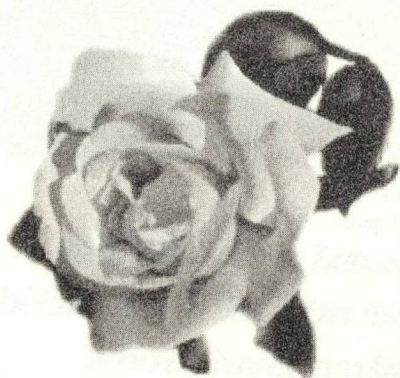


UNFORGETTABLE MEMORIES

A glowing flame is centered within a blue, circular, lens-like structure that resembles a camera lens or a magnifying glass. The lens has several concentric rings and is set against a dark background. The flame is bright yellow and orange, providing a focal point for the image.

Ac' Cidananda Avadhuta

Unforgettable Memories



Ac. Cidananda Avadhuta

All rights reserved by the publisher. No Part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of the publisher.

First Edition 2008

ISBN 81-904257-0-6

Published by:

Ac. Vishvodgatananda Avt.

JC 48, Khirki Extension

Main Road, Malviyanagar

New Delhi -17

Printed in India by:

Vision Creative Services

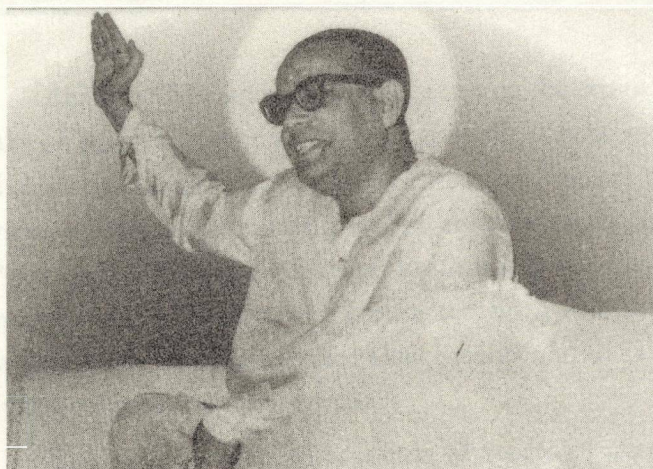
261, Ashoka Main, Sector 35

Faridabad - 121 003 (Haryana)

Price : Rs. 150/-

Dedication

Foreword



***Dedicated at the Lotus feet of
my beloved guru Shri Shri Anandamurtiji
Who is "my everything"***

- Acharya Cidananda Avadhuta

Foreword

Acharya Cidananda Avadhuta is one of the senior most monks of Ananda Marga and he was specially chosen by Shrii Shrii Anandamurtiji to serve as the Shraman (trainer) for all overseas monks and nuns who underwent missionary training at Prashiksana Matha in Davao, Phillipines. He has been intimately and affectionately connected with hundreds of sanyasiins & householders as their elder brother and was a father like saintly figure for many of us.

The autobiographical accounts of scores of anecdotes from his eventful life are indeed “unforgettable memories” and have inspirational and educational value for spiritual aspirants for all days to come.

The readers will surely be stirred and awed by the greatness of Divine Master who chose to select Acarya Cidanandaji as His medium for propagating the universal message of “Love for the Supreme (parabhakti) as the summum bonum of human life”.

I was fortunate to work with Dadaji Cidananda for a short duration when he was Central Office Secretary and he was working hard to establish the legacy of our beloved Guru. Ac. Cidanandaji is a person of great magnanimity and upholds high values of sanyasiin order. We are grateful to him for sharing his treasure trove of personal experiences for the

inspiration of all spiritual aspirants even while he has been unwell and heroically struggling with a serious physical impairment.

Ac. Shambhushivananda Avt.
Kulapati, Ananda Marga Gurukula
Anandanagar, P.O. Baglata, Dist. Purulia, WB (India)
Camp Office: Ydrefors, 59081 Gullringen, Sweden.

Preface

In the year 2004 I was suffering from a serious health problem - I had difficulty breathing and this was becoming progressively worse. In July 2005 I was assigned to conduct the DMS at Ananda Kanan in New York Sector. While there my health became much worse. I was diagnosed with lung cancer in the advanced stage, and was told I could only expect to live a few months. When I got this news I became determined to fight it out.

I was then brought back to India via Singapore. I arrived in New Delhi in an unconscious state. Though I was given saline and other medicine, on the second night after I arrived at New Delhi, my breathing trouble became unbearable. I felt much pain in the chest and could not breathe. Then around midnight Baba appeared in Barabhayamudra. I told Him, "Baba, take me if You want. If not You should prepare my body accordingly so that I will be able to do what You like." After a few minutes, I heard a click sound in my chest and I felt that Baba was sitting in my Anahata Cakra and massaging my chest. From that moment I started feeling relief from the chest pain. In the morning I became conscious and able to recognize people.

As my health went on improving my mind wanted engagement. One day I felt Baba was telling me to write about

my experiences in my life with Him, and these I have I gathered here to offer at His Lotus Feet.

Ac Cidananda Avt

15 May 2007

New Delhi

Acknowledgement

I would like to offer my heartfelt thanks to Dr. Rohit V Nayyar, one of the best experts in cancer and one of the best general physicians, R.S Mishra from Indraprasth Apollo Hospital, who took care of me.

It took me more than one year to write this book, but to arrange the stories in sequence was a problem. During this period Avtk. Ananda Parashakti Ac. came to do the typing and prepare the draft. Thanks to Ac. Nabhaniilananda Avt., Ac. Jyotirupananda Avt., brother Rasavihari, Ac Vedaprajanananda Avt. and Smt. Suman Koul for their help with editing, and Ac. Vishvodgatananda Avt. and Ac. Citshivananda Avt. who did the final checking. I am highly obliged to all of them who contributed their hard work to make this piece of garland of spiritual experiences to be presented at the Lotus feet of Gurudeva Baba Shrii Shrii Anandamurtiji. Finally it was handed over to Ac. Vishvodgatananda Avt. for printing.

Contents

Publisher's Note	
Foreword	
Preface	
First Meeting With Baba	13
Initiation	16
Personal Contact	19
Encounter with Yaksinii Siddha Pandit	23
My First Pracar* Program	27
Baba Loves me most, I love Baba Most	36
Baba's Training	37
Baba the Vaidya Raj	44
Inspiration from Ac. Shivananda Avadhuta	46
Baba - The Practical Neo-Humanist	50
Baba Is A Practical Proutist	55
Baba Keeps The Sentiment of All	56
Twenty-One Days In Jamalpur	58
Baba's Warnings To Me	60
Baba Takes Care Of Those Who Work For Him	64
Effect Of Gurudarshan	66
Attachment Removed	69
Effect Of Ista Mantra	71
Do Not Miss The Train	75
What You Like Most Should Take Little	77
Becoming a Wholetime Worker	79
National Emergency	84
Meeting With Workers In Jails Dada Mahaviiranandaji	87
Meeting With Dada Asheshanandaji	88
In The Company Of Holy Men In The Himalayas	90
Beginning Of An Adventure	92
Haridwar	94
Rsiksha	95
Doctor Hansraj	99
Vedanti Baba	101
Pagala Baba	103
Jatadhari Baba	104
Taught Sixteen-Points To The Youth	105
Uttar Kashi	106
Ekahari Baba	108
Lord Shiva And Mother Parvati	110
Gangotri	112

Ramananda Avadhuta	115
Swamy Shardanandaji	116
Sitaram Baba	118
Haridwar	125
Nepal	128
Places Related To Lord Krsna Mathura	131
Ujjain (Madhya Pradesh) Mahakaleshwar Temple	134
South India Balaji Temple	137
Rameshvaram Dandi Swamii	138
Pandit Ramshastr Iyer	141
Swamy Virjanandaji	143
Teaching Of Dandi Swamyji	145
A Letter	146
Kanya Kumari (Cape Comrin)	148
Marutva Malay Villages Morning And Mountain Nights	149
Visit of The Deputy Superintendent of Police	151
Whole Timer' S Life In India	154
Nirjala Ekadsi	161
Encounter With Avidya Tantrika	165
Samadhi To Non-Margii Mother	167
Baba's Protection During Kapalika Sadhana	168
Baba Cares For His Children	170
Baba Is The Source Of All Languages	173
Narshimhacarii's Cherished Desire Fulfilled	177
Sadguru Pad Puja*	179
My Days In Kerala State	182
Trivandrum Dharma Maha Cakra	185
Communists Attacked Our School	188
Purchased Land For Trivandrum School	190
Rukminiamma Long Cherished Desire Fulfilled	193
Sweet & Salty Water	196
Dumb Can Speak	198
A Strange But Staunch Devotee Of Baba	200
Dilemma Solved	203
Family Responsibilities Fulfilled	205
Who Is Singing Kiirtan?	207
Sadhan Piith Training In Varanasi	209
Safe Distance From Tantra Guru	214
Fiftieth Ananda Purnima	218
Naga Baba	220
My Suppressed Dogmatic Samskra Removed	223
Removed High Fever With Dukh Haran	226
Smoker In Previous Life	228
Tantra Abhicara	230
Dharma Samiksa	232

First Meeting With Baba

It was some time in 1958-59. Ananda Marga was in its early stages. Baba Anandamurtiji had stated the Ananda Marga organization in January 1955 based on the multi-dimensional ideology of Ananda Marga with the purpose of emancipating all beings from all kinds of suffering and leading them to perfection. The objective of His mission is "Atma Moks' artham Jagat Hitayaca", which means 'salvation of self and service to all'. Though it was just the beginning of this unique mission it was growing and spreading like wild fire, attracting particularly the young and progressive people from all sections of the society.

I had heard that Ananda Marga is a very good organization and that its members are strong moralists and strict vegetarians. They follow strictly the moral principles of Yama* and Niyama**, do meditation and Asanas regularly. Members treat each other better than their own family members. Certainly I was attracted to it.

As I was a student and still had to finish my final examination, I wanted to give more time and energy to my studies. After I finished my final examination, I went to my native district town Motihari in Bihar for my vacation.

I went for a walk one evening. When I was walking in

* *Yama* – Five principles for self-control

* *Niyama* – Five principle to deal with others and external world

front of the railway station, there was an Inn Choultery (Dharma Sala) across the road. I saw a banner hanging in front of the gate. The banner stated, "Ananda Marga Dharma Maha Cakra*". Many people were entering into the building and a lecture was being delivered which could be heard at the gate.

With a curiosity to have Darshan** and to pay respect to Shrii Shrii Anandamurtiji, I walked towards the door. There was a gentleman sitting on a chair in front of a small table at the entrance. He stopped me. He asked me if I was an Ananda Margii***. I said "No" and he said, "Then you cannot enter. Only Ananda Margiis are allowed."

I asked him to please allow me because I just would like to pay my respect to the great man. He did not agree. I was clashed because whenever any saint or great person would come everybody would be allowed to pay respect and get his blessing but here nobody else except their members were allowed. On one side was clash but on the other side a curiosity developed. After all why like this? There must be some special reason that I must see Shrii Shrii Anandamurtiji.

I went on for my walk but all the way kept thinking the ways and means to see Shrii Shrii Anandamurtiji. An idea struck my mind. The railway platform does not belong to Ananda Margiis! When Gurudeva of Ananda Marga would depart, I would see Him. I made a very strong decision to see Him. I found out his departure schedule and went well in advance of the departure time to the railway platform and started waiting

* *Dharma Maha Cakra – Special Psychospiritual Congregation of disciples where guru used to give special blessing.*

** *Darshan – Glimpse of Him*

*** *Ananda Margii – Follower of Ananda Marga*

for his arrival at the station in order to board the train. A few minutes before the scheduled departure time, Baba came surrounded by Ananda Margiis and boarded the first class reserved compartment. He sat on the seat allotted to Him that was on the platform side. Margiis were pushing each other to go near Him and have a close look to do Namaskar. For a moment I became nervous wondering how to get close but I did not lose hope. I still had hopes to see Him up close.

Baba extended both His hands outside the window and was greeting the Margiis. However, the train started to whistle and moved slowly. Margiis were standing behind and I was running to have a close look of Baba. His hands were still outside the window. I tried my best to reach near Him and He touched both my cheeks with His extended hands. It was almost the end of the platform. I was looking at Baba in the train and tears started rolling down my cheeks. I did not know what happened to me. I sat on the last bench of the railway platform in that state and continued crying. When I gained some sense and looked at my watch, it was 11.30pm. I had been there for 3 hours. Then I went back home.

* * *

Years later when I went for personal contact, He asked, "Why have you delayed?"

WHEN ONE HAS A VERY STRONG DESIRE TO SEE PARAMAPURUSA, HE CAN BREAK ALL THE RULES AND OFFER HIMSELF BEFORE THE DEVOTEE.



Initiation

It was 1961 when I joined my service in a coalmine company named N.C.D.C.

One Sunday in June 1961, a man came to our quarter and introduced himself as Ananda Margii to me. The first meeting with Baba flashed into my mind but I preferred to listen to the visitor.

He was Acarya Brahmadeojii. After one hour talk he gave me two magazines and told that he would come on the next Sunday. As promised he came on the following Sunday, told some more things about Ananda Marga and replaced the old journals with new ones. He became my regular Sunday visitor. As I was taking an interest he started talking about Baba and other aspects of Sadhana*. After three months he told about my Acaryajii. He said, "There is a very saintly Acarya of Ananda Marga who is an engineer working here. Would you like to see him? If you would like I can bring him here."

I said certainly I would like to see him but it was not proper to bring him here. Rather I would visit him as he was my senior. I requested him to find out the time and place so that he could take me there to see him. He fixed the appointment and took me to Acarya Vishvamohanjii on the following Sunday afternoon.

* *Sadhana – Psychospiritual practice*

I greeted him and he asked me to sit near him on the floor. I found in him something very special. He looked very calm, serious and in a state of some kind of spiritual ecstasy. After few minutes he asked me my name, when did I join the work and in which section I was working, etc. Then he added, "You go now. Someone is waiting for you in your quarters. He is a new person. Your quarters are locked. If he has to wait for too long he may feel inconvenient as you had arranged to meet him but you're here. You come sometime later but you must give me a call before you come."

When I reached my quarters, I really found a person was waiting in the veranda. This incident made me more curious to know more about my Acaryajii and Ananda Marga. I made an appointment with him to meet him on next Sunday.

When I met him, I asked him, "How did you know that somebody was waiting for me last week?" He just smiled and said, "If you want to know, you have to learn meditation and do it very sincerely and strictly."

After that he explained to me what Ananda Marga meant and what it does for the society. After one hour he told me to leave and come again next time. After that I became a regular visitor to Acaryajii. Sometimes he would discuss Ananda Marga philosophy and sometimes he would tell me about his experience with guru Baba. Sometimes I used to ask how to learn meditation. He would say, "Wait, your time will come." Sometimes he would ask whether I was ready to learn meditation. I used to avoid it because my mind was not ready to leave dogmas and superstitions imposed on me from very childhood, such as caste complex, wearing sacred thread, keeping a tuft of hair on the head, etc. That was why, though

I used to visit him regularly and almost one year had passed, I had not received initiation.

* * *

On 22 February 1962, Baba graced me by getting initiation through the medium of Ac. Vishvamohanjii.

That was a Saturday and not a working day for me. He initiated me at 2 pm and made me do Sadhana for one hour. He asked me to come and do Sadhana with him everyday after working hours and I followed him very strictly. Both of us along with some other Sadhakas used to go to the nearby forest and do meditation.

* * *

Personal Contact

I was initiated on 22nd February 1962. I became very strict in Sadhana and did Sadhana with my Acaryajii almost everyday.

After just one and a half month, one day my Acaryajii asked me, "Would you like to have Guru darshan and personal contact with the Guru?"

I did not understand what personal contact was. I asked Acaryajii, "What is personal contact?" He said, "In personal contact, only you and Baba will remain in the room and nobody else. He can talk to you and you can talk to Him." I agreed to go for personal contact. He said, "But there is a condition if you're going to Guru for Darshan. You must attend one-week Tattvika classes conducted in Jamalpur Jagrti from April 14 to 21. Classes will be taken by Baba Himself and Acarya Dasarathajii who is a very great Sadhaka and devotee of Baba."

I thought it was a golden opportunity. I applied for ten days leave and reached Jamalpur Jagrti on April 13 1962.

My Acaryajii had given me recommendation letter for personal contact with Baba and for attending the Tattvika classes. I met the then Personal Assistant to Baba Ac. Abhedananda Avt. and handed the letter to him. He said, "Please be comfortable. In the evening after asking Baba I will tell you when you will get chance to have PC with Baba." In

the evening he told me that Baba had been kind enough to give me a chance to have personal contact the next day.

First phase of PC

The next day most probably was a holy day. Baba came to the Jagrti. PA Ac. Abhedananda Avt. received Baba and went into Baba's room with Baba. Baba asked PA Dada what was the work to be done on that day. PA told Baba that there were four candidates for personal contact. Baba asked him for the name list and told to send us one by one. My name was third in the list.

When I entered His room, I saw that Shiva was sitting on the cot in place of Baba, just as I had seen him in so many pictures, white complexioned with a snake around His neck and a trishul in His hand. I did Sastaung Pranam as I was told. When I got up I did not find Shiva but Baba was sitting on the cot. Baba asked me my name and name of my Acaryajii. Then He told me to look back at the wall.

First I saw a child was sleeping on the bed in a mud built house in one afternoon. There was a big snake taking rest beside the child. Then a lady came at the door and was terrified when she saw the snake sleeping with her child. She started to pray whole-heartedly with folded hands. After a few moments the snake went away. She went to the child and confirmed that the snake did not hurt the child.

In the second scene, I saw a boy who was walking through thick woods covered with big trees. The boy was uttering "Om Namah Shivaya" mantra and Shiva was with the boy till he crossed the road and reached the field.

Then Baba asked me to look towards Him and said,

“You were born by the grace of Lord Shiva and so it became my duty to protect you.”

Second phase of PC

After that He turned to me with stern look and asked me why I did such thing at such place as such? I had no reply. Then Baba asked, “Do you deserve punishment?” I said, “Yes, Baba.” He took His stick and looked like He would beat me severely. But after hitting me very lightly with the stick, He said, “You know that I see everything. Promise me that you will be a Dharmika* and will always protect Dharma.” He asked me to touch His feet and made me to promise to be righteous and do righteous things.

Then He called me near Him and patted my cheeks as He had done during my first meeting with Him on the railway platform. Tears started rolling down my cheeks continuously. He told me, “Don’t worry, I’m always with you. You go now, someone is still waiting.”

I did not want to leave Baba’s room but I had to come out with tears still flowing like a river. Then I sat for Sadhana till everyone had gone.

Tattvika Class

After that I attended the Tattvika classes that were conducted by Baba and Dada Dasarathji.

In the one-week class, most of the time I was looking at Baba. He looked so charming that I had strong desire to embrace Him. But how could I do that? There were so many people in the class. During the whole session, everyday I was

* *Dharmika* – He who practices Dharma/One who has deep longing for Supreme Father

very emotional and it was very difficult to control myself. As my bed was just near the entrance, everyday at the end of the class when Baba would leave the room He used to put His holy feet on my bed and then I would become calm.

There was an examination at the end of the training. I was very much afraid because none of the philosophy went into my head during the class. I used to just look at Baba to enjoy His divine countenance and charm. But none was spared without appearing in the examination.

There was a verbal examination taken by Baba Himself. On that day Baba was sitting on His cot in His majestic style and all examinees were sitting on the floor in front of Him. He started to ask questions one by one. When my turn came, I stood up. He asked some questions which were not intelligible to me. I looked at Him.

“Why are you looking at me? Will I answer the questions that I asked you?” I was still continuously looking at Him. He said, “You dull boy. Sit down!”

When the next round came and I stood up He asked, “Do you know Yama and Niyama?” I explained Yama and Niyama. After the second round finished He commented, “These boys are not up to the mark but they’re good boys. I have to give them a “grace mark” and they are all declared passed.” So we all did Sastaung Pranam and came out of His room.



Encounter with Yaksinii Siddha Pandit

After my personal contact with Baba and the Tattvika class, I was moving at full speed and full of energy to remove exploitation from the society.

Just after that I went to my work in Rai Bachara where a coalmine was newly started. It was a small place in the midst of the jungle.

A few days after my arrival one Margii asked me, "Did you hear that one Yaksinii Siddha Pandit from Nepal is here? He's charging four Rupees per person to tell them their past and future."

Actually this would be exploiting the poor illiterates. I told the Margii to find out from those who had gone to him the time and place so that one could meet that Pandit. After getting all the information, we made a plan to meet him to chase him away from our area.

At about 11pm in the following night, with four young Margiis we went straight to the place where the Pandit was staying. After greeting him, I asked, "Panditjii, do you have Yaksinii Siddhi?"

He replied proudly, "Yes. What do you want? You give me four rupees and I can tell your past and future with the help of Yaksinii."

I asked him, "But what about your future? Why don't

you use your Yaksinii to find out your own future?" I told him point blank, "You're exploiting these poor laborers. You have to leave this place before sunrise, otherwise you will have to face the consequences.

As Pandits are generally timid, he said, "Okay Baba, I will leave this place before sunrise tomorrow. Don't hurt me."

He left the place before sunrise but the man who had brought him there was one of our staff members who was also doing money lending. He was very angry and said, "Do Ananda Margiis have such courage to chase away my guest Pandit? I will send a message that they should be ready for fight!"

I got my fifty laborers and asked them to be always ready and that when ever they received my instruction, they should come immediately and be ready to fight. I also sent this information to the moneylender who had invited that Pandit. This news spread like wild fire all over our establishment. My superior sent me a message to meet him immediately. I went to see him accordingly. He told me whatever he had heard about me and asked me not to land in trouble. I told him I will not initiate any trouble from my side but if somebody would start the trouble and challenge me, then I would be prepared for that and face it boldly. Of course an immoral person has no guts to fight.

The following week I went to Jamalpur to see Baba. Baba had already asked his PA to include me to go for field walk with Him. When I was walking with Him, He asked me, "I heard that the Ananda Margiis of your unit drove away an

exploiter Pandit. Very good.” He asked me to give the details and I narrated the whole story. He looked very happy.

Omnipresence of Baba

After my personal contact I became very strict in Sadhana. Every day after office hours, along with a few Sadhakas, I would go to perform evening Sadhana in the forest or wild field near the forest.

It was a moon lit evening. We did one and a half hour Sadhana sitting at least 100 meters apart from each other. After finishing Sadhana I did Guru Puja and when I got up from the Sastang Pranam, I saw Baba physically present there. Then I did Sastang Pranam again but when I got up Baba was no longer there.

When I joined other Sadhakas I asked my Acaryajii if Baba could be present here physically? He did not reply and just kept silent. That increased my curiosity to know the truth. Was it hallucination of my mind or was Baba really present there?

It was Thursday evening. I was getting impatient to know the truth. Somehow I attended my office on Friday, then boarded the evening train to Jamalpur and reached there the next morning. I met PA Dada in the ashram. He told me that Baba had already told him about my coming and I could go for the evening field walk with Him.

The time came and I accompanied Baba in His evening field walk. During walking, many times it came to my mind that I must ask Baba but every time I felt shy and hesitated to ask. While we were just entering the field where Baba used to sit on the tiger's grave, Baba stopped walking. He turned to me

and asked, "Do you have any question?" Then I got courage to narrate what happened on Thursday evening and asked Him could it be possible?

With His majestic characteristic smile, He nodded His head and said, "Yes, it is possible."

I was fully satisfied and we proceeded to the field.



My First Pracar* Program

a) Telegram from Jamalpur

Two or three months after my personal contact with Baba, one afternoon I received a telegram from Jamalpur. It said that Baba wanted me to go for Pracar with my Acharyajii. As I was a new Sadhaka, I was wondering how Baba takes care of a new Sadhaka like me. I neither had detailed knowledge of Ananda Marga philosophy nor did I know how to speak English properly and I had been given the duty to do Pracar in Hyderabad Deccan! I thought it was not Baba but someone else had sent the telegram.

I went to my Acaryajii and told him about this. He said, "If you have doubt, go to Jamalpur and confirm from Baba Himself."

By the first available train I went to Jamalpur and got the chance to go with Baba and sit with Him on the tiger's grave after reaching the field. Baba sat on the tiger's grave and I massaged His legs. Then I got the courage to ask Baba, "Baba, I received a telegram asking me to go for Pracar with my Acharyajii. Was it sent by You or someone else?"

He did not give a straight answer. Rather He mildly put a counter a question to me, "You see the condition of the society is deteriorating. Who will reform it?" I automatically replied, "We, Baba."

* Pracar – Propagation of Ananda Marga philosophy

Then He added, "If one has time and facilities one should do the Pracar of Ananda Marga ideology which is good to elevate the society."

Then I told Baba, "You're telling, I'll certainly go. But I've no knowledge of Ananda Marga's philosophy. I've read only few books which I could not understand fully. Also I don't know how to speak English."

Baba said, "People know less than what you know about philosophy and you'll speak in English. Everything will be taken care of. Now it's time to return. Let's go now but remember that you must not forget to give me the report after your Pracar tour."

I assured Him, "Yes, I'll report to You after my Pracar tour."

* * *

b) "Guru's word is supreme!"

With full assurance from Baba I returned with full enthusiasm. I met my Acharyajii and told him in detail what happened in Jamalpur. He said, "You decide when we shall start. But a little hurdle has come. My one son is suffering from fever and another one has an upset stomach. He is purging every ten minutes. You also know the condition of my wife. She is going to deliver any time. But it doesn't matter, whatever you decide within two hours, so we'll do."

My hope and assurance seemed to be shattered. I gathered courage and went to my quarter to make a decision but instead I started crying. On one hand I had given word to Baba to go for Pracar with my Acaryajii, but on the other hand seeing the condition of Acaryajii's family, how could I ask him to go for Pracar? I was crying because I didn't know what to

do. Praying to Baba to show me the way in this situation I fell asleep. I dreamed that Baba came and told me "Guru's word is supreme!" I opened my eyes, ran to Acaryajii and told him the dream. Acaryajii told me to prepare as soon as possible and we would start. I went to the post office to withdraw sufficient money for our historical Pracar journey, and then I went to his house.

At that time his grandmother (who could see very little) and a twelve year old house assistant were in his house. When his wife saw him preparing things for his travel she felt very insecure. She did not say a word as she was also a good Margii but she looked very disturbed and disappointed. Before departing from his house Acaryajii told his wife that we were going for Pracar and would be coming back soon.

Then we rode the jeep and proceeded to the railway station but the last train to Ranchi had already left. The other alternative was to go by bus. We went to the bus station and fortunately the last bus was about to depart. So we quickly got onto the bus that proceeded to Ranchi. It was a passenger bus that used to stop at every village on the way and we arrived in Ranchi at 9.30 pm.

We went to railway station to enquire about a train to Chaibasa and from there we were supposed to catch the train for Hyderabad, our destination for Pracar. The station staff told us that the train to Chaibasa had just left. I was disappointed and said, "Let's go to the bus station." But there was no night bus to Chaibasa.

c) Travelled with onions

Acaryajii suggested, "Let's go to Chaibasa, Baba will arrange something." We waited at the roadside for buses going

towards Chaibasa for almost 43 minutes and I saw the lights of a vehicle. I raised my hand and the driver was kind enough to stop his truck and asked, "Where are you going?" I told him we wanted to go to Chaibasa. He said, "I'm also going to Chaibasa. But there is no room in the cabin. If you want a ride, you will have to sit at the back." We had no alternative but to ride in the truck that was full of onions we had to catch the train for our final destination.

We arrived in Chaibasa at 5.30 am. We collapsed on the roadside when we got down from the truck – because we were suffocated by the obnoxious odour of onions throughout the whole night.

About twenty minutes later we saw a cycle rickshaw. We got onto the rickshaw to go to Rajnarayana Mishra's house. He was a good friend of Acaryajii. He was surprised to see us in the early morning. He asked the purpose of our journey and how we reached Chaibasa as there was no early morning train passing through Chaibasa. Acaryajii explained to him our purpose and the night journey with the whole truck of onions.

Rajnaryana ji made arrangement for our refreshment. After morning duties and Sadhana, we took a nap. Then we had to prepare to catch the Hyderabad Express train coming from Howrah to Hyderabad in the late afternoon to continue our journey. Our host also accompanied us to the station and made arrangements for two berths in the sleeper compartment.

We arrived in Hyderabad at about 3 pm on the third day. It was a new place for us. We came out from the station and asked a cycle rickshaw to take us to a nearby hotel. He

took us to Green Hotel that was facing the medical college. We rented a double bed room. After we refreshed ourselves, did Sadhana and took our meal. It was 5 pm so we took rest to prepare for the Pracar program the next day in Hyderabad.

Hyderabad is the capital city of Andhra Pradesh. Before independence it was the capital of the Muslim leaders for a few hundred years. It is a cultural city with many universities.

d) No initiation, no breakfast!

Next morning Acaryajii told me, "Today you must get at least one person for initiation before breakfast. So, go and bring one person for initiation." I was very surprised hearing such an order but had no other choice.

