágrti and studied the books of Bábá which inspired me very much and dissolved my doubts.

One summer, Dádá Adveshánanda conducted a seminar. After the retreat, I was inspired to become an LFT and do pracára. In 1978, Dádá Cidánanda came to Mahárlíká and started the Training Center in Davao. I was one of the pioneers of the Training Center and graduated in the 1980 belonging to the second batch.

I went to India in the mid-year of 1980. On the very morning that I landed in India I was very eager to see my Bábá. I had not sleep, but I was full with energy and wanted to have darshana with Him as soon as possible.

When I heard from Márgiis and Dádás shouting “Bábá is coming”, I went down from Jodhpur Park yoga house and stood still where Bábá would pass. By the time Bábá got near me, He immediately took both of my hands and clasped them in His own.

Bábá asked me “Where are you from?”

I replied “Bábá from Mahárlíká.”

Bábá said “*Áchá*” and closed His eyes still facing me. That same day I felt that I was graced by the Most Divine and Most Loving Father. That very day I felt Samádhi at last.

I saw Bábá with my very own eyes, and could hear, smell, and touch Him. I cannot express completely in words, nor put into writing all the experiences I had with Him. It was beyond expression that I saw Bábá more than a hundred times and every time I saw and heard Him I felt that our relationship was getting closer and closer. The only way I could define the relationship between us is closest to Father-Son relationship.

I concluded that Bábá is the Supreme Father who manifested Himself to me. Bábá revealed Himself in His Divinity when finally He granted me personal contact which was much more difficult to put into words or put down into writing. Bábá is God and God is Bábá. *Bábá Náma Kevalama!*

ONENESS WITH GOD

By Maria Theresa Labitoria

When Master Ánandamúrtiji came to the Philippines, I was so exhilarated to have an audience with the great spiritualist who works for the evolution of mankind. The love He radiates to each and every sádhaika urged me to devote myself to the service of humanity. I left for Nigeria three days after his departure. At first I felt quite lonely having no one to talk to. But as I went on my meditation I found that I was wrong. I can feel that I was never alone in this universe. Every country is my country, everybody is a part of me, every language is my language, and every song is my song - all is one. This is yoga, oneness with God and His manifestations.

HE LOVES ME!

By Avadhútiká Ánanda Krpá Ácáryá

Two years after I became an Ácárya, I was still working in Mahárlíká. I already had my passport but was waiting for my visa to Japan. Didi Ánanda Uttamá, a Sectorial worker in Japan was arranging for my ticket.

In December 1985 Bábá announced that He would make a "Global Review" of all training centers in the world. Dádá Cidánandajii went to Kolkata and Bábá asked him to report on the whereabouts and postings of all those who had recently graduated from Davao Training Center. When Dádá Cidánandaji came back to Mahárlíká, he told me the story.

Bábá was especially concerned about "floating workers", i.e. those who had not yet reached the sectors where they were posted. Cidánandaji went through each name with Bábá.

Bábá asked, "Who is next?"

Dádá said, "Kamala, Bábá."

Then Bábá said, "Kamala should not be her name. Her name should be Kánti Devi. Kánti means 'effulgence,' so it means 'Goddess of Effulgence'." And Bábá made a gesture as if He was making a big circle of light in the air with His two arms.

Then Bábá asked, "And what is her posting?"

Dádá replied, "DSL Tokyo, Bábá."

Then Bábá jumped as if He was annoyed and said, "Who told her to go to Hong Kong Sector? She is not going to Hong Kong Sector! She will go to Georgetown Sector (South America)!"

When Cidánandaji shared with me what happened, I wept secretly. I realized then that Bábá truly is Parama Puruśa who knows the secrets of every single being in this universe. I also felt that Bábá cares for me and loves me. It was such a

simple thing to change a name but Bábá touched my heart when He did it because He made me realize that He knew me all the time though we had never met.

When my ácárya gave my Sanskrit name after initiation, I felt really disappointed because it did not sound similar to my laokika name. I did not express this to her or to anyone else because I felt that to do so would be disrespectful on my part. At the same time I was too shy. I liked when Bábá changed my name because it sounded like the nickname my family called me at home.

Of course the other Mahárlikán floating workers did not know this, but they laughingly teased me, saying, "Bábá changed your name to Kánti because you like to sing kiirtana and bhajanas!" The Tagalog verb to sing is *kanta*, adapted from the Spanish verb *cantar*.

I noticed that through this, Bábá strengthened me very much. Before then, I was so sensitive that whenever I felt difficulties, I always thought about leaving my *Ácáryaship* and going home. Since then, whenever I felt mentally down, I stayed determined that I had to do His Mission no matter what. I fully know that Bábá would always be there to take care of me.

In July 1986, I left Mahárliká to see Bábá. When I arrived in Kolkata, I immediately went to the Lake Gardens. I was extremely happy and excited to meet Him in person. I thought, *Finally, I will see the one that I dearly love.*

There were many Márghiis and Ácárya/ás there from all over the world. Dádá Shubhádhyánánanda, who I later learned was responsible for taking care of Bábá's house, asked me, "Are you from the Philippines? Is this your first time here?"

I said, "Yes."

Then he said, "Stand there, Didi, because Bábá will stop there to do Namaskár to everyone."

So, I stood and waited there a long time under the hot afternoon sun. Everyone was sweating profusely. Suddenly, people started whispering, and then shouting "Bábá's coming, Bábá's coming!" He wore a white *dhoti* and looked so dazzling to my eyes. I started to feel nervous.

Just as Dádá predicted, Bábá stopped to give Namaskár right in front of where I stood. As I did Namaskár, He looked at me with His hands folded. His face was so serene and loving. I was overwhelmed, unable to say anything. Tears rolled down my eyes, and my mind went blank. Bábá turned and walked down the narrow pathway towards the door of His house while I stood there weeping and weeping. I felt that I had again found someone I lost long before.

Later, when I went to South America, I realized that Bábá had already arranged everything for me, especially my visa, which is a common problem of many *ácarya/ás*. So I did His work without much difficulty.

AMURT FEEDS 22,000 FIRE VICTIMS

By Ácárya Maheshwaránanda Avadhúta

I was initiated in the United States in 1974 by Dádá Rudranáthaji, a Filipino Ácárya. I will forever be grateful to him for leaving his country and working full time as Bábá's missionary who led me to Ánanda Marga.

In 1981, I was posted to Mahárlíká as the Sectorial Office Secretary, a post I held for nine years. The Margaís there taught me so many things - about hospitality, generosity, kindness, service, sacrifice and devotion. I did not learn quickly or easily. I'm afraid I "clashed out" many people during those years. I know I am a much better person now because of my experiences there. The following story is but one example of hundreds of times when the Margaís united in service to humanity. My small role in this incident made such an impact on me and taught me lessons I can never forget.

On the night of February 28, 1985, a huge fire broke out in a slum located beside the South Superhighway, about one kilometer from the Ánanda Marga Sectorial Office in Paco, Manila where I was then working. Nobody was hurt but more than 50,000 people lost their homes. There was much speculation that it was intentional because the residents refused to relocate even when told to do so because of the plan of the First Lady Mrs. Imelda Marcos to set up a middle class housing there. When the fire broke out, the water happened to be turned off in that area, so the people were helpless to stop it. The fire trucks arrived late, too. Beside Dádá Árghyánanda in our driveway, I watched the glowing horizon and listened to the news our local volunteers were bringing back from the streets. Dádáji said, "We should do social service."

I was constantly worried about the survival of the three dádás and eight brothers living in the office. I thought for a moment and said, "Altogether we have only ten kilos of rice and a total of about eight dollars. How can we do social service?"

He replied, "Don't argue. Just go with the flow."

So we spent five dollars and sent the eight brothers by bus to the all-night wholesale market in Divisoria to collect donations of vegetables for the fire victims. Dádáji and I walked to the site of the fire and spoke to a few people he knew. Everyone was in shock. A nun at a Catholic convent beside the site of the fire agreed to let us distribute food there. On the way home, we stopped to buy two cans of milk and fresh ginger with the last of our money.

I said, "We're not going to feed many people with that."

Again, He replied, "Don't argue. Just go with the flow."

So we heated up a big pot of ginger milk and at 2:00 o' clock in the morning carried it back to the convent and started distributing it. Just as we started, a stranger tapped me on the shoulder and said, "Don't go - wait here."

"I'm not going anywhere," I thought, *"I'm distributing milk."*

Just as we finished the pot, he returned in his van and said, "I was so inspired by what you two are doing that I just bought \$200 of bread. But I don't know how to distribute this, so you please do it."

So Dádáji and I each picked up some sacks and headed in opposite directions along South Superhighway where all the people were camped at the side of the road. As I handed the bread to everyone who was awake, some fellows joked, "What, no dairy cream?" But they weren't laughing at me, they were laughing with me, clearly touched by what we were doing.

At 5:00 o' clock in the morning we returned to the Jágrti. The boys had just arrived back with the largest collection they

ever received, twelve big sacks full of vegetables. Immediately we started cooking a big pot of *lugao* or porridge, rice soup mixed with vegetables (called *khichuri* in India). At 6:00 o' clock in the morning, as the dawn was breaking, Dádá Acyutánanda and two brothers carried it to the fire site with a tiny table and a little banner that said: "Ánanda Marga Universal Relief Team (AMURT), Service to Humanity is Service to God." We immediately started cooking a second pot.

Then, I called up all the márgiis and invited them to come and help. At 7:00 in the morning, I asked everyone else we knew – sympathizers, Chinese business people to whom we used to teach yoga, friends, and friends of friends - to please contribute some food for the fire victims. At 7:30 in the morning, a car arrived with a 50-kilo sack of rice. Another car came with a case of beans followed by a car with two more sacks of rice. And on it went.

Someone lent us a second burner stove. A big team of márgiis happily cut vegetables and listened to kiirtana. We never served breakfast, lunch or dinner to the fire victims - we just served *lugao* continuously from early morning until late at night for three days. And that's all we ate, too, for three days.

Finally, on the morning of the fourth day, the government social service department started to distribute uncooked foodstuffs to the victims, and the poor people were already adjusting in new shacks they had constructed. The need for our service was over.

The front page of the "Bulletin Today", the largest national newspaper at that time, reported that, according to their calculations, AMURT had distributed milk and bread to 2,000 fire victims the first night, and fed 20,000 people over the next three days. All that was done and made possible with only ten kilos of rice, eight dollars, tremendous solidarity and His Grace!

THE ROSE SCENT OF DEVOTION

By *Sujiita*

After fifteen years of just wishing to see Bábá personally, He gave us the means. I reached Kolkata on December 26th direct from Saudi Arabia where I worked for the last year. My wife Urmilá and my son Prabháta arrived one day before me.

My excitement was dampened by the news that greeted me upon meeting my son. He said Bábá was in the hospital, sick, and that the DMC was cancelled.

The next day, I told Urmilá that we would go to visit Bábá in the Woodlands Nursing Home. She was against the idea, reminding me of the explicit orders that no workers or Márgiis should go there because the hospital staff were complaining of the inconvenience the visitors were causing them. However, after waiting so many years, we decided to take a taxi and try to go there.

Bábá's Personal Assistant spent 24 hours a day in His car in the parking lot. I introduced myself and my family to Him. He remembered my name from the letter that I had written Bábá from Saudi Arabia to inform that we were coming. I handed Dádá a bouquet of roses that we had purchased with a note that we signed. Dádá was very gracious and even asked Prabháta to sit beside him in the car, he pointed out the window of Bábá's room on the fifth floor. After we chatted for half an hour, he carried the basket of flowers and note up to Bábá's room.

We chose to wait there until PA returned. So we just stood there beside the car. There were no words between us. All the while I was ideating on Him, my gaze directed at His window. Every now and then my tears would fall - I could not

help it. It seemed that I had suddenly become a child again, crying unashamedly while thinking of Him.

Then, suddenly I smelled something - flowers! I looked at Urmilá and she also looked at me. She smelled the scent at the same time I did. She said that it smelled like roses, while Prabháta, who smelled it too, thought it smelled like incense. I looked around the parking lot but saw no flowers anywhere. I approached several Dádás who had come and were sitting in the car but they said they did not smell anything.

Urmilá and I were already both weeping. The scent persisted for maybe 10-15 minutes, and then disappeared as suddenly as it came. I realized that it was Bábá's way of telling me that He knew we were there, though it was not possible for us to see Him right there and then.

The following days seemed long, the waiting seemed endless and I still longed to see Bábá. Urmilá had to remind me that our experience in the hospital was special - no one else had that experience.

We were not able to go to Ánanda Nagar for DMS because our son was having asthma attacks. Finally, on New Year's Day, it was announced that Bábá was at last coming home to Tiljala from the hospital. The Ácáryas and Márgiis were milling around the rotunda at the front of the Central Office as early as 7:30 in the morning. Beautiful yellow and orange garlands decorated His house and compound. We lined the driveway, waiting, until finally at 11:00 o' clock in the morning his car arrived.

I was looking through a pair of binoculars, but I could not see Him sitting behind Dádá Ramánanda who was driving. All the while I was mentally calling, "Bábá, Bábá." Then, when the car came near, I finally saw Him. Because of the binoculars, He

appeared very, very close to me. I felt He was the sweetest person I had ever seen.

The next morning, we saw Him again while He walked in His garden. Like the others, I stood behind the wall almost clambering over it to have a better view. The VSS guards were kind enough to allow Prabháta to sit on top and watch. I feasted my eyes on Bábá, from His feet to the top of His head. Nevertheless, we felt that we could not have enough of Him.

