

MAANANDAMAYEE AMRIT VARTA

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

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NOTICE

In order to ensure receipt of Amrit Varta, it was decided in the Governing Body meeting that the annual subscription of the journal be enhanced from Rs. 150/- to Rs. 300/- w.e.f. January, 2018. Your cooperatoin is earnestly solicited.

COVER PAGE : Kali Mandir, Uttar Kashi

REQUEST

Efforts are being made to make the journal more attractive and interesting to preach the sayings, biography etc. of Shree Shree Ma Anandamayee widely. All are requested to send their suggestion that may be complied, if considered worthy, so that we can make it more lucid and appealing for the readers belonging to every age group of modern time.

Thanking you and Jai Ma.

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To concentrate on God means to become drawn
towards Him [Her]. - Sri Anandamayi Ma

MATRI VANI

"At every moment and in th every circumstances in which you are placed, try to the limit of your capacity to sustain the remembrance of God, to pray for His mercy, to keep your mind absorbed in Him. Truly, those whose aim is God-realization have started on their pilgrimage. Spiritual exercise must be done as regularly as possible."

* * *

"One should never tell a lie. God is Truth. By speaking the truth under all circumstances a state of inegrity comes about naturally. No untruth should ever come from one's lips. If truth is the fulcrum of one's life all virtues will develop spontaneously."

* * *

"Of all creatures the human being alone has the capacity to create an atmosphere, an environment that is conducive to the revelation of Truth. With this faith one should endeavour to adhere steadily and without wavering to the practices meant to awaken one's true nature."

* * *

"Having obtained the great boon of human birth, do not waste a single moment. Plants, trees, animals and birds also live for some time and after generating other plants, trees, animals and birds of their own species, pass away. If you too live in a similar manner, what difference is there between them and yourself? Everyone should make a strenuous effort not to leave this world with a "return ticket".

* * *

"Worldly happiness, alternating with periodical troubles that cause much sorrow, are characteristic of the householder's life at every step. With great patience endeavour to do your duty to the best of your ability. Always pray for God's grace."

* * *

"To be born as human being is a rare boon. If in spite of having obtained this great opportunity one does not give time to the contemplation of the Beloved, one will have to ask oneself: "What have I been doing?" To neglect the contemplation of Reality means to take the road of death.

* * *

“Man experiences happiness and sorrow as a result of his past actions. He enjoys and suffers - and again new *karma* is created. In order to be liberated from all this, one must sustain the remembrance of That. Endeavour to keep your mind ever immersed in *japa, dhyana*, the thought of God - this leads to peace.”

* * *

“Truly, man is born in order to enjoy and suffer according to his destiny. So long as you have not risen beyond fate how can you possibly avoid submitting to God’s law? What you experience is precisely the result of your own actions. You have not got the capacity to judge whether the Almighty can overstep His own law or not. In God’s kingdom everything is possible. He is omnipotent. It is none of your business to question what He does for anyone. Why should He always do what pleases you? He is the Lord. What He does - whatsoever - is all of your real good : this is the attitude to be taken. ”

* * *

“About health and ill-health this body does not say anything. The real, supreme and universal remedy for all ills is to abide in the constant remembrance of God. Put your whole trust in Him.”

* * *

“In wealth and property there is certainly no peace. What then does give peace? My own true nature is peace, knowledge, divine consciousness - unless and until this is realized, how can there be peace? In order to find your Self you must become revealed to yourself. How beautiful.”

* * *

“Infatuation (*moha*) causes entanglement while the love of God (*prema*) leads to Self-revelation. Having become ensnared by *moha*, weeping and regret are bound to follow.”

* * *

“In this world is there any expedient for man, save to be anchored in fortitude and forbearance? Consoling himself out of his own resources let him remain unperturbed. Everyone must try to fulfill his own duty in a spirit of dedication to the Divine. A human being should live in the contemplation of the Eternal.”

* * *

Sri Sri Ma Anandamayee Prasanga

- Prof. Amulya Dutta Gupta

Discourse on Akhanda Mahayoga

Gopaldada then raised the topic of *akhanda mahayoga*. He told Mother, "I have some queries with reference to what Gopibaba said the other day. Shall I tell in the presence of other people or to you alone?"

Mother (addressing to me): What is your view?

Me: Gopaldada knows it very well. He himself knows what his queries are.

Gopaldada: I want to clear that many people are here and they may develop wrong idea when we will talk about *Ma naam*. They may be confused when they listen to us.

Mother looked at me. I told her to solve the problem so that people cannot be confused.

Mother: I cannot say. It is possible only when I develop the same emotion or feeling (*bhava*). I cannot say that feeling or emotion will influence me or not.

Sadhus present there wanted to have the discussion in their presence because they all were eager to listen. At last, Mother gave her consent saying, "Alright. Discussion will be held but I must say that you should not accept it if your *bhava* does not allow you to accept."

Gopaldada: My question is what is the meaning of *Ma* (Mother) because Gopibaba said that one cannot acquire anything if fails to utter the name of *Ma*. So, what is the meaning of this *Ma*? Is this *Ma* the same who created this universe?

Mother (to me): What Gopibaba means *Ma*?

Me: *Ma* does not mean a segment of existence. *Ma* does not mean Kali or Durga. *Mu* means the Creator. *Ma* is the main word (e in Hindi and Bengali and Sanskrit) and *akar* (k) is added to it making it *Ma*.

Mother: Yes, Baba too was telling the same. *Ma* is the word that derives from *ma* of *pranava* (Aum, also called the Pranava, is the original Word of Power) with the *akar*. You people describe it as *shabda-brahma* (*Shabdu Brahma* is transcendental sound, outlined in the *Vedic* scriptures), isn't it? Baba was also telling that this *Ma* will have no existence after one stage. At this, Paramananda said "If it is, there is no dispute with *Advaita Vedanta*".

Gopaldada: Feeling or emotion of *Ma* will develop in me if I accept that *Ma* as the original creator. This very feeling will enable me to be closer to *Ma* because first origin of the relation is *Ma* followed by other worldly relations like brother, husband, son etc. Rest of these relations is connected with the relation with *Ma*. Does Gopibaba stress for *Ma Naam*?

Mother: Better to put this question to Baba. He does not hide anything and reveals everything clearly. However, I say one thing. You too say *Hari* is father, *Hari* is Mother. There exists no problem or dispute if you accept *Hari* or *Siva* as the creator of the universe. The *bhav* of *Ma* can be realized in *Hari* or *Siva* too because all the *bhavs* are accumulated in *purna* (Totality).

"Besides, *Hari*, *Kali*, *Durga* are treated as separate spiritual truth at the same time. Hence, the methods of *sadhana* are different at this point. These methods appear numerous if are treated as segment. If we think in this way then it may be possible that there must be a separate method of *shadhna* for *Ma*. It is not certain whether its existence lies in the Totality (*purna*) or not. Actually, all appears true if one comes across that aesthetic stage."

"You generally speak of your *sadhana* of heart. At the same time, it may be of the *sadhana* of mind also. It cannot be described how much of the mind is visible. It's a kind of *sadhana* if you try to unfold the invisible part of the mind. Baba said the other day that mind is itself *Ma*. Those who follow a specific method of *sadhana*, i.e. *Krishna sadhana* or *Kali sadhana*, they cannot realize or define the *sadhana* of *Ma* as defined in the *shashtra* unless they attain the totality in their *sadhana*."

“If you treat *sadhana* as a segment, its topics are immense and an immense cannot be written in full. Truth cannot be denied even if not written in the *shashtra*. There are many places fall between Kolkata and Kashi but all these names are not included in the railway timetable. Passengers who remain always awake can only see all the places. Similarly, one who realizes the truth in totality can visualize all the truth. Again, those who practice *Hari* or *Siva* follow some methods. At the same time, Gopibaba too follows some methods. For example, followers of Gopibaba practice *Ma naam* in a specific manner and try to always keep it in their memory. What distinguishes this method from that of yours? Truth is infinite even if treated as segment. This is the one side of the story.”

“On the other hand, you can see there is no dearth of images in the world of imagination. Imagination gives birth to endless *roopas* (images). Interestingly, vivacity spreads in the appearance of the truth. Similarly, same type of vivacity is seen in the world of imagination. It cannot be wrong if one expresses his vivacity after attaining the totality. Reason is that this vivacity lies in that very truth. However, the vivacity seems to be sometime a vanity when it comes through the imagination. And, this harms the *sadhaks* because very few know the difference between the original vivacity and vanity-led vivacity.”

Me: What is the difference between the truth and imagination? Does truth has any reflection in imagination?

Mother: Both the questions are of different stages. Imagination derives from mind because people shape their imagination through mind. Stage of the truth is entirely different. There are more to describe. It will not be held now.

Me: You told once that it is next to imagining if it is not truth.

Mother: Yes

Me: I replied you, “*Ghorar Dim*” (*Ashwa-dimba*, a nonsense or not real). You said at this, “There are people who can show *ghorar dim* if they say so. Besides, it is true in imagination.”

