

EXTRACTS FROM THE BOOK: SPACE AND MY LIFE BY SAMIR KANTI (full name: Samir Kanti Sarkar)



The author Samir is a Geologist. The basic job of a geologist is "Search" – search for the history of evolution of Earth with its rocks and minerals, oceans and climate, for the history of life on Earth and so on. The word "Search" got embossed in the mind of the author. While continuing search for minerals in the mainland India, in the Andaman and Nicobar group of islands, in the then USSR, in the African countries during the last 50 years (his present age being 73), he did not know when his mind got inclined to those eminent persons who started searching for the Creator of the Universe through deep meditations and to those scientists who were/are involved in searching for the different episodes of the Universe through their scientific abilities. God, Space and Universe are very tempting words where you can keep your mind for hours, either in meditation, or, on cups of teas, while fighting and debating with your friends.

The sailing of the author for 73 years, like a leaf floating on the river, has gathered many memories and experiences, as teaching from the life. There were many critical situations, when he has felt that there is someone to extend His helping hands to protect him.

The book narrates the impact of the changing Time-Space scenario in his life and the touch of "Helping Hands" in the journey of his life along with his ideas and some logical feelings regarding God, Space, Time, Universe and Life. There must be some logical conclusion honoring the observations of the enlightened saints and of the scientists.

Read and give your thoughts and feelings. Place Love on God, love on Space and love on His creation, the Universe – love in totality for the totality.



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SPACE AND MY LIFE

(A Layman's Choice of Understanding)

SAMIR KANTI



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Space and My Life

(A Layman's Choice of Understanding)

MY FRIENDS,

SPACE is a 5-letter word. But its significance is infinite. There is Universal Space, or, rather endless Space beyond the known/imagined Universe. By logic we are to agree that this Space is stable and never ending (to be discussed later on). The expanding Universe occupies a part. Even then it could not wholly occupy that part. Most of the area remains void of matters. Even in the tiny articles of atoms and molecules, most of the spaces remain void. Imagine, there is nothing absolutely solid. Even in a solid iron rod, there will be millions of spaces and super energy can pass through it.

And there is Space in our mind - thinking and dreaming, travelling endless Space. And there is Space in our mind for accommodation of desires of different natures, good or bad, positive or negative. When we say, he is optimistic, or, he is pessimistic, does it also hold some space of our mind? May be. Because, it depends on Hope and Patience. How much space they occupy in your mind, it matters. A long rope of patience gives strength to hope, even though the present might be under bad conditions. Same thing is for Faith. It is not ruled by Logic. We say, he places faith to everyone and thus he suffers in many occasions. We cannot explain why it is so with that someone. It largely depends on the basic nature of qualities occupying the space of our mind. All these qualities cannot be explained by DNA. I think, keeping the basic structure intact for one's DNA, some changes may come through the course of one's life, being influenced by the mind set and by the basic character of the job where one is engaged. I believe the job of a priest and that of a trader in butchering the chickens and selling the meat will have different impacts on mind and on their DNA. Their mental and physical reactions to any identical situation would be different.

Space: its contribution to human life is immense. If you think of it, you would feel it at every moment of your life. Not the cosmic Space, but the Space exercising by you, or, being experienced by you in your everyday life.

How much space you allow, or, inclined to allow in your life, for different human qualities, good and bad, are very important to steer your sailing in this life and also in your life beyond this mortal state of life in flesh and bones on this planet.

Let me be a little more expressive. You would find that there are many boys and girls who have shown their keenness in achieving some higher position either as a Sportsman, or, as Engineer/Doctor/Scientist/Academician etc. And because of their zeal, they automatically give a high space of their mind to their "Will". And, poor or rich, they attain their goal which is recognized by others.

And there are many sufferers in late life for giving "Ample Space" in their mind for doing wrong jobs in trying short cut ways to be prominent figures, either financially, or, socially, or, politically. After achieving the goal they become happy, no doubt, but always with

nightmares for being under trial one day, or, for being punished by someone used by him to climb up the ladder. And for many of them, a day comes, when they get ditched in gutters, either prisoned or killed or losing their fame and money in womanizing, gambling etc.(because, these qualities quickly come in the atmosphere of wrong doings). Nobody can be totally good or totally bad. Your action depends on how much space of your mind is occupied by good instincts and how much by bad instincts. With more of good instincts, the bad instincts would remain dormant, as good instincts would not allow them to come up. If your dream is to be reached and at the same time your space in mind is full of good instincts, you cannot take bad measures in fulfilling your dream. You would take the hard path of labor with honesty and sincerity in achieving the goal. It may not come as per your expectations, but you will not be disheartened. Such is the power of working honestly.

Then there is the question of enjoying life. Here also much depends on the spaces occupied by positive and negative forces in your mind. To enjoy life, it does not depend much whether you are poor or rich. It definitely depends whether you are leading a normal healthy life, or, miserably

sick, which again mostly governed by the way you are passing your daily life. Of course, some are born with misfortunes, physically handicapped. Even some of them, with mind's space filled with the positive forces like courage, hope, zeal and patience, do well in overcoming their sorrows and difficulties.