The night before we left, Urmilá and Sister Aratii, who also came from Manila, bought two garlands for Bábá and we attached notes to them and carried them to Bábá's house. After seeing Him again that morning, we had to depart for Bangkok, and home. We all felt that our stay was incomplete and were sorry that we didn't get the chance to hear Bábá's darshana. We were all missing Him already.

Later Urmilá and I realized that Bábá had fulfilled our desire. What more could we ask for? Seeing Him in person has made my sádhaná better. I only have to picture Him in my mind the way I saw Him in India and there is less difficulty in ideating on Him. In spite of some physical inconvenience we experienced in India, we still want to go back there soon. Maybe Bábá will again give us special grace.

INNATE INTUITION

By a Sádha

By His Grace, I was selected by Bábá to be an acting Global Trainer to conduct seminar in my Region in Sri Lanka. I was working there as the RS Colombo. A Dádá told me to sit in front of Bábá together with some Global Trainers. I requested the Dádá that I be seated at the back. Dádá refused and told me, "No, you can't transfer now because it is Bábá Himself who made the seating arrangements and He wants you to sit in front of Him during the Seminar."

After a few minutes, Bábá arrived and said, "How are you all, my intellectual sons and daughters?"

We all answered, "We are fine Bábá".

I remember that Bábá asked all of us a question but none of us could give a satisfactory answer. So, He told us that our knowledge is very shallow. He repeated his question.

Then, He said, "When we are doing Sádhaná, we are trying to project our mental vibration into the spirit. So, when we project our mental vibration into the spirit, what will be the reflection? Or, what will be the result? The result is that you will acquire Innate Intuition!"

Then, He did Namaskár gesture to all of us and left the place.

On Dogma and Sentiments

On another occasion Bábá talked about Dogma and Sentiment as follows: "Dogma is an established irrational idea" while "Sentiment is an outburst of psychic force."

He said, "Religion, communism, capitalism ... They are all dogma and they should be powdered down!" He gestured His right fist hitting His left palm. Then, He said to all of us:

"I want each and every one of you to be an Intellectual Bullet! And, I want each and every one of you to be well-equipped with ultra-modern ideas. You are all my representatives and you are going to guide and teach the people in every corner of the globe!"

Microvita Demonstration

One evening in His residence at Lake Gardens, Bábá said that there are two kinds of microvita, positive and negative.

He said, "Now, I'm going to demonstrate to you the effect of positive microvita and the effect of negative microvita."

He called his Personal Assistant Ac. Keshavánanda Avadhúta.

Bábá took his cane and He pointed at the navel of PA Dádá, and said, "This is the effect of positive microvita". Suddenly, PA Dádá became a very, very strong person and his body became robust.

Bábá pointed at PA Dádá's navel, using again his cane, and said: "Then, the effect of negative microvita."

Suddenly, PA Dádá became very weak and almost fell on the ground. Bábá said that for a few days, PA Dádá will only suffer from diarrhea, then, he would be alright.

Bábá added that too much energy in our physical structure is also bad. In order to attract, absorb and utilize positive microvita, one should do Kiirtana and meditation and read svádhyáya.

Double Promotion: By Bábá's Grace & Recommendation

It was in 1985 December evening, I was very sick, lying down in the DC Hall in Lake Gardens. GS Dádá approached me and he asked if I like to become an avadhúta.

I replied "If Bábá wills, why not?"

Then, GS Dádá told me that Bábá was asking me if I liked to get Kápálíka Diikśá.

I said "Yes!"

GS Dádá brought me to Bábá's personal doctor, and after medication, I got better and felt very strong. I proceeded to Bábá's room where I saw some Dádás waiting for their Avadhúta Diikśá. I positioned myself behind. Bábá saw me and called me very sweetly, and asked me to sit in front of Him. I was hesitant and filled with doubt as to my being qualified to get Kápálíka Diikśá.

Bábá, while pointing at me, said that during the time of Lord Shiva 7,000 years ago, I was with Shiva already, doing the Kápálíka Sádhaná. Bábá added that "This Kápálíka Sádhaná is not for everybody. It's only for a few selected individuals who want to do greater service to the humanity irrespective of caste, race, religion or nationality; and that is the basis of Neo-Humanism."

NEVER BE AFRAID OF GOD

By Avadhútiká Ánanda Nirupámá Ácáryá

The first time I saw Bábá physically was during my first visit in India in 1986. My first visit was unofficial they said. Bábá did not want to see any ácárya hanging around Him in Lake Gardens. He ordered all ácárya/ás to work in the field. I was there only for four days to have His darshana.

The first day I saw Bábá I was a meter away from Him, and gave my Namaskár: He responded, but He stared at me so strongly. I felt like I was a little transparent thing scanned by Him. I felt a little scared. But then I fought with my mind to think that He should just love me. And I told myself that I should never be afraid of Him, but rather just feel His Love and none else. I should never be afraid of God, but feel His loving touch in my heart and mind.

Inside the hall He faced the BPs and general Márgiis. He sat on a dais, and with closed eyes, He beckoned that a dádá should keep singing Prabháta Samgiita. No one was in front of me, and I said to myself, I was to disturb Parama Puruśa this time. In my mind I asked, *If you are really listening to our minds Bábá, will you please look at my direction?* In an instant He turned and stared at me for like one minute.

It was long enough for me to understand that He really listened. Again I asked for the second time in my mind, *Bábá, I could hardly believe it, will you please do it again?* Before finishing my question He turned and stared longer than in the first, it was like for more than two minutes... Yes, He always listened to what we are thinking... no one could really hide thoughts from Him.

NOT A COINCIDENCE!

By *Ácárya Suvedánanda Avadhúta*

On December 1986 I finally went to India to meet my beloved Bábá. I stayed with everyone else in the Central Office in Tiljala. Every morning we left early for Lake Gardens where Bábá lived; we would return only late at night.

Imagine how intense my feelings were at seeing Bábá after working for His Mission for 14 years. When I was in His presence, my eyes were completely focused on Him. From the depths of my heart I knew that Bábá knew me personally, yet still I had a strong desire that He would acknowledge me as an individual. Before and after every field walk, Bábá stood and did Namaskár as He slowly turned towards everyone facing Him in a semicircle. One day, as I was waiting with all the brothers and sisters to see Him, I was ideating very strongly, *Bábá, please show me that you recognize me.*

As usual, Bábá did Namaskár and slowly turned. When He reached me, to my surprise, He just stopped, smiled and did not continue turning towards the others!

Another time I was singing kiirtana with a group of Márgiis on the ground floor of the Tiljala building in the room behind the meditation hall. Bábá, according to His regular routine, was walking on the top floor of His residence just beside us. I was singing with much devotion and thinking, *Bábá, please look at us.* Suddenly, He stopped walking and looked at us. Once again I felt Bábá was giving me His special attention when I asked for it. These things also happened on other occasions.

One instance, I and a few other Ácáryas were leaving for our postings. As usual, each of us had a garland for Bábá. I was the first in line. When I garlanded Him, He told me that the

people in Africa were very simple. He said I should help them elevate their economic and social standard. It was very inspiring to hear Bábá speak like this to me for several minutes. Then, when the other Dádás went to garland Him, Bábá said that whatever He told me was the same for the others.

If something happens once or twice, we may call it a "coincidence". When it happens a third time, we may still call it a "coincidence." However, if it happens again, it is no longer a coincidence: it is a pattern. Bábá repeatedly demonstrated that He knew what I was thinking and that He loved me.

One day, Bábá called for a meeting of *ácáryas* in His Lake Gardens residence. Because I had not yet had Personal Contact, I was not officially qualified as an *ácárya*. Although I was aware that I should not be there, I had a tremendous desire to see Bábá and decided to enter the hall. When Central Dharma Pracára Secretary Dádá Tapeshvaránandaji saw me, he shouted at me and ordered me to leave. Just then Bábá arrived. Immediately afterwards, the door was closed and locked so all Dádáji could do was order me to hide behind one of the pillars.

Though I was happy to be inside, there was a big crowd of *dádás* and because I am short, I could not see Bábá at all from the back. I was completely frustrated. Suddenly, Bábá started scolding the *dádás* for their poor output. Then, He gave the order for them to undergo a very unusual and funny punishment. He told them to fall in a straight line, spread their legs and then for each one to crawl through the legs of everyone in the line. After everyone was in position, Bábá started explaining something for quite some time before He allowed the punishment to begin. Although I was sitting at the end of the line, I could watch Bábá perfectly through everyone's open legs. What a great blessing! I was really happy sitting there and enjoying myself with Bábá.

MY FIRST MIRACLE

By Muraliidhára

Since the first retreat I attended, I started to go to the regular weekly Dharmacakra (Group Meditation) wherever it was held. One time it was even held on Mount Makiling where Dádá Sumitánandaji initiated me. Through him I experienced my first miracle from beloved Bábá. Dádá "Sumit", as we friendly addressed Dádá Sumitánandaji, offered a visit to my father who was then hospitalized. It was beyond my understanding how Dádá knew that my father was in the hospital because I never mentioned anything to him about it. When we arrived at the Bulacan Provincial Hospital, people crowded around Dádá Sumitánandaji. Young and with regal airs, Dádá walked with a charm that attracted the people towards him. (Some of those in the hospital expressed that Dádá had features like Jesus Christ.)

Dádá Sumitánandaji walked through the hospital hall and found my father's place. My father was bedridden, and, at that point, was in delirious condition. He could not talk, could not hear, and could not see us clearly. For five minutes, Dádá Sumitánandaji tapped his fingers near my father's feet. And then, we left.

At about 8:00 o'clock in the evening of that same day, my sister went to my home in Meycauayan. She informed me that, miraculously, our father was already well in all aspects. So, the next day I went to the hospital to verify the good news. Surprisingly, as I was entering the corridor I met my father, well and healthy, walking alone in the porch. That very moment, all I could do was just to close my eyes and visualize Bábá, thanking Him for the incident and all the experiences I had had since my retreat. Internally I just uttered, *Bábá Náma Kevalam*.

MYSTICAL EXPERIENCES

By Satyajit

Dádá Vimalánanda shared many mystical stories with the early márgiis in Dharmacakra. He narrated that once he had to cross a desert in India by foot. On the way, he collapsed from weakness and thirst. Before he passed out, he looked up and saw two cups hanging in the air -- one had water and the other milk. He drank them and was revived. This story struck me because it was very similar to the biographies of Christian saints that I used to read.

In another story, Dádá narrated that while traveling by train to a place in India where he did not speak the language, he had a headache and fell asleep. He dreamt that he was speaking with a native of that place in his own language. When he arrived in his destination, he discovered that he knew how to speak with the people in their language. I believed this story because while living with this Dádá, we could hardly understand each other; yet whenever he gave a public talk, he spoke very fluent English that impressed the business executives in Escolta, Manila who attended. I observed that he always sat for long meditation before each lecture.

Whenever he was asked what meditation could do, he would reply, "Whatever your heart desires."

I did not know much about the Guru. The senior márgiis in those days just addressed Him as "Master."

A story that greatly impressed me was told by Attorney Ramos, the president of Ánanda Marga in the Philippines at that time. One night he was driving Dádá Vimalánanda and another

brother to the Jágrti when their car suddenly hit a man on the road. They stopped and rushed back to where the victim had been thrown seven meters away. The man was dead. They went wild with panic, not knowing what to do, and worried what the newspapers would say about this yogi and the organization. Dádá just calmed them down and suddenly the man came back to life unhurt. They could not believe what had happened before their eyes.

When they asked Dádá what he did, he replied that Bábá promised him that whenever he needs Him, He would come.

GIVING UP WHATEVER IS LEFT

By Avadhútiká Ánanda Nirupámá Ácáryá

I had such an intense yearning for yoga. I wanted to feel what yoga means. Of course theoretically we all understood and knew that yoga was the union of the individual consciousness with the cosmic consciousness. However, I asked myself, *How does it feel when one individual unites with the Supreme ?* I think I had the whole night of dream about this with Him. At first, I was in my usual black cotton pants and shirt, my gardening clothes. Some dádás told me not to go away as Bábá was coming. Then I thought, *Well, it always takes an hour before Bábá actually comes .*

So, I ran to the field again and worked in the garden for less than half an hour. Then, after 25 minutes or so, I went to my room and found a note by the door, from an LFT brother saying: *"Didi, don't go anywhere. Bábá is coming right now."* Before I could go in my room for shower and change clothes, I heard *Parama Pitá Bábá ki? Jaya!* on and on.

There was no chance to go to my room for a change of clothes, nor even time to freshen up. I found myself standing together with the rest of the people, in front of Bábá, but hiding since I smell... you know ... then one dádá was singing kiirtana.

Someone said "Prabháta Sam'giita please," and they were looking for me. I started singing Prabháta Sam'giita songs. Bábá was correcting it for a while. Then, I found myself just right in front of Bábá. I glanced at the SWWS, she looked at me as though she would throw me out of the hall anytime soon, and this was because I was not in uniform facing Bábá.

Bábá was calling me to come closer and closer to Him. Then, Bábá asked me: "What have you been doing these days my little girl?"

I answered, with folded hands, "Bábá I have been working in the garden from 8:00 am till 9:00 pm."

Bábá asked, "And how are the plants growing?"

I said, "They grow rapidly because of Your grace, Bábá."

Bábá said, "No, No, No, because of Parama Puruśa," with a nice gesture of pointing finger three tiny spaces forward. He then called me to come closer ... and closer.

I thought I was already touching His body. At that time, I saw no one else as if there was no other person in the room but me and Him. Bábá was then on His pose, like lying on His right with my back on His tummy, it was so warm as we both sang Prabháta Samgiita songs. *And what is next now that I am with Him already?* I asked my mind. The sudden thought that came was *I have to give up whatever is left*. Yes, it is the "I" feeling. The moment this thought came, I merged with Him instantly.