Bhupen stood up after realizing that time for the medication almost over. Mother too said, "Discussion will be held later on. Now, you should do the routine work." Lights were off and all were involved in meditation for fifteen minutes.

Mother raised my question after the meditation, "I was telling that there are people who can show the *ghorar dim*. Imagination and illusion have no place in that stage if you realize the existence of the truth. At this very stage even imagination becomes the truth. Do you not say that God is the creator of this universe? There is difference between the imagination or illusion and the truth. For example, one can imagine about Haridwar without visiting the place but does not see any reality of his imagination when actually goes there. At this stage, imagination is different from that of the truth. Now, you get your answer in brief."

Thus, ends up the discussion and Mother left the room.

7th Pausa, Wednesday (22.12.1948)

I could not visit the ashram in the morning. Khukunididi came from Kolkata and my friend Manmohan of Beledanga too accompanied Khukunididi. He went to Beledanga on Mother's order and also returned back on her order. I attended the discourse on the Gita in the afternoon. Gopaldada delivered talk on *karmayoga*. Spiritual discourse started after the *kirtan* and Gopaldada raised the topic.

Gopaldada (to Mother): Some confusion prevails over what you explained yesterday on the truth and imagination. Mingle of imagination and illusion into the truth may cause many problems.

Mother: Truth is truth and imagination is imagination.

I sat in the on rear rows. Shankarananda Swamiji asked me to sit in front of the Mother. I hesitated but obeyed after being insisted by Swamiji and Khukunididi. I too had some queries to what the Mother explained yesterday on the truth and imagination. I told her, "Mother! I fail to find out any consistency in the words you expressed yesterday and today.

Mother: Yesterday and today are two different days and the views expressed yesterday may not be similar to that of today. My views too may not be the same.

Me: If imagination, illusion and truth are different then how can it be true that we seldom imagine the thing which is not true?

Mother: What do you mean by imagination?

Me: I can say imagination as the shadow or reflection of the truth.

Mother: I already explained yesterday that imagination becomes truth at one stage. One who is determined with truth, his imagination is always true. Do you not tell this universe is the imagination of the God? This imagination of yours contains truth. Otherwise, illusion or imagination and truth are different- that means truth is truth only and imagination is illusion only. You too can feel that imagination or illusion is not real. What I explained yesterday about Haridwar that your imagination about Haridwar does not resemble to reality when you visit the place. You imagine many things about the *darshan* but you yourself confess that the actual *darshan* (when it really happens) is beyond any imagination. It is, therefore, said that truth always is truth and imagination is true only on its own stage. For example, shadow vanishes with the advent of the light and at the same way imagination disappears with the appearance of the truth.

* *

We feel rejoiced to announce that Srimad Bhagwat Saptah is held in Shree Shree Anandamayee Ashram, Varanasi every year. Renowned authors on Bhagwat explain the inner meanings through their erudite deliberation for entire week. Arrangements are also made to distribute prasad and bhandara to the devotees. Many persons whole heartedly and voluntarily offer and participate actively to make the programme a grand success. May we therefore earnestly request to all the devotees of Maa to support us generously on the occasion.

Maa in Satsanga

- A.C. Ganguly

Christians believe in God the Father. To Indians God the Mother, called *Sakti*, has been revealed as Kali, Durga, Saraswati, Lakshmi and other manifestations. Sri Aurobindo has laid down the guidelines for *sadhana* of the Divine Mother in the following words :-

“To walk through life armoured against all fear, peril and disaster, only two things are needed, two that always go together, the Grace of the Divine Mother, and, on your side, an inner state made up of faith, sincerity and surrender. Let your sincerity and surrender be genuine and entire—when you give yourself, give completely, without demand, without condition, without reservation so that all in you shall belong to the Divine Mother and nothing be left to the ego or given to any other power. The more complete your faith, sincerity and surrender, the more will grace and protection be with you, and when the grace and protection of the Divine Mother are with you, what is there that can touch you and whom need you fear? A little of it even will carry you through all difficulties, obstacles and dangers; surrounded by its full presence, you can go securely on your way because it is Hers; careless of all menace, unaffected by any hostility, however powerful, whether from this world or from worlds invisible. Its touch can turn difficulties into opportunities, failure into success and weakness into unfaltering strength. For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow, its effect is sure, a thing decreed, inevitable and irresistible.”

A free translation of Anandamayi Ma’s saying on the relation between the mother and the child is given bellow:-

“While the child is in its mother’s womb, its inner power is united with that of its mother, and thus there is knowledge of Reality. By Yoga one must again reach the state of the child in its mother’s womb. The Yogi must become the child-yogi in the womb of the Divine Mother. Then the breath will not be broken up anymore. All along there will be one goal, one aspiration, one inner experience, one realization.

“While in its mother’s womb, the individual has no connection with the outer world. There is thus no impediment and the blood circulation is not conditioned by the functioning of the breath but evenly flows straight in and out of the mother’s blood stream. By the sight of outer things and by breathing the outer air, man’s concentration is destroyed and the remembrance of his true nature vanishes. It is necessary for the aspirant to hide himself from the obstacles of the outer world by entering the Divine Mother’s womb in the cave of his own heart. Thereby lost remembrance will be restored. Then the Mother will take on herself all his burdens.”

As absolute *Brahman*, the Supreme is the transcendental reality. It transcends all limitations and is beyond human knowledge. As conditioned *Brahman*, the Supreme is the cosmic reality which supports and governs the whole universe. The Supreme has a third aspect—the individual reality, the essence of man.

The Supreme, as the transcendental Reality (called *Brahman* or *Paramatma*), is Self; so also the Supreme as the cosmic reality (called Ishwara) and the Supreme as the individual reality (called *Jivatma* or »*Atman* or »*Atma*). Indeed, the Self- the Supreme Truth—is one and the same. *Aum* is the common sound-symbol for Brahman—absolute as well as conditioned—and for Atman, the individual reality. *Aum* consists of three sounds, rolled into one. According to the *Upanishad*, everyone is justified in saying: “Yes, I am Brahman!” But the common man is not aware of this eternal truth. He fails to say “Yes; I am *Brahman*”, on the contrary, he maintains: “No, I am not *Brahman*!” Why? His ego prompts him to feel: “Myself is confined to my body, identified by my name, as distinguished from others.” At the root of such ego there is a veil of *maya*—ignorance—which stands in the way of light from the Spirit. One who can overcome the ego, becomes a medium for the light of the Spirit.

Scriptures describe the distinction between *Paramatma* on the one hand and »*Atman* or *Jivatma* on the other. More often than not books make confusion worse confounded. Ma says : “All one.” Her description is simple and brief to the point and free from any technicality. “The »*Atma*”, She says, “is indeed the *Paramatma*. Just as there is pure water and polluted water. The water is the same in both of them. The essential quality of water is equal in both. To drink pure water gives comfort and promotes health. When contaminated water is filtered, boiled and strained, it will be transformed into pure water. Stagnating water breeds germs. The *Jivatma* may be compared to impure water. By the contemplation of God he is purified and finally revealed as the *Paramatma* Himself. This is why God is in fact the Supreme »*Atma*”.

Ma's explanation with the aid of a homely illustration may or may not be accepted by *pandits* bent on establishing a particular theory from a technical point of view. To participants in *satsanga* in general, however, Ma's saying does shed light on the abstruse subject of *Paramatma* and *Jivatma*.

Avattra

God is unknowable. There are divergent theories as to whether He is formless or with form, nameless or with name, attributeless or with attributes. But authoritative scriptures such as the *Gita* and *Bhagavata* unequivocally declare that from time to time He comes down on the earth and appears to live, move and have His being life ordinary mortals; but most of His contemporaries fail to recognize Him as God. He is then known as *Avatara*, a word frequently repeated in *satsanga*. *Avatara* literally means "descending"; also "one who has descended". In the context of religion the word signifies "coming down of God to the earth"; also 'Descent of God in Man' an "Incarnation of God". When does an *Avatara* come? Whenever there is decline of *dharma* (righteousness) and *adharma* (unrighteousness) exults in pride, then the Supreme creates Itself as an *Avatara*. Why does an *Avatara* come? For the protection of the good and destruction of the evil-doer and for establishment of *dharma* (righteousness). The *Avatara* is both a God and a man—a God-man. Rama and Krishna are examples. Such a God-man is different from a godly man. The former descends as a manifestation of *lila* (divine play) from the Divine to the human plane; the latter ascends, by his personal efforts, from the human to the superhuman level. A godly man is described variously as self-realized, liberated and *sthita prajna* (a man of steady wisdom). A human being—even a godly man—is bound by the relentless and inexorable law of *karma phala* (fruits of action); but not the *Avatara*.

Ma on Satsanga

Let me conclude "Ma is *Satsanga*" with a saying of Ma on *Satsanga* with reference to God's Name :—

"The significance of the Name of God is that its constant repetition will make it easy for the aspirant to advance towards God. It is He who is present in the form of the Name and the *mantra*. Therefore, to be with any of them is also *satsanga* : you have found Him in the guise of the Name. If *japa* is practised with faith, the benefit will be much greater, but even when adhered to without faith it will yield some result. Ever keep the Name in your mind, ever foster it in the depth of your heart.