I went outside and waited on the road in front of the medical college where many people were passing by. But who would I talk to and what to tell? I was in a fix. I was just looking at the people passing by. I thought, "How long will I be standing like this? Nobody will come to me. I have to say something to someone and convince him for initiation."

I gathered courage and tried to say something when a man passed near me but he avoided me. In this way another hour passed. It was almost 11 am and I was getting hungry. So I decided that I would talk to the next man.

After a few minutes I saw a lean, thin, tall man coming in my direction. I stopped him and asked straight, "Would you like to meet a Yogi from the North?" He asked, "What will happen to me if I see him?" I said, "He'll teach you a meditation technique. If you practice it, it will help you to increase your memory."

He looked interested. I told him to come with me and

brought him to our room where Acaryajii was waiting to give initiation. I closed the door and left them there. Then I called the hotel staff and ordered our breakfast.

Acaryajii took almost one hour to initiate him. I was getting impatient to have breakfast. The boy came out from our room after one hour. Now he looked fresh and happy! I asked his name. He said his name was Rajan and was a fourth year medical student. He was also the secretary of the student union in his college. I invited him to come with his friends after college hours.

e) My First Lecture

He came at 7 pm with four of his friends. Acaryajii explained to them the benefits of yoga and meditation. They all agreed to receive initiation on that night itself. Next day Rajan came at about 9 am. Acaryajii wanted me to ask him to arrange some lectures. He said that within such a short notice he could not arrange it in his college without the assistance of staff. But he arranged a lecture at 4 pm in Sudarshan College. He came to take us at 3.30 pm.

The lecture was arranged in the staff room and about 25 persons were there. When it was time to begin, Acaryajii told me to speak on how yoga and meditation helps in controlling the mind. I was very much disturbed because I had limited knowledge on that subject and that was the first time in my life to deliver a speech in English. I became nervous but Acaryajii introduced the subject and told the audience that I would speak.

I had no alternative. I stood with shaking legs, took Guru Mantra and closed my eyes. I did Guru Dhyana

(remembering the Guru in Varabhaya Mudra in the Guru Cakra) and asked Baba what to say. After a few minutes I started and I spoke for twenty minutes. Then I invited questions and requested Acaryajii to answer. Out of twenty-five persons, five took initiation. The first unit of Ananda Marga in Hyderabad was formed there in Sudarshan College in 1962.

The next day Rajan arranged a lecture in Gandhi School. That was a mixed gathering of teachers and students. Acaryajii said that I had to speak and also demonstrate some Asanas. Seven persons were initiated from this gathering. From there we managed to arrange another lecture in Giovtia High School. Two persons were initiated from the High School.

Now I felt encouraged and forgot my fear. I sent a telegram to my office to extend my leave to 20 days and then got fully engaged in Pracar.

The Principal of Sudarshan College called us and asked if we would be interested in visiting Usmania University. We got another opportunity. She arranged our meeting with the Head of Philosophy Faculty, Pandit Ramanrayan Tiwari. He arranged a meeting for us with staff from his department. This time I requested Acaryajii to speak. He spoke and after that Pandit Ramanrayan Tiwari and all his staff took initiation.

After that Shri Ramanrayan Tiwari enquired where we were staying. I told him "Green Hotel." He invited us to stay in his house as it was very big and his family was staying in his native place in Madhya Pradesh. We had planned for a ten day trip but now we extended it to twenty days. Our money was also being exhausted. Baba even arranged for our lodging.

Thereafter Tiwarijii arranged a series of lectures for us

in different Departments. Altogether thirty-five persons were initiated and five A.M.P.S Dharma Cakras were started there.

f) Returned home

We started our return journey on the eighteenth day. When we boarded the train Acaryajii said, "Do you know what my family members will say? My wife will certainly be angry."

We reached Acaryajii's quarters on the third day. His wife opened the door and said, "I could not believe anyone else in this world except Baba." She went inside the room and brought out a very healthy newborn baby. After being shown to Acaryajii she took the baby inside. She was in a complete silent mood and did not say anything.

She arranged our breakfast after we finished our Sadhana and Asanas. She led us to the dining table but still did not uttering any word. It was natural for her to become angry. So, we left her alone.

However she became calm in the afternoon and I tried to ask her what had happened after we left. She retorted, "You people left me alone in such a helpless condition." I requested her for pardon and said that we went for Baba's work. Then she was moved and started telling.

g) "Mother, don't worry."

"After you left I became nervous and could not think of what to do" Two children were sick and I was to deliver at any moment and I had trouble in my previous delivery. Thinking of that I started crying in the Puja room and asked Baba what should I do now? My worldly relatives had left me alone. Now I can only depend on You alone. After that I went to the main door. I felt a sanyasi standing in front of the door. He had

wooden sandals on his feet and wore only a loin cloth and was consoling me. He said, 'Mother don't worry, everything will be alright.' Whenever I felt nervous he would console me. He just disappeared after two hours. About my sick children - the day you left from here the same evening they started to get better and completely recovered the next day. Three days after you left I delivered the healthy boy. I could not believe there is anyone else other than Baba who could do that!" She started crying.

* * *

I was very eager to go to Jamalpur to give our Pracar report to Baba. I went to Jamalpur by the first available train on Saturday and was already asked to go for field walk with Baba. I joined Baba at the scheduled time. When I got up from Sastang Pranam, Baba said, "Tell me the good news. I'm eagerly waiting for that." I told Him all the details and He was very happy. But at the end He said, "You forgot to tell me what Vishvamohanji's wife said." So I narrated what happened to her and also told that only Baba could do that.

He said, "Those who do my work I take special care of their responsibility."

* * *

Baba Loves me most, I love Baba Most

After my personal contact with Baba, I used to visit Him every 15 days. I could not remain content without visiting Him. When I went to visit Him, I used to feel full of energy and love by merely looking at Him even without talking to him. Whenever I went to Him again, He would ask in a very affectionate touching tone, "You've come. I was waiting for you." He used to enquire about my welfare.

My parents used to love me so much, but when I saw Baba, I felt that He loved me more than anybody else. Though sometimes I thought that my mother loved me more but Baba's attraction, intimacy and love superseded everybody's love.

After my personal contact, whenever I would go for any vacation, first I would visit Baba and ask Him where should I spend my vacation. He would give me instruction to go to my laokik* father's place or uncle's place and I used to do accordingly.

Once I asked Baba, "I don't know why I love You most."

Baba replied, "I love you most too! Love is reciprocal. He who loves me single mindedly, I love him more than that."



Baba's Training

Normally whatever Baba told had an inner message and usually a practical lesson.

Once Baba went to a small place in North Bihar for Dharma Maha Cakra. He stayed with a devoted Margii. There was no table and chair in that house and people used to squat on the floor to eat, then wash their hands at a fixed place with water from a pot. In the case of Baba, the host would pour water for Baba to wash His hands. For two days it went on like that.

The host had a small boy. He watched this procedure very carefully and developed a desire to pour water for Baba to wash His hands. His father told him to give the water but he said, "No. Today I'll pour water for Baba." He started pouring water on Baba's hands from a certain height or distance whereas some water was falling on Baba's dhoti (clothes). His father saw that and became angry. He snatched the water jug from the boy. Baba objected and asked the father to return the water jug to the boy. Then Baba caught the boy's hands and told him lovingly, "See, my boy, water should be poured like this." He held the boy's hands and showed him how to pour the water. He took the father of that boy to task.

That was the background. Now let us see the incident that happened with me.

* * *

Once there was a serious problem arose in the company where I was working. Three thousand laborers were on strike and the company had lost several million rupees.

The problem continued for three days. Everybody tried his best but no one could find a solution. My manager called me and said, "You know that we're not in a position to find the solution. I heard that your Guru is very powerful. Go to Him and get some solution."

I took it in a simple way and went to Jamalpur thinking that Baba would give the solution. After reaching there I met Baba's PA who told me to go for evening field walk with Baba as usual. I was confident that Baba would certainly ask me and then He would give the solution.

I was eagerly waiting for the evening to walk with Baba. As usual I joined Baba and during the course of walk He asked, "This time you're sent by your Project Director?" I told Him the entire story and asked Him for solution. He scolded me, "For this little thing you come to me! This is time for my evening walk, for relaxing." All my hope of getting the solution was completely smashed.

After a few minutes Baba started talking something completely different. He asked, "You know that we're living in Asia? A part of it is called South East Asia that includes Thailand, Cambodia, Vietnam, Philippines, Malaysia, Indonesia. There are also other small countries like Fiji, Papua New Guinea, etc. which are nearby 2500 years ago Dharma was also on decline due to different kinds of exploitation. Buddha started a mission and many years later his missionaries went to China and other countries in South

East Asia to propagate his ideals to try to save the Dharma. But after a lapse of time, Buddhism remained confined to some rituals and people have turned to old habits. Today Ananda Marga has come with its ideology of 'Atma Moksarthan Jagat Hitaya ca', don't you feel that it is necessary for us to awaken the people in South East Asia and the world?"

I said, "Baba, it will be good to propagate Ananda Marga's ideology. We should send our missionaries all around the world."

Baba said, "Good, good, good." He suddenly asked me, "Do you know the psychology of people in South East Asia?"

I said, "Baba, I had never been there, how could I know?"

Then Baba smiled and started to explain the psychology of people in various countries in South East Asia in a style of story. Baba said,

"In Thailand people are conservative and like to preserve their culture. However today's younger generation are being drifted away by extroversial cultures and losing their originality. China has one of the oldest cultures. Chinese mostly are hospitable and hard working. Most of the people in South East Asia are Mongolian or of Dravidian origin. Malaysians are mostly Chinese, Malay or Indian but they are also influenced by colonial culture. Philippines has almost completely lost its original culture due to continuous ruling of Spain and America. In this way all South East Asian countries are losing their originality under the extroversial influence of the West."

During the whole field walk Baba was talking about the different psychology of people in South East Asia countries – their food habits, religions, worship style, etc. I was very interested and became absorbed in Baba's fascinating discourse.

At the end of the walk when He was about to depart to His quarter, He stopped and looked at me, "What about the problem which you came for?"

As He scolded me so I did not have courage to ask Him, it would be also better to say that I was absorbed in following Baba's talk and completely forgot about other things. But when Baba reminded me, I was waiting for His reply.

He said, "Tell your manager to call two persons. One is Tiiratha Singh, a dumper driver and the other one is Karnail Singh, Chief of one section of labor and talk to them. He should be friendly to them and not authoritative. Then the problem will be solved."

After returning from Jamalpur I told the manager what Baba said. He did it accordingly and the problem was solved.

Those who may not be Margiis but depend on Baba with one mind, Baba helps them too.

* * *

After that I was thinking for a few days that though Baba's talk about the psychology of South East Asia countries people was interesting, why did Baba tell those things to me? It left a knot of curiosity in my mind until 1977 when I was posted in South East Asia. Then I could understand. But Baba's talk was 15 years ago when I was not even a wholetimer. Then I understood that Baba's talk was part of my preparation for my future posting as Trainer of the Wholetimer Training Centre

in Davao where trainees would come from many different countries, including many of the same countries that Baba mentioned in his talk. During my time as trainer I had trainees from Philippines, Indonesia, Malaysia, Thailand, Vietnam, Singapore, Taiwan, Japan, Korea, Germany, Italy, Switzerland, America, South America, Paraguay, Brazil, Argentina, Australia, New Zealand, Syria, Turkey and Finland.

The only thing to be asked from Parama Purusa

During last quarter of 1962, I was transferred to a new place in Madhya Pradesh where a new coalmine was to be started. The name of that place was Korba. It was far in the jungle, full of different wild animals and the natives were very primitive. We heard that they would kill people with any instigation.

I did not like to join my posting and was thinking what to do. One important factor was that Baba would then be physically far and I could not go to Jamalpur often to see Him. That bothered me for quite some time. Then an idea came into my mind and mentally I asked Baba to stop the transfer or get me transferred to some other nearer place that I could still visit Him regularly or He should get me a better job. Many such ideas clouded my mind. Finding no alternative, I went with my clouded mind to see Baba to ask Him.

I met PA Dada but this time he said, "You wait, when Baba arrives I'll ask Him which group He will include you for the walk." It was unusual to me because whenever I went to see Baba, He would tell PA in advance to put my name in a group to accompany Him for field walk. But this time I came with a preoccupied mind.

I joined Baba's walk at the appointed time and also during the return. But during the one and a half hours when I was with Him He did not speak a word to me. Usually he would ask me many questions just after I did Sastang Pranam. When Baba would delay to talk I used to become restless. This time Baba did not talk to me and I did not feel worried because all the time I was mentally asking Him this and that. In the end we came to a culvert near Baba's house where He would return to His quarters and we would go to the ashram.

Before crossing the culvert Baba stopped and turned to me. He shook my right shoulder, said, "What are you asking from Parama Purusa all along the way?" He continued, "Don't you know? Parama Purusa knows everybody's desire and need? To ask anything from Parama Purusa is it not belittling the dignity of Parama Purusa?" His hands were still on my shoulder.

I said, "Baba, though I didn't tell verbally but tell mentally. When a thought would come in the mind, what could I do?"

Baba said, "It is the nature of the mind to have multiple desires and ask many things from Parama Purusa. But you should know- if mind wants to ask anything from Parama Purusa, ask only PARABHAKTI (Supreme Devotion). This is the only thing to be asked from Him. If you ask him any other thing He may or may not give, but if you ask Him PARABHAKTI single mindedly, He has no alternative but to award you with Parabhakti. When you get Parabhakti, all your desires will be fulfilled." He shook my shoulder three times and each time He asked, "Do you understand?"

It was 10.30 pm. I did Pranam and we parted. His touch

to my shoulders were so powerful that for one week I still found that Baba is affectionately shaking me to only ask for PARABHAKTI.

Only Parabhakti Is To Be Asked From Parama Purusa.



Baba the Vaidya Raj*

Once I went on vacation via Jamalpur as it was my usual habit. Baba told me to go to my laokik** father's place. After spending the vacation I again came to Jamalpur before returning to my work place. It was the rainy season, I got cold and developed a serious whooping cough.

When I came to Jamalpur, I got a chance to go with Baba for a field walk. During the field walk He started asking a series of questions about my worldly family and their welfare, and their agricultural activities. As I was suffering from whooping cough, I was coughing every moment but Baba went on asking questions. Without giving me time to answer His previous question He would ask another question. In this way it went on from His quarters till we reached the church on the way to the field. When we arrived in front of the church I became very annoyed with Baba, "What is this? I'm coughing so much and He does not give me time to reply and goes on asking another question! What kind of person is He?"

The moment this thought came into my mind, Baba stopped walking and looked at me, "I didn't notice you've so much cough." I became more annoyed. Then He touched at the back of my neck where Vishuddha Cakra is and tapped three and times, said, "Acha Acha thike ho Jayaga." – Means

* *Vaidya Raj - The King of physicians*

** *Laokik - Worldly*

“Okay, okay, now it will be all right. Since that moment I never had whooping cough again.

Thus I concluded that Baba is Vaidya Raj. (Vaidya Raj is the King of medical treatment.)



Inspiration from Ac. Shivananda Avadhuta

In 1962 Ac Shivananda Avadhuta, the second Avadhuta of Ananda Marga, used to visit my Acaryajii. We used to go and meet him and listen to his experiences with Baba or Kapalika Sadhana. These were very fascinating and charming.

He used to have an attendant with him and he would not touch money himself. He was very strict in Sadhana. His personality was very elevated and charming.

He had some siddhis (mental powers) also. Once Dada Shivanandaji was invited by a Margii brother and Dadaji went to his house. The sister of that Margii brother had come to his house with a boy about 9 or 10 years old and that boy was insane. The Margii requested Dada Shivanandaji to help that boy. The boy looked quite bright and innocent and Dadaji felt sympathy and pity for him. He called the boy near him and touched gently a few times, affectionately said, "You will be alright." And that boy became alright. But when Dada Shivanandaji returned to the Ashram he himself behaved as if he was insane for 2-3 days and then became normal later.

When he went to see Baba after that, Baba took him to task. Baba said, "I had given you the power to use like this? The disease of that boy could be treated and cured by using some medicines. Why did you utilize your power? I warned you not to use the power for such ordinary thing!"

He also said that Baba would make only thirty Avadhutas. I was so attracted by him that I took a mental determination to become one of those thirty Avadhutas. I was the twenty-sixth when I became Avadhuta later.

Ac. Shivananda Avt. would take us to do Sadhana in the surrounding jungle and forests. Once we were under a tree. He told me to stand at a certain spot and I felt anger in me when I stood there. Then he told me to change to another spot and I felt strong temptation. After that he wanted me to shift to further right and I felt a strong hatred feeling. Then he told me to come closer to him. When I went near he explained, "Do you know why you felt three types of feeling under the same tree?" I said, "I don't know, please tell me."

He said, "Last night there were three thieves under the tree with stolen jewelry and cash. They were trying to divide their goods but could not come to a settlement. After a good verbal fight they shared the goods at the end. Three of them were dominated by three different feelings and they left the vibration of those feelings on the three spots where they were sitting.

Test for Kapalika Sadhana

It was sometime between October and November 1962. Ac. Shivanandji had come to our place. Everyday morning after Sadhana and Asanas and light breakfast, he used to go to the forest for Sadhana. Then he would return around 1pm to have lunch and take rest. In the evening he used to take Sadhakas to do Sadhana. All of us used to go with him. It was very enjoyable experience.

One day we were three Margji brothers together with

Ac. Shivanandji. He said, "Tonight is full dark night and I'm going to do mid-night Sadhana. Would you like to come with me?" We all replied, "Yes, Dadaji."

But one boy was just initiated two weeks before. Therefore Dadaji said, "Two of you can come. I'll take him next time."

The night fell and it was 10.30 pm. We started towards the forest for Sadhana. After walking for almost one hour in the thick woods, Dada told us, "One of you will go to the East in the forest and the other will go to the North on walking until I ask you to stop." We did accordingly. After walking for about fifty minutes I heard his voice, "Stop wherever you're, I'm coming."

He came to me with the other boy. He took us to a different path which was even more thorny and completely surrounded by gigantic trees. On the way Dadaji took us to a den that smelled like tiger. He took us right in front of the den and told us to look towards the den. He asked, "What do you see?" I said, "There're four dazzling eyes." Then he said, "That is a mother with her cub. The father tiger has gone for food. The baby tiger is only four days old and the mother is protecting it."

I asked if she would kill us. Dada said, "No, she will not. Let us walk safely."

After reaching our place he told us, "It's already 2am. Go and sleep now."

Along with my friend, we went to see Dadaji the next day afternoon. He told us, "Both of you have passed the test and now be ready to learn Kapalika Sadhana. When you go to

Jamalpur, I'll recommend your names to Baba to teach you Kapalika Sadhana."

It is to be noted here that those days, Baba used to impart Kapalika initiation to selected non- wholetimers and family Margjis too.

That was my pre-Kapalika test.



Baba – The Practical Neo-Humanist

Humanists are those who think and work for the welfare of human beings. But Baba said that in this universe not only human beings exist, but different animals, birds, reptiles, trees, shrubs and other countless living and non-living beings exist too. To protect the well being of all becomes the sole duty and responsibility of the developed beings. Human beings are the most developed beings on this planet earth. So, it becomes the responsibility of human beings to look after the development and progress of all other beings. That is why it is told that when our feeling for humanity is extended to all beings, it is called Neo-Humanism. Here I would like to give examples on how Baba is the first Neo-humanist.

* * *

Example 1

One day I accompanied Baba from His quarters to his office. I carried His lunch box and water container. I told Baba to wait and I would call a cycle rickshaw. But Baba said, “No need to get the rickshaw. I prefer to walk today. Let us walk.”

So we started walking and gradually approaching the railway overhead bridge that we would cross to go to Baba’s office. Just when we were about to climb on the stairs, Baba attracted my attention saying, “Look at this big dog.” The dog was opening and closing his eyes and streams of tears were flowing from them. Baba said, “He is waiting for me. He is

going to leave his physical body within four hours. The last rites of his body should be done properly.” Baba continued, “He was a very good Sadhaka but due to some mistake he had to take this life.” After Baba entered the gate at His office, He reminded me to do proper last rights for that dog.

On the return journey I saw the dog taking a long breath. When I walked down the bridge, I hurriedly went to the Jagrti. Two brothers were there and I told them what Baba had said about the dog. Three of us immediately proceeded to the bridge and we bought three yards of white cloth on our way.

When we reached the foot of the bridge, we saw the dog was lying there motionless. We tried to find if there was any sign of life by checking his breath and turning his body on the different sides. After confirmed that he was dead, we washed his body and wrapped it with the white cloth we bought for that purpose. We took the body and walked one kilometer along the railway track to find a suitable place to bury his body.

When Baba came to the Jagrti in the evening, he sent His PA to call me. I went into Baba’s room and did Sastang Pranam. When I got up, Baba asked what happened to the dog’s body? I replied, “As per Your instruction, we did the last rites for the dead.”

He said, “This is one step of Neo-humanistic approach.”

* * *

Example 2

As per my usual routine, I had gone to Jamalpur to ask Baba where should I go to spend my vacation. He told me to

go to my laokik father's place this time and come back soon. I did Sastang Pranam and prepared to leave His room. But He told me to go near Him and asked me how many cattle we had in the laokik family. I told Baba that we had two milking cows, two calves, two milking karabhao*, two karabhao calves and one pair of bulls for plowing the land.

He said, "Do you know that one of the karabhaos that gives twenty litres of milk everyday is very sick since last four days? She has a high fever and is feeling pain from a kind of boil on her neck but nobody is taking care of her. You go and take her care. Go and bring four China-rose (orhaul) flowers and four buds to me."

As there was no China-rose in our Ashram's compound, I went to ask a neighbor who had it and he gave it to me happily. I brought the flowers and buds and put them in Baba's hands. He looked at the flowers, turned them up and down in His hands. Then He gave me the flowers and buds, said, "This is the medicine for the suffering karabhao. Grind and put half of the flowers in warm water and give to the karabhao in the morning and do the same for the other half in the evening. Grind one bud in the warm water and give it to her at noon and she will be all right. Give her liquid food. Soak the mustard oil cake in warm water, smash to make it easy for her to swallow. Though she cannot eat anything easily, you're to give the medicine and food with Kandi**. Wipe off her tears, give a gentle massage to her neck and that will relieve her pain. Now you catch the first available train and go. Come and report to me after four days."

* *Karabhao - Buffalo*

* *Kandi- Bamboo pipe that is used to feed the animals.*

I took the first available train in the evening and arrived the next morning. I left my bag upon reaching home and immediately proceeded to the cattle shed. When I touched the sick Karabhao, tears started pouring from her eyes. I wiped off her tears, took my Guru Mantra and gently touched her whole body thoroughly. I felt that she was waiting for that sympathetic touch.

I patted all other animals and then proceeded to prepare the medicine and feed it to the karabhao by kandi*. After that I went to take bath, do Sadhana and asanas, etc.

In the evening I also gave her medicine and a soft massage. When I went to give her medicine the next morning, her fever was much reduced. She wanted to stand and I helped her to do so. She stood up and started licking my feet. She ate a little of the soft grass that I fed her. I took her under the morning sun and brought her back to the cattle shed after twenty minutes. I also gave her medicine according to Baba's instructions. She was much better on the third day. On the fourth day, she was able to come out of the shed by herself and started to eat from the food tanks.

Before leaving for Jamalpur, I went to see her again. She had no fever and the boil had subsided. When I gave her the last touch and started to walk away, she followed me and lowed in a loud voice. It seemed like she knew that I was departing. I went back and patted her again, telling her mentally, "It is Baba who helps you and He is always there to help you." Then I left and she was silent. I boarded the evening train to Jamalpur.

I did not know what she could understand and feel.

* *Kandi - Bamboo pipe that is used to feed the animals.*

But her expressions showed that animals also feel the touch of love and express their gratitude and feelings in their own way.

I reached Jamalpur in the morning and had a chance to meet Baba in the evening. I reported to Him and gave all the details. He was very happy.

* * *

Example 3

When Baba was staying in Ranchi, Baba's quarters were just near Piskamor* on Ratu Road and Ranchi Jagrti was a little inside. There was no road to go to the Jagrti. One had to cross three paddy fields between Baba's quarter and the Jagrti and there were two electrical posts in those fields.

Once we were walking to the Jagrti with Baba. There was a boy about 9 years old in dirty clothes. He was standing with folded hands near one of the electrical post. This happened continuously for five days. On the fifth day when we were crossing the field, Baba walked towards the boy. First Baba caught his folded hands and then put His hands on his shoulder and said, "Come with me."

Baba and the boy were walking ahead and we were following them. Reaching the Jagrti, Baba and the boy went straight into His room and sat on His cot. Baba called PA Dada to get half kilo of the best sweet. When the sweet was bought, Baba fed the boy with His own hands. Then He blessed the boy, "Go, eat, drink, play and be happy."

Till today it remains a mystery who that boy was. But on the normal analysis I could say that it was one of the Neo-humanistic expressions on a human level.

*Piskamor - Name of a turn from any main road

Baba Is A Practical Proutist

One day I had the chance to clean Baba's bathroom so He could take a bath.

I washed the bathroom, collected the water and kept the clothes He was going to use on that day in the bathroom. Meanwhile I noticed that a bar of new soap was in the soap case and there was a thin slice of old soap stuck over it. I could not understand why the previously used soap was kept over the new one? I was curious.

After Baba finished His bath, asanas and breakfast, I went to give Him the newspaper. He asked, "You're curious to know why I pasted the old used soap over the new one?" I said, "Yes, Baba."

Baba explained, "In this universe, every atom has its usage and in our PROUT theory, I've spoken of maximum utilization. So, to paste the old thin soap over the new one is maximum utilization of the old piece of soap."



Baba Keeps The Sentiment of All

When my service in the coalmine company was confirmed from probation to regular, I got my first month's salary. I decided to purchase clothes for all my relatives including the house assistant, my first teacher, the midwife who helped my mother at my birth and also for the family members from my mother's side and of course for Baba as well.

As usual I went to Jamalpur. After offering the clothes to Baba, I asked Him where I should go. He said, "First go to your mother's place. But before going there you should buy one set of lady's clothes. You go now and come to Jamalpur in your return journey."

I followed Baba's instruction and bought a set of lady's clothes in Jamalpur. Then I proceeded to my mother's place. When I arrived there I found that my grandmother's sister was there. I offered the presents that I had bought for everyone. Everyone was very happy and blessed me. My grandmother asked me, "How do you know that my sister is also here?" I told her that my Gurudeva told me to buy one set of lady's clothes before coming here.

I proceeded to my father's place the next day. Everyone was very happy when they got their gifts.

When I returned to Jamalpur to see Baba, Baba said, "Do you understand why I asked you to buy one more set of

lady's clothes? Do you understand how much work I have to do just to take care of everybody's sentiment? Do you understand? Do you understand? Do you understand?" Three times He repeated His last sentence.

I came out of His room and got ready to return to my working place.



Twenty-One Days In Jamalpur

Once during March or April in 1963, I went to see Baba as per my regular routine. After two days I had to return to my job. As usual I purchased milk sweets called Pendha' and nice yogurt from the neighborhood stall which belonged to Gaya Shaw. He used to take care of visiting Margiis who stayed in Jamalpur Ashram.

After getting ready, I went to Baba to get His permission. When I told Him that I was leaving by 8 pm's train, He looked at me, paused for a moment, then asked in a very touching tone, "Where will you go?"

It was so touching that I felt that Baba did not want me to leave. I changed my plan. I distributed sweets and yogurt to the Margiis staying in the Ashram. After three days the same thing happened; the third time also the same. Sometimes I was thinking, "Baba does not understand that I have a job. How long can I stay here like this?" On the other hand, I was enjoying His daily darshan and evening walk with Him. I decided not to approach Him until and unless He Himself would ask me to go.

On the twenty-first day, He told PA Dada to send me to Him. I went into His room, did Sastang Pranam. When I got up, He reprimanded me, "You're still here? Today you can go."

So I bought sweets and yogurt for my friends then went to Baba for His permission. This time He said, "You go and

tell your manager what happened here. He will not punish you for overstaying.”

I returned to my working place. After I told the Manager what Baba had said, he said, “You should never repeat this in future.”



Baba's Warnings To Me

First warning

I was working in underground coalmine that was 500 meters deep. We (supervisors and workers) used to walk down with a headlight fixed with a belt on our forehead. Sometimes we also rode on the conveyor belts. But the conveyor belt did not maintain a uniform distance from the roof all through. When one sits on the belt somewhere it could be lower so that we had to lean forward to prevent injury by hitting our heads on the roof.

One day I was riding on the conveyor belt with my assistant to reach to the advanced seam face where all the workers were. About 50 meters before we reached the spot, the conveyor belt suddenly stopped by itself. We alighted from the conveyor and walked down to the working place and told the mechanic to check why the conveyor stopped. The mechanic tried for thirty minutes but could not find any fault. Then he just pressed the switch and the belt started running again. I did not take it seriously.