Suddenly, nothing existed, no feeling of any sort, nothing. Then I woke up in the morning and found my back still warm from His tummy. What a blissful morning. The feeling of warmth on my back lasted for at least four days. I was in a stage of unexplainable phenomenon... yet a reality. During that week, I felt I was in love with everything surrounding me, be they plants, trees, grass. I was in love with everything that external and internal eyes could see.

The Secret Is ... Don't Take It Seriously!

Sometimes in an ácárya's life, one can be by oneself in a lonely place for months; for some, it could even be a year or so. It happened to me in Poland when I was in a Master Unit for four months. To fully utilize my space, I ideated on Bábá living with me in the house.

Whatever I did, I would think that He was there, too. This idea had kept me sane all those four months in the farm. For three consecutive nights I had two profound dreams of Bábá.

I was holding a small bucket of soaked lima beans ready to be planted, then Bábá would take it from me and put three or four of them in a big area of land prepared for it. We laughed and laughed the whole time. After sometime of planting, I became conscious of our intense laughing without conversing with each other.

"Why do we laugh and laugh when we don't even talk?" I asked myself.

I awkwardly stopped and pretentiously asked Bábá: "When I plant with one didi, my back hurt, and when I planted with You, why did my back not hurt at all even though the area we covered was larger?"

Then He answered: "The secret is - don't take it seriously." Then, we laughed again and again. It was so nice to hear the belly laugh of the Guru, by the way.

ÁNANDA MÁRGA GURU,
A TRANSCENDENTAL ENTITY

By Ácárya Chitosánanda Avadhúta

Bilocation is looked upon as a miracle in conventional denominations. However in the course of the writer's long stay in India, I concluded that it was but a natural occurrence with the *Márga Guru*, who was unavoidably and gradually observed to have transcended the bondages of time, space and person. This was manifested to us Márgiis in 1973 at the *jágrti*, which was located then at the Gonzaga St. Bacolod City, and pushed us higher in devotional flow and blissful *sádhaná*.

It happened one Sunday afternoon, our scheduled DC. At that time, it was observed that before DC starts, the only door was closed so that the group meditation would not be disturbed by children in the first floor, and for security reasons as well. (Note: The eyes of everyone would be closed in meditation.)

In the comfort room, we did half-bath. In my turn, my eyes focused critically on the sign which must have been put up in jest. If the next person who will use the toilet is *Bábá*, will it be a crudifying experience for Him?

"Oh, this is the sign! Will Bábá really come here to use the toilet? He's in India," I mentally expressed, and this intriguing thought preoccupied my mind for some time.

With five of us all seated in a horizontal row (with eyes closed of course), I heard an audible sound of the toilet being flushed. *Who used the toilet? We are supposed to be all in collective meditation.* This thought flashed in my mind, then back to the *Íśá Mantra* again.

After Dharmacakra and Svádhyáya were over, I confronted everyone and asked, "When we were having DC, did you use the toilet?"

One after the other denied having used the toilet.

Then I pursued, "But did you hear the sound of the toilet being flushed and the toilet door being opened?"

Everyone agreed to having heard the sounds.

Finally, I asked, "Then, who used the toilet while all of us were in meditation?"

No one could answer. Silently, we all went back to do our personal lessons and enjoyed blissful meditation!!! His Grace came and we were enraptured, a matter which was not experienced before. Bábá was fasting in jail and He took time to mind the doubt of His devotee?

SPIRITUALITY GATHERS MOMENTUM

By a Sádha

In the 1970s, the *Ánanda Marga* was undergoing persecution in India and countries that India had diplomatic relations with. During the Indira Gandhi government, the organization had to face several charges by those who were obviously out to annihilate *Ánanda Marga*. It was a witch-hunt like no other. The *Márgiis* and the missionaries were put in jail with trumped-up charges, and even the Guru was not spared. The Guru was poisoned, and visits from sympathizers and organizational members were strictly prohibited for some time. In spite of continuous pressure from the local *márgiis* and the members in countries outside India, the persecution continued for years.

Ánanda Marga everywhere had to take a low profile and the *márgiis* and workers were instructed to take extra caution in areas with strong Indian communities which may be influenced by the negative impressions of the Indian government on the growing organization. In the mid-70s, *Ánanda Marga* organization was at its peak and with following in most of the continents, including Africa.

My previous posting was Nairobi, Kenya where *Ánanda Marga* immersed itself in social service and had good relations with the local government. However, the Indian government seemed to have exerted pressure enough to deport the three *dádás* assigned to Nairobi Sector. My Sectorial Secretary and the two *Mahárlikán Dádás*, coming from a social service relief work, arrived at the *Jágrti* to find some armed men waiting to escort them straight to the airport. They did not have time for anything except for a few minutes to gather their bags.

At the departure area of the Nairobi airport, I was sending off the American sister also assigned to the Nairobi Sector. I was extremely surprised to find out that the *dádás* were being deported as one *márgii* brother gave me a letter from my Sectorial Secretary who was forcibly sent back to India. SS *Dádá* advised me to take off my missionary clothes and leave Nairobi.

All events, of course, were part of the Divine Play. However, the organizational persecution continued for some years and delayed our progress. After a brief visit to Nepal where I had to ask for guidance as to my next moves, I was again in Africa, this time in Sudan.

In Sudan, I followed the instruction that *Ánanda Márğa* had to play down its activities and to concentrate on teaching meditation. Through initiations I kept myself busy, and with the nurturing presence of *márgii* couple (Japanese sister *Janakii* and Italian brother *Ernesto Barba*) I was able to endure for some months. I insisted that *Ánanda Márğa* was hush-hushed, which was laughingly brushed off by Bro. *Barba* because I was "a flying flag of *Ánanda Márğa*" with the missionary clothes that I still wore. I would introduce myself as a *yoga nun* without mention of the organization and the Master. I would tell the initiates that I was only their teacher but not their Master. "Once you are ready", I said, "the Master would appear." This proved to be a very important message in the case of one sister who I would call *Liilá*.

Liilá was an Indonesian lady, married to a French diplomat. She was double my age then, and, having deep desire to know *yoga*, had been studying *yoga* on her own through books. She asked me to teach her meditation but specially requested that she would not get any hallucination nor experience any unexplained phenomenon due to the practice. I assured her that the *yoga* I practice was for spirituality and did

not encourage occult powers. I was extra careful so as not to mention the *Ánanda Marga* and *Shrii Shrii Ánandamúrtiji* because she had an Indian diplomat friend working with the Indian Embassy.

I stayed in Sudan for about six months. Except for the couple, no one knew of my plans to get out of the country to go to my higher authorities for instructions. It was very timely that *Liilá* asked for some time with me. She said that she was bothered and had to see me.

When we met, *Liilá* said she was disturbed by two things: her visions, and a dream. First, she saw me as a monk, bald and wearing a purple robe and I was in an inner circle facing an external circle where she sat, among others. And in another experience, she felt that I had left her before, and I was about to leave her again; it seemed so real and she was feeling the pain. I just looked at her, wondering what the significance of the visions was. When she related her dream, I could feel the intensity of her feelings.

"I had this dream. Or vision. I don't know anymore. I am confused," *Liilá* began.

"And what was it?" I asked.

"I saw a man, wearing white...." *Liilá* hesitantly continued.

"How did he look?" I felt like pulling out her tongue to see the words that she was slowly spilling out.

"I don't know. I was so scared. I told you I don't like any hallucinations or visions that couldn't be explained," *Liilá* replied.

"Oh, but that was your Master. Didn't I tell you that when you are ready the Master would appear?" I explained.

"It's alright. I'm glad that *Shrii Shrii Ánandamúrtiji* has shown himself to you. My Master is your Master," I continued.

"Does He know about me?" Liilá asked.

"Of course; He even graced you with a visit," I assured her.

"But where is He? Can you give Him my address?" Liilá pursued with her questions.

"He is in India. He doesn't need your address, He knows where you are, and He can visit you when He wills," I answered. In my mind I thought, "Bábá loves her. It was a special grace."

Only then did Liilá seem satisfied. She was blessed with a visit from the Master.

She did not know that Shrii Shrii Ánandamúrtiji was in jail in India at that time, undergoing the persecution from the then Indian Government ruled by politicians who were not aware that the Master could not be trapped behind bars made by man. Truly, spirituality could not be stopped from gathering momentum and finding the aspirants in every land, even in continents as far as Africa.

The next day I left Sudan. I was in the airport, ready for takeoff, when I heard of the news of a *coup d'état*. (Sudan seemed to have had a lot of it.)

I did not see Liilá ever since.

I MUST BE A NUN!

By Avadhútiká Ánanda Nirupámá Ácáryá

I met Ánanda Márğa in 1981 when the “orange people” (orange is the color of the uniform of the ácárya/ás of Ánanda Márğa) happened to give a very special *sadávratá* in one of the slum areas in Davao City. I learned that it was Bábá’s birthday and I met there a didi who just finished her training. Her name was Didi Valaká, and she invited me to come to DC to receive Náma Mantra initiation. I learned from her, but after initiation, I never had a chance to practise meditation even once, for so many illogical reasons behind that made me think, “*I need to be in a right place and right time to do it*”. However, this, “*right time, right place*” never came. I forgot about it for 2 years.

I resumed my normal high school student life. After a period of three years, a kind of cosmic force dominated my mind telling me to find my place in the world – something like, *I must be a “nun”, preferably a Catholic one (a licensed one, as they say)*.

I searched and approached six different congregations, but none accepted me for the reason that *I had to finish my college education first*. I somewhat strongly reacted to the idea. I found it a total hypocrisy that one should have a diploma to be able to serve people.

Then one day, feeling anxious, I remembered the “orange people” I met. Thinking that they might accept me as one of them, I decided to ask. The following months of escaping from and going back to laokika family several times happened as I was trying to join training at the Davao WT Training Center.

It took me three attempts to finally be stable in the center. However, I prayed to God (had not known Bábá yet) that if I would not be able to adjust to too many changes all at once (like

waking up too early in the morning, a simple vegetarian diet with one or two food items only, night meditation, and all of the 16 Points) that He must take me out of Training Center temporarily. And perhaps, I could volunteer to work somewhere far away first, until I would be able to adjust to the new lifestyle I had chosen.

And Yes! God heard me. Didi Ánanda Chandita came on the fourth day during my stay at the Training Center and took me with her to work as LFT in Gen. Santos City. Our stay in Gen. Santos was total bliss ("heaven"), although short-lived. In a few months, we moved to Cagayan de Oro.

Special Bábá's Experiences at the Training Center

On my fourth day of stay in the Training Center, as I sat for meditation, (no process yet, just repeating my NÁma Mantra), I saw myself in my mind. It was as if a roll of films of my life were being played back to the time when I was age 3 and below. I even heard my voice and saw what I did, but they were so fast forwarded. Then I started to forget all those at once. It was as if they were taken out from the deepest part of my mind and heart and suddenly vanished into thin air.

I came to know Bábá more through several dreams. The first time was I was to garland him. I was third on the long line of women and men, each representing a country. I garlanded Him. He just smiled and said not a word.

In another dream, I seemed to be a witnessing entity. I saw Bábá in India with five dádás. I heard Bábá walking to and fro looking for something and it was taking a while for Him to find it. Several dádás and márgiis showed Him something but it seemed that it was not what Bábá was looking for, until one

volunteer who knew me from Cagayan de Oro showed Him a necklace of light blue color with a pendant. Immediately, Bábá was so happy and said, "Yes, I have been looking for this for the past 22 years." I felt that it was I Bábá was talking about, although not referring to my present human form. When I woke up I thought that two days after that dream, I would be turning 22.

In another dream, I was in another line of people, but exactly not in line with them. I was with them but outside of the line. Each one was holding an empty cup for Bábá to put water in it. When Bábá turned to me, I also had a cup like everyone else.

He said to me, "Go and find a bigger container." He explained to me that I should get one of a light blue color, somewhat like a soap container. He gave me the impression that I had to look for it immediately and come back. I ran and ran and I finally found the container in Germany. Then, I joyously gave to Bábá my container. As He poured water on it, the water actually overflowed, and much spilled on the ground. I waited for a few seconds and watched as He gave water to others. I saw that He did not fill other cups the way He did mine; he just gave a quarter or half. Then I complained, I asked, "Bábá, why did you give a little to them, and mine overflowed?"

He answered bluntly, "I know what I am doing."

Later, only after several years of working in Germany, did I realize what the meaning of that incident was. For me, it meant that a worker who would have to work in Germany had to contain that overflowing love within them to share with people who needed that warmth of the heart.

Once, in Germany, there was a Winter Retreat. Two Latin American didis got so sick during the retreat. One of them called me up in the Netherlands asking me to come immediately and take over their work at the retreat as both could not function

anymore. I went and, in no time, I found myself in the same situation they were in. I got too exhausted, literally I felt dead already. The day the retreat was to end was a fasting day, and, due to my condition, I did not even wait for the goodbyes. I went to my room and collapsed on the floor. After 20 minutes or so, one sister with whom I worked in Netherlands asked me to get ready to leave, as they would not go back without me. I burst out crying, feeling so bad that people did not understand and had overlooked the fact that I needed at least two days to recuperate.

When we reached the Netherlands, I was feeling powerless, and I climbed weakly up the stairs to my room. Before I slept, I said to Bábá that it would be better if He would not wake me up anymore, and I thought that I should just never wake up again. However, in no time, I saw Bábá walking so fast and I was also walking fast. We met face to face in front of the subway, and He extended His left hand same time as I tried to get and kiss it. He gave Namaskár and opened His hands into *Varábhaya Mudrá* (both of us were standing), and I looked around to see for whom He gave the Mudra. There was no other person besides myself and Him. Wow, the *Mudrá* was just for me alone! Then He left and disappeared.