Just as a seed has to be buried in the earth, so the Name has to be firmly implanted in the soil of the heart and repeated constantly. As a result, a tree will develop out of the seed. The tree signifies Self-realization. God's Names and forms are of infinite number and variety; by the sustained repetition of His Name His innumerable shapes will be revealed. Having been implanted in the heart the Name will quite naturally reveal its essence. Thus one should proceed by constant practice."

1. **Based on the writer's informal talks given at the Anandamayi Ashram at Kankhal in 1978 in answer to specific questions asked by some foreigners regarding satsanga in general, with special reference to the satsanga observed in the ashram.**
2. *"Mother as revealed to me"* by Bhajji (1972 Ed.), p.19.
3. *"Mother as seen by Her devotees"* (1967 Ed.), p.64.
4. *Sri Sri Anandamayi* by Gurupriya Devi, Vol. IV, p.6
5. *Gita XVIII/61*
6. *Chhandogya Upanishad VII/25/2*
Mundaka Upanishad II/ii/1
7. *Aitarya Upanishad iii/3*
8. *Isopanishad 1*
9. *Ananda Varta*, Vol. XVI/4/185.
10. *Ananda Varta*, XVII/1/4.
12. *Gita IV/7-8*
12. *Ananda Varta VII/4/168.*

* *

PADAPEETHAM SMARAMI

- Br. Geeta

(Uttarkashi Ashram of Sri Sri Ma)

Uttarkashi nestling in the lap of the Himalaya is regarded as a holy pilgrimage centre of *Tapobhumi* of Uttarakhand. Mother Ganges flows towards Hardwar through Uttarkashi from the snout of the Gangotri glacier and the source of the Bhagirathi river (primary headstreams of the river Ganges). Like Kashi, the river too flows towards northern direction here hence it is known as Uttarkashi.

First arrival of the Mother in Uttarkashi

Mother first visited Uttarkashi in the year 1933 and was accompanied by Baba Bholanath and her close devotee Jyotish Chandra Roy known as Bhaiji in her circle. They all reached there by foot from Mussouri. Maharaja of Jaipur had constructed Amba Temple where eleven *Rudras* of yellow color were installed and the Mother stayed in the *dharmashala* of this temple. It is said that Bhaiji brought Mother to the land where the present mutt is situated. The area was infested with deep forest at that time and there was no indication of establishing the ashram there.

Mukti Shila of Baba Bholanath

Baba Bholanath performed tapasya (it is none other than a Super Refined Art of Self-Control and Surrender) here near the ashram under the instruction of the Mother. The stone on which Baba Bholanath remained seated during his austerity is still preserved in Yog Niketan and it is known as *Mukti Shila*.

Desire of Baba Bholanath to install the idol of Kali

Baba Bholanath spent long time here in religious austerity. Once he was going to Ujli with his aid and found a black stone on the roadside. Something was written on the stone with vermilion and some flowers were scattered around it. Baba was



Annapurnaji of Varanasi Ashram.



Gopalji during Janmastami Celebration.



Durga Puja at Kankhal Ashram.



ShreeShree Maa Anandamayee



Shringar of Shivji at Bhimpura Ashram
in the month of Shravan.



Shringar of Shivji at Bhimpura Ashram
in the month of Shravan.



Rudrabhishek of Shivji in Bhopal Ashram.



Partho Brahmachari.



Sri Maa with Gopal ji, hold partially by Nirvanananda on the gold-embroidered coverlet given by a Sikh devotee (1954)



Rudrabhishek of Shivji in Bhopal Ashram.



Kesto Da



Pandit Umakant Shukla giving Bhagavata Purana discourse (2018) in Varanasi Ashram



Anandmayee Ashram on the bank of river Ganga during flood.



Shree Shree Ma and Didima in Smriti Mandir
Adjacent to Annapurna Temple.



Gopalji during Janmastami Celebration.



शिव की कबरी काली का पहला मंदिर है 'शक्ति के शिव'
विदे भगवान शिवु ने खुद किया स्थापित।

Adi Keshav Temple of Varanasi.

maintaining silence at that time and enquired through his aid what this stone was. Local residents replied that they worshipped the stone as a symbol of Mother Kali.

Baba returned to his hut and wrote in a piece of paper asking his aid is it good to establish a Kali temple here as she is the adorable goddess of the Bengalis and the local people too worshipped her. This thought strongly remained in his mind and he was determined to materialize his dream. People rejoiced when they came to know his determination and offered their cooperation and the devotees of the Mother too offered financial help to this noble cause.

Planning for the construction of the Kali Temple

The place was known as Dandiwara where Baba Bholanath undertook his *tapasya*. The name Dandiwara was derived from the fact that it was the abode of the *Dandi sadhus* (one of the *Dasanami sects of the sadhus*). Revered Swami Purushottam Tirtha Maharaj used to be here for his *tapasya* and he founded the Shankar Mutt located near our ashram. Sri Sri Ma also stayed in Shankar Mutt. Respected Bhajji wanted a piece of land from Purushottamji for Baba Bholanath who started living here in a hut. The land belonged to Latswami and Baba Bholanath wanted the land from him for the Kali Temple. Latswami, however, told him that he had desire to establish a temple of Satyanarayana. After a pause, Latswami said, "I can give you this land for your temples on one condition that the idol of Satyanaryana would also be installed along with the Mother Kali." Baba Bholanath gave his consent. Sanatan Dharma Samiti of Uttarkashi arranged the idol of Satyanarayana. President of the Samiti, Ganesh Duttji, was a devotee of Sri Sri Ma.

Actual owner of the land was the Maharaja of Tehri. Sri Narendra Shah and Latswami met the Maharaja with the proposal of the temple and requested the release of the land. The Maharaja donated the land for the temple. This incident inspired the members of the royal family who became devotees of Sri Sri Ma.

Construction of Kali Temple

Baba Bholanath started the construction in 1935 and the temple was ready the next year. This Kali Temple is the oldest among all the temples of Mata Anandamayee ashrams all over India.

Installation of the Mother Kali in the Temple

Sri Sri Ma arrived in Uttarkashi accompanied by a big group of devotees. She also brought with her the idols of Mother Kali, Satyanarayana, Ganesha, *Siva-linga* as well as the utensils for the rituals. All these idols were installed in a special function in August 1935. Also installed was the idol of Ambaji donated by one devotee Sri Hans Dutt Tiwari. Baba Bholanath worshipped Mother Kali in the temple for sometime. Swami Paramanandaji took refuge to the Mother in this ashram of Uttarkashi.

Local Devotees of Uttarkashi and the Mother

The Mother had cordial attachment with Uttarkashi. Local people thronged her from remote villages whenever she visited there. A few devotees of that period still are alive.

Sri Sri Ma and Ascetic Circle of Uttarkashi

She was very close to the ascetic groups of Uttarkashi. Most renowned personality was Revered Swami Sri Devi Giri Maharaj who was regarded as the father of Uttarkashi *sadhu samaj*. All the prominent *mahatmas* of that period used to undertake *swadhyaya* (it is a Niyama (virtuous observance) connoting introspection and “study of self”) under his guidance. Swami Paramanandaji and Swami Bharhmaswarupji too were involved for long 12 years in *swadhyaya* under the guidance of Revered Devi Giriji. He did not come out of Uttarkashi for long five decades but came over to Varanasi *ashram* of the Mother on her invitation for the concluding program of *Akhanda Suavitri Mahayajna* in 1950 and the *ashram* inmates were fortunate to have his *darshan*. He took his *samadhi* after his return to Uttarkashi.

Another prominent saint of Uttarakhand in the 40s of last century was Senior Ramanandaji with whom Sri Sri Ma maintained cordial relation and both met one another a number of time. I too got the opportunity to have his blessing and *kripa*.

Most eminent *mahatma* of Uttarakhand was Swami Sri Krishnashramji who was alive 80 years ago. He too had cordial relation with the Mother and was benevolent to all the inmates of the ashram. We also are fortunate enough to get his benevolence and blessing.

Mahamandaleshwar Swami Vidyanandaji was the head of Kailash *peeth* and was respected all over Uttarakhand. Sri Sri Ma had long and graceful relation with him. Ascetics of Uttarakhand still remember the installation ceremony of all the idols was held in Kailash Mutt in presence of the Mother who inaugurated one ghat on the bank of the Ganges in Uttarkashi. In 1983, birth anniversary program of the Mother was held in Uttarkashi under the auspices of Swami Vidyanandaji.

Installation of the Idol of Baba Bholanath

It was a historical event in Uttarkashi *ashram* when white marble statue of the great saint Baba Bholanath was installed in the *ashram* on April 30, 2006.

