

**"The holy light of emancipating mum Godfather "**  
**The Silent father a bliss of immortality**  
**Sri Sri Madhabananda Giri**

The great inarticulate God father having been silent for a long time his manner of expression was very indistinct unsmart (inert) lisping, when children open their mouth and speak in the wordings of their own way, after breaking his silence in 19 he almost spoke in that linguistic spirit. Many questioned of his racial order if it was a Bengal, Bihari, Madras, U.P. or of any other at that time.

Sri Sri Maharajji belonged to this soil of Bengal. He did not utter clearly any of his former familyhood or of his residential address, what the names of his parents etc. He did never disclosed it clearly. That he was BENIMADHAB what he pronounced many times to his shattered sons.

Which BENIMADHAB ? There may be many others of that name. This riddles can be penetrated if little thoughts and thinking are focussed.

Our dear father's liking for LOKENATH, deep love for ABDUL GAFFAR, his regards for TRAILANGA SWAMI and his arrival to Kalitirtha, visit to Kalighat and his tour around starting from Himalayas to Mecca, Medina, China, Siberia polar regions and their tales which came out from his holy tongue occasionally proved that he was the contemporary of Sri Sri LOKENATH MAHARAJ.

Once the Holy Godfather was seated among His devotees and disciples at the Shrine of Konnagar, while discussing on various topics, one devotee handed over a portrait of "Lokenath Brahmachari" to our dear father . The Holy Father told after a prolonged observation of the portrait " yes it is really Lokenath but its eyes are not proper expression. If you give me a brush I can draw it to the perfection ". This proves that he knew Lokenath Brahmachari (the celibate ) very closely and each and every limbs of the celibate was at his fingers end.

Many times during discussion he told such incidents in a trance which appeared that his physique belonged to remote past and of a very ancient origin.

He (Godfather) told this also to many of his son like disciples, that He left home after his thread ceremony when his holymother scolded Him on the issue of a combat between the two brothers siding (supporting) the cause of the youngest one He left home a long way on foot elapsing many days He met a mendicant in a dense forest and thence he initiated his mendicancy.

At the Shrine of Konnagar in 1971, while Nikhil Banerjee The Renounced Setarist was playing on his instruments before the Holy Father He told suddenly "Oh my sons even Tansen sang to me". At this all the Devoted disciples became spellbound at What the Holy Father says!

Again the Lord around 1970/71 with 150/200 devotees went from Lucknow to Naimisaranya, there He said at the Vedanta Conference "It is A place of holy figures of about 84 thousand sages and seers. All have departed singularly I exist(pointing with finger at his chest they are all present in this Congregation)".Just imagine what He meant to say.

Saying like this He told many times out of emotional outburst with which no bearing on relation can be determined with Benimadhab- on the other hand he declared unequivocally that "He himself was BENIMADHAB".

On 1973 before Durgapuja or after sitting at the Konnagar Shrine in the religious assembly hall facing the Ganges The Holy Father was smoking `Bidi',His eyes released spontaneous tears and he went on saying out of emotional charges in a soliloquy "All are gone, Abdul Gaffar is gone even Lokenath has departed but Benimadhab is yet alive".

At that time Tustu Laha, Ajay Brahmachari, Indu Bhusan Banerjee, Amiya Awon (The author of the Bangalee version of this book) was beside him. After the utterance of those words the present holy sons pressed on His feet and asked "Then you are that Benimadhab we see, you please say distinctly otherwise we must not leave your feet. Please do not keep us in anymore suspension".After many requests and entreaties He admitted that He himself was "Benimadhab Banerjee".

From the above incidents it can be presumed in brief that The Holy Father unwarrantedly exposed his tale of previous cycles of Births occasionally out of emotional infliction. If any one asked on that issue in course of topics either He would keep silent or diverted the course of topics. Thus he created a puzzle among his disciples, so that His son like disciples dropped advancing further out of curiosity to know of his origination, divulging out of which is to be divorced by the hermits But on the last phase he had let loose all the knots.

As he was averse to Canvassing His sons could not advance further. Now the mouth piece of The Ashrama "Ashirbad" is focussing some light on his celestial life pattern and has focussed it already to some extent.

By harboring upon `Benimadhab Banerjee' we the few Sarbasree Dinen Sircar, Robi Sircar, Hrishikesh Ghosh, Sadananda Mallick and Sri Amiya Awon on the 15th October 1989 went to Swarup Nagar, Kachua, Barasat Sub-Division on the Barasat Basirhat line from Swarupnagar curve along the right side road a little way meets at Kachua, on the left hand side of the road there stood Benimadhab Gateway , on the right Lokeneth Gateway or portal was in view.A few steps through this Lokeneth Gateway or ornamented arch a few steps on the left stood Bhagawan Ganguly portal from which a few steps more forward the native land of Sri Sri Lokenath is situated. At present the newly reared up Lokenath Shrine built by its mission and religious assembly hall and many other religious oblation activities as per planning are going ahead.

The opening of the new Shrine was held with all pompano grandeur on the last 23rd

August 1989, the Wednesday. The Secretary of the mission Sri Kalicharan Mallick guided us around the Shrine. After visiting the temple of the celibate Lokenath we advanced towards the Bhagawan Ganguly Portal. A few portion of the Bhagawan Ganguly's housestead was found to be in ruins under woody surroundings. None of the descendants of the Holy Ganguly is there now in that village. A few who reside are all in Calcutta. Next we went to the housestead of Benimadhab. Now those reside adjacently to housestead they introduce themselves as the descendants of Harimadhab the third brother of Benimadhab. The local inhabitants also accept this. At present a widow and her daughter (who is post-master of the local post-office ) live there. All other live in Calcutta, Barasat,,Howrah, Hooghly in a scattered manner. They are the sixth generation of Benimadhab . The surviving of this sixth generation who is the eldest at present is presumed to be within 70-75 years of age.

The descendants of Benimadhab who are at Kachua now could not produce any old documents to Mr Mallick as proof when asked for. Nevertheless they say that some old papers might be with Sri Bariprasad the eldest son of Kalipada Banerjee. Attempts of communication with Bariprasad is on progress. The portrait of Benimadhab which is preserved at Lokenath temple being dissimilar with Sri Sri Madhabananda Giri, Sri Mallick and other few who when they wanted to know something about this objected vehemently disowning the portrait of being of Benimadhab. They also could not reply properly about the photograph.

They are of opinion that in the village Nagalbandh on the river Brahmaputra in the District of Dacca the personage known as "old hermit" or "buddha sadhu" is Benimadhab. This they heard from Sri Nitya Gopal Saha (at present late). They know nothing more of it.

After we complained to the Mission authority that without verifying everything about Benimadhab and his portrait now the Mission was giving publicity along with Lokenath must be accounted as downright wrong idea in the public sentiment. What you are forwarding as proof that is fabricated and completely misconceived. Prior to this we met with Mr Nitya Gopal Saha of Kaldanga Lane at Salkia (Howrah). We placed our say to him about Benimadhab that "about whom you are giving publicity as Benimadhab he is not original Benimadhab and what you are canvassing among the public in wordings and writings is not correct". After giving patient hearing to all our allegations Mr Saha replied that "now it is beyond our control, you have come very late. It has reached even Governmental level". What of that if our submission is late. You please unearth the real truth. After this he refused to entertain further discussion with us. Whatever it might be after saluting all of Kachua and inviting to come down to the Shrine of Sri Sri Madhabananda Giri at 4 p.m. we left Kachua and took to the track back to Calcutta.

The heartfelt effort of respected Nityagopal Saha and in his sincerity the Lokenath mission flourished. Along with it his earnest effort to preserve the holy land blended with memory of Sri Sri Benimadhab and Sri Sri Vagaban Ganguly although appeared a great fortune, due to the absence of facts and figures his opinions pricking like thorns in the heart of devotees and disciples of Benimadhab.

The proof of documentary evidence which is being forwarded by the galaxy of devotees disowning that the 'Ashram' mouthpiece Ashirbad we have expressed our arguments and say.

It is being discerned at present that the life history which are being published on the back portion of that book on 'Benimadhab' spreading over four pages exactly the same literature has been appexed in the life history of all biographical treatments. Even the books which were published long ago, the same literature has been inserted which missed in the printed books done formerly.

According to the wordings of that literature he spent a considerable portion of his life in the village of Nagal Bandh on the river of Brahmbhaputra. Benimadhab was the 'Old hermit' widely acquainted with Nagal Bandh, Rajghat. As a proof Dr. Nalini Chakraborty has written that a money order of Rs. 20 (Twenty only) when arrived by the name of Benimadhab the celibate at first the celibate Maharaj refused to accept the money sighning on behalf of Benimadhab the celibate afterwards at the request of the devotees he took the money on behalf of Benimadhab. He loved always to keep himself hidden and beyond the Curtain.

### **The silent God father Sri Sri Madhabananda Giri Maharaj :-**

The arguments as stand here that the secrecy which is the motto of his life, why he would expose Himself openly by putting his name in signature before all? Particularly when suppressing His name and whereabouts why he introduced himself by the name of 'Bura Sadhu' an old mendicant ? Did this not break his secrecy ? Could the possibility be disregarded to be exposed to the public centering round a signature ? Let us inform relating to the 'old hermit' that the universally respected 'Bura Sadhu' at Ramna in Dacca was known better as old father 'Bura Baba' primarily. His physique was very old. This has been discussed later on.

The writing by Brahmbhananda Maharaj "Siddha Jibani" saintly life (adapting from the life of Lokenath the celibate) reprinted by Nirmal Kumar Saha - Sahityam 18 B of Shyamacharan De Street, Calcutta 600 073. The publisher is S. Hazra, New Rupabani Press 31 of Pulin Behari Street, Calcutta 700009.

In the preface Mr. Nirmal Kumar Saha has written that after the long 60 years this book has been reprinted. Then 1389 by deducting 60 years from it that comes to 1329, according to English Calendar the year is 1922. So sometimes between the two tenths the "Siddha Jibani" saintly life was printed at that time Mr. Brahmbhananda Varati's memoirs the 'saintly life' nothing perceptible can be known. Only the outcome of heavenly tongue of universal father Lokenath. Beni is in Kamaksya ! Barring this Mr. Bramhananda Varati noted down in his 'saintly life' (Siddha Jibani) they were separated from the Chandranath hill. Perhaps after this Benimadhab could not be traced out any more.

Sri Sri 'Lokenath glory' (Lokenath Mahatya) written by Sri Kedereswar Sengupta, the book even was printed contemporarily before 60 years. Nothing remarkable has been jotted down in this book. If these two books are deemed as authentic records then the book composed by Sri Bhupendranath Vowmic "The God Father Sri Sri Lokenath Celibate" , "Param Purush Sri Sri Lokenath Brahmachari" and the book written by Nitya Gopal Saha "Living force" (Jibanta Gati) at the latter portion of both the books the facts on Benimadhab which have been recorded spreading over four pages. The records on its fourth page, the stay of Benimadhab at Nagal Banga could not be unsighted by the above two writers.

Both the writers associated with the Lord Sri Sri Loknath. Nangul Bandh is not far away from Baradi and bikrampore of Dacca. If Benimadhab was at Nangalbandh then Bramhananda Bharati and Kedereswar Sengupta would have entered the facts in their books.

Moreover, the 'Dharmasar Sanghaha', 'the essence of religion' by Jamini Kumar Mukherjee and 'Sadguru Prasanga' (the topics on good preceptors) by Kulada prasad Bramha Charin and "Sri Sri Sadguru Kathamrita" (the bliss of wording of noble preceptors) by Smt. Sarat Kamini Basu none of them contains the facts of existence of Benimadhab at Nangal Bandh anywhere. The books written by Sri Kedaeswar Sengupta and Sri Ramesh Chandra Sorcar at their closing chapters throw the light that after the demise of Sri Sri Lokenath Brahmha Charin that a Sadhu (hermit) appeared at the temple of Kalighat in 1415 after 24 years of the passing away of Lokenath the celebrate Sri Khitish Chandra Bhattacharya inhabitant of Kalibenda having heard the news of the arrival of the great personage met with him the effulgent prophet was covered all over with ashes, the arms prolonged upto knee, the face bereft of beards, the steady fixed open eyes, barren of hair. A loin cloth on hallowed with spiritual knowledge, smiling quiet feature, further more was this spiritual attainments radiant with uncommon luminosity and lustre. Sri Bhattacharya mahasaya having offered due submission asked him his identity very politely then the great spiritual soul replied "My native land is Bengal, I am born of a Brahmin ancestry one of my spiritually accomplished fellow disciple at a certain place of east Bengal for the services to general public consumed the latter part of his mundane life. At this when Mr. Bhattacharya cited the name of Lokenath Baba (God Father Lokenath) the great sagacious soul replied "Yes his name is Lokenath. At the hill of Chandranath Lokenath and I became detached physically".

What Sri Bhattacharya narrated about the stranger's great soul, Sri Sri Madhabananda Giri (the silent father) exactly resembled Sri Sri Madhabananda Giri Maharaj (the silent father) told many times to his affectionate sons of his stay at Kalighat and Chandranath hill and of the mother tiger (Baghjanani) and her cubs (sons). At the above stated happenings and according to the description of Kedereswar Babu and Ramesh Babu the old father (Bura Baba) of Nagalbandh is the Benimadhab cannot be trusted with what Sri Bhupendra Nath Bhowmic and Nityagopal Saha written in their books with evidence that in 1920 Benimadhab Brahmachari refused to put signature for accepting money order and afterwards at the request of devotees inserted His signature to receive money. The

money was sent by the son in law of Dhamgarh Zaminder dynasty Dr. Nalini Chakraborty.

Our say relating to this money order that the old hermit (Bura Sadhu) began to live there permanently by raising hermitage. Had he not resided permanently or stayed from a back date sending money by post is not the certificate of sanity. Particularly in the case of uncertain stay, we have no idea that great spiritual heads receive money by themselves inserting signature. Sri Sri Lokenath Baba received money by like manner is never trustworthy. Sent money is received by earmarked disciple devotees for the preceptor. This is the customary practice. Over and above, He is famous as the old hermit (Bura Sadhu) in the area, to earn familiarity may take a few days. But why instead of sending money by the name of old hermit it was sent by the name of unfamiliar Benimadhab. This is shrouded with mystery.

We have requested the authority of Lokenath mission and devoted disciples to reveal the mystery and truth. We communicated them this also that Madhabananda Giri Maharaj (Silent father) himself is the friend and boyhood days companion of Lokenath of Swarupnagar at Kachua.

The circulation by Lokenath Mission that the "Bura Sadhu" (the old hermit) himself is not Benimadhab which was arrived at by thorough search. After discussing with many old people that Sri Sri Brajananda Saraswati Maharaj of Ramna Monastery substantially known in Dacca and around as "Bura Baba", "Bura Sadhu" or "Bura Siva" mostly. They could not furnish the information about any other Bura Sadhu. Sri Sri Brajananda Saraswati was at Ramna's Monastery for more than long two hundred years. Ramna's Monastery is situated just beside the university of Dacca and Medical College. Sri Sri Brojananda Saraswati Maharaj at his age of 4 (four) came to the monastery of Ramna from Kanya Kubja having mounted on the shoulder of his father. His body belonged to Kanya Kubja and not of Bengal, hence he cannot be Benimadhab.

Sri Sri Brajananda Maharaj resided in body for two hundred and sixty years. Before 4/5 years of being merged in spiritual world he came to Calcutta permanently to Bangur Avenue. Approximately in 1975 on the ninth of February he was completely engulfed into spiritual entity.

Before long Buri Ganga flowed on beside the field of Ramna. At present the river has shifted away afar. The distance of Langalband from Ramna is 15/16 miles. Two great personages "Bura Sadhu" and "Bura Baba" to be famed most widely in the same name if feasible to be considered deeply. Specially when Sri Sri Brajananda Saraswati was known as "Bura Sadhu", "Bura Baba", "Bura Siva" for more than two hundred years. The preceptor Swami Tripurananda of Swami Brajananda Saraswati was a Staunch devotee of Lord Siva. His preceptor was Swami Mathurananda, Swami Brajananda Saraswati was alias "Bura Baba". All these facts are derived from his dear disciple Sri Subimal Majumdar. Some biographers or writers while composing the life history of great souls take the help of his own fancy and realisation. Particularly the life history of very ancient great souls or great personage who adopted secrecy as the motto of hermit life that

Benimadhab and Lokenath went out together with Vagaban Ganguly bears no evidential proof which is discovered from the books may be the outcome of writers own imagination. Brahmhananda Varati Maharaj went to Kachua to gather facts but he could make no fathom (measure) about Benimadhab.

Having returned and asked the Brahmbha Chari father he told "Beni is at Kamakshya, he could not know further from it".

It is quite likely that he joined with Lokenath and Vagaban Ganguly at Kalighat or some other place. He knew that he was leaving home for ever to search out truth with his preceptor Lokenath. His having the desire to go and disclosing it to parents and their objection going together could not be materialised. But who can resist him by whom God gets done His chalked out work. The quarrel with brother at mendicancy room afterwards mother's scolding siding the younger brother and "go out of home", these were all pretext merely. According to Sri Sri Madhabananda Giri (silent father) he started walking away at that very night. In these days good ways and roads horse nothing could be availed of. By walking 30/40 miles way long on foot or by palanquine a boy of 10/11 took many days to arrive on that road. By enquiry and reaching at Kalighat met with Lokenath and Vagaban Ganguly again it might be reverse. Perhaps such incident happened in the previous birth what he ruminated afterwards. In reply to one of his disciples suddenly he expressed that. On latter occasions he said "Benimadhab is yet alive and afterwards he admitted that he Himself was "Benimadhab".

### **THE THEORY OF REBIRTH OR (THE CYCLE OF BIRTH) MAY BE TREATED HERE A LITTLE WHAT LORD KRISHNA TOLD.**

Oh! Arjuna I and you have taken birth many times. I am aware of them all but you are not conscious of your birth and rebirth.

Sri Sri Madhabananda Giri Maharaj (silent father) sometimes would utter many such words in emotional outburst which appeared to be the saying of the incidents of a very ancient origin i.e. incidents took place before 500/1000 years with which he had personal touch. Then is he thousand years' old. It is not so. On the other hand he told that his sacred self was not older than 200/250 years. According to the version of Sri Sri Maharaj his age is more or less 250 years. Then what is the significance of being attached with the affairs of 400 years back. Here comes the topics of birth and rebirth or cycle of birth. The silent father 'Mounibaba' would know the affairs of many previous births and some reflection of them would be exposed in course of His discussions. Whenever the devoted disciples would listen to it they would discuss on it somewhat. Afterwords they did not ponder over this incident. If it was then much more enlightenment on this could be derived. The silent father did never discuss thread barely on these happenings. Through the talks full of riddles whatever he told, the unconscious sons like us could not penetrate into the senses and we did not exert properly to understand. Now when ruminating all the past

events many things peep at heart arriving at the last phase of life.

At the version of Sri Sri Thakura we believe it heart and soul that He is the Benimadhab that he was familiar as Madhabananda Giri which he disclosed in signs and symptoms if ruminated can be realised. Nevertheless many great souls of the Giri community might have been existed by the name of "Madhabananda Giri". This cannot be said by oath that He was the "Madhabananda Giri". But by entering this birth where he went to pay regards in the temples and monasteries and what he expressed of 500/1000 years events by Himself which bore the testimony of Madhabananda Giri of previous births. All these will be revealed afterwards.

Mahatma "Ramthakur" told occasionally As many times I came down I came with the same name. According to the version Sri Sri Ramthakur starting from Ram the Ramchandra Kaviraj by the name of Ramachandra Chakrabortty as many times He appeared he assumed the name of Ramchandra. Sri Sri Ramthakur came to this boy in 1860. None knows the history in between the 270 years within this time Sri Sri Ramthakur did not offer any trace of which bodies he occupied. But he said from time to time. As many times I came down I came with the name of Ramchandra. I cannot make any traversy of truth.

In our Scriptures and Puranas it can be discerned many sages and seers came down to this earth with the same name repeatedly. For the need of the era God for the purpose of preserving his creation and religion created a number of seers from His entity. They during the ages after universal dissolution appearing again they as per the spiritual dictates perform the duties and by purified activities admitting earthly role teach the mundane people they are the "Maharshi Kashyap, Vrigu, Agastha, Pulastha and the great Hrishi Narada. Among them Narada occupies a destructive place. He Himself is a great beloved of Narayana. He has been included among the 24 Avatars. That is he is the best of devotees like trance overpowered "Avatar".

This Narada sage has been vicioned that being unable to observe family life and obey the order of the lord of the universe (Brahman) was cursed by Bramha and denounced His bodily existence. Then he has been the instrument of Gods' assistance in many ages as manifold descendants of spiritual power (Avatars). In the Dapar era to eschew the burden of the earth's oblation. He got himself busied. He became the main luminous instrument of uttering and singing hymns of and connaisseur of the manifestation (Lila) of Sri Sri Supreme Lord and subjected to the thoughts of servitudes.

Here it is quite usual question that the same personage existed through the different eras? In answer the writer of Scriptures has pointed out that he was endowed with uninterrupted memory and was store house of remembering of His own condition in the previous births. For the reason we get the continuity of the same personage. This is the sign of spiritual descendants through the ages. Sri Sri Thakur (The Lord) Nigamananda Saraswati Maharaj while in the body narrated to many of his close devotees that he was the Brhambhananda Giri Maharaj in his previous birth. His preceptor was Sri Sri Madhabananda Giri Maharaj what He expressed in his own version. This is worthy



disciple Sri Madangopal Mukherjee of Sri Sri Nigamananda Saraswati has recorded in his memoirs on Brahmananda Giri (the prayer and worship of Sri Sri Nigamananda Paramhansa on his previous birth). Now let us examine how Brahmananda Giri Maharaj came in contact with Sri Sri Madhabananda Giri Maharaj.

In the District of Hooghly on western bank of the Ganges within a short distance from Tribeni renowned as Baghatta village in the middle of sixteenth century (approximately from 1536-40 B.C.) Brahmananda Giri Maharaj was born to the master of Tantras Sibasambhu Bhattacharya. Many Brahmin scholars lived in this Baghatta village. The famous Kali image yet exist at the said native place of the Bhattacharya family. Formerly this area was the seat of dense forest. Now of course many people have settled up there by deforestation. Regular worship and special offerings are held on Saturday and Tuesday. People would address this Goddess as Kali. Such name may be due to the forlorn jungle and existence in the ruins of houses. The place is situated at the junction of Tribeni and Magra and beside the public thoroughfare. The name of mother of Brahmananda was Digambari Devi. She was of uncommon beauty and grace. This beauty became her enemy. The early name of Brahmananda was Broja Gopal Bhattacharya.

After the death of Rajganesha a great turmoil arose with the rule of this part and the adjoining Hindu and Pathan landlords brought it under their respective Suzerainty. During this national revolution the Pathan plunderers stole away Digambari Devi. Moreover by making a present (gratifying) to the Emperor with the woman wanted to establish firmly their right. At that time the Emperor of Delhi was "Sher Shah". He was man of different nature. So being disregarded or ignored by the Emperor coming in contact with Muhameddians learnt dances and music and having no other means to earn livelihood at last by demonstrating dances and songs in different parts of the country passed her days like a prostitute.

Mr. Sibasambhu Bhattacharya failed to find out his wife after searching her through and through. Later on in his middle age went out on pilgrimage with his only son. By going round different pilgrimage reached at last to Benaras. And started to reside permanently to Benaras with his son, Brajagopal. At this time boy Brajagopal attained his twelve years of age. The father assumed the charges of his learning there being no arrangement of his learning so long. Everyday in the morning and evening excepting the time of son's teaching the residual time he utilised in domestic duties and meditating the name of God.

Brajogopal had no proper attention to learning so father had no peace of mind. The old man became infirm and old soon unexpectedly being detached from wife and place. And one day he died suddenly at the age of only fifteen years of Brojogopal.

After the death of his father Brojogopal became completely shelterless and due to want of guidance and teaching he became lawless gradually. On the other hand the little money bequeathed by his father was exhausted. Due to want of money Brojogopal entered into the gang of hooligans and miscreants. The musclemen employed him to their ends in exchange of paltry sums having found a handsome and well built physique. Who

was destined to be a great spiritual leader and an accomplished sage began to pass his days through unruly and indisplined life in a very nefarious surroundings.

It is inconceivable by common man that how the finer power of God promotes one to the state of a high level of spiritual achievement and standard. Only in the lives of great souls such wonderful events can be seen. So the life of every great men becomes the object of discourses to men in the common walks of life, which guides us with varied directives in our journey of life. The life of Brojogopal was diverted from such an ordinary and common event.

Brojogopals life reached such high pitch of lawlessness in evil company that he decided to while away a night at the abode of a public woman. Suddenly at the urge of voiding stool he went to attend the call with an earthen pot for washing at the indication of the womna-dancer. While washing after voiding stool a scorpion which lay in the water of that pot stung his male-organ (Pennis) bitterly. At the effect of the poison he cried aloud and began to toss. At this the said illfamy woman became afrain and worried and began to nurse him at her best. At the close of night when the pain subsided that sensualist wanted to know his whereabouts with name and address. By receiving the name and brief introduction of the young man that public-woman became unconscious. After the revival of her senses having got the detailed introduction of the youth began to cry. Meanwhile in the mind of Brojogopal a reminiscence peeped into his mind. By and by both began to cry together when arrived at the identity of each other. That lady was the mother sanctified of Brojogopal when the emotion of mind became a little subsided Brojogopal returned to his home but got such a severe shock at heart that he could attend no business at all. By weeping wailing and starvation day and night he passed a few days indoors. He responded to call of none of his friends and relatives.

After a few days of this incident one day in the morning some strangers informed Brojogopal that at Pokhra of Misi some prostitute had died by drowning in the Ganges. Before her death she bequeathed all her properties movable and immovable to Brojogopal. Brojogopal realized everthing and was highly mortified at this miserable culmination of his mother. He arriving there performed the last rites as usual of his mother.

Without accepting a farthing from the owned properties he gifted them to the landlord neighbours and to the poor and impoverished and left that place.

After this incident Brojogopal began to feel a profound burning at heart. Repentance rose in his mind and within 2/4 days he left Beneras, the "Kumbha Mela" started then. Brajogapal arrived at the sacred pilgrimage of Prayag and unleashed his mental agony to many of the hermits and sages there and served them devotedly by being one of them. But now here he got peace. At last he took the shelter of Sri Sri Madhabananda Giri of Giri Sect.

This great noble soul being acquainted with the pros and cons of the life of Brojogopal became profoundly astounded. He realised although the consequence of his actions was

very disquieting tending toward the great awakening in the future. He sprinkled the heart of the youth Brojogopal with the water of peace and tranquility. After some days being initiated from Maharaj and serving the Giri Maharaj Brojogopal acquired high scriptural knowledge and had sufficient advancement to the world of spiritual innovation and after renunciation and initiation got the name of "Brahmbhananda Giri" by his preceptor. Even after receiving innumerable showers of blessings of preceptor, the memory of boyhood and middle age began to torment him bitterly. Being bidden by his preceptor at last and for going through "kole shadan" he was initiated to "Tantrikism" aiming at spiritual achievement was placed under the renowned Agambagish "Nagabhata".

After being initiated and receiving the spiritual truth Brahmbhananda while searching out a suitable spot for spiritual meditation arrived at Sripore under Bikrampore. At this time Emperor Akbar was at the throne of Delhi with the aid of the Royal priest under one of the twelve landlords (Barobhuina) the King Chand Roy at the crematory by the river at the lone place Brojogopal got himself engaged into a deep meditation. The incessant uttering of God's name went on at his sitting posture. The aspirant of spirituality heard all around at a distance and nearby a taunting laughter. The aspirant could not see anything by opening eyes. Considering all to be a mistake began incantation with redoubled energy. But again various horrors, the rumbling sound of earthquake and howling of wild beasts storm, raining and thunder bolts started. The aspirant began to go round the incantation with further more inspiration. Now the performer of spiritual penances heard that some one calling him with the name of his previous family hood. Widening his eyes he found his mother Digambari Devi standing before him. When she asked the aspirant to desist from further spiritual innovation Brahmbhananda said "I know you are no alive. If you can appear as the universal mother as indicated by my preceptor then it is alright otherwise be off". Suddenly that figure disappeared. The aspirant again dived into incantation. Thus being allured through various horrors and different figures in different stages how long the "Sadhaka" passed on, he could not know of it at all.

Again hearken a feminine voice the aspirant opened his eyes and found a lame old lady appearing before him asked "My son do you call me? Who has called you, oh, ye old woman? The lady told, just now it transpired that you have been calling me for long "

The meditator replied "Go to hell old lady, why should I beckon you? I am meditating my tutelary deity, you be off. The old lady, "My son I am your tutelary deity." The worshipper, "Why do you vex me, be off". Thus incessantly the same arguments continued, the worshipper told with annoyance, "If you do not vacate this place at once, then I shall make you scared away by the stroke of this stick." Now the woman vanished. The aspirant again merged into meditation. Afterwards the worshipper found that a illuminated thread came out of his nostril spreading all around. From that hallow a haloed figure of a woman came out before the worshipper. The worship was in trance with closed eyes. Then from where the figure appeared?

Here lies the significance of Hindu religion. In it lies the real purpose and hidden truth of Hindu meditation. The Hindus never worship the inanimate objects. This is its proof.

At initial worship by framing out inanimate figure by inert person and by inert matters the worship has to be started. This is usual practice of Hindu religion. Afterwards when the devotion deepens by leaving the inert matters the meditator (Sadhaka) accomplishes his worship with mental properties. Then the outside matters become unnecessary. The universal mother saw Brahmananda is absorbed in Her ocean of grace devoid of external consciousness. She with the touch of her blessed feet stirred up the internal consciousness. The worshipper regained his external consciousness, opened his eyes and found. The figure what he found of the universal mother with spiritual eyes now in concrete eyes he kept seeing the same figure. The universal mother said, "Brahmbhananda I have come ask boon". Brahmbhananda as if could not believe his own eyes. By wiping eyes repeatedly began to quench the thirst of seeing the glorious and gracious motherly image in fact this was the figure initiated tutelary deity by his preceptor. 'His tutelary deity' 'His worshipped deity' stood before Him. The more he saw, the more keen desire he felt of seeing, his body mind and soul became still at a wave of joy became static in ecstasy of joy. The mother said again "Brahmbhananda I have come desire any boon". Brahmbhananda gazed and gazed his tutelary deity appeared before him. Ordered him to ask boon repeatedly yet he kept tongue tied he could not utter any words. At last whom he cherished a long desire underwent such a strenuous penances that deity appearing before him insisted him requesting to ask boon, to accept boon many times. Yet the aspirant told "I want nothing".

Unless boon is prayed the sighting of spiritual deity does never bear effect. So the universal mother pressed on him to seek the desired boon.

By this time Brahmbhananda regained his external senses. His physical and mental features assumed alertness. Brahmbhananda told that I was enamoured of my own mother, who is the evoker of this attachment. Is not you? I want to uproot this addiction. I want to have you as my wife. The holy mother said, "Dear son due to the resultant of your cycle of births it happened so. I have been much pleased at your firm devotion to your preceptor.

The incident opened the gateway to future prosperity and good fortune. Each and every woman of this earth is the manifestation of myself. I myself manifest in different bodies as daughter, wife and mother your prayer will certainly be fulfilled you go to the kingdom of king Kamalakshya. There on the bank of river Gomati in a sylvan hilly tracts of land there exists a beautiful hermitage like place. I will stay there assuming a body suitable for your enjoyment. You will meet me in due time by accomplishing the duties of this place. Say if you have any other prayer.

Brahmbhananda said people call you kindness incarnate. Are these the instances of your kindness to which I saw at every stage of a spiritual meditator's life that at every step cheating, fraud and to divert the worshipper from meditation offering various allurements and enticing, the torture disgrace etc are these the emblem of compassion?

The mother said, "They are in fact the instances of my compassion why I say the founder worshipper from his initial meditation desire to have some results. If he does not

see or hear any spiritual objects. then does not want to proceed towards penances. The meditator has to proceed with firm determination to his fixed aim. If the prayer is started with sincerity very soon the aspirant can see a dazzling light or hear some sound. This is my display. In order to enkindle the zeal for spiritualism I inspire him in the like manner. And creating interruption on the way to meditation is my pleasant sports. By seeing a little halo (lustre) or hearing some specific sound the worshipper develops pride. Due to it he is hurt. I always help the devotee aspirant to progress by dragging him. To arouse his self reliance I leave his hand. He gets jolted at that of course, but advances a long way to his achievement. Again I catch hold of his hand and wipe away all his pains and shocks and help him to cross the uneven path of meditation one after another. Thus ups and downs are the sign of life. To achieve the trifling material objects how an aspirant forbears pains and makes drastic efforts. Is the achievement of the final aim an easy matter to be accomplished? No that cannot be. "The soul cannot be won over without strength". If meeting God becomes an easy venture the preciousness of God is depreciated. Due to the deeds of many births and rebirths taken together and their effects the creatures confined in body, that the heartless God, subjecting him to the Tritap and burning him in its furnace. To free the creature from the bondage of the body to guide him to his original self how God is ever eager that he cannot perceive. The mother bird hatches on the eggs with warmth for the good of her birdie, like wise I for the greatest benefit of the creatures appear before him as sorrow and despair. There is not least sign of my cruelty. To fulfill the each lust of creatures I appear with the shape of his desired objects. The creatures realise the futility of those objects after the satisfaction of his lust furnished by greed, again pass on to some other new object. Thus the Cycle of birth is created. They do never even turn to me. You will gradually be able to perceive all these truths. Now pray your boon. My visit can never be unfruitful". Even hearing the messages of universal mother Brahmbhananada replied in a rough tone "Take this massive piece of stone and follow me" Saying this he got up and began to walk on. The universal mother told "Let it be so. But as soon as you will ask me to stop I will follow no more." Saying this she vanished.

Waiting near by the future worshipper Gosain Thakur saw that the seeker of God like a burning halo with an effulgent body was advancing tottering and behind him a very big boulder was moving aerially. Having noticed this astonishing event that Brahmbhananda had attained the final destination in spiritual world (Siddhi) the flying of the boulder aerially was nothing but his extraordinary spiritual power (Bibhuti). He began to follow it. Gradually the day began to advance and this sight attracted the attention of many. Thus advancing the spiritual aspirant (Sadhaka) entered into a "Kali Temple" at noon. The Gosain Thakura was gestured to enter. At this time a message was heard outside, "Brahmabhananda I cannot advance further. The boulder is getting stuck at the door of the temple. Brahmabhananda told "Let you repent on". Again the invisible message was heard "I am off". On the next moment the huge boulder fell at a little distance of the temple.

Gosainjee, the priest of the temple and his son having seen and heard the unusual incident became extremely astonished. The stranger was a great spiritual practitioner, there was no scope of doubt of it. Afterwards Brahmbhananda initiated before the Goddess. That priest son was well known as Purnanandagiri as was named by the

preceptor. That temple was the famous old Kali temple in the District of Dacca at Ramna that temple exists yet at present with its full glory and grace and a big boulder still can be seen in the close vicinity of that temple.

Later on He came to the capital of Chand Roy and Kedar Roy at Sri Pore with Gosain Thakur. He was acquainted with the Royal family from the beginning. Now at the sight of his spiritually achieved effulgent body all became attracted to him. The King Kedar Roy himself was consecrated by him.

On the other hand the Gosain \_\_\_\_\_ what he witnessed personally the unworldly affairs about Bhattacharya Brahmabhananda having disclosed them to the general public the religious thirsty other people took the initiation from him. Many went to witness the boulder brought by the universal mother at the Kali temple of Ramna, this made the belief firm.

As the influence of Brahmabhananda grew in the Royal family many began to be envious with him and gradually engaged themselves to find fault with him. At last they began to preach that the Royal preceptor being even a Brahmin addicted to wine so he has been out cast from the Brahminical faith. He practices Tantrikism at a dilapidated temple out side the city by taking alcohol. In course of time the anti party complained against him to the Royal Court and he would have to go under expiation of sin what they got approved by the royal court. The king Kedar Roy came to know on enquiry that the accusation of the opponent Brahmins was true. So to appease his subjects he had to order for atonement of sin. It was decided that by heating hundred bottles of wine Brahmabhananda would have to be drunk. Brahmabhananda by accepting the Royal order indifferently and drinking the heated hundred bottles of wine released it then and there by urinating. When that urine touched the near by tree burnt it to ashes. This test was made before many eyes. After this the village was named as Porgacha. The village Porgacha yet stands in Bikrampore Subdivision.

After a few days Brahmabhananda remembering the oath of the universal mother and to be united with her left Sripore.

According to the directive of the universal mother Brahmabhananda went to the kingdom of Kamakhya. (The Archaeologist say that the present District of Tripura was the kingdom of king of Kamalakhya) While searching out place according to the directive of universal mother travelling over the bank of the river Gomati arrived at the Mainamati hill a little distance from Coomilla town. Formerly this river Gomati would be flown by flushing the foot of this hill. Now it has receded about 1.5 to 2 miles.

The foot of the Mainamati hill is infested with dense forest. But the place where the river Gomati flows is very charming. There all around the fragrance of forest creepers and of the scents of flowers. It is resounded with the music and chirping of birds. But there is no trace of any habitation of man or animals. After seeing that place Brahmabhananda thought it was that aimed place of the universal mother. The universal

mother brought it to his notice while engaged in spiritual meditation. Exhausted by trekking, distressed by hunger and thirst Brahmbhananda at the surrounding covered with forest sat under a huge tree. Gradually time marched on. A human figure was a far cry any wild animal could not be traced out during the whole day. The transparent flow of water at a slow space originated from Gomati river on the front.

