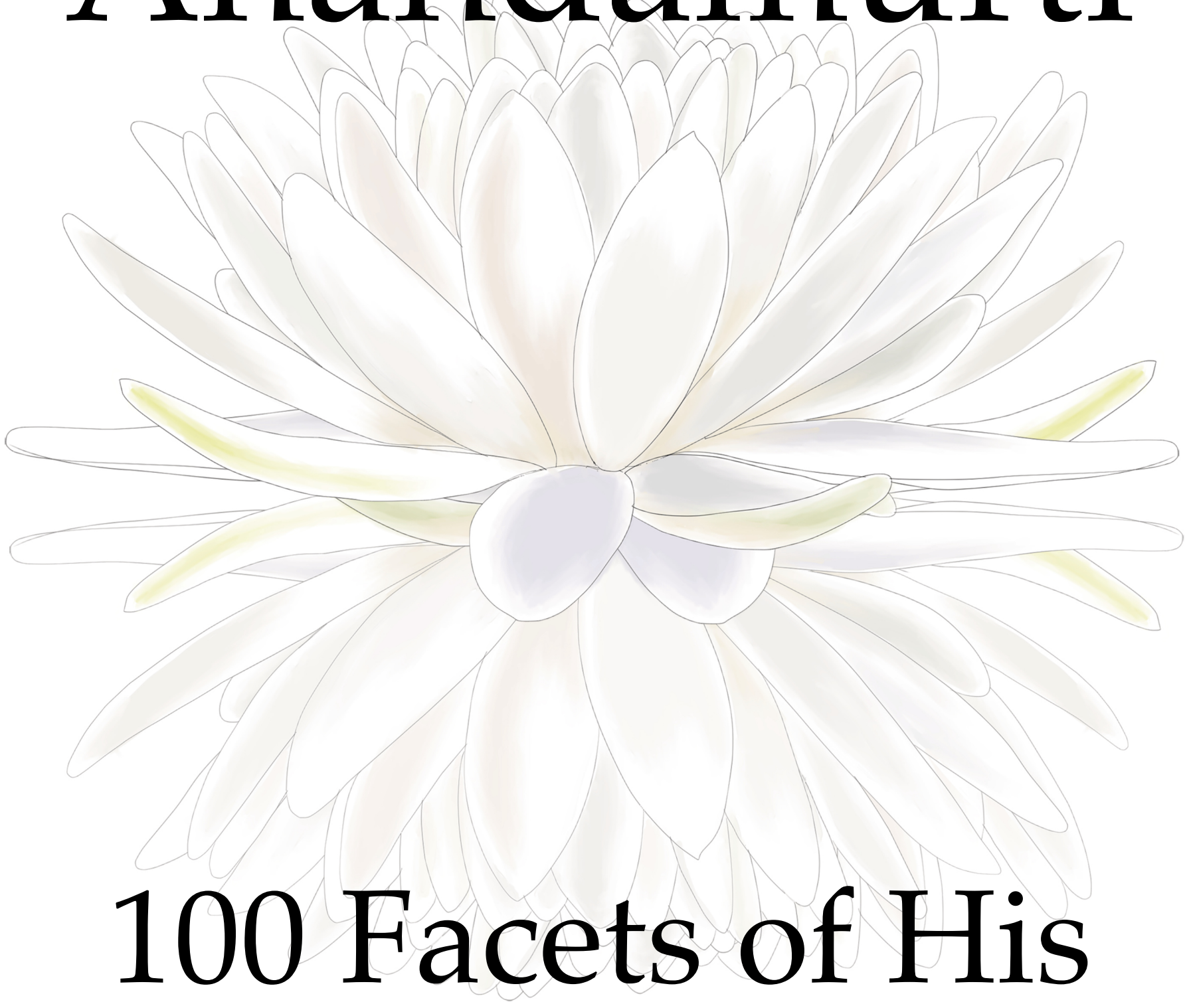
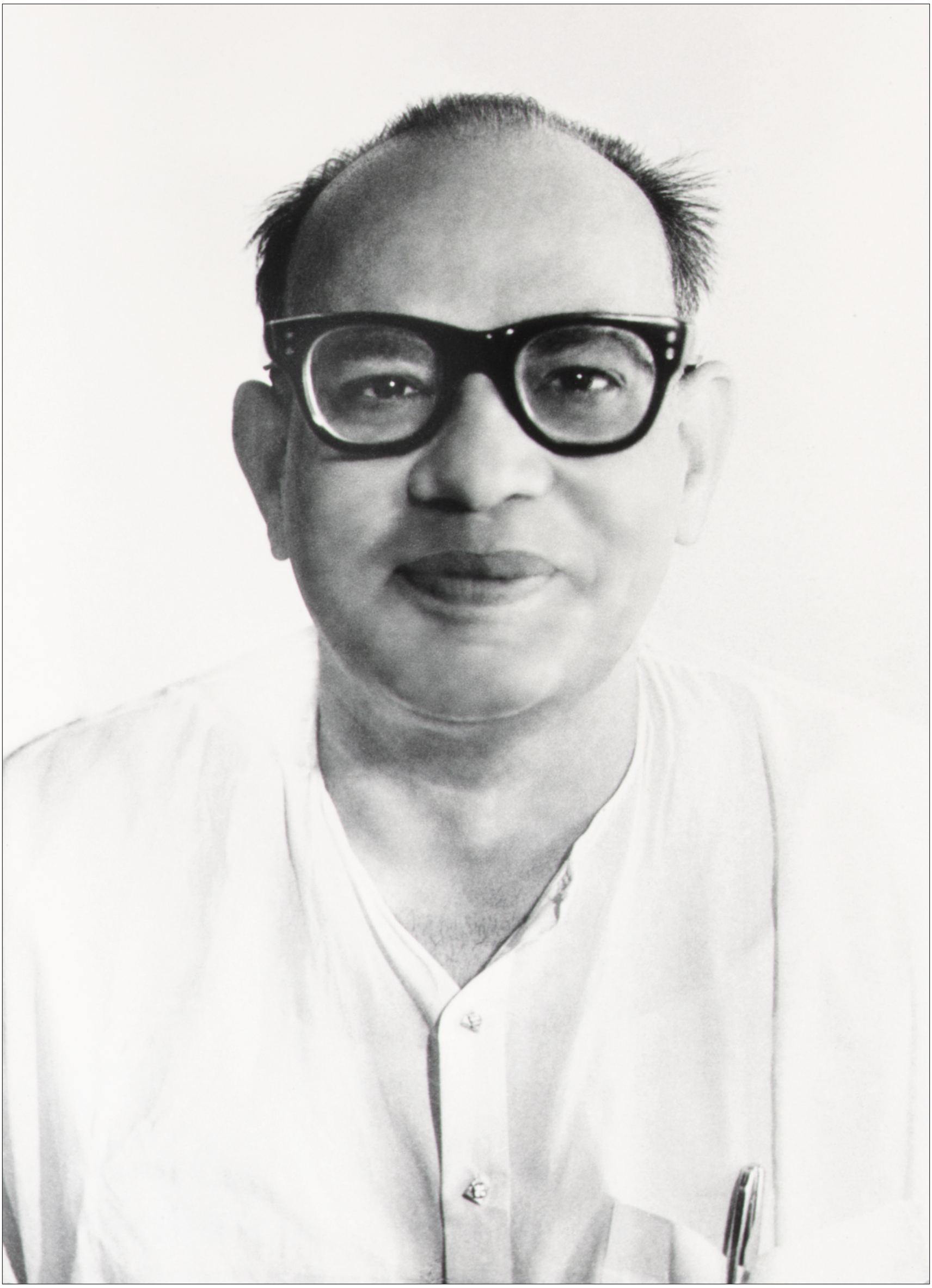