Installation of Mother's Idol in Uttarkashi

Kalipuja was organised with all religious fervour in this *ashram* for the first time in 1975 in the presence of Sri Sri Ma. Kalipuja was also held in 1985 to commemorate the golden jubilee of the Kali Temple which was renovated the same year. Idol of the Mother was installed in this *ashram* on the auspicious day of *Akshya Tritya* on April 27, 2009.

Fortunate is Uttarakhand and its ascetics whose pious presence showed spiritual ways through the ages to the suffering mankind. The place has witnessed many a *leela* (effortless or playful relation between the Absolute and the contingent world) of Sri Sri Ma and still attracts ascetics of new generation. The silence gravity of the Himalaya is realized at macro level here in Uttarkashi *ashram* of the Mother.

This *ashram* will continue to show the light to the spiritual seekers. In the end, I offer my obeisance to the Mother Kali and Sri Sri Ma. My sincere regards to the ascetics of Uttarkashi.

* * *

In Search of Peace

There was a king. He had everything- vast empire, buffer stock and exchequer full with wealth, highly protected fortes and all luxuries and amenities. The king, however, was not satisfied as he always missed something. Reason is that he didn't have peace. He did everything to have peace- he sought the advice of all the national and international astrologers and performed numerous rituals. He spent huge money but remained unsatisfied because those failed to bring peace to him.

His minister one day told him, "Maharaj! I have learnt that spiritual initiation can bring the peace. The *guru* can show this path. You may invite your *kulguru* (ancestral guru) and obey his instruction." The king liked this advice and he invited his ancestral *guru*.

The *guru* became very happy to have this invitation because he was poor and passing through poverty. The king did not even enquire his well being –both physical and financial. Therefore, he became joyous and left for the palace without delay.

The king welcomed his ancestral *guru* when he reached the court and narrated his tale of woes. The *guru* said, "Maharaj! It's not a big problem. *Gurus* always do this duty. Common people are choked in this materialistic world. But you are the king and thus having such a sacred urge for the '*guru mantra*'. Don't worry; you will soon get the peace."

The *guru* offered '*mantra*' to the king on an auspicious occasion and showed the method of its practice. The king gave away huge wealth to his *guru* who assured the king to visit to know the progress.

The king humbly followed the instruction of the *guru*. He spent most of his time in practicing the *mantra* showing negligence in his royal duties. In this way, days and months passed away but there was no feeling of peace the king realized. His patience was now about to break.

The king then invited the *guru* and told him, "I have been performing the *sadhana* as per your instruction and guidance ever since you initiated me but peace still eludes me. Will you still tell me that I will get the peace through this type of *sadhana*?"

The *guru* realized the king's situation and said, "Yes Maharaj! There exists no hesitation in my words."

"Ok", the king replied, "You will be given time of seven days to make me peaceful. Otherwise, I will kill you along with your family on eighth day". The king became so angry that his body started trembling and he was unable to speak further.

After a pause the king asked, "Tell me what else I will have to do"?

The *guru* now was in puzzle as he knew that peace could not be made available. He himself did not know what actually the peace was and how it can be obtained. How a blind can show the path to another blind.

Besides, the *guru* was so panic following the threat of the king that he and his family would be killed. He left the palace. On his return to home, he narrated the whole incident resulting that his wife started crying. The family was in comfortable position following the *diksha* ceremony of the king. The couple was worried for the future and tried to think of a solution but could not come to the conclusion.

Entire family was in panic as the days passed on and they were virtually dumfounded on the seventh day as their brain failed to work. The *guru* has one son and he was a great stupid. Not only he was illiterate, he lacked intellect too. He was roaming around the *sadhana* and the home means to him only for fooding and resting.

On the seventh day when he came home for the food, he noticed an unusual ambience there, as his mother was lying on the ground and father was engaged in *japa*. Condition of the both was like the last flame of a candle. The son became very angry as he was hungry but there was no food in the home. He started shouting at his mother. This made his father angry as he was thinking of what would happen the next day.

The son did not know anything but he sensed something wrong going on in the family. On his query, his mother narrated the whole incident. After listening to it, the

son said, "Oh! This is the story. Don't worry. I'm here and I will tell the king path of peace. Now, start cooking." He told the same to his father.

However, his father did not rely on him as he knew his son. He said, "You are a great stupid and you are now telling me you know the path of peace. When will you show that path as we will be hanged the next day?"

The son was calm and composed. He said to his father, "I will show you tomorrow. You will take me to the king. You will point to me when the king asked you the solution. Now, go and take food." The words of the son made the father bit calm and he went for the daily chore.

The *guru* and his son reached the palace and king said, "*Gurudev*, I humbly obeyed your words and practiced the *sadhan-bhajan* for the peace. Now, you should be ready for the death if fail to make me peaceful."

The *guru* pointing at his son replied, "Maharaj, he will give you the solution." The king could not believe and lightly exclaimed, "Will you show the path?" The son replied in affirmative without any hesitation. He said that the king should follow him and the king nodded his head.

The son then asked for two bunches of thick rope and when it was given he requested the king and his father to follow him.

The king and the *guru* were following the son who was going towards a jungle after crossing the city area. They entered into a deep forest after four hours. The forest was covered by tall trees resulting darkness prevailed all over. The son stopped at this point and he tied the king and his father with two different trees with the rope. He then climbed to a nearby tree and started singing loudly with joy. His voice was echoing in entire forest.

Condition of both the king and his father was miserable due to tight knot. The knot was so tight that both could not even move a bit. They at last started shouting out of pain. The king said, "Take out the rope if you want to survive." But nobody cared to listen. The king then asked the *guru*, "You will free me and I will teach lesson to the guy." Expressing his inability the *guru* said, "How can I? I too am tied with the rope and under great pain."

Both continued to shout but there was no body to help. Meanwhile, the king realized the truth. He was searching the peace while living under bondage. It was not possible. One cannot free other when he himself is under the bondage. "Both of us under the bondage hence, could not free one another. Oh! What a fool am I? Liberation is necessary to acquire peace and bondage cannot give peace at any cost", the king said to himself and wondered how did he fail to realize this very truth.

He called the son of his *guru* and said, "Make us liberated. I have found the path of peace."

The son freed the both. The king did not return to his kingdom. He proceeded for the *sadhana*.

This is the real meaning of the peace.

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List of Festivals

1. Sri Sri Samyam Saptaha Mahavrata—16th November-22nd November, 2018
2. Sri Sri Jagadhatripuja —17th November, 2018
3. Rasputrima —22nd November, 2018
4. Geeta Jayanti —15th December-18th December, 2018
on 18th December—Special puja
5. Makar Sankranti —15th January, 2019
6. Swaraswati puja —10th February, 2019
7. Shiva Ratri —4th March, 2019
8. Holika Dahan —20th March, 2019
9. Holi —21 March, 2019

Ardha Kumbhamela Snan

1. 15th January, 2019—In Prayag Ist Shahi Snan
2. 21th January, 2019—In Prayag IInd Shahi Snan
3. 4th February, 2019- In Prayag IIIrd Shahi Snan
Mauni Amavasya, Pradhan Snan
4. 10th February, 2019—IVth Shahi Snan

The Walking Vishwanath of Kashi

Ranjan Bhattacharya

Kashi or Varanasi is one of the most ancient living cities in this earth. Devout Hindus all over the world cherish the dream to visit this city once in a lifetime. They visit numerous temples, river front besides the historical places and the universities.

Previous issues of Amrit Varta published the life and spiritual contributions of Yogiraj Shyama Charan Lahiri. This issue will cover another great saint of Kashi who lived in this earth 280 years. It is believed that he was the incarnation of Lord Siva and referred as "The walking Siva of Varanasi". Modern science is still puzzled about human being's having such longevity and the geriatric science fails to explain it. But the Indian *yoga-shastra* is rich enough to have the answers to the reason of longevity of the *sadhaks*.

We are talking of Tailangaswami who spent his last days of 150 years in Varanasi. Almost all the great ascetics of that long period felt gracious in his company.

The place was Panchaganga ghat of Varanasi where this omniscient saint was sitting naked. Devotees were worshipping him saying *Har Har Mahadev* or *Siva Shambho*. The saint remained unaltered ushering blessings on the people. Summer, winter, rains seldom disturbed him- he was totally indifferent to anything resembling the following status of Gita:

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ॥
आगमापायिनो नित्थास्तांस्तितिक्षस्व भारत ॥ (गी. 2/14)

O son of Kunti, Contact with material objects will only give joy and sorrow, heat and cold. These are transitory – they appear and disappear, so endure them bravely, O Bharata!. (Gita. 2/14)

The saint all of a sudden dived into the river Ganga and appeared at a quite distant Dashashwamedh ghat. He was also known as 'Kumbhak Baba' (a yogic

exercise to hold the breath for long time). He was often seen floating on the Ganges for hours, sitting on the top of the water or remaining hidden for long periods under the waves of river. He was a man of his own will (a wayward person) and could move freely whenever and wherever he wanted to go.