The sun was almost setting. All the rays of the setting sun all around assumed a golden line. The birds were returning back to their nests after the day's traversing. Suddenly Brahmbhananda found at a distance on the bank of Gomati an object like a small dot. But Brahmbhananda kept gazing fixedly and found that object within a short while assuming a visible feature began to advance towards Brahmbhananda by water. In the river having strong current at evening a lady was rowing alone. The lady anchored the boat at the bank. Appearing before Brahmbhananda she asked if he was willing to go on the other side of the river. Bewildered Brahmbhananda as was answering to the question of that lady cast his glance on her face. He found that lady of exquisite beauty and grace. He answered back to the lady that he liked to go on the other side but had no destination to put up in the night. And yet a larger question how the lady alone would wade him across the river in the darkness of that evening. Having noticed the befuddled state of Brahmbhananda the lady replied with a smile that she was the daughter of a boatsman. That she had adopted the profession of her dead father, Dinanath the boatsman for her living. There was nothing to be so much pensive at that. But if he desired so he could go to her village on the other side of the river at ease. At the words of the lady Brahmbhananda considered it to be wise to forshake that deserted place. He followed that boats woman and floated at her boat. But what arrangement could be made to pass away the night in the village and what would be his next aim when Brahmbhananda was deeply engrossed with this thought then that lady told to Brahmbhananda "Oh ye venerable please do accept the guesthood at least in the night to day at my shelter".

But Brahmbhanada refused to accept the offer. Because he was a monk and the boatswoman was a family holder. She had her society and family. Brahmbhananda informed the lady that how could it be possible. The lady intimated that she cared none of public slander and public fear. On the other hand a mendicant is an emancipated man, how the question of sin likely to be cropped up at the seeking of his company.

At the bold reply of the boatwoman Brahmbhanada became assured. But a night after the dinner Brahmbhananda spread out his bed on the balcony before the house of that lady. The boat woman (ferry woman) remained in the house.

The night was deadly silent. There were thousands of stars studded in the sky. But Brahmbhananda was sleepless. He was absorbed in various thoughts. Moreover Brahmbhananda understood that the lady also kept awake in the room. Due to common courtesy Brahmbhananda conversed with her a little. And conveyed his purpose of coming over here. But the main purpose -to meet with the universal mother he did not disclose to the ferry woman.

But the lady asked, if he had got a meeting with the universal mother whom he agreed

to marry by the revelation in a dream? At this question Brahmbhananda's wonder knew no bounds. Then that lady said to Brahmbhanada that he could marry her. Because she had none in this world. She required a support in her life. In spite of that Brahmbhanada remarked how could that be possible. How could he accept it in contravention of common usage and against the social practice. At last the ferry woman informed Brahmbhananda that she is the universal mother.

To be united with Brahmbhananda she took her birth as the daughter of Dinanath the ferryman at that place.

Brahmbhananda intimated that lady that being a Brahmin in the society how could he woo the lady a daughter of a ferryman would the headmen of the society consent the marriage?

The lady told with confidence that they must consent and approve our marriage for this some presentation might be required.

Brahmbhananda told that "I am a Sannyasin how could I secure that presentation?"

The lady informed Brahmbhananda that she herself would make that arrangement. Nothing to be worried of the matter.

At last in the presence of the headmen of the society Brahmbhananda was married with that ferry woman.

But on the eve of the marriage the lady alerted Brahmbhananda that there was a condition of the matrimony that Brahmbhananda would not take any harsh talks or have any ill treatment with her. If any day it happened then she would leave the shelter of Brahmbhananda in no time on that very day. Thus Brahmbhananda started his family life. In course of time a son and a daughter was born to Brahmbhananda by the ferrywoman. And Brahmbhananda became so much charmed with his family life that his meditation and worship began to be extinct. Thus time rolled on. Days months and years fled away.

One day the disciple of Brahmbhananda Purnananda Giri was going along aurally. But while travelling along the sky he was obstructed. (In our scripture it is said that when the spiritual innovator (Sadhaka) in a spiritual body move about aurally then if on the way of his movement any spiritual soul much higher in status stays then the former worshipper gets obstructed). He thought that some one of the rank of his preceptor must have been settled up there. After descending from the sky came to learn by searching that his preceptor Brahmbhanada giri was residing there. He met and paid Him a hearty salutation. But the lust of his preceptor to live a family life and his attachment to material enjoyment gave him mortification. He asked to his preceptor's wife the way to spiritual salvation of his preceptor. Having found such a passionate zeal of the disciple the wife of the preceptor told to Purnananda giri that his preceptor would be free from the



infatuation. Some days after this passed on. At the constant (incessant) service of wife with his son and daughter Brahmbhananda's family life was healthy and beautiful. But the worm of curse hides into the charming flower.

One day Brahmbhananda got the good flavour of cooked meat from the adjoining neighbours house. He communicated the desire of eating meat to his wife. At this the wife did not utter any thing. On the next day she served a pot of cooked meat to Brahmbhananda at his dinner time. Brahmbhananda was astonished to find meat among his menu. He asked his wife that how she secured it.

The house wife reported that she secured it from the house of a hunter. At this Brahmbhananda castigated his wife unrestrictly.

The house wife reminded Brahmbhananda of her previous condition and said that she would stay no more in the family with Brahmbhananda. She told Brahmbhananda to upbringing the son and daughter under the care of the headman of the society. She moreover added so that Brahmbhananda handed over some money to the headman of the community. After this Brahmbhananda should devote his time in spiritual innovation in the hill of Chandranath at "Kamakhsya" as prompted by his wife.

But after this life Brahmbhananda would have to pass his existence as a stone for twelve years. Because as he caused her, the universal mother to carry a boulder. After the emancipation of curse of course he would earn the recognition and regards as an universal preceptor.

The headman of the community in consideration of coming of a Brahmin origin brought him up with great care and affection. This son became the principal of Ramna monastery in course of time. He also retained the title of guru derived from his paternal lineage. The last son of this lineage was Mongal Giri. He would come to Hooghly Ashram and Madhabananda Giri paid him great affection.

The necessity of introduction of this old story as is revealed that the places where Brahmbhananda giri stayed on the later times his preceptor Madhabananda Giri Maharaj travelled and again over the places linked with the memory of his dear disciple.

Of whom nothing is known which is not too much to say, at first I submit and take shelter at his feet unconditionally.

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This great and nobler still great soul by unconditional pity more or less thirty two years with his unassailable and pious company very closely gratified his humble and insignificant sons. Our most loving and deeply merged into the preceptor's meditation Late Bijoyda would sing "If ye do not reveal yourself why have you charged our mind". I have no other proof other than the version heard with my own ears which was spoken by the celestial lips of the Lord. But some affairs were not known and was not feasible to

know; but having heard from reliable sources I have accepted them as authentic. From that I believe the little of his pre-familyhood and hermit like life. Hence I have engaged myself to jot down with fear and apprehension his great life by recalling the blessings of his feet. The incidents of uncommon and unworldly life history of Sri Sri "Thakura" His spiritual wonders and attainments, I had many occasions to witness by His grace. It is well \_\_\_\_ impossible to depict them by my humble self. The range of His gracious and spiritual blessings how little one can assess like a materially biased person like me?

Before thirty two years ago I met Him at the house of revered Late Bijoy Gopal Mukherjee standing in the locality of Mahestala, Hooghly. Then I knew He was silent monk (mendicant) better known as mouni baba (The silent father). He had a handsome figure, arms stretching to the knees on a loose garment colour with red - ochre and clothings, rosary of beads and sandal wood's garland around the neck on the forehead mark of Trident Sandal paste and the heavenly face powdered with ashes the eyes sparkling with special beauty and attraction as if overwhelmed with universal love, head covered with charming locks of hair, bereft of moustache and beards. About two hundred and fifty years or little more by suppressing his previous identity this very ancient great soul for the good of the down trodden people came down to this earth for merely a few years. He was adorned with the knowledge of all the scriptures and was a vedantist incarnate. He, among the devotees having family, whom he realised lacking the capacity of understanding and judgement took up classes of "Srimat Vagabat Geeta" during the day. And its explanation surcharged with deep emotion and thought, by writing the verses from the Vedas, Vedantas, Vagavatas and like Sastras (scriptures along with well versed in scriptural knowledge, wise interpreters whole night and on holidays He would sit at court, then He would be completely lost in revelry. He would get some selected crucial slokas from the Vagabat Geeta and all the scriptures like Upanisad, Vedas & Vedantas read by educated young men and girls and their interpretation as were imprinted in them He would clarify them to be easily grasped. In such meeting He would preach the classes of Geeta meant for only tender aged boys. When He would take up the classes of Vedanta, those who were blessed with His eternal grace and pity by charming the sastric injunctions and blending them with His own heartfelt feelings and sentiments would annotate them to \_\_\_\_ understanding. The annotators of His written verses whom I saw, they are Late Makham Gopal Banerjee, certain blind Kaviraj (native practitioner), Late Haripada Chatterjee (was a legal practitioner of Calcutta High Court), Late Dr. Sanat Kumar Ghosh, Late Ganesh Da, Late Dr Nalini Brahmabha, M.A. P.R.S., Late Mohanlal Singh. The great erudite scholar Sri Sreejib Nayatirtha D. Litt. etc. Many among them were the initiated disciples of the Mendicant father (Sadhu Baba) on the latter phase when the blind Kaviraj Herbal specialist passed away. He endowed Sakti Kumar Chakraborty the right to annotate the verses written by Him with the tatus at per with them. I and Mohonda were the last two. He would call me His "right hand" and Mohonda the left one. At last Mohonda also took up eternal journey. I remained singularly as His son and disciple. He out of pity gave this dunce the title of "Sastri" (well versed in scriptures) and made the Acharya (Principal) of his "Ashram" (Hermitage). In the function of initiations I became His chief sacrificial Priest, and as His representative according to His order both conjointly offered the full offerings (Purnahuti). The memorial temple and Hermitage of the universal lord (father) the preceptor Maharaj is

yet standing by the Sipra river in the midst of hills and jungles. He was well versed in scriptures and a saint. His name was Sri Sri Joy Vidyananda Swamy as I have heard.

## **THE LIFE HISTORY (BIOGRAPHY) SRI SRI MADHABANANDA GIRI**

Happening of birth : On the beginning of the twelfth century it happened. The branch which led from Barasat to Basirhat Taki, under the Barasat subdivision of the Jessore Road, from the turning point of that way of Swarupnagore of one or two miles on its right hand side, the village of Kankra Kachua stands there. In the former days the village was very flourishing. In this village the two great Monotheist (Person possessing the true knowledge of God). Benimadhab Bandopadhyaya (At present Giri Maharaj (The silent father (Mouni Baba) and Lokenath Ghosal were born as per Bengal Calender 1135 and 1137/38 respectively became famous as Sri Sri Madhabananda Giri Maharaj (Mouni Baba, Ujjain) and Sri Sri Lokenath the celibate (The celibate of Barodi) (Barodir Brahmbhachari)

Possibly the name of Benimadhab's father is Late Balaram Banerjee otherwisely is Manick Chandra Banerjee. Balaram Bandapadhyaya was at that time a prosperous zamindar (land lord) and a pious man. The mother of Benimadhab was worthy wife of a worthy husband. The honesty of the parents reasonableness and the thirst for religion reflected on the life of Benimadhab alias

Madhabananda Giri Maharaj. At the root of the spiritual life and its formation, the contribution and influence of parents was unlimited. Hence forth we will refer Madhabananda Giri Maharaj as (Mouni Baba) silent father.

**Childhood :** The manners and behaviours of the Silent father (Mouni Baba) since his childhood days bore many such stamps which were rare among common boys. He was not very prone to learning. So far as record goes that his consciousness was awakened at the time of reading first book. His real education concluded in the lap of nature under innate sense perception. The motto of his life's innovation was to follow up the ideals of his own steadily and firmly. In this practice he succeeded spiritually easily.

At that time horoscopic reading was taken up of the new born. The specialist in astrological science the renowned scholar Sri Sri Bhagaban Ganguly enormously conversant in scriptures while preparing the horoscope of the boy suddenly came to a halt. The father of the silent father (Mouni Baba) asked the cause of anxiety and dejection as silence.

In reply after a pause of silence Ganguly mahasaya replied, "Well you see, I say it exclusively to you. Please do not divulge out anything to anybody else ! What I find after an astrological calculation, the saturn being at the helm he will have an intense aversion to worldly life and having abjured the home and adopting the denunciation way (Sannyas Yoga) is very prominent and perceptible a sign.

This son of yours must be a monk (Sannayasin) never will he stay in family life. How the calculation of the scholar is infallible and a truth axiomatically. The sanctified life of the most revered preceptor Sri Sri Madhabananda Giri Maharaj is the glaring example.

In those days all the religiously influenced people believed if any Brahmin son after the sacred thread ceremony does not stay at home and adopting the austere celebrity leaves home then due to that pious act the family becomes blessed all round. The father of Giri Maharaj at first kept it a secret the denouncing of the son of the familyhood.

**Boyhood days:** The boy Benimadhab would like to play with the images of Gods and idols from his childhood days. A temple of Lord Shiva near by would be frequented by the local boys among whom Lokenath was present meditation of Shiva, making of images were His favourite game of childhood days. The incantation of the hymns prayer and recitation of hymns were his instinctive possession. He would love to listen with rapt attention the tales from the Ramayana and the Mahabharata from his mother, in fact His initial learning started from mother. He was very adamant by nature difference between mother and son appeared frequently one day being late to return home in the evening mother asked Him the reason and he kept silent. Getting no reply after asking repeatedly the infuriated mother beat the son. Benimadhab too without objecting and sitting quiet for some time went to bed at last. On that night the parents after a good deal of effort could not feed Him, and they themselves also remained unfed. The mother of Benimadhab was also remarkably a devout lady. Lord Shiva the origin of God over all Gods was her tutelary God. On the next day having worshipped the outward aspect of Lord Shiva she could not go round uttering the name of Shiva and meditation. Instead of tutelary God the reflection of the unfed innocent face of her son hovered before her eyes. Leaving the hope of fruitless meditation she began to call by the name of Benimadhab. Benimadhab as though was waiting for this affectionate becoming of His mother. Immediately after the calling He took shelter into his mother's lap. At this incident the father reasoned to the maximum with his wife for belabouring the son. He also communicated her about the forecast of the Astrologer. At this the mother of Benimadhab became worried. She began to scheme how the son to be tagged with family life.

After some days of this phase one day a little before evening while walking about in His own whims Benimadhab arrived at a dilapidated Shiva temple a little away from the village. The boy had not the outer consciousness when the dark night intercepted the last kiss of the evening. When he regained the perception then it was beyond question to return back to home.

Because there was tar like darkness all around the ways were betraying. On that day Benimadhab was compelled to pass the night being tormented in hunger and thirst almost dead in fear and apprehension in that half ruined temple quite unfrequented and merged in impenetrable darkness. All his courage evaporated at the howling of wild animals and the sound of moving birds. His mind became overpowered with the sentiments and repentance having disregarded mother's guidance. It appeared to Him that

the night was the last night in his life; possibly meeting with parents will not be feasible anymore. In the meanwhile from that dark temple some one spoke out in a melodious voice, "Why fear! I am here" By calling out who are you repeatedly the boy looked around. But saw none. Gradually with the advancement of deep night the boy in fatigue, fear, anxiety and weariness merged into the lap of sleep. When awake in the morning he found a handsome Brahmin was sitting at his head. Finding him awake the Brahmin questioned him variously and came to know His identity asked him to return home at once and forbade Him to commit such evil practice in the future. The exhausted and fatigued boy returned home with apprehension. At home his parents also conveying prayers to various Gods and Goddesses for his safe return. On His return they at once arranged for his bathing and dining. thus day rolled on. The boy Benimadhab also added to his age with the growth of years the boy instead of developing attachment to familyhood a spirit innate unworldliness occupied Him. By observing the gesture and posture, manners and behaviours the father realised that the fate ordained by God had no way out and inspite of their manifold efforts and prayers the boy could not be engaged in family life. He became earnest and ardent to infuse firm belief into the heart of his wife that divine power is unsurmountable and destiny cannot be undone. Although he convinced his wife differently his own heart could not rest at peace with birth records of the boy he went to the erudite scholar Bhagaban Ganguly requested him to find out any means to arrest the abandoning of the boy the shelter of familyhood by any spiritual acts. The scholar again went through the horoscope of the boy and informed that his taking to a life of ascetic can never be wiped out rather his forsaking of family life is imminent. By pacifying the father of Benimadhab the venerated scholar said, "Do not grieve, be cheerful. Your son will not leave home for narrow end, his abandoning homes to accomplish nobler ideas, it is for acquiring the highest aim of life. You are blessed your generation is blessed your wife too is blessed who has given birth to such a noble son! -- Because --

When a good scented flower blooms in the forest and surcharges the entire span of it with its fragrance like- wise. The revered silent saint (Mouniji) was the youngest of his twelve gopals (The group of disciples). I have heard that his lord preceptor taught him to ride bicycle, horse riding, to shoot gun and revolver and would upbringing him a prince. But Thakura would say about his preceptor that all went wellm with Him but when he would teach it appeared that a tiger of the jungle was before him. He was an admirable disciple. If some came from different areas with questions He would direct them to His disciple Madhabananda. "If you find your question unsolved then come to me".

Sri Sri Baba's boyhood name was "Benimadhab" so far as known about his native birth place what is at Kachua village on the north-eastern corner of Calcutta under Barasat subdivision. Dear father would say "This body is tempered" i.e. he made "Kaya Kalpa"; on the last phase of His life He was heard to say many times "This body has covered 250 (Two and fifty) years. The most famous celebrate Maharaj of Barodi was very intimate friend (associate) to our dear father (Baba). But the biography of Brahmbha Chariji which I saw in a printed book which flashes that Benimadhab and Lokenath after their sacred thread ceremony Sri Bhagaban Das Ganguly Mahasaya took them with him abandoning their homestead. But what our dear loving father told was

quite the reverse. Nevertheless that He had a close tie with Lokenath Baba, which sparked from the sacred lip of our most loving lord (Baba) came to our ears.

The great soul Trailanga Swami bore a close relationship which also emanated from the heavenly tongue of our dearest of all (Mouni Baba). The woman disciple the most revered Sri Sri Pramanandimoyee also alerted us so. She sang while with dear father at the residence of Sachin Sarbadhikari beside the Ganges "

Kuntidevi told to Lord Krishna :-

Moreover she told :-

Under the assurance I say "So long the articulation helps only your name shall I sing".

The most favourite of 'Father' blessed by His spiritual grace attaining immortal existence the Vaishnav the lover of all poets of all ages as sang is quoted below :-

The blessing of Sri Sri Baba (The spiritual father) gifted me with His enormous mercy I don't know if any one else has won such. How can I say let me express it in the language of bidyaranya the husband of Panchadasika "It is piety. It is piety. It is piety. It is fortune. It is fortune. It is fortune. It is preceptor. It is preceptor. It is preceptor." Making this blessing as Capital I am marching on.

Pointing out at this humble self he said many times "I have snatched away all this books. He needs no more reading." "I too also said to all "Well you see one unread \_\_\_\_\_ can be a scholar in the wide field of spiritualism." the burning example of it is 'I'. How can I announce the grace of this mercy.

One day in the night from the Hooghly Hermitage I with universal father and 'Motor' father's comrade (Sri Biswanath Mallick) reached the abode of Gaitri Maa at Shyambazar in Calcutta. The housewife was preparing some refreshment for us. At that time the Lord (Baba) told "Should I say a thing? None else is here. We two are only here, should I say? May I tell! He harped on the same tune. Then I said "Please tell, why such a hesitation? 'Say'. He again said "Yes, so I say" Let me say let me say. I again said "What a fun what you like to say please say, let us listen" Again He told what you advise, should I say. He wrote with a pencil and paper.

Handing over the paper to me He blessed me touching my head. I found, the very sayings of Goddess in Sri Sri Chandi at Debisukta (Incantation of the Goddess). The implication of this, "Whom ever I wish I confer him the greatest and the highest position, I can make him even 'Brahmbha' (Brahman). The seen of truth and also can make him the possessor of good merit". Through what language can I express its grace?

'Oh Dear father where are you now ? The blind eyes are searching you but without having seen "Crying bitterly in the darkness." I know your existence is all pervasive through out the entire universe. But I can't derive contentment at that you converted this dunce to a scholar. Conferred the title of "Sastri" upon me and blessed me and got me

seated beside you for ever making me the "Acharya" The Principal of the Hermitage. Yet if you yourself do not enlighten who can know Ye".

When anandamayee Maa came to visit Him at Konnagore I heard her say before all that she met Sri Sri Baba (The universal Father) at the Dashaswamedh Ghat before 60/70 years ago. When mother was saying this then she was 199. Who by churning the ocean of scripture gather precious Jewels and invaluable riches. Those Jewels which adorned the throat always and enhanced the joy and pleasure of spiritual devotee egar for Salvation. He would often say about those precious Jewels "I am scattering away handfuls of them if a piece or two be accepted the creature would be blessed." After a few years of the establishment of the Hooghly hermitage having received the news of His august visit while having gone to meet Him in the night touching His feet I told Him 'Oh Dear father that you have returned back showering mercy on us after a year is a great good fortune for us. But I have a prayer that would you play your role as before from tomorrow ? Would you spare me to explain the Sastric injunction again in the assembly ? I am a dunce if you ask me explain by writing I palpitate. Because who sit for the examination and desire to attain success properly. They prepare for the whole year. I have not prepared your scriptural lesson for the entire year. What explanation should I put forth ? Those who are elder to me, good speaker and well versed in Sastric injunction kindly entrust them with the task and me be seated as a listener. In reply (Then he was observing silence) stretching His right leg he told (By a sigh) "You need not read scriptures any more you just catch hold of this right leg and remain quiet". I saluted repeatedly at His feet.

On the latter period when father would speak then he would say " ... .. " What is ignornace (Avidya) that wastes away and perishes people. On the other hand what is knowledge or wisdom that is imperishible and a necter (Amrita). My right leg trickles necter and left one poison." I again placed my head on His right leg muttered :-

When a good son is born the entire family (generation) becomes salvated. This son of yours will be reconed as a glorious gem. So there is no reason of grieving.

Being pacified to some extent at the words of the scholar returning home he became earnest to accomplish the sacred thread of Benimadhab as early as possible. Because there was no fixity of Beni's movements and actions. It is customary of Brahmin son to go through wearing the sacred thread before leaving home. It is the celebrate who has the foremost right of an ascetic life.

Benimadhab was the second son of his father. They were four brothers Govinda Chandra alias Narayan, Benimadhab, Harimadhab and Nilmadhab. At present those who are settling up of Bandapadhyaya family there are the ;descendants of the third brother Harimadhab.

On the other hand, the contemporory and equally aged (At a different view Beni was two years older than Lokenath). The pious Ram Kanai Ghosal Mahasaya father of Lokenath had the keen desire that the youngest of the four sons adopted asceties life.

Since the birth of Lokenath he visioned this will or determination all. The other villagers knew of this desire of Ghosal Mahasaya. All knew that the youngest son of Mr. Ghosal Lokenath after the ceremony a sacred thread would leave home for ever being a celebate (Brahmbhacharin) Between these two boys there existed a very congenial touch and intimacy. About the abandonment of home in respect to Lokenath the guardians entertained consent before hand; but though the guardians of Benimadhab knew that Benimadhab was predistined to leave home adopting ascetics life yet none of them particularly the mother of Benimadhab never supported the idea. The sacred thread ceremony of Lokenath and Benimadhab was scheduled to be held on the same date.

The more date of sacred thread drew near Benimadhab the more firmly he began to express his desire (eagerness) to his stand and his mother became more up and doing to oppose him. Naturally the auspicious ceremony appeared to be kindered. The elders tried to detar him variously. But Benimadhab could not be diviated from his own determination. The auspicious day of sacred thread ceremony arrived. On cordial and hearty invitation many scholars and learned men and relatives came from various areas to the house. Benimadhab created a confused situation that after the sacred thread and initiating both the celebates in ascetism Acharya Bhagaban Ganguly Mahasaya would himself renounce the world. He would help to conduct the ascetic life of both the boys.

With a gorgeous arrangements as the spiritual guide and preceptor Bhagaban Ganguly performed the sacred thread ceremony of these two boys.

Acharya Bhagaban Ganguly : Something in brief should be narrated about the Acharya Bhagaban Ganguly. This effulgention heroic spprit and the great wise man with a noble soul was the inhabitant of the adjoining village of Kachua Kangra. Well versed and erudite all the scriptures and the great scholar, a popery, was a born saind and a great devotee. According to Sastric active path and the path of knowledge he belonged to the path of knowledge. His practice was to realise the universal truth according to scriptural analysis and cruitiny through the rules and devotion. Although a family man was free from the affinity of materialism. The aim and urge with constant meditation of the preceptor was to meet God like Lokenath and Benimadhab. Although the path of the disciple and preceptor was different. The immeasurable scriptural knowledge and the farsight he came to know that the pair of his disciples were not merely ordinary boys, due to the spiritual practices of many births taken together and for final achievement to spiritual march may assumed body to attian tutelary blessings and emancipation was certain.

He was beyond doubt that in the near future they will glow like the brightest star in the spiritual innovation in the firmament of practice of India so deliberately he denounced the world to help the formulation of spiritual life of these two boys. At this time the age of Bhagaban Chandra was sixty. By handing over all the charges of his family he also became an ascetic His grace of body was illuminous, the face was covered with long beards, clothed in red ochre, devotees waterpot in hand. By advising the members of his family duly he left home.



Abjuring Home: Due to the objection of Benimadhab the auspicious task could not be opened so long hence the house crowded with guests and invitees the corner of the house of Mr. Bandopadhyaya was appearing some how dull and dispirited in the apprehension of some imminent evil omen like the sky overcast with clouds in autumn. After the dispersal of clouds of deep concern again that sad house resounded with the cheers and joyous shouts. The Ganguly Mahasaya in whose efficient hand the task of teaching of Benimadhab was entrusted with. He himself spontaneously as the Priest and preceptor accomplishing the sacred thread function of Benimadhab, sent him to accept alms to mother at first by serving black deer skin, staff, ascetic-water pot sanctified silken cloth oblation thread and the begging bag on the shoulder. The mother could not rest in peace having found the sacred celebrate like attire of her son.

Being overwhelmed in grief and joy simultaneously she began to shed tears constantly. The assembled ladies having witnessed the sight said together "What are you doing at this auspicious moment ? Your celebrate son is begging alms from you. You please give Him the alms unless you give him at first none will be entitled to give alms." The infatuated mother abruptly said, "Is my son a celebrate, begging alms from me? Well here I give alms. Let your zeal be satisfied." One of the relatives beside told instantly "What do you say here in my hand lie the articles of alms. Just offer all these to the celebrate as alms. Take your son in your lap. It is being delayed for nothing. Arrange the dinner of the celebrate." The mother of Benimadhab uttered somewhat unfatuatedly "Ye celebrate you have got the full alms to a celebrate." Afterwards when she regained consciousness she gave here alms of rice as customary and later on all other gave him alms. Now he was led to the room of mace bearer. There he was fed refreshment with milk, sweets and different kinds of fruits & roots. Acharya (The scholar) Bhagaban Ganguly Mahasaya according to the dining rules of a Brahmin, making to sip water before worshipping dividing the food stuff both dined together. When the evening drew near Acharya (The scholar) himself passed the whole night with the boy after performing his evening prayers. Thus when three nights rolled away on the fourth day with the floating of the sacred staff Benimadhab again differed with his parents. The staff, The ascetic water pot and putting on red-ochre who was to leave the family in no time, who can fasten him with the tie of this earthly illusion in this transitory earth. The life which is dedicated at the feet of "Almighty" why He could be keeping confined himself within the limits of this narrow worldly life. For the firmness of Acharya Bhagaban all the problems were solved. The auspicious moment and day for forsaking the home is imminent. The face of the assembled men and women assumed sadness. All kept silent. From the hut of sacred thread with shaven head beamed with sandal paste adorned with decked with flower garlands dress with sacred silken cloth both the handsome celebrates with beaming face stood on the left side of Acharya before (temple) or platform of the goddess Durga (Chandi Mandap).

The sacred platform was packed up with men. Acharya Bhagaban Ganguly Mahasaya ever going to live a exiled life leaving family life for good with Benimadhab and Lokenath. The celebrated both the boys in quest of a happy future life with a smiling face submitted themselves at the feet of their most loving and dear preceptor. How heavenly and sacred the sight of this life prior to adopting an ascetic life. How piteous ! How

lonchya ! the elders blessed one by one and others prayed for the all round well being of the boys silently. It is not proper to shed tears in an auspicious occasion so to suppress the cast up tears many covered their eyes.

The preceptor Bhagaban took up the auspicious journey with Lokenath and Benimadhab. Instantly by breaking the silence with propitious sound of 'ulu' and blowing of conch-shell resounded and surcharged all around. Almost all the villagers followed upto the outskirt with Bhagaban Ganguly along with the pair of disciples.

Visiting Kalighat in Calcutta : Starting from the village Acharya Bhagaban Ganguly with Benimadhab and Lokenath advanced towards the south and reached Calcutta in due time. In those days Calcutta was infested with forests and jungles and bog (marshy land). The forest was full of cruel animals, the bog and the Ganges was full of cruel aquatic animals. During capricornus Sankranti many of the sea-voyagers would die by the attack of Crocodiles. Reaching Calcutta they reached Kalighat one of the holy place of 51 such places. Kalighat was then full of dense forest and jungles. The original power the great 'Mahamaya' (Bewitching delusionary power) is exposed here as the image of 'Kali'. The temple and the adjoining forestry were calm and quiet like a hermitage. Many sages and mendicants by building huts would be merged into meditation and prayers. Particularly this Kalighat was very favourite to Tantrik devout and practitioners. Acharya Bhagaban Ganguly decided to put up here by building huts being enamoured by the loneliness sacredness and beauty of this area and to render initial teaching of offerings evening prayers and other sorts of devotional activities and activities. Lokenath and Benimadhab were mere tended aged boys then. Then yet their restlessness was not dispelled. Consequently for the spiritual guide it was a very hard task to conduct the couple of disciples. At the naughtiness of this pair of boy disciples the sages and mendicants settled up at Kalighat invited much troubles in the process of their spiritual practices. Initially although they put up with the oppression silently gradually being utterly disgusted they lodged complaints to the spiritual guide Bhagaban Ganguly. Acharya Bhagaban in a \_\_\_\_\_ getting them and his disciples introduced said "Both the boys are your own associates. Let you get them trained up accordingly". After this the mendicants did not say anything further. The Acharya told to both of his disciples "Well you see that you are pulling by the matted hairs and the loin cloth of this mendicants, when growing up you will wear matted hairs and loin cloths, then if any other treat you in the like manner, how would you feel ?" The consciousness of Lokenath and Benimadhab was awakened. No accusation (complaints) were heard to be raised by the local spiritual practitioners against both the boys in the future.

Living thus for some times the spiritual guide Bhagaban Ganguly engaged Himself to inculcate the efficacy of celebrity in the life of the boys. According to scriptural principles, adherence to rules and regulation and creed of penances He began to regulate their life strictly.

At first the nocturnal principles, fasting during the day and taking food at night. After this one day alternately full fasting for a day eating once on the next day. After fasting three nights and three days eating on the fourth day. Five days alternate fasting for five

days then eating. Nine nights fasting for nine days. Twelve days gap fasting for twelve days. Fifteen days alternately - fasting for fifteen days and eating once after a month. In these observance of vow of fasting the time is consumed under the instruction of the preceptor.

Thus in these vows of eight kinds unless the former vow is not properly adapted preceptor Bhagaban would not consent to pass on to the next. Benimadhab and Lokenath consumed about thirty years time to observe these vows properly to its completion.

During the period of accomplishment of these vows the preceptor (Spiritual guide) Bhagaban cast a special attention so that the disciples may not face any hindrance in their practice of abstract meditation (Yoga). Even so that their practice or meditation may not interrupted, preceptor Bhagaban extended all sorts nursing displacing their urine and night soil and also purification by ablution He would perform with his own hand \_\_\_\_\_. The spiritual practice be hampered by the various customs and behaviours of the general social people, under this apprehension He would not allow them to go anywhere. Acharya himself would go round begging and after looking the begged rice would serve the disciples. We have observed in the latter period of Madhabananda Giri if any disciple belonging to familyhood requested Him to allow him to meet the ascetic disciples He would never allow him to meet or where they were after spiritual meditation or eating He never intimated them their address and would say, "Your presence will distract them etc.

Sometimes to test the attention, patience and mental steadiness He would direct them to practice "Yoga" at a place full of ants and mosquitoes. But in all the sphere the pair of disciples would cross most honourably nothing could impair their undivided attention. Since their abjuring home they began to cross the hard and harder still tests the different phases of their ascetic life.

So that the turmoils of the outer world may not affect the body and mind and remains completely neutral, the spiritual guide taught them accordingly.

After some days of the accomplishment of these vows with complete success, the preceptor Bhagaban left the Kali pilgrimage with one of his disciples Lokenath. And trekking through the different Districts started for 'Himalayas' and after walking the way for a long time entered the Himalayas through the north western hilly tracts. From time immemorial The Himalayas is the abode of the deities. The sacred practice land of millions of spiritual practitioners. The meditating land of sages and mendicants. An inexhaustible store house of beauty. The king of pilgrimages the Himalayas.

The parents of Benimadhab (To be addressed as Madhabananda Giri Maharaj, the silent father) handed Him over to preceptor Bhagaban Ganguly. Benimadhab also in the light of father, tutelary head, and preceptor completely surrendered himself at the feet of the spiritual guide, by observing each and every instruction to the letters reached to the higher stage of spiritual practice and became successful. The devotee of wisdom Bhagaban Ganguly realized that the active phase of spiritualism asceticism and He guided both of his disciples along devotion attained success in both the path of knowledge and

activity. The origination in the life of a devotee lies in the effort of merging his ego in the universal entity by realising the universal truth \_\_\_\_\_ the final attainment and final success. The universal truth pervades all the individual entities. In the latter phase the saint and the most successful Monotheist Sri Sri Madhabananda Giri Maharaj would say to his intimate disciple-devotees " " meaning I am He (God), I myself is he (God). In the assembly of Vedanta, He told, This I am sitting here, let you see, the sages and the mendicants whom they can't contact in meditation by stroking his chest. The eight stages of spiritual practices or the parts component to "Yoga" are as "Yama" Niama (rules), Pranayama (withholding of the breath by way of religious austerity, Pratyahar (withdrawal from earthly attachment) conception, meditation and trance.

Benimadhab and Lokenath acquired the abstract stages of meditation by arduous strict practices. They met all on a sudden while traveling through the snow clad Himalayas with two great personages. These two great personages while taking leave by pointing out at a habitable place told, "Due to long staying at this icy land your bodies will be drained out of red blood corpuscles. What a wonderful grace of Almighty. At the time of need the required help arrives automatically. There was sufficient reason of their life being endangered without the help of such saints at such an inaccessible region. The provisions of God is ever ready for the devotees.

On the first day of journey the spiritual guide (Acharya) Bhagaban Ganguly told to both of his disciples "Well you see the precious jewel you are going to achieve, the intense desire of possessing the nectar what has detected you from home stread should not be assigned to yourselves relatives or near and dear ones. That is for the good of multitudes for the well being of all. This message of the preceptor Bhagaban created a deep upheaval in the former part i.e. at the initial stage of ascetic life in the heart of Benimadhab. The question arose in his mind that the venture of acquiring the immortal bliss was not meant for his self. Not for even relatives and kith and kin. The for whom it is for whom this to enhances and pangs are to be shouldered ? For whom the practice of self immolation and the asceties way of life ? The question arose then who 'I' am ? (who and I) These limbs of mind, these garments, this body tilled as 'I' is not 'I' myself. Because it has death destruction and dissolution. Which has extinction that is transitory. Therefore

Who I am? This body whom I call as 'self' is merged into the fire elements. Then where the 'I' or self goes. Does it go down to extinction ? It is not so then where it goes? I must know who am I. From where does it spring and where lies its fusion. On that day the little message of instruction created an uncommon reaction in the mind of the disciple Benimadhab and all his sense organs were driven firmly to the search of 'God'. The Himalayas is not the father of India irrigated by rivers, also the origin of spiritual practices. It is the lone place of devotional practices sanctified by so many pious devotees. The hilly caves deck the body of the Himalayas in different layers. Beyond the eyes of people how many hermitage of saints. How many great lord Shiva like ascetics. How many devotees merged into trance staying hundred of years concealing themselves at this famous ancient hilly tracts of regions so that Benimadhab maybe acquainted to some extent with the group of powerful devotees murmured in the Himalayas the land of deities (Gods) was the heartfelt desire of the spiritual guide (Acharya). The omniscient

preceptor was well conversant that Benimadhab in course of time will be possessor of the greatest devotional success and will be ear marked as the profound saint. And for the good of general public this devotee in his latter life will have to settle up in the habitation of people. So through this travelling Benimadhab the young devotee became to some extent familiar with the great saints of this place and around the Himalayas and this was designed by the Acharya. In the later years this purpose of the preceptor was accomplished. During this period the disciple Benimadhab visited many unknown seat of devotion and got the touch of many devotees having unnatural spiritual power.

Accomplishment : The spiritual practices went on years after yer in this sylvan line quiet atmosphere under the guidance of the preceptor uninterrupted regularly. On the other hand the earnest effort of the preceptor on the other the firen faith and the performance accordingly. Thus spreading over long fifty years in the arduous practice of obeisance practice. (Yoga by eight parts of the body) One day the devotee got his aspirations satisfied. The cherishing of the desire, the supreme knowledge and visualizing the supreme lord became fulfilled. Blessed the preceptor, blessed the disciple, the devotion teaching and achievement. The compassion at which these two disciples attained success beyond the scope of deities even in the life of that preceptor this fortune did not dawn upon him.