After my working shift was over I went to meet my Acaryaji as per my usual routine in the evening. He asked me, "Why did you trouble Baba?" I could not understand what trouble I gave to Baba : I thought I might have entertained some unwanted thoughts that might have caused trouble to Baba. Baba used to say that He wanted His children to be the

first class persons. That means what one thinks one should speak and what one says one should act accordingly. Those are the criteria of a first class person. Finally the mystery was revealed when I went to see Baba the following week.

Baba said, "Had I not stop the conveyor belt, after 25 meters, the roof was so low that both of you would have smashed your heads completely." I started crying but Baba continued, "Crying will not solve the problem. You will have to take care in future."

* * *

Second warning

Generally the coalmine used to have three in-charges and three assistants for each shift. That day I was on night shift duty and my other two colleagues were on leave. Suddenly the water pump for a section broke down and water started to accumulate in that section. The water level started to rise rapidly. The pumps had already stopped working for forty-five minutes. Everyone at the work site became nervous because if the problem could not be solved within thirty minutes, all the expensive machinery would be damaged and all of us would get a charge sheet.

Upon receiving the report, I put on the headlight and mining shoes immediately and rushed to the pumps to troubleshoot the problem. My shoes were immersed in the flooded water and my feet were completely wet.

I could not find any fault on the pumps. I rushed to the main switchboard with wet shoes and without any safety gloves. When I was checking on the 11000 Volt main distribution board, the Chief Electrician also arrived with equipment. He

found out that there was a leakage on one of the switchboard panels that I was touching with my bare hands earlier. The Chief Electrician repaired it and all the pumps and machineries were again operational.

I went to see Baba in Jamalpur on the following Saturday. When Baba came to the Jagrti the next day, He asked PA Dada to send me to His room. He started scolding me, "You reckless boy. Do you not understand! Last time I gave you warning to work carefully. On that particular day, one of the electrical switchboards became faulty, with wet shoes and bare hand you were touching the electrical panel. If I would have not stopped the electric current, what would have been your fate?"

He said, "Now I'm giving you the last warning – always use safety equipment when you are on duty and work carefully! If anybody gives you some advice, think carefully and then proceed to work."

* * *

Third warning

One day I was on an inspection tour to the underground mine. When I reached the worksite to check the roof of the coalmine I saw an old man sitting about 30 meters from the actual spot where I was going to carry out the inspection. When I walked past him, he said, "Babu udhar mat jao, dekho vah danger area hai." Which means – "Please do not go. That area is declared as danger zone."

There was a wire fence just 30 meters ahead of me. I did not listen to the advice of that old man. I walked ahead and crossed the wire fence. When I walked 10 steps from the

fence, I felt a forceful gust of wind turned me back and pushed me away from the fence. When I was pushed by the gust of the wind to about 20 meters away from the fence, I heard a big sound. When I looked back, I saw a huge block of stone measuring about one meter thick and one and a half meter length fell at the area that was declared as danger zone.

When I went to see Baba this time, He scolded me heavily, "If I would not have pushed you away from the wire fence, would you be able to stand before me?"

I was speechless but just crying.

God is omnipresent and He always protects His children.



Baba Takes Care Of Those Who Work For Him

Once Baba's program was scheduled for Ranchi but was cancelled twice for some reason. When the program was scheduled the third time, there was confusion in the field if Baba would come as per schedule. Therefore my Acharyajii wanted me to go and confirm about Baba's program.

I took the early morning bus and reached at 7.30 am. On an inquiry I found out that Baba had already arrived. I went to the place where Baba was staying. At that time two thoughts arose in my mind: one was to stay and enjoy Baba's darshan. But this thought was overpowered by another thought: if I would stay here, I alone would enjoy Baba's darshan and many Margiis would be deprived. So, on the way back I must go to different units to inform the Margiis that Baba had already arrived. They would come and enjoy Baba's darshan. I followed my second thought and went back to inform the Margiis.

After that I returned to the program with my Acharyajii and Margiis from our unit. When we reached there, Baba was giving a talk. Some Margiis told me, "Baba was looking for you three or four times."

After twenty minutes Baba came out from the lecture hall. When He was about to board the car, I did Pranam and asked Him, "Baba, someone said that you were looking for me?"

He caught my hand and pulled me into His car. On the

way he asked me, "You came in the morning. Where did you go after that?"

I told Him the whole story in one breath. He said, "Then you did a good thing." He further added, "Selfish and selfless thoughts are two sides of the same coin. A devotee, a good person should always follow selfless thought."



Effect Of Gurudarshan

One margii, Murlidharajii from Ranchi, was quite sick for a few days. He went for a medical check up and the doctor advised him to proceed to the Patna Medical College immediately for further diagnosis. Next day he went to his family doctor and showed him the medical report. His family doctor advised him the same. Murlidharajii decided to go to Patna by the evening train. A thought came to his mind, "I must have the Darshan of Baba before going to Patna." So he took the cycle rickshaw and proceeded to the Jagrti.*

That was around noontime and Baba was giving Darshan to His devotees in His room.

When Murlidharajii reached the Jagrti and went to Baba's room, he saw that the door was closed. He was very disappointed thinking, "I'm going to Patna for treatment and don't know what will happen to me. I came to have Guru Darshan but Guru's door is also closed to me." He was very sad and walked to the roadside to catch a rickshaw.

At the same time in Baba's room, Baba told one brother, "You go to the main road junction. There is a man walking. He's very tall with very dark complexion. Go and tell him that Baba is calling him."

Murlidharajii was very happy when he got the message.

*Jagrti - A common place for collective meditation

He came into Baba's room, did Sastang Pranam and sat in a corner.

When Baba finished the Darshan, He walked straight to Murlidharajii and put His hands on his cheeks, asked him, "How're you?" Murlidharajii did not want to say that he was sick, he replied, "Baba I'm Okay." Three times Baba asked him, "Are you sure you're Okay?" Till then Baba's hands were still on Murlidharajii's cheeks. At the end Baba patted his cheeks and said, "Yes, now you're Okay!" Then Baba walked out of the room and Murlidharajii sat for Sadhana in Baba's room. Tears were pouring from his eyes.

Murlidharajii was back to consciousness almost two hours later. When he was leaving I asked him, "What happened to you?" He gave the detail and said, "When Baba was catching my cheeks, I was feeling that tremendous energy is entering into my body. When He patted my cheeks and said 'Now you're alright', I felt that I'm no longer sick and I should go and join my duty instead of going to Patna."

Murlidharajii again went to his doctor in the evening. He requested the doctor to examine him and give him certificate of fitness to join his duty. The doctor thought that something had gone wrong with his mind but complied with his request as Murlidharajii was insisting.

After an hour of detailed examination, the doctor was surprised and asked Murlidharajii, "What happened to you? You were quite sick in the morning and now you're completely fit to work. What did you do between 9 am and 5 pm?" On the doctor's strong insistence, Murlidharajii had to tell him, "From your place. I went straight to see my village doctor who gave

me some herbal medicine. I took his medicine and became alright.”

The doctor requested Murlidharajii to take him to his village doctor. He was suffering from ameobiasis since last ten years. He had tried many medicines but nothing worked. Murlidharajii promised him that he would take him when he would come next time.

After fifteen days, Murlidharajii came to visit the doctor with an Acarya. The Acarya explained to him about Ananda Marga and gave him initiation. Acaryajii also gave the doctor prescriptions according to *Yogic cikitsa and dravyagun*. The doctor followed Acaryajii's instruction and was cured.

Prabhat Samgiita 207 says- “Tar man ydica'ya, sabkichu haya”

Oh Lord! If You desire, everything is possible in this world!



Attachment Removed

When I had my personal contact with Baba on 14th April 1962, I felt that Baba loves me most. The bond of closeness became so strong that I did not like to do anything without Baba's permission.

Once as per my usual routine, I went to Jamalpur to ask Baba where I should go for vacation. This time He told me to go and meet a saint near Raxual Station. Baba told me, "There is a very big Pipal* tree and that saint will be sitting on a black color blanket. He will not have anything with him except a gourd water container which Sadhus keep, two pieces of kaopinas, two pieces of lungi and one Rudraksh mala for japa which he usually wears in his neck. Local people used to call him Narayan Baba. Sometimes he goes to Bagaha Narkatiaganj, Veerganj and surrounding areas in Nepal. Raxual is just one of the entrances between India and Nepal. If he is not there, wait for him." Baba reminded me. "Don't go empty handed to him."

I asked, "What should I bring for him?" Baba said, "Bring what a Sadhu needs- one lungi, one kaopina, bring some sweets and flowers."

As per Baba's instructions I proceeded to Raxual. After alighting from the train, I enquired about Narayan Baba but nobody knew anything. I went on enquiring and finally one person said, "I don't know which Baba is that." He pointed to a direction, "About 400 meters from here there is a big tree and a Sadhu lives there. You can go and find out." I proceeded to the tree and found a Sadhu as Baba had described was sitting there to receive me.

* *Pipal - Aswath Tree*

I did my caran sparsha pranam* and offered him my present. He was very happy. I had a strong feeling for Narayan Baba. I stayed for two days and had satsaung with him. Often he said, "Family life is good, but Sadhu life with all the hardship is far better." He told stories of many saints. After two days he himself told me to leave. Before I departed he again exhorted, "Remember, if there is an opportunity to choose between family life and Sanyasi life, one should opt for Sanyasi's life."

From there I went to Jamalpur and narrated everything to Baba. Baba said, "He is your maternal uncle. The two of you were very close in your childhood. One night he left his family and went to become a Sadhu. His father and brothers tried very hard to search for him in Kashi**, Ayodhya, Haridwar and Vrindavan where people used to go and become Sanyasi. For four months they searched every Ashram in those places but could not find him, and then they gave up. But your mind was affected and even till these days during Sadhana you used to get disturbed. Now your Samskara with him is over and you will be able to do Sadhana better. His name is Ram Narayan but local people call him Narayan Baba."

Sab kuch Thik Ho jayaga***

I was a new Sadhaka trying to follow Yama and Niyama strictly but still was getting a lot of disturbances.

Once some vrtti over powered my mind for a few days continuously. I went to visit Baba in Jamalpur. I said, "Baba, there are some vrttis troubling me. Even my Sadhana is disturbed." Baba listened and then said, "Look, as long as there will be a human body there will be expression of vrittis. Nobody can annihilate any vrtti as long

*Pranam – Salutation

**Kashi – Name of a city in India/Varanashi

***Sab kuch Thik Ho jayaga – "Everything will be all right"

as one is alive. But don't worry, I will be there to take care and everything will be alright."

Since then till today when any problem comse my way, I still hear His voice saying "Sabkuch Thik Hojayaga" and it happens accordingly.

Everyday, everything is only His Grace!



Effect Of Ista Mantra

In my *laokik** family I had a room that was built just for me. It was outside but attached to the main building. Jaidhari Pandey and I were very close friends. We studied in high school and college together. We were so close that we would not hide anything from each other. For eight years Jaidhari Pandey stayed in that room with me. Even when I went to study in technical college, he still remained in the same room.

That was the first time I went back to my *laokik* home in Motihari after I became Margii. I reached at 11am. After meeting my parents, I took bath, did my Sadhana and asanas then took some rest. At 5 pm Jaidhari Pandey told me, "Let us go out." We took a tricycle and went to the city.

Pandeyji asked the rickshaw cyclist to stop in front of a cinema hall. We alighted from the rickshaw and he said, "Let's go and see movie. I've already purchased two tickets." I told him that I had left watching movies after learning the bad effects of seeing movies from an Avadhutajii of Ananda Marga. Then I told him, "You can give these tickets to two boys who can use them."

First he was shocked because I never denied any of his requests or commands before as he was elder to me. Finding no alternative, he gave the tickets to two boys and we returned home. Then he turned to me and asked, "What kind of Yoga

**Laokik* - Worldly

have you learned? Tell me and I'll also do if it is good." He tried his best to convince me to tell him the process but I resisted, "Every individual has his own mantra and it is to be given by an Acarya who is the medium of Gurudeva Shrii Shrii Anandamurtiji." Pandeyji never expected that I would keep something secret from him as I had never done so in the past.

Pandeyji was giving tuition to some boys in those days. One of his students by name M.Singh was also an Ananda Margii. Pandeyji asked the Ista mantra from the boy. The boy was newly initiated and he told his Ista Mantra to Pandeyji. Then Pandeyji did Japa of that Ista Mantra the whole night and he felt so much energy in the morning. When I woke up he asked me, "Is there any Ananda Marga's Acarya in our town? I would like to meet the Acarya." I said, "Acarya Saryu Prasad Muktar is living in Chanwari Muhalla."

Pandeyji went to Acarya Saryu Babu for initiation and he became very strict in practicing Sadhana. When I came home after two months, people told me, "Pandey has gone to Ananda Marga." They further asked me, "What did you do to him when you came last time? Since then he was mostly keeping silence. Sometimes he was sitting whole night and sometimes he was crying. One day he slipped away and after a few days we received a letter from him which said that he had joined Ananda Marga organization as whole time worker."

That news made me became more impatient to become a wholetimer. Later I knew that he was posted in Allahabad Region.

Pandeyji In Ananda Nagar

Later on Pandeyji was posted in Ananda Nagar before

Baba shifted to Ananda Nagar. He did a lot of work there. Those days there was no road for motor vehicles in Ananda Nagar. Pandeyji was given the duty to construct the roads before Baba's arrival.

He worked day and night. By Baba's Grace he was able to accomplish the assignment before schedule. When Baba arrived, they took Baba to go around Ananda Nagar by car. Baba asked, "Who made the road for car?" PA Dada told Baba that Pandeyji was the in-charge and he completed the project before schedule.

Baba appreciated, "Very good, very good. He is a very responsible good boy."

Vibration And Fragrances

When Baba was still in Jamalpur He used to come to the Jagrti almost every day. In those days the Jagrti was not so big and the toilet was the old manual service type. The municipal authority would schedule the sweeper to come and clean the toilet.

Once when Pandeyji was in Jamalpur, somehow the sweeper did not show up for some reason. So the toilet was not clean and obnoxious smell permeated throughout the Jagrti. The first day the bad smell was less; second day it became more and on the third day it became intolerable. Nobody could think of a solution.

Pandeyji thought, "How can Baba sit in such environment?" He dug a hole in the ground with sufficient depth and then buried all the feces that accumulated during the last three days. Then he washed and cleaned the toilet with water and antiseptic liquid. He washed himself after he finished

all this work. But after he washed himself four or five times with Lifebuoy soap, he was still feeling that a bad smell had remained on him.

Baba came at 11 am and sat in His room. All the Margiis and workers sat with Baba except Pandeyj who was at a distance from Baba as he was thinking, "If I go near Baba, the bad smell from my body will create discomfort for Baba."

Baba looked around the room and asked, "Everyone of the Ashram is present here?" PA Dada said, "Yes Baba, except Pandeyji." Baba asked why he was sitting away and PA Dada explained everything to Baba. Then Baba called him to come near to Him. Baba touched Pandeyji with His stick and asked one Sadhaka to smell his hand. The Sadhaka smelled his hand and found Jasmine fragrance was emanating from his hand. Another Sadhaka was asked to smell his body and he found rose fragrance. Then Baba asked Pandeyji to smell his hands, body and clothes. He smelled the fragrances of different flowers from different parts of his body. Baba said, "You see, who told you that a bad smell is coming from your body? These boys say that a very nice smell is coming from your body. You also smelled and found the same nice smell."

To my understanding Baba might have changed the wavelength of the bad smell into the vibration of nice fragrance. Baba said that everything in this universe is vibrational. If one knows the technique of how to change the vibrational pattern of an object, it can be changed into another object.



Do Not Miss The Train

One day Baba explained that everything in this world is moving and that which is moving has a starting point and also a culminating point. The starting point of everything is the nucleus Purusottama and the culminating point is also Purusottama. In this Brahmachakra of creation, everything comes out from Purusottama as Saincara dhara and again through Pratisaincara returns back to Purusottama and merges in Him. He remains every moment with every unit, loving, guiding, helping, chiding, punishing. He is taking all through saincara and pratisaincara from molecular imperfection to nuclear perfection.

Baba further said that in this world of ours today, human beings are deviating from the path of righteousness and there is a need of perfect ideology. Hence comes the ideology of Ananda Marga which deals with the problems in every sphere of individual life and every aspect of society. He said that Ananda Marga is like a train which has started from Kolkota to go to Delhi. In a train some people travel in air-conditioned first class, some in second class and others in unreserved compartment according to individual Samskara. The train stops at many stations between Kolkota and Delhi. The passengers who remain sitting in the train will certainly reach Delhi but those who alight from the train will miss the train.

You are on the right path. You will certainly reach the destination (goal) of life. So no Ananda Margii should miss the train.

Most Should Take Little



I used to make food like omelette, eggplant, potato and cauliflower, dipped in gram flour (besan) and then deep fried in oil. This preparation was called pakora. Generally I ate pakora in the evening with puffed rice (muri) but I would not mind to eat two or three times a day if pakora was available. This sometimes created gas and I also developed the symptoms of piles.

Once I was in Jamnagar and our carmen over Gaysan had prepared rice pakora. I ate almost 500 grams because it was so tasty. Later on it created gas whole night and I could not sleep due to gas problem. In the following morning I had constipation and also felt piles problem. My whole morning was disturbed.

When Baba came to Jagat, every one in the Jagat went to Baba's room. We all did Satsang Pranam and sat in front of Baba. I sat near the door of Baba's room as gas was still troubling me. Baba asked me to stand up. Then He asked me, "How was yesterday's pakora, Gaysan prepared rice and meat pakora is it not?" I said, "Yes Baba."

Baba asked, "You know how much pakora you ate yesterday?" I told Baba, "Probably maybe half kilo." Baba said, "It was about 400 grams." Then Baba said, "You know I also like Bhajula (milk

What You Like Most Should Take Little

I used to relish deep fried food like okra, eggplant, potato and cauliflower, dipped in gram flour (besan) and then deep fried in oil. This preparation was called pakora. Generally I ate pakora in the evening with puffed rice (murhie) but I would not mind to eat two or three times a day if *pakora* was available. This sometimes created gas and I also developed the symptoms of piles.

Once I was in Jamalpur and our canteen owner Gayasaw had prepared nice pakora. I ate almost 500 grams because it was so tasty. Later on it created gas whole night and I could not sleep due to gas problem. In the following morning I had constipation and also felt piles problem. My whole morning was disturbed.

When Baba came to Jagrti, every one in the Jagrti went to Baba's room. We all did Sastang Pranam and sat in front of Baba. I sat near the door of Baba's room as gas was still troubling me. Baba asked me to stand up. I stood up. Then He asked me, "How was yesterday's pakora? Gayasaw prepared nice and tasty pakora, is it not?" I said, "Yes, Baba."

Baba asked, "You know how much pakora you ate yesterday?" I told Baba, "Plenty, maybe half kilo." Baba said, "It was about 400 grams."

Then Baba said, "You know, I also like Rasagula (milk

sweet) but I take just a small piece of one Rasagula. The principle is that 'what on likes one should take little.' Otherwise if one goes one taking more it may create trouble just like you had yesterday."



Becoming a Wholetime Worker

Since the day I had personal contact with Baba I became attached to Him. As the days passed on I was becoming more and more attached to Baba and detached from my worldly family members. That was why I used to go to Jamalpur regularly and even go to ask Baba for my program every time before my vacation.

Sometimes I thought, "What will happen to me if I become Sanyasi? What will happen to my family responsibilities?" Such thoughts were of short duration and the desire to become one of the thirty Avadhutas was predominant.

It was some time in July or August 1963. I had just returned from Jamalpur after having Darshan of Baba. I went to see my Acaryajii. After hearing the Jamalpur's news from me, Acaryajii asked me, "Do you know that there will be a DMC in Gorakhpur? You must attend the DMC." I thought, "What Acaryaji is thinking? I could go anywhere at anytime when I like? He thinks that the company belongs to me?" But at the same time I could not disobey his order. So hesitatingly I proceeded for Gorakhpur to attend the DMC.

When the train was crossing the bridge over River Ganges between Mugal Sarai Railway junction and Kashi (Varanasi), a strong feeling came into my mind that I might not return back.

I reached Varanasi Cantonment junction Railway Station where I had to change train to Gorakhpur. On the platform I met Ac. Vishokananda Avt. who was coming from Ahmadabad, (Gujarat) his place of posting. From Varanasi Cantonment we travelled together and arrived Gorakhpur at about 8.30 pm. It was a rainy day. We hired a rickshaw and reached the Dharmasala partially wet. Baba was just about to come, so both of us stood near the entrance gate to have Baba's Darshan.

Within ten minutes Baba arrived. We stood in the queue where Margiis were standing to welcome Baba with folded hands and garlands. When Baba passed near me, He caught my hands and said, "You've arrived. Go and change your clothes and come."

When He touched my hands, I felt a very high voltage of current passing through my whole body. That current was not the ordinary electric current. It was a divine spiritual current which made me feel very high, full of energy and stamina. I felt that I could do anything and everything because of that current.

I went to change my clothes and came back to the hall to listen to Baba's discourse. The next day before Baba's Darshan, Dadas asked, "Who wants to have Baba's personal contact? Baba will first give personal contact to those who want to become whole-timers." Seven persons enlisted their names along with mine. Eight of us got personal contact.

When I went to Baba's room for personal contact, Baba asked, "Do you know how hard is the whole-timer's life?" I said, "Baba, I don't know. But by Your Grace I can take it."

He smiled and said, "But you have to take permission from your parents, then only I will accept you as whole time worker."

To get permission from my laokik father was just next to impossible! My whole dream of becoming an Avadhuta seemed to be shattering. But I had no alternative except getting permission from him. I gathered courage and thinking that Baba had brought me up to this and He would have to manage it further also to get the permission for me. With this idea in mind I went home.

I reached home the next morning. After finishing my morning duties, Sadhana, Asanas and breakfast I went to my laokik father. I said, "Babuji, I have a request to you." He said, "Okay, come and see me at 4 pm." Most probably while observing the changes going on in my behavior with them, my parents had become apprehensive and they had planned to convince me collectively.

At 4 pm on the same day, all the twenty-eight family members had gathered in the family assembly hall. They called me and my father asked me, "Now you can tell what you want to say." I told straight, "I want your kind written permission for me to become Sanyasii. Without that my Gurudeva does not accept me."

The moment I said that, all the family members started making hue and cry and asking many questions from me. I had only one reply, "My mind is not on worldly life, what can I do?" About three hours they grilled with their hopes and aspiration they had built around me. I was taking my Guru mantra and praying to Baba, "Baba, please don't let a

drop of tear flow from my eyes. Otherwise all effort will be destroyed.”

After three hours the master of the family who was my father's eldest brother started speaking. He explained how hard and difficult was the life of a Sanyasii and I was too young to take up Sanyasii's life. Later he added, "If you have taken a final decision to become a Sanyasii, no one can stop you. But you must remember three things and act accordingly. Firstly, you must have complete faith and surrender to your Guru's lotus feet. Secondly, when you take the Sanyasii life you will never return back to home. Thirdly, you will never do anything which a Sanyasii should not do; this involves our family prestige too."

He asked me again, "Will you be able to follow all these?" I replied, "By the Grace of Gurudeva and blessing of you all, I will do it." Then he told my father to sign the permission letter which I had already prepared. With tears in his eyes, my father signed the letter. I touched the feet of all the elders and asked for their blessing and boarded onto the evening train to go to Jamalpur.

I arrived Jamalpur on the next morning, met Baba and gave Him the letter. He was very happy. He called His PA and told him, "From today he is our whole time worker. His Acarya training will start from tomorrow."

My five days Acarya training class was conducted by Baba and Ac. Dasarathjii. On the fifth day Baba took the examination. In the first round of examination Baba asked very difficult philosophical questions and none of the examinees (three of us) could reply. In the second round He again asked

difficult questions that were not intelligible to any of us. Then Baba rebuked us, "You all are dull boys. You do not know anything even after my giving you so many classes." In the third round Baba asked about Yama and Niyama and one by one to the examinees and I answered accordingly. Then Baba said, "Anyway these are the good boys. I made them pass by grace mark."

Thus I became whole time worker and Acarya. After two days I was posted to Allahabad.

That was 15 September 1963.



National Emergency

After independence on 15 August 1947, the first Prime Minister of India was Pandit Jawaharlal Nehru. Srimati Indira Gandhi was the daughter and sole child of Prime Minister Nehru. As her mother, Srimati Kamala Nehru, had died when she was still very young, Indira Gandhi would accompany her father in different kinds of political activities from a very early age. Consequently she developed interest in politics while growing up. After the death of second Prime Minister Sri Lalbahadur Sastri, Srimati Indira Gandhi became the Prime Minister of India.

Srimati Indira Gandhi was highly ambitious and turned into a dictator. As she had a dislike towards Ananda Marga and other social and cultural organizations, she imposed National Emergency throughout India on 3 July 1975. She placed a ban on many organizations including Ananda Marga. Radio, television and newspaper flashed that most of her opponents, the party members and leaders of the organizations that she banned, were arrested. All the prisons in the country became over filled. There was terror everywhere and nobody would dare to speak a single word against Indira Gandhi's administration out of fear of being arrested. Many Margiis and workers were arrested also.

* * *

On 3 July 1975, I was in Chennai at the office of SB

Goenka who was our district secretary. DS* Madras Dada Acintanandajii was also there. One of the office boys brought an evening newspaper which published the news that National Emergency was imposed and it had the names of organizations that were banned.

For a moment every body was puzzled and could not think of what to do. After a few minutes, DS and myself talked to Bhukti Pradhan** and asked him to remove all the Ananda Marga literature and related papers from his office. After ascertaining that everything related to Ananda Marga was removed from his office, we bought two current evening newspapers and went to DSL office. Didi was running a children's home with five children. We explained to the Didi and advised her to lock her house and go and stay with some friends. We then proceeded to our school at Velachery.

There was a police station on the way to our school. When we reached in front of the police station, one policeman stopped our taxi and told us to go inside the police station. We had no choice but to go inside the police station with him. The officer in-charge on duty told the police man to go out and then he asked two of us to take a seat.

Fortunately the officer in-charge on duty was the guardian of one of our school's students, and was a good sympathizer of Ananda Marga. He advised us to leave the school building immediately, otherwise if the political leaders would come and pressurize them, and they would have no alternative but to arrest us. He also advised that the children

* DS – Dioceses Secretary

** Bhukti Pradhan – BP, local guardian of Ananda Marga

could stay in the building. They would receive some inquiry but no harm would come to them.

We rode the taxi to the school, packed the minimum necessary dress, and went to stay outside in a hotel near the railway station. Three of us; DS Ac. Acintanandajii, Ac. Devanandajii (now Ac. Parasattananda Avt) and myself, took the next day train and proceeded to our headquarters to find out what the news was there. As the following night was a Puja night, we alighted from the train at Vijayawada junction to do our night Sadhana. We went to the bank of Kaveri River which was a short distance from the train station.

During Puja, a similar thought simultaneously arouse in our minds. That was, "You are going away shirking your responsibility. The Margiis who were arrested, how much trouble will their family members be encountering? You should find out and make arrangement to assist those who need help." After Puja, we discussed and decided that only Dada Devanandajii would proceed to the headquarters, and two of us would return to find out who was arrested in Tamil Nadu, Kerala and Karnataka. DS Chennai would find out the number of Margiis who were arrested in Tamil Nadu and to arrange for help. I took the responsibility of Kerala and Karnataka.

It was difficult to find out how many workers were arrested. However by Baba's Grace, after five days I came to know that Didi Ananda Karuna at Ernakulam was arrested. In Karnataka Dada Mahaviiranandajii and Dada Asheshanandajii were arrested and lodged in Belgaum jail and Goa jail respectively. I decided that I would meet the Dadas, and the Margiis would meet Didi to supply her with her needs.



Meeting With Dada Asheshanandaji

Dada Asheshanandaji was DS Panajii in the State of Gao. When the emergency was imposed he was arrested at his school. When I ascertained that he was lodged in Panajii Central Jail, I went to visit him. I told the jail authority that I was his elder brother and they gave me permission to see him on the following day between 10 to 11 am.

I went there at 10.30 am and they took me to the jailor's officer. He asked what my relationship was with Ac. Asheshananda Avt., and I told him that we were brothers.

The jailor smiled and asked, "Is he your own brother?"

I replied, "More than that."

Then he started to explain, "I understand. My organization is banned also. It is fortunate for you that I'm on duty today. I can sympathize with you. You're not his *laokik* brother. Do you speak Marathi?"

I was mum.

He continued, "You're his organizational brother. I cannot allow you to meet him but whatever you have brought for him, give me and I'll give it to him."

He further said, "If there would have been someone else on duty today, you would be put inside also. Give me your things. These days are the days of trouble. Be careful in moving and meeting your colleagues. We have been given strict

Meeting With Workers In Jails

Dada Mahaviiranandaji

After ascertaining that Dada Mahaviiranandajii was in Belgaum Central jail of West Karnataka, I went there and asked to visit my younger brother who was a Sanyasi and arrested in the emergency. I said that I came from Bihar State to give some important news from the family. The jailor sent my application to jail superintend for approval. The jail superintend was kind enough to approve my application and gave me appointment for the following day at 10 am.