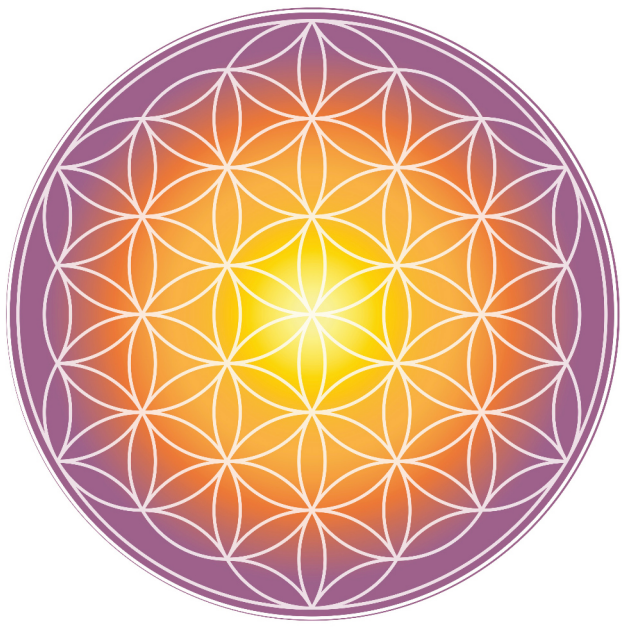
Shrii Shrii Ánandamúrti