Then, I woke up. By then, I felt I had a new body and soul, and new mind floating in the air without need for any sort of food or water. The sister asked me if I needed lemon water to break my fast. I said no but she insisted, and I felt that every word that came out from my vocal cord brought me back down to earth; I did not want to lose that floating feeling. It lasted for three days at least. By His grace, I did not feel any particular pain, but instead I felt like having a new body and mind.

HIS SCENT PERVADES

By Soma Devii

Perhaps because I was feeling a bit nervous in my first pregnancy, Bábá graced me to have dreams about Him. In my dream I saw Bábá. There were many flowers around, and I was telling Him to be with me when I give birth. I had the same dream twice or thrice. Early morning of July 28, my labor pains started. I was rushed to the hospital because the pain was unbearable. It was a public hospital, and the delivery room was crowded, dirty, stinking of blood. There were many women who gave birth that day. When it was my turn, I was asked to lie down in a not-so-clean bed. My pain was progressing and when my baby was coming out, the doctor stopped for a while and asked me, "*Misis anong pabango ninyo? Amoy bulaklak kasi.*" ("Mrs., what's your perfume? It smells flowers.") When the doctor said this, I was tearful, and I was thanking Bábá for being present during my childbirth as per my request to Him in my dreams.

Your Thought Erases the Worst Pain

A friend told me that the most tragic thing that could happen to a mother is to lose a child. Indeed it was! This I found to be true when my third son passed away. I felt like dying. My pain as a mother was just so unbearable. I even felt like I was going crazy. I had nothing to hang onto except Bábá. Every day, from morning till night, the thought of my dear son came to me, and in between I would break into tears. I would do *Gurudhyána* and ask Bábá to take care of my son. The thought of my son kept coming to me for hours without end, and I practiced

Gurudhyána continuously even while doing my daily routine. I do not think I could have managed the inner anguish and pain I had to go through without immersing myself totally in Him. This time, I could say that, perhaps, the worst time in my life had been the best because the times when I was struggling and wrestling with my pain were the most precious times that Bábá graced me to feel and see His divine presence clearly in Gurudhyána. By His grace this has been going on up to the present. Although the memory of my dear son still comes to my mind with pain, along with this pain is the thought of Bábá.

STRIPPING OFF THE MASKS (III)

By *Cintamañi*

Once, Dádá Citkrśńánanda told me to carry a letter to a dádá in another city 18 hours from Kolkata by train. He handed it to me and told me to buy a third class ticket! I had no idea what was so important in the letter that it could not be sent by telegram, but I felt it was an order from Bábá so I followed it. The third class coach was crowded, so I could not physically enter the train. In my life, I had rarely traveled in public transport, and never in such a crowded one. Suddenly a hand reached down to me, I grabbed that hand, and I smoothly entered the coach just like entering butter. All I could think of during that journey was Bábá, and all I could hear in the sound of the rocking train was Bábá Náma Kevalama. It was not just a train ride for the Mission; it was an opportunity to focus on Him.

I moved to the United States, and I worked as the manager of a video store in Mill Valley, California for nine years. It was very stressful for me, and I was working up to 16 hours a day, seven days a week. The owners, Italians, were rather kind and paid me well, but it was a 90 minute commute from the home of my sister to the store, with 90 minutes more to go home. My spiritual discipline declined, and finally the only meditation I was doing was on the bus rides. Then the owners rented a room for me in a motel that was just a five-minutes' walk away so even the meditations on the bus were discontinued.

My blind dedication to the store was killing me. Friends told me, "Chito, you work too much. Get a life!" The owners took vacations and went to Italy, but they never gave me one. Instead, they always insisted that they needed me. I felt trapped, unable to get out. Finally I asked Bábá for help.

On April 9, 1996, during my short walk to work at 6:30 in the morning, I observed a shimmer everywhere, everything looked a bit brighter. I swept the store, did the inventory, and opened the doors at 11:00 am. Only one client whom I knew came in, and after a few minutes he brought a video tape over and asked me if it was any good.

I said, "I wish I could say something, but I'm not feeling so well."

He said, "You better sit down." He took my pulse, and then said, "You have to go to the Emergency Room."

I said, "Why?" "You have to. This is important. Do you have any friend who lives nearby?"

I said, "Yes, Gloria."

"Call her."

I called Gloria, and she asked, "Why?" He took the phone and said, "I'm a nurse. Chito's heartbeat is racing. You should come here immediately. I'll wait for you."

Then he ordered me to sit down and said he would talk to any customers who would come. He said, "Give me the number of the other store and I'll take care of everything."

Gloria took me to Marin General Hospital, where I was put in Intensive Care. I became nervous when the doctor informed me that I had experienced a heart attack.

They scheduled me for an urgent angioplasty surgery that night, but thirty minutes before the operation, a nurse came in and said, "Mr. Licsi, we have a problem. Apparently you have no health insurance. The total bill for the operation and three days of care will be about \$17,000. So who's going to pay for them?"

I gave her the telephone number of the storeowners, but when she returned, she said they declined.

The next morning I was hooked up to monitors and given a stress test for five minutes on a walking machine. I focused on my mantra the whole time. At the end, the technician and nurse announced that my condition was no longer critical. So I was released and went home that day. For the next six months I recovered at home, meditating many hours every day. It seemed as though I was making up for all the meditation I had skipped when I was working so hard. Looking back I realized that Bábá let me play the game that I chose, but when I finally asked for His help, He took over.

At 54, I realized that all these experiences were Bábá's way to strip off all the masks that I have carried and worn during my life. We have been programmed by our parents and friends to act in a certain way, to talk in a certain way, to strive for material success. Now I know that what I have, and what I am, is only Bábá.

BÁBÁ MULTIPLIED HIMSELF

By Ācārya Āshiiśānanda Avadhūta

My first experience with Bábá came in the form of a dream and happened when I was an LFT back in 1974 - 76. We (mārgiis, LFTs, ācārya/á) were going to visit Bábá in jail. The jail looked like a fort (just like in western movies). When the gates opened, I saw Bábá standing in the middle of the ground. Then, I ran towards Him and embraced Him. I was crying Bábá, Bábá, Bábá; when I opened my eyes, I saw that everybody was embracing their own Bábá. Bábá multiplied himself. This made me cry more. I woke up crying.

Experience in South America

I was posted in South America, working then in Paraguay. One day, I had to go to Brazil for RDS. The bus ride from Asuncion (capital of Paraguay) to Sao Paulo, Brazil (where Sectorial Office was) would usually take 18 to 24 hours. For such a long journey, one would have to do everything in the bus. Well, almost everything except āsanas.

As an option, before proceeding to Sao Paulo (another six hours away), we would sometimes break our journey in our jāgrti in the city of Curitiba where we could comfortably do our morning duties including sādhaná, āsanas, breakfast, and even rest for a while. Once, when I decided to have a journey break in Curitiba, the dádá who was working there was not around. In occasions he would not be there he would tell me to check the places where he would usually hide the jāgrti key. I looked but found no key at all. I sat on the stairs and started talking to Bábá internally. Actually I was grumbling, *Bábá, I want to go to the*

toilet, take shower, do sádhaná, ásanas, have my breakfast and rest for a while. Now I can't do them. I have to go back to the bus terminal, do my morning duties there, and find a spot to do my sádhaná. It's very inconvenient.

Then I heard a voice, "Do you need the key?" When I looked up it was the neighbor next door.

And I said, "Yes!" and got the key and did what I wanted to do. I realized then that Bábá would always be there to help.

In Venezuela, my overheads were really high! Our rent for the jágrti cost US\$600, aside from bills, food and maintenance. Every two months I had to go to Brazil which cost another US\$600 for airfare. Much of this was funded from the buy-and-sell business I maintained -- I was buying natural medicine from Brazil and selling it to different health food shops.

One time I had to go to Brazil. I needed money to cover the rent, ticket, bills, and investment money. I also had to make sure that there would be money in the bank for some operational expense when I came back. After counting the money in the bank, cash on hand and receivables, the money was not enough to cover everything. I was breaking my head as how to solve the money problem but could not come up with any solution.

I normally do not ask Bábá for anything because I know that He knows what I need. In this instance, I just surrendered to Him. In my mind I was thinking, *Bábá, this is not my problem. It's Yours.* Three days before I had to leave, I received a phone call - it was an order of goods worth US\$500. I never had that much order from just one client!

My realization is that Bábá is always there to help. I remember He said, "My boys and girls, I will always help you but sometimes it takes some time." With this assurance, it is best to keep in mind that we should just be patient and have faith.

GURU'S TOUCH

By Bhaeravii

In 1971, with the help of my husband, I was initiated by Dádá Adveshánanda in Bacolod City, Philippines where I live. At that time my eldest son was only five years old. I am now the mother of three grown up boys.

I had not seen Bábá personally, but I had a strong attachment and love for Him. I like kiirtana very much, and I love to hear stories about Bábá from dádás and didis and from those who went to India and had Personal Contact with Him.

I told one didi that when I go to India and see Bábá I would hold and kiss His hand (a sign of respect in my country). However, didi said that it would not be possible - sisters were not allowed to get individual PC with Bábá, but only in a group. I pointed out that if the child is in trouble, the father always holds the child's hands and gives sweets and smiles sweetly. Didi warned me of the very strict rules, and if I got caught the guards could beat me. "Because," she said, "the Indian society is very conservative towards male-female contact, and even devotional gestures common to other societies are not accepted."

My desire to go and see Bábá did not materialize, but in His own way He had it realized through a dream.

In June 1987, my husband got very, very ill. I had to take care of my children, my husband in the hospital as well as my work in the office. We had no helper at home, so I had to do everything alone.

For three months, the doctors continued a series of examinations on my husband but no illness was diagnosed. When at last he was discharged, and we were allowed to bring him home, he had become skin and bones.

That night I dreamed that I heard knocks on my front door. When I went to open it, there stood Bábá smiling. So I took His hand and said, "Come in." Then I asked, "Bábá, it is still very dark, where have you been?"

He answered me only with a smile. We went inside my room and He sat on the floor and listened to me while I prepared His bedding. When I turned back to Him, He was no longer there.

I called Bábá's name, but there was no answer. I cried bitterly because He left without saying a word. Then, when I raised my head, He had returned. He took my right hand, put something into it, and then closed it while looking at me tenderly and lovingly. His smile was sweeter than all the smiles I had ever seen in my whole life, as if saying, "*Are you happy now and satisfied, my child?*"

I was about to open my hand to see what Bábá had put in it, but at that moment my husband woke me up, saying it was already 5:00 o' clock in the morning; it was time for meditation.

I do not know what Bábá gave me but the dream has given me the strength and courage to face whatever obstacles may come. It made me strong knowing that I am not alone. Bábá is there to take good care of me. After that dream my husband became physically, mentally and spiritually healthy. The dream has given me the fulfillment of my desire to touch the hand of the Lord.

REMEMBER: HE KEEPS CLOSE WATCH

By Ácárya Vishvodhvasananda Avadhúta

After training in Davao, I went to India to officially become an ácárya. In my short stay at the Varanasi Training Center, I suffered agonizing blood dysentery.

I was posted as RS Mozambique in Nairobi Sector but I had to wait a few months in the old Jodhpur Park Central Office in Kolkata for my ticket to be sent from there. It was December 1979 or January 1980. During that period Bábá' gave darshana every day after His field walk.

As a rule, those who would have finished Ácárya training should not be present in the darshana. I had already finished Ácárya training and should have already been in Zambia, my place of posting. The Central workers warned me to never expose myself to Bábá' or else they would be severely scolded. So each day I wore civil dress and sat behind all the Márgiis during darshana to watch Bábá.

One day, frustrated at this hiding game, I decided to skip the darshana. I went instead to a sweet shop to enjoy some of the world famous Kolkata sweets. Then I returned to the Central Office, thinking the darshana would probably be finished. As I entered the building, I saw Bábá slowly coming down the stairs from the darshana. To avoid being seen, I hid under the stairs.

Just then two Bengali schoolboys started climbing the stairs and suddenly found themselves in front of Bábá. Just above where I was hiding, Bábá addressed them in English, "When your Guru is still in physical form, you should take advantage of His physical presence by attending darshana. But what do you do? Instead you rather prefer to enjoy Kolkata sweets! When I leave my physical body, do you think you will

have another opportunity to see me again? Or would you rather wait 3,000 to 4,000 years before you see me again?"

I later found out that the two schoolboys did not even speak English! Bábá obviously spoke those words for my benefit. That day He showed me that He knew perfectly well everything that I was doing and that He was always with me. Of course He continues to keep a close watch over us and to guide us even today. As He explained on several occasions, there is something good and something bad about this omniscience. The good thing is that we are never alone. The bad thing is that we can never do anything wrong in secret.

TO TOUCH BÁBÁ'S FEET

By *Ác. Átmacetanánanda Avadhúta*

When Bábá was physically alive, I had a strong desire to touch His feet. After many years of doing sádhaná, I have developed a very personal relationship with Him. I had a chance to meet my Guru in India a few times. In many instances - for reporting, meetings, darshana (spiritual discourse), and whenever He would go for field walks, I always wanted to be close to Him and tried to get that opportunity to touch His feet.

One reporting day, I was sitting in front of Bábá. We did guru pújá after our reports were done, and when I did sás'táũga prańáma, I extended my hand and touched Bábá's shoes. I was in a blissful mood, imagining that I was touching my Guru's feet.

On October 21, 1990, Bábá left His physical body. One of the biggest clashes I had in my life is that Bábá left and I was not able to touch His feet. Months passed and my mental clash was getting stronger. I was very disturbed. It was very difficult to do sádhaná and any work.