*In my life, I have felt the touch of Almighty in several occasions, to give me courage to overcome extreme bad conditions. This was because I allowed ample space in my mind for faith in existence of God and for the faith that if you pray, he would respond. Many times I have narrowly escaped the danger of being hurt physically and many times I have been able to come out of difficult situations, **as if someone is watching me and extending the helping hand to protect me.** My service life was full of adventures right from the very first year, when I was 24 years old and up to the age of 66, when I was working in the deep forests of Democratic Republic of Congo (DRC).*

Not only that. In rare two/three occasions it has happened that I felt the desire to taste some sweets or fruits. The items were not in the house. So, the best way is to forget it. Lo! Some relation paid an unexpected visit carrying that

something I desired. Is it accidental? Is it just coincidence? Or, it is the soft touch of someone looking after us. With these small incidences your faith grows, occupying your mind.

It must have happened with you also. Whether you notice it, or, overlook it, depends much on the Faith occupying the space of your mind. We have become man with so much capacity in thinking, completely different from any other member of the Plant and Animal Kingdom. Many scientists would say, this is just an accidental event in the history of life on earth. But others would say, it is a planned way of evolution, first from unicell to multicell, simple body system to complex and more complex body system and simple brain to more complex brain, like simple computer to more complex computer, as if, someone has coded the Plan to play a Big and Most Versatile Game. In this way, the space between the tiny structural elements as that of atoms and molecules, the space between the celestial bodies, the space in the known Universe and beyond, the space in our mind, all become linked and related. You can say, the space of mind is abstract. The cosmic space or, the Mother Space is also abstract. Can you imagine the never ending space? Endless Space! You cannot

imagine, but logically you are to believe it. This we would discuss later on.

Sometime, the circumstances abruptly bring changes in the space in your life. If it is good for you, it is nice. But, if it is bad, bringing uncertainty in the smooth flow of your life, have patience and courage to accept it and then to fight to modify the bad space. Gradually, with your efforts and zeal, the space around you would change in your favor. The life history of everybody on the Earth teaches many lessons how to go about life on earth, keeping faith in self and in God and having patience to endure the bad situation and try honestly and sincerely to come out of it.

You would get courage, if you place faith in God and depends on his love and mercy for you. This would give you ample hope and patience to overcome the bad stretches of life. You would not think of ending your life, or, asking for death. This depends on how much space in your mind you are keeping for God. It should not be just a ritual, but love, faith and affection to God.

There was a topsy-turvy change in our life after Independence of India through partition of Bengal. It was 1940s. We were

Ups and downs in the life of Samir Kanti and the Grace of God to keep him buoyant in turbulent waters of life through HIS HELPING HANDS, as narrated by Samir Kanti are not presented here. Only the part narrated by him in relation with Thakur Baba as God's Helping Hand is produced as such here.

Helping Hands

In my life I was fortunate to closely meet two enlightened saints - 'Siddha Purush/Rishi'. In religious bodies, what I have seen, 'Sanyasi' (a holy man taking shelter under religious activities leaving the domestic life) is gradually promoted to higher positions, becoming 'Mandaleswar' (Chief of the religious body). They may be religious, honest, active, loving persons, but that does not mean that they are enlightened, attaining the highest position of the spiritual life, having no material desire and having the realization of God. The enlightened saints become spiritually powerful, though normally they do not like to show any of their spiritual powers, but at certain time of need, to overcome some drastically bad situation of their devotees, their powers get flashed. That time the devotees can feel the touch of powers of these Great

Souls. They are Enlightened Saints, like 'Thakur Ramkrishna' - not Mandaleswar or Shankaracharyas by designation. Adi Shankaracharya, of course, was a Great Enlightened Saint. Their only job is to think and act for the welfare of the devotees and of the world and the rest of the time just to be absorbed in God's presence through highest stage of meditation ('samadhi'). And their love for the people! I have not experienced such all-out immense love from anybody else - not even from the parents.

True Saints are there to guide you without any self-interest and rescue you in your need. The Forces of Nature conspire to carry out their blessings, provided you surrender to them, have faith in them and have patience - Sirdee Saibaba's 'Shraddha and Saburi' (Respect and Patience). Of course, we have heard from the holy people and also read that there are Great Enlightened Saints in the Higher Himalayas, beyond Gomukh, beyond the level of accessibility of common people. Rarest of rare of them are in 'samadhi' (completely absorbed in meditation without any outward senses) for years and they do not take any food or water. Their body takes the life energy from air itself.

For God's sake, do not mix up the truly enlightened saints with saffron cloth clad religion-oriented service/business class who make tricks to falsely decipher that they are enlightened and near to God. These people are full of desire like us; the only difference is that we are leading a family life with a wife, but they are not having a legal wife. In Jashpur where I am staying now, lot of such persons wearing saffron cloth come to us for alms, mainly cash and in the afternoon they spend part of the money to purchase ganja and daru (wine) and, if available, a company of opposite sex. They say that they are 'Brahmachari' (bachelor and not indulged in sex). Most of them come from Nasik and Ujjain. One of them rang me from there for a financial help. I overheard his conversation with his wife and children. I believe, though they earn, presenting false pictures, they are not that harmful for the society like the big traders with malpractices, even involving duplicate medicines, urea water in the name of milk, adulteration in foods, doctors exploiting patients. So, when they come for alms, I admit them.