After the achievement of final spiritual aim Benimadhab possessed immeasurable power and supernatural enlightenment. The inner tale of his spiritual life is impossible to be divulged out so the general public. the handsome earnest and most sincere devotee drew inagnatic attraction from whomsoever met Him. The curiosity of many knew no bounds to know the history of his former life.

All the time in reply to questionnaire the great devotee Madhabanandajee with a sweet smile told what is the use of the elementary talks ? Meaning what is the use of gone by affairs. In the latter period in course of discussion Sri Sri Madhabanandaji merely haunted upon a trifling facts. That the favour of the great ascetic Hitlal guided Him to the definite and decided path leaves no scope for doubt. Some biographers have narrated that Hitlal is well renowned as Tailang Swami, the mobile 'Shiva' of Benaras. Whatever may be the real identity of this great devotee, at His company and care Sri Sri Madhabanandaji and Lokenath the celibate travelled over the different regions of the Himalayas and Tibet. Over and above due to long companionship the spiritual power of the said devotee cast an unlimited influence on the lives of these two great personages while in devotional practices.

After the attainments of monotheism (True Knowledge of God) and seeing the supreme power Acharya Bhagaban while descending from the Himalayas took to the route of Kabul on the north-west of India. The aim was going through the scripture of Koran and to realise the essence of Islamic religions theory. Kabul is a Muhammedan state. At that time the famous persion poet Mollasadi was residing there. Bhagaban with his disciples accepted the hospitality of Mollasadi at his home and secured the essence of muhammedan religion by learing Arabian language and going through the Koran. Later on by leaving Kabul they started for Kashidham (Benaras). Afterwards they met the aforesaid great devotee Hitlal by name on the way.

The old Bhagaban Ganguly entrusted Benimadhab and Lokenath with the great spiritual devotee. At this time the boys were of ninety years and the preceptor (Acharya) was about hundred and fifty years of age.

Like the Himalayas Kashi (Benaras) is also divine spiritually very favourite place for the devotees to wonder about. The current of spiritual thoughts has flown all over India by ages. Innumerable ascetics and monks belonging to different creeds have gone through spiritual practices and yet practising it publicly or secretly. The monastery, temple, mosque, gurdwara have been set up here of all the sects or communities. By reaching the plain land of Benaras from the Himalayas Benimadhab and Lokenath were overpowered with inexplicable joy. But this mirth did not last long. The preceptor Bhagaban Ganguly passed away within a few days. On that day like every other days the preceptor told his disciples at dawn "I am off to bathing in the Ganges".

After taking his dip in the Ganges at the Mani- Karnica ghat the great devotee closed the chapter of his earthly role. It is said that the earring of Lord Shiva dropped here down witnessing the devotional practices of Lord Vishnu in amazement. So this place is called as Mani Karnika or (the ornament of the ear). This ghat of Mani Karnica is allied with the reminiscence (memory) of the great chavitable Harishchandra and his wife Saibya with the son Rahitaswa.

Like the other days when the preceptor did not return on schedule hours both the disciples being worried and waiting a little while more went to Mani Karnica ghat. They found their preceptor was absorbed in great task of counting the beads silently. Instantly at the sight they realised that their dear preceptor had left the physical existence. No sooner had they touched the body than it dropped down. Benimadhab and Lokenath performed the cremation of the earthly body of the preceptor Bhagaban and the religious last rites at the ghat of Mani Karnica.

After the death of the preceptor Benimadhab and Lokenath by leaving Benaras with the great devotee Hitlal and went out again to long trekking. He told when required Hitlal himself would search them out.

The two colleagues (contemporaries) with great merriment setting out on foot towards the western direction crossing Afganistan and Persia arrived at Arabian land. The greatest pilgrimages Mecca and Medina are situated in this Arabian country. Mecca is the birth place of Hazarat Muhammad. He ceased to exist at Medina. The distinguished Mohammedans having paid due regards to these two Hindu ascetics accepted them as honorable guests. They told the ascetics that if they desired to take present of rice, pulses, oil etc for taking self cooked preparation or they themselves might cook them for their dining if ordered so. Both the ascetics were castism. They accepted the second proposal and taking the cooked food by the hands of Muhammedans established an ideal of universal religion. The Hindus, Muslims, Buddhists and Christians were all their kith and kin.

Having visited the pilgrimages at Mecca they went to Medina, there too the religiously

attuned Mohammedans received them with equal warmth of heart and felicitations. After staying for some days at Medina they advanced towards the way of Makkeswar. Makkeswar from Median is about a three months stretch of path on foot.

On the way to makkeswar they came across a person named Abdul Gauffur. He would live far from the habitation in a little hut in the desert area. He would seldom speak with anyone. At first he refused to speak with Lokenath and Benimadhab too. At last getting their identity became consented and devoted his time in various spiritual discourses. Gauffur could remember his previous births (Remembering ones own condition in a previous birth). He had in remembrance the previous four births. Benimadhab and Lokenath too could say of their previous three or four births.

It has been jotted down in the preface which Sri Sri Madhabananda Giri exposed in a riddle some way the incidents of previous births and also the present birth and his congenial display with Abdul Gauffur, the driver at the hermitage of Hooghly. As many times He descended to this earthly life He appeared with the name of Madhabananda Giri. The affairs which Sri Sri Nigamananda Saraswati Maharaj communicated to His close disciples about His past life this conclusion can be deduced from it that Sri Sri Madhabananda Giri Maharaj appeared as Madhabananda Giri in His previous or foregone births.

Having got perceived the in human or (super natural) power and extraordinary spiritual knowledge the Amazed Abdul Gauffur remarked that due to compassion of suitable preceptor and for the pious activities and their effects accumulated their spiritual life could be so bright and illuminous. We can't half being astounded that in those days when there was no proper arrangement to travel from one country to another. When race, religion, language, manners and customs all were the barrier to communion with one another then how the proper, naked, bare footed ascetics and devotees could afford to go from one country to another on foot and be united with the saints belonging to other sects. However it might appear unbelievable everything is possible by successful spiritual devotees. In their inner sight the present, past and future nothing remains unseen and unknown of far and near. Taking leave of Abdul Gauffur Benimadhab with Lokenath started towards more and more western Europe. They reached France by travelling through Asia minor, Turkey, Greece, Italy, Switzerland by land. It should be considered that how much time it may consume and that how tiresome and arduous a task it was and the conditions of ways and paths. Somewhere it is a plain land and at another an unassailable or insurmountable hills and in some other vast rivers and streams. The land whenever Benimadhab instantly to exchange the thoughts and ideas some what.

After visiting Europe they came back to India by land. Now their destination was north pole or the and covered with ice. Though their body was tempered with the practice of abstract spiritualism yet to make their physique more attuned and adaptable to the changes of nature they decided to settle up at the 'Badri Kashrama' for some days. This will relieve them from putting on outer garment where the drinking water freezes to ice there not a days or two they resided long three years as the initial preparation to

mountaineering. Consequently their skin of body became white and thick in contact with ice.

Hitlal at Kashidham (Benaras) told them "I will meet you in case necessity." By the power of spiritualism he realized that Benimadhab and Lokenath would start to land of ice on the northern region. He appeared to Badrikashrama to extend help. Staying for some period more they prepared their body fit for icy path. After long preparation having forsaken the loin cloth even with an entire naked body crossing the snow capped peaks the three great saints set out for the northern pole. Their routes were stony or rocky, liquid or hard snow covered at places. On the way there was no scope to secure other than root of Tuber (Kanda root). By traversing forlons by the human habitation this tremendously inaccessible path the ascetics in triple by crossing Tibet and Siberia arrived at the beach of northern Pacific Ocean. As the way and snow was unending likewise these wondering ascetics knew no lethargy and exhaustion the unlimited span of water of the great ocean and snow covered the entire ocean appeared as if an eternal field of snow. Bare footed and bodied crossing that terrible vast tracts of snowy land they arrived at the north polar region. There is the dim polar light (Aurora Borealis) six months are lighted days and six months are dense night. The face of sun is ever an unfamiliar thing there. Crossing this region they went ahead more to the northern region and at last arrived at such a place that only darkness prevailed there unendingly. The stars of the sky even are shrouded in the net work of fag. The eyes fail to see the way the sight is crippled there as one paralytic. Having failed to advance further the great sages sat there preparing a meditative seat on the ice. Thus having stayed there for some days they acquired a new type of sight. Slowly and gradually they could see everything in the darkness. As a result they felt no trouble to move about in the darkness.

Then the great devotees resumed their wandering through the darkness while trekking they felt that path was neither high nor plain as if gradually going down. Thus advancing a little farther they stopped and instead of descending more they took to path along which they came.

From the northern region as they descended to the plain path in order to visit 'Udayachal' advanced towards the eastern region. By crossing many hills and mountains, rivers and streams they arrived at China at last. The great devotees were all in matted hairs and whiskers but denuded ascetics. The king of and the servants of China took them to be disguised spy arrested them and after interrogating them variously in prisoned them. Afterwards at their manners and customs and behaviors the Chinese came to learn that they were Indian monks and travelling through the countries was their purpose. Then they were released.

In the latter period while narrating the life of travelling and its experience Sri Sri Madhabanandaji Maharaj would stress upon the brighter side of travelling life. He would say "Well you see while coming touch with wants and privations and sorrows and joys of daily life the devotee attached in travelling the doubt and frustration in him is removed. The mind gets deeply rooted in stoicism (In difference to the world) and the idea that this body is soul (I) extent. For the devotees travelling is a must for it.



Hitlall Misraji was a saint and seer and a great devotee. He reached that both of celibate disciples Benimadhab and Lokenath would have to be the instruments in selfless services to humanity. There is no need of travelling any more. They arrived at the highest level of spiritual attainments. Hence forth mass teaching is a work ordained by God. After the release from imprisonment He told his disciples one day while trekking "Only seeing of God salvation or freedom in spiritual world is not the final achievement in the life of devotee. The knowledge out of hard and arduous devotion should be infused into the general public irrespective of cast and creed steeped in ignorance. It is better to influence them into spiritual thoughts and ideas. So by giving up travelling go to the habitation of people. My guardianship ends here. Hence forth you are free. According to your respective knowledge of judgement go ahead in newer courses of life freely. Let you be blessed."

Again the detachment. Every farewell or separation itself is painful. But to a devotee neutral in sorrow and joy there is no such thing like separation. To them everything is ordained by God hence pleasant. On the eastern region while descending on Indian soil they were obstructed a good number of instances were imprisoned twice, once in China and another time in the hands of sentries of the customs department. But in both the cases they were released honorably. After the release while treading over the hilly regions of India on its northern east regions they stayed over some days at the deserted lone place infested with forest on the Chandranath hill adjoining to Chitagong. An incident of this time we have heard from Sri Sri Madhabananda Giri Maharaj. The calm and quiet area of the forestry being suitable and favorable for devotional practices. They spread their austere seat over there. After staying there for some days when they were merged into deep meditation then suddenly at the tremendous howling of a tigress the entire forest are shook and resounded and there meditation was interrupted. Focussing searching eyes they saw that not a far an infuriated tigress was roaring and before her there were a number of cubs born afresh. At the gesture of the tigress it appeared that she was not pleased with the stranger ascetics there. Her fear was lest her cubs were harmed by them. So by roaring she expressed her sentiments. Lokenath the celibate going nearer to the tigress to some extent told addressing her "You have no cause of fear mother, you stay here fearlessly with your cubs. You will not be harmed by us." Astonishing was the loving message of assurance of the saintly devotee the wild tigress felt no trouble to understand. The tigress became gentle.

Again one day the tigress was howling. The tigress would go out in search of food. To whom she would entrust her cubs? Lest the cubs are maltreated! Realizing everything the great compassionate Lokenath again pacified the tigress and told, "Go mother let you go out fearlessly to prey upon without any anxiety. We shall look after your cubs." Now the tigress went away. Again after a short while the tigress's roaring was heard. The pair of saints could understand that the tigress had returned after preying and announcing her return and also no further caressing would be required. I have come back. You are free. Thus within a few days a feeling of mutual cooperation grew up among Lokenath, Benimadhab and the tigress. At last they decided to wind up their austere seat from that forest and to go elsewhere. As soon as they started to their journey

from the forest the roaring of the tigress was heard. At that roaring there was no feelings of anger or hate. Rather it was expressive of piteous entreaty. Both the saints felt compassion at heart. They realized that the tigress was communicating that if they left who else would look after her cubs? Lokenath told the tigress that "So long as your cubs do not attain the growth of preying we shall stay over her up to that time". Having received the assurance of the great devotees the tigress also became quiet. Thus they lived a month more in that forest this incident is a burning example that the wild ferocious animals of the forest can be tamed (put under control) by dint of universal love.

The guardian Hitlal had taken leave before Lokenath and Benimadhab after staying for some days in the inaccessible forest around Chandranath hill under Chittagong in Bangladesh by the term of bidding farewell came again. Benimadhab and Lokenath as if like two flowers in the same stem. In the boy hood days after the ceremony of sacred thread the both left home the both left home together. After it many days many months and many years rolled on. How that feeling or experience surrounded with extraordinary sentiments of joys and sorrows (pleasures and pains) Devotional practices and meditation went on together and also the rare final attainments of spiritual bliss accompanied by unusual penances. The pilgrimage through in accessible route with the same aim and interwoven life. Now it was settled that both would wander about different paths. This separation causes deep sorrow to common people. But to a devotee the perception of pleasure and pain is different. According to the previous decision Benimadhab took the route of 'Kamakhsya'. Lokenath descended to the plain land of east Bengal. By whiling away long one hundred and thirty years together the pair of devotees being detected from each other physically proceeded to their respective fields of activity.

By descending down to plain land Lokenath the celibate spread his seat by devotional rituals at Barodi in the District of Dacca. He directed the general public the way of salvation desiring it. He gave this self identity in 1890 at the age of 100 years.

After a long search or investigation nothing could be known of the ancestry of Benimadhab accurately. After interrogating variously Sri Sri Madhabananda Giri (The silent father Ujjain) would like to remain tongue tied about His previous family hood. At his riddle some talks although the devotees and disciples guessed a little, until they heard anything of his former family life, they cannot say anything assuredly. They would cannot upon the days being keenly curious to know. After many days the long cherished and awaited day came. Before three or four months of leaving His mortal body He told suffused with tears in his eyes and intoxicated and overwhelmed with his thoughts "All are gone Lokenath also passed away. Abdul Gauffur also has departed but Benimadhab survives yet". Then at the piteous prayer of the present devotee - disciples drawing attention to his thumb of the feet he told "I am myself that Benimadhab." His ascetic name is Sri Sri Madhabananda Giri. as Benimadhab Kept mum for many years the society of devotees and to the worldly people. He is familiar as silent father (Mounibaba) to a more or less extent.

The universal preceptor by protecting and recovering the Hindu religion from the deluge of Buddhist religion got it reinstated it and formulated the 'Dasnami' community

like Giri, Puri, Varati Saraswati. By recovering very ancient pilgrimages he established monasteries 'Joshimata' on the north of Himalayas on the south Rameswari Sringeri monastery, Gobardhan monastery at Puri of Nilachal and Sarada monastery at Dwaraka. Madhabananda Maharaj belonged to Giri sect.

The question may arise that Lokenath Ghosal being the disciple of the same preceptor as Sri Sri Lokenath the celibate for the good of creatures played his spiritual role. On the other hand Benimadhab Bandapadhyay without being a celibate exposed himself as Sri Sri Madhabananda Giri Maharaj among the general people.

The ascetics great soul has some duties to perform according to the scriptural laws or principles. That inspiration of duty is derived from their spiritual knowledge on account of their devotional practices. In order to discharge their pious and noble deeds allied with religion they change their name accordingly.

Benimadhab as a celibate came down to the lower region from the Himalayas being completely nude. Having taken leave from his colleague Lokenath He advanced towards the way of Kamakhsya. He started for more pilgrimage to realise the mystery of creation and His display in a wider range of the supreme Lord more distinctly.

At this time on the way a number of Nagas guessing Him of a lofty standard of became His follower. The knowledge derived from a particular preceptor does not quench the thirst of the disciples. As because the universal lord though unique in character the different sages and saints have expounded Him differently due to that desire to enjoy that varied figures Benimadhab travelled over India and beyond the pilgrimages repeatedly. He wandered about frantically times without number the hilly tracts of Himalayas regions and the imparallel beauty of the imperial Himalayas enamored Him beyond doubt, but his heart remained dissatisfied He wanted not only to realise the creator of exquisite and beauty but to witness Him. He accompanied so many great saints, Awol, Bawool, muhameddan medicants, Fakir, Darvis. He associated with Aghore sect, Buddhist lama, Kabir, Nanak, Dadu Gorakh and also be associated with the pioneers of Sundar Panthi sect but as long as He got the vision of that effulgent and hallowed lord, the acquaintance with whom nothing is left unknown, His traversing of the way did not come to a half. During this pilgrimage he went ahead through many mountains, hills rivers and streams, the bank and the beach of the sea and dense for estray by visiting the Indian Pilgrimages and the hermitages of great souls. The tie between the calm and quiet surroundings of nature and pilgrimage are very close. He stood still before such a hermitage in the midst of lone quiet surroundings.

It was by the bank of the river Sipra away of about eight to ten miles from the city of Ujjain under the bare and open sky at the root of tree the preceptor was seated and with rapt attention and communion with the supreme spirit went on expounding the intricate religions theories in a very easy and simple way. The disciples were listening to it with undivided attention assembled around Him. The preceptor is equally commendable with his process of teaching and similar was the sylvan surroundings overpowered Benimadhab went on listening to the recital from a distance. After a short while hydros

the attention of the preceptor. By becoming him with affection the preceptor knowing his antecedent most gladly consented his accommodation to his hermitage. The name of this preceptor dwelling in a hermitage was "Vidyananda Swami" (Belonging to Giri sect). Staying in this hermitage he acquired thoroughly the intricate truth of the vedas and vedantas and the implicated hard spiritual theories within a few days. He became an erudite scholar in different scriptures. It is presumed that Benimadhab Swami was converted into Madhabananda Giri in this hermitage. The hermitage father Vidyananda Swami would call madhabananda to profess occasionally. During this period the sages and noble souls would come to Swami Vidyananda to know the clarification of intricate spiritual obsessions. Swamiji would divert then to expound their problems to Madhabananda. In any debatable and argumentative issues if at first Madhabananda failed to expound then Vidyananda came to his rescue. Thus He became the pioneer in issues.

After some days vidyananda swami by abjuring the hermitage went away else where with some disciples. the entire responsibility of running the hermitage divulged upon Madhabananda. Not to speak of meditation or study or professing or the matter of conducting the hermitage or any ordinary duty His regularity and sincerity attention and discipline were unparalleled or unique. He would deny idleness firmly. Hence to run the hermitage caused him to least trouble. During this period the process of devotional duties and the solution of implicated truths and his efficiency in the matter and winning the deep love of the preceptor for all these some saints and great souls entertained anti and adverse feelings for him. The omniscient preceptor realising everything directed Madhabananda to keep silent. Because a dumb has no enemy. In which year He adopted silent creed is not definitely known. After this Madhabanandaji urged into great meditative devotion. So far as it is known in the cave of Mahakal temple where the image of Lord Shiva is situated, He remained in devotional practices for a longtime. As long as the Lord of all Gods Shiva blessed Him with a (Darshan) visit. A life long ardent celibacy since birth and a strict devotional penance winning the final achievement assumed the universal spiritualism and the state of lord Shiva. Having attained the great final spiritual attainments he again resumed the life of wandering saint. At this time he became famous as the silent father of Ujjain. As it is obscure that how long he was merged into his devotional practices and its latter period for some span is completely in the dark yet. But at its next period what he told in emotional current which reveals that he was engrossed in devotional meditation at Naimisaranaya for a considerable period of time.

It is said at Ujjain in the origin of creation the demons and Gods were involved into a prolonged warfare. Both the parties craved for immortality. All were busy after searching the jar of nectar. At last at the execution of a temporary truce peace was established. According to terms the demons and Gods together would churn the sea. The articles evolving out of churning were allowed to be shared freely according to choice, but the nectar to be divided equally among the demons and Gods. Consequently all were to be immortal. Making the Mandar hill as churning implement and last snake (Sesh Nag) as the churning rope the churning process started among the demons and Gods.

After a long process of churning the desired result was attained with the jar of nectar on her hip the goddess of wealth (Kamala or Laxmi) came out of the great ocean.

The demons and Gods were all happy. Now all would be immortal by drinking the nectar. All were exhausted. They were taking next. Meanwhile the son of Indra the king of Gods, Jayanta stole away the jar of nectar. The demons having seen Jayanta fleeing away with the jar chased him. Jayanta was running away in high haste. The demons, went on chasing him. After the whole days fleeing away the darkness of the evening set in. Jayanta rested by hiding the jar of nectar under the sea water. On the next day before sun rise he began to run again. Thus while fleeing Jayanta placed the jar at four places. When lifting and placing the jar of nectar a little nectar spilt on the ground. Those four places became famous and great sanctified pilgrimages. One of the four is this Ujjain, the rest three are at the confluence of Allahabad of three rivers on the left the bank of Godavari and Hardwar. Twelve years alternately the Kumbha bathing are held in auspicious combination of stars. On the occasion of Kumbha yoga Laks of seekers of salvation bathe in the Sipra river of Ujjain.

Although Jayanta was arrested after twelve days at the hosing of Vishnu (Narayana) attired in feminine features the demons were deprived of taking nectar. The entire nectar was drunk by the deities. Lord Shiva absorbed the poison or the deadly poison the curse of churning in His throat in order to protect the creation from extinction. He became the blue throated (Nil Kantha), the Shiva. The Gods won the entire quantity of nectar. To save the creation Brahmha (The monotheist lord) began the chanting of hymn of Lord Shiva and the emblem of Shiva or the Linga He set up beside the Sipra and Gandhabati confluence so that all in the creation may attain salvation by worshipping this illuminator Linga (Joytir linga). Since then by the decades and sealing the time the eternal incarnation of time exists by the bank of Sipra.

Centering round the Mahakal temple the Indian sages founded the most revered temple "Mana Mandir" of Ujjain would be considered to be the best centre of culture of Indian Astrology through thousand of years. Beside this Mana Mandir the temple of Mangalnath grew during the reign of Vikramaditya. That temple of Mangal Nath exists today even.

Not far from that temple of Mahakal was the famous hermitage of the sage Sandipan of the era of Mahabharata. Bearing the memory of the boyhood days educational institution of Lord Sri Krishna even today stands the very ancient temple.

In 1960 after the withdrawal of silence what He would say under emotional outburst to his devoted disciples from which it could be presumed that after this he visited and was merged into devotional practices for a considerable period at Naimishyaranya the holy place of spiritual exploration of 84 thousands of saints and seers and the place of devotional and composition of the great saint Basdev of Vedanta Purana and the Mahabharata. In the latter period the Holy father visited His place of spiritual practices accompanied by His devoted disciple.

After the devotional spiritual practices for a long time Madhabananda began to wander about again in the lap of Nature surcharged with beauty fragrance and saps. This natural was his Almamater. He was born and brought up in the lap of nature. He never studied in any school or college. He had nothing of bookish knowledge. Perhaps in His early boyhood days. He would attend the primary school with the ordinary boys and girls. Certainly He had the knowledge of alphabets. He was not a dunce, His ready wit, sharp intellect, strong imaginative power came to light in many incidents of His life. This cultural and social wisdom along with imaginative power He derived from nature. The knowledge of self the creature has to be the Shiva, and win the monotheistic knowledge. The sacrifice through the births, perseverance and devotional practices He began to exist in highest joy ordained by God in the sea of universal truth and spiritual bliss.

Men have the curiosity in the matters utterly beyond knowledge shrouded in ever a mystery. In Kalighat, the impenetrable forests of the Himalayas in the dense forest of Ujjain He went through spiritual penances in the temple of Mahakal. He wandered about the whole world being a self contented religious pursuer of truth as a great devotee. He was not far away from the desired object. Monotheism and nature both were under his grip. Yet, he would inflame the mental flame of spiritual craving and would taste the ever growing devotional urge in its newer phases. He arrived at Naimishrannya as a wandering pilgrim. The springs leaves and flowers the caves of hills encircles with forest among all these natural surroundings He would be beyond himself in joy and over powered by them. That shower of cheerfulness being evolved out in hundreds and thousands of flows would be intermingled with his eternal current of love. It was the place of 84 thousands saints and sages merged into devotional practices in the perception of bliss. The field of religion is the birth place of Purana, Vedanta and Upanisada composed by the great sage Krishna-Dwipayana. This charming natural atmosphere cast an influence upon his mind without further delay He selected a spot and engrossed himself in to a deep meditation. After the penance He travelled through the pilgrimages one after another more than once and while wandering the places which attracted him most in natural beauty he devoted there sometime in meditation. Kahara is such a place. He went through penance for a considerable period in the wide cave on a lofty mountain infested with ferocious animals and beasts. Formerly the temple of Shivaji rested in that cave. Not it is non existent and out side the cave the temple of Goddess Durga (Chandimata) lies in ruins. There were stairs to ascend the temple from the bottom which has been ruined at present. There is an image set up in a latter period. He founded a hermitage there for the ascetic disciples at the foot of that hill on its plateau. In this hermitage none could reside other than monks.

He did not lead any family holder disciple there. Even did not disclose of that hermitage. In the latter period He would guide occasionally one after another the ascetic disciples if considered eligible. I heard from Chalababa of Kahara the intimate disciple of Holy father. Formerly the strict rules and regulations what Bhagaban Ganguly introduced and himself taught his disciples through stress and strain and by begging fed his disciples with cereals. he did not send them to beg from family holder even after vehement protest from his disciples. Because in catact with the family holders they

might be overpowered with destruction of mind and be infected. Madhabananda Giri Maharaj also pursued the course introduced by his preceptor about the teaching and training of the disciples. He would distribute the gifts received among the ascetic disciples which were offered spontaneously i.e. among Chelababas formerly to the Nagababas, Burababa and Mangal Giri. Afterward he would divide the gifts among the boy Ratan Giri Santosh Giri and Narmada Giri. Among them Narmada Giri frequented with Holy father and even at present he comes occasionally he had a congenial relationship with all the family holder disciples. Narmada Giri came to holy father at his eight or nine years of age. His residence was two or three miles away from Chitrakuta in a certain village. His father's pecuniary condition was good on the whole. One day while studying in a village primary school the teacher caned him one day for being unable to say his lessons. Due to that fear he would avoid going to school and whiled away his time in playing in the ways and after the school hour would come back home with his books and copy books. One day his father being acquainted with the facts belabored him mercilessly. The teacher beat and also his father. The boy without having returned home with dejected mind began to loiter here and there beside the Chitrakuta. At that time Madhabananda Giri Maharaj was residing at Chitrakuta hill in Pilikoti hermitage. Afterwards Mouniji (The silent father) made a gift (charity) of this pilgrimage. The boy appeared before the Holy father at the hermitage with apprehensive fear. later on in an opportune moment he begged shelter to stay with the holy father. The holy father told the boy "Your parents will get me arrested by the police". At that time while searching the boy his father arrived at the hermitage of the God father. The boy studiously avoided going back with his father. If again at home got him severely beaten at home. He told that if taken back forcibly he would commit suicide by jumping in the river. I will stay with the saintly father. Having no other course left open the father went back home leaving him under the care of the ascetic father. the saintly father also assured them of the well being of the of the son giving encouragement. Hence forward Narmada Giri stayed with the Holy father. Santosh Giri was the son of a king. The God father brought him up as the son of king.

It is heard from these Chilababa (disciples father) that from now 150-160 years ago a Marwari by the name of Deokinandan built a hermitage at Kahara.

The Holy father when descended from the Himalayas at first would wander about completely nude. Later on in human society He began to use loin cloth. He would use light red ocher loose garment at a more later date.

The Mouniji (holy silent father) did not stay a longer period at any place. On the latter period He set up Monastery temples at many places of india and also made a gift of them. He would like most the life of a pilgrim (a wandering monk).

Thus while wandering He was crossing a native kingdom Khajuria by name. The happening has been collected from the history of the royal family of Khajuria. From this incident we get the specimen of loftiest spiritual and ascetic power and deep love and compassion to creatures.

Possibly Rana Sankar Bux is the first disciple belonging to family hood of this royal family. Afterwards many royal families adopted His discipleship. Among which the royal palace of Jhansi is note-worthy.

Sri Madhabananda Giri Maharaj (Mouni Baba) in 1969 on the latter part of the winter stayed in the house of Bata Krisha Chatterjee at No. 37 on the Ram Gopal Vidyanta Road in Lucknow. The devoted disciples of Lucknow, calen the and of other places accompanied Him. At that time on the 16th March at 10 a.m. a handsome gentleman with some other accompaniments came to meet Sri Sri Mouni Baba (the holy father). After concluding the phase of pranams (salutations) the silent holy father asked him "Where do you live my son? Where is your residential address?" In reply the gentleman said, "Most respected holy father I am Rana Sew Ambar Singh, the great princess of Khajurgaon. Presently I am coming from the palace of Khajurgaon at Lucknow." The holy father started at the name of Khajurgaon and commented "Then I shall recognize your father and elder brothers". Of course all the conversation was in Hindi. Here it has been written by transliterating in Bengali - "Tum kaun ho? Kahabka Rahnewale?". Baba ham Maharaj Kumar Raja Sew Amber Singh of Khajurgaon place! Kaya Bola Khajurgaon? Tab to ham Tumhara Bapdadako Paichanta hoga. Rana Sankar Bux singh ko Painchata? Uto hamara sishya they. Rana, Baba unhe to hamara great grand father tha. That is the father of Grand father.

Afterward the Rana told addressing the other devoted disciples. "You see, Mahatma is talking about my great grand father. Now I am sixty five. Imagine how old Baba is, My great grand father ultimately participants in Shipahi Mutiny, that is in the year 1857.

I have been searching this Mahatma (great soul) for a long time. From the ancestry of our family I found the name of Sri Sri Madhabananda Giri Maharaj. Afterwards I learnt that his great soul (Mahatma) is yet alive. From thence my hunting up continues. After a long search of many days today I have met the great soul (Mahatma). Afterwards in reply to the disciples brethren Rana Sew Ambar Singh told, no son was born to our generation. This royal family descended from adopted sons. Rana Sankar Bux Singh was the adopted son of Rana Rghunath Singh. At the devotional services of Rana Sankar Bux Singh the holy father being pleased and due to the offering of the boon of Sri Sri Madhabananda a Giri Sankar Bux Singh gave birth to a son in our Royal family. Since then until now no adopted son had to be taken up in our Royal family.

The Holy father asked the Rana more, ----- Talao Hai Na? Is there not a pond that side? Yes dear Holy father, the name of that pond is Madha-Pond (Talao). That pond (Talao) was set up by me. "Ohi Talao main Pratistha kiye the". Later on it became known that water-scarcity is acutely prevalent in that country while going through that country having seen the explicable distress and miseries due to want of water the heart of Dear God father became filled with pangs. In order to drive away the water trouble he me with the king of that country in a tricky way and to dispel the water trouble said to dig out a pond. Rana Sankar Bux Singh reigned then. He look the preceptor's order with full submission. He dug a pond and got it opened by his preceptor. He gave the name of the pond "Madhab Talao" (Pond). He dedicated it by the name of his Gunijee (preceptor).



These incidents we heard from Santosh Mukherjee a disciple brother and from Panchu, the son of Ahibhusan Banerjee then present at Lucknow. I also heard piece meal incidents from the sister-disciples residing at Lucknow. Afterwards by reading a treaty in the Ashirbad journal of Hesserpur times the inquisitiveness got more inflamed. I have been cherishing a desire in mind to find out the truth and genuinity about this. But for the time factors and on the ground of health this could not be done.

By submitting to the feet of Sri Sri Thakura I started for Lucknow on the 21st March, '90 and reached Lucknow in the night on 22nd March. I met with the disciple brethren on the 23rd March. On the 24th March the house of major Tanej Dev at Sarojini Nagore and at night I went with Sri Sunil Kumar De like my elder brother in Khajuria house at Naka Hindola in Lucknow. On the first day the other employees of the palace turned no attention to the unfamiliar persons. Later on we sent a card depicting the name and address of the hermitage (Ashrama) and begged two minutes time to meet. The messenger came and communicated that Rana Sahib was indisposed. Let you come tomorrow at evening. Rana Sew Ambar Singh who met with the preceptor Maharaj (Guru Maharaj) in 1969 he died in the last 1982. If his five sons four are alive. On that very day with the idea of meeting one of his sons I went to the Hotel Ambar at half-past eight in the night (8:30 P.M.). He was in the hotel Ambar at that time. His name was Rana Sew Saran Singh pet name was Rana Hari Singh. I informed at the reception counter submitting the name of the Hermitage (Ashram) along with mine imprinted in the card that I have come from Calcutta on an emergent mission, to meet with Him. After ten minutes or so Rana Hari Singh met me at his chamber and said paying entire heed to the facts "Well, you see I do not know anything worthy to be quoted, but I will let you know after two days after investigation. When appealed to have a visit round Khajurgaon he told "You will not be able to demarcate anything without guide. It is not possible to go there in any other vehicles without a jeep. My car will ply you at the entrance on the village, from there 3 or 4 miles you will require to go on foot on the eastern direction. The heat here is almost 144 to 146. Please come later on let me find out ways and means if any".

On the next on 25th March at the Khajurgaon palace I (the author of the book-Bengali version) went to meet with Rana Bijoy Singh, the next brother of Hari Singh at 7 p.m. approximately. The royal employees welcomed us into a room which was 40' X 20' X 35' in length, breadth and height respectively. Six costly sofa sets adorned it on four sides. Different chairs with centre table furnished the room. Big oil paintings of the royal male members hung against the walls with chandelier lamps hanging from the ceiling. There were various flower plants water springs, Marble statues etc outside. The room was 15 feet in height, three to four feet balcony on all sides and on the upper walls ventilators which could be seen in the parlor of Mughul emperors. On the walls and under the ceiling various engravings designed with oft clay. In discussion with Rana Amaresh Singh (Bejoy Singh) the facts revealed that he knew sufficiently about the Holy God father. He went with his father to Batuda's house, \_\_\_\_\_ Chandsida. He went several times also to the doctors chamber of Chandsida. He told various facts about Sankar Bux Singh and the stay of Sri Sri Madhabananda Giri at Khajurgaon, adopted for. What he did not know, he summoned an old scholar and gathered facts from him for

communicating to us. When I asked him to note down the facts in his letter head he agreed readily and directed me to collect it after two or three days. The village of Khajur (Khajurgaon) and the visiting of Madhab Pond (Talao) when sought his assistance what he and his elder brother told the facts were repeated by him. We were told "I am finding out a jeep. Let you also find out one. Please tell me when a jeep is secured. I shall accompany you to demonstrate everything to you when asked of taking snaps of the members of the family and of Rana Sahib he replied, "Please come tomorrow morning and snaps will be taken up". Accordingly I took snaps on the 26th March at 10 a.m. of the Palace and of the Rana Sahib with the aid of Sunil De Mahasaya my relative, a jeep was hired at Rs. 500/- (five hundred) for plying during the whole day and then Ranasahib was informed of it. he agreed to start with us on the next morning at 7 a.m. On the next day instead of 7 a.m. at 9 a.m. with Sri De, I and Rana Sahib, a stalwart body guard altogether four heads sped off towards Khajurgaon. Starting from Lucknow running straight along the path of Raiberrily covering 18 K.M. from the turning of Bachroa on its right hand side following the track of Fatepur Gangagunj is about 95 to 100 K.M. distance. If three or four Kilometers of way is covered along the un-metalled path (by the eastern side) on the left hand direction of Gangagunj the palace of Khajuria becomes visible. The Ganges and the ghat are situated on the eastern side of the place hundred yards away before the main gate of the Palace. These 3/4 K.M. of paths are very bad. Big pits and dust around this area. In fact any other vehicles other than jeep cannot be depended upon. Such a dense dust is flying that no man is discernable walking side by side. In that condition we entered the Palace with most unquote appearance (like ghosts). If entered through the main gate the massive palace and on its left hand side another palace could be seen. Somewhat like Fatepur Sikri. On the lawn canon like 'Dalmadal' was set up. Now the Palace lies in a ruins. But once the palace was in a great pomp and grandeur can be traced out vividly. Now the Palace cultivators of the kings occupied it. Like other places there is no lack of modernism at Lucknow. The town and suburbs there are no want of touch of modernism in the least all around. Only exception is the Khajurgaon. It is passing its secluded state with the ancient stone statues and palace under fortification. The stamp of antique features is borne by its ways and paths all around Khajurgaon (village). It stands forlorn as a mute specimen of historical events.

After this having some refreshment at the palace we went to visit the bank of the Ganges of the long cherished Khajurgaon. The Ganges here is feeble in current, there was sandy surface all around. There was no trace of human habitation extended to the horizon, forests covered here and there. But peacocks abound in the jungle innumerable. Varied were there colours of the body. But none could say us precisely that where was the alter Sri Sri Madhabananda Giri would sit for meditation beside the Ganges. But after this we went to visit the palace of Rana Sankar Bux Singh a little distance from the bank of the Ganges. Although nothing perceptible of that ancient palace. At present some ruins are there encircled by jungles. We were told pointing out a place over there, the preceptor of Sankar Bux Singh Father Sri Sri Madhabananda Giri Maharaj would stay over here. As if Rana Sahib desired to have the preceptor maharaj for good by sheltering a natures call. But after this he never returned to his room in the palace. After this the Rana had a searching operation jungles, the Zamindari by his cavalry and elephant troops. After this none saw the holy father in the area of Khajurgaon any day. We saw

also five ancient temples of Lord Shiva on the Ganges, of which one was founded by Rana Sankar Bux Singh. These five temples were the great creation of Singh Royal family covering five generations. But the deities of these temples are in starvation now. the conch shell does not sound and the lamp is not burnt both evening and morning only the deity keeps awake whole night and day alone.