One night I had a dream. I was walking alone in the road, angrily thinking that I was not able to touch His feet. A car came and stopped quite close in front of me. Bábá came out from the car with a sweet smile and did Namaskár to me. I did Namaskár to Him and touched His feet. I enjoyed touching His feet and was in Samadhi doing so. Then Bábá left.

After a few days, I thought that I touched Bábá's feet in my dream but it was not real. Mentally I was again disturbed and clashed for many months.

On another night, I dreamt again that I touched Bábá's feet. After my dream I was so happy. My sádhaná was much better, and I was very happy and inspired to do much work.

Months passed and the thought came to my mind again that I only touched Bábá's feet in a dream and not when He was alive. My Guru left physically and I will never get any chance to touch His feet in the future. I missed that opportunity.

Thinking often about it disturbed me mentally. Sometimes I would blame Him or myself. Clash went on stronger and stronger which made me feel at times that life was meaningless.

Finally, I had a dream one night that I touched Bábá's feet. I felt that it was for real that I was touching His feet. It did not seem to be a dream. Since then, I was happy and contented that my most beloved fulfilled my desire to touch His feet.

CHAPTER V

IMMOLATIONS

Those who can dedicate their all to the thought of the Great and the inspiration of the Supreme are verily the most heroic. Indeed, they are the virtuous, and they alone are capable of taking human history from darkness to light.

Shrii Shrii Ánandamúrti

SUPREME SACRIFICE AGAINST INJUSTICE

The State of Emergency was declared in India on July 4, 1975 and Ánanda Marga was banned as an organization. However, the undue persecution of Ánanda Marga and Guru Shrii Shrii Ánandamúrti had started years before then.

On Dec. 29, 1971, Shrii Shrii Ánandamúrti was arrested in India on false charges against the organization. On February 12, 1973, He was poisoned inside the jail. He was released only on August 3, 1978. Throughout His prolonged detention, He was tortured. He fasted for several years in protest of His inhuman persecution, as well as those of the organization, and His missionaries who also had to endure similar treatment.

There was intense sentiment against the prolonged persecution of the Master Shrii Shrii Ánandamúrti. The practitioners, sympathizers and ácarya/ás of Ánanda Marga, were likewise harassed. This was happening not only in India but also in every country where Ánanda Marga was established. All over the world, Ánanda Marga organization and members suffered through the injustice meted out by the corrupt officials of the then ruling Indian Government which was evidently afraid of the growing organization of Ánanda Marga. In the Master's words, "*Absolute power corrupts absolutely.*"

Immolation is a supreme act of sacrifice resorted to by many spiritualists, and monks and nuns of the past (i.e. as in Buddhism and other traditions) in times of injustice and persecution by the immoralists. Hearts that intensely burned within bodies that were engulfed by flames, included those of three Indians, two Germans, a Swiss, an Australian, and a Mahárlíkán.

Ác. Divyánanda Avt.'s immolation was a blazing torch that lit other torches of Ánanda Marga in the dark times. In 1973,

said immolation was not understood and was even condemned in many of the countries not accustomed to immolation as a practice of sacrifice. This included Mahárliká, a country predominantly Catholic which believes that life is God-given and God-taken. The persecution of the Guru Shrii Shrii Ánandamúrti and the organization hugged the headlines and created waves as the stream of news stunned, not only those who were the organization's sympathizers, but also the Mahárlikán Márgiis.

Still reeling from the news, two workers posted in Mahárliká were unjustly accused and charged with false cases against Ánanda Márga missionaries, assumed to be part of the worldwide persecution of the Ánanda Márga.

In 1978, the pain of the Mahárlikáns was deepened as if a lightning struck twice, as news of the immolation of Mahárlikán Dádá Gagana, then posted in the New York Sector, reached the márgiis, in February, followed by immolation of Swiss Didi Asitiimá, then posted in Mahárliká. We may not fully understand how certain incidents happen and how our actions are related to one another. Nor can we truly ascertain how our relationships with one another affect our own lives.

Mahárliká witnessed and participated in several memorable events and occasions of Ánanda Márga that highlighted the intense devotion towards the Spiritual Preceptor. As a result, márgiis were bound, and became more close-knit as ever as a family, through the common sufferings and grief from the persecution and the sacrifice of the eight martyrs through Immolation.

The question in the mind of the public will always be this: What is this Ánanda Márga and who is this Shrii Shrii Ánandamúrti for whom such young men and women can lay down their lives for?

ÁCÁRYA DIVYÁNANDA AVADHÚTA

Personal Message by Ác. Divyánanda Avt.

"Men may come and men may go, but the ideas, ideals, dreams, hopes and aspirations remain forever.

I am sure; no act of genuine sacrifice can go in vain. I am sure; my beloved Bábá will be released soon and forever. I am sure He will soon resume His Mission and establish Dharma and Truth for which he has come to the Universe. So, the spiritual soldiers of beloved Bábá go on fighting the immoral forces! Victory will be certainly ours."

Remembering Ácárya Divyánanda Avadhúta

On April 1975, Mahárlíkán Márgiis observed the second year anniversary of Bábá's fasting (April 1st) and immolation of Ác. Divyánanda Avt. (April 9th) the 1st Ánanda Márga missionary who immolated. Ác. Adveshánanda Avt. convened the márgiis for a day of fasting and kiirtana at the Paco Sectorial Center.

The activities conducted for the immolation anniversary of Ác. Divyánanda Avadhúta culminated with the throwing of the ashes of Dádá Divyánanda at the Manila Bay. Didi Madhurii brought Dádá's ashes from India to Manila. The márgiis held a Nagar kiirtana from the Jágrtí to the Luneta Park led by Dádá Adveshánanda, Didi Madhurii, Didi Tillottama and Didi Nanditá with about a hundred márgiis from the Manila Sector. After the kiirtana and meditation at the park, Bro. Sudhiira talked on Bábá's persecution in the midst of curious park promenaders. Some márgiis were ferried across the Manila Bay where the ceremony of the throwing of Dádá Divyánandaji's ashes was done. On the early morning of April 9, a mass feeding was conducted at Sis. Saraswati's place in Tondo. Games for children followed.

DÁDÁ GAGANA

Personal Message by Ác. Gagana Brc. (Feb. 10, 1978)

*"Do not be sad at my death, but rejoice, as I am rejoicing:
For never before in my life have I been so close to my Lord."*

Remembering Ácárya Gagana Brahmacharya

By a Sádhaka

The first time I met Dádá Gagana was during one Sectorial RDS in New York Sector. He was posted as Office Secretary. My impressions of him were that he was jovial, gentle and easily approachable. In his company, one could sense his intense love for Bábá' and the desire to do something for Him. Everyone liked him very much. After RDS, I saw that he was lost in deep thought. To lighten the atmosphere, I told him to stay well for we have many more years ahead of us to do Bábá's work. On this tone we separated, as I left for my field.

A few days or weeks later, I heard that Dádá Gagana immolated himself.

By Diipánvitá

I knew him as James Palomo, a young man engaged in a promising advertising career. He seemed carefree, as if nothing could really make that much difference for him to mind. Oftentimes he would chuckle and laugh away some trivial matters that we shared with him.

His car proved useful for the numerous errands that had to be done for the organization. He also served as Dádá

Adveshánanda's private driver. I could not imagine how he managed to be available whenever he was asked by Dádá Adveshánandaji to come over when Dádá Gagana was also busy with his job.

Then I went to India and lost touch with Mahárlíkás.

A few years later when I came back to Mahárlíká, I heard that Dádá Gagana immolated himself as a protest against the persecution of the Guru.

We had no inkling months after the immolation of our very own Mahárlíkán Dádáji, that such an act of supreme sacrifice would be repeated here in Mahárlíká itself by Didi Asitiimá from Switzerland posted in Mahárlíká.

DIDI ASITIIMÁ

Personal Message by Brci. Asitiimá Ác.

"When immorality is dominating all corners of the planet, when righteous human beings become victims of arbitrary misuse, maybe the sacrifice of the innocent human life will burn the seeds and roots of corruption, exploitation and injustice - the cause of the suffering and degradation of mankind." (7)

Remembering Brahmacarinii Asitiimá Ácáryá

The Public Relations Secretary of Ánanda Marga, Manila Sector released this information to the public...

The very first ácárya to self-immolate was Ác. Divyánanda Avt. in April, 1973. He said, "I'm sure that no genuine act of sacrifice can ever go in vain."

His words became like a prophecy, for Didi's self-immolation had a near-miraculous effect here. The entire national News Media was attacking Ánanda Marga as a terrorist organization. Suddenly all over the front pages was the news of her death and Ánanda Marga was portrayed as a humanitarian organization, a service organization, etc. The very night that Didi went to Luneta, all the other workers were meeting together to counter all the harmful and misleading news, but no one could propose any kind of solution. Didi changed all that. Alone she did what everybody together could not hope to do. In a short commemorative speech given, one ácárya said, "What could have been done physically we have done, are doing and will continue to do so. What could have been done spiritually, she had done."

Didi gave the greatest gift anyone could give and underwent immolation out of intense longing to see justice done in the case of her Spiritual Master Shrii Shrii Ánandamúrtiji (who has been suffering in an Indian jail for the last seven years), and also on behalf of two other Ánanda Marga missionaries who had been unjustly accused and sentenced to prison in jail. For these three persons beloved by her and the noble Ideology they represented, and for the cause of human welfare in general, Didi gave up her life.

At 8:00 o'clock in the evening of June 13, 1978, Didi went to Luneta Park, the main and busiest park in Manila. She handed out leaflets to hundreds of people exposing the injustice done to her loved ones, urging the people to stand up for righteousness. Then, when the leaflets were gone, she calmly sat down as if to meditate in that most public and now sacred place, poured gasoline over her body and after reciting a holy mantra, she immolated herself. She was the seventh martyr of Ánanda Marga.

No one knew of her intention. In fact, it was the local authorities that first informed us of what had happened. Her body was brought to the yoga house and a 48-hour vigil was held during which hundreds of márgiis and friends of Didi from all over the country came over to pay their last respects. We had not realized how deeply she had gone into our hearts.

Didi was identified after her immolation by Sis. Nandarani, *Bhukti Pradhána* (District Secretary) of Metro Manila. She told later, "I couldn't believe it. Her whole body was burned except her face. Her expression was so beautiful, as if she was just meditating... I could only think of one thing, *She is a saint, she must be a saint... and I felt no fear and repulsion, for it was something holy.*"

On Sunday, June 18th, a huge Dharmacakra was held at the yoga House and a procession was held. Márgiis walked 5 kilometers through the city carrying placards reading: "Didi Asitiimá, your sacrifice will unite all moralists of this country" and "Meditate for peace, for sacrifice, for justice - Ánanda Marga."

The large group of about 150 first went to the site of her self-immolation, and then continued onwards to the crematorium. Once there, another short meditation was held. The cremation took place at about 5:00 o' clock in the evening. One important fact was revealed by a crematorium official. He told us that according to the Chinese people's experiences, the bones of holy people contain an emerald green substance which is not destroyed by the heat. He said that when collecting the ashes afterwards, he found a large amount of it - that Didi had this substance throughout her body. Her ashes were sent back to her parents in Zurich, Switzerland.

Didi Asitiimá, Immersed In Spirit

By a Sádha

As a local fulltime worker in Malaysia, I had moments of sisterly camaraderie with Didi Asitiimá. It was a joy to take care of the Márgiis, do pracára together and share our thoughts and love of Bábá.

Separated for years because of difference in assigned postings, I saw her again in Mahárlíká. That day, I went to the Didis' quarters in Mandaluyong. She was rushing out while a meeting of sisters was going on. After three hours we came to know of her immolation. I was stunned.

She did not confide in anyone as to what was going on in her mind. No one knew of her decision to sacrifice her life. No one!

After her body was in the keeping of Ánanda Marga, many brothers and sisters cried. I remember how my heart was aflame with the same light that was kept in her heart. However, through her immolation she lit the fires within to best symbolize an undying love for the Guru and all that He stood for. Her burnt body was cremated as we continued chanting and dancing with the ideation of the Lord.

It was a most unique way of merging oneself with God - ablaze and in flames, Asitiimá kept on uttering the name of God, in meditation and in absorption. She could not have been with the body, it was too painful to endure; she could not have been with her thoughts, it was too disturbing to focus on; she could only have been immersed in the Spirit which she was made of!

Didi Asitiimá Was a Saint

By Viirendra, Malaysia, January 4, 2006

I was privileged to know Didi Asitiimá when she was in Malaysia in the late 1970s. In every respect, Didi appeared to be an ordinary missionary, without any ostentatious sign of saintliness - a humble and dedicated worker quietly determined to make others sentient and create a better world.

Once, she confided that Bábá had bestowed a special gift on her - that for one year, she will be above pain and pleasure. I understood that to mean a rare accomplishment achieved only by very elevated yogis, a spiritual state transcending all limitations - pain and pleasure, likes and dislikes, spiritual and mundane; a state of complete detachment.

Although I did not doubt her words, I wondered how it was possible for an ordinary human being to attain that divine state of transcendence. And even if it were a special gift from the Lord, I could not comprehend why He would give that extraordinary gift to an ordinary *Brahmacarinii*.

It just did not add up. I could not figure out this glaring inconsistency. I recall scrutinizing her closely to detect any outward manifestation of greatness a sign, even a hint that might confirm that she was indeed an elevated soul. But I could find none that satisfied me.

I acknowledged, however, my own limitations that I was really in no position to understand spiritual attainments at such dizzying heights.

Time passed. Didi plodded on with missionary zeal. There was really a lot of work to do. Ánanda Marga was then in the early stages of growth in Malaysia. Impossible targets were set. We were all under tremendous pressure to deliver. To add to our problems, we worked under an ominous cloud of opposition.