You will find that in India, many small new temples come up, being located in nice places along any river, lake, on hills close to some small towns. You ask them

regarding their administration. Always, you will get the answer that they belong to certain religious sects/communities. These sects spread their centers of operation by building new centers and deploying a so called saint there. During my presence in Jashpur district, one such saint was arrested by police for charge of rape (a minor girl). He was convicted and jailed. These so called religious clans/sects are nothing but traders in the name of religion.

There is no harm in spreading the religious centers, provided it is done following some ethics. The common people have the generosity to visit the temples and offer whatever they can afford. No body minds for spending in the interest of the temple development and in the interest of the priests. Many centers offer food either free or at a low cost to the devotees visiting the temples. But there are many small centers in and around villages and small towns, where by taking advantage of innocence and ignorance of the simple villagers, the dishonest priests cheat them in the name of religion and god and in presenting a bad picture of their future.

I have narrated these pictures not to insult them, but to present the difference,

when I mention of some enlightened saints, in the true sense of the term.
Many foreigners come to India, meet such persons in disguise of saints, as mentioned above and comment that the saints in India are a group of hoax.

Having narrated that, I come to the point of our discussion regarding Touch of Helping Hands in Life. Most of the time you will feel the touch of the helping hands of God through some persons, or, through some environments /phenomena which happen to be created in your favor and you get relieved. If you analyze, you will find that the main purpose of such help is to give some relief to you from the financial burden, from the mental burden, to bring back happiness in your life, to caution you against your present planning which may put you in troubles etc.

Well, the introduction has become larger than life. I narrate here some of the events which cannot be explained by any reasoning based on science.

*Shrī Shrī 108 Swamī
Madhabananda
Girī Maharaj*



***Shrī Shrī 108 Swamī
Madhabananda
Girī Maharaj***

We call him Thakur Baba, or, simply Baba. I came in his touch after my marriage in 1968, when his age was 238, yes, I mean 238. He was born in 1730. His full name is Shrī Shrī 108 Swamī Madhabananda Girī Maharaj. He used to be called as Thakur Baba, or, simply Baba. He was also known as Mouni Baba, as he remained 'mouna' (silent without speaking any word) for the major part of his life. In 1960 he left his 'Mounabrata'. In 1820, when he was ninety years old, his Guru Bhagawan Ganguly handed over the charge of Thakur Baba and his friend Lokenath Baba (who was also a Great Saint) to Trailanga Swamī in Varanasi, when he felt that he would leave his old body very soon. Trailanga Swamī used to

be called as "Living God". In the Varanasi Temple of Trailanga Swami, by the side of the Photo of Trailanga Swami there are still today five more photos of great saints under worship every day. One of them is of Thakur Baba (photo attached - source: Sankar Basu, Babugunj, Bakultala, District Hooghly, West Bengal, India).



The photo of Thakur Baba is the top left one in this temple of Trailanga Swami.

My mother-in-law and father-in-law were his disciples. In fact, her mother and father were his disciples. And that Guru-Sishya (Master-Disciple) relation came down to the successive generations. The parents of my mother-in-law lived in

Hooghly on the bank of the Ganges. An Ashram for Baba was built up on a big piece of land in Jagudas Para, Hooghly. The land was donated by a disciple. The old ashram of Baba was in Ujjain. But he never used to stay at any settlement for a long time. A major part of every year he used to be in the Himalayas. His disciples of the spiritual line used to be there. The rest of the time he used to be in Ujjain, Lucknow and Hooghly and in later part of life in Konnagar also, where another ashram was built up on the Ganges. He used to roam in order to guide his disciples who were scattered in different places. We do not have any idea of his disciples of spiritual line. They never came to any Ashram, or, in the residence of any domestic disciple. Perhaps, they were not allowed to mix up with the domestic disciples. Only two 'chelababa' (brahmachari disciple) used to accompany him on his visits to the domestic disciples, either in any ashram, or, in anyone's residence, where accommodation would be possible for him, chelababa, and other disciples accompanying him. Many eminent persons were his disciples. And there were many disciples from middle and low income group. His love and affection were there for everyone.

The history tells that in the year 1730, in the village of Chaurasi Chakla, also known as Kochua, two boys were born in two families. One was the child named Lokenath, the son of Ramnarayan Ghosal. The other was Benimadhab (our Thakur Baba) from the Bandyopadhyay family. Ramnarayan Ghosal was determined to depute a son to take the spiritual path to attain 'Moksha' (enlightenment). But he waited for his wife to hand over a son to him for this purpose. When Lokenath, the fourth son was born, she handed him to her husband to fulfill his desire. After Upanayan in 1741, Ramnarayan requested Acharya Bhagawan Ganguly, a Vedic scholar, to be his son's Guru (Master) to lead him to the path of 'Moksha'. Lokenath's childhood friend Benimadhab whose Upanayan was also performed in 1741, was bent upon going with Lokenath to attain the same objective. His family members could not resist him. Such was the spiritual urge and determination of such an eleven years old boy to take the path of religion to attain enlightenment. The two friends along with Guru Bhagawan Ganguly left the village and travelling a long distance by foot ultimately came to Kalighat near Calcutta (now Kolkata). At that time the place was in forest and was famous for the temple of Kalimata (Goddess Kali). The place was inhabited by