The next morning, I went to the jail gate and showed my approval letter. The staff took me inside and brought Dada Mahaviiranandajii to the interview room. There was one staff who sat at a table in front to watch us. We were given a bench to sit on. The staff in the interview room reminded us to speak in a voice audible to him. We spoke in Angika, which was our natural language. My main purpose was to instruct him how to do night Puja in jail. When we talked softly the staff would remind us to speak louder. Within thirty minutes we finished our talk. I had brought some fruits and sweets for him. The staff inspected and then gave to Dada Mahaviiranandajii.

Certainly I was afraid that if they suspected me as Ananda Margii, they might put me in jail also. Most of our conversation was about organizational situation and people. Although it was audible to the staff, he did not understand Angika. By Baba's Grace our meeting was successful.

instructions that even with the least suspicion about a person having anything to do with any banned organization, just arrest him immediately. You should just thank God and go ahead.”



In The Company Of Holy Men In The Himalayas

Holy Places And Holy Persons

Though in Ananda Marga we do not believe that by visiting holy places one would attain virtue or that one's sins or reactive momenta would be washed away, we certainly give importance to the company of holy persons and the places where great Yogis and saints had performed their Sadhana. The spiritual vibration of great personalities and places which retain their strong spiritual vibration helps spiritual Sadhakas who perform meditation there to elevate spiritually.

Being born in a Hindu family I had heard of the significance of certain holy places, and had suppressed a desire to go there. Due to the emergency, I could not do much for the organization and I had to go underground to avoid getting arrested. Therefore, after doing the duties of helping the arrested workers, I decided to visit holy persons and holy places. I informed some of my friends and began my travel just as an ordinary Sadhu.

India is situated at the south of the Great Himalaya Range right from Dwarka in the west to Assam in the east. The Himalayas are full of saints, sadhus, monks and tantrikas from all religions and spiritual streams. There are also many holy places where Sadhakas perform spiritual practices. At the same time there are places where professional cheats in the garb of holy men reside. But a real seeker would be able to

know if a person is a genuine spiritualist through his vibrations. However it is an interesting experience to go through these adventures in practical life.

During the emergency period I went twice to the Himalayas. The first trip was for about a month and the second time lasted about one and a half months. Most of my experiences narrated here are of the second trip.



Begining Of An Adventure

I had to forgo my Avadhuta's attire as Ananda Marga was banned. I dressed as a Sadhu. My only possessions were an orange lungi, one kaopina, a wrapper to cover the upper part of body, one blanket, one *kamandala* (water container) and a japamala. I only had gotten a train ticket and two hundred rupees.

First I went to Kashi (Varanasi) which was the oldest city from the time of Lord SadaShiva, the father of Tantra Sadhana, around 7000 years ago. Varanasi is situated on the bank of the River Ganges, which originates at Gomukh, a place full of glaciers situated on one of the highest points of the Himalayan Mountains.

It is told in the scriptures that Shiva's winter capital was in Varanasi and summer capital at Mount Kailash in the Himalaya Mountains. Since Shiva's time spiritual aspirants used to visit Varanasi and do their spiritual practices. Spiritual aspirants such as Totapuri, Maharaja, Lahari Mahashaya, Swami Vishuddhanandajji, Saint Kabir, Saint Ravidas and many others, had done meditation for years together in the Ashrams, and their vibration's can still be felt there.

After three days in Varanasi I proceeded to Gaorakhnath which is the head quarter of Nath Panthi yogi. I met some senior NathPanth yogiis and had satsanga with them. After Gaorakhnath I proceeded to Lumbine in Nepal. I stayed for

two days in Nepal and then came back to Gorakhpur and then to Ayodhya.

It is told that Ayodhya is the birthplace of Purusottam Rama. I did Sadhana on the bank of River Saryu and visited five elderly saints. I enjoyed the satsanga in their elevated spiritual company. Then I proceeded to Haridwar which is the gateway of the Himalayas, and one of the most holy places for Hindus.

Ten kilometers before Haridwar, I saw a small and simple Ashram. I visited the Ashram and had darshan of a 130 year old Avadhuta by the name of Ramananda Avadhuta.



Haridwar

In Haridwar, I went to meet Hamsajii Maharaj Avadhuta. He asked if I had any place to stay. I told him that I just arrived, and he offered that I could stay in his Ashram. He had five rooms in his Ashram, and it was just about two hundred and fifty meters from the Ganges where I liked to do Sadhana on the bank of River. Therefore, my first stay near the Himalayas was in Hamsajii Maharaj Avadhuta's Ashram.

During my stay there, I used to go to Ganges in the early morning after doing my morning duties. I did long hours Sadhana there. After light breakfast in the Ashram, I would visit saints to have satsang with them. In Haridwar I was looking for one saint the people used to call Tat Baba because he was using the clothes made of jute fiber grain sacks. I had heard a lot about him in my early days.

I went to visit Tat Baba in his Ashram. It was a simple house with a half meter tall porch on the side that was facing Ganges River. Unfortunately he had gone to the mountains across the Ganges and would be back after one week. I was disappointed as I was not able to meet him.

I met one very elderly saint named Narmadeswar Baba. He had bright radiant face and I had a nice satsanga with him.

After five days, I left Haridwar and proceeded to Rshikesha.



Rsiksha

Parmarthniketan Ashram

The altitude was increasing as I travelled towards Rsiksha. There were countless Ashrams, temples and huts of Yogis along both sides of the riverbank in Rsiksha. On the South side of the river was a government establishment market, along with temples and Ashrams. On the North side, towards the mountains, were mostly Ashrams, temples and individual huts for meditation.

I went to one of the biggest Ashrams named Parmarthniketan situated on the North bank of the river. The Mahamandaleswar (head) of the Ashram was Swami Bhajananda Saraswati. There were twenty-five inmates, Brahmachariis and learned teachers in the Ashram. I contacted the Mahamandaleswar and after the formal talk he asked me where I was staying. I told him that I just arrived at Rsiksha and came straight to his Ashram. He said I could stay there. I expressed my appreciation for his kindness. He called one of the Sanyasins and asked him to give me a room with a window facing the river. The room had an attached bathroom and air-conditioner. I took everything as Baba's Grace.

The Ashram inmates used to take meals at 10.30 am and 5.30pm, as was the usual system in all Ashrams of those days. My routine in Parmathaniketan was to get up between 3.00 to 3.30 am. After morning duty and bath, I joined the

collective prayer from 4.30 to 5 am. Then I went to do meditation on the riverside up to 7.30am. Asanas, Kaoshiki and Tandava up to 8.30 am. From 8.30am till mealtime was allotted as Svadhyaya either alone or sometimes with the inmates in the Ashram. I would do my noon Sadhana two hours after meal. After the early dinner I used to go to the Ganges at 7pm and stayed there till 10pm. Most of the time I went alone or sometimes, one or two inmates would go with me. After returning from the river, I would do half bath and night Sadhana before I went to bed.

Swami Bhajananda Saraswati was a very strict man. Sometimes when his Brahmachari and Sanyasins made mistakes, he would beat them for their reformation and was truly concerned for the welfare of that person.

I was thinking that most probably Swami Bhajanandajii was getting someone to keep watch on me. By Baba's grace I was strict in sixteen points so that he was impressed and he often called me to his room and enquired about my welfare. During mealtime he used to ask me to sit beside him and eat together with all the elderly Sanyasins in the Ashram.

Shastrarth With Elders

There was an interesting system in Swami Bhajanandajii's Ashram where the elderly Sanyasins would have Shastrarth (philosophical discussion) among themselves every Saturday. They were all quite learned and experienced Sanyasins.

On the third Saturday just thirty minutes before their Shastrarth, Swami Bhajanandajii called me and asked if I would like to participate in their Shastrarth. I asked, "Swamijii, can you please explain what is Shastrarth and who are the

participants?” He said, “There will be philosophical discussion and debate. There will be seven participants; Shastracharya L.Shastri Swamigal, Vyakanacharya A.Iyerswamy, Yogacharya Swamy Rupaballabhananda, Swamy Purnapremananda Vedantijii, you and me.”

I said, “Swamyjii, all of you are very learned and I’m too young. I also have no Sanskrit background and knowledge about scriptures. What will I do there?”

Swami Bhajanandajii said, “You can attend and learn from them.”

So I went to attend the Shastrarth. I remembered Baba and sat next to Swami Bhajanandajii. The topic for that day was “Yoga and Vedanta are two different ways and two different approaches”. The discussion started with Yogacharya and ended by Vedantacharya who was sitting next to me. Their conclusion was “Yoga and Vedanta are two different paths and approaches”. They looked at Swami Bhajanandajii seeking his permission whether I would like to say something. I was feeling someone inside me was pushing me to say something.

Swami Bhajanandajii asked me, “Would you like to say something?”

I humbly replied, “Though I neither have knowledge of scriptures nor experience like my elders, I would like to put forth my views. Please correct me if I’m wrong.”

Then I shared my understanding about Vedanta and Yoga is complementary to each other. They asked me to give proof from the scriptures. I said, “I cannot give proof from the scriptures but I can explain about what my Gurudeva had taught me.”

I explained about our first and second lessons. Baba also made me recite one sloka which supported my statement. They were all satisfied and Swami Bhajanandajii looked over satisfied. After that one of them asked, "Who is your Guru?"

I said, "We don't take the name of our Gurudeva. We call Him Babajii."

Next question was, "Where is he living?"

I could not answer but someone within prompted me to reply, "He lives in Virat Nagar." Virat Nagar is a place where many Gurus and saints were living. But that was not the end yet.

Another person asked, "When did you meet him?"

I said, "I met Him in Kumbha." Kumbha was the assembly of different saints, Gurus and sadhus, etc. Also by doing deep meditation one would get Kumbha yoga where one would get Guru darshan.

By Baba's grace, they were very happy with my answers and developed respect for me.



Doctor Hansraj

- a devotee of Lord Krsna

Dr. Hansraj was the Principal of Irwin Medical College in Delhi. His wife was also one of the departmental heads there.

They studied in the same college during school days, developed friendship and then got married. As both of them were strong devotees of Lord Krsna, they married with the condition of not having conjugal relationship but poured their heart and mind completely for Shrii Krsna.

After retirement they offered their service to the medical clinic of Parmarthniketan Ashram. During my stay there I often had satsang with him.

One day he invited me for lunch and gave me Prasad of Krsna. He told me that he often had darshan with Shrii Krsna and he used to feed Him butterball with sugar candy. While he was narrating that, tears were falling from his eyes.

Years later I heard that when some devotee living very far wanted to feed Baba, Baba appeared to the devotee and accepted the offer. Therefore I believed the statement of Dr Hansraj.

In the Giita, Sri Krsna said:

Ye yatha' ma'm prapadyante

T'am's tha'thaiva bhajamy' abam

Whoever worships Me through whatsoever path,

I verily accept and bless them in that way.

Vedanti Baba

Vedanti Baba was one of the famous saints in Rsikesha. His mud built cave was on the way to Laksmanjhula. The roof of his cave was covered with plastic to shelter from sun and rain. There was a mat, a few mud pots, two pieces of cloth and one blanket in the cave and that was all of his possessions. Generally he used to sit or lie down near his cave. When the sun was very hot at noontime, he would move his mat under a tree which was about fifty meters from his cave.

I went to visit him before sunset in the afternoon. He was lying on a mat spread on the sand beside Ganges River. When I reached near him, he said, "Come, come nearer."

I greeted him and he asked me, "Where do you come from?"

I replied, "From the South."

He smiled, "From the South or from the East?"

I told mentally, "If you know, then you also know my situation."

Then he told me to sit near him. He said, "Gurudeva is giving chance for you people to do maximum Sadhana. Whatever that had happened and is happening is part of Gurudeva's planned Liila."

I asked him, "When will I have Gurudarshan again?"

He said, "Don't worry. He will come out soon."

After that he added, "You can go ahead. It is good that you will have darshan and satsang with the saints in the Himalayas. This is also the opportunity given by Gurudeva."



Pagala Baba

- Insane Saint

One kilometer after the cave of Vedanti Baba towards Lakshmanjhula lived a saint called Pagala Baba. He had no Ashram or fixed accommodation. His only possession was the cloth on his body. He used to behave peculiarly. Sometimes he would run along the bank of Ganges and sometimes he would climb up a tree and sing. Sometimes he would chase and beat somebody or sometimes he would catch the person and start to worship him. That was why he was called Pagala Baba – literally means Insane Saint.

When I approached near him, he called me by my name, "Cidananda, come, Come near me."

He told me, "Look. You have to add something in your daily Sadhana. Gurudeva had given you Siddh Kiirtan. You must do it before every Sadhana. When you do Kiirtan, you will feel that Lord is accompanying you."

He continued to say, "People called me Pagala Baba. If I don't behave like that, people will disturb me for this and that. When you will meet Baba in the near future, tell Baba that Pagala Baba gives his Pranam."



Jatadhari Baba

- A saint who used his matted hair as cloth to cover his body

Jatadhari Baba lived in a cave which was one kilometer uphill. There was a small spring near the cave and people used to bring food for him. The specialty of Jatadhari Baba was that he spoke very little. If anyone asked for his blessing, he would take one of his hairs, gave it to the person, and would say, "Your work will be accomplished."

I went to his cave and greeted him. He spoke in a very soft voice and told me to sit. I sat near him and smelled a fragrance of jasmine flower emanating from his body.

He asked me, "You want something?"

I replied, "No, Baba. I have just come to see you."

He said, "You're on the correct path. Go ahead. *Bhagwan tumbara Bhalakarega.*"

It meant, "God will do the best for you."

On the way back I saw a man standing on one leg under a tree and another one sleeping on the bed of nails. As we do not give importance to Hatha Yoga I just passed without stopping.

After visiting Jatadhari Baba I returned to ParmarthNiketan where I was staying.



Taught Sixteen-Points To The Youth

During the one month in Rsiksha I also visited other Ashrams like Kailash Ashram, Maharsi Maheshyogi Ashram, the head quarter of Divine Life Society, etc. I met many different saints and yogiis. One thing I noticed was that no sadhu or sanyasii would like to live under the bondage of an Ashram or temple. Rather, they preferred to get food from Annaksetra which was the food centers started by different organizations. In Rsiksha I taught different items of the sixteen points to fifty-one young spiritual aspirants who had come in search of spirituality.



Uttar Kashi

PEACEFUL MOUNTAIN VILLAGES

My journey was going uphill when I departed from Rsikesh. The River went on narrating her life story between the rocks on both banks under the serene clear blue sky. Beautiful trees were standing on the mountain waving their leaves in the gentle breeze to welcome me. Sometimes I could see the snow clad peaks of Himalayas along the journey. The scenery was as tranquil as the melody of the universe.

A few houses scattered in the vast mountains formed the various hill villages. The villagers were simple hill tribe people on the bank of Ganges. Here and there were many small huts of saints and spiritual aspirants.

The road was hilly with many sharp curves, and the bus driver had to drive with full concentration. We reached the destination in late afternoon and I went to one of the Ashrams. I requested the in-charge of Kailash Ashram if I could stay there. He extended his hospitality and welcomed me.

When I settled down and refreshed myself, the sun was setting in the west. I would have liked to take some rest, but my mind was pushing me to sit for Sadhana. So I did long Sadhana up to my full satisfaction. The environment was so enchanting that one would automatically be attracted spiritually.

Uttar Kashi was a small town situated on the bank of

the River Ganges on the way to Gangotri Gomukh where the Ganges originated. In the mid seventies, there were very few Ashrams and temples. There was a free food distribution centre, a small market and some huts of yogis and saints. Small villages were scattered at different distances. The population at that time was between 3000 to 5000 persons including the neighboring villages. The people there were very simple and devoted.

The following morning I went to visit other Ashrams and met well-learned swamijiis who were busy in their spiritual pursuits. Then I returned to Kailash Ashram for taking rest. In the afternoon I went to have a stroll and enjoy the panoramic view.

Vrksha Vasi Baba

On the way I saw one monkey was catching the cloth of one passerby who was ahead of me. The monkey was leading the man towards a tree. I was curious to see what the monkey was trying to do. So I followed them.

The monkey brought the man to a tree and pointed upward. I followed its pointed finger and saw a house on the tree. It was a small wooden house with a small projected porch and a sanyasi sitting there. The monkey showed the man with sign language that the sanyasi wanted to eat. Fortunately the man had two apples with him. He threw the apples up to the porch. The Sanyasi got the apples and he gave one apple back to the man. The sanyasi took the apple, broke into two halves and gave half apple to the monkey.

He was Vrksha Vasi Baba – the saint who was living on the tree and doing penance.



Ekahari Baba

Next day one Sanyasi told me that he was going to visit Ekahari Baba and asked if I would accompany him. I agreed and we went together.

The Ashram of Ekahari Baba was one and a half kilometer uphill by a difficult zigzag way on the bank of Ganges. On the way I was thinking, "Why he was called Ekahari? I knew it meant, one meal a day or one item a day?"

When we reached the Ashram, Ekahari Baba was sitting in characteristic Padmasana and we greeted the swamiji. Ekahari Baba had a big body with glazing eyes and radiating face. The Ashram was small but neat and clean, with a good stock of fruits.

Ekahari Baba offered us to sit. After a few minutes he started to explain, "Your mind will think only one thing at a time; your hands will do only one work at a time; your legs will go only in one direction at a time, and not many directions at the same time. So, your digestive organs can digest one item well at a time. When you look at other living beings, except humans, they never mix different food items together. They eat only one thing at a time and keep fit. It is only human beings in the name of development in taste, mix different things together. That affects their digestive system and invites many diseases. So, the secret of healthy and happy life is to eat one thing at a time, take proper rest and do proper exercise. Look

at me. There are many fruits in the Ashram brought by the devotees but I eat only one item at a time and also encourage you to eat only one meal a day.”



Lord Shiva And Mother Parvati

There were two Shiva temples in Uttar Kashi. One day I was walking along the River Ganges and met one elderly person who was the priest of one of the Shiva temples.

As both the temples and priest were very old, so I requested, "Swamijii, can you tell me some of your experiences with Lord Shiva?"

He started to say, "My father was the priest before me. When I was young my father used to bring me here. He taught me all the Shiva's prayers, how to do Abhisheka (bath) Shiva Liunga and Srinagar (decoration). In the evening we used to take Prasadam and sleep on the veranda of the temple. During the night, sometimes I would see giant persons coming here."

He paused and then added, "Most probably they were the disciples of Shiva who came to meet Him here. I used to get afraid, would cry and run away. Then I used to feel that Mother Parvati would come and comfort me. She told me, 'Do not fear, my boy. They're your brothers. They will not hurt you.' I used to wake up and do the japa of, Om Namah Shivaya mantra."

"I took over the priest duties after my father passed away, and my cousin is the priest in the other temple. I didn't like to marry, and so I became a Sanyasi. After that, I used to feel very close to Lord Shiva."

“In the middle of the night, Lord Shiva would come with Mother Parvati. He had His Trident in His hand, and would command me to go with Him. We would go to the other temple. They would enter the temple and I would sleep at the veranda of the temple. They would come again in the morning to wake me up and brought me back to my temple. I would start my chorus of temple duties after that.”

He added, “You know, this Himalaya is called Shiva Bhumi. Every inch of this land is ever vibrated by the spiritual vibration of Lord Shiva. You will enjoy more when you go higher up to the mountain.”

While he was narrating, it was very difficult for me not to believe but at the same time it was not intelligible intellectually. Then I remembered:

“HARIANANTA HARILILA ANANTA”

Lord is infinite and Lord’s performance is also infinite.

If He would like He would appear in the desert, sky or in deep sea.



Gangotri

Journey And First Day In Gangotri

I left Uttar Kashi at 7.30 in the morning. The road was zigzagging up the hill. We reached Gangotri at 5.00pm. The bus stand was a simple tin shed and there were two tea stalls nearby. There were five cots in the tea stalls and one big, fat priest (Panda) sitting on each cot. Each Panda had three thick books with them which contained records of the ancestry of the pilgrims and full details of their addresses. Their purpose was to get every pilgrim to worship and to pay some fee. Many superstitions and dogmas were prevailing there. One verse has told, "Ye yaya Gangotri, se na ave odari." Meaning, "One who visits Gangotri once, would not be born again."

Gangotri (Ganga + utri) means "From where the River Ganga descends." From Gangotri, the River Ganges starts to flow through dense forests, full of various medicinal herbs. It carries the medicinal properties of those herbs in the water. That is why it has been experimented and proven that the water from upstream Ganges can remain fresh even after one hundred years. Though Gangotri was cold, generally the people there were quite healthy.

Gangotri was a small place with high mountain tops clad with snow and deep valleys. The scenery all around was glamorous. When I was there, there were hardly ten Ashrams.

It was getting dark and cold. Luckily one Swamijii approached me and asked if I had any place to stay for the night. I said, "No," and he offered me to stay in his Ashram. I happily accepted and accompanied him to his Ashram.

That was not a big Ashram. It had four rooms, kitchen, store and toilet. The Swamijii was Sundranandjii and popularly known as "Tourist guide Baba" because he had good knowledge of that part of Himalayan peaks and used to guide the tourists.

Next morning Tourist guide Baba asked me, "How long you will stay in Gangotri?"

I said, "Maybe one month."

He was very happy and showed me the storeroom. It was full of fine Basmati rice, one sack of wheat flour, different kinds of pulses, ghee and spices.

He said, "I will be going up hill with some tourists for fifteen days. Now you will be the in-charge of this Ashram until I come back."

He packed his luggage, left his Ashram to me and he went for mountain climbing with the tourists.

In the afternoon I went to visit the Ashram of Baba Lakshaman Das Avadhuta. After greeting each other, he asked me where I was staying. I told him I was staying in Swami Sundranandjii's Ashram. Then he asked if Swami Sundranandjii was there? I told him Swami went to the mountain with tourists for fifteen days.

Baba Lakshamandasjii further reminded me, "You have come to Gangotri to do Sadhana but it is cold here. You must keep yourself warm internally by eating nutritious food and by

wearing warm clothing outside.” He said, “I will give you two liters of cow milk. If you like, you can come here every afternoon to have some hot tiffin like Pokaoda (a fried preparation) to keep yourself warm.”



Ramananda Avadhuta

Ramananda Avadhuta of Gangotri was lean and thin. He used to stay without clothes. His Ashram only had two rooms with a projected porch on the east side.

He had a wooden box. A blanket which he used to keep with four folds was on the wooden box. Swamijii used to sit on the blanket over the box during the day and retired inside the box for the night. One boy would come in the morning to open the box and Swamijii would come out from the box. He used to drink milk only once a day.

When visitors came to see him, he would give each one a palm-full of dry fruits and bless them. If someone asked him some questions, he would reply by gestures and raise both of his hands which means, "God is there to take care. Depend only on Him."



Swamy Shardanandaji

Swami Shardanandajii was the disciple of Swami Shivanandajii of Divine Life Society in Rsikesha.

Since childhood he was attracted to God and inclined to spirituality. He was working as an engineer in railway department at Jolarpet Junction of South India Railway. One day the call of the Divine came, he left everything and went to search for his guru. After visiting many places in search of guru he reached Rsikesha and arrived at Swami Shivananda's Ashram, the headquarters of Divine Life Society.

After one week in the Ashram, he expressed his desire to be initiated. He was initiated by Swami Shivanandajii who asked him to do three months rigorous Sadhana. Shivanandajii also made arrangement for his rigorous Sadhana. After he completed the three months rigorous Sadhana, he expressed to his Gurudeva to be initiated into Sanyas.

Swami Shivanandajii asked him to do more Sadhana and when his time would come he would call him and initiate into Sanyas. After six months, he was called and given Sanyas initiation, and became known as Swami Shardanandajii. He continued to do intense Sadhana. In 1957, he came up to Gangotri to do more Sadhana and never went down the hill again.

Swami Shardanandajii had a nice Ashram with well-equipped library that contained all scriptures of Vedas, Purans,

Upanishads, Giita, Ramayan, Mahabharata, etc. with their commentaries and other spiritual books. I often went to his Ashram for sastanga.

Swami Shardanandaji told me, "If you really want to dive deep into the spiritual ocean, you will have to stay away from the busy world and come to a place like this." He offered, "If you like, you can stay here with me and do your Sadhana."

I thanked him and said, "I will come later."



Sitaram Baba

Sitaram Baba had a big Ashram in Gangotri. He was a devotee of Shrii Rama. He had many visitors in his Ashram, mostly from Rajasthan and many offering gifts to him. He would bless his devotees to have a child or fulfill their other desires. He used to wear only a loincloth.

Sitaram Baba was quite young, energetic and active. He used to give lectures on different topics from the Ramayana.

When I went to visit him, he said, "You came to the right place. I am here since I was eighteen. Now at the age of fifty-five and I'm still quite fit. Lord Rama and Mother Sita would give darshan whenever I wish. When anybody comes for a blessing, Lord Rama will give blessing through my medium and fulfill the desire of the devotee."

Gomukh Receded Further Up

The first glacier of Ganges started at Gangotri. But thousands and thousands years had passed since the River Ganges first started, and billions of tons of glaciers would have melted since then to supply its waters.

Today the source of Ganges had receded few kilometers back in the Himalayas. I went to see Gomukh. Why it is called Gumukh? Today, one can still see that the source of Ganges is a very small opening in the mountain like the mouth of a cow.

Being there I could not check myself due to my

“imposed Samskara” (influence of tradition). I took a dip there though the water coming from the mountain was mixed with mud and was icy cold.

After a few kilometers, the muddy water became clear. When the water runs down passing herbal trees, roots, etc., it carries medicinal properties which would keep with time and remain pure and fresh.

As you go up in Himalayas you will find nice views of different snow clad peaks and beautiful forest trees. However I had to leave Gomukh and returned to Gangotri with my guide.

Avadhuta Gufa (Cave)

There is a big stone approximately fifteen meters by ten meters, propped up on three sides and on its northern side, a space to serve as the door of the cave. Most probably some Avadhuta who lived there had made it like that.

Inside the cave there was a place where one could look down one hundred feet below where the River Ganges was flowing from the mountain and created beautiful sound. With a long rope you could fetch water from the Ganges.

That was my Puja night. I had already requested someone to bring me there and I would spend three days to do intense Sadhana there. I would only drink water for the three days.

I reached there one day before Amavasya (the darkest night, the new moon night), with the necessary clothes. It was completely dark, but fortunately I had a torchlight, candle and matchbox with me.

Sadhana was nice on Amavasya night. I felt the presence of Baba. He told me, “Finish your Himalaya’s tour

soon. You have to do a lot of work for the society.”

I enjoyed my three days in the Avadhuta Gufa with God and nature.

After that I visited two more places, Tapovan and Nandanvan.

Tapovan

Swamy Sundranandajii had already returned to his Ashram. I asked him if he had planned to visit Topovan and Nandanvan in the near future. He said he would be going to those two places with a small group of four persons, and I could join them if I wanted to go. That would be a four day trip. I agreed to join, and Swamijii arranged everything for me on the next day.

We started the trip after two days. It was a very steep zigzag mountain climb. It took us longer time than expected because we were not habitual mountain climbers. To be safe each of us had hired a mountain climber porter who would carry our luggage. At the same time if necessary they would carry the passenger in a big basket hanging on their back. These mountain climber porters were very stout and strong.

On the way we could not enjoy much because most of our efforts were utilized to maintain our balance. Sometimes we had to catch the hands of porter who could pull us up on the difficult sharp stony steps. However we reached Tapovan at 3.30 pm.

That was a big flat land with green grass field. There was a natural cave where one could lie and also some space to keep the luggage. In front of the cave was a stream called Shivaganga.

The cave in Tapovan was famous for doing intense Sadhana. The guru of Swami Cinmayananda, founder of Cinmaya Mission did his penance there also.

When one stood at any spot in the middle of the field, you could see beautiful snow peaks of the Himalaya Mountains and somewhere sunrays would refract in multi colors.

We took rest in the open field. After we washed ourselves and did a little meditation, the porters had already fixed the tents for us. We went to our tents after light dinner.

My body was aching for the whole night due to mountain climbing. But after I took a cold bath at Shivaganga in the morning, I felt fresh again. The water of Shivaganga was comparatively warm.

We enjoyed the beautiful panorama of Tapovan for half an hour and then continued our journey to Nandanvan.

Nandanvan

Nandanvan was about twelve kilometers above Tapovan. The journey was much more difficult than the previous day. For about three hundred meters at some places, we could not climb by ourselves, and needed to take help from the climber porters. We reached there at about 4.30 pm.

The porters fixed our tents and gave us warm water to wash ourselves. After washing we entered our individual tents because it was getting dark, cold and windy. After Sadhana, I ate and went to bed. Practically, I could not sleep because of cold, in spite of having sufficient warm clothing.

There are many gods in Hindu mythology and Indian

scriptures. The king of all the gods is Indra and Nandanvan the garden of King Indra.