100 Facets of His Life, Mission and Teachings





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Shrii Shrii Ánandamúrti: 100 Facets of His Life, Mission and Teachings was produced for the occasion of the birth centenary of Shrii Shrii Ánandamúrti (Shrii Prabhát Raiṇjan Sarkár).

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Ananda Katha by Ácárya Naginá
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Sanskrit Pronunciation Guide

Sanskrit is the language of the mantras and terminology of Ánanda Márga practice and philosophy. The Roman Sanskrit system given by Shrii Shrii Ánandamúrti is used in this publication. This is a simple pronunciation guide to that system:

- *a* is pronounced as the 'u' in 'us'
- *á* is pronounced as the 'a' in 'father'
- *i* is pronounced as in 'bit'
- *ii* is pronounced as the 'ee' in 'beet'
- *u* is pronounced as in 'put'
- *ú* is pronounced as the 'oo' in 'boot'
- *r* is pronounced as 'ri' when it is not preceded or followed by a vowel
- *e* is pronounced as the 'a' in 'day'
- *ae* is pronounced as the 'i' in 'size'
- *o* is pronounced as in 'open'
- *ao* is pronounced as the 'o' in 'owl'
- *ḿ* is pronounced as the 'ng' in 'sing'
- *ah* is pronounced as an aspirated 'a'
- *iṇ̂* is pronounced as a palatal 'n', *uṇ̂* is pronounced as a guttural 'n', and if *ṇ̂* is preceded by another vowel then the vowel is nasalized
- *c* is pronounced as the 'ch' in 'child'
- *ť* , *ď*, and *ń* are pronounced with the tongue at the top of the mouth
- *ph* is pronounced as the 'f' in 'father'
- all other consonants followed by an '*h*' are aspirated (the original sound of the consonant followed by a 'ha' sound)
- *y* is pronounced as a light 'j' at the beginning of a word and 'ia' in the middle or end of a word
- *v* is pronounced as 'v' at the beginning of a word and 'w' in the middle of a word
- *ś* is pronounced between 'sh' and 's'
- *kśa* is pronounced as either 'ksha' (Rg Vedic) or 'kha' (Tantric)
- *jiṇ̂á* is pronounced 'gyá', as in *jiṇ̂ána* (pronounced 'gyána')
- *ŕ̂* (Bengali or Hindi) is pronounced as a hard 'r'

Preface

Shrii Shrii Ánandamúrti, also known as Prabhát Raiṋjan Sarkár and affectionately called Bábá ('Most Beloved') by his disciples, was born at sunrise on the full moon of May (Vaeshákhii Púrńimá, in the first month of the Bengali lunar calendar) at Jamalpur, Bihar, India. The date was originally thought to have been 21 May 1921, although, according to information more recently come to light, it is now believed more likely to have been 11 May 1922. Either way, the day of his birth is celebrated each year as Ánanda Púrńimá ('Blissful Full Moon').