We did our best. Trying alone was not enough. Delivery mattered.

In the meantime, the one-year tenure of the special blessing was over. In the absence of a clear sign of Didi's divinity, I thought that the next best thing to do was to compare her personality during and after the blessing. That might reveal something to prove the truth of her unusual assertion.

I had to base the analysis on memory. I tried to see how she behaved, what she thought, and what she said, which was different from others -- anything that proved the validity of her statement. It was a tough job, like looking for a needle in a haystack. I had to be totally objective, even cynical, to know the truth.

Not surprisingly, the exercise failed. I used the wrong tools. The yardstick of objectivity cannot measure divinity. Only a saint can know another saint. Only someone immersed in the divine can talk about divinity. If not, it is mere chatter.

I was going to drop the whole idea of looking for a saint in Didi. I was resigned to not knowing the truth: Was Didi really blessed by Bábá?

Once, when I drifted into a reverie, a thought flashed across my mind like a fleeting phantom. Didi *Was Superhuman! She was a Saint*. Suddenly, long forgotten memories bubbled up from the misty past; memories that joyously affirmed her saintliness, and the bare truth that Bábá had blessed her with a special gift. Piecing together these fragmentary thoughts, a clear picture of Didi emerged. I then realized that she had shown an uncommon detachment that made her different from others. She was calm, contented and uncomplaining, despite pressing problems. She did not react to situations in the way others did. She was strangely aloof, detached. She participated in work but was not affected by its outcome. She seemed to be laughing at the world and its wondrous workings. In my mind's eye, I saw her as a mythical god, at peace with herself. However, that sense of detachment was clearly absent after the one-year expiry of Bábá's blessing.

Although from different continents and cultures, we were like brother and sister, each competing for the love of his/her Supreme Father.

Once at a retreat in Singapore we were swimming in the sea. I kept my distance, as I was too shy to be in physical proximity to a didi. She chuckled and asked me why I was afraid of her. I do not remember what I replied.

That was the last time I saw her. We later learned that she had immolated herself in Manila to draw world attention to the

plight of her Guru, who was everything to her, and for the sake of dharma. She sacrificed what only the noblest of human beings could - her life - for a higher cause.

Only later did the significance of Bábá's divine gift to her dawn on me. Bábá had bestowed the blessing of transcendence on a special devotee, who would ultimately demonstrate the steely moral courage by sacrificing her life for the Guru and Ideology. Bábá gave her a rare spiritual gift that takes lifetimes of sádhaná to attain. Didi was a saint in life, a goddess in death.

ÁNANDA VÁÑII

№ 31

The entire universe has to be brought within the realm of your mind and made wholeheartedly your own. This indeed is the way to benediction, the way to all-round prosperity and success. This is the only path of your individual and collective survival.

Ánanda Púrñimá May 1969

Shrii Shrii Ánandamúrtil

CHAPTER VI

IN MEMORIAM

Ánanda Marga in Mahárlíká would never be complete without mention of Dádá Adveshánanda. He was a prime inspiration to many Mahárlíkáns who experienced the Love of the Supreme Master Shrii Shrii Ánandamúrta through his own example of flowing devotion and supreme and selfless sacrifice. Perceived in different ways by the various Mahárlíkáns who came in contact with this missionary monk when posted as Sectorial Secretary in Manila Sector, much of what he had sown in the land of Mahárlíká spoke of a greatness that mirrored and expressed the Ánanda Marga Guru. To many of the Mahárlíkán youth led to the Path of Righteousness, Dádá Adveshánanda was a true teacher by example of the fine qualities of a disciple treading the way towards Self-Realization.

Dádá Adveshánanda was a clear vessel for the work he was tasked to do. Mahárlíká, the land that is small but great, offered its fruits for the picking through the greatest resource that the country had - and a number of missionaries in the making came forward in response to the call of the Master. It was the flowing devotion of the Mahárlíkán Margeis that sustained the organization even through the years of challenges that the Ánanda Marga had to face as an organization.

ÁCÁRYA ADVESHÁNANDA AVADHÚTA

By a Sádha

The only way to describe this personality is by the term that was commonly used for this very exalted being: "Dádá Adveshánandaji is a *Para Bhakta*". If you speak to most of the pioneers of Ánanda Márğa in Mahárlíká who are now the organization's pillars, you will find that their Ácárya, the one who inspired them into devotion, during which time Mahárlíká was spiritually exciting, was Dádá Adveshánandaji.

When Dádá would talk to us, he would not really look at us but rather beyond us, as though he was seeing something in the far distance or time. But his practical sense was amazing. His devotion to Bábá was unparalleled. So far in the organization, I have never met a person like him. He was not really a devotee - he was devotion itself. Whenever we were with him, we felt we were with Bábá. When we were away from dádá in the field, we would always hear his voice echoing in our mind and immediately feel Bábá's presence.

Dádáji said once that the Guru had personally given him the duty to create 500 whole timers from Manila Sector. He felt He had no other work. He went to the streets to recruit anyone and everyone he could find. Every squatter area of Manila was covered by his mass feeding programs. Everywhere children would salute him with Bábá Náma Kevalam and Namaskára. When he visited the homes of márgiis, he would often spot another brother or sister in the gathering, and give him or her special attention. He would ask a few loving, penetrating questions. Before he would leave the house, they would have decided to become an ácárya.

His only line of pracára was Bábá and the greatness that flowed from His existence. Along this line, Adveshánandaji created whole timers. He attracted them to himself, he beat their egos, he fired their nerves, and he tested their strengths and punished their weaknesses. In the truest sense of the word, he made them worthy to be the media of Bábá's grace. He used the whole country of Mahárlíká as his training center.

In the morning he would call his LFT's and *chelas* and give them instructions such as, "Go to Zamboanga and open a school. Take these *Mahárlíká Times* to sell. Follow the sixteen points and remember that Bábá is always watching you. *Parama Pitá Bábá ki? Jaya!* And like rockets they went to the field.

Almost every night he called everyone around him and told the most incredibly moving Bábá stories. He put us mentally alone inside Bábá's room. His stories brought such a flow of tears mixed with laughter, reenacting the way that Dádá Adveshánanda would pretend to be Bábá, scolding and sweetly teaching.

In Los Baños, Laguna in 1972, a *Dharma Maha Sammelana* was held for the first time in Manila Sector. Four hundred márgiis attended. On the first morning, after breakfast, Dádá Adveshánandaji started reading one of Bábá's articles in Hindi. He attempted to imitate Bábá's style of speaking. He then translated it into English for all the márgiis. After only a few sentences, a tremendous vibration filled the room, as if a huge wave was coming from the back of the room to the front. Dádá Adveshánandaji became motionless. The márgiis started to feel the force of the vibration - some began shouting "Bábá!" some began crying, some became immobile, transfixed. No one could speak. It lasted for fifteen minutes. Many saw Bábá sitting on the dais.

After some time, Dádá Adveshánandaji said that Bábá had told him that He was then presiding over the DMS. For three days, márgiis continued to experience various states of samádhi. Just the slightest mention of Bábá Náma Kevalam sent everyone into bliss.

I can say without hesitation that Dádá Adveshánandaji was a saint. He walked this earth, he did his work, and, when his time was over, he returned from where he came.

His memory will linger for a long time in the hearts of the márgiis who knew him, who experienced him. He taught the language of devotion, and through him Bábá gave us realization and love. All of us will be eternally grateful for the chance to have met this truly spiritual being, the *Para Bhakta* of Mahárliká.

By Diipánvitá

It was in Dádá's being filled with Bábá that Mahárlikáns would mostly remember him. The many hours he spent with each márgii, lavishing care and attention like a brother (or as a "mother hen" constantly protecting the trainees being prepared for whole timers) showed how much love he was capable of giving. He was full of the Lord and the Lord's Mission. In the many years of service he immersed himself in, while in the country of Mahárliká, the organization prospered and became known in many homes and was taken into many hearts. In the same way, many young Mahárlikáns came to know of the neo-humanistic ideology of Ánanda Márğa and, like little children were carried in the spiritual flow of devotion for the Supreme Lord.

Those who worked with him learned how to work unconditionally - until we could give without coming from the ego but out of pure love for God and the suffering humanity,

ready to give one's all for the Mission, as we let go of our personal desires extricated from the worldly joys and pleasures so as to achieve what is Ultimate. Dádá Adveshánandaji showed us that everything is possible if there is devotion, if there is faith and surrender, if there is love. Working on the finer qualities innate in the Mahárlíkás, he continued to show a far greater possibility lying in each individual.

Dádá Adveshánandaji had his own style of achieving whatever he wanted, and for sure he was able to make things happen ... however, it seemed that whatever he wanted was not for himself, not for his little self, but for the Master's greater glory. This was difficult to understand for many, but for those who were able to see his essence, a deep respect and admiration developed.

We worked hours, days and weeks for every issue of *Mahárlíká Times*. I was inspired because he said the Guru wanted the organizational newsletter to come out regularly. This thought filled him as he shared every photo and article that would have pleased the Master. Little did I realize that his every action was simply in reverence of the Consciousness and Spirit that moved him. Yet, I knew that somehow, Dádá Adveshánandaji was transmitting the energies of devotion and selfless dedication towards the work the Master had given.

Ego could have stood in the way... and Dádá Adveshánandaji adamantly worked with whatever ego I had to erase every attachment towards the outcome or result of countless hours of work. He showed me how to be a *Karmii*, to keep on working with the thought of God, and as such, powdered "my doership" into grains until they could be offered to the Master.

Once, we worked on the *Mahárlíká Times* for two weeks. There was no computer then, there was neither desktop nor

offset printing. We dealt with a printing house that used the old style typeset machines that would re-carve every letter wood block when a letter was changed due to a mistake found in the blueprints. I was ready to go to the printing house to give a final approval or final ok for the running of the newspaper (eight pages by then, tabloid size) when Adveshánandaji called me. With the biggest smile on his face Dádáji said, "You know, we just received several photos and articles from India. We can include them in this issue."

"Including them" really meant to retype, re-layout, and a total rework of the eight pages.

I looked at him and the smile that lit his face as he shared with me the newest photo of the Guru, and I knew that whatever was happening was a sheer expression of joy and blessing. That time I knew I was again being given a test on ego, and I was passing it by the Master's grace through the consistent ego pulverization by working with Dádá Adveshánandaji. My eyes must have spoken what my heart could not and all I could say was "Yes, Dádá."

Dádá Adveshánandaji was Sectorial Secretary of the Ánanda Marga Manila Sector in the early 70s, and worked for the Mission in Mahárlíká until 1978. Dádá Sumitánanda arrived to help the Ánanda Margaís of Mahárlíká due to the inability of Dádá Adveshánandaji to move around.

In 1973 Dádá Adveshánandaji suffered a broken leg in a car accident in Baguio. The bone later became infected so he was left with a cast for two years. It must have been very painful but he never once complained or talked about the pain. All of us strongly felt that he was burning our samskáras. During that time he was always sitting in his wheelchair in front of Bábá's photo in the DC Hall, giving satsaunga and inspiration to all who came. Then he would fall silent, his eyes fixed somewhere in the

beyond, and write, on paper, on his mat, or his cast, just one word, over and over again, Bábá.

Advshánandaji had to undergo operation in his open fractured bones Tibia and Fibula. The deep wound has however been almost healed along with the ribs. He was reposted to India where he stayed until his death in November 1986.

The end of his life was as unceremonious. He came, he gave himself through his great works, and inspired others to do the same. Then, he left without fanfare. A márgii brother narrated how simply astounding and very much like the monks of ancient times was Dádáji's passing away. He asked for milk, sat down for meditation and left his body with the name of the Lord in his lips. It was November 1986. 219

LFT LIFE WITH DÁDÁ ADVESHANANDAJI

Ācārya Suvedānanda Avadhūta

The highest quality time I had during my LFT life was with Dádá Adveshánanda. I could say he was one of the two most saintly Ācārya/ás I met in Mahárlíká. He gave very practical spiritual training applied to day-to-day life. We always felt his love, and he made us feel like a real family with him as our father and trainer. We were 30 and 40 LFT brothers and sisters, all staying in the same building in Manila, though, of course, the sisters and the brothers stayed on different floors. Yet, we strictly maintained the sanctity of our LFT life.

As LFTs, we were sent like Ācārya/ás to different provinces all over the Philippines to do pracāra, even in places without a jāgrti where we could stay. When we made mistakes, he even beat us lightly on our back with a stick saying "Budo" or "Budonath" (I think it means "stupid fellow"). We never felt bad because we never felt his anger. He was always benevolent and demonstrated fatherly love.

I learned so much from Dádá Adveshánanda, especially in relation to detachment and surrender. Part of my training included being scolded in front of others in order to remove my "I" feeling. One example took place when Dádá Ramánanda, Bábá's Personal Assistant, came to Mahárlíká. He worked very hard doing AMURT social service activities and feeding people. He was always tired and frequently sick after coming home from relief work, so I used to massage him. Once he requested me to buy him some nutritious food. Dádá Adveshánanda, who was present, said, "Yes, yes, you should do this for him!" But as soon as we were alone, Dádá Adveshánanda told me not to buy those nutritious foods because they were expensive and we did not

have enough money. Whom to follow? Of course I followed Dádá Adveshánanda. When mealtime came, Dádá Ramánanda scolded me a lot for not fulfilling my promise. Instead of defending me, Dádá Adveshánanda scolded me, too. I knew that I had to undergo this training to remove my ego.

We had a lot of adventures during LFT life, and I never felt bored even once. When we protested in Baguio City about Bábá's imprisonment, almost everyone was arrested and went to jail. Since Dádá Adveshánanda had asked me to stay in the house that day, I was spared. The same thing happened during the Manila demonstration.