Nandanvan was a vast stretch land full of varieties of most attractive flowers with different sizes, colors and fragrances. Its valleys were a velvet grass carpet. It was such a beautiful place.

At noontime, when it became a little warm, we walked around to explore Nandanvan. We did Sadhana and enjoyed the different fragrances of the colorful flowers. We stayed two nights in Nandanvan and heard many Nandanvan's stories from our mountain porters. It was told that when God Indra would come to visit his garden in Nandanvan, all the gods and goddess would come and pay respect to their king. Though mortal human beings cannot see with their eyes, they can hear their singing and dancing.

We started to descend from Nandanvan the next day and were back to Gangotri after two days.

Mangos, Idli And Dosa

Gangotri was 18000 feet above sea level.

After departing from Nandanvan I stayed one more week in Gangotri. It was during those seven days, that one night I had a strong desire to eat mangos. On the following, day I saw someone distributing very nice and ripe mangos to every Ashram. The person came to Swamii Sundranandajii's Ashram where I was staying. He said, "Swamijii, I had already distributed mangos to all Swamijjis in Gangotri. Now these remaining mangos are for you."

We had twenty nice ripe mangos! Swamii Sundaranandajii, and myself enjoyed the mangos for two days.

* * *

On the third day I went to visit Swamii Shardanandajii. On the way I met another Swamiiijii who introduced himself as Malayali Swamii, a Swamii from Kerala, South India. After greeting each other, he invited me to his Ashram.

We had some satsang in his Ashram then he said, "Swamiiijii, please have your meal here with me today." He prepared Idli and dosa. The meal was relished by me. Since I came to Himalayas, I had the desire to eat Idli and dosa.

* * *

One day before my departure from Gangotri, I went to take leave of all the Swamiiijis staying in different Ashrams. When I was returning from Swamii Shardanandajii, a light snowfall started and my whole body was covered with beautiful white snow flakes. When I reached my place, I cleaned my wrapper by giving a jerk and all snow flakes fell off and flew in the air. It was such a beautiful experience.

I had heard of snowfall but had never seen it or enjoyed playing in snow. I was fostering a desire to have the experience of a snowfall, and it was fulfilled.

* * *

In 1982 I went to attend reporting in India. In one session Baba was in a very light mood. He told to all workers, "Do you know that sometimes even at Gangotri, at an altitude of 18000 feet from sea level, when someone has the desire to eat mangos, I have to provide. Even in that place, when someone would like to eat South Indian idli and dosa, I have to provide that too. Not only that, sometimes when one has the desire to enjoy the experience of snowfall, then too, I have to order the

clouds to make snow fall. What can I do if some of my children have pure and sentient desire? I am compelled to fulfill that. What does Cidananda say? Is it correct or not?"

I said, "Yes, Baba. What you said is hundred percent correct!"



Haridwar

Delivered Money For Swamijji

The next morning when I was going to ride a bus from Gangotri to Haridwar, Laksmanandajii Avadhuta was standing near his Ashram. He came to me and said, "Swamii, you will be going down to Haridwar? Could you please carry this money and give it to my Ashram at Haridwar? You can also stay over night there."

I asked him how much money was there. He said, "I didn't count."

I said, "If they ask me how much money is there, what should I say?"

He said, "They will not ask you."

I reached Haridwar at 8pm and went straight to the Ashram of Swamii Laksmanandajii. I gave the money to the in-charge and told him, "Swamijji had sent this money, please count it."

He smiled and said, "What to count?" He just took the bundle of money and kept it in the drawer of his desk.

He invited me to stay there. I stayed over night in his Ashram and continued my journey the next day.

Tat Baba

One swamijji was called Tat Baba because he was

wearing clothes made of jute sacks which used to contain rice and grains. He lived near a big *Dharma Shala* on the bank of Ganges. As I was not able to meet him the last time, I decided to visit him again when I returned to Haridwar.

The *Ashram* of Tat Baba was a big room of three meters by four meters. There was a projected porch of two meters by four meters. A cot was placed on the porch where Tat Baba used to sit.

The day when I went to visit Tat Baba, one colleague was with me, but he did not wish to go. So he stayed behind.

When I got near the Ashram of Tat Baba, it was around ten o'clock in the morning. A few devotees were sitting near Tat Baba but he sent them off before I reached his Ashram.

I entered the porch of Tat Baba's Ashram and greeted him. He welcomed me and said, "I was waiting for you." He enquired about my welfare and then asked me how was Baba and the organization.

I was a little scared thinking, "How does he know about Baba and the organization? Is he someone from a government agency? Has he already recognized me as an Ananda Margii?"

Tat Baba just smiled and said, "Nothing to worry. I was also initiated by Baba a long time back, but Baba gave me some other duty and I was engaged in that duty." Then he said, "You have not taken any food, you might be hungry." He offered me two dal puriis and some seasonal fruits like litchi and melon, etc.

When I was finishing eating, Tat Baba asked about my Sadhana and he said, "Only doing Sadhana as a formality is not enough. You have to do intense Sadhana."

Then he asked, "Where is your friend?" I said that he was staying at the station. Tat Baba said, "He will be hungry also. You take some food for him." Tat Baba packed some food and gave to me.

When I was departing he said, "Baba will be coming out soon and you will meet Him physically. When you meet Baba physically, convey my Pranam to Baba. You should do more and more Sadhana." — Begari karne se kám nahi calega, Sadhana to karnihi hoga.

Formality Will Not Do. You Have To Do Intense Sadhana.



Nepal

Kathmandu

Nepal is a very small country situated in the foot hills of the Himalayas. It used to be called "the only Hindu country in the world." Nepal was a kingdom where the king was considered as the representative of God. Words of the king were considered as words of God.

In 1976, I started from Gorakhpur and entered Nepal via the Sonauli border. Nepal is full of forests, trees and mountain ranges. I went to Pokhara which is a famous tourist place. It has many tourists throughout the year. Then I reached Kathmandu on the following day's evening. There I met Dada Shivanandajii and Dada Cidghananandajii.

The temple Pashupatinath (Shiva) is very famous there. We went to do Sadhana near the river Bagamati. The capital city of Nepal, Kathmandu was situated on the bank of river Bagamati.

In Nepal, I met five saints and a yogi from different cults. I also met one Avadhuta whose body was smeared with ashes and was sitting near the burning firewood. When I went near him, he said, "Everything will be alright. You do more and more Sadhana. Your Gurudeva will come out."

Janakpur – Eastern Nepal

Janakpur is situated in Eastern Nepal and is one of the

most religious places in Nepal.

Raja Janak – King Janaka – was the king of Mithila Kingdom. King Janaka was a pious man. His subjects were very happy in his kingdom. He is called Videha – one who is unattached even being in the family. There is a nice story about Raja Janaka.

Once a young man had become Sanyasi, and went to receive the blessings of his parents. His father was a great scholar. He told his son, “You go and learn from Raja Janaka.” The young Sanyasi went to Raja Janaka who already knew through his intuition that the young Swamii would come to him. Raja Janaka had already arranged a room in the palace for the Swamiiiji which was next to his own bedroom.

Raja Janaka received the young Swamii and said, “Your father has sent you to me. I have prepared a room for you. Everyday we will go and take bath in river Bagamati early in the morning.”

They continued to follow that schedule. One morning when they were taking bath in the river the palace caught fire. The king remained calm and continued his Pitryajina (oblation) but the young Sanyasi was getting out from the river. The king went to him rapidly, caught his hand and asked, “Where are you going?” The Sanyasi said, “My *kaopina* and blanket are in the palace.”

The king told him, “You see, my whole palace is burning and I’m not disturbed at all. You’re a renunciate who is supposed to be beyond all kinds of attachment and detachments. So, did you learn the lesson? What is to happen, will happen. In this universe, everything is controlled by Purusottama. Even a blade

of grass cannot move without the wish of Purusottama. Sun rises in the east and sets in the west. It cannot rise in the west and set in the east. Therefore we should have complete surrender to God and go ahead doing as per His wish.”

Narayana Ghat

Narayana ghat is situated in western Nepal where the River Narayani and the River Trisuli meet before they go to the South. I was told that there was a place called Narayanatiirth on the confluence of these two rivers. There was a small thatched roof Ashram in Narayanatiirth and local people addressed the Swamijii there as Narayana Baba.

I went to visit Narayana Baba. The Ashram was amidst the jungle. It was a calm and quiet place and very suitable for spiritual practice. I decided to stay there to do Sadhana until the emergency would be lifted.

Those days Baba was still lodged at Bankipur Central Jail in Patna under trial of false charges fabricated by the CBI against Him. The case was going on in Patna District court. After long arguments the judge's decision was against Baba, and He was sentenced to life imprisonment.

My host had a radio from which we used to listen to the news. I was shocked, and I cried when I heard this news. But later on I thought, “Life imprisonment used to be fourteen years in jail. Since Baba was already six years in jail, the rest of the time will also pass.” At the same time I remembered that the three Swamijis in Himalaya had told me that Baba would come out very soon.



Places Related To Lord Krsna Mathura

Mathura is a city situated in Western Uttar Pradesh. Lord Krsna was born there about three thousand five hundred years ago. Mathura was the capital of the kingdom of Maharaja Ugrasen, the maternal grandfather of Lord Krsna. Shrii Krsna was born in the prison.

There is a prison which locals claim to be the prison where Lord Krsna was born. The prison where tourists and devotees used to visit did not appear to be over three thousand years old.

There was nothing much to see in Mathura except for a few temples. From there I took a horse cart with some other passengers and proceeded towards Vrindavan, which was situated on the other bank of River Yamuna.

Vrindavan

Vrindavan is a sandy place full of bushes and trees. It has many temples, mostly of Lord Krsna. Devotional songs, Kiirtan and prayers are part of the daily routine for the Vrindavan vasi (residents of Vrindavan). Evenings become more attractive with lighting and musical instruments.

I visited almost every place worth visiting in Vrindavan and enjoyed keeping myself away from the crowds. There were a few Sadhus always busy doing japa (chanting) of the name of Lord Krsna. Some of them were intoxicated with spiritual vibration. I enjoyed very much being near them.

I went to Kunjvan. It was a compound with a small building surrounded with beautiful bushes and flowers. The caretaker and *pujare* (priest) told me that the uniqueness of this place was a room set aside as the bedroom of Shrii Krsna and Radha Rani. The priest said that they used to sleep in that room every night while they were physically present on the earth, and still do until today. I asked him what the proof was. The priest said, "If you don't believe, come tomorrow at 6.30 in the morning and see with your own eyes."

I went there early morning next day. The priest opened the room. It seemed that the bed was used in the night.

River Yamuna

Then I went to visit River Yamuna where Shrii Krsna used to play with His friends. Once He threw a ball into the river. That ball belonged to Shrii Dama and he wanted Krsna to bring his ball back from the river. But the river water had been poisoned by the foam of a big snake called *Kalianag*. Many cattle had died because of drinking the river water and people were very terrified. A few cattle died every day. Friends of Shrii Krsna suggested to give him a new ball, but Sri Dama insisted to get his ball back. Then Shrii Krsna jumped into the poisoned water of Yamuna. A huge cry was made by the boys. Some ran to inform Shrii Krsna's parents. Almost the whole village rushed to the scene.

On the other side, Shrii Krsna took a dive deep into the river. First He threw the ball out and then He caught *Kalianag*. He stood on its hood, danced *Tandava* and played His charming flute. Then He killed the snake and relieved the people and cattle from the poisoned water of River Yamuna. That was one of the Līlas of Shrii Krsna.

When I visited the River Yamuna, the water was only knee deep. With two other persons, we walked across the river. On the opposite riverbank was a vast field of cucumber and different varieties of melons. While we were walking one farmer greeted us, "Baba, Radha shyam. Please take some melons. Those are fully ripe and tasty. You can offer to Lord Krsna and then take as *Prasadam*. You can also give and share with others."

He gave us ten honey melons. After offering to God, we enjoyed and shared the *Prasadam* with others.

Govardhan Parvat

Though Govardhan Parvat (mountain) is not a huge mountain, it is a comparatively big hill in that area. In my childhood I used to hear the story of Shrii Krsna. He stopped family, kith and kin from worshiping Indra, the King of gods. Indra became angry and started lightening, and pouring down rain and hail storms. The whole of Vrindavan was in trouble. The villagers approached Shrii Krsna for help. Shrii Krsna told all of them to follow Him with all their belongings and cattle.

They all went with Him to Govardhan Parvat. Shrii Krsna ordered Govardhan Parvat to rise and He held the mountain on the tip of His finger. The whole mountain was liked a big umbrella that sheltered all the Vrindavan vasi with all their belongings and cattle.

That was another Liila of Lord Krsna. I did pranam to Krsna and Govardhan.



Ujjain (Madhya Pradesh) Mahakaleshwar Temple

Ujjain City was the head quarters of Ujjain District in Madhya Pradesh of Central India. It was situated on the bank of the River Chipra. There was a famous temple of Mahakaleshwar (Shiva). People from all over India would come to worship Mahakaleshwar in this temple.

I was there only for two hours then proceeded to visit the Sandipani Muni Ashram where Shrii Krsna and His elder brother Balaram spent their childhood.

Sandipani Muni Ashram

Sandipani Muni was the guru of Shrii Krsna who taught him scriptures. This Ashram was situated a few kilometers north on the bank of the same River Chipra. I had heard that the Ashram was in the midst of deep forest, but it was not so.

It was a one storey square shaped brick built building with a few rooms inside. There was no sign that any Ashram was three thousand five hundred years ago.

In one room was the picture of Shrii Krsna where devotees performed bhajan, Kiirtan and worship. In another room was the picture of Sandipan Muniji. Other rooms were used for visitors and inmates of the Ashram.

There was a board on which legend was written. I could not see anything which had the signs of three thousand five hundred years of history. The Ashram building seemed to be

constructed between fifty to sixty years before. However, the vibration seemed to be sentient and I liked the place. I did one hour of Sadhana there.

Cave of Vikramaditya and Seat of Justice

Ujjain was a kingdom, and the king was Raja Bharthari Hari. Vikramaditya was the younger brother of the king.

Vikramaditya was interested in spirituality since his childhood. He always went to a nearby cave to do meditation. Sometimes he would sit on a piece of flat stone after his meditation. The cowherds and villagers used to pass by that way.

Once there was some conflict between two brothers in the village and they decided to seek justice from the king for settlement. On the way to the palace, they were passing Vikramaditya who was sitting in the cave. They thought perhaps this yogi would settle their dispute. They narrated their problem to Vikramaditya and he gave them solution which was agreeable to both of them. The brothers returned happily to the village. They told the villagers that the yogi in the cave has some powers and how he solved their problem.

Since then whenever there was any conflict happened between someone in the neighboring villages, they would come to seek advice from Vikramaditya. Vikramaditya would sit on the stone which he used for meditation and listen to their complaints. The justice that he gave would be hundred percent correct. Since then the stone seat that Vikramaditya used was called "Seat of Justice." Later on when he became king after his elder brother, he still often sat on that stone to deliver justice.

Other than the *gufa* (cave) of Vikramaditya and *gufas* where Nath Panthi yogi was doing meditation, I also visited all the *gufas* that were newly constructed.



South India

Balaji Temple

After visiting Vikramaditya Gufa I went to visit a famous temple of Balaji at Tirupati Hill in Andhra Pradesh. Indians from all over the world come here to visit and worship in this temple.

When I was there, the worshippers made a half kilometer long queue in order to enter the temple. As for me, I was more interested in seeing the surrounding scenery there.

The worshippers had to pay confidentially. The donations are dropped into a big donation box. The concept was how much the worshippers would donate to God Balajii, God would give them more than their donation in return. The temple collects hundreds of millions through this income.

However, there is a very pleasant arrangement for the visitors. The temple compound is well maintained with flowers and decorative plants. The visitors are offered big sweet balls as *prasadam* which is really tasty.

I spent a day wandering all around the temple premises and on Tirupati hills.



Rameshvaram

Dandi Swamii

Rameshvaram is the last tip of land between India and Sri Lanka. After Rameshvaram is the Indian Ocean.

Mythologically, when Shrii Rama wanted to invade Shrii Lanka to release His wife Siita who was abducted by Ravana, the then king of Shrii Lanka. Shrii Rama wanted to construct a bridge between India and Shrii Lanka for His army to fight the abductor in Shrii Lanka. Before Shrii Rama constructed the bridge, he built a Shiva temple which is still there now. Many saints, sadhus and yogis stay in the temple. There are some Sanskrit scholars who have a small *Samskera Path Shala* (school) where they teach *Upanishad*, *Veda* and other Indian spiritual scriptures.

I went to Rameshvaram by the meter gauge train. When I reached there, I walked to the town which was near the railway station. When I entered the town and walked down the street, one Dandi Swamii stopped me.

He asked me, "Where do you come from?"

I told him, "I came from the north."

Then he asked, "Do you know anybody in Rameshvaram?"

I said, "Swamiiiji, you're the first person that I have talked to.

Except for you, I don't know anyone else in Rameshvaram."

“Where will you stay?”

“Swamiiiji, where are you staying?”

Swamiiiji said, “I’m living in a thatched shed on the sea coast.”

I requested, “Swamiiiji, is it possible for me to stay with you? What I need is only a mat space for sleeping. I can learn many things from you.”

He said, “You may not feel convenient at my place. I’ll introduce you to a Swamii who has a moderate Ashram and you can use all the facilities there.”

I asked him, “Swamiiiji, why not first allow me to stay with you? If I really feel inconvenience, then I will shift to the Ashram you recommended?”

Swamiiiji was convinced and brought me to his hut on the seaside. Dandi Swamii’s Ashram was hardly fifty meters from the sea and the ocean wave used to come into the back yard. There was a small well with sweet, potable water in the backyard. This simple Ashram was calm and quiet. Dandi Swamiiiji shared his hut with me. Generally, we got food from *Annachetra* (free food distribution center). I had planned to stay for three months to study the *Upanishads*. *Upanishad* is the ancient Indian spiritual scripture composed by different *Rsis* 16,000 years ago.

During the day, Dandi Swamiiiji took me to different Ashrams and introduced me to other Swamiis. In the night he would tell me the experiences he gathered in his Swamii life. He was one of the top people at Andhra University, and he joined the independence movement when the speed of that movement was picking up. Together with other colleagues, they

transferred to Delhi with the movement. In Delhi. He met Gandhi, Pandit Nehru, Rajendra Prasad, Subhash Chandra Bose and other leaders. As he was a spiritual seeker and not a politician, he found that the environment did not suit him. Then he started to search for his guru. After a few years of wandering throughout India to gather spiritual experiences, he traveled the length and breadth, from Karukamakhya in the east to Dwarka on the west, Rameshvarm in the south to Himalayas in the north. During his wandering, he met his guru and was initiated into the order of Dandi Swamii.

He said, "Whatever one may achieve in the world cannot be compared with Bhakti – Niskam Bhakti. If one is longing for perfection, he must aspire and work for getting only Bhakti."



Pandit Ramshastr Iyer

As I planned to stay longer in Rameshvaram to learn Upanishad, I requested Swamiijii to introduce me to someone who would teach me *Upanishad*. Dandi Swamyji took me to Shastrjii Ramsastr Iyer. Shastrjii Ramshastr Iyer had a small house and he was living with his family. Everyday he took a two hour class on Upanishad in his drawing room.

Besides me there were three other students with Ramsastrjii in the Upanishad class, and later Dada T. joined us in the class as well. The system of Shastrjii was that while taking class, he would sit on the cot and the students would sit on a mat on the ground.

Sometimes he would invite Dada T. and me for lunch in his house. Whenever he invited us for a meal, he would do *Sastang Pranam* to us. I tried to tell him that he was our teacher and we were his students. It did not look good that a teacher would do *Sastang Pranam* to the students. More over, he was also elder to us. He would insist, "Swamiis, you are Sanyasis and I'm a family person. In our culture it is that family persons will serve the renunciate Sanyasi. When you come for class, our relation is teacher and students, but during the day when I am inviting you for lunch, you will be my revered Swamiijii and I'm a humble host to serve my guests."

Is He A Brahamin?

When Dada T. and I were learning from Sashtrijii, he

would say some slokas (verses) and would ask us to repeat the same, one by one. Very often when Dada T. would repeat, he would express them in his Urduized intonation.

One day Shastrjii called me alone and asked me, "Is your friend really a Brahmin?"

I told Shastrjii, "Panditjii, he is a pure Brahmin. The problem with him is that, the locality where he was born and resided was mostly a Muslim community. There was no Sanskrit Pathshala (school) as well. But I know for sure he is a Brahmin."

It should be noted that in those days, only Brahmins were entitled to study Vedas and Upanishad.



Swamy Virjanandaji

One day, Dandi Swamiji told me, "There is an elderly Swami who has three temples. One is here, and another two in Trinel Valley and Colombo. In his young age, he used to travel and manage his establishments, but now he is old and sick and suffering from conjunctivitis. If he loses his eyesight at the age of 84, it will be an extreme suffering for him. He has two attendants, but it has been reported that he is not getting proper care. Would you like to serve him?" I readily agreed and thanked Baba for giving me the opportunity to serve.

Dandi Swamiji took me to Swami Virjanandaji. He told Swami Virjanandaji, "This young Sanyasi Cidananda has come to take care of you. He will be staying with you for some time."

I stayed in the Ashram of Swami Virjanandaji to take care of him. His conjunctivitis was cured within ten days. Then I was ready to go back to Dandi Swami, but Swami Virjanandaji asked me to stay longer. So I remained in his Ashram.

Gradually Swami Virjanandaji started to tell me that he had three establishments in Trinel Valley, Rameshvaram and Colombo respectively. He gave the details of each establishment including income and staff, etc. At times he would even show me the documents of his establishments.

On the sixth morning, he called me to his room after

his morning worship. He put his right hand on my shoulder and asked me very affectionately, "You know, I'm getting old and there is no proper person for me to hand over all these establishments. I'm thinking that you are the right person to take over my duty. In Colombo, I'm having a net income of 200,000 Rupees every year. You're now wandering here and there without proper place. It will be better if you accept this. I'll assign you to Colombo and you can establish yourself there. What do you say?" I told him I had to think over it.

In the same evening I went to Dandi Swamijii and told him the details of what happened in the morning. He was furious and asked me, "You want to remain as a Sanyasi or you want to become Mathadiish (head of an Ashram)?" He further continued, "You will go back and tell Swamii Viirjanandajii that from tomorrow onwards you will come back and stay with me!"

Frankly speaking, I was a little tempted by Swamii Viirjanandajii's proposal as I was thinking that twenty lacs might help the organization in those days of crisis. However I followed Dandi Swamijii's advice.



Teaching Of Dandi Swamyji

I came back to Dandi Swamii's Ashram on the following day. First he explained to me the different kinds of Sanyasis.

"First is the one who put the garb of Sanyasi but does not follow the rules and regulations of a Sanyasi. They become Sanyasis to lead a convenient life without work but only exploiting the sentiment of the masses. Another type of Sanyasi is the one who leads an austere and strict life under the guidance of a guru. Third category is one who works for different serviceable institutions. The best type of Sanyasi is the one who leads a strict and austere life under the guidance of guru and also serves the society." Then he also explained the psychology of people who serve the Sanyasis.

At the end he said,

"If you would like to be elevated spiritually, you should not be identified with any kind of bondage. Do your Sadhana and selfless service as much as you can. Be strict with yourself and generously liberal to others. Not only to human beings, but to all the beings of this universe."



A Letter

One day Ramshastr Iyer Shastrjii was giving class. All of a sudden my mind strongly felt to proceed to Chennai (Madras). After the class I told Shastrjii that the course would last for three months and I had some devotees at Chennai, I would go there to collect some donation and come back as soon as possible. He allowed me to take leave.

I boarded the train so that I could reach Chennai on next day at 6pm. After getting down at the Chennai train station, I went to the bus station. I boarded the bus to Trivattur, but I had no clear address of where Dr. Muniappan was residing. Trivattur was a big area, and I did not have anything else except the name of contact person, Dr. Muniappan.

However, I was already on the bus and was thinking on how to find out Dr. Muniappan's place. At that moment one man came on the bus and sat next to me. I asked him where he was going. He said, "Trivattur." Then I asked him if he could help me finding the address of Dr. Muniappan who was living there. He told me that Dr. Muniappan was his neighbor and he would take me to his house.

On reaching Dr. Muniappan's house, Dr. Muniappan told me, "Dada, there is a letter for you, but I didn't know where you were. This is an urgent mail but I didn't know how to deliver it to you. So in the morning after Guru Puja, I told Baba that only He alone can do something now, otherwise this

letter would not be able to be delivered to Dada Cidanandajii.”

I read the letter. It stated that I must reach on such and such date to meet other workers who would be waiting at Dashasva Medh Ghat in Varanasi. If I would not have reached to Dr Muniappanji's house the time I did, I would not have been able to catch the next train from Chennai to Varanasi in order to reach at the appointed time. If I would have missed that train, I would not have met our people and would have missed them the entire emergency period. Therefore, if there is any work we can not do by our own effort, then a sincere call to Baba would definitely help things work out.

After returning from Varanasi, I again went to Ramsastr Iyer Shastrji to take leave from him. I told him I would come later to continue the study. I also went to Dandi Swamiji and told him that I was going to Kerala and would be looking for an opportunity to visit him again.



Kanya Kumari (Cape Comrin)

The Indian Ocean and the Arabian Sea meet at Cape Comrin. Here is also the place where one can see both the sunrise and sunset on the ocean. There is a rock called Vivekananda Rock where Swamii Vivekanandajii went swimming and did meditation. Today there is a brick built temple on that rock.

It has become a tourist place now. People come there to do meditation and enjoy the scenic beauty of sunrise and sunset on both the Indian Ocean and the Arabian Sea. There is also a temple of Kanyakumaridevii where devotees come and worship.



Marutva Malay

Villages Morning And Mountain Nights

Marutva Malay was situated on Kanyakumari Trivandrum Highway. It is a small hill spreading one kilometer diameter at its base, and reaches a height of five hundred feet above sea level. The hill is full of herbal plants.

There was a small Ashram at about hundred feet height from the base. There was a Swamijii living there but he spoke only Tamil. Sometimes there were some devotees who would come and offered food for the Swamijii. Fortunately I was with Dada Venkatesvaranandajii who knew Tamil and Malayam, the languages of Tamil Nadu and Kerala. So with him as a medium, I managed to communicate with the local people and the Swamijii where we stayed in his Ashram.

Our routine there was after morning Sadhana and asanas, we would go to the surrounding villages where mainly poor farmers and fishermen lived. Though people in those villages were very poor, they were very generous. They would never let us return empty handed. At least they would give us a coconut if they did not have any other thing to give. There was a small coconut oil mill in one of the nearby villages. We used to ask for coconut oil cake from the oil mill owner. He often gave us almost two kilos, and that would be our dessert.

In the afternoon we would go up the hill, stay there throughout the night, and then returned in the morning. It was

summer season. One night while I was sleeping, I turned my body to the other side at about three o'clock in the morning, I felt something cold. I just moved slightly away from that side. In the morning I saw that a baby python was sleeping with me. I created some sound and it went away.

Of course we often encountered many reptiles and other animals but they were not hostile to us. We always shared our food with them. Birds like sparrow, maina and animals like the squirrels enjoyed coconut oil cake *paisam* (sweet) very much.



Our routine there was after morning Sabhas and asamas we would go to the surrounding villages where mainly poor farmers and fishermen lived. Though people in those villages were very poor they were very generous. They would never let us return empty handed. At least they would give us a coconut if they did not have any other thing to give. There was a small coconut oil mill in one of the nearby villages. We used to ask for coconut oil cake from the oil mill owner. He often give us almost two斤s, and that would be our dessert. In the afternoon we would go up the hill, stay there throughout the night, and then returned in the morning. It was

Visit of The Deputy Superintendent of Police

It was a Sunday morning. Dada Vankatesvaranandajii and I had just returned from the village after food collection and we were sitting in the Ashram. Meanwhile the Deputy Superintendent of Police in Trivandrum, Narayan Nair, entered the Ashram.

Narayan Nair was my diiksa brother, and his wife was initiated also. Just as his wife entered and saw me, she was about to call me "Dada" but Narayan Nair stopped her. He greeted the Swamijii and us. After a few minutes he pointed to two of us and asked, "You two look new here. Where have you come from?" I told him we came from Kanya Kumari. He pretended to ask about Kanya Kumari, etc.

By the time the Swamijii of the Ashram went back to his room, he told me to go outside with him. Then he told me, "Dada, this place is not safe for you. The police of Trivandrum is searching for you and Dada T. At any moment someone may come and pick you up without any rhyme or reason, because it is emergency time. Both of you come with me. I'll take you to a safer place."

That was because Dada T. and I were working in South India and some people knew us as Dadas. Both of us were being sought after by the police.

Narayan Nair took us to a remote village. There was an old, large temple where he knew the priest. He told the

priest, "These Swamijiis are my guests. They would like to stay here for some time in a calm and quiet environment." The priest said, "It is our pleasure to have them here."

Then Narayan Nair left the temple and came to visit us again after six days. We stayed two weeks in the temple and then proceeded to Coimbatore and Nepal.