After this according to our commission after a long time Sew Ambar Singh the Rana Sahib got the holy darshan (meeting) of Sri Sri Madhabananda Giri in 1969. He found out the name of this Maharaj (great king) in the ancestral list of his Royal family. And since then a curiosity peeped into his mind.

Our present worth seeing a palace about 1 K.M. on the north-east another additional palace which the present Raja Sahib Bijou Singh Mahasaya guided us to visit. But he was unable to intimate us the antiquity of the palace. His say was that two rivers flowed on both the sides of the palace. One is the Ganges and the others name the writer unfortunately forgot. We desired to go to that palace. But the river contained deep water and due to lack of a boat we failed to visit that palace only from a distance the dome and other parts of the palace were snapped from a distant.

After this by going six kilometers on its southern and western direction we found the temple of the Goddess and the temple of Lord Shiva set up by Rana Sankar Bux Singh adjoining to the Bank of the Ganges. Regular arrangement of offerings is done here in this temple and we offered worships with the aid of a priest.

The common people know at present the Madhab Pond (talao) as Madho Tal. From this name the village assumed the of Madhogram (village). In area it is a hamlet. An area infested with jungles. Formerly it was a prosperous habitation as perhear-say. But once the area became deserted due to acute scarcity of water. The village Khajurgaon stood at 30 K.M. on its north-east region from the palace and from Raiberrily Bachroa Aurming on its right and Fatepur Road from Lalgunj turning at 18 K.M. distance the former Madhogram was situated. But the old pond (talao) has been completely stilted up. The metalled ghat is dilapidated. After it we started at 4 P.M. and came back at 10 P.M. to Lucknow. On that day whatever we saw belonged to Khajurgaon state. There is a vast estate of the Ranas at Lucknow.

On that day he went with us as our guide was Rana Amaresh Kumar Singh (Bijou Singh) the third son of Rana Sew Ambar Singh. We is the son in law of the ex-central Minister Dinnesh Singh through the matrimonial link. His eldest brother whom we met at Ambar Hotel his name was Sewnath Singh. He was more familiar as thing Hari Singh (Raja Hari Singh). He is also the son in law of the present Prime Minister Biswanath Protap Singh. Both of their brothers rendered a most cordial treatment with us.

Narmada Circumambulation : It was a deep dark surroundings of Lord Shiva's night (Shiva Ratri). There was forest all around Likewise the chilly cold. As a result the darkness freezed more as if on the slopes of the hill of Amar Kantak. The sacred flow of

Narmada originated from this hill. On this Narmada exists image of Narmada Mata (Mother) and all Shiva Lingas (Phallic emblem of Lord Shiva). Thousands of men and women in the hope of acquiring piousness (austerity) come rushing to this place every year on the fourth day of dark moon. By bathing in the water of holy hills water and offering tarpon convey their devotion of heart and prayer.

At this time saints and great spiritual souls a vast assemblage takes place in this widely austere pilgrimage they start from this place their long awaited trekking of going round the Narmada. In the pious fire the meditation counting of holy beads and chanting of prayer songs continued. In some canopies went on special charity of gruel. Madhabananda Giri Maharaj (The silent holy father) was in religious parlor with devoted disciples. Tomorrow with dawning the going around Narmada was scheduled. On the other hand disbursement of store-house took place under the camp Pari, Kachouri, Laddo and with malpoa dishes, the ascetic group was resounding with serving and eating. The ghee fell short as the guests over numbered than the provision. One of the disciples intimated the holy father "Dear Father, ghee has fallen short. The distribution of holy edibles has to be suspended". Khew (Why) ? The distribution of holy prasad (Bhandara) can't be stopped, every one should receive the prasad (The holy-food) just do one thing, take a big container and go to Narmada mother. Say orally "Ye holy mother serve ghee for the food of ascetics. All the cans would be filled in, by covering the opening of the cans with hand bring here and pour them into the cauldron. Don't see it with eyes. When all the holy feasting of prasad will be over, whatever raimnails will be left out in the cauldron carry them to mother Narmada and say mother the holy feasting has been done properly whatever ghee is left out take it back. Saying it leave it into the water.

It was observed that with the ghee given by mother Narmada, i.e. by the sacred water of Narmada the fried Chapati He accomplished the holy feasting to complete satisfaction. Not a single head went back without receiving prasad.

The spiritual precious power yoga mysticism of Mounijee cannot be gauged. Moreover with the precious power of yoga spiritual mystical superiority lay his unassailable compassion. To the commoners such a fantastic aspect will naturally appear unrealistic.

With the dawning after the touch of mother Narmada and the image of Lord Shiva and the holy reservoir started the long awaited trekking. By touching the long range of the bank of Narmada all would have to return back to the feet of this idol. Only then the going round of Narmada may be accounted as accomplished one. Encircling Narmada once, consumes a time of three to three and half years more or less (approximately). We heard this incident from the mendicant disciple, Chela Baba (Narmada Giri). Chela Baba also heard it from his disciple brethren in secession.

After this various incidents about Sri Sri Holy Father's wandering and staying is heard from different devotees. To retain the chain of incidents into one thread serially is very hard. It is almost impossible to narrate which incident took place formerly and also on later stage.

Who does not know of the case of vawal ascetic of East Bengal? The entire populace of India was stirred up by this legal suit leading to an upheaval. The restlessness and the excitement accruing out of this case; none other subjected to such consternation as this. It was an affair of 1909 Madhabananda Maharaj with his disciple of nude-mendicants while going along the way of Kamakhsya stayed in a hilly cave at Darjeeling with the utterance of Haribol (Name of Lord Hari) at about one fourth of the night He asked one of his disciples pick up information on it. Going out the disciple found the gathering of a number of heads with Lanterns. He communicated this to the Mounijee the silent father. After a while the Mounijee (the silent father) asked with a gesture. No more sound I hear. At that time there was torrential rainfall outside. The disciple came out of the cave again but found nothing. But hearing a sound, Maharaj (the holy silent father) asked "From which direction the sound is coming? The disciple replied "From the eastern zone". Then Maharaj accompanied by the disciple went to a crematory a little away and found handsome young man by in a cot. The holy father (Maharaj) placed his hand on his nose and felt. He told that the man was alive and directed his disciple to lend hands to bear him to the cave. At that time the body of the man was shivering tremendously in the cold. The holy father ordered his disciples to remove the wet clothes from his body and to cover it to revive warmth.

Mounijee with aid of his spiritual super natural power got him back to normal health. After regaining consciousness when the youth was interrogated of his name and whereabouts he could recall none. He lost his former reminiscence. Mouniji came to know the whereabouts of the youth and the cause of his death by meditation. When the youth became fit after fifteen days the ascetics left Darjeeling with him. According to the instruction of Mounijee (the holy silent father) that youth began to wander about to different countries with the disciples, like Benaras, Vindiyachal, Chitrakuta, Allahabad, Mathura, Brindaban, Hardwar, Hrishikesh, Amarnath etc. This youth assumed initiation as a disciple from Dharmadas the nude ascetic. After initiation the hermits would address him as brahmbhachari (celibate). Mounijee disclosed about the previous family hood of the youth to Nagaba and alerted him about the duties to be rounded up in details. This youth was the second prince of vawal Ramendra Narayan Roy. He was attempted to be murdered by poisoning lured by properties. In the meanwhile hear say was in air at Dacca and also at Jaidebpur palace for some days that the second prince was alive. After his death his body was borne to a cave for cremation. but at that due to heavy storm and shower his body could not be cremated it was left out there. Afterwards a mendicant and his disciples revived his life. He is keeping company with them at present. At the time of trial while being crossed the queen Bivabati the wife of the prince told about that silent ascetic Haren the priest came and told a silent hermit has arrived at the house of Akhsay Roy. He has told as though the second prince is yet alive.

After this some more years rolled on. The second prince went to oblivion. The information came to light in 1920-21. That famous ascetic appeared on the Bakland barrage of Dacca.

The rumor became a fact afterwards the general public irrespectively recognised that

Ascetic as their second prince Ramendra Narayan Roy. The famous case of that vawal sannyasi (ascetic) began. The case that originated on the 24th April in 1930. The final decision concluded 30th July, 1976. The Prince Ramendra married for the second time and his second wife the queen Dhara Debi is yet alive. He admitted that Mounijee is her supreme Lord (grand preceptor). The Mahamahopadhyay Sri Sri Jib Nayatirtha confessed (admitted) that it is the Sri Sri Madhabananda Giri Maharaj that mendicant (Sannyasi) who revived the second prince of vawal to life the holy father also disclosed to His disciple devotees that He was the life giver of vawal the ascetic.

It cannot be said accurately that from what year Sri Sri Madhabananda Giri kept frequent touch with Bengal (at present West Bengal). Nevertheless the little which can be gathered from the devotees and his life full of incidents. We can assume that it is more or less since 1900. But at present in Assam of West Bengal He stepped much before with Lokenath the holy father. He would come at Makar Sankranti in the Ganga Sagar congregation and would return back after the ceremony.

Founding of the temple at Budge Budge : Approximately in 1908/9 due to the fair of Ganga Sagar devotee pilgrims thronged like mendicants and monks along the bank of Ganges and also in the open fields and meadows. At that time there was a floating bridge over the Ganges to abridge Howrah and Calcutta under that bridge at Mallick Ghat beside the Ganges on the terrace (Paved floor) a hand some gracious great soul kept sitting on a spread out blanket bedding making a seat for meditation on it. His eye lids were winkles. Two of His companions sat on both sides of Him on holy seat of spiritual thinking. This great soul's appearance was bright-dark complexioned, tall and broad robust sharp nosed with an impression of personality on the countenance. The second noble should appeared just like Bisuddhyananda Saraswati Maharaj. Those who have met him or seen his photo will well guess it. The third one was very stout, tall and broad, the complexion of the body was very dark. The first one was silent so famous as silent father (Mounibaba), the other two were known as old father and Nagababa in the society of ascetics.

This quoted great soul most exalted and magnanimous as if pondering over something and muttering something mentally. Suddenly he wrote the name of that devotee in a chit and paper wanted to know the well being of him. He wrote in the chit of paper "Son Sarada are all keeping well at home? I went to your house before many days. At your father's call and to cut his novelette. The devotee started and thought who is this magnetic soul? How could he know my name? Then is He that great personage of whom I heard from father and maternal grand father? I was hunting up this very magnanimous soul. He is my cherished preceptor. The name of the devotee is Sarada Kumar Basu. He was the contractor of Calcutta Corporation. The grand father of Sarada Babu for resigning to a preceptor going round to Hardwar to Hrishikesh, Mathura and Brindaban came at last to Benaras. He visited all the monsters of monks and mendicants round the entire Benaras. But none agreed to initiate him. At last in despair and with a dejected mind sat on the Dashasamedhghat. Suddenly he found a gracious figure of a magnanimous soul came with a clattering sound putting on wooden sandals came to him and uttered incantation at his ears and went silently as He arrived. Sarada Babu was spell bound. He had the fortune to see Him a few moment. After returning to Calcutta he

narrated vividly to his son the facts of the happenings at Dashasamedhghat and the figure he saw there. Afterwards the father of Sarada babu would call him in meditation very earnestly. At this hearty call in fact He appeared one day before the devotee in dream and offered the father of Saradababu the spiritual initiation. Later on He narrated the incident of giving spell to Sarada Babu and his father. So after the death of father Sarada Babu during the Sagarmela (sea fair) being crazy would search about among the assemblage of saints the long cherished preceptor earmarked by grand father and father. Before many days he discovered the preceptor (the great teacher) under the Howrah Bridge. The preceptor also stepped into the house of disciple for the first time. After this whenever He came to Bengal would put up a few days in the house of Sarada babu at Bowbazar. Dr. Monomohan Chatterjee's (Bakuda) father had acquaintance with Sarada Babu.

Bhudeb Chandra Mukhapadhyaya went to the Monastery of Belur. There He met the Holy Father.

Pulin Behari Mondal, the eldest son of Hrishikesh Mondal in his younger days (at present aged 75) with his father went to visit and receive blessings from the holy father. At the first sight his eyes caught the effulgent appearance of the Godly father. The countenance was covered with white ashes. As wear on (dress) He had light coloured red ochred cloth on body and a loose garment. Wooden sandals decked His feet. A lip He wore a congenial and placid senile.

Sri Sri father founded a Shiva-temple at Kanchrapara while Nalini Babu was alive. He named the Shiva Linga Madhabeswar. The temple was set up through a great pomp and grandeur. There came the accomplished scholars of India. The Holy father came to Bengal for two or three months and again went away some where in the Himalayas. No body knew the site. After the demise of Nalini Babu the Holy father would come to the residence of Hrishikesh babu. The nude-father (Naga Baba) Chakanchak baba and a few more disciple babas (Chelababa's) would accompany Him.

Late Akhsoy Kumar Ghosh was the inhabitant Naihati Bhatpara. He had great affinity to songs and music. Bijoy Babu too loved music and songs and could sing well. He had the intimation of Akhsoy Baby on that issue. Bijoy Babu one day said to Akhsoy Baby "Akhsoy will you go to visit a saint two has come to Kanchrapara?" Akhsoy baby told "I don't believe in those matters. Bijoy Baby said "Nay it appears that he is not a fake saint. Because He keeps silent, does not speak. Explains everything by gesture. Then according to opportune moment Akhsoy babu went to visit the ascetic. What happened afterwards is better known to my brethren disciples brothers and sisters. When expressed their urge for taking the spell, the holy father gratified them with the spiritual charm suitably. Later on Sri Anil Kumar Ghosh the son of Akhsoy baby took the charm along with his consort from Him. The Holy father did not term it as spiritual spell. He would call it operation of the Naval. As a new born is detached with the former connection by operating on its Naval. Likewise He would guide his disciple sons from sin, suffering and distress accumulated previously by operating on their naval organ.

While residing for two or three months the address of devoted disciples He would arrange sitting of conferences both morning and evening hours on Vedanta (Monotheism). the seat of Holy father would be set up at a big room. he was inarticulate (sibut) naturally different interpreters would be there to explain His teachings. Among them Kaviraj (the native doctor) the grand father, Late Swami Atmanand, the saint), Late Kumud Ranjan Bandopadhyay of Kanchkuli. Haripada Chattopadhyaya, Makhan Gopal Bandopadhyaya and Purna Chandra Karmakar would be specially fascinated by Thakur baba to interpret slokas (verse) while residing at the house of Akhsoy babu at Bhatpara the Mahomahopadhyaya scholar (Pundit) Sri Srijib Bhattacharya Nayathirtha M.A. DLt. (Present age is hundred years) Janaki Ballav Bhattacharya, the lawyer, Probodh Banerjee, Akhsoy Banerjee etc the generous personages would be present. In those days after the evening the holy father would sit in the religious congregation at a week's interval and the annotation of His slokas would continue until the dead of night prior to the expounding of slokas devotional songs would take place. The songs would be sung by Bijoyda, Harmoninumbaba (An abbot/Mohunt of the Kashi temple) Santimoy Mukhopadhyaya, (the nephew of Rajani Chattopadhyaya) Umapada Kanjilal etc. The voice of Santimoyda was very sweet.

After the songs the holy father would compose the verses, the interpreters would explain them; Many disciple devotees would come to visit Father from Calcutta and other places on Saturdays, Sundays and other holidays. On that day the holy fathers meeting would be held since 7 in the morning till about 2:30 P.M. Then Dear father would bathe and after taking some prasad would rest. After evening again the holy congregation would be resumed and the annotation of slokas one after another continued till the night at 2 A.M. or 2:30 A.M. The aforesaid persons would explain (interpret) and sang. After residing sixteen or seventeen years long at the Kanchrapara rail quarter Bijoyda and Hrishikeshda were transferred to some where else. The rail quarter had to be vacated. The holy father while residing at the rail quarter many of the high officials received the discipleship of the sacred father occasionally when He came to Hooghly He would put up at the residence of Sushilda for a few days. Afterwards when Bijoyda founded a house at Hooghly he brought down the holy father at his residence. According to many the Holy father stepped first at Hooghly on the occasion of Bijoy Babu's entrance at his new home. Residing a week at Bijoyda's house "Ananda Bhawan" of Hrishikeshda.

At that time a good blanket could be bought at ten or twelve rupees. Then having seen a very beautiful blanket Akhsoyda took a keen fascination on it. The blanket was made of a white and black big textures with big furs. Moreover it was very soft. To make a pious gift to Thakur Baba mentally he bought down the blanket at Rs.75/- (Rupees seventy five). It was winter then Thakur Baba toldm,"Today I shall go for bathing in the Ganges. He went together accompanied by his disciples to bathe in the Ganges.

The bathing was accomplished with great enthusiasm and liveliness. All changed their wet dresses. In the meanwhile Akhsoyda wrapped the blanket around holy-father. Father did not remark anything initially smiled a little. Then ascending a few steps of the ghat He found a band of beggars were begging at the ghat, He wrapped that blanket around one of them taking off from His holy person. The disciple-devotees shouted in agony. Thus was the broad mental horizon of the holy father. After founding a house at



Hooghly Maheshtala near at Hooghly-Ghat station father would visit there once a year. He would while away eight or ten days and sometimes a month even this Bijoy Babu got Him introduced with the inhabitants of Hooghly. Those who once met Him got the identity of His broad and generous heart those fortunate devoted disciples are Luxmi Sorcar (Chandannagore) Late Biswanath Mallik and his wife, Late Sakti Kumar Chakraborty (who became the Acharya (priest) of the hermitage on the latter period) Late Sunil Kumar Banerjee, Mohorlal Sinha, Bholanath Basu, Monohar Mallick and many others. It is Bijoyda who got them each introduced Calcutta Late Gautam Babu, Sanat Kumar Ghosh the zaminder of Atur, Smt. Susama Ghosh (The maternal grand mother of renowned musician Late Nachiketa Ghosh, Dr. Sachin Sengupta and his wife Sarnakantadi, Dr. Monomohan Chatterjee and his father are the note-worthy persons. Each of them kept company with the holy father since 1925-30. Many others were sheltered at the feet of holy father later on. As for example Dr. Pranab Chatterjee, Late Mukul Chandra Roy, Late Tustu Charan Laha, Professor Kulada Prasad Chowdhury, Sri Dwijen Mukherjee, Sri Satinath Mukherjee, Utpala Sen, Sri Jaganmoy Mitra, Sri Indubhusan Banerjee, Late Rama Chatterjee (Gayatri - Barama) Dwarikanath Sadhukhan comprised the persons having shelter at His holy feet.

Once the Holy father was sailing by boat on the reverse-side of the Ganges to go to the disciple Banamali Babu at his residence Bijoyda, Kushida, Biswanath Mallick and many others accompanied the spiritual Lord Suddenly the holy father remarked. "I have attained a good old age, it is not pleasant any more to wander about like a tramp. I desire to have a little thatch and spread my seat over there comfortably. Bijoyda beckoned Bishuda and transmitted the desire of holy father and told "Listen what dear father says." Bishuda then had a flourishing business at Barabazar in Calcutta. Bishuda asked "What do you say dear holy father?" Bijoyda convinced him of father's desire. Bishuda remarked "This is nothing a Colossal task. It will be Bijoyda. Rightly said, yes, yes, just the right thing. The sky above Mother Ganges below and in between, Brahman Himself, I give the word of honor to arrange as early as possible. All resounded together all around with the applause 'Jai Guru, Jai Guru'. The holy father began to fondle Biswanath Mallick by embracing him with eyes suffused with tears went on saying "Oh my friend (Mitey) come to my lap let me kiss you" Hence forward Biswanath Mallick became the Mitey of Holy father. We would call him as "Meteyda". The inauguration of the Hooghly hermitage started thus. At the cooperation of Sakti Kumar Chakraborty Mahasaya and other disciple brethren and due to the prodigal generosity of dear friend Biswanath Mallick the purchasing of land leading founding of the hermitage was effectuated thus. In this hermitage the setting up of Sri Sri Muktinath the Lord Siva took place on 12th Magha 1354 (1948 on 26th January) since then every year the celebration of the foundation day in the hermitage is observed on the date.

On the occasion of the ceremony on account of foundation day of the hermitage many devoted disciples were present from Hooghly, Calcutta and other places. Sri Sri Holy father was living at the residence of Sushil Bandopadhyaya Mahasaya at that time. Sri Sri father was brought down with greetings to the hermitage at Jagudaspara on a filton decked with flowers from the address of Sushilda. Biswanath Mallick (Miteydada) held an umbrella above the head of dear holy father. One of the devotees, Kalo-de accorded

reception to the Maharaj by booming through a gun. After the completion of salutation phase, oblation, worship and incantation of hymn of prayer songs took place. There is little pond before the temple of Muktinath (Lord Siva). Father named that pond as "Mukti Ganga". At the blessing of holy father that stilted putrid pond has turned to be the sanctified Mukti Ganga. A handful of water if drunk drives away all sorts of diseases. It's water never dries up in scorching heat of the summer even.

After this the most revered dear father gave advice to all by writing slokas (verses), then composing verses with blessings to all the sons He suspended that days holy sitting. The arrangement food offered to God was profuse. the devotees partook the food (Prasad) with great satisfaction. After this securing the permission of holy father all retired to; their respective residence. Although the hermitage was built Madhabananda Giri Maharaj did not reside in the hermitage for all the time. The venerable holy father would reside at the "Ashrama" hermitage two or three months in a year. Immediately after the winter He would go out on pilgrimage (holy-trekking). He would not disclose his destination. Nagababu and Burababa would accompany Him at that time of whom it has been referred before. Perhaps Bura Baba (Old father) would know of Him to some extent. he had a very gracious disposition, Sparse in speaking. Father would get him seated beside Him according to the seat after Him. All venerated him deeply. He deliberately suppressed everything. The Holy father would direct His disciple devotees to book ticket up to Manikpore. His destination was up to Manikpore could be known. Holy father as though had an elephant.

The Holy father would expose His original self spiritual by display. As Ramakrishna Dev would say "If you think of myself it will do, you are required to do nothing more." Likewise Madhabananda Giri Maharaj would say to His disciple admirers "What more you can do. Let you stay contented by remembering this feet of mine. When you all congregate, think of myself that will do."

I do not know how God is. Nevertheless He is omnipotent fathomlessly merciful, there can be no doubt of it. The Holy father is our God cornet.

"Paramananda Madhaban" (Oh, Lord you are the fountain head of joy) this sound to us equivocal. Again this mine of joy "Madhabananda is our wealth of our personal home. Almost everyone has read about the ancient saints. Moreover we have closely associated with born celibate, wise hermit, incarnation of unworldliness or stoicism. We had all the scope and favour of addressing Him as father such a great soul, to listen to his teachings and to worship His feet. Who on the night of Lord Siva (Siva ratri) sitting before the Muktinath the Siva, taking handful of flowers and bael leaves placing them on His head told "I myself am Siva, I myself am Brahman (absolute Lord). I am Hence as we are afraid of saying that we have seen God, likewise we are hesitant to say that we have not. Biswanath Mallick and Manohar Mallick are two brothers and their very worthy wives

Smt. Subodhbala Mallick and Smt. Kankabati Mallick whom we call third mother (seja ma) (the holy father named Latu Maharaj) and fourth mother "Nama" their love, sincerity and service to Holy father are unique.

Monoharda having no faith did not go to meet Father at first. Afterwards a devotee, while guiding the way of Sushilda's residence found a young hermit of a beautiful appearance was seated on the cot of Sushilda. The sight of Him gave him the impression of tender aged youth. At the very sight he burst into tears. He told "Whose house you have vacated thakur (Lord) to make it ever miserable.

On the second year the moment when the oblation was cast to the sacred fire as an offering to the God, the very moment five nude ascetics entered the hermitage. The Holy father asked to enkindle the sacred fire (Dhuni) for them in between the room of Saktida and the temple. They cooked their edibles in the sacred fire. The next day when they were leaving in the morning the holy father gave them honorarium without any stringency. When they left the Holy father told to the Ashramites (inmates of the hermitage) "Well do you know who came? They are great spiritual souls came to receive their respective share of religious offerings neither came early nor later immediately at the moment of casting oblation to the sacred fire as an offering to the God."

All loved Sri Sri father very dearly, there can be no doubt of it in anyone. The devotees craved to merge their self ego in its total estimation in the person of the universal lord. To be completely resigned to Him is the prime aim. Once any reached to his feet lost the sense of individuality or distinct personality. We would be guided at His will. At that time there was no rule or restriction on any matter. Everything ran under the whims of the great soul. One holidays up to the late hours of 2-3 a.m. some days from 10 to 11 p.m. or some days the discussion on the doctrine of vedanta concluded at 7/8 in the evening. We the disciple-devotees rested and waited upon the will of Holy father by resigning on Him. Someday if anyone went to the hermitage being self willed the omniscient father treated as in a manner that individuality could never be retained such incidents may be heaped.

The compassion of holy father always over powered us. He would abuse us in a slighting tone on the one hand on the other hand burst into tears at our sorrows and distresses. He would save us from all dangers with His noble heart we could advance in no duties of our family hood with His order when in danger it once He was addressed as Dear father aloud, all the barriers would evaporate. This is our conjoint experience of truth and fact. The supernatural power which the holy father restricted always. He would let it loose unhesitatingly (without any hesitation) to dispel our disease and perils.

It is said that the giver of land Biswanath Mallick and all the member of his family looked after and served the holy father with ardent care and attention and all resided in the hermitage. There would be packed up gathering on Saturdays and Sundays. On Sunday it is Sakti Babu who expounded Vedanta mostly. Most of the times after the annotation of Vedanta Sri Sri Holy father initiated the disciples in the dead of night. If his devoted disciples hailing from foreign lands He would ask to feed the local disciples with invitation. After feasting he would direct to clean the used dishes with

one's own hand. The holy father would say "The tie, cap will roll down, the acts will be judged".

In the hermitage many among the mothers exchanged views and would remark that the holy father discriminated among less and more favourites. In reply the holy father told "When you make tablets of pulses, do you add salt to each separately or add the entire pulse with salt one for all, I too am like that."

If some one came and asked blessings for him a while the holy father told in reply "I have released blessing to you spontaneously" moreover added "Have you seen the dropping of dew drops ? No dear father that cannot be seen. It lies on grass leaves as I have seen. Father also replied "The mercy or blessings cannot be seen likewise.

He would like feeding with fond\_\_ and care. If food stuff served miserly "If dew drops lapped up does the belly become filled in brother ? He would discard miserliness altogether. As He appeared like an emperor likewise His practices were like kings. Occasionally He would sing a song or two. Raising both his hands He would sing in the gesture of dance.

This we heard from his holy utterance. The old devoted disciples fond him play on 'Sitar'.

Holy Father would never give direct answer at the question of any devoted disciples. By discovering rhymes (slokas) from the Vedas, Vedanta, Upanisada, the Geeta and Purana etc. would write in a paper and answer them through the annotators and advised likewise.

One of the messages of this great soul "Try ardently to assimilate and manifest that in your own life before giving advice to others". Before canvassing the message of peace to others acquire it in yourself and try to get it devotedly. Your verdict will be accepted then and then only when you will acquire the eligibility of using the stamp (seal) of the most honoured court of law. This peace comes through dedication not through enjoyment. But if you want to arrive at this state of your mind you require at first to question in the depth of your mind continuously who am I ? (Ko-hong). The day you get the solution of it at the mercy of your preceptor then the sound of omnipotent Brahmbha will float before your eyes. The comparative discussion with the noble, the effort to search out the self may only drive out lust for enjoyment. In ancient India this teaching could not lure the prince Gautam Buddha even being in luxury and abundance He depending on a loin cloth denounced everything and found the eternal way of peace and tranquility. Rajarshi Janak conducted the affairs of the kingdom single handed on the other hand his mind of saint was absorbed deeply into the thought of Monotheism (spiritual contemplation). The seers of the ancient India thought it to be the exclusive way of all aiming peace.

Madhabananda Giri Maharaj was not an ordinary siaba ascetic (worshipper of lord Siva) He was completely free from any compartmental religion (biased religion). I

cannot but mention an incident here. In about 1984 around the month of July, the favourite disciple son of Holy father Dr. Monomohan Chatterjee sent to the organisers of Biswa Hindu Parishad of America on its tenth conference being requested an essay on "What is the perspective of gaining means of salvation and being happy in Hindu religious philosophy within 300 words and later on in two thousand words. After these two essays being selected Dr. Chatterjee got the permission to lecture on it for fifty minutes and ten minutes for question and answer total an hour. The conference sat at Pental Hotel in New York in the Machidon square. The theme of Dr. Chatterjee was "Hunting up of real happiness through Preceptoric (pedagogic) teaching" Dr. Chatterjee said "I originated the discussion of my essay with the aid of Holy father's pacific message within a few days without any alteration my essay secured the approval for discussion as was intimated to me. The sitting was to be continued since 6th to 8th July. My lecture was scheduled to be delivered on the 7th July at 3:15 P.M. On the previous day I was requested to attend a special conference after a dinner party on the 6th July at 10 A.M. In that meeting all the speakers and from the authorities distinguished young mendicants as Swami Saraswati, Chinmoyananda for the Mt. Abu. Swami Dayananda, Swami Satchidananda and a lot of renowned educationists and the group of professor would be present as was conveyed. Perhaps I was only the new comer and comparatively young in age why the president told me, "We have been enormously pleased as you have mentioned about your most cherished preceptor in your essay. But there is mentioning what sect He belonged to. So, I desire to hear something on this from you. Because of any particular sect its influence is sure to be cast on disciples usually pursues any orthodox ideas or ideals, it is likely that other sects to be leered which may lead to disquiet and dispute. Dr. Chatterjee stood up and said "Such questions of yours are quite natural. But I don't waver to say that I got the rare opportunity to see and know Him only fifty years of my life. This time is very meager to ascertain any definite estimation. I have not been able to arrive at an infallible decision by earnest and utmost effort. You are all my reverential and regardful to \_\_\_\_\_. Let me say some incident about this so that you may find a clue on His religious faith which will bind me to you all in ever a gratitude.

At first He would give spell on feminine mother's initiation. At Kalighat or at the temple of Kali worshipped by decoits He would prostrate in salutation. In this case worshipping of universal mother has to be considered.

Secondly the temples He founded in my knowledge all are the shrines of Lord Siva. He initiated many of His disciples at the spell of "Ashutosh" (Lord Siva). In the message of Sankar relating to the scriptures the devotion He showed he may be called Sankar biased sect follower and belonging to the "Saiba" community may not be accounted erroneous.

Thirdly in course of discussion about Gautam Buddha's renunciation of family hood or adoption of 'Sannyas' (asceticism) or on the incident of acquiring final spiritual truth 'Bodhi' and in the preaching of the message of non-violence. He became inspired and excited in such a manner which revealed that He found a deep thread of relationship with the life of this prince with His own life. It appears that he retains a weakness of his inner spirit with Buddhist religion.

Fourthly, once while travelling in a carriage in Hazaribagh by the temple of Pareshnath He directed all to go uphill to pay homage to the temple. I don't know if this was His weakness to Jainism.

Fifthly, all of the closest disciple sons know that he carried a Bible in the bag of His books. Whenever He was alone in the room He would turn the pages of the Bible and read engrossingly with rapt attention. This operation went on so confidentially that this consideration will never be unreasonable that he was a true Christian by heart and soul. He would occasionally come to Calcutta from Hooghly in the car of Gauffer Driver and each time He would call him into His room and arrange the dish with His own hand very affectionately with motherly care. He would also get him read the "Namaz" by His side in His own room. By quoting the sincere most friend of His boy hood days Abdul Gauffer "I have passed many days with him in deep happiness". We wonder if they two together went to a mosque. The possibility cannot be altogether ignored.

He would burst into a menacing shout (in a challenging tone) "I myself am universal lord" "Aham Brahmhasmi" Those we attended this religious congregation day and night they were of definite opinion or decision that He was a Vedantist and monotheistic (Addaita Badi). The proof of its can be had when we find that on the day of Siva ratri He offered the flowers and bael leaves once on the head of Muktinath and on the next moment pouring them down on His own head as offerings. The exception of it was marked also. On the dead of night of Guru Purnima (full moon night meant for preceptors) closing down the doors of the rood keeping the emblem and all the book relating to the preceptor before Him the holy lord was offering devotion with flowers, Tulsi, and brine of the eyes. Then it appeared "Na Dwaita Guruna Saha". After all these there is also a scope of great doubt. Whichever spell was given as initiation in a closed door in the temple it was a standing directive that "Hare Krishna" the great name should be sung as long as the initiation was not concluded. Whenever He heard the song worded with "Krishna tore valo bashi je na chay tor Bansi" He would stand up leaving His seat. At the very name of Gouranga His showering of tears could not be checked. Then was he a staunch "Vaishnab"? Perhaps for the reason the holy festival and the worship of "Janmastami" were instructed to be held. The accurate solution of all these quarry were not feasible by us. Meanwhile arrived His hour physical disappearance. Consequently as His appearance was shrouded in mystery. His concept of religion, the history of his religious practices lay a secret in the like manner. Now if you kindly basing upon my facts can find out a clue then the questionnaires may be answered.

The President Swami Chinmoyananda Maharaj said with a smile, "I find no dearth of flowers in the garden of your venerable lord like Chris\_\_\_\_, bael, Jasmine, Marigold, Juin, etc. You may decorate your father as per the yearning of your heart tomorrow we have no comment.

When the silent father Madhabanandajee would go to Kalighat \_\_ have a darshan of universal mother Kali every year with His disciple devotees then He would pay visit to see the images of Radha and Krishna in the specified temple. In the temple of Sri Sri

Mother the sacred "Chandi" would be recited in chorus and in the temple of Radha Krishna He got the following sloka (verse) recited by Acharya (Sanskrit Scholar) Sakti Kumar.

The ocean of compassion by dint of His unconditional would gratify the devotee sons years together by His pious company. His vast love and affection would fill the heart and mind His new and noble spiritual display for ever and anon made everybody charmed. Under His unfailing and firm shelter the mind would be free from domestic worries and anxieties. Life would be afloat in celestial joy. We exist and Dear Holy father is with us. No other thought intervened over mind. To day when we look back we can realize that how a universal teacher we have lost. His every exposure of spiritual display was aimed at over guidance. He gave shelter to so many unworthy heads. The only aim he entertained How He would lead us to the desired destination. He abjured normal taking of food and vast for this. He would Himself say "My golden body has turned black for us. He would regret deeply for this occasionally.

One day at Konnagore the dear holy father told His beloved disciple son Dr. Pranab Chatterjee "Son Pranab is not good soap available in the market?" "Why not dear father!" Well you see everyday I cleanse and was the wretched sons and send them back. Again they come back besmeared with black dirty things and wait here."

He wanted to drive away the ignorance and darkness of our mind with the lighted stick of wisdom. This knowledge is not the acquirement of mundane learning. This knowledge cannot be attained by academic process.

The holy father would often say "If you can penetrate a single word of mine". The substance of all the words is singular one. The same subject has been expounded differently in Vedas, Upanishada and scriptures.

That is with I in the whole universe there is one, He is "Basudeva". The God of all Gods, the chief male identity. "Sarvam Khalidan Brahmbham Isa Katham Jagat Sarvam". The Brahmban is all pervasive and wide spread throughout the world as said by God. The same word has been annotated variously.

But how that single word can be perceived at heart to change the behavior pattern or the mind to be purified. That greatest omnipotent lord or how trust can be formulated at the existence of the omniscient supreme being (Absolute). the self ego has to be immersed in Him and love and affinity and complete surrender instead. Three words though quoted separately if among these three on beings to peep the other two appear spontaneously. From the ancient times the sages and seers have been pin pointing to the same message. The earthly knowledge can be had through the sensory organs due to this we find changes in our behavior patterns in the domestic arena. Any child has the perception that fire burns the hand. As a result he keeps away from fire. But the subjects of spiritual knowledge are beyond the scope of materialism. Their perceptions cannot be reached through sense organs. As the intellect is blurred with lust and yearnings hence it

cannot form finer notion on subtle or intricate matters. Our experience through sensory organs render witness against the spiritual matters. Only the preceptor can bring about the knowledge beyond sensory organs reach as matter of realisation. The preceptor bridges the factors of sensory matters with matters which are beyond sense perceptions by dint of His spiritual power. Hence, without perception there is no salvation.

At Prayag in Kumbhamela many disciple devotees went with the celestial father. None could know that the silent father went on an elephant as the emperor of spiritual world. Those, who accompanied the holy father to Kumbhamela they all found the spiritual lord beside them. It became exposed at the version of Sitaram-Omkarnathjee. Dr Monomohan Chatterjee and his wife Buladi went to a certain devotee's residence to pay salutation to Sri Sri Sitaram-das-Omkarnathjee. When the devotee got them introduced Omkarnathjee said, "Thou have come from Mouni Baba (the silent father)". Knowing Buladi could sing well He expressed his urge to listen to music. After the music told "Ye, Know the silent father (Mouni Baba) went to Kumbhamela first on elephant and this bone of mine has broken, it is the silent father (Mouni Baba) who has sent this oil which is being rubbed over. Later on when father was intimated this He told "No, No, who has told". If He thought of exposing He himself would do it. Our most beloved earnestly resting on the will of holy father would sing "If you curtain yourself why have you surcharged our heart with spiritual intoxication" So the little we have associated with holy father, if we try to realize its fragmented part or perceive father with our feelings then and then only He is perceivable. Nachida (The famed \_\_ tune maker), Nachiketa Ghosh would sing a song in the conference of monotheistic meeting. "If reasons and arguments could solve debatable issues then why you have created perception on our most beloved Lord."