Another great saint Sri Ramakrishna Paramahansa was greatly attracted towards Trailangaswami. He went to meet him in the ghat during his Kashi visit. It was a hot summer month. He found Swami's motionless body lying for hours on the burning hot stone slabs, wholly exposed to the scorching rays of the sun. He already knew before hand about the arrival of Sri Ramakrishna. He stood up and embraced him. Later, he presented a snuffbox to Sri Ramakrishna. At that time, Tailangaswami was in his habitual silence. Sri Ramakrishna asked him with the hint "God is one or plural?" He too replied with the hint "God is one in a state of profound absorption in contemplation but He appears in plural in the existence of you, I and the *jeeva*". Sri Ramakrishna fed him with half a mound of rice pudding (*kheer*).

After his meeting, Sri Ramakrishna said, "I saw that the universal Lord Himself was using his body as a vehicle for manifestation. He was in an exalted state of knowledge. There was no body- consciousness in him."

Tailangaswami was born in 1607 in Bijna village near Vizianagaram in Andhra Pradesh in a Brahmin family. His father, Narasimha Rao, was a landlord and his mother Vidyavati was a great worshipper of Lord Siva. The couple had everything but was not happy as there was no child in the family. With the consent of Vidyavati, Narasimha Rao entered into second marriage in order to keep the family lineage. He got a son from his second wife named Shridhar.

However, Vidyavati too wanted the motherhood and hence she started spending most of her time in the family temple of Gouri-Shankar. She offered her steadfast service to 12 brahmins. One night Vidyavati had a dream that a white elephant emerged out of great illumination and entered into her body. Next day the couple consulted the astrologers who indicated the arrival of a divine child.

Vidyavati gave birth to a son in 1607 on Purnima tithi. The baby was christened as Tailangadhar but the mother called him as Shivaram because she strongly believed that her son was born with the blessings of lord Siva. One day she was worshipping

and the baby was lying nearby inside the temple. She saw a great illumination emanating from the *Sivalinga* that entered into his son's body. The puzzled mother had to be convinced by her husband that their son was a great divine person in human form. And that made her happy.

Ritual of investiture with the holy thread (*upanayan*) was performed of the boy who used to spend his time mostly in the company of his mother. Both were engaged in joint worship and chanting of mantras. The boy was involved in meditation sometime. Mother gradually realised that his son was preparing to enter into the world of spirituality. However, father wanted his son be settled in family life and thus, he decided to get him married. But resistance came from the son who entirely denied the family life. Even mother's insistence remained futile.

Shivaram lost his father at the age of 40 in 1647 and his mother died after ten years in 1657. He fulfilled his mother desire to be cremated at same place of her husband's cremation. The fire of the pyre of his mother developed the feeling of stoicism in him and he decided to stay in the cremation ground. His step brother Sridhar and other relatives tried their best to get him back to home but failed. At this, Sridhar made a hut there and arranged to supply food to him. Shivaram spent long twenty years in the cremation ground itself.

One day a great sadhu named Bhagirathananda of Patiala came in the cremation ground. Shivaram received yogic and other spiritual knowledge from him. Later, he proceeded to Pushkar which was the hermitage of Vishwamitra. Pushkar is the place where India's lone temple of Brahma is situated.

Shivaram was initiated by Swami Bhagirathananda and he got his new name Ganapatiswami. He gradually passed through different stages of yoga-sahdna under the guidance of his guru and attained the applications of *para-shakti* (*Parashakti* is the name given in yogic philosophy and Hinduism to a type of energy, or power, which is considered to be the highest form of life force energy. Thus, *para shakti* can be translated as "highest energy" or "transcendent force").

It is already said that Vidyavati had offered her steadfast service to 12 brahmins and she believed that she got her son with their blessings. She, therefore, had told her son that he must know the fruits of *Brahman seva* (service to the Brahmins)

before his *sanyas* (religious mendicancy). He came to Varanasi or Kashi to acquire this knowledge but nobody could help him. However, he was informed by one that there was a Brahmin Raghunath Bhattacharya residing in Katoa village in Burdwan district of Bengal and he may help him.

Ganapatiswami, as Tailangaswami was known at that time, went there but Raghunath said it was not possible to answer to his query. However, he suggested him to go to Narmada region to perform *Chandi samput* (*Chandi samput* describes storics of the Sanskrit chanting styles of different *sadhus*, as well as the constituent ingredients of their mantra *sadhana*—including: intention, motivation, sincerity, attention, *bhava*, and intellectual understanding. In Mantra *shastra*, *samput* mantras are considered very powerful. These should be used only if one is fully aware of the nuances of its usage and the process involved therein. For a lay person a *Samput Mantra* is essentially a mantra within a mantra). He also said that a great saint would appear there and he would give the answer.

Ganapatiswami started chanting of *samput mantras* on the bank of Narmada and a saint accompanied by a *bhairavi* (female ascetic involved in *tantra sadhana*) appeared on the fifth day of his *sadhana*. He asked his question to the saint who asked the *bhairavi* to give three herbal globules to Ganapatiswami. He said to him that the king of this region is issueless and these globules should be given to the queen who will give birth to a son after taking those globules. That child would answer to his question. And the saint disappeared.

Ganapatiswami became weak following the fast he undertook for the recital of *Chandi samput*. He left to meet the king but could not move and sat down beneath a tree. A man with a load of grass on his head came there and lied down. Swamiji enquired about his caste and the man replied that he belonged to *ahir* (milk man) community and would go the capital next morning after taking rest tonight. Swamiji said, 'I'm very much tired. I would be grateful if you massage my feet'. The man humbly obeyed him. Both slept that night but Swamiji found the man lying dead next morning. The region was deserted and Swamiji performed his cremation.

He reached the palace of the king and told him about the divine globules that would help the queen to give birth to a son. The king, however, did not rely on him

as he was deceived by many a person in the past. Swamiji then told the king he would stay in the capital until the son was not born but he placed one condition that he would be allowed to see the newborn after birth. The son was born and Swamiji was taken to the palace. He saw the smiling newborn. He asked him, "Who is he?" He came to know from his yogic power that the newborn was no other than the man who died beneath the tree. He was born in a royal family just offering his *seva* to a Brahmin (that was Swamiji).

Swamiji left for Rameshwaram where a big congregation took place during the month of Kartik. He found a man died of heat. Arrangements were going on for his cremation while his wife and children were inconsolable. He could not tolerate their pathetic condition and sprinkled water on the dead body and the man became alive. This incident spread like wildfire and people thronged around him with their questions and problems. He was fade up and continued to move different places and at last reached Sudamapuri in west India. He stayed here as well as in Dwarka and involved in yoga *sadhana* for three years before departing for Nepal.

In Nepal, the king and his courtiers were in hunting and a tiger was targeted. But the target was not in right direction. Tiger fled away and entered the same cave where Swamiji was in *sadhana*. The army chief of the king came there following the tiger and saw the animal sitting near Swamiji who was affectionally rubbing its back. The army chief was dumfounded to watch the scene and Swamiji asked him to give up violence. He then came back to the king and narrated the story. The king was pious and he came to Swamiji for the *darshan* and his preaching. The king started often visiting him.

The story of the tiger spread in the society and Swamiji was again surrounded by the crowd. Fading up with the crowd he proceeded to Bhimrathi place where he was initiated into *sanyas* by Swami Vidyananda Saraswati of Sringeri Mutt. Now he is known as Swami Ramananda Saraswati. He again started striving for the highest from the guru on different spiritual aspects and tried to fulfil his spiritual aspiration. He had a tremendous divine discontent, the discontent the mystics of all ages speak of. Gradually, he became an exponent of *nirguna brahma* (*Nirguna Brahman* is pure transcendental existence only. The term "*Nirguna Brahman*" describes a God with no (tangible) attributes (source).He gained the supernatural power and inebriation

and his ecstatic devotion powered him to move in land, water and air. He became enlightened with *Soham* (I am He or the Supreme Being).

From Nepal, Swamiji moved to Mansarovar and was involved in religious austerity for long period. He is perhaps the second Hindu saint after Adi Shankaracharya who reached on the top of the Kailash Mountain in physical body. He is, therefore, called as the second incarnation of the Shankar.

He reached Bindusar lake which was virtually a deserted place surrounded by mountains. He found a saint calling by his name there. That made him surprised. Saint said, "I already knew that you will be here today. I'm waiting for you and I drew you here from Nepal through my strong will power. You will have to perform deep *sadhana* in this place and then go to Mansarovar. Now, you follow me." He was walking through a cave in a dim light. He had a darshan of four great saints as if they were made of stone in meditating posture though consciousness reflected in them. Swamiji felt as if he entered in a divine place. That saint told him, "You are fortunate enough that you are in this holy site. You will have to stay here for sometime to serve these *mahatmas* as well as to strive for illumination. Collect the fruits and flowers from the forest and offer them to these *mahatmas* and then take for yourself to keep your body. Your *sadhana* will bear fruit the day you receive the blessing of these *mahatmas*. Then, you should proceed to Mansarovar."