saints, with long matted hair and wearing loincloth. The two friends Benimadhab and Lokenath felt at home in the place. Sometime they would disturb the sadhus by pulling their hair and the loincloth. One day Guru Bhagawan told them that they were also destined to lead a life of sanyasi like them. After knowing this, the two boys urged their Guru to leave that place and enter into the deeper forest in order to cut the link with their family members who used to come to Kalighat with money and food for them. They went inside the deeper forest and under the guidance of their Guru they started meditation along with practicing the Ashtanga Yoga of Patanjali and the most difficult Hatha Yoga. Along with the deep meditation they started practicing the fasting vows, starting for a day, then for two days up to twelve days at a stretch, then for a month at a stretch, without breaking their sitting postures. Guru Bhagawan took complete care of them, right from begging alms, preparing their food to even attending their call of nature.

After 12 years, as per the custom of sanyasi, Guru Bhagawan took them back to the place of their birth. The two young boys enjoyed their stay in the place of birth. Their age now comes to around 23. Guru Bhagawan patiently waited for them

to reach that stage, when they would feel to come out of the worldly affection and pleasures. The day came very soon. The three holy men were again on the road sometime in 1753/1754 and headed for the heavenly abode of the Himalayas. There they practiced deeper meditation in bare body (nude state) for around 50 years. Finally they attained enlightenment in around 1804. They and their Guru Bhagawan were thrilled. But Thakur Baba and Baba Lokenath were sad for their Guru and said, 'Baba. You were busy in looking after us and in doing so you yourself could not go for enlightenment.' Guru Bhagawan said, 'No matter, my boys. In the next birth I would be your disciple to go for deeper meditation and enlightenment'.

The three of them headed for Mecca and Medina, wishing to study the Holy Koran under a competent teacher. They reached Kabul (Afghanistan) where they stayed some time with Mullasadi who was a great poet and a scholar on Koran. From Kabul they went to Mecca and then to Medina. On the way to Medina through the desert, they met an enlightened Fakir, Abdul Gaffur. Thakur Baba and Baba Lokenath had high praise for his Yogic attainment.

At this stage, Guru Bhagawan felt that it was time for him leaving the old body. They came back to Varanasi (Banaras/Kashi). Here Guru Bhagawan handed over his disciples to the great saint Trailanga Swami, saying 'Baba. Look after my boys'. The age of the boys was ninety. It appears to be the year 1820. Guru Bhagawan left his body apparently in the year 1828, while in meditation at Manikarnika Ghat (rows of platforms from surface to a depth in the river).

After Guru Bhagawan passed away, Thakurbaba, Baba Lokenath and Trailanga Swami headed for the West, travelling through the various parts of Europe, Persia, Arab and Afghanistan. Mathematically, the tour to the West lasted for around 06 years, since they returned to the Himalayas possibly in the year 1834 at the age of 104 years. After getting accustomed with the climate after intense meditation for 03 years, they decided to follow the route taken by Pancha Pandav (as described in Mahabharata) during Maha-Prasthan (last journey). The three yogis travelled, starting in the year 1837, across the Himalayas to Mansarobar and then getting down to the Tibetan Plateau to Siberia to the Arctic Circle, what they described as the place of 'No Sun'/complete darkness. That means they

went there in the mid-Winter, when the Sun was to the Southern Hemisphere. Here they stayed for a long period. Then they returned through China. In China, Trailanga Swami bed good bye to them and headed for his destination (possibly Varanasi) possibly in the year 1860. This indicates that their tour to Arctic Circle and back to China lasted for around 23 years. Thakur Baba and Baba Lokenath went to Chandranath Pahar (Hill) near Sitakunda in East Bengal (present Bangla Desh) possibly in the year 1862. It is a famous Shakti Peeth. As per Hindu sacred texts, the right arm of Goddess Shakti fell here. They stayed in the Chandranath Pahar for some time.

Here Baba Lokenath bed good bye to Thakurbaba possibly in the year 1863 and went to Daudkandi in Tripura, where he saved a person Dengu Karmakar from sure death. Dengu became his admirer and on his earnest request Baba Lokenath went with him to his native place Baradi in East Bengal in the year 1866 at the age of 136. He arranged for Baba's living in his house. After his death, the Nag family, the richest landlord of Baradi, built an Ashram for Baba Lokenath. Baba Lokenath became very famous and popular as a great enlightened saint and as a wise man not only in Baradi but in

the whole of Bengal and beyond. In 1890, at the age of 160, Baba Lokenath left his body, while in meditation. **Before leaving his body he made the following statement:**

'I am eternal. I am deathless. After this body falls, do not think that everything will come to an end. I will leave in the hearts of all living beings in my subtle astral form. Whoever will seek my refuge, will always receive my grace'.

That is important - "whoever will seek my refuge", as Jesus said: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to him and eat with him, and he with me."