Luxmipada Sarcar of Narua at Chandannagore came to Holy father under the escort of Bijoyda. Hence what happened in cases of all the same was repeated in case Luxmida. He could not stay afar from the holy father anymore. He was enamored at the heavily and angelic appearance. In course of time a suitable hour the holy father initiated them their whole family. Like Bijoyda and Biswanathda they also served the holy father with the sentiment of servitude. It was an incident of a day with a dejected mood Luxmida came to the hermitage said entreatingly "Kindly do not make me to away from your pious and sacred fact. I will not survive without your company. Please withhold the order of my transfer." The holy father replied "Let you rest in peace you will not experience any untoward situation, you will have betters\_\_\_\_ at my blessings." Luxmida was transferred to Lucknow in Uttar Pradesh, so such a deep sadness. Luxmida told I depart at your order but kindly give me words of honour that at Lucknow I must not miss the vision of your feet. The holy father blessed and consented. After two or three years of the founding of Hooghly hermitage once the heavenly father went to the Ganesh Ganj ward to the house of Luxmida in Lucknow. They the effulgent dear father would go to that house every year. When all assembled his (darbar) conference would sit regularly day and night. Thus the number of devoted disciples began to increase both of Bengalees and non Bengalees. While the great father was putting up at Mal Baba's house at Ganesh Gung Mohalla (ward) a certain scholar (pundit) came during the day delivered many speeches being doubtful about the existence of God. When that scholar came again to the



religious sitting of that night the holy father gave Saktida (Chakraborty) the message of sruti

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in writing and asked him to explain in Hindi. In the midway of annotation the Holy dear father being excited told "He is, He is, present here at this moment. Then when the sitting dissolved before departing while going to dusting the bed the wife of Mal Baba found two small dusty feet were impressed against the white bed sheet. She shouted at the sight. But no such little boy was there at home. He began to cry admitting his wrong. The Saktida and the universal Lord (the holy father) saw everything entering room and by and by went to the cot and sat on it silently. After a short while that small foot prints vanished. The great man have said "Even today Gora ray continues His spiritual display. Some favoured by fortune can witness it". The wife of Mal Baba would served the heavenly father like a mother. So the impression of the feet of Gopal got stamped in her house.

The holy father from Ganesh Gunj would go at Kabulgunj in the house Gopini mother (The mother of Bata Krishna Chatterjee) and stay there. More afterwards at the house of (Candsida) Dr. Sukumar Sinha the most beloved and revered holy father had put up for some days. But on every winter He would come to Hooghly. A few disciples from Lucknow would accompany while staying over in Hooghly the Dear father was smoking at the house of His sheltered son Satyabrata Kundu. All on a sudden he expressed His desire to stay beside the mother Ganges. By knowing the inner urge all present began to discuss how His wish could be satisfied. At that time Dr. Kanailal Roy inhabitant of Hooghly Konnagore was present there with the consent of holy father he arranged dear father's living at Dr. Sachin Sarbadhikari's house on the Ganges at Konnagore. The house situated on the G. T. Road just beside the western side of the Ganges. The surroundings of the house was highly fascinating to Dear father. Father stayed over in that house more than about two months. Afterwards the most loving father founded a hermitage on the western side of the Ganges and asked all to secure a piece of land to while away the last phase of His life. At many placed from Uttarpara to Srirampre were inspected. At last with the aid of local Loken Mitra a plot of land beside the Ganges was settled up, at a very low price. Dear father also liked the plot of land. At that time with the Martin and Harrish Company situated beside the land and the owner party were involved in to a litigation at court of law. For this many turned face from buying the land. After listening all and keeping silent for sometimes the holy father told "I am with you, let you arrange the transaction". However at last the land was bought at a very paltry price. The litigation which was going on with that concern that was finally settled up by the intervention of celestial father's dear disciple Mukul Roy. The western bank of the Ganges is similar to Benaras. The ancestral land of Saint Aurobinda and also the birth place of Sib Chandra Dev the distinguished educationist, social worker and the nationalist. Konnagar is a very ancient region the temple of the brahmha society is very old. On the other bank is Panihati very sacred and sanctified by the pious stepping of Sri Chaitannya. A little more on the south stands the pleasure ground of the greatest lord Sri Sri Rama Krishna Deva and one of the pious pilgrimage Dakhsineswar.

After the buying of the land the holy father one day went to see the land with His

devoted disciples. So many devoted disciples assembled but where was the drinking water ? The pioneer of devotees blessed with the affection of dear father Tustu Charan Laha arranged a Tube well at no time. There was an emaciated Bael tree on the land. On its three sides thick bark covered the tree and the remaining one side was hollow. Those who have gone to Puri and seen the famous Bakul tree, only they will understand. Exactly like that tree. But instead of it being a Bakul it is a Bael tree. When the tree was proposed to be cut down dear father objected. Let all around it be metalled. Afterwards at the mercy of the holy father that tree became covered with leaves and flowers and fruits.

Any way tubewell was set up and the bael tree was metalled all around. Now the hermitage temple and residential quarter required to be constructed. A lot of money was necessary. At the mercy of holy father that problem was solved. The initiated son of father, the famous musician singer artist and also the music director Nachiketa Ghosh and the music artist Dwijen Mukherjee and their zeal organised a music performance for raising money at the Mahajati Sadan was held. With the collected money and with the aid of devotees a residential quarter was constructed. But how the dear father would reside alone unless there be provision of a kitchen, store and a shelter for a few heads to look after the most revered father. At last the pioneer of devotees Tustu Charan's prodigality got a kitchen, store and two residential quarters for the learners and devotees and also a metalled suitable way from the G. T. Road to the entrance of the hermitage was constructed. On this matter this humble writer had a bit of effort. In spite of such an expensive project dear father ordered that begging to be \_\_\_\_\_ and nobody's alms will be acceptable. I don't know by what unassailable mercy the foundation stone of the temple, the heavenly father got accomplished by His favourite "Ami". The sacred father called me by this name out of affection. In no time the construction of beautiful temple of Lord "Shiva" was done. The holy father set up the "Shiva Linga" on the day of Amulet full moon in 1376 (as per Bengal calendar) on the 20th Sravana, the Friday. He named that "Shiva-Linga" Nageswar Mahadeva (Lord Shiva) on account of foundation ceremony five ardently sincere Brahmin scholars came from Benaras, Bhatpara and devoted the whole day in worship ritual, religious offerings and sacrifice.

After the construction of the temple came the turn of buying the image. The Holy Father himself took the responsibility. Tustuda gave dear father Rs 1500/- (one thousand & five hundred only). The holy father at the end of the winter season went out on a mendicancy as on every year. at the time of the departure, he conveyed "The image will be sent". Dear father would call Tustuda as Tushi out of affection. He would say "Am I and Tushi distinct each other! If one of them is alerted both are done so. Father sent the image to the residence of Chansida at Lucknow and by a letter sent His order to carry the image to Konnagore. The copy of that letter has been imprinted in his book. The holy father directed saying "Tushi, Ami take my blessings. Convey my blessings to all the inmates of the house, and others. I bless you all so that your mind adopts religious thoughts more and more with the rolling of days. Tushi and Ami both picked up the image from the house of Chansi and went back home etc. He ordered that image will be set up on the day Amulet full moon. Accepting the order of the father as a crown we set out to the far away country Lucknow by car. The brother in law and the sister in law

began to think in mind, why dear father asked to bring an ordinary image by a car. If it was brought down by train the expenditure would minimised. However reaching at the residence of Chandsi it was decided that saying for a day or two, visiting the temple of Rama and Sita and by bathing at Tribeni - confluence the journey will be taken up. The journey was taken up accordingly. The engine, battery, carburetor everything was all right yet the car could not be started. All attempts became ineffective. A great anxiety cropped up. So many miles have to be covered but at the moment of journey this disorder took place. It caused alarms. I myself was the driver. What I could do singularly. All began to meditate the feet of thakur (God). At that time Chansida remarked "Amiya where have you kept the image of God ? Why in the 'stepni' !" He said "The reason why the car is immobile, you will go sitting comfortably on the soft seat and the God will go confined under jerking! Place the God on the front seat. At the words of Chandsi the God was placed on the seat from the 'stepni'. Amazingly the car started. This trouble occurred for keeping the God in the stepni. As soon as it was placed on the front seat then the car moved on at the initial start. When we reached the midway of Lucknow and Kanpore it was observed that both the \_apid of the car were twisted while coming we came six hundred miles at a stretch. No trouble occurred. Now on returning troubles intercepted at every step. Again the car was returned back to Lucknow anyhow, Chansida told "You are carrying the image, visiting of another God, bathing at Allahabad, leave all these fuss. Staying one day setting right the car go straight to Konnagore. It was done so. On the next day after starting the car appeared to be overloaded not picking up properly. Those who are used to drive car will realise the difference between an empty car and an overloaded one. After plying fifty miles the tire burst out near Pratapgarh, up to Benaras the tire was damaged about three times. At last buying four new tires and giving offerings to Father Biswanath we resumed our journey. Near Buxar the water bearing \_\_\_\_ wrong. By passing that night at duck-Bunglow the silencer pipe broke while covering not more than about twenty five miles. After repairing that coming near Assansol the mobil-tank burst out dashing against the Bumper. Again one day more rolled on at Assansol to repair the car. But arriving near at Burdwan it was observed that neither any light was operating nor the horn was sounding. After setting right the light and horn no sooner had the car started than another jolt came up. The lights went wrong. After patching up the light in order, at about 11 a.m. reaching the hermitage of Konnagore in the night the image of God was left under the custody Suvashda. While returning on the way to home I felt the car as light as cork. Then long afterwards it kept a perfect running. I realised why "Thakur Baba" the God father asked to fetch the image deity in car.

The father made us understand, "See what object I have offered to you! It is not an ordinary stone. This is the history of the founding of Konnagore hermitage.

Dr. Sanat Kumar Ghosh and his wife Smt. Sushama Ghosh, the parent of musician Nachiketa Ghosh, was the direct initiated disciple of holy father. Smt. Ghosh's father (the zamindar of Afar) was the initiated disciple of dear holy father. They were given the spell at the residence of Gautam Babu on Mohanlal Mitra Street at Shyambazar in Calcutta. The father of Sushamadi offered a lot of Honorarium to the preceptor, silver dish, glass sufficient clothing and other articles. After the initiation the placed them at

the feet of the holy preceptor and saluted there. but the preceptor taking then immediately gifted these among the poor and needy. It was noticed that Whatever he got from the son like disciples at the time of initiation every bit of things to them. He would make charity among the poor and distressed. After keeping company with Holy dear father for a considerable time although Sushamadi went to meet the sacred father, her husband Sanatda would not go. He would say "Father does not talk nothing of the sort in the assemblage one says this another that and father moved His limbs in gesture". I do not like all these. when Sushamadi would say "He is a doctor by profession, always busy, so he went to see father nor allowed sushamadi to visit. Then suddenly he got a letter from Hooghly. Gopal (father would call Bijoyda as Gopal) is seriously ill. He wants to be examined by Sanatda. Sanatda went to Hooghly to see Bijoyda with wife by car. While on the way back after checking Bijoyda boarding the car suddenly Sanat da told, "No, When I have come such a distance the once I like to meet father at His Hooghly hermitage. Then Sushamadi told "It is five years you have not visited why you propose of going now ? You don't like all these. However, after some altercation between husband and wife going to the hermitage was decided. Somewhat with hesitation both were entering the hermitage Sushamadi went ahead, Sanatda lagged behind.

After offering salutations to heavenly father He expressed, by the gesture of hand "You have reached far above". Sanatda replied, "No dear cele\_\_\_ father I have not ascended to a height, I have gone down by far. I have courted many degradations. The most compassionate father told, what makes you worried, I am with you. While sitting He wrote in a paper, "I remained silent, so you obtained from coming well, I make hear warded version". Saying this He broke his silence of many years and told to Sanatda "What is your fear ? Why did you not come for such a long time." The present disciples devotees cried aloud in chorus. Just see father is talking, all uttered, "Jai Guru, Jai Guru, Jai Guru" and began to dance frantically and revelrously. Blessed is Sanatda, blessed is Sushamadi. This is the happening of 1960.

The lord (Thakura) went on a sacred dip (Pilgrimage bathing). At the confluence of three sacred rivers, the pious lusty religiously bent men and women accompanied. The journey started from the near by ferry ghat of Sushilda's house by boat. The associates were Sushilda, Bijoyda, Bishuda (Mitey), Shyamda, Kanu (The gardener of the hermitage), Sejama, Nama, grand mother (Thakuma) (Mother of Miteyda), Mayadi, Jhupidi, Dharmarajma, Shibudi, the wife of Mohorda and many others.

At the end of the day the solar eclipse was being over, winter season, the year and date I can't recollect. Bishuda kept sitting with the pit with the spout. A harmonium was also taken. Bijoyda started to sing a Bengali song :-

The holy father was listening to song being completely engrossed surcharged in spiritual thought. The chest was being flushed in tears. He was moving left and right in high spiritual thought. The boat also oscillated with this. By crossing the Hooghly bridge it was found that water was entering the boat nearer to Imambarah.

The boatman was evacuating the water. The water what was being released twice of it was getting in. The boats man told that the boat would not go any further. Having no other course left open the bathing of eclipse started at the Imambarah ghat. Going to Tribeni was not feasible. The Holy father covering head to foot with a towel and exposing the face only bathed. The others gathered the virtue by bathing with the preceptor. After the bathing dear Congenial father taking the pot with a spout from Miteyda, worshipped the Ganges with Ganges water and the Sun God. From the sacred water pit with a spout the holy dear father took out handfuls of scented flowers and also bael leaves started sacred offerings for some times. Moreover the holy pot was borne empty from the Hermitage. From where we gathered flowers and bael leaves was better known to Him. Now the turn of getting back came, and in the same unsailable boat. Dear father filled in the holy with Ganged water and handed in over to Miteyda. Immediately after reaching the Hermitage we went straight to the temple of Lord Muktinath (Shiva). The Holy father was pouring. There was as if no end of pouring. The encircling also went on unceasingly. The Little water pot from where such a huge quantity of water \_\_\_\_\_ flowing in. It appeared that the entire Ganges was arrested in the pot. When this spiritual display continued for a time, the holy spiritual father came back to his little room of marble. After different conversation the dear father was interrogated "Father, on the way to journey water entered the boat. The boat tumid unmovable, how the boat became plially on the way back". The holy father replied with a heavenly lustrous smile" The boat became static at The weight of my feet." At the words of holy father the incident of Lord Krishna's display in the Jumua flashes into mind. Lord Krishna was on the seat of boats helm. In the mid Jumua He pressed down the boat. The boat was then almost at the point of sinking the passengers in the boat shouted together. This boat will never be sunk. Because with the sinking of the boat we ourselves will not be sunk. When Lord Krishna is in the boat if water entered through the hollow passage of the boat Lord Krishna will be first drowned. Nothing to be worried of these are noting but the tricks of Krishna.

Did the holy father repeat the same display ? Everything of father was secret. Nothing was exposed. On the special day of the confluence of three rivers a huge gathering of pilgrims take place. Perhaps the holy father did not life to bathe openly by exposing Himself. So bathing at the ghat of Imambarah on the occasion of the eclipse exposed the spiritual display at the temple of Muktinath.

We could not gauze the eternal power of the Holy father in our limited knowledge. He Himself told that he was unworded and unthinkable Brahmbha. His purpose was to make others weep by weeping Himself. He would so whoever would take shelter at His feet being humble and impoverished he would be nearer to God as well.

On the fact of effects of deeds He would cite the instance of Swallow "When the shower comes down not a drop falls in the mouth of the bird. The water course of rainfall cannot be blamed. So the saints and great souls do not stand blemish if their messages or instructions are not abided by. They say for the good of the creature. Abide by the teachings of saints obey them and you will be blessed. Human beings are dissolve

in the sufferings of the earthly life under the shelter of great saints one becomes cool and sober. Who knows if human body will be reformed in rebirth.

The holy father had close intimacy with the mobile Lord Shiva, the great Tailanga Swami. This we have heard several times from the pious utterance of most revered living father. Before a few years of the demise the grand disciple of Sri Sri Tailanga Swami came with the most honoured Sri Sri Paramananda Mayee "Ma" came to meet with Sri Sri God father at the residence of Dr. Sachin Sarbadhikari beside the Ganges. Then she was heard to say before all that he met with holy father before sixty years on the Dashaswamedh ghat. When mother told this He was 199 years old. Many times the holy father was heard to say about his close familiarity with Lokenath of Barodi, Shivananda of Hrishikesh, Bholananda of Hardwar, Balananda of Deoghar, the Dumurdah hermitage etc.

How many intricate and complicated minute issues He would explain easil and in a simplified manner through little incidents. Then their significance could not be penetrated. When looking at the exceptional lustrous beautiful eyes like Lord Shiva, He would expose Himself and say "Here the Lord Shiva incarnate is sitting before you, let you pay reverence and pranams." At the very words a thrill would be evoked. Again after salution He would retract the supernatural spiritual thoughts would address lightly and fondled and caressed us all. As though the Corona (solar sphere) has come down to this earth. It was to emancipal human race. But He offered Himself to the devotees like small flame of light. Otherwise it would be unbearable to stand His dazzles. When He was seated in the throne of Vedanta at a meeting was He could not be approached. What an effulgent radiating halo with a grave gesture. After the recital and annotation He would queazy Himself while descending to the common platform among the devoted disciples in a simple and unassuming state Very somber and thoughtful fathomlessly but what a pacifying cool and graceful His touch was. The wife of Bakuda (Dr. Monomohon Chatterjee would sing a song in the monotheistic conference of Holy father "That you are Lord Shiva make us realize or allow us to understand "Oh Ye supreme being (absolute) when after the conference all were receiving \_\_\_\_\_nity (edibles offered to deity) then dear Holy Father said "It has been a surcharging song what Buli sang very pleasing indeed. What did you say? Allow me to understand or make me understand.

It was very thoughtful make understand or allow to understand there is a hell and heaven difference between the two statements. Allow me to understand indicates "I myself will understand there is some ego, self assertion. On the other hand make me understand indicates, the self has no power. If you kindly bless me to understand then only I may understand. To detect this difference is feasible only by Holy father.

It any one desires progress in spiritual matters intellect must be faith abiding. On this what has been said by the great sage Patanjali in His yoga darshan book that will solve all arguments and doubts as has been expected. The Maharshi (great sage) has said

That is if man in stationed (firmly posted) in truth then that truth abiding man whatever

says that will take shape in an action as a resultant. It will convert into a fact so to say. If He say anyone "Be religious that man must be religious. If He says anyone "Let your disease be cared" he will instantly be cared. If we recollect that encounter with truth then it will be easily perceived the mystery of supernatural spiritual power of (Psychic) (Yoga) display of Madhabananda Giri Maharaj.

The Bengali word "Shiva" if analysed the style and origination of the letters it is observed, Shiva = Sh + i + b + a, 'Sh' ( ) mark the writing process.

The meaning of Sabya is left and right both the directions (as for example, left and right sides Arjuna could drive arrow equally His name became Sabyasachi what you find in letter 'Sh'. There is one coil and another on left and right simultaneously.

By coiling the left hand side 'O' the right hand side coil is drawn ( ), then on upward an angular shape is created and then a straight line is drawn downwards. The ancient spell founder sages said about the meditation of 'Sh'.

The 'Sh' to be taken as Shiva. He is friendliness incarnate happiness figuratively, Bachelor ( ) ( ) whatever ugly in human beings and dirtym propensity by destroying them He arouses all beauty in them. Along with it, He always thinks what is noble in them. The 'Sh' indicates such a spiritual entity that is the concentrated beauty and mobility intermingled in one. The I ( ) indicates speed. In Sanskrit the verb I ( ) speaks of going along. As verb 'e' speaks of ( ). 'Ate' means a going. The going 'e' is the symbol of power. Whenever an object is having movement it must be assumed the Supreme power is active. That the letter 'E' ( ) is exposed there.

The perception of the sages that this movement if be upwards. If it rests on the left of the letter then it is demonstrated or decided power of Kali. That is it becomes changed into the unitary power of the earth.

The word Shiva and on its left the short 'E' sound indicates the universal Lord and the intermingling of the Supreme active power i.e. Shiva and Shivani become one unitary whole.

Now B + A ( ) should be expounded here, the shape of the letter is like a triangle. It three conned straight lines. In many pictures of abstract meditation you must have observed such three angled sides.

The Brahmins while offering before an idol they draw a 'B' a triangle shape with water and place on it the dish offering. They consider this diagram as the emblem of Sacredness. Again the universal power indicates that the spiritual power which Governs this universe in its \_\_\_\_\_ phase.

The sages while enumerating the style and the originality of the letter 'B'.

This three angled enclosed with straight lines are the physical power most greeted

effulgent aspect. The triangular shaped decked with garland of bones are the three eyes of Lord Shiva.

The 'A' signified the eternity. After 'B' as 'A' rests. Lord Shiva assumes the eternal active phase, eternal beauty (Bachelor) eternal joy (friendship incarnate) and doing good eternally (Always eager to serve for good) is the most effective synonym. It is well selected by the seers. The silent father was no exception to this.

One day at the hermitage the mothers were discussing various topics on the religious mendicancy of the Holy Father. Meanwhile one of them asked "Oh, Dear father that you went through holy practices in the jungles cave of the hills, did not any ferocious animal turn to be harmful to you". Why blessed mother did I try to harm them? That they will harm me? Do you know mother when I kept meditating then two serpents came and played in my lap and again left. I passed likewise among many animals and beasts. None turned to be hostile to me. Once coming out of the cave I found a wild boar more ferocious than a tiger was gazing at me. Then one interrogated if that boar harmed Him. Mother I did no evil of it. I fondled it by packing it and by caressing it a round its neck and throat said "Be off the boar escaped slowly.

If man entertains the feeling of hatred into his heart one is evoked to jealous sentiments against others. The outside jealousy is the exposed jealousy of our heart. The man who has no hatred for others within him the tigers and bears are not tempted to kill him. If non-violence is firmly ingrained into heart the nature of jealousy is divorced from the ferocious animals natural tendency.

In our country numberless sages and mendicants have undergone spiritual practices in forests and dense woods. They have lived among ferocious animals and have been living yet. If the tigers and bears would have exposed their natural fangs and ferocity and propensity towards these helpless and innocent sages and mendicants there would be no trace of hermitage. The Vedas and Vedantas and Scriptures would not be published.

The holy dear father would release the current and flow of compassion and pity like "Falg Spring" towards His devotees. Whoever could assimilate his spirit according to capacity and ability they advanced likewise His inexhaustible current of pity and compassion of which very little we claim to be eligible. How little of His spiritual display we were eligible. He would embrace the whole world into his wide heart with love and eternal compassion. He would often say "Come, come, let you be solvated". Sri Bijoy Gopal Mukherjee of Maheshtala, Hooghly was father's very old and intimate disciple of the Dear holy father. The impossible and absurd turns to be feasible if the holiness of the spiritual guide cast His merciful eyes to the sheltered. Bijoyda came back from the jaws of death six or seven times due to the mercy of Holy father most dis-believably. The holy father told "As long as your two grandsons are not being dependable, I will protect you. The king of death has no power to bear you away. Once Bijoyda gave out blood profusely from mouth. One of his maternal father in laws was a doctor. He treated assuming it to be consumptive disease. When the case was beyond his scope he got the patient admitted to the Hospital. The arrangement of treatment was made under the



renowned physician Dr. Amal Roychowdhury. Blood was gushing out constantly from the mouth within a day or two the condition of the patient turned to critical. Afterwards the physician examining the patient declared that the patient had died, arrangement may be made to take him back. Then Bijoyda's maternal father in law leaving Bijoyda's wife to the patient went off. After a short while Bijoyda's wife found that the lips of Bijoyda was trembling a little as if he was to convey something. She at once drew near her ears to his face to hear. He asked her to raise him up slowly. She raised up the patient a little and lay him down as if in an invalid chair. They the patient muttering something slowly. Just at that moment Dr. Roy Chowdhury came rushing observing a changed situation in the patient to be alive. After reviving normal state Bijoyda told, "My preceptor and Nagababa came! This Nagababa would accompany Dear celestial father. His age was then hundred and five. He Himself was the Holy father's disciple. He would address Bijoyda affectionately as "Bij-Bahadur". Bijoy expressed "Nagababa told me, Oh, ye, Bij Bahadur - get up get up see. Holy father has come. Why do you lie down rise up get up". Then Bijoyda found in fact most loving dear father was standing beside him close to his head. He took some sacred ash from His knap sack (bag) and smeared over his and forehead and filopod his fingers twice and left with Nagababa. Dr. Roy Chowdhury and many others observed that Bijoyda bore the mark of holy ashes then yet. Bijoy would undergo abstract meditation. While going through this practice this calamity engulfed him.

Just a similar incident happened concerning this humble self of mine in 1985. I became in disposed at my service spot. I lost consciousness. After examining Dr. Sudip Roy remarked it was cordial attack, get him admitted into a hospital or nursing home of Ganesh Avenue under the care of Dr. K. B. Bakshi. Lying unconscious for seven days the doctors passed their verdict that the patient had died. The wife sons and daughters merged in deep bereavement failing to retain patience, to disregarding the forbiddance of the hospital came sharp to me and scattering the holy ash on my face and body while crying streaming down tears in eyes earnestly and ardently meditated holy father. After half an hour it was vied that the hand of the monitor attached with my body suddenly stirred. The doctors assembled their observing it began restlessly run up and down and sent for Dr. Roy and Dr. Bakshi. The doctors became surprised with awe and wonder and started treatment. After check up they commented such incidents take place a few in crores. It seemed to me that the holy preceptor uttered standing beside the head "Don't be afraid. No fear, I am with you." Nothing more I remembered. After this staying about a month at the nursing returned to my abode. Yet when I happened to visit the nursing home and meet with the doctors of the former days they cast an amazed look my face and enquire of my health. The resident of Banamali Ghosh Lane of Behala one of the favourite sons of holy father Rabi Sircar too experienced similar state.

The work of a genuine preceptor is to rescue the disciples from dungeon of this earthly life. May the devotee \_\_\_\_ prayers or not. He must pull him up. The loving dear father would day "Where ever I may stay I observant eyes are cast upon you constantly. I am always close to you. Let you call, once and test if I am with you.

The only son Bijoyda was a railway employee. He died at Saidpur under the affliction

of small pox. At the news Bijoyda rushed to the spot. Meanwhile, everything was lost. Having seen a basil plant near the head of demised son and on enquiry the colleagues of the deceased son's office told "A hermit has left it there. According to delineation Bijoyda was convinced firmly it was none but our dear preceptor. After the crematory function he came back with the ashes to leave it in the holy ganges on that very night he visioned his preceptor in dream. His son was asleep placing his head on the holy shoulder of the preceptor. And He was saying with words of consolation to Bijoyda "Oh my son, he is with me, you need not be pensive. Having lost his only son Bijoyda was never seen to be morose or dejected. By nature he was ever a cheerful soul.

Having seen it, afterwards, a certain devotee asked the Holy father "Dear father, King Dasaratha breathed his last hearing of the exile of his son to forest but how Bijoyda is moving about with so much joviality and mirthfulness ? In reply the holy father told "Oh ye son, Dasaratha had not the blessing of his preceptor. Bijoy has the blessings and protection to a large extent. Very few fortunate are there like Bijoyda. When he reached his last phase then father said "I kept him so long under my care, not it is not possible any more! While dear father was staying at Hooghly hermitage Bijoyda left his body.

The sages and mendicants say "A monotheist become himself the supreme spiritual being, an Absolute". A monotheist person becomes the embodiment of Absolute with all its features and virtues.

According to the version of the Geeta "Brahmbha \_\_\_\_\_" exits as the incarnation of joy merged into absolute. Sri Sri Madhabananda Giri Maharaj was possessor of this state. The disease bereavement humbleness and vices and miseries can only be redeemed and restricted by spiritual power Human power is disabled there. Spiritual earthly and supernatural the culmination of these three are the resultant of present birth or due to effect of the previous birth. The scripture delineates more that " \_\_\_\_\_" Good or bad which ever works man performs their effects man must experience. Moreover the scripture has said it if the God's mercy is received that accumulated resultant of evil deeds may be dissolved at once. A single spark of fire may convert the Himalayan heaps of grasses into ashes. So the distinguished monks of India would say "Avatar Kapalmochan" The Avatars can rescue from the evil fate. Only the spiritual incarnation (descent) Avatar can remove the \_\_\_\_\_ resultant of human being of previous births. It is not possible by ordinary monks or hermits. Only when God Himself comes down in human body for earthly display then and then only if He is merciful or takes pity this \_\_\_\_\_ or releasing of evil fated resultants is possible. Therefore as our beloved silent father Sri Sri Madhabananda Giri Maharaj removed the sin and suffering diseases and bereavements by merely the application of His will power if considered. He appears to be descent reliever of evil fated".

The ex-supreme judge of Calcutta High Court, Sir Manmathanath Mukherjee developed a back carbuncle in his young age. Gradually that carbuncle turned to perniciously harmful. Manmatha Babu under \_\_\_\_\_ all the processes of treatment available. Even he arranged a medical board at his residence. But gradually the condition of the son worsened. At this condition of the son he became utterly worried. The then famous surgeon Dr. Lalit Mohan Bandopadhyay after thorough examine decide

for surgical operation. It was decided the operation instead of being held at the Medical College will be done at home. All the arrangements were made accordingly. The wife of Manmatha Babu began to give devotional offerings and prayers to various Gods and deities. One day she told her husband "Well, you see I have dreamt a sage last night. He has come down here. if we can earn His blessing possibly my son will come round. But were I have visioned Him, is not being recollected." The judge said "You see, a certain lawyer of the court was discussing about a great noble\_\_\_\_\_ soul, and you have dreamt. It appears that there must be some link. I will have a discussion on it with the lawyer gentleman. Holy father's dear son disciple and annotator Sri Haripada Chatterjee (A lawyer of the High Court) from whom he heard of the spiritual supernatural power. Having reached the Court He told Haripada Babu, "Haripada Babu, the hermit of whom you told, I want to meet him once to submit to Him of my eldest son. He is extremely ill. The doctors are not very hopeful. it appears that sages and noble souls may be helpful to my son. Moreover my wife craves it earnestly to beg blessings and favour of sage and noble souls. You please take a little trouble to get our affairs communicated. Haripada da told "Sir if my help come to any use I must do it. I will take you to Him to day sharp". On that very day he with the 'judge sahib' went to the Holy dear father at railway quarter where our most beloved father was residing. In those day the judges were held in high esteem. The judge came to meet holy father with his orderly. At that time Chunilal Mondal was with the most revered father. Although he was the disciple of Kulada Prasad the celibate stayed with father constantly. At that time it was the custom that none would be allowed to meet father while at rest. Accordingly he told the 'judge sahib' direct "If you can wait for two hours then only you can meet. Otherwise let you come on the next morning or after the evening hours to meet Him. During rest He cannot be disturbed". The judge sahib told "I have come not to annoy Him. I have come to pay a respectful visit and to make my life blessed such was the compassion of Thakura. Suddenly sound of clapping came out from inside the father was in silent phase. As Mondalda looked on compassionate father asked "Who has come". Mondalda replied "Oh dear father the chief justice of Calcutta High Court has come to visit your celestial self. The Holy father told, "Bring him immediately." After meeting and submitting all the facts and figures at the feet of Sri Sri Thakura the dearest father told, I am abreast with the facts and will intimate you in due time". After this having prasad and with cheerful heart the Judge sahib left. Haripada da came everyday to loving father, but could not ask anything. The patient's condition worsened day by day. On the other hand the date of surgical operation was scheduled. The judge turned up again to meet the holy father. On that day the conference of Vedanta started around 7:00 to 7:30 P.M. and continued up to 2:00 to 3:00 A.M. On that Haripada da in spite of making earnest effort to draw the attention of Holy father towards the Judge sahib could not be successful. After the meeting the heavenly father after joking down something in a chit folded it and handed it to judge sahib and remarked, "None should read it now. The date on which the operation is scheduled to be taken up act accordingly after the instruction in the letter. The operation was to be held at home arrangements were being made accordingly. Dr. Banerjee told that the operation would be held at 1:00 P.M. All the members waited in \_\_\_\_\_ anxiety and suspension. At the dot of striking twelve the Judge sahib in a nervous state read the letter and became overwhelmed. He told the doctor "Well you see that the operation to be canceled as per the version of a great soul". He handed over the letter to doctor sahib. According to His

order the letter was to be consulted after 12:00 O'clock at noon. So I could not know anything before hand and hence could not convey you anything. Now say, what should be done, be pleased to suggest yourself. Then the doctor said "Well you see, please allow a little time to ponder over. Moreover I am not taking up the operation at once. There is yet a time for it". Then the Doctor and Lalit Babu and others were discussing the matter in the adjoining next room. A junior doctor and a nurse were arranging for the operation. At that time the patient shouted in a semi-conscious state like 'coma'. The nurse observed that the boil burst out automatically and profuse blood and puss were gushing out. She intimated the Doctor of it in no time. The doctor was astounded at this. The dressed the wounds properly well and bandaged it and passed the remark, "Blessed you are and your son along with myself by observing this sight. I convey my hundred crores of salutations at the feet of that great soul. Witnessing such an incident in my life is first, anew and afresh. I want to be blessed by visiting this great soul". Afterwards Dr. Lalit Mohan Banerjee went to visit the holy father a considerable number of times. Late Makhan Gopal Bandapadhyay was an Engineer of Calcutta Corporation at that time. A foreign degree holder Engineer. He was a linguist. Over and above he had fathomless scholarship in Sanskrit language. On the one hand he was young (tender aged) moreover he acquired higher education and occupied a high post. So it was not likely to possess immense faith the devotee on sages and mendicants and naturally he lacked it. On European dress and even went to meet holy father without hat off. The urge was to witness some supernaturalism from the sage. Although a Hindu he lacked any experience about Indian hermits and mendicants. He who gave the whereabouts of the holy father to him and led him to Him communicated him "It is very hard to gaze at this saintly great soul. He then commented "I have come across many stalwart hermits but none according to your version. Moreover this saint has no circulation even name is not widely spoken of. Well when you desire let me visit Him once. After visiting the holy father and casting his look on the face of Him, Makhan Babu observed something throwing off the cap prostrated at the feet of holy dear internally merciful Father bursting into tears said "I am mistaken, pardon me, depend on me". Although he had no previous acquaintance with loving dear father. Later on he got himself initiated by Father and became familiar as a top ranking annotator of Dear Fathers Scriptural verses.

At the Hooghly hermitage the father told one day at 8:00 P.M. in the night "Let you arrange a car, I will have an outing". Accordingly He went out with disciples and devotees. After covering a distance He asked the elder mother "Say my mother, where I should go". The elder mother replied "Let us go any direction you like". Father said "Let us have a round from Makhan Gopal's house". Among the present were elder mother, Bijoyda, Saktida, Sushilda etc. It was a far cry of Makhanda to have a round anywhere due to his illness even he could not stand up without aid from others. A \_\_\_\_ all the organs of the body became slack. Both the hands trembled constantly. He had a collection of religious book at his home library. He would while away most of the time in day at that Library.

On that day after taking up evening prayer worshipping a preceptor, he called on his wife and said "I get a hint from my mind that dear Thakur Baba will pay His August visit to my humble cottage. You do one thing bring some sweets and a wreath of flowers.

The wife said "Have you sent any prayer by messenger to Him to pay a visit here? Oh dear no, to day I could not concentrate to counting beads, the thought of Thakur Baba constantly intervened. In the meanwhile I found in vision the standing effulgent figure before me. Suddenly I lost my meditation. From that time onward my mind dictates that Dear Father must come. The wife thought that it was due to mad craze for holy father moreover the Dear father is the only meditation of him. So he uttered likewise. However, let me store up sweets and garland. It is happens otherwise, the wooden sandal would be worshipped in the morning.

And just at the moment without any premonition the holy dear father appeared physically along with His disciples at the home of Makhanda. Having heard the sound of the car he told to the attendant of the house "See who has come". The man brought back the message that some mendicant father (Sadhu Baba) is sitting on the vehicle. A few more gentlemen are with him. The next moment the wife of the Makhanda intimated "Oh dear, the holy father has come, I am going down stairs to Him". As soon as he heard it tears rolled down the cheeks of Makhanda with folded hands he conveyed his devotion to the preceptor. "I am in submission at your feet with fear, oh dear preceptor have mercy on the humble self". After the heavenly dear father was escorted to his seat two servants brought down Makhanda on an invalid chair at the feet of Holy father. At the touch of pileous tears and touch of compassion the pangs were removed. The more the Makhanda wept the dear holy father wept the more. After salutation the father incarnate of compassion touching the chin of Makhanda said "Today you must say me something". Makhanda replied "Do I possess that power. all my sense organs have lost all active phase. Now I can't speak my mind properly what should I explain or annotate. If you bless and be merciful then I may be competent the Holy father merely said "What's the fear I am with you? The news of the advent of the great soul spread like wild fire all around. The assemblage of devotees started one by one. Before the inaugural of the conference our dear Manida sang. Perhaps on that day he wanted to sing the congenial sweet earthly display of Lord Sri Krishna before all assembled there.

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with a trembling hand the blessed devotee of holy father touched repeatedly the paper with scriptural rhymes written by dear father and went on saying "Joy Sadguru ..... Dinojane" Makhanda most blessed with the love of holy father depicted a very touchy and finer annotation of the slokas on that day with his delicate health. The sum and substance of the spiritual slokas were at a certain time the wife of Sudama due to want of acute food the wife of Sudama being utterly displeased and distressed to found that there was nothing left to serve as food to Sudama. So if the tale of acute want was communicated and \_\_\_\_\_. She caused excitement to her husband under this fear having failed to adopt any course appearing before her husband in emaciated face submitted with folded hands "Oh, Arya I heard from you previously that the husband of the Goddess Luxmi Lord Sri Krishna is your friend. He is devoted to Brahmins, and the sanious of the devotees. He is the most befitting entity to seek protection and you yourself are bedecked and ornamented with eternal qualities of indifference to material earth. I you appear before Him who is the only resort to sages and mendicants that all round benefactor, the Basudeva, then your family distress and privations will sure to be removed. You are suffering extremely from pecuniary want with all your family. If you go the Dwaraka

and pray to Him some help He will surely satisfy this episode of Sri Krishna and Sudama was the subject matter of that days discussion. Save and except the hermitage occasionally sitting would be \_\_\_\_ disciples residence on the annotation of Vedanta. One day at Shyambazar the elder mother (Gayatree mother's) residence the sitting of Vedanta was held. In that conference Dr. Nalinida, Saktida etc the annotators were present. The holy dear father kept mum at that time. Before the commencement of the conference the respectable Saktida appealed to the heavenly father "Dear father when Nalinida is present today then myself being the annotator does not appear to be becoming. The holy father told in gesture "What's the fear I am with you".