Swamiji wanted to know since how long these *mahatmas* were in religious austerity. The saint replied he too did not know though he was here for more than hundred years. He said, "It may appear unrealistic but you will know the mystery during the course of your austerity. I'm going to Masarovar and I hope that you will be able to receive the blessing of these *mahatmas* by the time I will be back. This is a divine site and only a few *sadhaks* are able to come here because these *mahatmas* already have the divine order to invite the great saints here. There are many such shining places in the Himalayas and only the few great *mahatmas* know those sites."

Nine years passed away. Swamiji involved himself in gaining knowledge of intuitive experience of ultimate Reality. He acquired the stage of spiritual consciousness where he could materialise anything and could move anywhere in material body. Great saints that have awakened from the cosmic dream and realized

this world to be an idea in the Divine Mind can do as they wish with this body, knowing that the body is only a manipulatable form of condensed or frozen energy.

One day he was offering food to the *mahatmas* he happened to see the cave full with powerful but soft rays. His body started vibrating and he was thrilled. He saw the *mahatmas* were raising their hands ushering blessings on him. He closed his eyes with joy and remained absorbed for sometime. He found the situation as normal after opening his eyes. He came out of the cave after paying his obeisance to the *mahatmas*.

The saint returned from Mansarovar and asked Swamiji to go to Mansarovar for *tapasya*. It is said that he met two great saints Loknath Brahmachari and Hital Mishra in Mansarovar.

An incident occurred when Swamiji was returning from Mansarovar after his long *tapasya*. Body of the child of a widow was brought for cremation but the mother was not ready to hand over the body. Entire ambience was full with her loud and pathetic cry. Swamiji happened to be there and he could not tolerate the wailing of the mother and used his power of *yoga-sadhana*. He touched the child and he became alive.

He roamed around Tibet and its adjoining places before coming back to the plain and reached Markandeya ashram on the bank of the Narmada. He continued his *sadhana* here also and used to deliver discourses on the micro stages of the search of the Absolute. A saint called Thakibaba was residing in this ashram. He used to take holy dip into the river Narmada in the night and involved in *yoga-sadhana*. One day he saw an incident in full moon night. He watched the river water full with milk and Swamiji drinking it. Thakibaba tried to drink in same way but found the river water as normal. The incident spread out and the inmates of the ashram and the neighbours became followers of Swamiji.

Swamiji did not like the crowd and he left for Prayag (Allahabad). Ramtaran Bhattacharya used to perform his daily rituals on the bank of the river and he was doing the same one day when storm and heavy rains covered the atmosphere. Bhattacharya saw a boat loaded with passengers was about to sink. Swamiji too was in the ghat. Bhattacharya started shouting for help and found Swamiji missing.

However, he saw the boat after sometime near the ghat passengers coming out safely. To his utmost surprise he found Swamiji alighting from the boat as last passenger. This very supernatural incident too spread all over the city and the people thronged Swamiji who again left Prayag and came to Kashi. He lived in Tulsidas bagiya in Assi ghat.

He roamed Kashi freely. He found a leper on the street one day. He was in pathetic condition and was crying in pain. He embraced him. The leper wanted from Swamiji his death to get rid of his suffering. Swamiji gave a leaf of wood apple and asked him to absorb it after taking dip into *Lolark kund*. The man obeyed him and became cured after sometime. He started staying with Swamiji as his aid.

As he was a man of his own will, he sometime went to other places but always returned to Kashi. One day he was in meditation in Harishchandra ghat cremation ground and was disturbed following the noise and wailing of a woman. He found one female embracing the body of her husband crying inconsolable. She wanted to be a *sati* on the pyre of her husband. Swamiji consoled her saying the material body is not eternal and she should give up her wish of burning herself with the husband. But she was deterred to do it. Swamiji was moved by the crying and determination of the woman touched the body with his big toe. People were dumfounded to see the consciousness in the body.

Swamiji left for Guptakashi to avoid the people who thronged him after this incident. He reached Vedvyas *ashram*. He found a patient of TB on his way. Blood was coming out with his vomiting as he had severe cough. Swamiji massaged his chest and the patient heaved a sigh of relief. He prayed to Swamiji to get rid him of the disease and he was cured when he swallowed the soil of the Ganges after taking a dip into the river as per the instruction of Swamiji.

There are numerous such incidents when Swamiji used his supernatural power to render his *kripa* to the suffering human being. It was next to understand the activities of this yogi who was free from *ashta-pasha* (as per Tantra philosophy there are eight bondages/chains which bind soul to the Maya).

A marathi woman regularly visited Kashi Vishwanath temple to offer her prayer to the deity to cure his husband. Swamiji was staying in Hanuman ghat and the

woman abused him seeing him naked. However, he appeared calm and poised. Lord Vishwanath appeared in the dream of the woman and said her prayer bore no fruit until the *sadhu* (whom she abused) forgave her. She rushed to Swamiji next morning and offered her pardon. He gave her some clax and asked her to rub it on the wound of her husband who was ultimately cured after some days.

News of his supernatural and divine power spread over the city and the people started visiting him with their problems. He acquired his power through long *sadhana* for the well being of the humanity, therefore, attended all the people knowing well that he was serving the Lord alone. But, that was hampering his spiritual activities. He left the place and started residing in Dashashwamedh ghat. Here also he confronted the similar situation. One Shivrath Mishra came to him with his crippled son and urged for his cure. Swamiji touched the head of the child and asked the father to return home. The child became cured afterwards.

The flow of the crowd here also was increasing. The Swami stopped to talk and started observing silence. He would also flee away to avoid the crowd and returned back after sometime.

Another incident occurred in 1820. King of Ujjain was sailing through the river Ganges and Swamiji was floating on the wave in Manikarnika ghat. The king was told about Swamiji and his divinity. He asked the boatman to take him close to Swamiji who himself swam there and boarded on the boat. He saw the valuable sword of the king and wanted to have it. He threw away the sword into the river and that made the king furious. Swamiji then smiled and took out two swords of similar type from the river and asked the king to select his sword. The king was confused as both were of same type. Swami told the king, "You are so conceited to think that the sword belonged to you but now you are unable to recognise your own object." The king touched his feet accepting his guilty and ignorance. He gave away the original sword to the king and jumped into the river and started swimming in his usual style.

A sceptic once determined to expose Trailangaswami as a charlatan. He put an earthen pot filled with lime mixture (used in whitewashing walls) before Swamiji and said, "I have brought you some clabbered milk. Please drink it." He unhesitatingly drank to the last drop, the quarts of burning lime mixture and immediately released the whole object through his urine.

In a few minutes the evil-doer fell to the ground in agony. "Help, Swami, help!" he cried. "I am on fire! Forgive my wicked test!" The great *yogi* broke his habitual silence. "Scoffer," he said, "You did not realize when you offered me this poisonous lime mixture that my life is one with your own."

The man was scared. Returning home he developed severe pain in his stomach and even the doctors failed to provide him ease. The man was asked to go to Swamiji and urge for his mercy. He rubbed his stomach and told him not to hurt any saint in future. The man became cured.

Many people received the benevolence of Swamiji. A merchant after receiving his mercy gifted him a gold chain. Some thugs wanted to take away the chain and accordingly they prepared a plan. They handed over four bottles of alcohol to Swamiji who already knew it. He consumed three bottles and told, "I know your intention already. You have wasted your money in the alcohol because these bottles could not make me drunker. I would have handed over the chain had you told me earlier." He gave away the gold chain to the thugs in his usual undefiled mood.

There is another story of alcohol. Baba Kinaram, a famous *Aghor* saint, was residing in his Krim Kund ashram. Swamiji met him. Both the saints discussed many issues and ultimately consumed alcohol in plenty. Kinaram Baba asked his disciple to follow Swamiji (when he left) to take care of him as he was under heavy alcohol. Disciple could not see him on the road and he enquired about him. He came to Assi ghat and found Swamiji in meditation on the wave of the river water.

Vijay Krishna Goswami, a great saint of *Brahmo Samaj* was known for his knowledge and spiritual wisdom on *Brahma*. But he remained restless. He reached Kashi to find a real guru and met Swamiji who did not give any attention at first sight. Swamiji used to rub faeces in his body and throw dirt on Vijay Krishna who remained undeterred. Later, Swamiji and Vijay Krishna became acquainted. Swamiji in his usual style would dive into Ganges in the stretch between Kedarghat and Panchaganga ghat and Vijay Krishna would run through the ghats along with his swimming.

Swamiji announced that Vijay Krishna had all the qualities of assuming the *Brahma*. He said that it was wrong that the *Brahmo Samaj* did not recognise the idol

worship. God is both corporeal and incorporeal. Vijay Krishna Goswami was still stick in his incorporeal concept.