As Sadguru (guru of the highest order) Bábá was — and remains — an incomparable teacher and loving father to hundreds of thousands of devoted disciples. He has loved and guided his disciples with one aim foremost — the overall welfare and spiritual progress of each and every individual and the society as a whole. And within his role as guru he has played a multitude of other roles too: that of philosopher, author, scientist, psychologist, linguist, healer, humanitarian, social reformer and revolutionary, to name a few. He is the founder and preceptor of a global spiritual organization, Ánanda Márga ('Path of Bliss'), introduced a system of socio-economic reform called Prout, a social philosophy called Neohumanism, and a new science called Microvita. *And* he composed over 5,000 songs called Prabhát Saḿgiita. Through his teachings and example, he has inspired millions to aspire to the highest goal of life and to assume greater responsibility for the welfare of all people, animals and plants on our planet and throughout the universe.

The purpose of this work is not intended to be a comprehensive or exhaustive account of Bábá's life, mission and teachings. It is, however, intended to be a comprehensive summary of key events and milestones, as well as a good number of fascinating insights into the extraordinary world of Táraka Brahma on our planet at this juncture in history.

"In tantra the whole creation is known as sambhúti. When Táraka Brahma by His own will takes the help of the five fundamental factors (the paiṋcabhútas), His physical entity comes within the scope of Saguńa Brahma, otherwise He is Nirguńa Brahma. When Táraka Brahma takes the assistance of the five fundamental factors, according to tantra it is called His Mahásambhúti. … Táraka Brahma is not a figure of philosophy — it is a creation of devotional sentiment."

Key details, including dates, places and other information, have been exhaustively researched and are as accurate as possible up to the date of publication. Stories have been selected from among the most awe-inspiring of 'Bábá stories' to give a good taste of his life and times. And images have been selected not only for their narrative history but also for their visual quality and rarity.

Editors

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1. The Mystery Child

Late on a winter's night in Ranchi in 1971, after returning from his evening field walk, Bábá related some early childhood memories to Dádá Amitánanda. This is a selection of Dádá's recollections of Bábá's words that night:

"I am in my mother's womb. From there itself I am seeing my mother and I recognise her so well. I see my father, my sister and my other relations. How well do I know them! And I know their names too!"

"I am born. Normally children weep at birth. I don't — I am all smiles. I am happy to be born. I want to address persons around me by their names because I know them so very well. But alas, how incapacitated I am! My vocal cord does not permit any voice to come out."

"They want to feed me. They have put a piece of cotton in a cup containing milk. Drop by drop the cotton will drip milk into my mouth. How silly of these people! Am I a child to be fed in this manner? I shall drink from the cup, not the cotton. In protest I raise my hand to hold the cup. They are taken aback at what I have done! I realise that I have done much to perplex them and I return to being a child just born."

"I am sleeping by my mother's side. In the dead of night I am awakened. What I see is so unusual! My entire being, my mother's being, the cot, the room, the space beyond is all full of such a sweet effulgence! I enjoy seeing it. I am lost more and more in it. I wonder what would have happened to my mother had she too seen this all-engulfing light."

"Often during nights I awake to see creatures of all kinds and sizes coming out of my left ear and walking and dancing in the space around. I see all this with interest. But, as if to end the show, a strange thing occurs: these creatures now crowd near my right ear and enter it. This is so fearsome and I utter a shout and cling to my mother who is all confused to listen to all that I have to tell her."

'The Unresolved Mystery', first published in *Bodhi Kalpa* (January 1975)

By the time Bábá turned five, he'd begun his lifelong practice of sitting for meditation early in the morning and again in the evening. No one in the family knew when he had started this practice or how he had learned it, nor would he say, but by then the family had learned to leave the independent-minded young boy alone about such matters.

Nearly as unusual was his refusal to eat any non-vegetarian food, despite the fact that his family was not strictly vegetarian.

Anandamurti: The Jamalpur Years



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2. Bábá's Names

When Bábá was born and reached for the cup when they tried to drip milk into his mouth, his grandmother Viiṅápáṅi gasped and exclaimed, "He is not a child, he is a buŕá ['old soul']!" From then on she would call him Buŕá. And for the rest of his family and childhood friends, Buŕá was simplified to Bubu.