From Chandranath Pahar, Thakur Baba went to Kamakshya for further meditation. From this time, the whereabouts of Thakurbaba were not known to the common people. His sanyasi disciples might know. After a long time Thakur Baba was found in an Ashram in Ujjain, a few kilometers from Ujjain Shiva Temple. That time it was a part of the forest by the side of Shipra Nadi, west of the Shiva Temple (I visited the Ujjain Ashram twice in 1990s, but only the abandoned Ashram building and premises, as Thakur Baba left his body long back).

Gradually his name and fame, as an 'Uchcha Kati Sadhu' (saint of high level of enlightenment), spread far and near. On earnest request of some disciples from Calcutta, Thakurbaba started coming to Calcutta at times so that his West Bengal disciples can meet him easily. Therefrom he came to Hooghly by request of some disciples. One disciple donated a large piece of land for his Ashram in Hooghly. The disciples volunteered themselves to build up the Ashram establishment. He used to come to Hooghly with two 'chela-baba' (brahmachari disciples). Later on another Ashram was built in Konnagar on the river Hooghly (part of the Ganges). A part of the year he used to stay with his domestic disciples and part of the year in the Himalayas with his Sanyasi disciples. There was absolutely no link between the two groups of disciples. There were times when the domestic disciples accompanied him to Hardwar/Rishikesh/Kedarnath/Badrinath/ Gangotri/Gomukh, but in those journeys no Sanyasi disciples were involved.

In one Kumbh mela, some of his domestic disciples saw him heading the Naga Group of Sadhus, sitting on the front elephant in the journey to take bath in the holy river.

I experienced some moments of his divine love and affection to every one coming to the Ashram to pay homage to him, irrespective of whether he/she is his disciple or not. I used to go with my wife Dipti and my mother-in-law (Namita; commonly known as Bubu) to have 'darshan' of Thakur Baba (to see Thakur Baba) in Hooghly Ashram and in Konnagar Ashram. But it was occasional, as my working place was in Rajasthan. This was the period from 1968 (year of my marriage) to 1974 (when Thakur Baba left his divine body).

Some photos of Thakur Baba are produced below. The source is Sankar Basu, Babugunj, Bakultala, P.O. & District Hooghly, West Bengal, India. He is cousin of my wife and a great devotee of Thakur Baba. He is the main person looking after the upkeep of the Hooghly Ashram of Thakur Baba and the various activities centering the Ashram.

Few More Photos of Thakur Baba

A. At Younger Age





B. At Older Age







Some Remarkable Events with Thakur Baba

It is the experience of the people in India that the transcendental saints normally do not show the Divine Power they have attained. But at times, in need of the circumstances, the people see glimpses of their supernatural power. Of course, nothing is supernatural. Everybody is a part of God and has the Power sleeping in them. Under the present condition of our mind and body it cannot act. The common people like us would not be able to bear the manifestation of that power.

My mother-in-law, my wife, her Masi (mother's sister) and Dida (mother's mother) had the opportunity to witness the outcome of the divine power of Thakur Baba in 2/3 occasions only.

Occasion One

Once it happened in a day of his giving 'mantra' ('diksha') to some devotees. The ceremony of giving 'diksha' is used to be associated with worship and 'Homan' (giving sacrifices of ghee etc. to holy fire along with chanting of 'mantra'). That time, for want of a hall, the act of giving 'diksha' used to take place in open (under the sky). That day it was raining. The disciples were engaged in the room in taking stock of all the items required for 'homan', flower etc. But they were worried, as the rain was not stopping. They approached Thakur Baba what to do. He advised them to remain engaged in their job and not to worry. They finished their job. It was still raining. When the 'Lagna' (scheduled time for the diksha) approached, they had to approach Baba again, 'Baba. The Lagna would pass. How we can lit pious fire in the 'Homkunda' in the open under the rain and carry out the whole festival!' Baba came out in the open and with a stick made a rectangular spacious area on the ground. The rain stopped for a while. Quickly the things were arranged on the marked ground. The fire was lit and the worship started. The rain started again. Everywhere there was rain except the marked area. My wife and my mother-in-law were there, witnessing

this miraculous event. Otherwise it would be difficult for me to believe it.

Occasion Two

Baba was fond of making afternoon ride along the Ganges in a car, accommodating as many disciples as possible. Once it happened that during the return journey the car stopped, as the Petrol was totally consumed. Baba at first rebuked the driver for his lack of responsibility. Baba was very particular for the duties to be carried out by individuals either at home or in the service. After a while Baba called the driver to take out the jerry can from the car's boot (dicky/trunk) and to bring water from the pond which could be seen from the car itself. Then he advised the driver to pour the water in the petrol tank. Behold! With that water the car engine started to operate. The driver drove the car back to Ashram. Then Baba told the driver to take out the water from the petrol tank and to give it back to the same pond wherefrom it was taken. My mother-in-law was a witness of this miraculous event.

Occasion Three

Once Baba came to the Hooghly Ashram with back pain. On enquiry it was found that Baba fell on ground, while in the Himalayas. He was not interested in any examination by any doctor. But the disciples went on insisting. A renowned doctor examined him and advised for x-ray of the backbone. Baba was taken to Calcutta by the doctor and the disciples. On seeing the x-ray plate the doctor got astonished. He saw the pictures of gods and goddesses like Rama, Krishna and Lakshmi on the image of the vertebral column. He rushed to the Hooghly Ashram with the x-ray plate and showed the image to the disciples. When Baba was asked about it, he simply said, 'How can I know? Can you see your back?' From that day the doctor became a great disciple of Baba. However, the x-ray plate did not show any major injury. And Baba got cured after a few days.