Whatever it might be the song concluded before the annotation according to custom, the enunciation on Vedanta (Monotheism) began. When one sloka (rhyme) ended another began. Saktida and Nalinida went on expounding alternately. On that day before the annotation Nalinida made a submission to the holy dear father "Oh Dear father to day before the enunciation you must expose some supernatural power to me. Otherwise I will not expound by any means. You must keep this prayer of mine". He began to repeat the prayer very doggedly. Father intimated by a gesture that it would be done later on. But he stuck to his prayer like a leech. He could not pacify him by any means. There suddenly the holy father touch the breast of Nalinida with his tiring finger. At once as a man feels electrified all on a sudden that condition overtook Nalinida. He remained in an unconscious state for a considerable time. As such a condition of him all became overpowered in awe and wonder. After being in a overwhelmed state for a considerable time Nalinida said whisperingly "Father I shall not be able to annotate today. I feel indisposed, it is not feasible for me to expound. What I have got to day, and have seen today? Thakura who are you? You are exposing yourself so differently, we are so afflicted under the influence of 'Kali' dark age that we cannot assess you in your true aspect. The holy father told "You gave words of honour to expound later on now let you do it. Then Nalinida by worshipping the holy feet of dear father started the annotation.

This is perhaps the last annotation made by him at the court of the Holy father, he made none after this. By entrusting dear Saktida to expound a short sloka (verse) went away to home in a drowsy state. This sight cannot be explained in words unless seen with once own eyes. On that day what he gained, none could realize save and except he and holy father. Those present merely perceived a little. Dr. Sanat Kumar Ghosh and his wife Sushamadi (Mother of Nachiketa Ghosh the tuner of music, the holy fathers favourite disciple of Acharya Profulla Chandra Road of north Calcutta came to Hooghly one day at noon. At that time the dear father was staying at Late Mohor Singh when the offering ended at about 3 p.m. the mothers were partaking the offering meanwhile dear father told Bijoyda and Saktida "You come dressing up with preparation immediately I shall go to Calcutta". After a short while beloved holy father boarded the car with Sanatda and Sushamadi, Bijoyda and Saktida also accompanied. In the car dear father told "Mother has arrived so I am going". Arriving in Calcutta dropping Sushamadi at home He said "Dear mother I am going to Sachin's residence, after taking my bath I shall return at night". After this dear father went to Dr. Sachin Sengupta's house with Bijoyda and Saktida. Dr. Sengupta was then attached to R. G. Kar Hospital as a specialist of E. N. I.

Reaching Sachinda's house the holy father get some ash spelled made two doses and handing it over to Bijoyda and Saktida said, "The son of Sanat who is ill having painted some on forehead and chest go round uttering your specified spell". Bijoyda and Saktida did accordingly. The boy was having extreme pain on chest. They came back. In due time taking bath and allied function, Dear father went to Sanatda's house with Bijoyda, Saktida and Sachinda after evening. Then Sanatda was busy to attend his patients. The holy father asked Sanatda upstairs quick after treating his patients. The holy father kept gazing at the boy at the door for sometimes before entering the room, then entered. When Sanatda came upstairs the holy father asked all to vacate the room. The dear holy father asked Sanatda to examine (to check up) the patient. Sanatda told "Oh dear father no physician in Calcutta is left out. What I am to check up". Yet according to father's direction checked up the patient and opined "Nothing to be done". Then father asked Sachinda to observe. Sachinda remarked "At any moment the worst may happen". Then father, the Lord himself felt the pulse of the patient. Then after bringing out some ashes from His pouch powdered it over chest and forehead and said "No fear, you will come round". He made the boy drink milk before him and asked to put him on a fine shirt. While returning again kept looking at the boy steadily. Then the head of Sri Sri Baba began to swing slowly like a snake in charm by the sound of a flute. then came downstairs very slowly. While leaving pointing a finger at Sanatda told in gesture that after examining the patient so that he goes back at Sachinda's residence. Arriving at Sachinda's home father intimated that the patient would pass away at 1 a.m. Then the report of that situation might be conveyed to him exactly in its true character. All were astounded at this. Any how the religious conference held on the roof at night as usual. Sanatda came in just time. At 10 p.m. Dear Holy father asked Sanatda to return (back) to home and again pointing a finger at him the report of 1 a.m. must reach him positively. The sitting dispersed at 12 at night. All went back to their respective homes. The holy father, Bijoyda, Saktida came downstairs and set at Sachinda's room. Everybody was dead silent. afterwards that most terrifying hour. The big clock of Mohanlal Mitra rang with a smart sound conveying 1 a.m. in the night. Within 10 minutes one of the brothers of Nachiketa came rustling up stairs and dear father asked immediately by gesture at first "What's is the news?" Then he replied "revered father before striking 1 a.m. a little before brother began to be restless severely and at last lay down. Father asked on which side he laid up? If it was on his left side. Moreover he could never lie on his left. The next incident the holy father, (Sanatda) examined brother's pulse and chest said "Let all vacate the room. He is dead." Then it stroke just 1 a.m. The wife of Sanatda went to the chamber of deities weeping. In the room then was Sanatda and few others. After a short while as if Sanatda \_\_\_\_\_ to listen to something with his ears close to the door. Then began to check up the pulse and chest. This time the nasal sound was audible slowly. That sound began to increase by and by. Then Sanatda examining minutely and acruitinisingly shouted with "Jayguru" may the preceptor be glorified and leaving a deep sigh remarked "Sign of life has been revived". Afterwards the next brother of Nachiketa came to Sachinda's house to convey the news breathlessly with choked breath all listened to the facts and \_\_\_\_\_. Streamed down the eyes of holy father. He was saluting some one raising His hands upwards. Pointing at His He told "I am ignorant of the matter". Sushamadi came running in the morning and

began to cry rolling at the feet of the Dear holy father. Only one word came out "Father at your mercy my son has regained his life. Beloved father also wept and in gesture expressed by raising his hand upwards. "\_\_\_ is the doing of the supreme lord I know nothing". After 8 a.m. dear father asked Bijoyda, Saktida to visit the boy. They found the boy seated as on the previous day. The boy saluted when he met them. On enquiry told "I am quite well. I had a sound sleep last night." They commented "We told holy father has stepped in anxiety any more" The preceptors name be glorified.

Such incidents are in lots. What such incidents be termed, supernatural or natural? The holy father said that his life had been prolonged with the oil of my life lamp, his longevity has been consumed he is not to survive longer. After a few days he will pass away". In reality it came to pass when father left this country the boy died. The subject of initiation had been focused before. Whatever, he would say "the pulse will be dissected".

When we arrange any worship or set up any deity then cleaning that place perfectly well by sprinkling that spot with Ganges water we sanctify it. Before initiating the holy father would uproot all dirt and false hood, Dear father would instill the spiritual spell into our hearts temple. Would pour that spell into our ears and himself would be \_\_\_ lock throat (Nilkantha) when the heavenly father would come out after initiating one his body would be furnished black all over, eyes assumed reddish hue like ox blood, it appeared some body had painted his physique like jet black. He would be out with tottering steps. Thakur Baba would pronounce "What do you care for? I am holding the umbrella over your heads. Let you grip my feet tightly."

Generally Thakur Baba initiate both the husband and wife. There was also exceptions of the rule. As in a matrimonial pandal putting on Benarasi sari and tying the love knot and garlanding one has to sit on the wooden seat, Thakur Baba also initiated in that fashion. The pulpit of fire offerings (Home Kunda). The Acharya (Scholar) with the names of the seekers of spell and also with their lineage offered in the sacred fire with ghee mixed with wood and bael leaves and made the resolution and offered the sacrificial offerings. At the time of full offerings the holy father would be present there and did the same. The devotees and disciples along with seekers of initiation would chant the spell as follows and touch one and another.

Thus the spell would be recited thrice. After the full sacrifice and pouring water and with devotional songs the conference of Absolutism would commence. Once then at Hooghly there was no portico of temple. The sitting of initiation was arranged by pitching tent. A good number of seekers would be initiated. The offerings to fire god (Homa) ablation started with wood. The sacred fire was about to touch the tent with the offerings. As the fire went on repeating again and again Acharya Saktida intimated it to "Thakurbaba" drew a line on the top of the flame sitting at a distance. Amazing by the flame did not rise above the flame; once more at the time of initiation when the Hooghly hermitage did not have the portico of temple. The little room of the hermitage was precious to us. That rood of course does not exist now. The old order has ajielded place to new. But the area of the little room has been encircled with white marbles. So that the



devotees do not have misconception. That little room is enclided with many reminiscences. Even now dazzles before the eyes. Dilapidated room no rods of the window yet how congenial and cozy. At present all those are memories that little room is a notable pilgrimage.

The year and date are in oblivion. On the date of initiation of the seeker storm and rain began. With the storm the light became diffused. All assembled in the hall of the hermitage and were seated. Water trickled down the roof with pattering sound. The wind coming through the broken window put the candle no sooner that it was lit up. All lose stunned in fear. It appeared like the death knell of the earth. Sushilda said "Brother Hrishikesh what will happen now? Where will be ablation pit set up and also the spell giving or initiation function taken up?" Sri Sri Thakur Baba went on smoking "Bidi" one after another sitting in the small room on a cot. Sushilda asked the God father "Oh dear father where the spot of the initiation will be done in such a continuous shower? Where also the ablation pit to be set up? All the other places spread over here are being flooded. In reply Thakur Baba told stoutly and firmly pointing out His finger "Here in this courtyard it will be done. Let the ablation pit be set up in the courtyard." It was raining torrential outside then Sushilda intimated then "It is raining yet". Thakur Baba then said with a rebuff and determinately "Here in this courtyard". The commented by laying out bricks and raising it with soil the spot of "Homa Kunda" ablation site was to be prepared. Where is earth, everywhere was submerged in water. The quagmire from the pond was being heaped by enure thing and it was being swept away repeatedly. The earth was fetched again under Dear father's order. Meanwhile, Thakur Baba coming out from the little room was going towards the bathroom across the lawn. The right hand held the "Bidi". The left one was stretched over the head. So that rain drops may not come over the head, while looking at the actions of the children angularly. The face were a sect smile. He went to bathe after a long time coming out of the bathroom. The rainfall became very weak by this time. The ablation platform was made, and lights were brought down. But the seat of Thakur Baba and the carpet for the devotees and disciples was very hard to be spread out. Because drops of rain were falling down yet. Nevertheless who sends hurdles removes them also. As soon as Thakur Baba finished His bath and entered the room the rain ceased, the sky was clear. The sky was studded with stars and moon shining brightly. A few hours back the feature of the earth could not be fancied. It was not dreamt that moon and stars would peep again in the clear sky. Afterwards the task of initiation consumed the whole night bringing forth the dawn. That day was the day of Lord Shiva (Shiva Ratri) Thakur Baba the dear holy father was seated on the old cot in that little room. The room was packed up with devotees, disciples both male and female; the younger mother (Chotoma) wife of Acharya Sakti Kumar Chakraborty was in the lawn at the window outside in a standing position. Thakur Baba said "Well, you know that I can show you the absolute at will". The younger mother told "Dear father you can do everything. You have long spiritual practices and pious deeds. You are a life long celibate, we are nothing but worm of the earthly life. How can we do?" Thakur Baba, the dear holy father cast a glance at her. Thakur Baba stayed at Sushilda's house after four or five days of the "Shiva Ratri". The conference of Absolutism being held, the younger mother (Chotoma) was seated beside the holy father. She produced a lit bidi one after another. While doing so what a mysterious power

overwhelmed her. She could not understand what happened. Chotoma visualised the face and eyes of Thakura everywhere. In the 'Bidi' she found the same. The offering of Bidi could not be done. The face of Thakur Baba appeared in every listeners who sat there. All viewed that Chotoma (Younger mother) behaved like an insane. She could not utter anything. Her dress became irregular. The Ganges flowed down beside Sushilda's house. Chotoma was escorted to the Ganges at the order of Thakur Baba for bathing. Chotoma refused to go down in the Ganges sternly. She told afterwards that it was not feasible by her to go down in the Ganges as she found the face and eyes of the holy father all around the Ganges. Where to keep the feet. Dear father showed the Absolute spirit all pervading. There is no earthly existence without the Absolute. He convinced it firmly. It could be perceived sitting beside Chotoma for a time silently. She went on speaking of Thakur Baba constantly nothing else. In her usual duties the talks of the Absolute of Thakura and scriptures engaged her.

Although Thakur Baba was tongue tied yet He answered all sorts of questions of the assembled devotees. How was it? Perhaps some one asked opinion on any question. The answer would be possibly "Will not be proper". Thakur Baba by opening look (He always possessed the Geeta, Panchadashi etc) He would point out with finger where it was written, "Will not be proper". The answer of the question or opinions tallied.

When this book was being written the news came that the younger mother (Chotoma) was no more in the earthly existence. She passed away at 5.30 a.m. in the early morning (at dawn). On the last 17th September, 1991 quite consciously to the world of Preceptor. I met her last on the 15th August, 91 the date of the ceremony of foundation date of the image. By founding me and touching my chin she said "Dear son Amiya always work by remembering the feet of the preceptor. Always remember of the compassionate preceptor we have no other means excepting our preceptor or spiritual guide. He is the helms-man of the worldly life. If you want Salvation rest under His care. Chotoma (Younger mother) had been suffering from stomach disorder for the last one year. Her last visits to the hermitage was on the 14th & 15<sup>th</sup> August respectively. She wept out burst before the image of Thakur Baba. She also told to brother disciple Gangada (Sri Gangadhar Muhuri) "Ganga say holy father I will no more be wicked, may He grant me salvation quicker".

The appeal was made on the 15th August and she passed away to preceptor's world (Gurudham) on the 17th September being free from the earthly fetters. Hearing a short while the nectar like words of holy preceptor would give great solace to heart and mind. She had a heart and soul surcharged with the blessing of the preceptor.

"Sandhu Sanga .....  
....."

There is no parallel of pious company while staying at Kanchrapara the holy father went to Puri dham with all His devoted disciples. Staying over three days at Bhubaneswar the abode of Lord Jagannath (Puri) was visited. A stay for a week was taken up there. Dear father would go to sea bathing in the waves of the seadear father

would move about like a child. He would sprinkle water over the body of all His party. Then none could dissuade Him. One day dear holy father went to pay a visit to Jagannath Deva with his sons like disciples on foot. As soon as the Holy father reached entrance of the temple the priests came forward received dear father paying a respectful submission and reverentially led the party in the temple where the images of Jagannath Deva stood. The accompaniment were Harmonium and other musical Instruments etc. After paying a visit to Jagannath Deva entered underground cave to witness the Lord of the underground (Pataleswar) and the preceptor of Lord Jagannath Deva. Haripadada started chanting the slokas (verses) on Lord Shiva (Mahadeva) and Thakur Baba being absorbed in meditation started dancing. Instantly most beloved father assumed different thought current words cannot express that dance and idea to one who has not witnessed that celestial feature. We all sat under a tree at the instruction of holy father. After the song Haripadada began to annotate the slokas of Dear father. The interpretation concluded at 11.30 a.m. All returned home by singing the name of God in chorus at 12.30 p.m. One day Holy father went out to have a round with all by boat. Harmonium, paper and pencil associated. The boat sailed Sureshda began to sing the name of God with the aid .... Afterwards at the direction of Thakur Baba Bijoyda sang. Songs over, He composed slokas and handed it over to Haripadada for annotation. Meanwhile the boat making its way through the unassailable waves reached the deep fathomless waters of the sea. There was no trace of waves only the eternally snatched deep blue waters. Not that none felt nervous. But where the lord of the earth was at the helm. The fear was blotted out from the mind. Thus whiling away about a week father came back to Kanchrapara with the devotees.

The holy dear father used to drink a little milk after meal everyday. One day Hrishikesh Mondal said to the universal father "Dear father why do you drink such a small quantity of milk. It will render you weak." Hrishida occasionally insist on father to drink more of milk. The holy father asked in gesture to bring. One pot, two pots, four pots, eight pots thus consecutively He drank about 14 to 15 seers of milk and by hint asked to bring more. There was no more milk, Hrishida told with folded hands "Dear father milk is not available anywhere. You just forgive me my guilt." Afterward by chanting verses, prayers and appeals the devotee was relieved. Similar incident was going to happen at Mohorda's residence. As Bijoyda was acquainted with the incident he forbade Mohorda's wife to request further. Everything was holy fathers lest, unsalable spiritual grace and uncommon power.

Then Lilabati the daughter of Hrishikeshda became seriously ill, no chances of recovery the condition of the patient worsened day by day. After seven days treatment the doctors declared of last hope of survival perhaps the patient would succumb to her illness by that night. In that year Baba Atmananda an ascetic brought down the Holy dear father from Benaras. He took the responsibility to look after the daughter of Hrishikesh Babu. The most beloved father took his seat close to the residence of Hrishikesh Babu and on the northern side of the house of Bijoyda under an old Bael tree. There the disciples and devotees would assemble and songs music along with the annotation of the slokas written by holy father continued. The day which the daughter of Hrishikesh Babu reached her last phase that day in the evening Rajani

Chatterjee came from Ranaghat to pay regards at the holy feet of the heavenly father. He also came to Hrishikesh Babu's residence. After salutation to Holy father, father blessed him and told "I shall go to Ranaghat to day guide me there".

Hearing this Hrishikesh Babu embraced the feet of holy father and said "Oh! dear father, will you leave us at this critical situation of ours". Hrishikesh Babu and his wife were least moved at such critical hours only they lay a\_\_\_\_\_ touching the feet of holy father. Before going to Ranaghat Dear father came to the House of Hrishikesh Babu and sat beside the Head of his daughter. He powdered the holy ashes on her forehead and body. At the time of departure He instructed the Kabiraj Babu (Atmananda Abadhut "Look after the daughter of Hrishikesh all the time and after 3 or 4 days carry me the message at Ranaghat". Hrishikesh Babu went to the Kanchrapara station to see the Holy father off. When father went a little farther and before setting His foot at the station the daughter look with wide open eyes. The wife of Hrishikesh Babu thought that may looks in the like manner before breathing his last. She burst out into tears. Atmananda Swami sat just beside the patient. He felt the pulse of the daughter and said "Mother She has improved her beatings of pulse. Now I find her much improved." The next moment the daughter called uttered the word 'mother' and lay on turning on the other side. Hrishikesh Babu by incurring father and returning home seeing daughter well became overjoyed and amazed. On the next day he went to Ranaghat to meet Holy father and convey Him the good news. Going there he found dear father extremely unwell and he was vomiting. Having noticed Him in that state Hrishikesh Babu told "You are suffering so much for my daughter. He stayed over Ranaghat until dear father revived His usual state. On the next day when holy father left Kanchrapara Dr. Mukherjee, Bijoyda went to Hrishikesh Babu's residence to have the news of his daughter. Having been the patient well and elated with joy remarked everything was the unbounded compassion of dear father. After three or four days Swami Atmananda the saint went to Ranaghat to convey the message according to the instruction of Holy father. After a week father, Dear holy father again came back to Kanchrapara. Then the daughter of Hrishikesh Babu came round completely and was playing about. Hrishikesh Babu once had a trouble at his hand. He also came round under the mercy of Holy father. The celestial father got his hand and body powdered with holy ash and blessed him and told the wife of Hrishikesh Babu "Mother you have served one with both your hand unreservedly can it go fruitless. Hrishikesh will come round soon at my blessing".

At a certain time holy father tumbled down from the hill. It was heard from Thakur Baba that he started feeling pain around His waist. He was then residing at Hooghly hermitage. All efforts were made according to the advise of the medical attendant. Nothing was effective. At last the doctors advised for X'ray test. By examining that X'ray plate thoroughly found only the fracture of the bone.

Then the X-ray plate remained box locked. All on a sudden dear holy father directed the mothers of the hermitage to bring out the plate. Many devotee disciples were in the room. Then the ray plate was brought about. Thakur Baba raised the plate up and asked if they were seeing anything. Nothing else other than the waist bone, the vitabree of the back bone could be seen. Then He pointed out by the finger "See minutely and properly

will". Then almost all present found that in each vitbre the picture of Sri Sri Thakura was clearly visible. On certain joint Sri Krishna and Sri Radha stood side by side. Sri Krishna with the flute in hand. At certain vitibru Radha and Krishna were swinging. At other joint Lord Siva was in meditation. Somewhere the emblem Siva linga at some other the boat display and such like different pictures. Most of pictures covered the display of Krishna lila, the tilak (the sacred mark) on nose and te plumes of peacock on head, the plume was distinct. The X'ray photo is yet preserved in the hermitage. But all images have faded away. On this it reminds us of a bone of Sri Sri Bijoy Krishna Goswain engraved with the name of Lord Krishna found at the Baluchar of Prayag the name of Lord Krishna was written all over the bone belonged to any Baisnav Lord. While singing the name of Lord he buried the bone on the sandy land there. He said "If name is sung with devotion and sincerity the name becomes implanted on the bone.

That year Thakur Baba became the central spiritual figure in the Kumbha mela. The son of Luxmipada Sarcar of Chandannagore informed the holy father that they would go to Kumbha Mela. Thakur Baba (the holy father) told refuting that they would not meet Him there. Sibū replied that where was the difficulty to meet Him when he was to be chaired as the spiritual Titalar head (Mandeleswar) Thakur baba answered nothing. In due time Sibū with his entire company arrived there. They went about everywhere, they had camera with them. The gathering of saints and mendicants bathing, procession concluded in due time. Sibū snapped the photo of the procession and came back without meeting dear holy father. Later on when Thakur Baba came back to Hooghly hermitage he complained "Father we took up the trouble of going such a long distance but could not meet your celestial self". In reply the holy father told "Why I met you". You were snapping my photo. I was on the enclosed seat of an elephant at the fore front of the procession of the hermits and mendicants. I saw you there all. Only you missed me well bring out the photos. When the photos were presented then Thakur Baba pointed out with His finger when all saw. In fact he was seated on the enclosure of the elephant's back all had their eyes opened. If you do not get us acquainted who can know? Chittaranjan alias Chitu, Nama (Kankabati Mallick's youngest son). His age was just one year. Sunday the day of break up. The holy father after the conference of Absolutism declared that there will no more be any such conference at night chitu was not having sound health for the last few days. Thakur Baba was seated on a chair in the garden. Nama was feeding Chitu with spoon after feeding one or two spoonfuls the milk trickled down the chick of Chitu. Nama shouted "Sejdi, Chitu has been something unusual, taking no milk. Sejama found the child lost all vigour, no stir in the body. Sejama rushed to the Lord and burst into tears and said, "Oh Thakur (Lord) Chitu appears to be lifeless". Thakur Baba felt the pulse. He directed Sachinda to bring the musk Mriganavi from His room. Sejama was about to go, holy father forbade and ordered Sachinda to go. Sejama replied "Oh Dear father I had cleaned your room a little while ago, but found no musk". (If there is any musk in the room the whole room is surcharged with fragrance, but Sejama did not inhale any smell) Thakur Baba told Sachinda, "There is musk under my pillow, just go and bring". Sachinda quickly fetched the musk and handed it over to holy father with the musk was walking towards His room. In front Sejama carried with Chitu on shoulder. Thakur Baba at back. Nearing Thakur Baba's room Sejama stood outside the room with Chitu on shoulder awaiting entrance. Coming direct to Sejama, the

holy father clapped forcefully suddenly Hearing the claps Chitu woke up vivaciously and began to gaze at Thakur Baba. As if he woke up suddenly from slumber. Then Thakur Baba came back to room and asked to feed hot milk with musk. So it appears :

E Shakti ....

In the assembly room of the hermitage a standing big photo of holy father on His seat. That day He was at rest in the drawing room of the hermitage. Namu (Nama's daughter) was then little, playing outside the courtyard. Returning to the drawing room she found that the photo of Thakur Baba was sweating. Namu told her mother "Well mother see how Thakur Baba's portrait is full of water. The mother rose and found that the entire body Thakur Baba was perspiring with spotted drops. The drops of perspiration were trickling down. All were frightened. God knows what wrong, they did. Switching on the fan and fanning with hand fans all fanned the portrait. The sweat dried up after two or three hours of fanning. The portrait became usual. It was the month of 'Vadra'. When Thakur Baba came to the hermitage in the month of Aswin starting the time and moment of the incident Thakur Baba replied, "Yes oh ye dear mother I was at that time in cave. I was down with 104-105 degree fever. I was unconscious.

It was in fact of the month of December in 1941 Father was then residing at the rail quarter of Ranjan Babu. It was 22<sup>nd</sup> December, Dear holy father came downstairs suddenly with the loin cloth on. He beckoned some devoted disciples and told "You all go to the residence of Shanti with towel sharp (Shanti is Bakuda the name of the mother of Monmohon Chatterjee) there you are required very keenly. Baku is in great danger going to the crematory will be necessary. At that time Bakuda's father died. All reaching Bakuda's house found all round to be in deadening silence. The disciples were all astounded. They were hesitating to go upstairs with towel on their shoulders after a while they went up and found Bakuda's sister and mother were sitting overwhelmed. Shortly before Bakuda's father had died. before leaving his body Bakuda's father told his son "Why are you so disquiet? The Thakur Baba has come just now. Taking me away. I am going with Him. Bakuda himself was studying medical science. He could not trust on the statement. Has holy father really come or a delirium of a patient? He sat engrossed with this thought. Meanwhile the five devotees arrived there sent by dear holy father.

Returning from the crematory in the morning Bakuda went straight to Ranjan Babu's house. The Holy father was smoking tobacco being seated. As a saint weeps a visionary weeping dear father burst into a uproarious crying. As if overtaken by a great mourning. Bakuda said direct to Thakur Baba, "Dear holy father I have some say to you, Please ask everyone to vacate" When all left closing the door of the room he asked \_\_\_\_\_, "Dear father yesterday night an incident happened which has made me suspicious did you really go to meet my father?" Father asked with a gesture "What do you consider?" Bakuda replied "I am at a loss to understand. So returning from crematory I have come straight to you." Father told "Let him to pass on due time will explain" Bakuda was then twenty or twenty one years of age. Later on Bakuda got the reply in the small stone room of the hermitage.

One Saturday Bakuda was working at the office of Tata Center. Suddenly Miteyda (Biswanath Mallick) came and told "Ye, you Baku father has asked you to go once. Let you go tomorrow and take the instrument of testing the throat." Why? has dear father been ill with any sort of disease? Miteyda told "Father has been ailing with pain at His throat taking no food for three days. Dr. Sachin Sen is the specialist of this ailment, a favourite disciple of dear father. Excluding him when Bakuda was called on he became utterly astounded. Moreover Sachinda was the teacher of Bakuda at the college. Anyway being called by dear father Bakuda with his instruments appeared Before the holy father. The dear father was observing silence. He asked to close down the door of the room. Miteyda and Bakuda were in the room exclusively while making the instrument ready meanwhile knock at the road sounded. Opening the door Sachinda was found to be standing at the door, entering the room Sachinda touched the feet of the dear holy father. Bakuda handed over his instrument to his teacher Sachinda "Sachinda, you please examine, Father has developed great pain at His throat, having irritation."

Sachinda told "Is so let me see". Sachinda went on testing, Bakuda at back and Bakuda stood beside, dear holy father was seated. None witnessed this sight excepting Bakuda. While examining the throat Sachinda swooned suddenly and tossed against the chest of 'Miteyda'. Afterwards he pronounced "Oh, ye Baku what a sight I experienced? Then I found a typical cancer as usually affect the throat. Sachinda have had many experiences of cancer, Bakuda also had seen some. But according to their version they had never seen such one.

Dear father was departing the disciple devotees were going to see Him off at the Howrah Station. At the end of Chandannagore when across the canal He went over the small bridge suddenly the holy father sounded with the tips of fingers (Father was then silent) when the devotees asked of the indication the dear holy father told in gesture "Passed away" None could penetrate what happened. At that time Niranjada's (Son of father) wife Pakhidi came to the station to meet holy father as He was going away. (At home Niranjada was quite hale and hearty as she left. The holy father at the sight of Pakhidi told, go straight to home immediately, no more. He told beyond this. Arriving home Pakhidi found all ended. Sri Luxmipada Sorcar of Chandannagore was then at Lucknow. When holy father went to Lucknow He would put up at Luxmida's house. Luxmida devoted the whole day at his place of service. So the attending on and looking after Sri Sri Holy father would be done by Luxmida's wife and his little children. One day the third son of Luxmida was pressing down the holy fathers body, hands and leg. Meantime suddenly the Father told in gesture to Sibbu "Well you are serving a monk have you faith in a monk? What do you want from a hermit? Sibbu replied "Oh dear father should I get if I seek? Moreover will you grant it? Then the side pillows which are beside your both sides and the big bolster at your feet, I want such bag full of money when grow up and with them I will serve you". Sri Sri holy father replied "It will be so". Sibbu told that father remarked likewise for formalities sake when He leaves Lucknow He will forget everything and I too will have that at all Thakur Baba told "Nay what you have desired will be fulfilled". Now after long forty years while Sibbu was narrating that situation sibbu burst into tears and says what a little education I have. But you see father's forecast has come true to later. I was then young I could not surmise to seek any other

thing from holy father with immature wisdom I prayed little thing. If it were now I would ask the supreme, wealth rather than money. This is what Benimadhaba or Madhabanandiji our dear holy Thakur Baba.

"Ye ....

Oh! ye Partha, who worships me in whatever specific manner, I grant my gratification in like manner. Human beings having the right to work only though worships variously pursues my course.

Basudeva only grants salvation to His own non attached devotees. Does He not show mercy to those serve under attachment? To dispel this doubt of Arjuna the Supreme lord (God) said "Oh dear Partha! I satisfy their mental craving who are distressed in bereavement on sorrow or desiring to possess wealth, or very keen to realize self askance for a person with absolute knowledge being attached or non attached in whatever and which ever manner one takes resort under my shelter. I fulfill their mental desire. I myself am the lord of removing the sorrow of the distressed, giver of wealth to the wealth craving person, I am the advisor of according self realization of the non attached devotees and the salvador of the acquainted of absolute wisdom.

God is a store house of thought; who so ever calls Him with whatsoever thoughts and ideas, He appears before the devotees attiring Himself with such thoughts being attracted by that thread of thought Current.

Those who while performing the attached deeds they worship the lord of Gods (Indra), Sun (Surya) and fire (Agni) etc. They worship Him (the Supreme God) as lord of Gods etc. He offers the results like Gods and others to the worshipper of Lord of God (Indra and others). The devotees have no end of thoughts. He too has no end of figures. Singularly He Himself assumes eternal figures and gratifies the attached, non attached, the wise and the devotees who under the pangs of hunger calls Him as mother. He appears to him goddess of the giver of food (Annapurna) who reimburse Him for protection being terrified by enemy to serve him he assumes the figure of Turbulent Goddess (Ugra Chandi). The great Kali, ten armed holder of club and disc at hand, who wants to fondle or caress His as son under filial affection He is before Him (Balgopal) the child Krishna. He who begs for acquaintance with knowledge, he to him is the great God of all Gods the Lord Siva (Mahadeveswar). As your father called you as son Srinath, brother as elder brother, the servant as Lord, it is as singularly you reply and behave with them accordingly. Like any by any ways and means worships Him, the non attached, concrete or abstract in all the states He is the supreme sanctioning authority of effects Him exclusively human race worships Him in different names structures with different offerings and style and manner. So the wisest men say :

"Mandir Ki ....

It was an incident of 1970 in the month of July. Then the most Congenial loving father was putting up at Jagudaspara Hermitage. All became wonder struck at the advent of



Sriman Dipankar to the Hermitage. The condition of the daughter of Sri Satyabrata Kundu of Jorasanko was not very satisfactory. Lay in a coma state for the last few days. Tanusri was a victim of Hepatitis. The renowned physicians of Calcutta as Provas Sen, Bhabaranjan Sengupta, Dr. Monomohan Chatterjee and his daughter Dr Rani Chatterjee told repeatedly with great sore, shock and pain that she had contracted infection. The patient went beyond control and it was impossible to keep her alive. The shadow of distress and misery came down upon the family. All were non pulsed and bewildered none had any means to apply. The patient abjured food for medicine altogether. Despite Dr. Chatterjee that is bakuda told that a famous and most renowned doctor might be called in to treat. The supreme Doctor. (i.e.) Thakurbaba he indicated. The time just when Dipankar arrived at Hooghly Hermitage, Satyada (we would name him as Kunduda) felt the pulse of the patient and realized the beatings of the pulse quickened a bit. Thakurbaba got Himself ready to go some where else. Once we had a talk with Dr. Subodh Roy in course of discussion, we heard of silent father from some familiar Governmental officers. To meet His heavenly self Subodh Babu urged me.

I started at night without supper thinking to return in the night within one hour. I found many of my familiar faces to arrive there one by one. Dr. Roy was also present there with his wife. After a short while two of the Government servants came in couples. The sacred family of Luxmi Babu became thronged with more than hundred head converting it to be a ceremonious center. It was about 10:45 p.m. (Mouni Baba) the dear revered silent father took His scheduled seat on the balcony of the first floor. As soon as the revered holy silent father pointed at one middle aged gentleman He sang a beautiful song with deep significance. The dear holy father wrote something in a chit in Sanskrit and handed over it to the retired advocate. Sri Haripada Chatterjee and asked him to annotate its inner meaning. A bundle of paper and pencil were placed before the holy father. It is hearsay that He was in the habit of giving sermons to the devotees in Sanskrit by jotting down in papers. The mediator and great soul Haripada Babu was His mouth piece primarily. He himself brought those inner significance of writings to light, while annotating the surcharged condition of Haripada Babu was worthy to be noted. The blended sincerity and unalloyed devotion to preceptor made his annotation very congenial and heart winning. He had also an additional power very uncommon He had exceptional hold on the songs and literature of the great poet Rabindranath. By quoting in-numerous lines suitable and by enlivening them with spiritual ideas could represent them writings of verses one after another were handed over to him, and Sri Chatterjee went on annotating them spontaneously and unreservedly. Thinking mentally of good disciple of a good preceptor I praised them both reverentially.

Gradually the garrulous speaker became a little fatigued. Not only physical exhaustion but also spiritual too. He told this in parody by quoting the verses of the great poet. The earnest eagerness to realize became exposed in this parody. The mum preceptor by remaining mum. The display of opened spiritual demonstration through the disciple and deriving joy then that will be stopped. This is also a different exposition of spiritual practices. The preceptor gave his slip of message to Santipada Chakravorty and another gentleman (Sri Monoharlal Singha). They also accepted that \_\_\_\_\_ their heads and making it the crown maintained the relationship of the former messages. After this

direction of singing came forward. One middle aged by the name of Mani Babu, his tone voice of songs was very sweet. The lines of his music no more I can recollect.

At last when the song with the name of God (Kirtan) began by Maniklal Dey the gracious and handsome silent dear father rose up being influenced by the sweet tune of music. All the women and men stood up at once being electrified. Then for a long time the song with the name of God (Kirtan) continued with an excited intoxicating current of songs uttering the name of God. I observed the sincere most exuberance of a group of devotees. Torrential rainfall outside then. When the song of God in concert ended one supporting the overpowered silent father led him to His seat and got Him seated there. He again jotting something in a paper handed it over to Sakti Babu. Saluting the preceptor the disciple touched the writing on his head and after chanting informed that the Thakura by linking the vector like verses of the Aryan seers showered His blessings upon all

"Mananda ...

The spell of the sages ....

"Oh! sons of the immortal of the earth hark" - Those very words and rhyme. That age old message and tune has been poured in this note of blessings. This knowledge, perspective and tune are the ever cherished of India. The ever soul winning verse possibly the Bengalees inherited as a bequeath of ancestors. In the heart of Bengal that spiritual culture and tradition flows yet as the current of mother Ganges infused. As it was revealed in the era of Sri Chaitannya today also it remains unimpaired. In-numerous spiritual preceptors have kept that spring of Falgu enlivened by the spiritual practices of their life times without number. During the day time with the youngsters according to the Geeta "Little mended" He would get recited the selected verses from the Geeta comparatively easily understandable by the accomplished and made them to understand through annotations. Let me write some verses from those at first the recollection of which will enlighten the original feature of Dear Father instantaneously. Thakur Baba would always inspire us by saying this :

"Abadananti ...