The End of My Wandering Journey

During the emergency, Margiis and workers with weak minds left the organization due to pressure of circumstances. I thought, "During this period I will train one thousand strict 16-point Margiis. I will present these Margiis before Baba when He comes out from the jail."

On the other side, an appeal was filed in Patna High Court. Ananda Marga engaged two senior lawyers, Mr. Nageswar Prasad and Mr. Sen to fight for Baba's case. The case was argued well and finally we won the case. Baba was released on 3rd August 1978 with flying colors. Margiis from all over the world came to welcome Baba, and after that, the organization started to function again under the guidance of our beloved Baba.

* * *

The emergency lasted for twenty months and was lifted in 1976 as suddenly as it was imposed. My wandering period ended just after emergency was lifted. I was completely engaged in reconstructing the properties of the Ananda Marga units which were confiscated by the government machineries during the emergency. After that Baba posted me as Shraman for a Training Centre outside India in August of 1977.

My Samskara of visiting holy places and holy people

was exhausted during the emergency period. I am sure that under all circumstances, and there even in the Himalayas, Baba was always with me to take care of me.

God has created this universe. He has plans for every entity, whether a developed being or an under-developed creature. Whether one likes it or not, one has to move according to God's plan.

On worldly level, if one is good, one will get everything one needs to move forward on the path of Supreme Beatitude.

5 December 2006, New Delhi



Whole Timer' S Life In India

September 1963 ~ Aug 1977

Shelter To Those Who Are Denied By All

My first posting was as Provincial Secretary of Allahabad, Uttar Pradesh. There was no Jagrti and I was staying with an advocate Margji in civil lines. As I was a new Acarya, I wanted to do more and more Pracara. I asked my host to give me a few addresses where I could go and do the Pracar of Ananda Marga. He suggested, "Why go to many? If you could convince Kanhailal who is one of the most prominent lawyers, many will come to you. "It sounded good and I took his address and telephone number.

Next Sunday I tried to call him but his assistant told that he had a case on the following day. He would be engaged in preparation and suggested me to call on some other Sunday. I tried continuously for four Sundays and managed to get him on the fifth Sunday. He gave me an appointment for the coming Sunday at 2 pm.

I went to him at the appointed time but he was sleeping. His assistant asked whether to wake him up? I said, "No, today is Sunday. I'll wait till he wakes up." When he got up at 5 pm, he came and apologized, " I'm sorry Swamiji. Tell me what I can do for you? "I told him, "I don't come to you with any expectation. I came to propagate Ananda Marga's philosophy to you."

He requested me to tell about Ananda Marga in 20 minutes and at the end I asked him if he was interested in learning meditation. He paused for five minutes then said, "I'm surely interested in meditation and have approached teachers to teach me meditation. But everyone would ask me to leave this and that and so on. I have all the vices – drinking, smoking, gambling and so on. I'm eating non-vegetarian food. No Swamiji agreed to teach me meditation with these habits. You'll also say the same thing – be vegetarian, leave drinking and smoking – No, those are the charms of my life. I have visited many holy men, Sanyasiis and gurus but none of them was ready to teach me meditation with all my habits that I can't leave. "

I took my Gurumantra and mentally told Baba, "Baba, he should be taught meditation with his habits and as his meditation will develop, naturally by Your Grace all his bad habits will fall off like dry leaves fall from branches of a tree."

I told him, "Kanhai babu, don't worry. I'll not ask you to leave any thing. Rather I would like you to add something nicer and more beautiful which will make you happier." He doubted, "Will it be so?"

I said, "Yes, it will be so and more than your expectation. But as I'm not asking you to leave anything, you will have to give me your word that what I teach you, you will do it regularly twice a day; even if your mind doesn't like to do it, you still have to do it."

He wanted some time to think about that.

I said, "Yes, sure you must think before you start something new in life. You can take one day, two days, one week or more. Whenever you're ready, please ring me on this

telephone.” I gave my telephone number and left his house.

After two weeks in the morning, the telephone rang. I picked up the receiver and it was from Kanahai babu. He said, “I’m ready and I will be available this evening. Can you please come at 6 pm?”

I went at appointed time. He seemed to be changed from our first meeting. He had some questions about Ananda Marga and Gurudeva. I answered all his questions. Then I asked him about his life. Slowly he started to open up and for two hours he talked about himself. In the end he said, “Swamijii, from worldly point of view I possess everything more than many other people, but I’m not happy.”

I told him, “Everything in this world is transitory and temporary, so how can you get happiness from these things? Your hunger is for infinite happiness – Ananda. For that you will have to learn a process to move towards infinite.” I thought he got my message. He asked me to teach the process.

I started with Yama and Niyama. He asked how to be strict in Yama and Niyama with his profession? I answered, “You simply be strict in meditation, the rest will take its own course.” I taught him the first lesson of Sahaj Yoga after taking special permission in Dhyana yoga.

After I initiated him, I reached my residence at 10.30 pm, did meditation and took late dinner. Then I heard the car’s horn at our gate. I came out and saw Kanahai’s driver. He came to fetch me and I went to his house at 11.45 pm.

Kanahia babu charged me, “Swamijii, what did you do to me? You said that I could continue whatever I used to do. But today when I wanted to drink, three times I took the glass

and it fell every time. You've certainly done something to me."

I asked him, "Did I touch your body during initiation?" He said, "No."

I explained to him, "You know bad is bad and good is good. When I explained to you about Yama and Niyama, your conscience was awakened and that awakened conscience of yours obstructed you from doing wrong (drinking)." He understood and sent his driver to bring me back to my residence.

Within three months all his bad habits fell apart.

Baba Anandamurtiji Gives Shelter To Those Who Are Denied By All

First DMC After Becoming A Wholetimer

Gazipur is a district town in Eastern Uttar Pradesh. It was neighboring to Varanasi and a D.M.C was organized there. Baba was staying in the house of Keshava Babu who was a very good devotee of Baba. I would like to relate two experiences of that time.

On the second day of DMC, in the morning when Baba went to the bathroom, He suddenly shouted loudly from the bathroom, "My spectacles fell on the floor and broke! I cannot see anything! Come and help me!"

Keshava Babu went running catching Baba's hand and brought Him from the bathroom. Baba told Keshava Babu, "I've no eyeglasses, how can I see the people and address the D.M.C?"

Hearing this many people were having doubt in their minds that Baba is running the entire universe and now just because His eyeglasses were broken He became like a helpless

child? Immediately one Margii was sent to call ophthalmologist. But as it was a Sunday all the shops were closed. One ophthalmologist who was a good friend of Keshava Babu was fetched from his house. He tested Baba's eye sight and said that he would give new spectacles by five o'clock in the afternoon. Baba expressed to Keshava Babu, "Till then you've got to be with me." Keshava Babu assured Baba affirmatively.

Things went on well and D.M.C program was finished. Next evening Baba was departing for Jamalpur. Ac. Ragunathjii was His P.A. from Jamalpur to Gazipur. Baba called Ragunathjii and said, "From here to Jamalpur Keshava will be my attending Secretary." Keshavajii was called and Baba told him, "Keshava, you try to understand everything from Ac. Ragunath what you have to do on the way. But don't forget to take all of today's newspapers."

As scheduled, Baba and Keshava Babu boarded the first class carriage. There were four berths in the compartment. Baba and Keshava Babu occupied the two lower berths. The train started as scheduled at 8.30 pm and conductor finished checking the tickets for their compartment at 9.30 pm. Then Baba told Keshavaji to switch off the bright light and turned on the dim light. Keshavaji did accordingly. Then Baba asked him, "Where are the newspapers? Give them to me." Keshava Babu gave Baba the newspapers and Baba started turning over the pages of the newspapers. Keshavaji was just amazed thinking that when Baba broke His spectacles yesterday He could not see and needed help but now He could read even in this dim light? But he did not express it and went to sleep. Next morning he asked, "Baba, did You finish the newspaper?" Baba said, "Why, do you have doubt? Ask me any paragraph

from the paper.” Keshavaji picked up one paper and asked Baba about one inside paragraph. Baba asked for the first word in that paragraph and then told each line and word of that paragraph.

Keshavaji's curiosity increased. Baba called him near. Baba held his face with both hands, looked at him and spoke in very affectionate tone, “Hari ananta Hare Katha Ananta.” – which means- “Do more and more meditation and you will understand at the proper time.”

Sadguru Keeps A Strict Eye On Every Disciple

This incident also happened during Gazipur DMC. On one afternoon, many Sadhakas were ready to get Personal Contact with Baba. Bhairava Prasad Advocate was one of the six persons who were approved for PC.

When Bhairavaji entered into Baba's room, he did Sastang Pranam. Baba asked his name, address and profession, etc. After that Baba reprimanded him for his mistakes and bad habits. One of his bad habits was drink daily in the night before going to bed. During personal contact he promised to Baba that from then onwards he would not drink.

When DMC was over, he went back home which was about two kilometers from the place where Baba was staying. At around 11.45 pm, his old habit overpowered his mind and he asked the domestic assistant to bring wine thinking that, “Anyway Baba is 2.5 km from here. Today will be my last drink. From tomorrow onward I will not take wine as I promised to Baba.”

At the same time, Baba asked His PA to get Bhairavaji in whatever condition he was. A car was sent to fetch him.

When he poured the wine in the glass and was just about to sip, he heard a knock at the door. He went to open the door and the person knocking told him that in whatever condition he was, he would accompany him to see Baba. Finding no excuse Bhairavaji sat in the car and he was in Baba's room within ten minutes.

Baba looked at him very sternly, "What were you going to do? Thinking that at least tonight Baba is far from here, I would have my last drink and I will not drink from tomorrow? But you had promised me that you will not drink from today." Baba continued, "These two eyes of mine are everywhere even seeing into the corner where sunrays could not penetrate. Go and throw all the bottles of wine from the almirah (cupboard) into the drain."

From that night Bhairava Babu left the habit of drinking.



Nirjala* Ekadasi

Every Ananda Margii knows that fasting is an essential practice to be observed by every *Sadhaka*. Margiis must observe fasting on two *Ekadasis* and wholetimers should observe two more days on *Amavasya* and *Purnima*.

In the early days the *Sadhakas* of Ananda Marga were allowed to take dairy products like milk, yogurt and sweet as well as fruits. Somehow I still preferred to fast without taking anything even without drinking water. Fasting without water is called *Nirjala* Fasting. Till then *Nirjala* Fasting was not introduced by Baba to Ananda Margiis yet.

Once I was in Jamalpur during summer. Summer in Jamalpur was very hot. That day was *Ekadasi* and I was doing *Nirjala* fasting. Fortunately for me on that day PA Dada asked me to go to Baba's office and bring Baba back to his quarters after His office hours. I went early and waited outside the gate till Baba came out. I called a rickshaw for Baba but Baba said He would not take the rickshaw up to the railway station. Therefore we both walked. When we crossed the overhead bridge, Baba asked, "Today is *Ekadasi*, are you fasting?" I replied, "Yes, Baba. I'm fasting." Baba added, "*Nirjala* too?" I said, "Yes, Baba." Baba continued, "I have not given *Nirjala Ekadasi*. Now your throat is dry and you're feeling difficulties. Look, I'm also fasting but I take lemon water."

* *Nirjala* - Without water

Then Baba took me to a juice stall on the roadside and ordered one glass of lemon water (*sikanji*). He told the stall man to give the lemon water to me. I took the glass in my hand and looked at Baba. He ordered me to sit on the bench and drink. I was feeling shy but as He ordered, so I sat and drank the water. Then we continued to walk. I took another rickshaw and we both sat on the rickshaw.

The rickshaw cyclist knew Baba and he asked whether to go to Ashram or quarter. I told him to go to the quarter. When we reached Baba's quarter in Rampur colony, I did Pranam and then Baba went into his house. I returned back to the Ashram.

* * *

After few years Baba introduced dry fasting and made it compulsory except for those who are advised medically not to do dry fast. I was wondering that just a few years ago Baba stopped me when I was doing dry fast but now He made the dry fast compulsory. I believed there must be some reason but I had no courage to ask Baba. I know whatever He does is for the welfare of all. However to know the significance of dry fasting always remained as a question in the back of my mind.

When I was in Gangotri during emergency, I often visited Swamy Sharadanandaji who had a well-equipped library. I used to go and read in his library and gather the knowledge of spiritual secrets. There I read in one book that dry fast helps the spiritual aspirants by making the vital fluid (*sukra*) flow upward (*urdba mukhi*) which is one of the requirements for higher spiritual realization. The question that had remained in my mind for years was answered.

Baba Asked, "Who Is Acarya?"

As my Acaryajii Ac Vishvamohanjii had given initiation to me, I had the highest respect and regard for him. When I was feeling detached from my worldly family members, I was feeling that the intensity of my attachment to Acaryajii was increasing. Sometimes it used to disturb my Sadhana even after I became a whole time worker.

Once I went to Jamalpur for reporting. We were sitting in front of Baba. Before reporting started, Baba asked me to stand up. He asked, "Who is Acarya?" I could not understand what Baba means? I said, "Acarya is one who is trained by You." He did not seem to be satisfied with my answer. Again He asked, "Tell. Tell who will be Acarya?" At the same time His finger was pointed towards Himself. Finding no answer, I said, "Baba, You are the Acarya."

He further explained, **"I Am The Only Acarya And Others Are My Medium."**

The first time Baba when asked "who is Acarya" I was thinking of my Acarya Ac Vishvamohanjii. After His explanation, my enhanced attachment to my Acarya had gone.

Kapalika Diksha And First Night Sadhana In Death Valley

During 1964 New Year DMC I was transferred to Province Secretary Karanataka State but I was called to Jamalpur Ashram. On 6th January 1964, Baba came to the Jagrti and went into His room. After about twenty minutes, He sent PA to call three persons into his room and I was one among the three.

We entered, did Sastang Pranam and He told us to get

up. On getting up again I saw Baba in the form of Shiva sitting on His cot. Baba said, "I want to give Kapalika Sadhana to three of you, Get ready." He further explained what He means by "get ready" and we got ready according to His instruction. He asked, "You'll not get afraid in the middle of dark night in the cemetery or deep forest to do this Sadhana?" I said, "Baba, by Your Grace I'll not be afraid." Then He gave Diksa and we took the Kapalika Oath.

Baba gave Kapalika Sadhana in the morning and told us to do Sadhana in Death Valley at Jamalpur.

Normally when we used to go during daytime it was fearful and on that day I had to go in the mid-night. I borrowed the apparatus for night Sadhana from one Advahuta Dada and three of us started for night Sadhana.

We proceeded in the valley and took our places at certain distances specified for the purpose. The night became very fearful. Some birds were hooting, most probably owls.

When I started doing meditation, I was feeling that someone with sword was coming towards me. However I completed the meditation and went back to Ashram.

* * *

In those days the compulsory period for the beginner Kapalika Sadhakas was seven days. As I had already reserved my train reservation to my new posting, Baba gave permission that after the first three night of Sadhana in Death Valley, I could proceed to my posting in Kanataka and would perform the remaining days of compulsory Sadhana after reaching the field.



Encounter With Avidya Tantrika

I traveled with Dada Cidghanananda Avadhuta to Shimoga which was about 500km west of Bangalore. After three days in the train, we arrived on the morning of the fourth day.

After some rest, in the afternoon I went to look for a place to complete my compulsory period of Kapalika Sadhana. With the help of a local Margii, I found a very good burial ground 2.5 km away. It was just at the foot of a hill.

In the night, Dada Cidghananandajii, our Margii guide and I started at 11 pm to proceed to the burial ground. It took about 45 minutes walk to reach there. That was a very big burial ground. I went more than half a kilometer inside and selected a suitable place. I sat and started my Sadhana.

After just ten minutes, I heard someone creating a strange sound, shouting and screaming in the native language. After some time the sound stopped but I started feeling the heat of flames around me but was not hurting me. As I was in meditation, I could not open my eyes till the meditation was completed.

After I finished my Sadhana and opened my eyes, I saw that a big black man with wild hair and beard was standing at a distance. He was staring at me with burning anger. He had Khappar* in one hand, a trident in his other hand and big

* *Khappar - Half skull*

vermillion mark on his forehead. I went near him and he shouted at me, "Who're you? How you dare to enter into my territory?" I replied, "I'm the son of Anandamurtijii, the Tantra Guru. I come here to do my Tantra Sadhana."

Hearing the name of Tantra Guru Anandamurtijii, he folded his hands and touched my feet. He said, "Anandamurtijii is also my Guru. Sorry that I disturbed your Sadhana. As long as you're here, you can come and do meditation. Please never tell this to Gurudeva, otherwise He will punish me for disturbing you."

* * *

When I next met Baba, Baba Himself asked, "In the burial ground of Shimoga, what did that Avidya Tantrika say?"

I told Baba everything and Baba said, "That night after you left, I went to scold him. I have also instructed the Avidya Tantrika to help the Vidya Tantrika."

* * *

Samadhi To Non-Margii Mother

After six months, I was transferred from Shimoga to Bangalore. I was staying in Veeranna Ashram at Malleswaram of Bangalore.

A D.M.C was organized and Baba arrived as per schedule. He stayed in the house of Brother Ramchandraiahji. All his family members were initiated except his mother who was 80 years old and had poor vision.

Baba arrived at Ramchandraiahji's house and entered the room that was prepared for Him. Immediately a young boy came into His room, said, "Baba, Baba, my granny wants to see You." Baba said, "Go and bring her."

The boy went out to fetch his grandmother. Ramchandraiahji said, "What are you doing?" The boy replied, "I'm going with granny to see Baba." Ramchandraiahji could not do anything to stop him. The boy was holding his granny's hands and they entered Baba's room. She wanted to touch Baba's feet and Baba allowed her to do so. But after she touched Baba's feet and was about to get up, instead she was flat on the ground. Baba said, "She is in Samadhi. She will wake up after some time." At that time Baba was ready to go for His walk.

When Baba came back from His walk, the grandmother also woke up and she said, "I saw Parameshvara! I saw Parameshvara! Baba is Parameshvara!"



Baba's Protection During Kapalika Sadhana

It was in August during the rainy season. I had to do Kapalika Sadhana that night. When evening came, thunder and lightning started. It seemed that a heavy downpour would come. At 10.30 pm the thunder and lightning was at its peak. I became very much afraid wondering how I would be able to do night Puja? But I had no choice except to go and do my Kapalika Sadhana.

When I started going for Puja at 11.30 pm, there was hail along with thunder and lightening. When I reached the place of Puja, the hail stones stopped but the thunder and lightening continued. I selected a place to start my Puja but was still very much afraid.

In the middle of my Puja again light rain started and I felt panic but as I was sitting in Puja I had to continue till I finished. I was praying to Baba please help me to complete the Puja. Then the rain stopped but I sensed the smell of a dog that was barking time to time and seemed to come near me. When I returned to the Jagrti after Puja, a heavy down pour with hail stones started.

Next day when Baba came to Jagrti, He asked me, "Last night you were very afraid and about to leave your Puja half way. Then I had to send extra protection for you to let you complete your Puja. Did you notice anything?" I said, "Yes, Baba. The rain stopped till I reached Jagrti."

He asked, "Anything else?" I said, "Yes, Baba. I felt that there was a big dog barking from time to time and was trying to come near me. But it didn't disturb me." Baba said, "That was not a dog, it was Siddha Sadhaka*. When you were getting afraid, he came near you to let you know that somebody was present there."



Baba Cares For His Children

One day I was staying in the room in Virana Ashram of Maleshvaram. It was not a Jagrti, just a room that one Margii had given for Ananda Marga's Acarya (Dada) to stay there. In the afternoon at 5.30 pm, two of our younger Dadas namely Ac Rajiva and Ac Sanjiya who were posted in Tamil Nadu Province and Kerala Province of South India arrived.

They were in their early twenties and I was already in my thirties. Being senior, it was my duty and responsibility to take care of them. But in those times our financial condition was very difficult. I did not have the money to feed my younger brothers. I was thinking what to do and what not to do? With mind full of worries I sat for Sadhana. I told Baba I would not think of what to do. I felt so much disturbed that I started crying in Sadhana and practically slept while sitting. After sometime I became awake and did Guru Puja. At that moment, someone greeted 'Namaskar'. I looked back and saw Narshemhacariji, my diiksa brother. He was a good devotee of Baba.

He said, "Dadas, I have brought food for you." I asked, "How do you know that we're three here?" He replied, "I don't know. But when I was coming to Ashram my wife said that maybe more Dadas are there and told me to bring food for you. She prepared food for four persons."

In heart of my hearts I gave thanks to Baba who saved

my prestige as an elder-one.

Four of us enjoyed the delicious South Indian meal. After dinner, they were talking about their working field and public's response to Ananda Marga ideology. After that the two Dadas started talking that for the last six months they had not eaten North Indian dishes like Potato Paratha, Rajama, Palak-Matar and Panir Curried Vegetable. I was thinking, "Today Baba has put the idea in the mind of Narshemhacareji's wife for our dinner, let's see what will happen tomorrow."

* * *

Next morning we finished our Sadhana and when we were doing Asanas, I was thinking, "What are we going to have for breakfast after this?" At that moment Margii Brother Basavannaji entered the room. He did Namaskar and said, "Dada, today is my son's birthday. My wife wants me to send breakfast for you and she is inviting all the Dadas for lunch. Please come to our house around noon time." Then he left.

I did not even have any money for the bus fare, so I told the two Dadas that we would have to leave a little earlier from the Ashram. It would take about 45 minutes to go there. At 11.30 am, we went to the main road and started to walk towards the city where Basavannaji's house was located. The sun was high in the sky radiating its scorching heat.

After we walked for about 300 meters, a car came from behind and stopped beside us. The driver asked, "Swamijiis, where're you going? Come inside the car. I'll take you wherever you want to go." We said, "Thank you for offering us a ride, but it may not be on your way. Please go ahead." He said, "Today is Sunday, I'm not working. Please come."

We rode with him and I showed him the way to Basavannaji's house. We got down at the destination and he also got down from the car. He said his name was Raju, a builder. I told him to wait for a minutes as I would like to introduce him to Basavannaji too. They spoke in their local language and Basavannaji invited Rajuji to have lunch with us. As it was the birthday of Basavannaji's son, Rajuji did not refuse and he joined us for lunch.

When we sat for lunch, to our utter surprise the items offered were the same as the two Dadas discussed the previous night. Basavannaji's wife was a local woman with little education. I could not hold my curiosity and asked the host how she learned the North Indian cooking? He said, "She didn't cook this food. She thought that you've come from North India and may like to eat North Indian dishes. We've a neighbor from Agra. So she requested the lady to cook for us." The beauty was, how she could know to cook the same items the Dadas had discussed the previous night?

After lunch Rajuji asked about Ananda Marga and how we maintain ourselves financially. Basavannaji told him that we depend on donations. Immediately Rajuji took out one Rs500 note, said, "This is my humble donation." I thanked him for his generosity. He again offered us a ride to return to the Ashram. Later on he became a Margji.

Rs. 500 was a big amount in those days. With Raju's donation, I managed the fares for the two young Dadas to return to their fields and the remaining money was also sufficient for my two week's expenses.

Those Who Depend On Baba, Baba Takes Care Of Them.

Baba Is The Source Of All Languages

Example 1

There was one of my diks'ha brothers in Bangalore city named Ramchandrajji. He was a young man in his twenties. Though he was not highly educated he had picked up nine languages of the region - Telagu, Tamil, Malayalam, Tudu, Konkani, Kanada, Coorgi, Marathi and Hindi. When we used to talk about Baba that Baba knows all the languages, he used to think that these Dadas were just saying that to inflate the image of Baba before the public because Baba only speaks Bengali, Hindi and English.

In 1964/65, Baba came to hold Dharma Maha Cakra in Bangalore city. Many Sadhakas were in line to get personal contact and Ramchandra was also in the line. He did Sastang Pranam when he went into Baba's room. After he got up, Baba asked him, "You know many languages? Very good. What are the languages that you know?" He counted the nine languages that he knew. Then he asked Baba how many languages Baba knew? Baba said, "I know all the languages in the universe but I speak only three languages - English, Bengali and Hindi."

Ramchandrajji requested Baba to please show him a few languages that He knew. Baba agreed to his request. Baba first asked the question in the language that Ramchandrajji knew, then He repeated the question in Urdu, Posto Hebrew, Oria, Panjabi and other languages. Baba spoke a sentence on each

different language and explained the meaning.

After that Ramchandra told us that Baba knows all the languages. His ego was thus shattered.

* * *

Example 2

Our Dadas who worked in Germany had initiated many brothers. Amongst them there was a Professor of German and he was considered to be one of the authorities in German language.

During satsaungs the Dadas used to tell about Baba. One day one Dada told that Baba knows all the languages. The German Professor present there was curious and asked if Baba knows German? Dada replied, "Yes". Since then the Professor became very eager to see Baba, thinking that He would be a genius voracious reader and must be having a well equipped library.

In late 1980's he planned a trip to India. The Ashram manager received him. After meal and relaxation, he went to PA Dada. He expressed his desire and requested if Dada could make appointment for him to see Baba and His library.

PA Dada went to Baba and got permission for the Professor to have personal contact the next morning 10 am. When PA asked Baba about the library, Baba laughed wholeheartedly. He told PA that both would be done simultaneously.

PA Dada came out from Baba's room and told the professor what Baba had said. He added, "For your information, there is no library in Baba's room. There are only a few newly published Ananda Marga books on the table."

Next morning PA Dada sent the Professor into Baba's room at the appointed time. After he got up from Sastang Pranam, Baba asked about his name, name of Acharya, where he came from etc as He usually does to the new brother during Personal Contact. Baba was asking in English and he replied in German.

During the conversation, Baba told him that your sentence was wrong. He asked Baba, "How can you say that I'm wrong? I'm one of the authorities on the German language." Baba replied, "Maybe. But your sentence was wrong according to the article number (so and so) on page number (so) of the particular German Grammar book kept in Calcutta National Library in Room No (so) on rack number (so and so).... . If you want to verify, go and verify and then come."

As his ego was hurt, so he came out from Baba's room and asked PA Dada to send someone with him to the National Library. PA Dada assigned a person to take him to the Calcutta National Library and he was led to that particular rack in the Language Section. He picked up the German Grammar book that Baba told. He checked on the page and article number which Baba said and confirmed that Baba was right and he was wrong. His ego was crushed and realized that Baba is superior in all aspects.

He came to the Ashram and requested PA to arrange another personal contact for him. Baba gave the appointment at 8 pm that evening. When he went to meet Baba this time, he was very humble. Like a child with simplicity, he asked Baba, "How did you acquire so much knowledge? Can I also have so much knowledge like you?"

Baba replied, "I got this intuitional knowledge by the grace of you people. You can also get it if you do Sadhana (meditation) with sincerity and devotion."

He did Pranam to Baba and left Baba's room happily.



Narshimhacarii's Cherished Desire Fulfilled

Narshimhacariiji was a professor in Bangalore Law College. He had been initiated through my medium. He often visited our Ashram and almost every time he would ask, "Dada, can you please tell me some techniques of study so that I can attain first class first in Bar at law (Masters) of law examination in Madras University." But I did not know any short cut technique.

When Baba came to Bangalore, Narshimhacarii also wanted to have personal contact with Baba along with other Margiis. During personal contact, he did exactly what I was afraid of. He asked Baba the technique of study to become First Class First. Baba told him, "My boy, you are asking from your Baba such thing. Chichi (Fie, Fie, Fie). You could have asked something better like bhakti (devotion) to Parama Purusa. However when you have asked I'll not disappoint you." Baba told him to devote more time in Dhyana lesson.

As the examination date was approaching nearer, he was becoming nervous. Almost every day he would come to the Ashram to do meditation then go home and study the whole night. I told him, "Keeping awake to study whole night will not help you. Baba has told you to do more Dhyana. You should take light supper after finishing your meditation and then go to take rest. When your eyes open in the early morning, do Dhyana and then take the book you like, open it and read it."

During examination period he became more nervous. I told him, "Why are you worried? Baba has already given you some hints about which subject you will have to write about on which day. Take only that book, use second lesson, then open the book and read what comes first." Practically the same articles that he studied used to come as questions in the examination.

There were seven candidates for Bar at Law examination but he topped the list. He became First Class First as desired and he also broke the past ten year's record.



Sadguru Pad Puja*

My Sadguru Padpuja

I was already an Avadhuta at this time. One day a peculiar desire came into my mind. It was to wash the feet of Gurudeva.

After that, one day I was in Jamalpur and it was a rainy day. Usually on rainy days Baba preferred to go to the Ashram. On that day I was asked by PA Dada to go to Baba's house and accompany Baba to come to the Ashram.

When I went to Baba's house, it was only drizzling but when I was returning with Baba it was pouring down. When we reached the Ashram, Baba's shoes and lower legs were wet. Baba stood on the verandah attached to His room. I could not understand what to do. Baba said, "What are you looking at? Go and fetch water and wash my feet."