Occasion Four

The famous singer Nachiketa Ghosh (Senior Nachiketa) was Baba's disciple. One day Baba gave him 'Diksha', by writing mantra on a slate (that time Baba was under mounabrata - to remain

always in silence without uttering any word). After diksha it is customary to give some 'dakshina' (alms) to Guru (Master). Nachiketa was very poor and hesitating what to do. He said, 'Baba. With my condition what can I give to you?' Baba then pointed to the flowers offered to the Shiva Lingam and indicated by the fingers to take flower from the Shiva Lingam and place it on his feet. Nachiketa hesitated. After all, we cannot think of taking flower from a Shiva Lingam or, any other representation of God and put it on the feet of any human being. Baba's soul was in a human body. Then Baba indicated by the fingers, 'That Shiva Lingam would not be able to give you anything. This Shiva would give you whatever you want'. Such was his state of enlightenment. Jai Guru.

Occasion Five

One time, before going to my place in Bhilwara in Rajasthan, I went to the Hooghly Ashram along with my wife and my mother-in-law to take his blessings. Before leaving, Baba told me, 'After boarding any vehicle, take Guru's name three times'. On that journey I reached Jaipur by train and from there in the next day I took our office jeep for the trip to Bhilwara - a distance of 250km. There

were two young doctors and an engineer accompanying me; they were posted in Bhilwara. It was a left-hand-drive jeep. The two doctors were in the back seat. I and the Engineer were in the front seat (on the right-hand side). Around 30km before reaching Bhilwara, our vehicle was at the back of a truck. Suddenly our driver steered to the right to take over the truck. I saw a truck coming from the opposite side and shouted. But our driver did not notice my reaction. Our jeep dashed against the truck coming from the opposite side. Spontaneously we held the front rod tightly. The bonnet of our jeep was blown due to the impact and the front of the jeep went straight under the truck and stopped with a heavy jerk. The truck driver, after the initial shock, came down and rebuked our driver, saying, 'You fool. Had I not been able to dead-stop the truck before the collision, your bodies could not be traced.' What an escape! Mercy of Baba. Only the engineer, sitting on my right in the front seat, had minor injuries. Others did not have even a scratch. With God's blessings, the power of the Nature acted to save us. What would happen, if the truck could not be halted fully before the head-on collision! **Guru is God and God is Guru. That is why an enlightened saint can say, 'sarba dharman parityajya**

mamekan smaranan braja' (leaving all the religions, meditate on me).

You receive His mercy more and more, the more you depend on Him and surrender to Him. At the super stage of enlightenment no difference exists between Guru and God. Perhaps an enlightened saint can realize and feel that he is nothing but a part of God, the Super consciousness. And at that stage of mind and soul, he automatically gets the power of God. And God's wish becomes his wish. He cannot misuse the power of God.

Occasion Six

There was no witness for this occasion. But we have complete faith in him and Lokenath Baba. This incidence shows how much love they had not only for the human being, but for the other lives on earth.

I narrated that on the return journey from the Arctic Circle via China, Thakur Baba and Baba Lokenath arrived in Chandranath Pahar (Hill) in Present Bangla Desh (that time it was in East Bengal in undivided India). They stayed in Chandranath Pahar for quite some time. They stayed in a Guha (cave). Close

to the cave, they found a tigress along with a cub. The tigress never harmed them. This was a new born cub. For a few days, the tigress could not go for hunting, leaving the cub. Then she used to place the cub in front of the cave and went for hunting. After a few days, Thakur Baba and Lokenath Baba decided to leave the place. They left the place and started walking through the jungle. Then they heard a great roar. Looking back they saw the tigress was roaring looking at their departure from the place. They realized that the tigress wanted their presence for some time more till the cub was grown up further. **They stayed there for a month. Such was there divine love for everyone.**

Occasion Seven

My wife's Dida (maternal grandmother), Masi (maternal aunt) and her Mamato Bhai (son of her maternal uncle) were great disciples of Thakurbaba, especially her Dida whom Thakur Baba used to call as 'Dharmaraj' (king of religion - no gender considered). My wife's Dadu (maternal grandfather), i.e., husband of Dharmaraj was very worried at that time regarding their brickfield close to the river Ganges, as the river started breaking down the bank, approaching the brickfield, which

was and still now is a major source of their income.

There are many such private brickfields along the river Ganges. The technique is that a short canal connects the river with a pond close by. During high tide in the monsoon season, the silt from the river enters the pond and gets settled on the tank's bed. After the monsoon is over, the connection of the tank with the river gets sealed. The water from the tank is taken out after the silt gets settled on the bed. Since the silt from the river is the source of brick-making, one cannot permanently seal the brickfield from the river; neither the brickfield can be taken away from the river.