Though asking donations from márgiis and the public was good training to develop humility, I realized that we needed a lot more financial resources to run projects. When I proposed to our Dádá in-charge that we should open a commerce project, he did not agree. I was not convinced, so in good conscience I decided that I would try it without neglecting any of my regular daily duties. I hoped that if it became successful, Dádá would not mind. I received financial help from Brother Náráda Muni (who later became Dádá Nirainjánanda) and Brother Krśńa (who became the Mahárliká Samája Secretary). With only 90 pesos as capital, I started bottling 1 gallon of honey and sold it. It slowly developed into Saffron Trading, a registered business company selling Morning Dew Honey in the biggest supermarket and advertised on television. I also started producing chef's hats that were used by the cooks at five-star hotels in Manila. I believe this was the first successful Ánanda Marga commerce project in Mahárliká.

In 1982 I was finally sent to Davao Training Center to become a Whole timer. Four years later I left Mahárliká on my way to India to meet Bábá.

MISSIONARIES IN ORANGE

The Ánanda Marga ideology fanned idealism and spiritual devotion in many of the young practitioners in Mahárlíká. Thus, a hundred or more of the Mahárlíkán Margaís decided to give up their small families in the embrace of the universal family. Although these missionaries continued to be immersed in sádhaná to achieve self-realization, over and above this personal fulfillment was the vow to be in service to the suffering humanity.

Round the clock, they were found in organizational duties setting up schools, creating orphanages and children's homes, working with communities, government and non-government agencies. One could also find them continuously conducting mass feedings and relief distributions, engaging in medical missions and immediate aid to victims of natural and manmade disasters, doing numerous social service in their own capacities, varying to adopt to the different social needs as per time, place and person.

These trained Mahárlíkáns were given fullest expression by the organization in different countries to participate and lead as a true pracárika of the Path of Bliss.

Many of these young missionaries gave up more than their own personal ambitions. They also found themselves, with all the education and skills that they learned, challenged in every way as they traveled to different places with different culture, religions and belief systems. Some came back after some time to Mahárlíká, to their own small families, and yet retained the universal family in their own hearts. Again in the mainstream of life, they redirected their own career, and trailblazed new paths in their own way, equipped with the experiences that the organization had allowed them to undergo.

We shared with you personal stories of some Mahárlíkán missionaries who exemplify the essence of Mahárlíká. Truly, they are a major resource of the country, small but noble and great. In their nobility and greatness, these missionaries of Ánanda Márga speak of immense human potential owing to their love for the Lord and sincere desire for universal upliftment.

The intensity of leadership qualities in the youth is manifested in many ways - passion for ideology, self-confidence, self-reliance, pride, commitment, etc. Such qualities are naturally drawn out through self-reflection and mirroring of the qualities of the Great. In years of practice of Tantra Sádhaná, virtues of service and sacrifice, among many others, are enhanced and the small self is annihilated in pursuit of the Great Self. Many young Mahárlíkáns who decided to tread the path of Ánanda Márga experienced the liberating aspect of giving up their desires and ambitions for the Greater Cause and found the real essence of freedom through complete surrender.

To create the future humanity, Mahárlíkán Márgiis, as part of the universal family, continue to aspire to become ideal sons and daughters of the Supreme through sádhaná, service and sacrifice based on the teaching of Shrii Shrii Ánandamùrtiji.

ÁNANDA VÁÑII

№ 51

With the progress of science, the globe has become smaller to the human eye. No place on the earth is now inaccessible, and this is why it is the most opportune moment for building a universal human society. Set yourselves to task without any further delay. Remember, a human society based on ideology must be built with the help of all the moralists and progressive people of the universe. This is the only way for the survival of human civilization.

The task will inevitably be fraught with obstacles, and by combating them you will have to be victorious.

1 January 1979

Shrii Shrii Ánandamúrti

GLOSSARY

- ácárya** *m.* or **ácáryá** *f.* One who teaches others by his/her exemplary conduct. Spiritual teachers of Ánanda Marga qualified to give initiation and teach all lessons of meditation. □ *Abb.* Ác.
- áčhá** Good, well. Oh, yes! I see! Mostly used in the colloquial Bengali.
- akhańd'a kiirtana** Kiirtana done continuously for three or a multiple of three hours while dancing lalita mármika in an anti clockwise direction.
- anáhata cakra** Psycho-spiritual plexus situated in the middle of the chest, the "yogic heart", composed of the thymus gland and twelve sub-glands.
- Ánanda Marga** *lit.* The Path of Bliss, the system of spiritual practices as taught by Shrii Shrii Ánandamúrti. □ *Abb.* ÁM.
- Ánanda Marga Pracárika Samgha** The socio-spiritual organization founded in 1955, by Prabhat Rainjan Sarkar, for the propagation of the Ananda Marga ideology. □ *Abb.* ÁMPS. **Page225**
- Ánanda Parivára** A blissful, universal spiritual family.
- Ánanda Vánii** Spiritual Messages given by Shrii Shrii Ánandamúrti for New Year and Full Moon of May, from 1955 until 1990.
- Arjuna** One of the five Pandava brothers, in the Mahábhárata, who fought alongside Krsńa.
- ásana** Easily maintained postures that bring about physical comfort and mental composure, curing physical and psychic problems that especially interferes with sáadhaná.
- avadhúta** *m.* **avadhútiká** *f. lit.* He/she who is thoroughly cleansed mentally and spiritually, a monk or nun. □ *Abb. m.* Avt. -*f.* Avtká.
- barong tagalog** Mahárlíkán formal wear.
- bhajana** Devotional song.
- bhakta** Devotee.
- bhakti** Devotion.
- bhukti pradhána** Head or chief.
- cakra** Cycle or circle. Psycho-spiritual centre, or plexus, a collection of glands and sub-glands; there are seven main cakras in the human body.
- darshana** Seeing. In the audience of the guru.
- dharma** The essential characteristics or nature of each and every entity.
- dharma mahácakra** *lit.* The great wheel of righteousness; A gathering of spiritual aspirants for the collective performance of Iishvara Prańidhána and spiritual programmes, held on special occasions, with the physical presence of Reverend Marga Guru.

dharma mahásammelana A gathering of spiritual aspirants for the collective performance of Iishvara Prañidhāna and spiritual programmes, held on special occasions, in absence of Mārga Guru.

dharma samiikśá *lit.* Spiritual scrutiny or the analysis of the inner or essential characteristics of unit beings, that frees them from the bondages of saṁskāras. In 1981, Shrii Shrii Ānandamūrti held a general physical, mental and spiritual review on His disciples from all around the world. At the end of the scrutiny, the disciples received yoga exercises, etc. for the rectification of their defects. This is the first Dharma Samiikśá, and is the most epoch-making event of fifteen thousand years of human history where a Spiritual Master enabled disciples to become dagdhabiijas, relieved of the heavy load from saṁskāras, so as to perform many noble and heroic deeds with courage and valor. There is no record of such an event in any literature.

dharmacakra A gathering of spiritual aspirants for the collective performance of Iishvara Prañidhāna and spiritual discussions, Collective meditation. □ *Abb.* DC.

dhyāna Advanced practice of meditation. The 6th lesson of Ānanda Mārga meditation. Meditation on the Supreme Entity.

diikśá The process of initiation. It brings about spiritual illumination and burns accumulated saṁskāras or mental reactive momenta.

gopa *m.* **gopii** *f.* Village cowherd, boy or girl; especially used for the devotees of Lord Kṛśṇa.

guru Gu - darkness, ru - dispeller = Dispeller of darkness. One who removes the darkness from the mind. The guiding faculty, that dispels all darkness, all spiritual darkness, is the guru. Spiritual Master.

Guru Kṛpá hi Kevalam The grace of the guru is everything.

Guru Pújá The offering of mental colours to the guru. □ *slk.* *akhañḍa mañḍalākārami vyáptami yena carácarami tatpadami darshitami yena tasmae shriigurave namah ajiñánatimirándhasya jiñánáinjana shalákayá cakśurunnmitami yena tasmae shrii gurave namah gururbrahmá gururoiśṇu gurur devo maheshvora gurureva parana brahma tasmae shrii gurave namah tava dravyami jagatguro tubhyameva samarpaye.* - I pay my salutations to that Supreme Guru who pervades this moving and non-moving, circular universe. I pay my salutations to that Supreme Guru who removes the darkness of ignorance and opens the eyes of knowledge by applying the ointment of spiritual knowledge. The Guru is the creator, the preserver, the destroyer. The Guru is verily the Supreme Brahma. I pay my salutations to that Supreme Guru. O Guru of the universe, I offer my all at your lotus feet.

Gurusakásha Near the guru. Under the guru's shelter. □ *slk. prátaḥ shirasi shukle'bje dvinetram dvibhujam gurum; varābhayakrtahastam smaret tanmāmapúrvakam.* - Early in the morning one should meditate on the guru with two hands in varābhaya mudrá and two eyes seated on a white lotus in guru cakra, and remember Him by chanting His holy name.

Íśa The ideal, or personal goal in life.

Íśa cakra The cakra used for concentration in the practice of the 1st lesson of Ánanda Marga. The cakra taught by an ácárya/á of Ánanda Marga.

Íśa mantra The mantra used in the 1st lesson of Ánanda Marga, personally repeated in meditation as taught by an ácárya/á of Ánanda Marga.

jágrti *lit.* Place for awakening; Ánanda Marga spiritual centre.

kaosíkii nrtya The dance of mind expansion for women. Men can also perform this dance. Created by P.R. Sarkar on 6th September 1978, this dance-exercise develops the glands essential to overcome complexes and strengthen the nerves. It cures twenty-two diseases.

Kápálíka According to Buddhist mádhyaṃika and saotántrika philosophy, those sádhakas who take the noble vow of serving all in the living and non-living worlds are kápálíkas.

kápálíka sádhana A form of spiritual practice which causes the aspirant to confront and overcome all the inherent fetters and enemies of the human mind.

karma Actions, whether positive or negative, create the seed of reaction.

kiirtana Devotional singing in which the name of the Lord is sung either individually or collectively. This practice is very good for controlling the mind and preparing for meditation. It may be performed sitting or combined with the dance, lalita mármika, which expresses the spirit of surrender.

Krśńa One who attracts all towards Him. The historical Krśńa lived in India about 1,500 BC. □ *phil.* the word Krśńa has been used in many ways, particularly to represent Puruśottama, the nucleus of the universe.

kuńďalini *lit.* The coiled serpentine or the sleeping divinity. The fundamental spiritual force that resides at the base of the spine.

lalita mármika A dance which expresses the feeling of surrender, performed while singing kiirtana. It was invented by Párvatii, about seven thousand years ago.

laokika Of the world.

liilá Divine sport.

lungi Sarong.

mahákaola A tantric Guru who can raise not only his own kuṇḍalīnī but those of others as well.

Mahāprayāna Divasa The day of the physical departure of the Reverend Mārga Gurudeva, in the holy name and form of Shrii Shrii Ānandamūrtiji, on 21st October 1990.

Mahārlīkā, Mahārliiṅā *etym.* Small in size but great in glory, and in quality. Sanskrit names for the Philippines.

mantra A sound or collection of sounds which, when meditated upon, will lead to spiritual liberation.

mārgīi A member of Ānanda Mārga Pracāraaka Saṁgha. One who follows Ānanda Mārga's ideology, and practices the lessons of Ānanda Mārga system of meditation.

māyā Creative principle. Expression of the cosmic operative principle.

mudrā Meaningful gesture. A yogic exercise similar to an āsana but incorporates more ideation.

nagara kiirtana A kiirtana procession through the streets of a town.

nāma mantra Preliminary lesson of Ānanda Mārga sādhanā.

namaskāra Method of salutation. Namaskāra is done by bringing the palms together and touching with the thumbs, first the ājñā cakra, the mid-point of the eyebrows, and then the centre of the chest, without bowing.

Ideation: I pay respect to the Supreme Entity residing within you - with all the goodwill and simplicity of my mind and the love and sweetness of my heart. It can be done to all regardless of their age, because the idea in this mode of salutation is that everyone is the manifestation of the Supreme Entity.

Nirguṇa Brahma Pure consciousness which is not influenced or qualified by sāttvaguṇa, rājoguṇa, and tāmoḡuṇa; unqualified consciousness.

oṃ shānti Brahma is peace.

pāpa Vice, sin. Not doing what one should do.

Parama Pitā Bābā ki? Jaya! *exp. Q.* What do we wish to the Supreme Father? **A.** Victory! Good auspicious: a slogan loudly expressed at the beginning or end of special occasions such as, collective gatherings, meditation programmes, going on a journey, etc..

Parama Puruṣa Supreme Consciousness, an unbroken flow of bliss.

Prabhat Rainjan Sarkar (Shrii Shrii Ānandamūrti). Prabhat Rainjan *lit.* He who colours the dawn. (May full moon 1921 - 21 October 1990) made an immense contribution to a vast range of subjects including spirituality, ethics, literature, music, philology, psychology, science, socio-economic theory, philosophy, agriculture, etc.

Prabháta Samgíita A collection of 5,018 spiritual and psycho-spiritual songs composed by Prabhat Rainjan Sarkar (Shrii Shrii Ánandamúrti). The composition of this collection of songs started on 14th September 1982 and ended on the 20th October 1990.

pracára Promotion or propagation.

prañáma Method of salutation. An obeisance, respectful salutation.

prasáda Food that has been offered to gods and goddesses is considered holy. It may be fruit, vegetable, milk, sweets, etc. When this food is eaten, it's considered a blessing.

pratika Complex machine. The emblem or symbol of Ánanda Marga visually represents the essence of the Ánanda Marga ideology. The six-pointed star is composed of two equilateral triangles. The triangle pointing upwards represents action or the outward flow of energy through selfless service to humanity. The triangle pointing downwards represents knowledge, the inward search for spiritual realization through meditation. The rising sun in the centre represents advancement, all-round progress. The goal of the aspirant's spiritual march/life is represented by the svastika (rt. Su asti - lit. Good upon you), an ancient symbol of spiritual victory.