Those who take me as a human being they are ignorant, they without knowing my God of all Gods beyond the ordinary thought current or concept and ignore me. He told repeatedly Himself that He himself is the Absolute. We have ignore that Absolute considering Him a human entity. Being merciful to devotees. God Himself by dint of Psychic illusion (Yoga Maya) assumes human form and descends on this earth. But the ignorant without understanding the extraordinary and uncommon display of God taking Rama Krishna and like great souls as ordinary man neglect them. Having the company of Thakura Baba earthly men have become blessed by unworldly thoughts and at the touch of spiritual lord., Thakurbaba would say "Devotion is well for commoners, let you love God entertain dedication for Him. Do not be a debauch of matters, be a loose character for Absolution He added more that the offerings to fire God at the time of initiating

something like sparks of fire was released from the edges of Holy father entered into the body of Bijoyda. By suppressing the previous antecedents this great soul of ancient India, to emancipate the down trodden came to this area of the country for a negligible number of years. He was well versed to all the Scriptures an incarnate of the sequel to the Vedas; Upanishad. He would take up the classes of Geeta among the family holders who He considered to be lagging in the power of understanding and judgement. He would hold conference during the whole night and even in daytime by writing the verses of Vedas and Vedatas and scriptures like Vagbata and got them annotated by the wise devotees well achier \_\_\_\_\_ scriptural matters. The he would be completely beyond Himself in joy. He would get the selected verses of the Geeta recited by the learned male and female devotees and their annotation as was written in the Geeta and got them to listen and explained Himself some of them. Such meetings He would \_\_\_\_\_ as "Geeta-Class". When He took up the classes of Vedanta then He would get it explained by His devotees scholars of scriptures and of His inner thoughts. The conference of Absolutism and its experiences our attention and its experiences our attention may be focussed to the version of Arunchandra related by himself. On the 9th July, 1956 Monday, we reached the house of Luxmipada Sarcar being invited by the noted friend Dr. Subodh Kumar Roy near at Narua in Chandannagore at 9 p.m. The silent father had come. The next day He would leave for Bombay. So before departure His devoted disciples had assembled to the house of Luxmi Babu in order to grace His sacred companionship one by one. Lord Sri Chaitannya having found no other means courted defeat

"Tabe Prabhu ....

The hearty desire of the mothers and the disciple devotees of the hermitage (Ashram), like Nalini Brahmabha youngest mother (Chotoma, they will also see the Absolute form or original identity of the Holy Father but the condition of Chotoma (Youngest mother), the \_\_\_\_\_ of Nalini Brahmabha having experienced all these none could brave to express verbally their mental urge. Having sensed the hearty desire of the devotees the dear holy father Himself exposed His original form and made them aware.

On the date of initiation of her husband Mayadi the Holy father stroke His breast with three fingers and indicated something which Bijoyda or all present could not understand anything. Afterwards it was seen that after three months the only son of Bijoyda breathed his last. With the two minor grandsons and daughter in laws Bijoyda became utterly dejected at the blessing of Holy father Bijoyda recovered the bereavement. Later on one day Mayadi asked God father "Where your sons are putting up after death? In reply the holy told "All my sons will go to the region of main spring of creation (Absolute region) and there also they will have to go through spiritual practices. The Holy father Himself got the pious thread ceremony of both the grand sons of Bijoyda; the sons of mayadi, Bibhuti Bhusan and Purnandu done Himself and the first alms was offered by His holy Highness. At the time of offering alms when the boys in the attire of celibates with holy pole and pots stood before the sweet congenial holy father then tears burst out from Holy fathers eyes. The Holy father suffused with tears in eyes and striking against the chest told in gesture "I too; I too". I left home with the attire of a celibate observing the hermits phase. Haripada was present at the time of sacred thread. He afterwards explained the holy fathers indication to all. Bijoyda had his initiation at the Railway

quarter of Kanchrapara. From the narration eye witness it was brought to light. As soon as Dipankar arrived the elder Mother (Baroma) Principalda (Kulada Chowdhury) along with Laluda the Homeopathic practitioner came with Dipankar to Calcutta. He told to Kunduda "I will not be able to go on the first floor. Bring the daughter downstairs". According to His directive Tanusree was brought downstairs; Thakurbaba powdered the entire body of Tanusree with holy ashes, gave a little even to face. Afterwards He told Tanusree "Just get up I have come, will you not touch my feet?" All were dumb founded to see when Tanusree nose up and went on foot and saluted. The Holy effulgent father by touching His sacred feet. Astounded were Kunduda and his family members.

Thakurbaba then was putting up at Konnagore hermitage. New hermitage was constructed and He (Mouni Baba) possessed a car of His own. He was residing at Hooghly hermitage for a few days. One of the parts of the car went wrong. He went on outing in a hired car. In the car were eldest mother (Baroma) Saktida and a few others more. Sejama (the third in order) while coming to the hermitage from home seeing (Kalojam) a kind of sweet felt an urge of feed the holy father with them brought some and arriving at the hermitage found the God father was sitting in the car. Baroma asked Sejoma to get up in the Car. Usually "Sejoma" would not accompany father in the car. Hence refused to go. The dear holy father ordered her to board the car. Finding no other alternative, She put in the sweets at the newly constructed room for holy fathers staying in a box, came sharp and went up the car. The car was speeding up toward Chandannagore. Thakurbaba suddenly said, "Sakti will you take 'Kalojam'". In reply "Where should I get 'Kalojam' at this off time? If got who is there not to taste?. Ordinarily there in socket behind the car. Thakurbaba asked to open that desk like space. It being done, it was seen that the similar 'kalojam' brought by Sejoma those day in a similar box.

"Ananya ....

Those who remembers me constantly I meet up all their needs so that this may worship me peacefully. That is God has assured, instead of going through withholding of the breath by religious austerity or psychic practices if any man forever through all his acts while eating, sleeping a resting remembers Him. Then he may rest in God easily. If all the time the spiritual thoughts reigns in one's heart in weal and woe, in wealth and trials and tribulations, to get God no there penances and practices are necessary for him. "Entrusting all the burdens with me, let you be free". This what Thakura would repeat again and again :-

"Ananya ....

One who abjuring all the worldly anxieties merges into me he having the feelings undetached or inseparable from God attains salvation. That is the man who does not think of anything else save and except God, even of himself God performs all perfectly for him. The arrangement of food and clothing and his security and protection God assumes Himself all for his devotees. The devotees in general may not pray for these to God but God does Himself voluntarily for His devotees. Although every creature gets

food and clothing in fact but they have to toil heart and soul. On the other hand a devotee gets them without effort and care only due to the mercy of God. "Atha ... If you cannot get your mind stationed in me then by dint of worship and prayer. Counting of beads and practices try to do it. Thus your mind will be sanctified and you will get my thoughts and ideas to some extent. But you must remember me at your heart sincerely and devotedly then you will have me

"Avyash....

Even if unable to practice then rise in action. Perform duties for my pleasure so that I am pleased or satisfied. Consider yourself as His servant by body, mind and words. Trust on Him as your friend, never lose faith on Him. Your body is His gift, let this thought prevail in you always. Listen spiritual messages with ears, perform duty of God with hands, journey to temples and pilgrimages with legs, count the beads with the name of God by tongue constantly and sing songs on God, then salvation will be easy. The dear father utter these all the time "Come, come beside me such an auspicious day will never come. The day gone is gone for ever, never comes back. Every moment is precious, utilize it profitably.

Thakura would not allow to go through all verses of the Geeta. He specified, some common devotees or 'slokas' for common devotees. Because they are family holders. They are not capable to follow up the difficult intricate and complex theories of the scriptures. They are the men of ordinary standard or status. This earthly life is filled with joys and miseries of each day, if every one traverse the unassailable path then this creation will be null and void. So He has advised them to love God only. God will appear before eyes. During the last phase if you cannot call or remember Him due to crippledness.

Sejoma became astonished and stunned. How it came here? Who brought it. Who is it reply this. Everything is a display of Thakura (God). In those time twenty to thirty heads and assembled in the conference of discourses of Absolution. Arrangement of food would be made accordingly. Later on due to influx and audience it rose up to seventy to seventy five.

As a result difficulty cropped up during the dining. The mother's of Ashram (Hermitage) fell in a fix. Sejoma one day complained to dear holy father as under "Oh! celestial father if this happens regularly how your sons to be made satisfied? Hence forward let us know in advance then only the arrangement of dining will be made". In reply the holy father told if there be any difficulty let it be whispered at my ears. Sejoma told "Oh dear father then you remain seated in the holy conference. How to inform you?" The congenial father told then, "Well, do one thing, when you feel necessity then let me know mentally (Telepathy) from out at the door step with salutation. That will tantamount informing me. Later on when trouble rose Sejoma intimated according to the notation of Thakurbaba. The little which was preserved thence forward all dined with full satisfaction.

How long the dear holy father remained mum, on it He never enlightened us. It is hear say from the old devoted disciples and by hunting up the diary the little which came

to light speaks that He remained silent for hundred years.

But it is known from the holy father that He adopted silence at the order of his preceptor. The dear father would say "I was very naughty, None could vanquish me at rasing and arguments under my fear other sages and great souls would be under apprehensions. Then the preceptor ordered to keep silent, under the order of preceptor I became silent."

One day being asked by Holy father 'Mayadi' alerted to say on a full moon day of colour display.

"Ogo ..

At the time of the song and also by the melodious sweet voice the holy father became overpowered in spiritual thoughts. He began to dance in the posture of holding flute like Lord Krishna. What a gesture, what a gracious figure went through the display of Lord Krishna being merged in thought current. The devotees were all surcharged in deep thoughts, Oh! Thakura where did you hide this feature oh merciful carry on the dance a little more and let no enjoy it with full hearted depth. The mothers of the hermitage who sat by Mayadi, "Maya let you not stop your song. This sight will never be vied in life". Mayadi also made the conference quite intoxicated in the display of tune. This sight cannot be painted in writing or words. This is also a matter to be realized in sense perception. On the other hand without insight perception does not reveal itself. The great lord (Maha pravu) Chaitannya deva was preaching the cult of his universal love. The great devotee Rai Ramanando was one of the associates of His spiritual display sometimes Ramananda having vision of Chaitannya deva as a monk (hermit). Again on some particular time in an auspicious moment instead of a monk (hermit) before a devotee of Chaitanna "Image of Shyam - the emblem of Gope - being exposed. The astonished Roy Ramachanda one day pressed firmly Chaitannaya the great Lord (Maha Pravu).

"Ex sansoy ..

Sri Chaitannya Maha Pravu was a hard nut to crack very easily. To conceal Himself tried to convince Roy Ramananda variously. Ramananda too was not such a fool. He was fearless and undaunted under the protection (or influence) of devotion.

"Byay kahe ...

of body then the lover of devotees, kind to the wretched and poor. Hari (The Lord of the universe) will come down to you Himself to relieve you by His touch. Whatever you offer at His feet, leaves, flowers, fruits and water, offer along with then you unstained and undivided treatment of devotion. He will be fastened for ever in the tie of your devotion for ever and escort you along the right track holding your hand. Thakur Baba would say "The sastric imaginations are filled into my each pores of the skin." He was the Scripture incarnate. Particularly he guided Himself according to the ideals of the

Geeta. He gave advice not merely according to the message of the "Geeta". Like the fonder of devotees He lead through the path invisibly As he taught us there is no doubt that the gave us the summon bonum of religion. Be a spell of His hand in this (sloka) 'verse' this clear.

"Janami ...

Remember this much - .... Then you will have no fear. The passage money to the region across is reserved, only count upon Him. "Mercy of preceptor is the only elixir or power of life."

Salvation seeker humanity, the association with great soul these three are rare in the world. Those who have received these in the world are really fortunate.

Biswanath Malic desired to run a bus along the route between Chinsurah and Serampore by buying one such and by excluding the cost and wear and tear the share of profit would be utilised for the hermitage. Accordingly securing license a bus was bought and brought down in 1949 (The number bearing WGA 1326). Santipada Chatterjee was appointed the driver of the bus. The trustworthy worker of the shop of Bisuda a relative of Dhananjoy Chatterjee, He was appointed to the post being faithful. A thatch was rained in the hermitage to shelter the bus. Kanu (the gardener of the hermitage) had his duty extended.

The holy dear father came to the hermitage in the fifties a little before of full moon during the month of Magha (Maghi Purnima). The devotees, disciples kept visiting frequently one day Santibabu went out on the route with the vehicle. After driving the bus for two or three trips at Srirampore in the bus stand sitting in the vehicle Kachu Mitra, Mahidar Rahaman. Manick Bhattacharya and with more few heads discussing meaning less topics regarding the holy father. Shanti Babu too was in the party. They had no idea about the power of great souls. On that night after garaging the vehicle Bishuda called on as "Shanti Bhai, Father calls you". With fatigued body and exhausted mind having driven the bus for the whole day he appeared before Holy dear father. Karuna Pain read out from a slate written by dear holy father remarked "Shanti Bhai why are you talking nonsense about father? What harm out dear holy father has done to you and what insignificant part you know of father? A great question, how did father know? In that chill of the month of Magha Shanti Babu started perspiring. An incident of 16 miles away a discussion of 6 to 7 hours before how dear father knew it being stationed at the hermitage? The heart beatings of Shanti Babu was about to be stopped. Mahidur Rahaman accompanied also. Because his house close to Immabarah. His condition was more precarious Muslim by caste to emaciated in fear. Some one said in such a situation "Just beg forgiveness by holding the feet. At once at a speed of lightening Shanti Babu and Mahidur fell at the feet of holy father, the tears of their eyes forced out unrestrictedly. Holy father is enormously compassionate; He rubbed His hand over their body and head and got them sat beside Him and fed them carously. He wrote in the slate "Never make useless remarks about any man without knowledge". Before a few days I found Shanti babu at the Ashram (Hermitage) He told that he was observing the message of

dear father to the letters. Mahidur Rahaman is yet alive.

A ceremony was to be held at the hermitage soon. All were eager when the holy father step in with when the holy father step in with His austere effulgent. Stalwart figure, on the other hand the youngest brother of Bishuda conveying in the little room by saluting holy dear father not to turn up. Nevertheless all sent letters serially, Telegrams so that dear father arrives before the ceremony but He came after it. All enquired "Why dear father missed to pay His August visit on the day of ceremony. When all swarmed around Him then He said "One knows the reason". Who is the person? All lose eager to know. Days one after rolled on then the Holy father informed "It is Monohar who knows". All pressed down Monoharda "Please say what you know". Father was smiling a sweet smile. He said "Let you declare what you prayed". Monoharda told "Yes, I told dear father not to come. Our business is in a bad condition, your presence will entail a heavy expenditure, so I told father not to come. If we had failed to serve any one according to dear fathers instruction, it would shock dear holy father "Thence forward whenever there was any proposal of Father's arrival all would say "Well ye Monohar, have not you forbidden father to come?"

One day in the afternoon a mango tree close to the templebroke down upon it. But it did no harm of the temple. Father wasin the little room of the temple. Father replied "Due to thepresence of a great soul any harm is averted". (These was a greatsoul who won the spiritual freedom) Very often at dawn fatherwould sit under that mango tree near the temple. Then who knew that a great soul settled up in that tree allured by the land of the Hooghly hermitage.

With reference to this the affairs of Brindaban are recollected. Instead of calling the earth of Brindaban as earth it is termed as "Raja" or dust. At the lust of that "Raja" the great spiritual soul live there as trees and creepers. Brindaban is a supernatural abode. The supernatural display is being here regularly. The great vaishnabas in order to witness the supernatural display live at Brindaban as trees and creepers. That great soul in the form of mango tree having gained the touch of the earth of the Hooghly hermitage what sort of joy He derived only Thakurbaba and he knew that exclusively. Is it for that the Holy father would sit under that mango tree lying at the corner of the temple very often? To give His company and to discuss on various matters?

According to the version of Maha Prabhu Hrishikeshda once asked the Holy father "Perhaps the District of Jessore of Bangladesh the earth is famous for making the shell. In reference to that the holy father told repeatedly "The earth of this hermitage is also very sacred. One day you will find people to carry handfuls of it." The holy father lived at this hermitage of Hooghly. He broke his silence here also. The dust of His holy feet lies scattered here and there and everywhere.

One the holy father arranged the sacred fire offerings at the house of the father of Pulin Mondal on one Sunday at Kanchrapara. Many disciple devotees were present, all the requisites of the fire offerings the fire could not be found out. All searched the match box but it was not available to anyone. Bijoyda was about to fetch a match box



from his residence but the dear holy father forbade him. The holy father cast his gaze once at the pit for receiving the oblation, then and there the wood for oblation burnt out at a single flicker. The grand mother (Bijoyda's mother) shouted in fear. All were astounded at the sight. An understood that it was also a type of pretence or another kind of spiritual display. Bijoy Gopal Mukherjee was after a bride groom for his only daughter. The guardians of many bride grooms after seeing and visiting sent no information afterwards. Bijoy Babu became extremely worried for the marriage of his daughter and began to appeal piteously to holy father. One day he dreamt during the dawn the holy father was directing him to saying "You just go to the house of the priest of the temple of "Parama", there the problem of your daughter's marriage will be solved. On the next day Bijoy Babu set out from Kanchrapara to Nabadwip. After arriving at "Paramatala" he began to hunt up the priest of the temple. All on a sudden he met an old gentleman who told he himself was the priest of the temple of Parama. Arriving at his home Bijoy Babu told "I have come to you on an urgent piece of business. You please give me the whereabouts of an well bred bride groom and making negotiations relieve me from the anxiety of my daughters marriage". Then the priest told to Bijoy Baby "My eldest son is now marriageable, I am on the look out for him on an accomplished groom". After it seeing the groom and final selection at the mercy of holy father the daughter of Bijoy Babu was wedded on an auspicious day and time. The wife of Bholanath Basu Late Dharma Raj ma (The mother of Jhupidi and Bubudi) was the initiated disciple of the holy father. As usual she came to bow down at feet of Holy father in the morning. After usual adoration of the feet of the holy father He asked "How are your dear mother". "Well" was the reply. She never complained of her physical ailments or any other prayer she put forth to dear holy father. Meanwhile Buri the eldest daughter of Dharma Raj ma developed turnover at her throat. At that time she would come to holy father everyday and sit beside him and salute Him. At that time the holy father asked Buri how are you today? Although having excessive pain at that time she replied being asked by holy father "I am well at mercy, but today I feel a little pain in my throat". Buri would speak sparingly and slowly. Dharma rajma held deep devotion to Gods and Brahmins. She would make charities and gifts sacredly. Possibly the holy father titled her as Dharma rajma. Father asked all to leave the room having learnt of the pain at the throat of 'Buri'. Afterwards bringing out some holy ash from the pouch began to puff at it. Doing such for sometimes He asked Buri afterwards "Mother how do you keep now?" She not replying holy father's words then coiled the feet of holy father. The Holy father raised her and said "Be assured you are out of danger". After this being cured from disease she served the sacred Father for a long time.

Father was then at the residence of Sachin Sarbadhikari at Konnagore. Mother Dharmaraj came to father for a few days temporarily. One day at night the father suddenly said, "Just escort Dharma rajma to her home by car". The holy father's driver was on leave then. Father told be on search driver will be available. She must be driven to her home. After thorough searching a good driver was found then the holy father Himself got ready to escort Dharma rajma to her home.

At 9 p.m. father set out with Dharma rajma towards Hooghly with Him were Barama, Saktida and also Suvashda. Was any one aware then that there was a sword of damocles

hanging over head. When He was about nearer to Hooghly hermitage meanwhile closer to Hooghly Technical College a lorry at full speed collided at the hinder part of the car and sped away. The hinder seat got clung to the front seat. The hinder part of the car was broken to pieces. Amazingly the passengers were unhurt excepting the holy father (Thakur Baba). Thakur Baba had some hurt at his leg and bled a little. The condition of the car reached such a deplorable state that no passenger ought to be alive. This accident occurred within a twinkling of an eye. Nevertheless all excepting the holy father remained unhurt. The driver also had a slight injury. Afterwards it was heard from the passengers that someone with invisible hand pushed them ahead by picking them up to the front seat. On account of some unforeseen power so many lives escaped death. Afterwards the holy father told "There was no alternative without escorting Dharma rajma, because she had a coincidence of death".

Another time the brother of Dharma raj mother was at the jaws of death. The holy father went to the cot on which he was laid up and extended his four finger and asked "Rise up by holding four finger" He told "Oh dear father I have no strength to turn aside. How can I get up holding your finger". The holy father told "Try and you will surely succeed". Within a few seconds the patient who had no strength to get up he rose up and sat by holding the finger of holy father. The dear father got him paced a few and made him to lie down. He remarked "This time you have avoided the last journey". These are not gossips all are bare truth and facts. We cannot explain all these. There is no solution of all these in modern science.

The residence of Satya Modak stood on Amharst Street beside the shop of Pusiram. The dinner was arranged on the open roof of the 2nd floor. Setting up the place of Thakur Baba in the middle, two rows of seats were arranged for the devotee disciples. The food stuffs were served on the pot. Thakur Baba was yet then silent. The sky became deep black in clouds overcast. Perhaps showers were to come down shortly. All apprehended of some untoward situation.

Any way Thakur Baba took his seat and the disciple devotees were about to dine. In these days there was a standing rule that fire ablation would be held before feasting and Thakur Baba would serve Prasad (spiritual offerings) in his own hand. After the eating Thakur Baba would serve betel in his own hand to all.

Along with the beginning of eating drops of rain began to fall down. The dishes were having rain drops. It was not possible to eat. All became restless. Thakur Baba noticed everything with a sound of tongue and lip held the left palm upside down and gestured with right hand to keep eating continued. The sky was overcast with deep black hue, the roaring of clouds was tremendous, the noon assumed the feature of evening. At the gesture of Thakur Baba the devotees kept eating unabated. So long as they did not finish eating Thakurbaba held His palm taut on head. After eating washing hands and feet going to Thakurbaba time was not allowed. It began showering torrential. The rain started a little away from this house but not a drop fell on the road. A hard gale started along with rainfall. A heavy rainfall was visible at a distance. A tin shade flew away like a shaft. A little after it was heard that the car of fire brigade speeding away with ringing

of bells. The holy and pious hand saved the devoted disciples from storm and rain. Incidents likewise took place at Hooghly and Konnagore hermitages.

At the Hooghly hermitages on the date of initiation at 8 p.m. barring the seekers of initiation the Holy father would asked others to be fed with the holy offering. According to the direction of father the metalled way which leads from the temple of Muktinath to the gate, there the arrangement of seat is made with leaf dishes. Luchi was served to the dish meanwhile it was found that cloud shadowed all around with darkness, drops of rain started. All were ready to get up leaving eating. Thakur Baba was smoking then in His room. He was intimated of the rainfall. Then the holy father said in a gesture "Let my chair be set up outside". Instantly with the pronouncing of these words Thakur Baba came and stood on the lawn. Casting His gaze at the sky for a few seconds said in indication "No, fear, you just start eating I am here". He sat on the chair uttering this. After starting the dining heavy shower came down. All round the hermitage flooded in water but what a wonder not any rainfall intervened where the devotees were eating. Although water trickling down behind some devotees got their garment wet some portion at their back. These supernatural happenings cannot be believed without eyewitness. But the incident happened in fact. The present fortunate witnessed it, and this humble self of mine had the scope of seeing it. This proves that nature was under His grip. But He never violated nature or worked against its order. But any distress of the devotee, the preceptor cannot stand. Another incident may be cited about controlling the nature. The new hermitage was erected by the Ganges of Konnagore. The room for putting up of Sri Sri Thakur Baba the holy reverential father store room etc have been built meanwhile it was observed that a considerable area of land (about 5/6 kathas) engulfed in to the womb of the Ganges due to erosion. The disciple devotees feel into anxiety and worry. It this continued for a couple or four months the rooms and others will merged into the Ganges. How this could be checked? Sri Sri Thakur was away from the hermitage. None knew of His whereabouts. All began to transmit Him the situation mentally. Having heard the call of devotees Thakur Baba, the heavenly father came to the hermitage. The main spring of thoughts had arrived now He would do His work accordingly. Having heard everything from the devoted disciples he went and stood at the bank of the river. Looked up what he muttered within Himself was better known to Him, the devoted disciples only marked the movement of His lips. And heard a thunderous voice "I warn you not to flow down touching the land of this hermitage".

It was seen afterwards that the ebb and tide of the waves came at a short distance and merged there. On the eastern coast the ebb and tide surged and pass away along that opposite direction. T\_\_\_\_\_ forward the land of the hermitage never eroded in the womb of the Ganges. During the next period the affectionate of Sri Sri Thakur Baba, Mukul Roy (whom the spring of universal, love and affection the holy father) addressed as 'Pradhan' the chief who was initiated disciple of holy father. Communicating with Government and by indefatigable effort the eastern bank was changed into a pucca embankment at the cost of the Government. The spiritual sons of holy father Shibnarayan Sarma (Mukherjee), Debnarayan Sarma (Mukherjee) Indranarayan Sarma (Mukherjee) who we addressed Sibuda, Debuda and Santoshda and also call them so yet. One dear father said, "I have changed you into a poet brother \_\_\_\_\_ forward Sibuda composed many songs for

the spiritual function of the hermitage. Those sons would be sung by Debuda Santosh da his accomplished brothers by adding tune to the holy father. Both the brothers possessed a melodious voice for music. All would be charmed by the words and the beauty of the tune and also for the art of display. The holy father before holding pen at the spiritual conference of Absolutism would direct Debuda and Santosh da to sing. Being intoxicated by songs he would instruct from Vedanta. Panchadashi and Geeta sometimes form himself writing verses explained intricate spiritual matters to all. While writing the verse he would cast His penetrating look to the heart of all present before hand to know the respective urge to know. The questions peeped into their mind. They all received their respect veaswers through that verse. They required no questing second time.

Once while discussing on the topics of preceptors one of the devotees of much back dated remarked "I have yearned many pilgrimages and come across many sages and mendicants and great souls of high order. But never found not a single one like Giri Maharaj (Silent father). Who is himself the Absolute lord holding the "Omkar" at His feet. The dear holy father would use the wooden sandal 'Omkar' engraved on it and after initiation of his spiritual sons advised them to worship would sandals with 'Omkar' imprinted on it. On this matter one particular incident needs to be mentioned. That time a group of disciples 50/60 heads strong met together went with Thakur Baba to Puridham. One day early morning having seen the sunrise at the beach of sea at Puri reciting the prayer on Sun God started the topics on preceptor with a group of 5/7 heads. Meanwhile, a European with long hairs after the fashion of 'Hippi' going along before us. Some with a little taunting voice said to that European, "After what you are having a round in India?" The words were spoken in English. In reply that European said "I am a Scotch my name is 'Eap'. The title is fortten. I am a lecturer in Philosophy. I entertain immense faith on Indian saints and monks and their spiritual practices why I have been touring through out India to pilgrimages. I went to Benaras, Mathura, Brindaban, Hrishikesh, Hardwar, Kedar, Badrinarayan etc and to many other such places in search of them but now yet I have not met such a great soul who has made an impression on my mind." If you want to have a 'darshan' of a real saint then come with us. The sahib (European) consented at once to accompany us with him all of us went near 'Swargdwar' where dear holy father settled up the European was requested to wait a little downstairs. We are coming back with the instruction of Thakur Baba. After submitting everything to Thakur Baba. He said, "Bring Him immediately the European was escorted upstairs. Thakur baba was seated on a chair in the balcony. After reaching the upper floor along stair case the European kept standing gazing at Thakurbaba and on the other hand Thakur Baba was calling with both hands outstretched "Come, come". As a mother calls her most affectionate child exactly in the same manner. It was seen that the European had tears. The Holy father too bore tears in His eyes. Both became close to the closer and ultimately both embraced each other and burst into flooding tears. After a long gap when the father recovers his lost child and the child his father weeps out burstingly exactly it was in the life manner. The holy father putting off his cloth and loose covering coloured with red ocher gave them to the European. The European also put off his European dress at once and wore the dress coloured with red ocher given by holy father.

The holy father gave 'Eap' a Geet of English version ordered him to read in both times

in the morning and evening and incase of any obscurity asked him to consult the holy father. The few days the holy father put up at Puri, Eap very seldom stepped out of the hermitage. None found him to take food beyond the hermitage anytime. Among our disciples devotees many would go out to have a change of taste by taking food from outside. The menu of the hermitage for all tea chapati (Luchi), Potato curry, Halua, or Singara and sweets. At noon rice, pulse, labra i.e. a preparation with all kinds of vegetables or the seasonal vegetables available and a sour, Eap was found to take them most gladly. Any sort of hesitation did not toss him. He came to Hooghly from Puri and after staying at Hooghly for a number of days went back to his native land.

While staying at Puri a quote worthy (remarkable) incident took place. Durgadi the wife of Santida came to Puri with the Holy sublime father. Shantida could not come on that occasion owing to some preoccupation. Everyday the class of vedanta commenced at 9 or 9.30 a.m.; it concluded at 2 or 2:30 p.m. then all took the holy offerings (Prasad) together with dear loving father. All enjoyed a breathing space after taking tit bit of things. Again all would be present around Thakurbaba at 8 p.m. in the night. Then father would appear like a friend to all and talked with them light heatedly and instructed them in parables.

One day at about 3 or 3:30 p.m. the most revered and beloved dear father went on a rest. The devoted disciples brother and sisters went out according to their sweet will. The few mothers who would be engaged to serve they would take rice at last. Durgadi was among the servicing land. She fell down at the spot of washing basin after eating. We four or five were gossiping in the ground floor. We rushed to the upper floor by a sound of falling something. The other mothers told, "Durgadi has turned unusual by the falling. No sound is forthcoming". Any how, we stretched Durgadi by our conjoint effort and laid down her before the balcony of Holy sublime father's room. The brother disciple Dr. Pranab Chatterjee was informed accordingly. He was thin putting up at Sagarika Hotel. he rushed in at the intimation. We all were utterly disquiet at Dr. Chatterjee's declaration of digenesis. He told, "A case of heart attack, no pulse beating is discernable" He got no response after heart massaging. He replied that nothing to be done more in a foreign strand only the mighty lord to be counted upon." None had the permission whenever fathers was at rest in his room. Moreover He went on rest when none dared to call Him. Meanwhile sound of clapping thrice came out of the room. Immediately after opening the door, He asked "What is the matter, why such a hue and cry?" When the entire situation was exposed to Him then He asked to open the door towards the balcony where Durgadi was laid up. When that door was opened the sublime dear father came out with the pouch of holy ash. He felt the pulse by holding the hand of Durgadi, she had ceased her heart beat. He asked all the women to get down in the ground floor. We were a limited few among the boys. Pranabda, Suvasda, Gangadhar, Chelababa, I and a few more, all the names are beyond recalling. all stood mum. A pin-drop silence prevailed. The Holy father told, "Sister-in-law (sali) has come to put impediments. Then taking holy ash from his leaf scattered it all over the body of Durgadi". At last He took a little and after observing silence for a few seconds He called out "Durga, Durga". Later on giving out loud roar he used abusive terms "Ye, sister-in-law (Sali) Rascal (Haramjadi) Durga". We all were started at the thunderous voice that

day. it appeared afterwards as if Durgadi responded from a far distance. Thakur Baba said "Let her drink a little hot milk". Saying this repeated "Has come to put obstacle, has home to put obstacle." Then Durgadi opened her eyes slowly and asked "What has happened to me?" This was first instance I found a dead to be revived to life. Such an incident happened at Deoghar (Baidyanathdham) also. On that occasion eldest mother (Barama) Gaitri-ma, fell severely ill. Vomiting tremendously with frequent motions she turned unusual. She was immensely favourite of dear saintly father. It was seen that father was addressing the lord Shiva (Baidyanath) casting His look at the southern window "I have brought down mother to you, if I cannot take her back should I alone be defamed? Will you not have any? See that unspotted name may not be stained". Times and again father Lord Shiva came with the trident and stood before the window and blowing out puff of air and disappeared. From the next day Gaitrima began to pace up and down soundly. These are not merely folk tales. Those matters which are not to be expounded by common understanding we call them accident or unworldly.

The Holy sublime father would say "I always save the seeker of shelter - Wherever he may stay and at any distance I may put up". He would say "Let you call and feel if I exist". In course of this discussion I put forth another incident here. The year will be 69/70, after re-setting the new engine of my car model 62, I garaged in to the workshop of Darson Singh for the work of body mattress and electric at Garcha road. Then Darsan Singh had a great fame for the efficient work of the body. To take the delivery of the car I along with the mechanic of the car Sushil Babu (Das) started for Bhowanipur in a Taxi. On the way buying tit bit 7 motor parts we reached Garcha at about 4:30 p.m. By meeting up the taxi hire I entered I remembered oh! I had forgotten to possess the folio bag from the taxi. Meanwhile the taxi sped away. I asked Sushil Babu if he had taken out the bag from the taxi. Sushil Babu told he had not done so (No dear elder brother) Now what was to be done. There was five to six thousand rupees about the entire amount was to be handed over to Darsan Singh for the work of the car. Moreover it contained many useful papers. "What is to be done. It put me into bewilderment. Water came into my eyes that day. Oh! Thakura dictate me the way. I shall not be able to face any one. Because we had a joint business. Some day back some one picked up three to four thousand rupees from the bag of my younger brother why I castigated him severely having no trace of that amount. Now my bag with money being lost. I became utterly depressed. What explanation I should offer to my Thakura (Supreme Lord) save me from this crisis. Any body would be shirring upon me could not be for borne. Meanwhile a boy of 13/14 from the adjacent garrage of Darshan Singh painted black with oil and dirt informed that the taxi which gave me lift had gone towards Bondel Road. I asked how he knew that it went towards Bondel Road. Moreover during break up of office he could go elsewhere on hire". The boy replied "I have heard him speak some one that his route was towards Bondel. If you desire to trace out please hurry up anyway as a drowning man catches at a straw and try to survive my state was alike. Darshan Singh also retorted "Let you try as he says so." We sped towards Bondel. We went a long at a stretch having no trace of any car. After covering a distance a car was found standing at the entrance of the evil crossing. Pulling up over car beside it I found that very driver whose taxi gave me lift. I found my folio bag lying the hinder seat. I said Driver Sahib I alighted from the car leaving my bag in it. He replied Babujee, I have not seen it is yours then take it. I

found all belongings of mine in tact. Nothing was lost. Think of my mental state at that moment, I became mad in joy. I returned to the garage of Darshan Singh with all. All were extremely astounded at it. The taxi covered such a long distance without drawing the attention of the driver and also no other passenger stepped in. All were enamoured with the recovery. When that bag had left none saw it. After searching it came to light and revered Sri Guru (Preceptor) my tears were about to burst out. Oh Thakura how can I recognize you your holy self? I beg forgiveness from you. Accept a few months I knew that Sri Thakura had arrived at Lucknow. I rushed to Lucknow. I was crying by embracing the holy feet of Thakura when the holy master told, "Never do anything unconsciously". Also putting a finger on His face intimated not to flush it. So long as Thakura resided in body I could not focus it out.

While staying at Kachrapara, Ranaghat, Bhatpara and Calcutta those mothers, sisters, disciples and brothers who served and caressed the holy sublime dear father in a manner of servitude among them Hrishikesh Mondal, Rajani Chatterjee, Ranjan Babu, Bijoy Mukherjee, Akshoy Ghosh, Nalini Babu and his relatives are quote - worthy.

After coming to Hooghly among the disciples were Bijoy Babu, Sushil Banerjee, Biswanath Mallick, Monohar Mallick, Bholanath Bose and the master of Roy family Luxminarayan Babu and his family members. Dharma Rajma, Sejoma, Na'ma, Subidi, the wife of Sushil Babu Grand mother (Thakuma) etc left an indelible impression upon the mind of all.

At Konnagar in the house of Dr. Sarbadhikari and in the hermitage of Konnagore these mothers who served Thakura Baba (The Supreme Lord) ardently and sincerely are Tarama, The wives of Ashibhusan Banerjee and Indu Bhusan Banerjee Ranu ma one wife of Dr. Kanai Roy (Good mother) 'Valoma'. Later on those rendered their untiring services with sincerity to the holy dear father in the hermitage during the last phase they are respectively Adyadi (The wife Tustu Charan Laha), Ira (The wife of the author of this book) Babydi (the wife Rati Ghosh).

The contribution of women folk in the religious world occupies a distinct place. The services of women at the root of preaching of different religions are quite discernable. Because there is no handling of quagmire or filthy mud there. Where there is only the exposition of the feelings of heart women have come forward to assist the men folk. They have made their field in weal and woe, in dedication and renunciation and pangs of life. The heart of woman is the seat of religion. Were there no woman any religion could not have spread wide. The special features which reside in the heart and soul of woman as kindness, service, softness for others distress love, sacrifice all these are very favorable to lead to religious career. All these mothers, elder sisters and sisters made the holy dear father's life flavoured and sweet — congenial. Ever a Bachelor, ever a compassionate Lord Madhabananda Giri, the association of this woman bereft of self interest and dirty feelings established an unworldly relation of heavenly love. The dear celestial father was a great ascetic and He has no knowledge of discrimination between male and female. He had a self centred mind beyond bodily existence we the commoners make distinction between women and men. But how the immortal soul can assume the discriminating idea

of male and female. The Holy compassionate father did not take any note of the body even if it furnished it in sin He would forgive. Because if his mind is pure no hindrance \_\_\_\_\_ the religious life. He is like father, the men and women are like His ignorant sons. As a father does not make any discrimination among his daughters and sons, no difference of affection and love likewise Sri Sri Thakura was not conscious of the difference between man and woman. Woman are always the image of mother. A life long celibate, effulgent with the spirit of Absolutism no female could cost a vicious eyes on Him. Such a sublime aspect of character embedded the life of Thakur Madhabananda that females would cast their wanderlust and charmed eyes at the riches of ascetism brightened up of His hallowed soul. On this Patanjali philosophy has enlightened that an ascetic arrives at such a height which detaches Him from passion, anger lust and greed, infatuation, hatred and jealousy to the extreme. He roams about incessantly to a region of joy and happiness when such a state is arrive the Ascetic wild animals. As He is bereft of lust and passion hence others cannot be a prey of passion encircling His physique (body).