One day, Dadu told his wife, 'everyday all the time you talk of Gurudev. Why don't you tell him of our hapless condition regarding the river approaching the brickfield by breaking off the bank at the canal? If this goes on, there will not be any brickfield to us in the near future'. His wife (Dharmaraj) hesitated in telling Baba about the domestic problems. In the Ashram, Baba used to talk about the different aspects of divinity and spirituality. After two/three days, Baba asked her, 'I am seeing that you are in deep anxiety for a few days and your

mind is diverted. What has happened? She told him of the brickfield problem. Then Baba said, 'Well. Take me a day to your brickfield'. Accordingly, Baba, along with a few disciples and my wife's Mama, Masi, Dadu and Dida (Dharmaraj) went to the brickfield. Baba stopped them much away from the river. He went alone to the riverbank, holding a stick. After a while, he returned and told them, 'I have drawn a line between the river and the brickfield. And I have told Ganga Mayee (Mother Ganga), if you cross this line, then either you would exist, or, I would exist'. About 50 years have passed since then (1965 to 2014). There is no further breaking of the bank of the river against the brickfield. There is no danger till today regarding the operation of the brickfield.

Fortunate to Receive Special

Blessing from Thakur Baba

I remember, once before going to my place of work in Bhilwara, Rajasthan, I was sitting along with others in front of Thakur Baba. That was sometime in 1973. Baba left his body in 1974 (we won't say, he left the world. We very much feel his spiritual presence with us).

*My mother-in-law advised me to gently massage the legs of Baba. I was doing that. A time came, when for some work or other in the Ashram, others left the place gradually. I was the only person sitting with Baba, gently massaging his legs. In the mind, I was thinking, 'What to ask for from Baba. He would do whatever is good to me'. Suddenly Baba said, 'O.K. It would be done (Ja. Tor Habe)'. **I was bewildered. He read my mind and blessed me.***

That year onward, my service life and my personal life were on a better track, opening more opportunities for me. The top officials of GSI started giving recognition to my technical and administrative performance. Some points I summarize here in a nutshell:

1974: I submitted my final report on the Bhilwara Project, combining activities from 1970 to 1974. I was transferred back to my hometown Calcutta in the Coal Wing of GSI.

1975: I was shifted to the Technical Cell of the Director General, GSI. That year I was promoted to the post of Senior Geologist.

A number of responsibilities were ushered on me:

I represented GSI in CGPB (Central Geological Programming Board of the Government of India) Sub-committees on building up National Mineral Inventories for Copper-Nickel and Lead-Zinc during Fifth and Sixth Planning Commission, conducted by Indian Bureau of Mines.

I was given the charge of editing the Final Report of East Coast Bauxite of GSI and computing the reserve along with N. Bhaumick, Sr. Geologist. Because of my comments, dozens of plates of the report had to be redrawn by East Coast Bauxite Team, correcting the wrong extrapolations applied.

In 1980 I was selected in the High Level Joint Commission for mineral exploration between India and Russia and stayed in Russia (then USSR) for more than a month to finalize the document after paying visits to their mineral fields in Donetsk (Donbas) coal basin in Ukraine, Lebedinskoe iron ore near Belgorod, polymetallic porphyry deposit at Almalyk near Tashkent, polymetallic base metal deposits in Caucasus near Arkhonskoe, Kalmakir, Sarry Chikku etc. and the laboratories in Moscow, Leningrad, Ordzhonikidze, Rostov-on-Don, Tashkent, Samarkand etc.

I represented GSI in Hinterland Resource Management Committee for Paradeep Port under the Ministry of Surface and Water Transport.

The real game started after that. In 1991, I was promoted to the post of Director as a routine promotion as per seniority. I was selected for posting in the Coal Wing of GSI in Calcutta. But I had to pay the fees for sending technical letters on behalf of the Director General to the Regions under the Charge of Deputy Director Generals (DDG), two of whom were cross with me for modification of East Coast Bauxite Report and for pointing out the premature termination of drill hole without intersecting the interpreted existence of a footwall lead-zinc lode in Rajpura-Dariba belt of Rajasthan (later on it was proved by drilling). The DDG, Rajasthan became the Director General before my promotion to the post of Director. The third DDG was the DDG of Coal Wing itself, where I pointed out the wrong way the proved reserve used to be estimated for the coal reserve (which was changed after that).

So, instead of posting in Calcutta, I was suddenly posted to Raipur of Chhattisgarh, where nobody wanted to go, but the Director, staying then in Raipur,

a favorite of the present Director General, was to come back to Calcutta.

This transfer upset me, but I did not try to cancel it. Ultimately this unwanted transfer became a boon to me. While I was in Raipur Office, Professor M.W. Khan, Head of the Geology Department, Pandit Ravi Shankar Shukla University sent a man to me who wanted to know whether the five pieces of mineral grains brought by him were diamond or not. I found the pieces to be uncut natural diamond. On enquiry he told that 03 pieces were from the Mainpur area of Raipur district and 02 pieces were from the Kunkuri area of Jashpur district. He did not mention the right spots. This prompted me to study the literatures and to pay visits to Mainpur and Kunkuri areas, discussing with local people and to study the geology and structure of the areas based on published and unpublished GSI maps and reports. Then, being confirmed for the presence of diamond in both the areas, I delineated the area for search of the primary source of diamond in both the areas. In 1992-93 field season the program for Mainpur area was taken up. As per advice of the Sr. DDG, Central Region the program was camouflaged: instead of writing 'search for the primary source of diamond' we mentioned 'search for the primary source

of precious and semi-precious stones' and a second program on search for ultra-pure silica was incorporated under the same item as a separate program. I put geologists Biplob Chatterjee and his wife Neeharika Jha, B.K. Mishra and others in execution of the program. Fortunately within three months the Bahradih and Payalikhanda kimberlite pipes were detected. Both are not only diamondiferous, but also of mineable grade. Three more bodies were found subsequently - one in Kodomali area and two in Jangra area. My team received the National Mineral Award of the Government of India on this account based on my initial recommendation and further processing by the higher officials of GSI.