Rádhá myth. The foremost female devotee of Lord Krśńa.

rájasika Mutative. One of the three attributes of prakrti. Rájasika food is beneficial to the body but is neutral to the mind, or vice versa. Foods that do not fall into the sáttvika or támasika categories are of rájasika nature. In certain countries where there is heavy snow, rájasika food can be treated as sáttvika and támasika food as rájasika. This is due to varied effects due to change in time, space and person.

Sadāshiva, Shiva The Guru of Tantra who lived in India 7,000 years ago. He brought spirituality to the people through the medium of song, dance and spiritual meditation and guided society while His mind was absorbed in pure Consciousness. He introduced the system of marriage, still followed today, and invented the vigorous dance called Táńđava. He invented and introduced the seven notes of the Indian musical scale. He founded and promoted Tantra Yoga. He also invented the Ayurvedic system of medicine. Shiva is considered to be the Father of modern civilization. □
phil. Infinite Consciousness, Parama Puruśa.

sadávratā Free distribution to the poor people of basic necessities, such as: food, medicine and clothes. Mass feeding.

Sadguru Spiritual Master, the true and absolute Guru.

sádhaka Spiritual practitioner, spiritual aspirant.

- sádhana** *lit.* Sustained spiritual endeavor. Spiritual practices, meditation. Root word "sadh" means "to try".
- sadvipra** Spiritual revolutionary. □ *lit.* true vipra.
- sadvipra samāja** Spiritual society.
- Saguña Brahma** Brahma when qualified by the guñas.
- sahasrára** One thousand. The pineal gland.
- sahasrára cakra** The plexus of the one thousand petals. The pineal gland. The 7th, highest cakra of the body, located at the crown of the head. □ *fig.* a lotus with one thousand petals.
- samádhi** 'Absorption' of the unit mind into the cosmic mind, savikalpa samádhi or into the Paramátman, nirvikalpa samádhi. This is a state of indescribable bliss. The unit consciousness is absorbed in the Cosmic Consciousness. Not a particular lesson, Samádhi is a natural attainment that results from continuous spiritual practice.
- samāja** Society. □ *slk.* *samanam ejati samāja.* - samāja or society is a group of people who are living together for the mutual benefit and development of all. - "the concerted effort to bridge the gap between the first expression of morality and establishment in universal humanism is called "social progress", and the collective body of those who are engaged in the concerted effort to conquer this gap, I call samāja or society." P.R. Sarkar.
- samgacchadhvam** A song composed in the Rk Veda *approx.* 1,500 years ago. Sang by the Ánanda Márgiis at the beginning of dharmacakra or collective meditation as follows: - *Samgacchadhvamí samivadadhvamí samí vo manámsi jánatám, devábhúgamí yathápurve samjánáná upásate samánii va ákútih samáná hrdayáni vah, samánamastu vo mano yathá vah susahásati.* - Let us move together, let us radiate the same thought-wave, let us come to know our minds together, let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe. Let our aspirations be united, let our hearts be inseparable, let our minds be as one mind, so that we live in harmony and become one with the Supreme.
- samskára** Psychic reactive momentum, potential mental reaction.
- sannyási m.** or **sannyásinii f.** *lit.* Monk or nun. One who has surrendered one's life to the cosmic will or one who ensconces oneself in sat, the unchangeable entity. Those who follow the life of sannyása are monks or nuns.
- sásfáuᅅga prańána** A method of salutation involving prostration done by men; a symbol of simplicity. It is to be done only to the Márga Guru. It signifies surrender to the Supreme. (Women pay their respects by kneeling and

touching the ground with the forehead while stretching forward the arms instead of doing full prostration.)

satsaunga Good company. Keeping the association of spiritual aspirants or good people creates a positive psychic environment.

sāttvika Sentient. One of the three attributes of prakṛti expressing the positive or sentient quality. Sāttvika food is conducive to the well-being of both body and mind and is not at all harmful in any sphere. Sāttvika food: all the staple food-grains such as rice, wheat, barley, etc.; all the pulses except masūr - an orange-colored lentil, and khesári; all fruits and roots; all kinds of vegetables except violet-colored carrots, white eggplants, onions, garlic and mushrooms; milk and milk products; all green and leafy vegetables except red puin and mustard; all varieties of spices except garam masalá - a hot mixture including cardamom, cloves and cinnamon; and all kinds of sweets, can be taken. The avadhútas and avadhútikás of Ánanda Marga are only allowed to take sāttvika food.

shiila Regulated conduct.

Shiva See **Sadāshiva**.

Shrii Shrii Ánandamúrti *lit.* The personification of bliss who attracts all. (P.R. Sarkar) (May full moon 1921 - 21 October 1990) The Preceptor of Tantra Yoga. The founder, president, and Guru of the Ánanda Marga Pracárika Samgha, a socio- spiritual organization.

svádhýaya Studying spiritual books in order to gain a clear understanding of their true meaning. It can be done by reading or listening, etc.

támasika Static. One of the three attributes of prakṛti. Támasika food is that which is either harmful to the mind and may or may not be harmful to the body or harmful to the body but may or may not be harmful to the mind.

táńdava nrtya A vigorous dance for male spiritual aspirants invented by Lord Shiva. It affects the glands in a way that facilitates the development of courage and fearlessness. When Sadāshiva himself does this dance as Shiva Nařarája, the dance becomes a metaphor in which the Supreme Consciousness sends vigor throughout the universe and causes all objects of the universe in turn to radiate vigorous vibrations.

Tantra 1. The science that frees the aspirant, from the fetters of bondages, by expanding the mind, or by expanding the existence. (Tan - to expand, tra - to liberate.) **2.** The science that liberates the aspirant from dullness and expands his or her entire existence. (Ta - dullness, tra - to liberate.) A spiritual tradition first systematized by Shiva, which originated in India in prehistoric times. It emphasizes the development of human vigor, both through meditation and confrontation of difficult external situations, in

order to overcome all fears and weaknesses. Tantra is, in simple terms, the science of meditation, with scripture that expounds that tradition.

Tāraka Brahma The Supreme Consciousness in its liberating and devotional aspect. Tāraka Brahma is a concept of Tantra, it's not a philosophical concept; it is a devotional sentiment. The tangent point, or bridge, between Nirguṇa Brahma and Saguṇa Brahma, as well as being within the Nirguṇa and Saguṇa Brahma at any chosen time.

trikufī The junction of the two eyebrows, where the seat of the mind is located. This is the concentration point of ājīṇā cakra.

varābhaya mudrā Blessing involving a special gesture given by a spiritual Master. Both palms are open. The left hand rests on the left thigh - bara mudrā, the right hand is raised - abhaya mudrā. Blessing that imparts fearlessness and bestowing grace. The spiritual Master who imparts this mudrā to you is your well-wisher and your benefactor.

Viśṇu Supreme Consciousness. The entity which permeates everything, and is present in each and every expression or emanation of the universe. *ṛt.* Vish - v. to permeate.

vrtti Mental propensity, mental attitude.

yama and niyama The base of yogic spiritual practice is morality. The ten principles of regulated moral conduct, consists of observances and abstinences as guide. **Yama:** 1. Ahimsā - not inflicting pain on anybody by thought, word or action. 2. Satya - the right use of words with the spirit of welfare. 3. Asteya - non-stealing. 4. Brahmacharya - to think of everything in life as movement towards Brahma. 5. Aparigraha - control over one's greed, non-luxurious living. **Niyama:** 1. Shaoca - maintenance of purity, external and internal cleanliness. 2. Santoṣa - sustaining a state of mental contentment. 3. Tapah - the practice of penance in order to reach the goal. 4. Svādhyāya - the clear understanding of any spiritual subject. 5. Ishvara Prañidhāna - the constant thought of Ishvara as the Supreme Shelter.

yoga Union of the individual consciousness with the Cosmic Consciousness. A spiritual practice that leads to unification of the unit (ātman) with Supreme Consciousness (Paramātman). *Samīyogo yogo ityukto jīvātma paramātmānah* - Yoga is when the unit consciousness and the Supreme Consciousness merge as one. This takes place when the spiritual aspirant establishes a relationship of sweet love with the Supreme Consciousness.

yogi m. yoginii f. A practitioner of yoga.

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- (6) (For more on this, refer to PROUT, Vol. I No. 2, September 1-15, 1979)
- (7) Ánanda Parivára, Manila Sector July-August, 1978
- (8) (Taichung, Taiwan, August 20, 1979; Ánanda Vacanámrtam, The Nucleus of the Universe, p. 26)

PAIŃCADASHA (15) SHIILÁ

1. Forgiveness.
2. Magnanimity of mind.
3. Perpetual restraint on behaviour and temper.
4. Readiness to sacrifice everything of individual life for Ideology.
5. All-round self-restraint.
6. Sweet and smiling behaviour.
7. Moral courage.
8. Setting an example by individual conduct before asking anybody to do the same.
9. Keeping aloof from criticising others, condemning others, mudslinging and all sorts of groupism.
10. Strict adherence to the principles of Yama and Niyama.
11. Due to carelessness, if any mistake has been committed unknowingly or unconsciously, one must admit it immediately and ask for punishment.
12. Even while dealing with a person of inimical nature, one must keep oneself free from hatred, anger and vanity.
13. Keeping oneself aloof from talkativeness.
14. Obedience to the structural code of discipline.
15. Sense of responsibility.

ABBREVIATIONS

ÁC	Ácárya
ÁM	Ánanda Marga
ÁMPS	Ánanda Marga Pracáraka Samgha
ÁMURT	Ánanda Marga Universal Relief Team
ÁMURT/EL	Ánanda Marga Universal Relief Team (Ladies)
Avt	Avadhúta
Avtká	Avadhútiká
BP	Bhukti Pradhána
DC	Dharma Cakra
DMC	Dharma Mahácakra
DMS	Dharma Mahásammelana
DPS	Dharma Pracára Secretary
DS	Diocese Secretary
ERAWS	Education Relief and Welfare Section
GS	General Secretary
LFT	Local Full Timer
LPT	Local Part Timer
MNL	Manila Sector
MU	Master Unit
PROUT	Progressive Utilization Theory
PRS	Public Relations Secretary
RDS	Review Defect and Solution
RS	Regional Secretary
RU	Renaissance Universal
SS	Sectorial Secretary
SWWS	Sectorial Woman Welfare Secretary
WT	Whole Timer
WWD	Women's Welfare Department

MEANING OF SANSKRIT NAMES

- Arun** *m.* crimson dawn, rising sun.
Asitiimā *f.* Infinite.
Balarama *m.* Strong, powerful, Brother of Kṛṣṇa.
Bhaeravii *f.* Daughter of Shiva, First expression of Prakṛti.
Bhārati *f.* Saraswati, Goddess of speech.
Cintamañi *m.* Having golden Mind.
Diipānvitā *f.* Illumination of light.
Giriisha *m.* Lord of the mountains.
Gurucharan *m.* At the feet of the guru.
Krpā *f.* Grace, favour.
Madana *m.* personification of passion, Master of passion, spring.
Muraliidhāra *m.* Kṛṣṇa holding a flute.
Nanditā *f.* Happy.
Nirupāmā *f.* Unique, incomparable.
Paritoṣa *m.* One who sacrifices for others.
Prashānta *m.* Calm, serene.
Priyadarshii *m.* Sweet to look at, who sees his beloved everywhere.
Pushpā *f.* Flower, blossom, expanding, blossoming.
Rāmchandra *m.* Kṛṣṇa.
Rāsaraja *m.* King of the rāsa.
Saraswati *f.* Goddess of art and learning.
Satyajiita *m.* Victory of truth.
Shiilā *f.* Having good quality, good conduct.
Somā *m.* Moon, divine nectar.
Sudhiira *m.* Very calm and reposed.
Sujiita *m.* Victory. **Sujitā** *f.* beautiful, lovely.
Viirendra *m.* Lord of the brave, greatest hero.
Viśṇu *m.* Lord Viśṇu, the preserver, all-pervading, omnipresent.
Yudhiśthira *m.* Undisturbed, balanced in battle, symbol of dharma.

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BÁBÁ IN MAHÁRLIKÁ

BÁBÁ IN MAHÁRLIKÁ

The first time the Holy Feet of Shrii Shrii Ánandamúrti, affectionately called Bábá, touched the soil of Mahárlíká was on June 10, 1968. It was the first country He visited outside His native India. Mahárlíkáns consider this a special event and a blessing. To add Grace to Blessing, Shrii Shrii Ánandamúrti visited Mahárlíká a second time in April 1969. Just to consolidate His special relationship with the Mahárlíkáns on August 10, 1979, He visited Mahárlíká for the third time.

Inspired by the Ánanda Marga socio-spiritual philosophy promoted by Shrii Shrii Ánandamúrti, Mahárlíkáns became an integral part of the Ánanda Marga Mission in the propagation of Self-Realization and Service to Humanity, not only in the country but throughout the world. Several Mahárlíkáns became dedicated missionaries committed to the universal ideals of Ánanda Marga and lived their lives in pursuit of the vision of the world and humanity as one family.

This book, *Bábá in Mahárlíká*, is a compilation of actual accounts and personal realizations of spiritual aspirants. They relate how the constant practice of the spiritual lifestyle helped them understand their personal goals and their relationship with the Guru and with the Supreme Consciousness.