I ran to the hand pump nearby and fetched water in a bucket. I removed Baba's shoes and He was holding His dhoti up to the knee. I washed Baba's feet to my full satisfaction. After that I took my waist belt which was a chadar* to wipe the water from Baba's legs and feet, then led Him into His room. By that time many Dadas and Sadhakas were already waiting in Baba's room.

* *Sadguru Pad Puja* – Worship the Feet of Sadguru

* *Chadar* - A long piece of warm cloth

I came out and washed the mud from Baba's shoes. Then I wiped the shoes and put them under the fan for drying so that Baba could use dry shoes while returning.

The rain had stopped after 45 minutes and Baba wanted to return home. I took the shoes and put on for Baba. Baba said, "The shoes can dry so quickly?" He was joking, "This boy must have done some miracle."

I was completely in another world – what a rare opportunity I could get to wash His feet to my full satisfaction.

* * *

Ananda Singhji's Guru Padpuja

Baba came to Mysore city for D.M.C. and His host was Ananda Singhji. All the members of Ananda Singhji's family were initiated and doing Sadhana regularly. His whole family was filled with devotion. As Baba's host was initiated through my medium, I was assigned the duty to arrange all the requirements of Baba and therefore went to Baba's room very often.

Ananda Singhji and his wife had requested me a few times to request Baba to allow them to worship the feet of Gurudeva, which was supposed to be the act of great *Punya** in the prevalent Indian society. When I went to Baba's room, two or three times Baba asked, "What did Ananda Singhji and his wife tell you?" Yet I could not understand. On the fourth time Baba said, "You see, they're good devotees. They would like to do Guru Pad Puja which is a rare occasion. I can give permission to them."

* *Punya* - Virtue

Immediately I came out from Baba's room to convey the good news to Ananda Singhji and his wife. In a silver plate, they had prepared one lotus garland, loose flowers, sandalwood paste, vermilion, raw rice, jaw (barley buds) and other necessary things like Ganges water, etc.

With permission they went into Baba's room. After Pranam they garlanded Baba, then they put Baba's feet into the silver plate to wash with holy Ganges water. They put sandalwood paste on Baba's forehead and feet. During the process they were chanting some slokas* used in Guru Padpuja. The puja completed in half an hour. In the end Baba asked them to touch His feet and blessed them by chanting some sutras*.

When everything finished, Baba said, "We meet after a long gap of time and we will meet again."

Baba looked happy and they looked much more happy!



* Slokas - Samskrit verses

*Sutras - Formula

My Days In Kerala State

Amurt Flood Relief Operation

After that I was transferred to Trichur as District Secretary. There were only a few Margiis and I contacted the Hindi Pracara Samiti (Indian National Language Propagation Committee). The chief of that district was Mrs Lakshmi Amma. She arranged my temporary accommodation in her office and one week later I got a small building on rent to start a school. Within two weeks I started a kindergarten with twelve children.

During those days it was raining in Kerala. The outskirts of Trichur town were flooded and people were suffering. I called the Margiis there and proposed that we do relief work. In the beginning they were hesitant, wondering where we would get the relief materials. I told them, "First you get ready to do the work, Baba will take care of the rest."

We had two college boys Venu and Vijayan who were very active, Achyutan who was a businessman also came forward. I asked the ten Margiis there to provide the first day's relief materials and the rest we would see how Baba would arrange. The Margiis raised one thousand rupees among themselves and to start our relief work we chose a small village of about 50 houses that was affected by the flood.

We bought five sacks of rice, one sack of pulses, twenty litres of cooking oil, candles and one hundred matchboxes, etc. I borrowed a small truck from one of my kindergarten

student's guardians, Sanmagham Chetiarji, and we left our place at 11am to start our relief work.

We reached the destination after two hours. We called the headman, asked his name and the number of members in each family. We asked him to call one person from each family to come and collect the relief stuff. After finishing distribution, we returned to our headquarters in the evening.

On the following morning, Achuytan, Nair, Venu, Vijayan and I went to the grain merchant street for collection. As the newspaper published an article about the relief operation we did on the previous day, everyone knew us and donated generously. Next day we went to a neighboring village with a larger population. We repeated the pattern of collection and distribution and continued the flood relief operation for fifteen days. By then Ananda Marga became popular through our flood relief operation.

Hearing the popularity of Ananda Marga, one fanatic Hindu organization started spreading mis-propaganda claiming that Ananda Marga was an anti-Hindu organization connected with C.I.A and so on. Meanwhile in the school, the number of children in the kindergarten was increasing.

I used to contact guardians in the evening. I met one of the local leaders of that organization, Mohananji and he told me many negative things regarding Ananda Marga. I asked him, "You have only heard this, but did you try to watch Ananda Marga closely? You will say 'No'. Please send your little son to me for one month and he will tell you what Ananda Marga is. You can observe the changes in the behavior of your little boy and that will show the reflection of Ananda Marga's ideology."

He agreed. One month later after finding changes in his son, reflecting spiritual culture, he came and took initiation. He became a Margii.

After one year, I was transferred to Trivandrum.



Trivandrum Dharma Maha Cakra

Trivandrum is the capital city of Kerala State in India.

Before I was transferred to Trivandrum, one of the great devotees of Baba, Shree Gopal Krsnanjii was transferred as District judge. Both of us were very close because of our interest in Sadhana.

In Trivandrum there were ten or twelve Margiis. Amongst them were Bhaskaran Nairji who was a publisher of daily Malayam Rajayam; Kanahilah Chettiarji was a retired collector; Madhavan Kury Panickerji was an Engineer; Shri Gopal Krishnanjii was the District judge and two young men Venu and Vijayan who came there for higher education from Trichur.

There was no Jagrti. Dharma Cakra used to be conducted in the office of Sanmugham Chettiarji, a businessman from Madurai* city where famous Meenaksii temple was located. So my accommodation became a problem. However Brother Kanahilah Chettiarji offered me one room in his house but he was the only Margii and only vegetarian in his house. Finding no alternative, I had to stay there. For three months I was there I was being asked about starting a school as Diocese Secretary.

After three months a telegram was sent to me stating

*Madurai - Name of Place in Kerala

that Baba wanted to visit Trivandrum – which meant there would be a Dharma MahaCakra at Trivandrum. But there were only few Margiis there; how to arrange that big affair of DMC? I took the telegram and went to the Jagrti, which was the office of Sanmugham Chettiarji. I was worried about how DMC would be arranged. Finding it difficult I started crying and fell asleep while crying.

At 5.30pm, there was a knock on the door. I got up, went to the door and found Gopal Krishnanjii there. I was surprised. He said, “Let’s go upstairs.” When we went to the first floor, he asked, “What happened? Why are you crying?” as he saw lines of tears on my cheeks. I told him the reason and he said, “Don’t worry, Dada. Though we are very few in number if Baba has a desire to come to Trivandrum, He will make us manage all the things. You should inform all the Margiis.”

We arranged a meeting the next day 5.30 pm at the Jagrti and all the Margiis attended the meeting. Gopalkrishnanajii offered to be the host of Baba; Bhaskaran Nairji and Kanhaia Chettiarji offered to arrange all other things. Arrangements for DMC were in progress. One week after our first meeting, another telegram was received in the name of District Secretary Bhaskranan Nairji. It said that Baba would not come until the DS sitting there for three months started a school.

Kerala State was very advanced in education. At that time education used to be run by ladies. Here I am with such a long beard wanted to start a kindergarten school? I called all the Margiis and put the problem before them. They said, “Dada, we will start the school.”

Bhaskaranan Nairji and Kanahilah Chettiarji took responsibility to find the building with me to start an Ananda Marga Kindergarten. We started to search for a suitable house on the coming Sunday. We saw twenty houses but either the rent was too high or the owner would not agree to our running a school there. In the end on the outskirts of Trivandrum city at Poojapura, a professor had an outhouse which he agreed to rent to us. We started the school as required and I also moved there.

All the arrangements for DMC were done by Baba's grace. In 1968 the DMC was held in Trivandrum. Two hundred Margiis attended and two persons became WT. The program went well. The beauty of that DMC was that eighteen whole time workers had come to attend. They were all given the return fare and expenses up to their working field.



Communists Attacked Our School

Ananda Marga Pracaraka Samgha was running a primary school next to Pooja Pura Post Office on Pooja Pura main road in Trivandrum. The school was running very well with a strength of more than one hundred children.

The newspaper often printed negative news against Ananda Marga. West Bengal and Kerala were both ruled by communists and **communist ideology is always against Ananda Marga ideology**. At the same time, the fanatic Hindus group would also spread rumors claiming that Ananda Marga was anti-Hindu or a CIA front, etc. The CBI was also against Ananda Marga and the daily newspaper printed many concocted stories. Though the child of the communist leader of Poojapura was also studying in our school, the ideological rivalry could not spare him.

He organized a group of protesters to attack our school and to drive me away. They carried out their action plan in the early morning.

That morning when we just finished **Paincajanya**, we heard a lot of noise in front of our school. We looked from the window and saw about one hundred people were there shouting, "Come out! Swami! That is your Guru! And you! We will show you!" I thought it was not wise to face the angry crowd directly. I sent one of my teachers to go from the back door and get help from Mr Parameshwaran Nairji. He

was a highly reputed retired teacher and also a leader in the community. He was also a guardian and management committee member of our school.

Soon Mr Parameshwaran Nairji arrived in my room. I told him, "These people are protesting because they're reading the negative news about Ananda Marga from the newspaper. You please go and ask them: 'Cidananda has been living here for the last three years. You, your wife, sisters, daughter and other people come to him everyday. If any of you have noted any misbehavior in him, I'll now bring him in front of you and you can do whatever you like on him. If not, whatever little good you've seen in him, is given or made by his Guru Ananda Murtijii.'"

Mr. Parameshwaranji went out and gave a challenge to the protesters. By Baba's Grace I was free of any blemish that they could charge me with. Then I went to tell them peacefully, "What you're seeing in me, all are His gift. The negative propaganda in the newspaper is due to organizational and ideological enmity and hatred."

After that incident, the strength of our school was even greater.



Purchased Land For Trivandrum School

One week after Baba returned to the headquarters from Trivandrum DMC, He asked the Central ERAWS Secretary to ask DS Trivandrum (me) to get our own land for the school. For your knowledge Kerala is one of the Southern States of India. People are highly educated but economically very poor. Upon receiving that telegram I felt a shock- "How to raise so much money in Trivandrum?" —I took it seriously and was thinking on how to materialize Baba's order. I got a little fever and I was indisposed.

On the second day, Brother Ravindran Nairji, the Cashew King from Quilon* came to visit me. He inquired from the teacher and knew that I was unwell. He still wanted to see me. The teacher brought him to my room.

He asked, "Dada, what happened to you?" I told him that I felt some tension and had a little fever. He further asked, "What's your problem?" I showed him the telegram from Central ERAWS Secretary. He read it and said, "Dada, don't worry. You go ahead to find the land and I'll help you." He wanted me to report to him about the area, location, cost and related information within two weeks.

I called Rajeshwaran Nair, a neighbor and also parent of one of our students. I requested him to look in the same

* *Quilon* – The next District town which is 42km from Trivandrum

locality for one acre of land for our school. Within a week, he found three plots of one-acre land for sale. We selected the nearest site that cost Rs 125,000. So I sent all the information to Brother Ravindran Nairji within the scheduled time. He wrote back and asked me to meet him at his home next week.

I went to his house and he came to meet me in the sala*. He looked at the map and deeds that I brought. After going through all papers, he said, "Dada, now I had just taken the extension project of T.B ward of government hospital." Spontaneously I told him, "If you want, you can do that and the school project also. But even if I try throughout my life I won't be able to do it."

After a few minutes of silence, he asked me, "How much money have you raised?" I told him, "So far I only collected Rs 15000 and Rs 10000 had been promised." He pressed the call bell and a man entered to the room. He wrote something on the paper and gave it to the man. That man went out and returned to the room with two big bundles of notes. Ravindran Nairji said, "Dada, this is Rs 85,000. You already have some money. You collect the rest and buy the land." Then he added, "You must not tell others who gave this money."

Rs85000 was a huge amount in thosedays. I brought the money back to the school and kept it in the waste paper basket. I did not keep in the closet thinking that if I keep the money in the closet and was lost, Baba and organization might misunderstand me. I was very excited and could not sleep the whole night.

Early morning I took the money and gave it to the

* Sala - Receiving room.

District Secretary Brother Kanhaia Chettiarji who had worked at Quilon. I told him that Rs85000 had been given for us to buy the land. Naturally he inquired who was the donor? I said, "You know him, but he told me not to disclose his name. But it will be proper for me to tell you. He is the cashew king Ravindran Nair."

I felt relief after handing the money to the District Secretary. He gave the money to his friend who was a timber merchant to make the amount grow as it was still not sufficient to buy the land yet. After three months we had sufficient money to purchase the land and build a temporary fencing. At the same time, I was transferred as Regional Secretary Bangalore.

I told my Regional Secretary Ac Keshavananda Avt, "Look, Keshavanandajii. Baba wants me to buy land for the school and I already have enough money to buy the land." He could not believe it and thought that I was joking.

The day my reliever Ac Sharnananda Avt came to the field, I told the District Secretary to get ready with the money as we would register the land on the following day. When the District Secretary reached our school, I told him to give the money to his new D.S who would pay the money and receive the deeds of the land. Everything was done accordingly.

After meeting my contacts and guardians of school children on the following day, I proceeded to my new assignment as Regional Secretary in Bangalore.



Rukminiamma Long Cherished Desire Fulfilled

In Ernakulam, a part of Cochin city of Kerala, there was a good devotee family of professor Velayudhan. Whenever Baba came to Ernakulam He used to stay in his house. The wife of Velayudhan was Rukminiamma. She was a real mother to all the Dadas and Didis. She was a good cook. When Baba stayed in their house she used to cook different dishes that Baba liked and then proceeded to serve Baba. Velayudhanji used to take the food and serve Baba, some times even feed Baba with his own hand. Baba seemed to enjoy the devotional behavior of Velayudhanji. Mother Rukmini Amma also enjoyed watching what was going on but she also developed a strong desire to be fortunate enough to feed Baba with her own hand like Velayudhanji. In Ananda Marga female Sadhakas were not allowed to remain alone in Baba's room. When she thought of this rule she felt disappointed.

Sometime in August or September 1971 Baba was visiting Ernakulam again. Margiis thought that other Margiis should also be given the chance to host Baba. Brother Gopalkrsnanadji and his wife mother Shantamma were selected to be the host for Baba this time. As mother Shantamma knew that mother Rukminiamma used to cook for Baba, she requested mother Rukminiamma to take care of Baba's meals so that she could concentrate on other matters.

The building was designed in old style. The kitchen

and main hall each had an entrance and there was another door linking the kitchen and main hall.

During the stay in Gopalkrsnanandaji's house, one day when Baba was returning from His morning walk, He told others to enter by the main hall entrance to where He was accommodated but He entered the kitchen from the door outside and sat on a chair which was facing the dining table. Mother Rukmini Amma was busy in cooking. Baba called her with a childlike touching tender voice, "Mother, I'm hungry, feed me." Hearing such a touching voice she turned back and just like a machine she took the dishes which she had prepared and fed Baba with her own hand.

After swallowing four or five mouthfuls Baba said, "Enough, enough." He took and drank the water that was kept on the table and walked through the door between the kitchen and main hall to go to His room.

After ten minutes mother Shanta Amma smelled burning coming from the kitchen. She ran to the kitchen and saw mother Rukmini Amma lying flat on the kitchen floor and tears was flowing from her eyes. Mother Shanta Amma tried to lift her up but mother Rukmini Amma indicated to leave her in that state. Mother Shanta Amma turned on the ceiling fan and left the kitchen to do some other work. She engaged another sister to continue the cooking.

Mother Rukmini Amma regained consciousness after four hours but was still in bliss and not ready to speak. In the evening we three young Acaryas who were very close to her went to her and requested her to tell us what had happened. She was hesitating. But how could the mother resist the request

of the children? In the end she related everything and her last comment was, "Baba fulfilled my long cherished desire and made me the most fortunate one."



We sighted from the ferry after fifteen minutes. The small island was the vast stretch of land on Arabian Sea with plenty of coconut trees. The gentle breeze carried the fresh smell of the sea. The road that surrounded the island had coconut trees on both sides and there were green grass fields everywhere. There were two huts in the middle and some benches for tourists to take rest.

Baba preferred to walk on the road. After forty-five minutes walk, Baba said that he wanted to sit. So we found a shady area. I removed my waist belt, which was a full size wrapper, spread it over the grass and requested Baba to sit. We felt that Baba seemed to be thirsty. Velayudhanji approached the caretaker and asked for two coconuts and got them peeled to drink the water. He gave the whole coconut to Baba as we did not have any glass or straw with us. Baba drank all the coconut water and expressed his appreciation. "Look, these coconuts are surrounded by the salty water but contain very

Sweet & Salty Water

One day, Velayudhanji, Gopalkrsnanandaji and I accompanied Baba on His morning walk. We planned to take the ferry to an island near Cochin*. When we were on the ferry we noticed that Baba's drinking water and blanket for sitting had been left in the car. As Velayudhanji was the one responsible for the water and blanket, he wanted to tell Baba about that but I pressed his hand to stop him.

We alighted from the ferry after fifteen minutes. That small island was the vast stretch of land on Arabian Sea with plenty of coconut trees. The gentle breeze carried the fresh smell of the sea. The road that surrounded the island had coconut trees on both sides and there were green grass fields everywhere. There were two huts in the middle and some benches for tourists to take rest.

Baba preferred to walk on the road. After forty-five minutes walk, Baba said that He wanted to sit. So we found a shady area, I removed my waist belt, which was a full size wrapper, spread it over the grass and requested Baba to sit. We felt that Baba seemed to be thirsty. Velayudhanjii approached the caretaker and asked for two coconuts and got them peeled to drink the water. He gave the whole coconut to Baba as we did not have any glass or straw with us. Baba drank all the coconut water and expressed his appreciation, "Look, these coconuts are surrounded by the salty water but contain very

sweet water. It is a long time since I drank coconut water in this natural way.”

Then Baba commented, “Some times the mistake by human beings proves to be boon. If you didn’t leave my drinking water and blanket in the car, I wouldn’t have enjoyed drinking such sweet coconut water in its natural form and sitting on a thin waist wrapper spread on the soft green grass.”

I was very happy that Baba was sitting on my waist belt.



Dumb Can Speak

MUKAM KAROTIVACALAM PA NGU
LANGHAYETGIRIM JAT KRPA TAMHAM VANDE
PARAMANANDA MADHAVAM

This incident happend sometime in the sixties. Baba was in the waiting lounge of Madurai Airport waiting to board the plane. Baba was surrounded by a few Margiis and workers. The flight was delayed by forty-five minutes. Baba was asking about the Meanaksi Temple of Madurai. That was one of the famous Goddess temples in South India. In Baba's blissful company the time was flying.

There was a nine or ten year old girl standing with folded hands looking towards Baba. A gentleman was standing beside her, most probably her father. When the boarding of the plane was announced, Baba stood up and walked towards the girl. Baba caught her little folded hands and asked very affectionately, "What is your name?" She did not reply. Baba asked again and she still did not reply. Then her father explained that she could not speak because she was dumb at birth. Baba said, "No, No. She is a very bright girl. She can speak." Baba touched her Vishuddha Cakra from the back and asked, "Tell, what's your name? Tell, tell." Father said her name was Ratna. Baba said, "Ratna is a good girl. Say – Ratna." Then she said softly, "Ratna."

Since then she started to speak. Later the Margiis of

Madurae reported that Ratna was admitted in school and proved to be a bright girl.

The Samskrta verse in the beginning of the story means—
SALUTATION TO THE ENTITY BY WHOSE GRACE

A DUMB CAN SPEAK AND LAME CAN CROSS THE MOUNTAIN.



A Strange But Staunch Devotee Of Baba

Treasurer of Baba

It was the mid 1960s when Ananda Marga was still in its early stages. We had a lot of difficulties and it was even hard to run a small central office in Jamalpur. Finance was one of the main problems.

There was DMC at Coimbatore in 1964 and many Margiis received personal contact from Baba. Among them was Ramchandra Sethji, a Sindhi businessman. During personal contact he told himself, "First, I don't like the police; second is I'll support the organization financially." Since then he started sending Rs1000 every month till his last day.

He assumed himself as the treasurer of Baba. We whole timers who were working in Bangalore Region used to approach him for financial support for some projects. Usually he would nag, "I'm not your treasurer. I'm the treasurer of Baba. ...". We would first agree with him and tell him, "But this is not my project, this is also Baba's project. If you don't help, the project will not be able to carry out, then how can you claim to be the treasurer of Baba?" Then he would come down and bargain and finally would give money for the project.

We used to materialize projects with his financial support.

Contract With Baba

Ramachandra Sethji constructed a three-storey new building and he kept the third floor for his own use. He wanted a grand house warming ceremony. He invited all Dadas and Didis in Bangalore Region and some Margiis on the scheduled date for house warming. We were eighteen Dadas and Didis. He gave each of us a set of new uniform and some cash while departing. He spent Rs 57,000 for the house warming celebration.

After the house warming I told him, "Ramchandrajji, you became very liberal. Tomorrow when your wife bangs your head then you will understand." He said, "I have a contract with Baba." I asked what the contract was, but he said he would tell after some days.

As RS Bangalore, I had a few days program in Coimbatore. I went to the school and pondering on what contract Ranchandraji had with Baba? On the third day he called me, "Dada, you come for lunch today. I will show you the proof of my contract with Baba."

I became more puzzled. I reached his house at lunch time. We did Sadhana and took lunch. After thirty minutes, he went and opened his cabinet. I was very much curious to know his contract with Baba. He took out a paper from the cabinet and showed it to me. It was a check of Rs 120,000. I asked, "What is this?" He explained, "Listen. I have a contract with Baba: how ever much I spend for the organization, Baba will give me more than double within the next forty-eight hours. This cheque is the proof of that."

I said, "Okay. What is between you and Baba only the two of you know."

Miraculous Healing

When Ramchandrajii was almost 75 years old, he fell down the stair case. His hipbone was broken along with other fractures and he was admitted to the hospital. One week later I went to visit him at the hospital. He could not walk but was in high spirits. He said, "Dada, these young nurses don't know anything. They said I couldn't walk anymore. I told them I will walk without any stick to go and see my Guru's projects at Ananda Nagar and also to have Guru darshan."

After six months, he was discharged from the hospital. Tests had shown miraculous progress in his hipbone healing. He was advised to take the help of stick in walking but he declined.

Three months after he was discharged from the hospital, he undertook a long journey to Ananda Nagar. He stayed for two weeks in Ananda Nagar and visited all the projects. Then he went to Kolkata for Guru Darshan.

IT IS THE DETERMINATION OF INNER DESIRE
AND FAITH IN GURU MAKES ONE
SUCCESSFUL.



Dilemma Solved

When I was newly posted in the field, I was trying to learn how to do public contact and render service to the society. Ananda Marga ideology is so vast. Baba was giving it gradually. That time Baba already gave *Carya Carya Part I, II and III* which incorporated all the do's and don'ts, organizational structure and how to run the society according to Ananda Marga system. First He gave *Ananda Sutram* which is a condensed version of Ananda Marga Philosophy. Then He gave *Idea and Ideology* which covers everything right from the start of creation to the attainment of Cosmic Consciousness. He also gave a unique new socio-economic philosophy called Progressive Utilization Theory (PROUT). After that He gave the concept of Volunteer Social Service to safeguard the society from anti-social elements and exploiters. Then He started giving the concept of ERAWS* and details of Education Section and its types, syllabus, management, training syllabus, etc.

Being a new worker I used to hear the news that Baba had given this program and the next day would hear that Baba had given that program and wanted to materialize all programs. I used to get confused and sometimes thought, "What has happened to Baba? How so many programs can be materialized with our limited capacity? Baba Himself has tremendous capacity but the programs have to be materialized by us. How can we do so many things?" Once I thought, "Perhaps Baba has gone mad."

Neither could I materialize all the programs nor could I ask Him to stop giving new programs. So everyday when I heard about His new programs I would become annoyed and agitated. Almost three months had passed, I went to Jamalpur for reporting.

During RDS I got a chance to go with Baba for His evening walk. When we were near to the field, suddenly Baba stopped walking. He turned and looked at me, said, "Cidananda, you think that your Baba has gone mad? Your thought is right. Your Baba has gone mad for *Vishva Kahyan* - Universal Welfare. If you will also become mad like your Baba, the work will be done." He further explained, "Whatever projects and programs I have been giving or will be giving keeping view in the welfare of each and every unit of this universe, how can your microcosmic mind with its little cranium conceive all that? From all the programs that I gave, you choose according to your taste, temperament and liking. You will be successful."

My dilemma and confusion were over and I learned the way to do His work. Since then wherever I was posted I did work successfully.



Family Responsibilities Fulfilled

I was born in a conservative Hindu joint family where all kinds of superstitions and dogmas existed. My *laokik* father had three brothers and the joint family consisted of a total of twenty-four members, including house assistants a total of twenty-eight. I was the eldest among the sixteen children and was also one of the earning members.

Though due to strong attraction of Baba I became whole-time worker, in the back of my mind it was haunting me that being the eldest boy and earning member I had abandoned the family and social responsibility. What would people say about me? Our neighbors and relatives used to praise that I was a good boy and what opinion they would form now? Such thoughts used to make me unhappy.

Eight years had passed since I became whole-timer. Once I was going to Patna to see Baba. I was sitting in the railway station's waiting hall waiting to catch the train to Patna. Suddenly a young man entered, touched my feet and did Namaskar. I was just looking at him and thought that he might be a Margii. When he identified himself I found that he was my second younger brother. I told him to take a seat. He sat beside me and started weeping. He said since I left them the whole family was disturbed for almost one year. Then he told me which elders had passed away, how many sisters got married to whom, who was doing what, etc. He himself had completed

engineering and was working in government service. Till the train arrived, he narrated to me all the details of the development of the entire family and each family member. I was satisfied and thanked Baba for His Grace to the family.

I reached Patna junction the next morning and went to the *Jagriti*. After finishing *Sadhana*, *asanas* and breakfast I joined the morning session of reporting where Baba used to hear good news from field workers. In the afternoon when Baba was taking rest after lunch, He called me.

I entered His room and after *Sastang Pranam*, He asked me, "Are you happy now?" I could not figure out what He meant? Then He added, "Your mental hang up of fulfilling your family and social responsibilities. Now you know that your family and social responsibilities have been fulfilled, so you must be happy and free from psychic hang up." Baba further said, "Look, those who shared my responsibilities, I'll take all their responsibilities. Now you will go with a free mind and work for our mission."

I caught His feet and started crying. After twenty minutes Baba said, "Resting time is over. I have to prepare to work. You also go and work."

MY FAMILY RESPONSIBILITIES WERE
FULFILLED BY BABA'S GRACE



Who Is Singing Kiirtan?

Once I was traveling from Mysore in Karnataka State via Hassan to Kalicut in Kerala State.

That was a bus journey of eight to nine hours. It went through thick forest that had different wild animals like elephants, bears and deer, etc. When the bus was half way amidst the thick forest, I started hearing some people singing "Baba Nam Kevalam" Kiirtan. I felt that some Sanyasis were doing Kiirtan but they were not from Ananda Marga. It went on for one hour until the bus reached an area then I did not hear the Kiirtan any more. I was wondering who was singing Kiirtan in the middle of the deep forest? There were no villages and no body living in the forest, who was singing? This remained a question in my mind.

One day when I went to Baba for reporting, Baba explained that the vibration of this *Siddh mantra* is vibrating the entire Cosmos. When a *Sadhaka* by doing *Sadhana* through his own effort becomes more elevated and his mental frequency becomes parallel with the vibrational frequency of "Baba Nam Kevalam", the particular *Sadhaka* can hear the *Kiirtan* in any corner of the universe. If anyone wants to hear that vibrational Kiirtan, one has to elevate his mental frequency to become parallel to the frequency of the "Baba Nam Kevalam" *Kiirtan mantra*, then the person will be able to hear the *Kiirtan* every where on earth, in deep sea or high mountain, in *Mahakasha*

and *Mahashunya* as well.

Kiirtan is the best remedy to purify and calm the mind.



Who Is Singing Kiirtan?

One day when I went in Babji for reporting Baba explained that the vibration of this world was vibrating the entire Cosmos. When a Jagan by doing Jagan through his own effort becomes more elevated and his mental frequency becomes parallel with the vibrational frequency of Das Das Kiirtan, the particular Jagan can hear the Kiirtan in any corner of the universe. If anyone wants to hear that vibrational Kiirtan, one has to elevate his mental frequency to become parallel to the frequency of the Das Das Kiirtan. Jagan aware, then the person will be able to hear the Kiirtan every where on earth, in deep sea or high mountain, in Mahashunya.

That was a long journey of eight to nine hours. I went through thick forest that had different wild animals like elephant, bears and deer etc. When the bus was half way through the thick forest, I started hearing some people singing "Baba Das Kiirtan" I was I felt that some Jagan were doing Kiirtan but they were not from Ananda Bhava. It went on for one hour until the bus reached an area then I did not hear the Kiirtan any more. I was wondering who was singing Kiirtan in the middle of the deep forest? There were no villages and no body living in the forest who was singing. This remained a question in my mind.