I was made a member in the Scrutiny Committee for GSI programs on precious and semiprecious stones and on noble metals (because of my efforts in finding gold mineralization in the Kotri belt).

More than this I received in the last part of my stay in GSI and after my retirement from GSI. I was working as Director-in-Charge, GSI, Chhattisgarh since 1991. The date of my retirement was the 28th of February, 2002. I planned to retire from the services in Raipur itself instead of asking for a transfer to my

hometown Calcutta as was customary. In 2000 I received a letter from the South Asian Association of Economic Geologists (SAAEG) requesting me to accept the Chairmanship of the Managing Committee for an International Seminar on Diamond and Kimberlites to be conducted by SAAEG in Raipur in July, 2001. I accepted. The preparations were going on. There was a good response, receiving around 200 papers from India and abroad. In May, 2001, due to some unavoidable reasons, it was decided to shift the date of the Seminar to February, 2002. In November, 2001 a representative from Jindal Steel and Power Limited (JSPL) came to me in order to know about the scope of exploration for diamond and kimberlite in India and abroad, saying that their Vice-Chairman-cum-Managing Director, Naveen Jindal (Chairman being his father Late O.P. Jindal) had taken interest in exploration for diamond after seeing the South African deposits. Knowing about the Seminar, JSPL made the maximum contribution to the Seminar fund along with De Beers and Rio Tinto.

On the Inauguration Day of the Seminar in February, 2002, Naveen Jindal along with V. Gujaral, CEO and Anand Goel, Director came to attend the inaugural function followed by the 1st day of paper

presentation. Since it was the same month as that of my retirement, someone in the dais suggested for my more involvement in SATEG activities after retirement on the 28th day of February, 2002. Knowing that I was retiring, Naveen Jindal advised V. Gujaral and Anand Goel to contact me for my services as a consultant in JSPL for exploration in diamond and kimberlites. See the coincidence:

Had

- 1. Naveen Jindal not taken any interest in exploration for diamond (which has no connection at all for their core business of Steel and Power Plants) after seeing the diamond mine in South Africa,*
- 2. The seminar date not shifted to February, 2002, the month of my retirement from GSI,*
- 3. Naveen Jindal not come to attend the Inauguration of the Seminar in February, 2002,*

my selection as a Consultant in JSPL would not materialize. This is not a big thing to many persons. But, at my financial condition, this shelter was a great thing to me and I am grateful to Naveenji (to show respect to a person we suffix 'ji' after the name) for that.

I told them that there was one per cent chance in getting a mineable diamondiferous kimberlite, as in the World there were around 7000 kimberlites out of which around 700 are diamondiferous and around 70 are mineable. But Naveen Jindal did not hesitate to take decision to go ahead.

It solved my financial need after retirement from GSI, as I could not save much funds before retirement because of other commitments.

All these, I believe, are the effect of blessings from Thakur Baba. My future got stability and I could perform my family duties and social duties in a better way. Till today I am working as a Consultant in JSPL at the age of 73. This was possible, as God kept me and my wife free from any major ailments.

I wonder, Naveenji's strong Will for taking part in exploration for diamond and his Patience in this respect and my need for a good job - did Nature conspire, under God's Grace, to bring it together? Well, I am benefited, no doubt.

But what about Naveenji? Would he be able to get a mineable diamondiferous kimberlite pipe? Under allowance from

*Naveenji and Goel Sahab, I have been able to set a capable team of Geologist and Geophysicist and a small, but efficient, Laboratory in this purpose. We have found a cluster of kimberlites in Gumla district of Jharkhand with a lot of G3 (eclogitic) and G4 (pyroxenitic) garnets, the major part being G3D and G4D (coming from diamond bearing eclogite and pyroxenite layers of the mantle). Now we are heading for microdiamond testing of the selected drill cores. Similarly, we have located around 16 anomalous blocks in Jashpur district of Chhattisgarh based on kimberlite indicator mineral, each block already narrowed down to less than a square-kilometre to around 4.00 sq.km. We are to carry out test drilling in these blocks to locate concealed kimberlites. **We may mention here that our report is the only report of the presence of kimberlite in Jharkhand. Except our team, no other teams including GSI and NMDC have found the presence of any kimberlite in Jharkhand.***

I pray to my Guru for giving us at least one mineable diamondiferous kimberlite for Naveenji as a response to his patience in this respect and our sincere and honest efforts in search for a mineable diamondiferous kimberlite.

Here closes the chapter on Thakur Baba

JAI GURU