It was the winter season. Swamiji asked Goswami to take dip into the river which was very cold. Goswami thought the saint went mad as how it was possible to go into the water. Swamiji again ordered him to take the dip. He said he would initiate Vijay Krishna who was still in hesitation. He was also surprised to see Swamiji worshipping the siva linga by sprinkling his urine on it. Goswami said, "I would not take the dip in this cold even if the God himself ordered me to do so. I'm not ready to die." Swamiji caught his neck forcibly taking him to the river for bathing. He said Vijay Krishna would get his real guru and he uttered three mantras- Radha-Krishna *upasana mantra* that Goswami already had. Second mantra was for the regular *japa* and the third one meant for getting rid of any obstacles. Swamiji told Goswami that his real spiritual life (*sadhak jeevan*) would start only when he would receive the *guru mantra*. The *mantras* which he gave would help him to minimise the period of his waiting for his real guru.

Goswami found his real guru in Gaya After 20 years of this incident and came to Kashi to meet Swamiji who was in his usual silence at that time. However, he discussed many issues with Goswami in the night.

Swami Bhaskarananda was another great spiritual exponent of that time in Varanasi. Swamiji used to visit him. The king of Amethi was the disciple of Swami Bhaskarananda and he purchased a garden house in Assi locality for his guru. This place is now known as Anandabagh where a statue of Swami Bhaskarananda is installed. Also laid here the Samadhi of the saint.

Once Swamiji visited Swami Bhaskarananda with the intention to undertake a special *yoga-sadhana*. Both the saints strictly instructed the guard not to allow anybody including the king of Amethi into the garden during their performance. Another king of a state of Bihar came there to meet Swami Bhaskarananda and confronted the guard who denied him the entry. The king became furious and asked his men to break the gate of the garden. He then entered and found the two saints lying like dead. He touched Swamiji. There was impediment in their yogic practice and both angrily looked at the king who immediately felt the severe burning sensation

in his body. He loudly started shouting 'save me' and tried to flee. But he fell flat on the ground and his men took him away.

The king again visited the two saints after his recovery and offered his pardon. Swamiji said to him, "Don't try to repeat such act otherwise you will be perished."

An incident occurred in 1810. The then British district collector was a hot tempered man. Swamiji remained naked all the time and was unconscious of his nakedness. Some foreigners lodged complaint against him to the district collector who arrested him and put him into the jail. News of the arrest spread all over the city and citizens of Varanasi gathered in front of the jail. The collector rushed to the jail to take stock of the situation and found Swamiji walking outside his cell. The collector sought the explanation from the police who informed that the cell was locked as it is and they were puzzled how Swamiji came out from there. They found Swamiji disappearing when they tried to get hold of him and he appeared in other side after sometime. The collector found the door locked but there was foul smell coming out of the cell. Swamiji told the collector that he did not want to go out for his nature's call in the night and released his urine inside the cell. He asked the collector not to take any action against the guards as they were innocent and did not open the lock and he himself came out of the cell in the morning for walking.

The collector, however, was not ready to rely and he himself put him into the cell and took away the keys after locking the door. The collector was in his court and to his utter surprise he found Swamiji there. Swamiji said, "You least knew about the Indian saints. It is next to impossible to confine me into the cell. Don't try to disturb any saint in future." And, he disappeared from there. This made all the people present there totally puzzled. The collector at last released an order not to disturb the saint in future and he would move round freely.

Another similar incident happened prior to the above incident. The police arrested him on the charge of nudity and presented him in the court. The judge told him that nudity should not be allowed in the society. He may confine himself inside the *ashram* or *mutt*. Swamiji did not give any importance to these words as a result the judge ordered to put him into the jail. Swamiji disappeared when the police came to take him away. One of the disciples of Swamiji was a judge and he rushed there after

being informed about the incident. He told his colleague about the sainthood of Swamiji and requested him to close the case. People found Swamiji standing in the court when the judge was serving his order.

The judge wanted to tease Swamiji and asked him whether he would take his food. He knew the intention of the judge and asked him to take his food first. The judge agreed thinking that vegetarian food of the saints can be consumed easily. Swamiji then released his faeces and collect the same in his hand and offered to the judge saying whether he would take it because he (Swamiji) would take it as his food today. This act made the judge furious. However, the court room was covered with fragrance when Swamiji consumed it. The judge was overwhelmed and so were the people. He ordered for his release.

Meanwhile, Swamiji felt disturbed by the increasing flow of the crowd. A Marathi Brahmin Mangaldas Bhatt offered his house in Panchaganga ghat locality to him and he agreed upon. He, however, used to spend most of his time in Panchganga ghat and went back to Bhatt's house for a while. This house is now known as Tailangaswami Mutt.

There is a small room located in the left side of the entry of this *mutt* and an oil painting of Swamiji is hanged. This oil painting is decorated with a *rudraksh* garland (used by him). *Danda* (stick), *asana* (seat) and *bhiksha patra* (alm's bowl of the saints) as well as some *rudraksha* garlands used by Swamiji are placed by the side of the oil painting. Swamiji used to perform *sadhana* in this very room. An idol of Gopal (child Krishna) is installed in front of the main entrance and a giant siva-linga is located in the right side. It is said that Swamiji himself took out this *siva-linga* from the water of the river Ganges . This reflects his yogic power. Some *yantras* (instruments) of *tantra sadhana* are placed by the side of the giant *siva-linga*. There is a room in its left side and a stone statue of Swamiji is installed here in front of the Kali idol. Swamiji himself consecrated this idol prior to his *mahasamadhi*. His footwear was also placed here.

(to be continued)

Existence of Human Being before Birth and after Death Character Story of Birth and Death

- Swami Vedananda

I have been consciously practicing the spiritual truth for past several years. It has been my daily chore in 24 hours to settle down the account of my journey for the truth. I'm myself judging my own accomplished tasks as whether or not I could keep my words as I uttered; I could fulfill my resolutions as I promised; whether or not I'm indebted to anyone. Has there been my untrue feeling in the wane?

My spiritual practice of truth is of three types – *sthul* (gross body), *sukshma* (subtle or psychological) and *karan* (casual).

Sthul satya sadhana relates to the gross physical body of the soul, family, neighbours, relatives, community, society, nation, materialistic way of life etc.. To make it more simple we may present an example – where does this *sthul* body live? Your answer will be – Barackpur, Kolkata, West Bengal, India, Asia, universe, solar system, and galaxy, in the circumambulation around the Milky Way, in the cosmos and in the experience of the observer of the mind. Yes, all are true and you exist in the experience of the drastha (condition of mind which is observing itself, impartial observer).

Thus, knowledge is developed out of *sthul sadhana* that this physical body has its existence in the cosmos and in the space as well as in the experience of the impartial observer. We observe everything that exists in the universe and in the cosmos. Existence of all the *jivas*- you, I, parents, relatives, sea, mountain, trees and the mind and heart- lie in this cosmos. It is called as *sthul satya sadhana*. We see that physical body takes its shape in this universe and death too has its place in same universe which is continuing circumambulation around the cosmos. In the other word, it means life and death of all the *jivas* take place along with the earth circumambulation around the Sun.

Thoughts of the mind are my *sthul satya sadhana*. Unification of mind into the physical body is the romantic creation of the God as a result it is difficult to think of a life without mind. Mind always guide us otherwise we would lead an unnatural life in the midst of so many people who are not only different as human being but their culture, behaviour, nature etc. too are different from each other.

Now, I must explain what the *sukshma satya sadhana*.

(i) Who are those actually whom we see in our physical eyes? Has there any individual identity of these persons and products? Who are they and from where they have come here?

(ii) How they are born and where they will go after the death? What is the reason that they all gather at same time in this earth. Where are they coming from? There was no existence of mobile phone even 30 years back but now people are addicted to it. Where was the mobile phone three decades ago and why did it come to this earth?

Two aspects are clear in the *sukshma satya sadhana*. Firstly, how and why do the human beings come to this earth and from where? And where they will go after the death? Do they come again and again in this earth? Secondly, how the objects of the outer world come before us? From where do the material objects like, train, weapon, bus, knife, cosmetics etc. appear before us?

My *karan satya sadhana* is thinking of the *atma* who is an impartial observer of our physical body and mind. Who is this *atma*? Is it same with the *paramatma* (Supreme Self)? Upanishadas already have discussed all these issues. *Sukshma sadhana* is discussed in the scripts and books in psychology, metaphysics and *paraloka* (the other world after the death). *Sthul satya sadhana* is discussed in history, geography, cosmology, science, medical sciences etc. We will take up the issue of *sukshma satya sadhana* that relates to *paraloka* (the other world or the state after death) and the cycle of birth and death as well.

Where does the *jiva* (living being) live before birth?

We have come to know through our *sukshma sadhana* that all the human being take birth after remaining in mother's womb for nine months and ten days. We treat

our birthday the day when our body comes out from the mother's womb. It is conditional and not the real because we were already in the mother's womb for nine months and ten days and *prakitimata* (primal creative or natural force or the energy present in the universe) oversees us. You may not ready to accept it but it is the truth. We are still under the supervision of the *prakitimata*. For example, it is the *prakitimata* that is supplying blood to our heart and vein, digesting the food in the stomach, pumping breath into the lungs, maintaining body temperature etc. All these actions are not done by us but by the *prakitimata*. In the same way, the foetus takes shape of a human being inside the womb of the mother and it is the *prakitimata* who takes care of it for long nine months and ten days. Thus, it is true that our actual birthday is not the real one.