One day when I went in Babji for reporting Baba explained that the vibration of this world was vibrating the entire Cosmos. When a Jagan by doing Jagan through his own effort becomes more elevated and his mental frequency becomes parallel with the vibrational frequency of Das Das Kiirtan, the particular Jagan can hear the Kiirtan in any corner of the universe. If anyone wants to hear that vibrational Kiirtan, one has to elevate his mental frequency to become parallel to the frequency of the Das Das Kiirtan. Jagan aware, then the person will be able to hear the Kiirtan every where on earth, in deep sea or high mountain, in Mahashunya.

Sadhan Piith Training In Varanasi

Sadhan Piith Training was abbreviated as S.P.T. It was introduced by Baba in 1968 or 1969 for all the wholetimer trainees. Before the wholetimers graduated from the Training Centre and posted in the field, they had to complete SPT.

During SPT you have to keep only one set of cloth like a kaopina, a lungi, a wrapper for the upper part of the body, one blanket and one pot either made of plastic, aluminium or clay. You have to go and collect your food for the day with this pot. After the collection, you have to return to the training centre and deposit your collection to the SPT monitor. You are to take one self-cooked meal everyday, preferably all items mixed together like *kbichari* (hodge podge). During the whole SPT period you are not allow to use toothbrush, toothpaste, oil, soap, sandals or chappals. You are not to become angry, greedy or allow any kind of temptation to creep in the mind. You are to always repeat your Ista mantra and use Guru mantra when needed. The SPT was very enjoyable and was a good opportunity to become more introversial.

On the night before SPT, we were briefed on the importance of SPT and how it helps in controlling all the *Sadripus* and *Astapashas* (six enemies – *kama*, *krodha*, *lobha*, *moha*, *mad* and *matsasrya*; eight fetters – *kula*, *mana*, *shuil*, *irsa*, *ghrna*, *lajja*, *bhaya*, *yugupsa*). We were also explained the rules — not to accept cooked food from the donor, not to choose the food,

not to collect more than ones needs for a meal, self cooking and taking only one meal a day. We were not allowed to use oil, tooth brush, tooth paste, tongue cleaner or any kind of soap. Only one set of dress can be used during SPT period — one lungota, one lungi, one piece of cloth for covering the upper part of body, one blanket and one clay pot for water.

* * *

My SPT was to start the next day but I was worried on how to do it? Many complexes were haunting my mind.

We were given the material mentioned above and would have to go for begging after morning Sadhana and asanas. I left the Training Centre but I was uncertain where to go. If I went to some family houses they might comment, “You see this man is so healthy and hearty escaping from hard work and for liveli-hood has adopted the profession of begging.” Or they might make other sarcastic remarks. So, I went to the Shiva temple near *Dashabhva medha ghat* in Varanasi and stood in the line of beggars, covering my face with my hair. I thought, “Lucky my hair is long enough to cover my face.”

When temple goers came I uttered “Hari Om Tat Sat” softly and extended my bowl to them. Occasionally one would give five-paisa, ten-paisa or a piece of fruit. After standing two hours in front of the temple, I felt that it was sufficient for my meal for that day. Then I walked to River Ganges to take bath and do Sadhana there before going back to the Training Centre. After returning the Centre, I gave my begging bowl to the SPT monitor. He took the coins and gave me all the fruits for my meal on that day.

On the second day I went to the temple again. I

repeated my beggar role liked previous day and got some coins and fruits. When I was leaving, one gentleman was distributing things to the *yacakas* (beggars). He called me, "Oh, Baba, take this for your noon meal." He gave me about 500 grams of wheat flour. Then I went to take bath at River Ganges, did Sadhana and returned to the Training Centre. This time the SPT monitor took all the coins and fruits. He gave me only the wheat flour.

After half bath, I went to the big *pipal* tree to collect some firewood. I put the wheat flour into the aluminium bowl, mixed with water and made into four balls. Then I baked the balls and kept them in the same aluminium bowl when they were cooked. After Sadhana when the routine in-charge rang the bell for lunch, I gave one-quarter of a wheat flour ball to crows as *bhuta yajina* and remaining was my meal for the second day of SPT.

From third day onwards I started to go to different villages around the Training Centre.

* * *

One day I went to a village and uttered the SPT mantra three times at the door of one house. A lady came out and put a piece of burning wood in my pot. I left her house thinking that this mother had given it then there must be some purpose of it. Then I remembered that I had not brushed my teeth in the morning. As the wood became charcoal, so I went to a nearby water hand-pump and washed my teeth. When I was leaving, the same lady called me and wanted to give me *sidha* (rice, pulse, potato, etc). I told her what she gave me at the first time was sufficient. By Baba's grace I did not have anger or any ill feeling towards her.

Next day I went to *Veshesvar ganj* which was the wholesale grain market for Varanasi. I went in front of one store and uttered "Hari Om Tatsat". The owner asked his assistant to give me wheat flour. The assistant brought almost one kilo of flour and 250 grams of *jagari* (raw sugar ball). I showed him by hand sign that he should give me only one-fourth of flour and no *jagari*. The storeowner and his assistant started talking in their local language that what kind of *Sadhu* was that? Other *Sadhus* wanted more and this fellow did not even want to take what was given to him. Then I walked to Ganges for my bath. I washed and dried my kopina and lungi. I did my *Sadhana* then returned to the Ashram.

On the following day I went to another village. Most of the residents there looked to be well to do and a few were poor families. When I entered to the village, there was a big house with big compound wall fenced with metal gate. I went to the gate and uttered "Hari Om Tatsat" three times. A lady came to the gate. She gave me five-paisa and said, "Lo baba arrjao" which means, "take this and go". When I was about to leave, a gentleman walked towards me. Most likely he was the house owner and just returned from morning walk. He looked at me and said, "You don't seem to be professional beggar." He spoke English so I replied him in English, "Yes, you're correct." He continued, "Who are you?" I told him, "I'm a Sanyasi of Ananda Marga. This is our penance (*Tapah*) period. In this period we are to beg our food and cook ourselves. The rest of the day is to be utilized in *Sadhana* and *satsanga*." He invited me, "Please come with me." He brought me into his house and offered me to sit. Then he went to the inner part of the house and came with a *dalia* (small bamboo basket) with

rice, pulse, flour and a small bottle of ghee. He handed the *dalia* to me and said, "Please take this." I told him, "I'm sorry that I cannot accept this. Now you're giving this to an educated *Sanyasi* who is attached to a big mission. What was given to me the first time has more value than all these things." He repeatedly requested several times but I insisted, "I cannot have this time; maybe next time when we meet again." I left from his house. He came to the road and stood there to see what would be my next move.

Besides his house there were four or five houses of poor people, might be his laborers. I went to one of the houses and uttered "Hari Om Tatsat". One lady came with little flour. I accepted and proceeded to the next house. There also happened the same thing and I had collected sufficient for my day meal. Before I left the village and headed towards our Ashram, the gentleman still stood on the roadside. He told me, "Please come again some day." That day never came.

During the SPT period I experienced that poor and middle class people are more generous than rich people. Perhaps it was because in the quest of accumulating, the rich people have lost their generosity.

Baba had said that He knows better than us what we need and He will supply it at the right time.



Safe Distance From Tantra Guru

*Samskara** plays in everyone's life. But in the case of a Tantra Sadhaka the Samskaras are expressed with accelerated speed. If one maintains a balance between the speed of Samskara's exhaustion and the speed of attraction towards the Purusottama, the nucleus of the universe, then the progress is maintained in balance. But some Sadhakas are in a hurry to attain the supreme status and make all their efforts to reach the peak of spiritual height moving speedily from molecular imperfection to nuclear perfection. Most of them fall apart on the way because as one moves near the orbit of nucleus, their speed accelerates rapidly and the speed of exhaustion of Samskara lags behind. As they are in a hurry they forget to strengthen the strong bond of devotion which could make a balance between the two and lead them to the goal.

Tantra Guru's only desire is that every disciple should become like Him. Therefore He wants to give and give. Only for that reason He comes on this earth from time to time to liberate His children from all bondages. But those children who may remain physically near Him but do not develop a deep bond of devotion which is a protective shield, they are thrown away. Therefore one of the great intellectual philosophers Shankaracharya who was born in South India in 7th AD had

**Samskara* – Collection of unfulfilled desire

said – there are many ways towards perfection but the path of devotion is the best.

Here I would like to narrate the stories of two Dadas who were in hurry to get the highest realization without cultivating the deep devotion and their radius from the nucleus Purusottama was increased. In common words, they were thrown from the inner circle to the outer circle.

* * *

Ac. Amrtasatyananda Avt. always sat in meditation.

Once the ETC* was organized in Farukhabad. Farukhabad is a small city on the bank of River Ganges. All the DS, Dt.S and teachers had to attend the program. Our school was leased from the government and situated in a government building. As there were many people so we used to do our morning duties and take bath in the Ganges River.

One day Dada Amrtasatyanandaji went to the river with some brothers but till 11am he did not return to the camp. Every body was worried about him and some went to search for him. After a long search he was found singing Kiirtan in the chickpea field. They brought him back to the camp.

In the afternoon a few of us sat with him and asked him what happened in the morning. He said, "I saw Baba. So I started to do Kiirtan and forgot everything." That is supposed to be very highly elevated state for a Sadhaka.

After ETC the workers went to Baba for reporting. Dada Amrtasatyanandaji was transferred as Dt.S Chiabasa and running the school was part of his duty. But he would go to the nearby cemetery from morning and returned in the evening and therefore the school had no progress. During the next

reporting session Baba asked him, "I sent you there to do only Sadhana in the cemetery or to do the works of Ananda Marga?" He was beaten left and right.

After reporting he left Ananda Marga and started his own Ashram at Badrinath, a pilgrimage centre in Himalayas. He could gather a good crowd and started to create his own disciples. One day one Dada met him and brought him back to Lake Gardens to see Baba and requested Baba to accept him as worker again.

In those days many people used to come from India and overseas and they were in queue to have personal contact with Baba. Dada Amrtasatyanandaji was asked to wait for his turn. He waited for three days but still did not see any sign of his turn. He told the Dada who brought him there, "I cannot wait anymore. My disciples are waiting for me." And he went away.

This Dada got Sadguru and spiritual path due to his past good Samskara. But to progress in the spiritual journey, one has to go in the flow of Sadguru with devotion and complete surrender. That was what he lacked.

* * *

Baba usually selected some young Avadhutas for His demonstrations. Baba used to demonstrate through the medium of Dada Turianandaji's mind and body. Often when he came out from Baba's room after demonstration through his medium, he would say that Baba was God. We used to ask him, "How can you say that Baba is God?" He replied, "I realized it." We used to envy as he was so lucky that Baba gave him realization.

When Baba was arrested by the CBI under false charges,

Turiananda became one of the witnesses for the CBI. We were wondering, "Just yesterday that person was saying that Baba was God and the next day he turned against Baba?"

I pondered and discussed among my colleagues and we concluded that this might be due to his past Samskara that he came very near to Baba but he missed the greatest asset—the strong bond of devotion which is the supplier of stamina to retain a constant supply of devotional strength and energy to be near God.

* * *

Every Sadhaka must remember that whatever other quality or qualification or profession we might have, we must possess and develop devotion continuously through Prabhat Samgīta, Kīrtan and meditation.



Fiftieth Ananda Purnima

In 1971 D.M.C was organized in Ranchi near Piscakamore which is on the right side when you come from Ratu Road Bus-stand. It was expected that twenty to thirty thousand people would be there to celebrate Baba's fiftieth birthday. A huge pandal (tent) was erected and necessary arrangements were made. The D.M.C commenced as scheduled.

Baba usually came to the pandal for morning and evening Darshan to deliver His discourse. One day Baba came to the pandal at noontime and sat on the dais prepared for Him. Some Bhajans were sung and then we started singing Kiirtan.

When all the Sadhakas were intoxicated in the devotional vibration of Kiirtan, Baba clapped His hands three times and all Margiis fell flat and went into Samadhi. After five minutes Baba again clapped His hands three times all of them came back from Samadhi and became conscious.

The next day when we were about to do meditation after Kiirtan, Baba told us to keep our minds on our respective Ishta cakras and meditate with devotional ideation. What is devotional ideation?

There are two types of ideation. One is mechanical ideation in which one has Ishta mantra and its ideational meaning. After doing Shuddhis one starts mentally repeating the mantra and ideating on its meaning. Devotional ideation

on the other hand is like a mother holding her child with the ideation that she loves her child wholeheartedly. An intensive bond of love had been created between the mother and her child. So whatever she is doing for the child, she will first keep in mind that the child is mine and I have love for him. Similarly when a Sadhaka thinks that God is my most beloved and I am doing this to please Him alone, this kind of ideational attitude is called devotional ideation.

Baba told us to ideate on Ista Cakra with intense devotion and the Margiis started the meditation. After ten minutes Baba told to stop. Then He asked, "Did you enjoy?" Everyone said, "Yes, Baba."

I experienced that when Baba told to stop, I opened my eyes and saw the dais was full of effulgence. Baba was not in the dais! When I again heard Baba's voice said, "Be normal. Be normal." Then I saw Baba on the dais.

Later on I confirmed with my colleagues and many had similar experience.



Naga Baba

Incident during Childhood

I was born in a religious family. Many saints and monks used to visit my laokik family and our elders always treated them with great respect. We children got the Samskara to serve saints and monks from our childhood.

We lived in a house built of mud. There was a seasonal creek about fifty meters distance in front of our house. Across the creek were a paddy field and a small mango grove with about forty fruiting mango trees.

Once during the mango season, around noontime, I was playing with two of my friends in the mango grove. A tall, fat and dark complexioned man with matted hair came from the east and lay down under the shade of a mango tree. He had no clothes or any possessions with him and his whole body was full of sweat. That type of saint used to be called Naga baba.* We were looking at him and wanted to ask many questions but he used his hands to indicate that he was under Maunvrata*. After some time he showed the sign that he would like to take bath. Nearby there was a small well in the orchard with a gagara*, so three of us led him to the well and bathed him for thirty minutes.

* *Naga baba - Naked saints*

* *Maunvrata - Not speaking, silence*

* *Gagara - Copper pitcher in local language*

After bath, he showed the sign that he wanted to eat. As there were many ripe mangoes on the trees and we also thought that all saints eat fruits, we decided to serve him the ripe mangoes. Luckily the trees were not very big so we managed to pluck about fifty mangoes thinking that if he could not finish then we would eat the remaining mangoes. But to our surprise he finished all the mangoes easily. Then I thought that according to his body size fifty mangoes might not be enough for him. He took an hour's nap after his meal of mangoes.

When he got up from the nap, he signalled us to massage his body. But our small hands with little strength proved no effect on his huge body. So, he showed us how to jump on his body. Three of us enjoyed a thirty minutes jumping on his body, then he signalled us to stop. We came down from his body, did Namaskar and touched his feet. Then by hand signs he asked if we would like to go with him and become like him? We told him, "No, Baba. We have to study." Then he left towards the west.

* * *

Many years later in one of the meetings with Baba, Baba asked me, "Do you remember the Naga Baba who came to the mango orchard when you were a child? He was given the duty to recruit ten boys in their camp. Through the service you offered he thought that you would agree to go with him. But how could any one else take you if I have already planned before your birth that you would be an Ananda Marga Avadhuta?"

Second meeting

During the emergency time when I was going to

Haridwar, I passed by a small Ashram that had a big crowd of people. I thought there must be a great saint there and I must pay respect to him. There was a small signboard outside – “NAGA BABA ASHRAM”.

I entered the Ashram and saw a very big body lying on a mat spread on the floor and he was just opening and closing his eyes. Three of his disciples were taking care of him and other devotees came to touch his feet with their head and then left. I touched his feet, looked at him and thinking, “Is he the same Naga Baba I met in my childhood?” He opened his eyes to look at me then to his attendant. The attendant leaned near his mouth and he told something in in-audible feeble voice. Then his attendant called me, “Baba tells you that he is the same Naga Baba you met in your childhood. He is happy to see you being a Sanyasi.” I asked the attendant how old was Naga Baba? He said, “One hundred and thirty.”

I gave my pranam and departed.



My Suppressed Dogmatic Samskara Removed

I became Margii on 22nd February 1962 and Avadhuta on 30th May 1964.

Before becoming a Margii I had many dogmatic *kusamskaras*. For example, I was wearing sacred thread called *junew* or *sutra* that was imposed on me since I was nine. I also used to keep a tuft of hair on the top of my head called *Shikha*); then I was taught to do *sandhavandan* – a kind of prayer, twice a day.

We had caste complex which dictated whom we could or could not eat with which included touchable and untouchable sentiment,. Though these sentiments were withering away after I grew up they still existed. The two greatest obstacles that blocked me from getting initiation were to remove the *sutra* and to cut the *shikha*. Though I was fully convinced with the explanation given to me about the uselessness of *shikha* and *sutra*, I was afraid that if my family members knew that I had removed *shikha* and *sutra*, they would be furious and would insist that I keep them again. There were only two alternatives left with me- one was either forget the idea of becoming an Ananda Margii and the other was to face the consequences directly.

But the scientific and logical exposition about Ananda Marga given to me by my Acaryaji had such a deep impression in my mind that abandoning the idea of becoming a Margii

was out of question. Then I had to prepare my mind to face the consequences. It took me four months to prepare my mind. During those four months I used to go to my Acaryajii and ask him to prove from scriptures the uselessness of *shikha* and *sutra*. My Acaryajii would read the *Samskerta sloka* and explain the meaning. I used to write both the verse and its meaning as my *Samskerta* was not so good.

One month after I became an Ananda Margii, my family noticed the changes in my life style. I would not sit for collective prayer and I would sit alone closing my eyes. They did not have any objection about my meditation. But when they came to know that I had removed my *shikha* and *sutra*, my grandmother who was an orthodox Hindu lady became very angry. She announced, "This fellow has lost our *Samskerti** and became a Muslim. From now onwards I will not allow him to eat with me!"

I have to mention here that in the family whenever there was any collective gathering, all the children no matter what age they were, would at least eat one meal with the eldest family member.

I tried to convince her but it was in vain. At mealtime she called me and gave my food in a separate plate. The next day I gave her my respect and proceeded to my work place.

The story did not end there. Though I had left *shikha* and *sutra* in 1962 but in 1977 when I was posted outside India, three days before my scheduled departure I woke up in the night for toilet. When I was in the bathroom in a half awake state, I was mentally tying the *sutra* on my right ear. After that I went back to bed. Just after a few minutes Baba appeared in

a dream and caught my right ear. He slapped me three times on the same ear and scolded me. "After so many years you had been a whole timer and your suppressed *samskra* is still there." He gave me a mantra and told me to use that mantra whenever such sentiments arose in my mind again.

Since then I had no problem.



Removed High Fever With Dukh Haran

When Baba was living in Lake Gardens in Kolkata we had a rented office in Jodhpur Park. Workers used to stay in the office when we came for reporting.

During one RDS session Baba told GS that on that particular day there would be reporting at night in Baba's quarters at Lake Gardens and ordered GS to call all concerned workers without exception.

The program was arranged accordingly. All workers had come to Baba's quarters except one who was suffering from high fever. When Baba came and sat on His cot, He asked GS Dada if that Dada (who was sick) was present there. When GS told Baba that he was sick, Baba became furious and told GS to bring that Dada to the meeting in whichever condition he was.

GS Dada sent two persons by car to go and fetch that Dada and brought him before Baba. Baba shouted at him, "When I had instructed all workers to be present here why didn't you obey?"

Dada replied, "Baba, I was sick and was unable to come."

Baba scolded him, "Now he is giving logic." Baba asked GS to pass His stick that was known as "Dukh Haran", means "Trouble Remover".

GS gave the stick to Baba. Baba asked that sick Dada

to raise both of his hands and started to beat him furiously left and right from bottom to top for twenty minutes. In between Baba was telling, "I'll just remove your fever by Dukh Haran." Dada was crying and requesting Baba to spare him as he was getting much pain but Baba would not pay any heed to him. In the end Dada fell down on the floor.

Then Baba stopped and told GS to remove him from the hall. I was one of the four Dadas to carry him out from the hall. I felt that he had no fever but practically could not speak. All the while I was thinking, "How could our loving Baba become so cruel and beat the sick Dada mercilessly?" Though I did not feel the fever when I carried that Dada but I still had a sour feeling towards Baba.

In the end of that reporting session Baba told GS to send me to Him. After my Sastang Pranam Baba asked me, "was I cruel to that Dada? You didn't like me beating him?" I said, "Yes, Baba. It was too much."

Baba said, "I never like to scold anybody, what to say of beating? But sometimes I am compelled to take harsh steps for reformation of the individual. You may go and ask him how he is his feeling now."

I went to that Dada and asked him, "You have been beaten so much and must be suffering from severe pain. I'll massage you."

Dada said, "Yes, I had pain and high fever before I was taken to Baba. I felt much pain at the time when Baba started beating me but my pain was getting reduced. When Baba finished beating, I was feeling light, refreshed and free from fever and pain. All these were the showering of Grace on me."

Smoker In Previous Life

One day organizational reporting was going on in Baba's quarters at Lake Gardens. About twenty-five workers were in the hall and Baba came as per schedule. He asked GS which department would give report and GS replied that was the turn of the Volunteer Department. Baba told the workers from each Sector to stand up and asked GS Dada to take the reports.

Baba did not seem to be satisfied by the report and scolded one Dada, "You spent more time in watching TV, less in Sadhana and least in work."

Dada was standing silently. Baba called him near and said, "You went to a certain place last week to do Dharma Cakra in that Margii's house and asked for donation for your trip here, up to that it was Okay. After that what did you do? Tell!"

The Dada was still keeping quiet.

Then Baba Himself told, "You joined them watching TV up to 11pm. Not only that, he was smoking also."

Now the Dada could not keep silent anymore. He cried and said, "Baba, I never smoked in my life."

Baba told him, "You were a chain smoker in your previous life. That's why when you see someone smoking you enjoy the smell of the cigarette also. Isn't it so?" Dada confessed.

Baba gave him ten blows with His stick and removed his Samskara.



Baba told the workers to sit in front of Him and He gave a short talk on Faith and devotion. We were twenty workers there - twelve Ashubans and eight Bharmans. Baba looked at each and every one of us very affectionately. His face was glowing with divine radiance. Then He said those

One day Baba sent a message that He would come to Jhansi in the evening and all the WT workers should be there. When he arrived He went to the temporary hall and sat on His cot. After listening to the daily construction progress report as usual, Baba asked RA Dada to call all the WT workers into the hall.

minutes discourse if a good gathering was there, otherwise He would return to Late Gardens. One day Baba sent a message that He would come to Jhansi in the evening and all the WT workers should be there. When he arrived He went to the temporary hall and sat on His cot. After listening to the daily construction progress report as usual, Baba asked RA Dada to call all the WT workers into the hall.

Baba was living in Late Gardens and He came to Jhansi almost every day to supervise the project. After moving around Jhansi would go to the temporary shed and sit on the cot and ask RA if there was any work to be done. RA Dada would call the construction workers. Dada to discuss the daily progress report to Baba. After that Baba would give a thirty to forty minutes discourse if a good gathering was there, otherwise He would return to Late Gardens.

construction. A temporary shed was constructed on the road and there was a cot with a mattress and bed cover for Baba to sit on when He went there.

It was sometimes in the night when Baba's quarters and the office buildings in Jhansi were under construction. A temporary shed was constructed on the road and there was a cot with a mattress and bed cover for Baba to sit on when He went there.

Tantra Abhicara

It was sometime in the mid eighties when Baba's quarters and the office buildings in Tiljala were under construction. A temporary shed was constructed on the roadside and there was a cot with a mattress and bed cover for Baba to sit on when He went there.

Baba was living in Lake Gardens and He came to Tiljala almost every day to supervise the projects. After moving around Baba would go to the temporary shed and sit on the cot and ask PA if there was any work to be done. PA Dada would call the construction in-charge Dada to present the daily progress report to Baba. After that Baba would give a thirty to forty minutes discourse if a good gathering was there, otherwise He would return to Lake Gardens.

One day Baba sent a message that He would come to Tiljala in the evening and all the WT workers should be there. When he arrived He went to the temporary hall and sat on His cot. After listened to the daily construction progress report as usual, Baba asked PA Dada to call all the WT workers into the hall.

Baba told the workers to sit in front of Him and He gave a short talk on Tantra and devotion. We were twenty workers there – twelve Avadhutas and eight Brahmachariis. Baba looked at each and every one of us very affectionately. His face was glowing with divine radiance. Then He said those

who had learned Tantra Sadhana (Kapalika) would remain in the hall and the Brahmachariis would wait outside. After all non-Kapalikas left the hall, Baba asked, "Now I will do Tantra Abhicara (Abhisheka) for all of you. Are you ready?"

Most of us did not know what Tantra Abhicara was, but since Baba Himself offered to give something we all said, "Yes, Baba." Then Baba told us to go outside and come to Him one by one.

When my turn came, I went in and did Sastang Pranam in Bharava posture. When I got up Baba called me to come nearer. He put His toe on my chest and it was so nice and cooling. I felt a surge of energy penetrating me. Then He told me to catch His toes with my both hands. He was reciting some mantras and told me to follow. When it was finished I was still holding His toes. He took some promise from me and told me to release my hands. Then I put on my clothes, did sastang and went out.

When I came out from the room I was feeling like I was in another world floating in ecstasy. I was very lucky to get that special grace.



Dharma Samiksa

For the sake of reformation, welfare and progress of His disciples, Sadguru scans and screens all of His disciples. He gives them corrective punishment and further constructive guidance.

In Dharma Samiksa some Dadas were used as media in front of Baba to screen the past and present of everyone. Sometimes it was done by asking about the person's strictness in sixteen points and sometimes by seeing the mental plate of some Sadhakas.

When my turn came, Baba asked Dada Vijayanandajii to check my sixteen points thoroughly. Dada Vijayanandajii came near me and started asking point wise. I was telling okay, okay,... When the point of food came, I also told okay. Then Baba interrupted, "He is telling a lie."

I was wondering that I had never taken any non-vegetarian food. Why was Baba saying that? Baba called me near Him and used His stick to give a hard hit on my head. Then suddenly it struck my mind that when Margii brother Velez celebrated his father's birthday, food was offered to me. As his father was a Buddhist vegetarian there might have been something wrong with the food.

Baba said, "Yes. Yes. When he offered the food, did you ask what were the ingredients of the ball shaped vegetable?"

I replied, "No, Baba. I didn't check."

Baba added, "And you ate it? It was mushroom balls which we are not supposed to eat."

Baba told me to open my palms and beat me a few sticks.

Then He told Dada Vijayanandaji to continue the checking. The rest of my sixteen points were okay. In the end Baba said, "You are a good boy. You should be extra ordinarily careful especially regarding food."

By Baba's Grace, since then I became very careful.





About the Author

Acarya Cidananda Avadhuta, an accomplished engineer, after a short stint of job in a Coal Mines, in India, he came in contact with Ananda Marga in the year 1958. After his meeting with Baba, he decided to dedicate himself to the path of self-realisation and service as a renunciate monk, in the year 1963. During past forty five years Dada Cidananda has traveled extensively around the globe to establish the legacy of his master "Shri Shri Anandamurti ji". Dada Cidananda has taught meditation and yoga to thousands of people, and has lectured widely on topics of spirituality and self-realisation.

After working extensively in India, he was specially chosen by Shrii Shrii Anandamurtiji to serve as the Shraman (trainer) for all overseas monks and nuns who underwent missionary training at Prashikshana Matha in Davao, Philippines. There, he trained more than 600 monks and nuns. He established an NGO by the name "Baba's Foundation" for running various service projects in poor and underdeveloped areas, supporting about 6000 families. In Ananda Marga, Acarya Cidananda is regarded as a saintly and fatherly figure.

BABA TAKES CARE OF THOSE WHO WORK FOR HIM

..... I took the early morning bus and reached at 7.30am. On an inquiry I found out that Baba had already arrived. I went to the place where Baba was staying. At that time two thoughts arose in my mind: one was to stay and enjoy Baba's darshan. But this thought was overpowered by another thought: if I would stay here, I alone would enjoy Baba's darshan and many Margiis would be deprived. So, on the way back I must go to different units to inform the Margiis that Baba had already arrived. They would come and enjoy Baba's darshan. I followed my second thought and went back to inform the Margiis.

After that I returned to the program with my Acharyajii and Margiis from our unit. When we reached there, Baba was giving a talk. Some Margiis told me, "Baba was looking for you three or four times."

After twenty minutes Baba came out from the lecture hall. When He was about to board the car, I did Pranam and asked Him, "Baba, someone said that you were looking for me?"

He caught my hand and pulled me into His car. On the way he asked me, "You came in the morning. Where did you go after that?"

I told Him the whole story in one breath. He said, "Then you did a good thing." He further added, "**Selfish and selfless thoughts are two sides of the same coin. A devotee, a good person should always follow selfless thought.**"



ISBN 81-904257-0-6