In 1973 on November Thakur Baba fell seriously ill at Konnagore hermitage. Many of the mothers attained old age. Many passed away from this earthly life. The younger ones had their family life. They are busy with their Kiddies. The nursling and erasing of Thakur Baba was not being met properly. Meanwhile two women came forward, Addyadi and Ira. They went on serving dear holy father by turn weekly. On the other hand children were eager to have their mothers closely. At that time Babydi came to the hermitage, to pay homage to the holy sick father. At that time Ira requested Babydi to stay with dear father for a few days seeking leave to meet her children at home. Babydi consented. But any day she did not pass the night at the hermitage and also did not stay to nurse or serve the holy father. Hence felt some sort of fear. Hesitation occupied her mind. Keeping a little distance she rubbed her hand on sublime father's body and leg. Thakur Baba said, "Oh dear mother let you go for rest". Babydi sitting silently keeping a distance while rubbing her hand on Thakur Baba's leg fell asleep beside Thakur Baba at one moment.

She did not know it. Her sleep was broken at the sound of the wooden sandal. Babydi found the image of self created Sambhu Lord Shiva from the waist to the upper portion and the lower portion covered with red ocher of the holy father. Babydi became blue in fear. She trembled constantly. "What do I find, who has to be guided to sit with support, to be fed, to be dressed. He himself seated in the room adjoining to the balcony on the eastern side. He himself lay down in the bed. Suddenly at the call of Dear Holy father Babydi came back to her senses "Oh, mother have you been able to overcome your hesitation ? Ye, oh, mother whom you have submitted your all. You have not shaken off your tossing on Him" without uttering a single word Babydi coiled His feet with eyes sighed with tears. She said "Forgive me, please do not find fault with me. I could not understand properly".

One day in the morning Sushamadi, Sejama, Pachuma and many others were having chats with Thakur Baba. Sushamadi asked "Dear father why there is such a depression at your ribs?" The congenial loving father replied "You know dear mother how ancient this



body is? What a great mass of ice melted into water over this body. I underwent twice a change of body in to youthfulness. The all wanted to know what is kaya kapla reformation of body? The Holy sublime father told "Spiritual meditation has to be continued for two or three months being closeted (confined) into a cave. A kind of juice of a specific tree has to be taken for living. The earmarked person will feed me the juice of leaves and barring him none will be eligible to touch the food would be served outside the cave and the opening of the cave would be closed with a massive slate of stone all the time, thus after two or three months I would revive youth".

The dear father would say of his preceptor occasionally but never uttered the name of the preceptor to the mothers. He told "Any preceptor loved to feed likewise He taught lessons. We would return by lying one day I committed a mistake, as a result he made me stand the whole night.

The great holy father was then at Konnagore in the house of Dr. Sachin Sarbadhikari by the Ganges. There present hermitage at Konnagore was not erected then yet. He sat in the balcony of the first floor facing east at 6 a.m. or 6:30 a.m. then almost none appeared only four disciples were sitting there. The topics cropped up if God is eternal or not? The God father told "Who can estimate God in its' entreaty? Moreover what is the uses of doing so?

"By scholarly attainments or learning or intellect He cannot be seen. Being intensely eager if once He is called in its true character He is certainly viewed or perceived. If any descent is seen he is seen going to Ganges if Ganges water is touched the entire Ganges is seen and touched. Is one required to touch the entire Ganges from Hardwar to Gangasagar once and again by hand? Likewise if one salutes me by touching my feet He is touched. If you want to search out God search Him among men. His manifestation is found among men. The man whom you find mad after God infatuated in His love, who has a surging of love and attachment for Him in inordinate devotion, let them be marked as part of God". After this through various discourses He advised the devotees with a parable fitted "Will of Lord (Gobinda).

A preceptor had a king disciple. One day that king came to meet his preceptor in his hermitage. After getting the holy offerings (Prasad) before evening the king taking leave of his preceptor expressed to depart to his own place. Then the preceptor told the king "Let you stay here this night". The king unwillingly stayed over there to obey the will of his preceptor. At night for nature's call while going out got a hurt at leg by something. By the hurt he cut one of his fingers of the leg and bled on the next day morning saluting his preceptor told him by pointing at his toe as he was detained last night he cut his finger of the toe and getting severe pain. The preceptor merely said "Everything happens by the will of almighty (Gobinda), whatever God does He does for good. Although the king was highly displeased at heart and being helpless kept silent. Meanwhile the Minister of the King saluted him and informed him "Emperor an extremely bad news, last night a decoity took place in the palace. While fleeing away with the booty of large riches they have murdered the commander in chief". The commander-in-chief was in the rood of the queen last night. At the sound of the noise (hue and cry) while he was coming out of the

room the bandits took him to the king and stroke him with the hatchet. Hearing this the preceptor told the king "Have I not done well asking you to stay over here last night? Last night you had the death spell on you. At the will of Lord the almighty (Gobinda) that passed over merely at the cost of the finger. One day the holy father was seated under the tar-apple tree being encircled by devotee disciple. A devotee asked the dear holy father "Is God beyond the words mind and senses?" The holy father told "No, not perceptible of the mind but within the scope of pure intellect. When the attachment to women and money evaporates the mind and intellect become sanctified. he is within the purview of sanctified mind (object of perception of sanctified mind). Another asked "Well, dear father have not the sages and seers met Him (God)?" They meet the spirit or consciousness personified (incarnate)". The holy father replied. meanwhile due to the advent of some devotee disciples one said to another "He has come after a long gap". The dear father replied "Time was \_\_\_\_ heavy on him at home, so he has come on a surprise visit. They don't feel intense desire to meet God or a hearty urge to see Him". People go to cinema to while away time, likewise they come here to pass time. They exhibit their vanity of manliness uttering they have been initiated by some great soul of a certain hermitage. We are going there. If really one feels the genuine urge to meet God then nothing appears to wholesome or fascinating. How is it you know? " A little boy is under a childish caprice or whim for food to eat. Meanwhile if that boy is supplied with some toys he forgets hunger for the time being. But on the next moment when the hunger pinches he likes nothing only one statement, mother give me food, I shall eat. Then he becomes overwhelmed for mothers. Seeks to go to mother. At this time if any one picks him on lap to escort to mother, he admits even unfamiliar persons. He obeys him strictly. Because by reaching mother only he can satisfy his hunger.

Let me narrate another incident, Dr. Subodh Roy was the initiated disciple son of Sublime father. One day by car he came to meet father at Hooghly hermitage. He saluted and sat by the holy father and after taking the holy fathers condition of health and discussing religious matter taking prasad got up for returning home. Then dear father asked him to stay over in the hermitage for the night. Subodh babu told "No dear father, I am a doctor ques of patients will be formed since early morning hence if I do not go it will be \_\_\_\_ some task. Moreover, the inmates of the house will be worried". Then the dear holy father wrote something on a chit and handing it over asked him to put it in his pocket.

Subodh babu keeping that in his pocket resumed his journey back. After covering a considerable distance the car submerged into a pond on the way for some reason unknown. The pond was very deep also. Now let me narrate in the version of Subodh babu, "What happened was obscure. I felt restless in the car. Breathing became difficult. I was feeling suffocated due to water entering into nose and mouth. Meanwhile some one pushed me out of the car by opening the shutter. I floated on the surface. A mela of people gathered round the bank. I got upon the bank swimming slowly." The compassionate lord (Dear holy father) sensing danger before hand tried to confine him in the hermitage. Again thinking of the mothers anxiety at home consented his departure by writing the danger wise spell thrust it into his pocket.

Another take by holy father's version :-

There was a formidable king. He would after went round the forests and jungles for hunting. While hunting he arrived at the hermitage of a sage being tired and exhausted at the end of the jungle having a rest for a while. Then the sage was merged into meditation. After awakening from meditation he asked taking "What dear son, how are you?: My son it is no good to kill so many animals, moreover you have no right to kill animals in the jungle. Later on he added here "Well you see son, what you have done is done but never kill anymore animals. You have acquired a lot of sins. Hence forward begin some charity. Any how at the advice of the sage the king started vigorous gifts and charities. One day the king minded that he had been making gifts and charities so long without saying anything to the queen. Afterward he told to the queen "Well you see I have started gifts and charity at the advice of a sage, you have also a share in it you may do so freely. Being happy the queen replied she wanted to make charity of rice. if you agree please make me such a gruel contain two doors. By one door people will enter to eat and through another they will exit. The king also arranged likewise.

After some days the king died. His judgement in the heaven was being deferred. Others came and being tried and suffered accordingly. On the other hand the king's being delayed. At this he being disgusted and annoyed began to quarrel with all. One day when Narayan (Lord Bishnu) came to the court of judgement Chitragupta (The clerk of heaven) submitted the detailed accounts of the King. It was revealed that all the wealth and riches with jewels which the king made over in charity were dumped at a place. The God after \_\_\_\_\_ passed the verdict that all riches should be given back to him. But the King had no food for a few days after arriving at the heaven. In spite of it the God was not saying anything about eating. At this the King being annoyed furthermore began shouting. As he did not making charity of food he did not have the fate of getting rice. Meanwhile, the queen arriving at the heaven began to get rice in no time. At this the king rose in to revolt. The God said "Well, you see, you have never made any charity of a handful of rice to anyone, the queen on the other hand made charity of food to innumerable heads. Here all the results of pious deed are stored up here. She received here rice (food) and you wealth and riches. But you can do one thing that you can beg rice from you queen".

Through all these parables, the dear holy father would advise us variously. He himself was a founder of feeding people. Along with it he desired that his sons may be attend to make charity of food.

If any disciple devotee went to the hermitage He would not release him without feeding him full fledgedly. If disciple devotees came from alien countries He would ask the local sons to invite them and feed them with care and proper hearty entertainment. In whichever hermitages either in Hooghly or Konnagar He could perceive having been stationery in the room that who left being fed or unfed.

One of the relatives of our brother disciple came to pay salutation to our sublime father having passed the Medical Course afresh. The holy father after blessing him as usual told him "You have been fined at Rs.5.00 The cause of the fine was that if any one passed or secured new service after buying sweets and offering them to Lord Shiva He

would advise to distribute the sweets to all in their own hand. In most of the cases the compensation (fine) would be from five annas and a pice to a rupee and a quarter. After offering the Puja when again after salutation the holy fath began to question the new doctor about the progress of the modern medical science and also how he had been dexterous on it.

The doctor expressed great excitement while discussing it. He began to convince the holy father with the principles of modern medical science. The sublime father suddenly questioned "Well, can you tell me about the symptoms of death according to your medical science?" On the next moment He told out of fun "Let you examine me if I am really alive or dead?"

At first the doctor could not penetrate the significance of the holy dear father's word. Examining Him afterward he became astounded and spell bound. There was no sign of breathing and its effect in Him at all. The heart was completely soundless and still and quiet. That helpless one could not detect any sign of life in His entire body. The holy father then kept sitting with closed eyes. After a while opening His eyes told to the doctor, "Well ye brother remember one thing always that beyond the scope of material world many facts and matters beyond sense organ and perception are there which sages and mendicants like us are acquainted and well conversed with. The modern science with its limited knowledge cannot have the access there. For it special wisdom is needed and that is science. Your modern science is beyond the scope of that science.

A disciple devotee felt the urge of snapping a photograph of Nageswar Shiva in 1910. Accordingly with an expert photographer went to snap a photo of Holy sublime father after taking a photo of the hermitage and of Nageswar the universal lord (The Shiva set up at the hermitage of Konnagore). The holy father did not consent most of the time to snap photos. If photos would be snapped without His consent or beyond His knowledge many time it was seen that photo would not be imprinted. Many may remark that the camera was defective. But with permission the little which was snapped all were imprinted but in its midst where dear holy fathers was snapped, found to be blank. This incident occurred in the fate of our disciple brother Sri Manindranath Bhattacharya. This condition was shared by the photographer having the experience of long forty years standing. Again on many occasions when holy fathers photo was to be snapped it was observed that the camera was not working properly. But snapping the holy fathers photo without His permission the experienced photographer became embarrassed and ashamed. When this expert gentleman went to seek permission for snapping photograph of the holy father, He said it was unnecessary. In spite of that when entreated repeatedly for lancing the Holy father for permission then the holy father allowed him to try. As many times the photographer tried to see if the picture of the holy father was being reflected in the view finder, he missed Him every time various testing resulted nothing. Then the holy father was smiling mildly seated on His place. he told "Well you see son, without learning everything properly one should not consider oneself to be specialised. The he regained his consciousness and submitted at the feet of holy father as sheltered under his feet. He said "You are like a tree serving the desires of all kindly and mercifully accomplish the desire of the devotees. I have done a great mistake by not paying homage at your feet

arriving to you. Please forgive me."

During all these display of spiritual affairs it would be observed that he pressed the thumb of his left hand against his thigh would retract the power of them temporarily.

Once father was going out. Many disciple devotees went to see off the holy father at the Howrah Station. Father was seated in a first class compartment of the Punjab Mail. As train approached the time of starting the disciple devotees were getting down after saluting at the feet of the Holy father. The time of taking off the train has already reached, the green signal was visible, the guard also exhibiting the green signal for taking off the train yet the train did not move on. The Guard and other railway servants were running up and down. The Engine driver with his experienced eyes checking the machineries of the Engine. A few of the disciples were near the holy father yet. The holy father told them "Oh, ye Nachi is coming to touch my feet running. See if he has arrived?" The message spread widely among disciples devotees. All found that the dear disciple of the holy father was entering the gate by running. All told go hurriedly the holy father was waiting for you. Meanwhile the message that a great soul was having a journey in that train became known among the passengers of the entire train the also the railway employees present there. They contemplated everything went right on the other hand the train was not moving, on this immobility the great soul had some role. All came before the compartment and stood with folded hands. At that time when Nachida having done his bowing down at the feet of holy father and alighted instantly the train took the movement with usual sound and speed on. Another occasion while taking up the return journey from Deoghar to Hooghly hermitage the Bandel station was earmarked for alighting. In the party these were Saktida, Barama, I, and Niroda, we were travelling in two first class 'coupe'. After crossing the Pandua Station, I found the holy dear father was asleep. Barama was calling we also did the same "Dear father get up. Now we shall have to get down we have almost arrived near Bandel. Dear holy father got up and said "I require going to bathroom, what a fun alighting is required just now, the dear father proposes to go to the bathroom we almost reached Bandel Station. Anyhow water and aids were supplied dear father went to lavatory, we were discussing what would happen, how long the train wait at the station. Barama was raised hue and cry, meanwhile the train pulled up at the outer signal. We also heard a breath of relief. The holy father after about 10 or 15 minutes came out after washing face and feet and sitting comfortably said "Pour down tea from the flask we drank tea with father. The train left immediately after drinking of tea. A lighting at Bandel we reached the Hooghly hermitage duly.

Many contemporary high ranking affairs would come to meet father alone or with wife. Among them were dear sublime father's initiated disciples. Once for a major officer the holy father displayed an excellent spiritual function (Bibhuti). While in a batter he was narrating how he exhibited his efficiency and intelligence to win over the battle and gaining self satisfaction and praise. We were also attending him with rapt attention and extreme eagerness. Suddenly Dear holy father told "You are possibly very well now, it seems that you have no ailments now". He replied, "Yes father I feel quite sound. Then pointing at nearby stick the holy father said, "just fetch that stick to me". But what a wonder, that gentlemen could by no means bring that stick (A yard of stick

would be there with holy father, with that stick the dear congenial and amiable father would say out of joke if his very close and dear disciple visited after a long gap or so, "Let him be beaten black and blue". Occasionally He out of affection would hit slightly and very mildly.

The dear father would say "you are not the master of victory or defeat! How little power do you possess the proof of which you have got practically. There is the singular master of victory and defeat. As I today have deprived you from your power. He (the almighty) could deprive you from your intellect. If He had not shown mercy on you then you would be defeated on that day. Even you could embrace death. Hence you are not the master of defeat and victory. On Latter days while staying at the house of Dr. Sarbadhikari at Konnagar the famous singer Utpala Sen also have had similar experience. On that day Utpaladi prayed to the holy father "Dear holy father, I shall sing the first song in your Nidanta Conference. On the eve of Vidanta conference the sublime father would ask a few to sing songs. The song which tuned the heart and soul after that He would allow no other song. Then He would jot down verses from the scriptures for annotation. After submission who knows why perhaps vanity peeped into her mind the holy father ordered to sing. After tuning the harmonium no voice of any sort came out from Utpaladi's throat. As a result songs could not be sung. Incessant fears trickled down her eyes. Having sought shelter at the pious feet of dear father along with his mercy. The ever merciful and compassionate 'Thakura' began to pacify him and then asked Santoshda to sing. Later on He asked Utpaladi to sing.

Many times at the dead of night many great souls appeared at the rood of Holy father of which we had enough of experience at the hermitage. At the deep and quiet night father was alone in His room, never the less it could be heard from outside distinctly as if many together were discussing intricate and complicated theories on religion. The like incident would be seen to be occurred during the day. Again sometimes it could be seen that the holy father was merged into deep trance, there was no sign of life in the material body. After a considerable lapse of days that body received the symptoms of life. By psychic power He could leave His holy body and could go to a place not a far and came back to His body at will. The holy sublime father would observe rigid strict secrecy on such matters. The little of it would be exposed to close and most obedient devotees through conversation.

She great embodiment of spirit Sri Sri Madhabananda Giri (The silent father) is the descendant of God having no beginning and of eternal existence. The image with tangible aspects of God is the divine preceptor. The divine preceptor is emblem of love, compassion and all enabling. The power of preceptor is indestructible, irresistible and certain. This power lasts eternally. Our country is soundly founded on religion. Philosophy and on preceptorism. Unless one takes the shelter of preceptor the completion of life does not take shape. But a genuine preceptor is very rare. A pious and genuine preceptor is got out of great fortune and pious deeds.

The great practitioner of religion Mira bai has said :-

It is more difficult to recognize a good preceptor than meeting Hari (God). Hari (The Lord) has helped me to meet preceptor and the preceptor helps one to mediate Hari.

Subhash and Ajoy were two celibate disciple devotees of the Holy father. Subhashda was a man hailing from east Bengal. At the time of partition of the country his family members began to reside in Lucknow city in the Northern province (U.P.). The dear father would go often in every year to the residence of disciple devotees at Lucknow. At that time Subhashda went to the house of a certain devotee to meet the holy father. The sublime father offered him a fruit (orange) as a token of blessings without eating the fruit Subhashda preserved it. After three or four months suddenly his eyes were cast upon the fruit. What a wonder, the fruit of the saintly dear father remains as fresh as ever. In busy life he could not remember of the fruit. The fruit remained as it was received and kept. How an ordinary orange could retain such freshness after such a long time. He became lost in this thought and thence forward a mental change started to overpower him. Securing the address of Thakurbaba, he came to the Hooghly 'Ashrama' (hermitage) and took shelter under the protective feet of (Thakurbaba) the holy supreme lord. Hence forward he associated with Thakurbaba (the holy sublime supreme lord). To rub oil, bathing, dressing to mark the sandal trident on the forehead and more other tit-bit of duties he took up and he rendered service to holy father and hermitage till his death.

Sir Ajoy Dutta came of a well to be progressive zaminder family of Howrah. He came to holy father under the escort of his brother in law Nachiketa Ghosh and mother. In 1960-61 he had his spell and initiation from the holy father. In 1973 he denounced every thing and took the shelter under the feet of sublime dear father and settled up at Konnagar hermitage permanently. After the bodily existence of the holy father he took the austerity of silence and went round all the pilgrimage of India.

The long fourteen year in silence concluding his mendicancy in pilgrimages hills and forests in the last 1987 he converted 'the Charu Shila Bhawan' inherited as paternal property to Madhabananda Giri Ashrama (hermitage). Being silent for a long time he became famous as "Mounini" silent hermit to the common mass of people.

Another few who had served dear father devotedly and sincerely among them come first Baidyanath Sadhukhan and his most revered mother to be ever remembered. Baidyanathda served in the police at his earliest career. Coming in close contact with the sublime father he served Him most devotedly and sincerely for a long time. A local boy by the name of Arun Das was very naughty in his boyhood days. To pluck the fruits in the garden of hermitage, pelting stones and such like wickedness lose his hobby. The holy father called him near and addressed him as friend. Instantly the wickedness evaporated.

While residing at Hooghly he would be with holy dear father about Him all the time and thence forward the holy father's friend became the friend of all and later on he turned to be the ardent devotee of the Holy father. There is no counting that how every men were diverted to honest ways of life of the nature of rogue, dishonest bandits and hooligans by the sublime father.

The holy father one day called on from the room of 2nd floor "Oh, ye who are there'. Then the turn of tiffin was going on at the hermitage. At the call Subhasda and Ahida went up the 2<sup>nd</sup> floor hastily. Father told "Let you see what is in stock in the store room?" When Subhasda opened the meat-shelf the order sounded "What ever is there bring to me in this bed."

Then with his own hand arranged the fruits and sweets by sorting in a basket, said, "Well will you do me a service? Ahida, Subhasda, were ready. "Ash the driver to bring out the car and carry it out to a saint to the hermitage who resides there".

The order was carried out accordingly. But the trouble cropped up (The present Vivekanda Bridge) on the eastern side. A great row was there of the devotees. Because on that day at the Mahamilan monastery held the ceremony of Sri Sri Omkarnathji. While advancing with the basket a united voice of protest was heard "Oh! gentleman come to the queue, where are you going?" But the declaration in the mike was astonishing "Who have come from Konnagar hermitage let you come to the back door of the temple, Omkarnathji is calling. Then in relief the two brothers with basket in hands who advanced towards the temple; a celibate, with Subhasda, Ahida went straight to the room of Thakura. Subhashda as usual offered the fruits and sweets sent by the holy sublime dear father to Sitaramji and stood aside. Sitaramji took up an apple and held it to his forehead with both his hands. Then tears trickles down incessantly from both of his eyes. Moreover he went on saying outburstingly "Oh God, to day is an auspicious day to me specifically. I have blessed myself by receiving it here at my place sent by Lord Shiva Himself. Today I have got my rebirth." He was rolling that apple all over his body and went on saying the same words, "I am blessed, my hermitage is also blessed, Let all be blessed by partaking this fruit. Mix it with the food stuff by piecing it, this heavenly offering will never be available again". Saying his he went on crying like a boy the present associates enjoyed the celestial spiritual display of Gods.

Meanwhile, according to the practice of the hermitage the seat of Subhashdas was spread over before Omkarnathji and the refreshment was done. The great union of the Mahamilan monastery was thus done Subhasda and Ahida immediately arriving at Konnagar hermitage and paying devotional salutation narrated every bit of happenings in details at the secret feet of the Holy father. The Holy father asked "Oh my sons were you properly entertained accordingly Sri Sri Mohonanandaji, Sri Sri Anandamoyee ma would say repeated to their family holder disciples, "Madhabanandaji is very ancient body a great preceptor mobile Shiva. You try to make Him stay longer with care and hospitality. See no negligence distract you. The number of days you can pray worship insist on doing it. He may pass on a many moment. He has infinite compassion making all the scope. We are sufficient for initiation for house holders like you. He should not be vexed by the householders. On the other hand the compassionate holy father gave shelter at His feet on His own accord. Time and again it was pronounced, by showing His holy feet "Let you bow down here, you will get no more chance". From the beginning of 1972 the physique of Thakur Baba, the loving dear father became sick. The vigour of sickness began to intensify gradually and more and more. In spite of having pangs of illness in his



celestial body for all the time he was indifferent at this time also. In His day to day regular works and in joviality and humours, also giving accession to devotees and instruction too got no different turn or exception. He had the keen and earnest watch over the affairs of the hermitage even in diseased body none could surmise Him as a patient outwardly. All were watchful that in spite of regular treatment the dear most loving fathers health emaciated day by day. He minimized His food to the least. Sometimes he would take insignificant quantity of milk or a few pieces of potato chips after appeal and entreaty of devoted disciples. His well cherished vedanta conference would be often suspended. It is a wonder that Saktida was one day putting up in the hermitage all had the utmost effort how the dear father the most nurtured feelings and entertained image of the holy spirit could be raised to normally a bit. Mukulda, Bakulda, Pranabda, Tustuda, Nepalda, Kanaida and the blessed sons under the affection of Holy father in the word of sublime dear father. "My number one sons" made Calcutta and Konnagar their trekking track so to say. All admires from Lucknow, Delhi, Madras almost from all places assembled. Along with came all the accomplished doctors from Calcutta. Day and night united together but the illness of dear father could not be redeemed by any means.

The dear father almost suspended rising from the bed.

The mobile Shiva who recovered the sons from the jaws of death in the twinkling of amaze the crippled and destitute who had been converted active and made pendent by the gift of the dust of this feet that mobile Shiva Himself is confined to sick bed now on the first floor at the hermitage of Konnagar. Who traversed the hilly caverns of the Himalayas years together bare footed the icy cold of the polar regions which failed to react on Him and disfigure Him ! That great soul had taken shelter under the quilt. The doctors and Kavirajes have courted defeat. He was then having the Kaviraji snuff only. Pouring into nasal handfuls of the same. His entire body swung at the gust of sneezes. Then water flowed down both of his eyes. Rabida (Sorcar) told "Dear father you are having extreme trouble by using the snuff, suspension of that may bring relief to you". Instantly after hearing the holy sublime face muttered "Is it so my child?" He stayed over at the Konnagar hermitage for three or four days but did not touch the snuff.

Why we do not know the holy father appeared unattached, unaffected and pensive at this time. On the first floor sitting in a chair in the balcony casting His look at the ever flowing Ganges hours together He looked at something mysterious. In the mean time the holy father accompanied by devoted disciples had a tour to Deoghar (Baidyanath Dham) for a few days with this alarming state of health for the salvation of a bodiless soul.

Returning to hermitage the holy father state of health being far from showing any sign of improvement, deteriorated perceptibly. In all these conditions every day the dear father would be brought down by an invalid chair from the room on the first floor to the ground floor and the bael tree, according to father's direction. Sometimes looking at Nageswar and pointing finger on His chest held instantly "As I call you Shiva you have been the Shiva."

Again sometimes directed to bring out the car and taking a few of the hermit dwellers, at times to Dhakineswar or towards Shyambazar He would have paid His auspicious visit to Barama. Tustuda or to our house and returned to the hermitage. Thus a few days rolled on. No perceptible improvement of health was made. Rather He appeared to very fatigued day by day. His inordinate furious temperament cause great anxiety to the devotees. All lost the patience to go to the holy dear father.

Quiescent and loneliness engulfed all around. It seemed that notation of farewell was being harped. A scene of change over of the role, a tune of closing song was being played. During this phase of the shifting of role dear father was seen to absorbed into trance. At times a state of restlessness was discerned in Him. This was prevalent formerly recently it was intensified. He could not be quiet anyway. He could not settle up His mind in the hermitage designed by his own. Not here, not here somewhere else only go ahead, non stopped. Move onwards, move onwards.

On the insistence of moving onward the holy father could not be stationery at any place. He had nothing as rest or ease and comfort in His life. He would often say "Trekking is life speed is life, want of speed is death. Hence, come ahead, before departure let us view Him in the creation of the universe by the universal lord with all our eagerness and earnestness with this aim in view sometimes he journeyed over to pilgrimages or sometimes He want with devoted disciples.

On the 14th January, 1974 father appeared to much improved. He said to Tustuda "I shall go to Kumbha Mela." He exhibited two fingers in gesture. Tustuda could not follow rightly. He told what you indicated by two finger was obscure. Many sages and mendicants would be coming I would be required to look after them. Some may miss the wood of fire place, some shiver in winter, he is to be supplied will blanket. Then Tustuda understood that father indicated of Rs.200/- (Rupees two hundred). I said "Dear father we shall also go to Kumbha and your daughter also desire to go". He told not to allow women to go, otherwise they would stampeded in the crowded. Any way after miscellaneous talks we came back after bowing down at his feet. The next day 15th of January, Tustuda bowed down at His feet by submitting two hundred rupees there. The holy dear father blessed him with both of his hands. At the time of returning home he was rising mean while the Holy father told, "Tustu why have you deducted?" Tustuda said "Dear father you told me of rupees two hundred". The holy father replied "That's true, why Ami did not pay?" Tustuda, "you did not say him anything" The father said, "What should I say him separately are you and Ami distinct from each other." If told to you he is told as well. Tustuda said, "Father I will convey to him he will come and submit to you tomorrow. Tustuda informed me everything. In the morning of 16th January, the dear holy father suddenly ordered to make the car ready for journey. He would depart that day positively. At 8 a.m. Tustuda and I reaching the hermitage deposited Rs.200/- in the fund for going to Kumbha Mela and bowed down at his feet and after taking the information of his physical state, the holy father communicated that He would take up the journey by car that day. He ordered to bring his daughters (Addya and Ira). Before departing He would bless and meet them. He said, "I have offered my daughter so you have got her, bring her at once." I told "Dear father your daughters have

said that they will go to Kumbha Mela, in the present of holy father they will have nothing to fear." Hearing this, the sublime father smiled and consented afterwards. I asked the dear holy father "Oh dear father you are going away but if we accompany do you assure us of your return journey with us. You do kindly give us word of honour of your returning after the Kumbha fair."

After a long thinking He said "Let me see what the Almighty (Thakura)". I started and after good deal of entreaty and appeal He replied "If you go I shall come back". Could we imagine and realize then "The auspicious great moment of Eternal departure was imminent. Any way I stated to bring the daughters of our holy dear father, and it consumed a long time to bring them. As soon as we reached we found dear Father was alighting from the upstart in his invalid chair. How glad he became to find the daughters ! He blessed then. When all done their salutations one by one the dear holy father boarded the car. He called on me and said "Ami, let you live with mutual understanding, let you not allow any friction in mind. He told to Tustuda, dear Tushi, put up Subhash at my big hermitage. Again I asked "Would you come back with us in fact" If you go, I will come." The car moved on. Disregarding the appeal, entreaty the two chelababa (disciples) Aju (Ajoy the celibate) with Subhasda and the driver Chandi started.

We the brethren disciples were exchanging views that holy dear father left so abruptly. Previously father had never gone out anywhere without intimating His all sons. The preparation starts long before taking up the journey. Previous selection is done before hand with intimation. But now He detached them His dear sons and disciples with abusive terms. Even Baro-ma (Gaitree mother) who was very favourite to dear holy father was made to be aloof. None was informed of the news of departure. The almighty knows what is His will. At first He said nothing of his destination. All were very dejected. No attention could be focussed on duties. The interior of ourselves our heart because very light. It appeared some parts have been shifted from the interior self. The reflection of father is constantly peeping into mind. Everyday over the trunk call information was attempted if dear holy father had arrived at the residence of Chandsida in Lucknow. But not having the intimation of arrival I became extremely depressed. I could know that dear father had arrived in Lucknow on 22nd January being seriously ill and at first put up at Mayor Day's (T.K.Deb) house and later on went to Nirmalda's house. The renowned doctors of Military hospital were attending upon dear holy father.

On 23rd January suddenly I got a telephonic message of Nepalda of Rishra (Dwarikanath Sadhukhan) from Lucknow. Nepalda also did not know that the holy father had left Konnagar. He went on a tour to Benaras and from there he went to meet the disciple brothers and sisters at Lucknow. Arriving at Lucknow Nepalda came to learn that dear holy father was seriously ill and staying at Nirmalda's residence. He communicated over the telephone that father was palpably ill. He was putting up at Nirmalda's house but as He could not settle up his mind there he went to Gopinima's (Batakrishna Chatterjee's mother) residence refused to stay to Nirmalda's house at any cost.

Nirmalda (Nirmal Banerjee) is a famous person of Lucknow. He caressed and kept

father so that no harm and trouble reach to Him, yet father refusing to put up there and decided to go to Gopinima's house and insisted on Gopinima taking Him over to Gopinima's shelter. Gopinima was astounded at holy dear father's proposal at first. Nirmalda left no stone unturned to caress and nurse dear holy father. Gopinima could not decide how she would nurse and care dear holy father at her little hut. As father could not be convinced inspite of various arguments and reasoning Gopinima escorted Him to her residence.

On 24th at about evening Nepalda sent message from Lucknow that holy fathers state grew to be critical. I you want to see Him for the last chance then come along sharp. I communicating everything to Tustuda and said "I start for Lucknow to day". Tustuda told "Let it be dropped today, tomorrow I shall start by car. I will accompany also". Meanwhile, Rabida and Sugribda came and picked up all news and left. We on 25th January with wives in the afternoon started at 5.30 p.m. and on the next day. On 26<sup>th</sup> evening reaching there found father to be merged in eternal trance. The disciple brothers and sisters in sad and melancholy heart in a voice of choked weeping singing the holy name of celestial father.

Nepalda was there; Sugribda, Rabida arrived by Punjab Mail in the evening. We could know from Nepalda that after having telephonic contact with us, the dear holy father withdraw Himself entirely from the illusionary touch of this earthly life.

The disciple brothers and sisters had no lapses of care. The Gopini mother's house was converted into a hospital at the effort of Debuda, Banerjeeda, Chandsida. Yet the mobile shiva did not show mercy. All squatted around the holy dear father in sleepless eyes. Two nurses felt the pulse of dear holy father repeatedly, administering medicines and trying to ease down pangs. Major passed the stern order "Let dear holy father have no negligence of care and nursing" The nurses were all on toes under structure. Yet it was observed that on 11th Magha at 12-50 a.m. both the nurses, two celibates Ajoy and Subhashda and other devoted disciples about 40 to 50 all were under mesmerising slumber. The holy dear father left his body by causing mass slumber to all at the same time conjointly.

By submerging the entire population of the earth in slumber the holy dear father at the residence of Gopinima, Sri Gurudham (37 Ram Gopal Bidyanta Road, Lucknow) of Bengal Calendar 1380 on 11<sup>th</sup> Magha, sukla tritita tithi at night 1-20 minute as per (English calendar 26th January, 74 at 1-20 a.m.). The most ancient astounding great soul and personality (the silent father) Mouni Baba, embraced the eternal trance in silence mummers. An effulgent star went down in oblivion from the spiritual world of India.

After the great and eternal departure of the holy sublime father a problem cropped up where He was to be buried. Some said that 'Kahara' hermitage was the befitting place of holy father's burial to be erected. Because to holy father Kahara hermitage was very favourite. He went to Kahara at the closing of His life in disease stricken body without the consent of the disciple devotees of other places to find out the site at Kahara the devoted disciples of Lucknow sent two devotees to Kahara. But from Calcutta and the

devoted disciples of other places raised objection. Tustu charan Laha, I, Sri Nepal Chandra Sadhukhan, Rabida, Sugribda and we all adopted different decision. In our opinion Kahara is a very impenetrable and unsurmountable region. Who will go there to pay Him homage. How the worship, prayer and spiritual offerings would be carried out there ? Hence at the stubborn objection of the disciples of Calcutta and the present disciple devotees this proposal was canceled. Our Contention was that the Konnagar hermitage is the only big hermitage set up at the auspicious name of holy father. The dear holy father left His last desire that on the western bank of the Ganges He would devote His last phase of life. So the Konnagar hermitage was set up. He also indicated the site of His sepulchre. It was heard from the monks residing over Lucknow that before His eternal departure He quoted to carry Him to the towering hermitage of Konnagar. There thousands of my sons would be eagerly waiting to pay a visit to me. The devoted disciples of Calcutta told that if father had commented on Konnagar hermitage then seekers must come back from Kahara. That happened actually on 27th January at 8 a.m. came back from Kahara. Then unanimously it was decided to bury the corpse of holy dear father at Konnagar hermitage. On that day at about 10 a.m. by covering fathers corpse with ice journey was taking up towards Konnagar hermitage by car.

On the other hand 26th January on the occasion of the foundation day of Hooghly hermitage and also for the ceremony of setting up of the emblem of Muktinath Baba (Shiva) the hermitage was packed up with the assemblage of devoted disciples. The arrangement of oblation (sacred fire as an offering to the God), worship, recitation of hymns were going on. All were rivalries. Suddenly it started raining at about 11 a.m. and after two or three minutes it ceased. The entire hermitage was surcharged in the incense of Sandalwood. When the dot was wiped out in rain water it was seen everywhere the dot of sandal wood wall was painted with the dots of sandal wood. Everywhere in the hermitage, the trees and plants all were marked with white dots of sandal wood. All exchanged views that dear holy father was conveying blessings to all devoted sons from a distance. After this they received that heart rending news. The ceremony instantly came to a halt. All became over powered in bereavement. Instead of ceremony a shout of wailing and crying filled in air.

On the 28th January the holy father's corpse reached to Jagudaspara hermitage at about 2-30 a.m. one arena of spiritual display of the spiritual supreme lord. After staying a while a Hooghly hermitage the car bearing the corpse of holy dear sublime father's resumed journey and at about 5 p.m. reached at Konnagar hermitage.

The life energy the spiritual overlord who left the hermitage in all health disregarding the request of all He returned there only after twelve days. But that body was lifeless bore only the spiritual glow of it.

After this difference of opinion cropped up one group opined that holy dear father's corpse should be buried on the southern side of the Nageswar temple on that very date otherwise the body might be disfigured. The others held the view specially those who could not take up the journey to Lucknow to have a last (darshan) homage to holy dear father, so that they may pay their last visit and salutation to Him. Lastly it was decided to

wait for a day or two. The next day was Tuesday the 29th January, the holy dear father did not approve any action on Tuesday. The dear father's corpse was kept at the portico of the hermitage for the view of the disciples and devotees. On the 30th January 1974, the Wednesday at dawn on the northern side of the Nageswar temple beside the Ganges in the presence of innumerable sages and generous souls and uncountable devotees in various scriptural injunctions and practices. The last rite of Sree Sree Madhabananda Giri Maharaj was performed. But no decomposition or mutilation of the body took place since the moment of burial.

This is really a wonder. In astonishment we think to day even now it can be possible. But intellect cannot offer its explanation. We could not make out any mystery of His holy spiritual life.

His sacred and sanctified life history the record of which is beyond scope. As I have seen with this inner eye, that has been expressed, there is no exaggeration. Only while narrating His life history which reminded me repeated that it flashed that my pen failed to describe His properly and adequately. My short coming revealed itself. Yet his immortal name has been pronounced is only my eagerness. The unassailable compassion of Sree Sree Madhabananda Giri Maharaj, So I Chem only :-

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