The Truth is itself the God or the Mother. They enquired from me where I was before eleven months when I was not even in the womb of my mother? A difficult question indeed pinpointing at all of us- where were I and the entire human being before eleven months of our birth?

We all start enquiring about our existence before our birth. We think whether we were in the heaven or hell in our *sukhma* body or did we enter into the sperm of the men in order to take birth?

Your thoughts are in right direction. Your actual or real birthday is that day when you (mean the invisible *jivatma* that has been taking the cycle of birth and death again and again following previous *sanskaras*) enter into the sperm of the male body. Unfortunate, however, human beings fail to reach that point of thinking owing to their limited knowledge. The people treat the birthday when their *sthul* body come to this earth. I have come to the conclusion through my *satya sadhana* that worldly knowledge is full with wrong conceptions.

Now the question arises how do you arrive in the sperm of the male body? It should be made clear in the beginning that you are the *jivatma*, the individual or embodied soul, regarded as a particular manifestation of *atma*. *Jivatma* takes up the physical body which consists of *indriyas*, the organs that interact with the material world. The feet (*pada*) move, the hands (*pani*) grasp and hold, the rectum (*payu*) eliminates, the genitals (*upastha*) procreate and the mouth (*vak*) speaks. *Atma* also

takes *mana* (concept of a life force, believed to be seated in the head, and associated with high social status and ritual power) with it. The *mana* carries the information or knowledge acquired during the previous births. The infatuation and intense or deep desires for the worldly objects and pleasures, called *vāsanā*, goes along with it. All these are hidden inside the macro cells of the *mana*.

I have come through the *sukhma sadhana* that *atma*, *mana* and *deha* have been different since time immemorial and all three exist as a separate identity in this cosmos. A living super power wants the fulfilment of its planning and thus forms the individual physical body of the mankind and gets the work done by the *atma*, *mana* and *deha*. *Atma* is the essence that is eternal, unchanging and indistinguishable from the essence of universe. It does not have any activity. *Mana* and *deha* carry out their individual work under the shelter of the *atma*.

Thus, we are talking of the birth of your *sukhma deha* or the “subtle body” that means the body of the mind and the vital energies, which keep the physical body alive. Together with the causal body it is the transmigrating soul or *jiva*, separating from the gross body upon death. This mind or *mana* collects *samskaras* that are dispositions, character or behavioural traits either as default from birth (previous lives). This very *mana* migrates from one birth to another and is called as transmigration soul that goes from one *deha* to another. This soul takes shelter in the sperm of the male body with all its vices and virtues collected from the previous births. Real birthday of the depositor *jivatma*, should, therefore, be counted from the very day it enters in the sperm of the male body.

Male body holds the transmigrated soul into his sperm under the influence of the *Prakitimata* or *mahamana* but the male mind is not conscious about this act. He is completely unaware of the fact that hundred and thousand of *jivatmas* always are eager to enter in his sperm. Both male and female do not know the numerous activities going on in their bodies. These activities include blood circulation, digestion, secretion of hormones etc. spontaneously are going on in the knowledge of the *maha-mana*.

Does the dead taking rebirth?

Yes, it is. You, I and all the people of this world are the results of the death and rebirth. It simply means that there was a male or female lived in any place in the past

and he or she died. And, he or she returns to this earth. It is inevitable fact that one who is born, death is certain and one who dies, rebirth is certain. Reality is that all the *jivatmas* return to this material world till not liberated. Process of coming back to this cosmos, to this space, continues to take place. The illuminated soul which is the true nature of the human being, lives beyond the highest cosmic plane and takes birth as male or female as a result of the attraction of the *mahamana*. The arrival of the *atma* in this universe is known as birth while it is called as death when this *atma* departs this earth.

Now, first birth of the *jivatma* takes place in the sperm of the male while its second birth takes place the day when the sperm is implanted in the body of the women. Third birth takes place when the foetus comes out from the womb of the mother in a shape of human being.

Male sperm contains countless *jivatmas*. Question arises why only one sperm enters in a female's egg resulting in the formation of one zygote (zygote is an egg that has been fertilized by sperm, and which could develop into an embryo). This fertilized egg is the small wrapper of male-female combination in which lie the human being's physiological, mental, intellectual, and spiritual and other creative faculties and their deep sleepy imprints. *Jivatma* or embodied soul carries the mental and spiritual concepts through cycle of birth and rebirth and acquires the materials of developing the physical body from the parents.

What is the true meaning that we are given birth by our parents? Comprehensive meaning is that transmigrated soul is instrumental in shaping the physical body of the newborn through worldly parents.

Other two questions are-Why does only one sperm, *jivatma*, take birth while there are countless sperms and what happens to those sperms that are not able to enter into the ovum? Do these sperms are lost? Is there no opportunity for them to take birth?

Answer lies in the command of the universal power of the cosmos. Each and everything is managed by this power- not even a smallest object is out of its optic control. Now, question arises why does the human being take birth? Causal body carries the information or knowledge acquired during the previous births. The

infatuation and intense or deep desires for the worldly objects and pleasures, called *vasana*, goes along with it. Human birth takes place because whatever one acquires in present life, are the fruits of his or her own actions of previous births. This *karmaphal* (actions collected through the cycle of rebirths) binds the enlighten soul in the chain of birth-death-rebirth. This chain is controlled by the universal *mana* or *Mahamaya* (represents the divine power that makes the phenomenal universe cognizable to the senses or great illusion or grand deceit). The *sthal* body or the physical body of living beings consists of five gross elements known as *Pancha-bhutas*. They are: *Pruthvi, Jal, Agni, Vayu* and *Akash*. Likewise, our *mana* too collects materials from the universal *mana*. It is, therefore, physical body belongs to the materialistic world while mind belongs to universal *mana* and soul is the part of the Supreme God. This is our analysis while Truth is otherwise. Materials of our physical body are made of the original materials of the universe and mind is the form of the wave of the universal *mana*. *Jivatma*, the individual or embodied soul, is thus the same *paramatma*.

Again, the same question arises as to why does only one *jivatma* systematically take birth among the countless ones. There is a compulsory link between karma (action) and its fruit or result. In the future, happiness and misery are attained in accordance with whatever good and bad actions person performs. This is called work theory or *karmavad* – which plays vital role in the birth of only one *jivatma*. The present is determined by our past actions and the future by the present. The soul will go on evolving up or reverting back from birth to birth and death to death. Destiny of the *jivatma* is made out his or her actions (good or bad) of previous births and the *jivatma* takes birth in a family and surrounding according to this destiny. This helps the *jivatma* to get his/her previous imprints better under present circumstances. It may be remembered that *manasik gunas* (subtle basic components) of the parents do not prepare the *mana* (subtle mind) of the child. Parents' *manasik gunas* only attract the identical *jivatma* to enable it to make its virtues better under their association. This also is a policy of *karma-shrinkhala* (method of action) of the universal subtle mind. It reflects that life of mankind is influenced by the previous imprints and its inner nature merely brightens those imprints in order to help in doing actions. It is said that people are build up on their own mould. Imprints of

previous births reflect in the lives of the people through different incidents and circumstances.

Social character of the *jivatma* was covered under the zygote; like the vast universe lies inside the macro universe. This macro universe is known as cosmic mind or *vishwa-mana*. It is the foundation or the mother of all the imprints, will power, knowledge, action and intellect. All the subtle bodies or *jivatmas* lie in the super-conscious mother in macro forms and take birth in human form in the earth planet which is a part of the universe.

How Do the Human Being take Birth?

It is already explained that only one sperm among countless ones is implanted in the egg cell of the female body through the imprints of the previous birth cycle. It is said that sperm is implanted in the female womb. The female body feeds it and a developing embryo and foetus grows. Rest of the sperms though perish physically, float on the air and prepare themselves in subtle form for the next process of birth.

Now question arises where, when and how do the human beings take birth? Human beings take birth to materialise the action of the imprints that lie in the subtle body. Possibility of rebirth decreases when the subtle body gradually filled up with *sattva guna* (a force that liberates soul). The subtle *satvik* (who wishes to develop divine qualities) body gradually becomes an illuminated form and acquires the selfhood. This selfhood which is identified as *sat* (Truth or Absolute), *chit* (consciousness) and *ananda* (bliss) takes birth and rebirth to attain the Ultimate (Brahma). This process reflects the wish of the Divine Mother's '*lila-vilas*' (the effortless or playful relation between the Absolute, or *Brahman*, and the contingent world. For the monistic philosophical tradition of Vedanta, *lila* refers to the way that *brahman* is expressed in every aspect of the empirical world. Some philosophers argue that *lila* springs from the abundance of divine bliss, which provides a motive for creation without which the *Mahamaya* (power or the principle that conceals the true character of spiritual reality) is not satisfied.

Birth of human being is taken place in this earth planet. We all are moving around the circumference of the solar system and taking birth, leading the life and ultimately perishing. The human beings, thus, take birth in the upper part of the earth planet