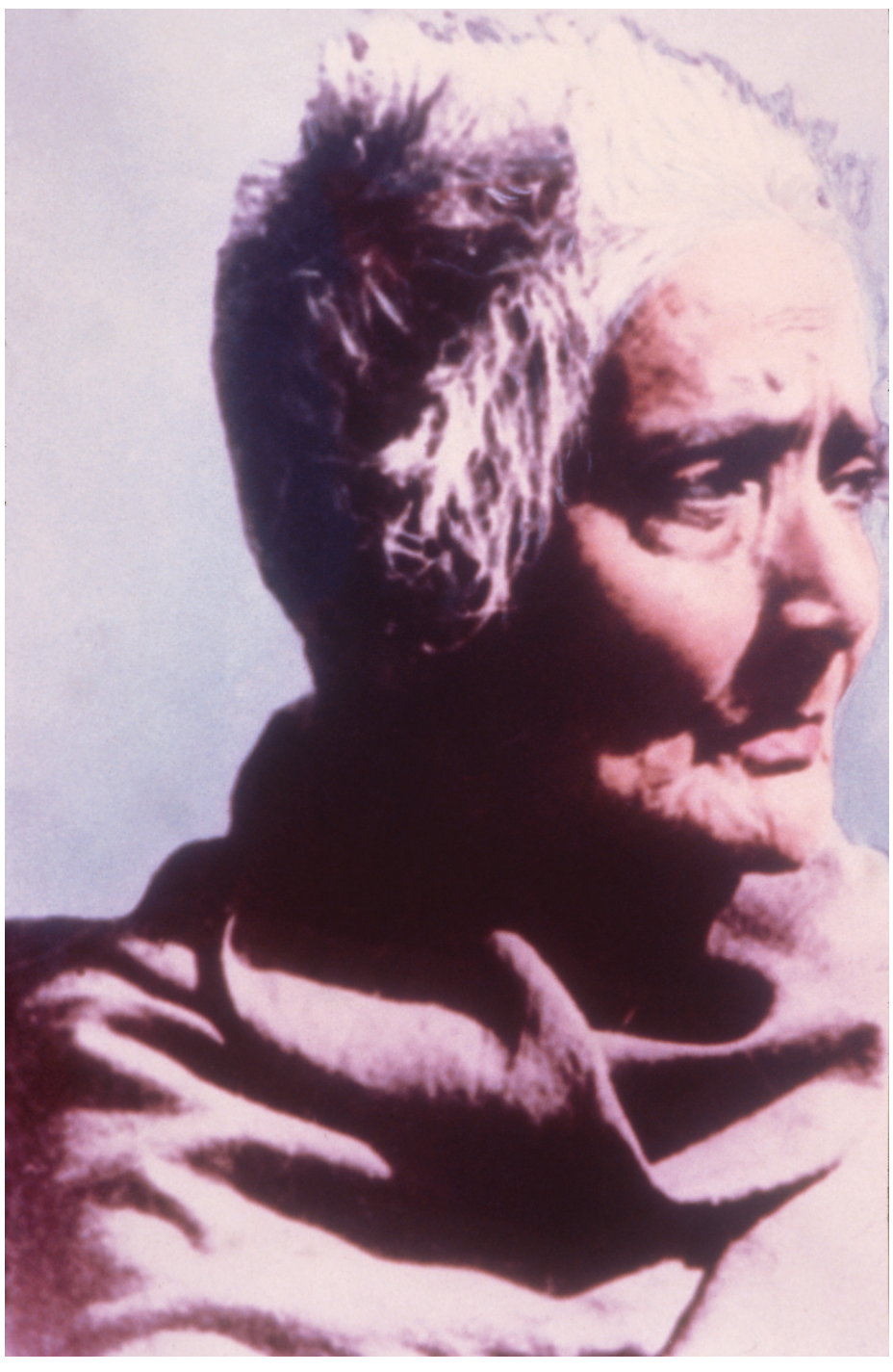
Some time between the ages of three and five his birth name was changed from Aruṅ ('crimson dawn') to Prabhát Raiṇjan ('he who colours the dawn') because his newly born cousin was named after the Bengali activist Deshabandhu Citta Raiṇjan Dás (who died on the day of his birth) and it was the family custom for all males to have the same middle name.

As a young boy Bábá enjoyed walking in the evening to the hills east of Jamalpur, to the old Káli temple on Kalipahar, and to Death Valley, a dangerous place to go in those days, even during the day, what to speak of at night.

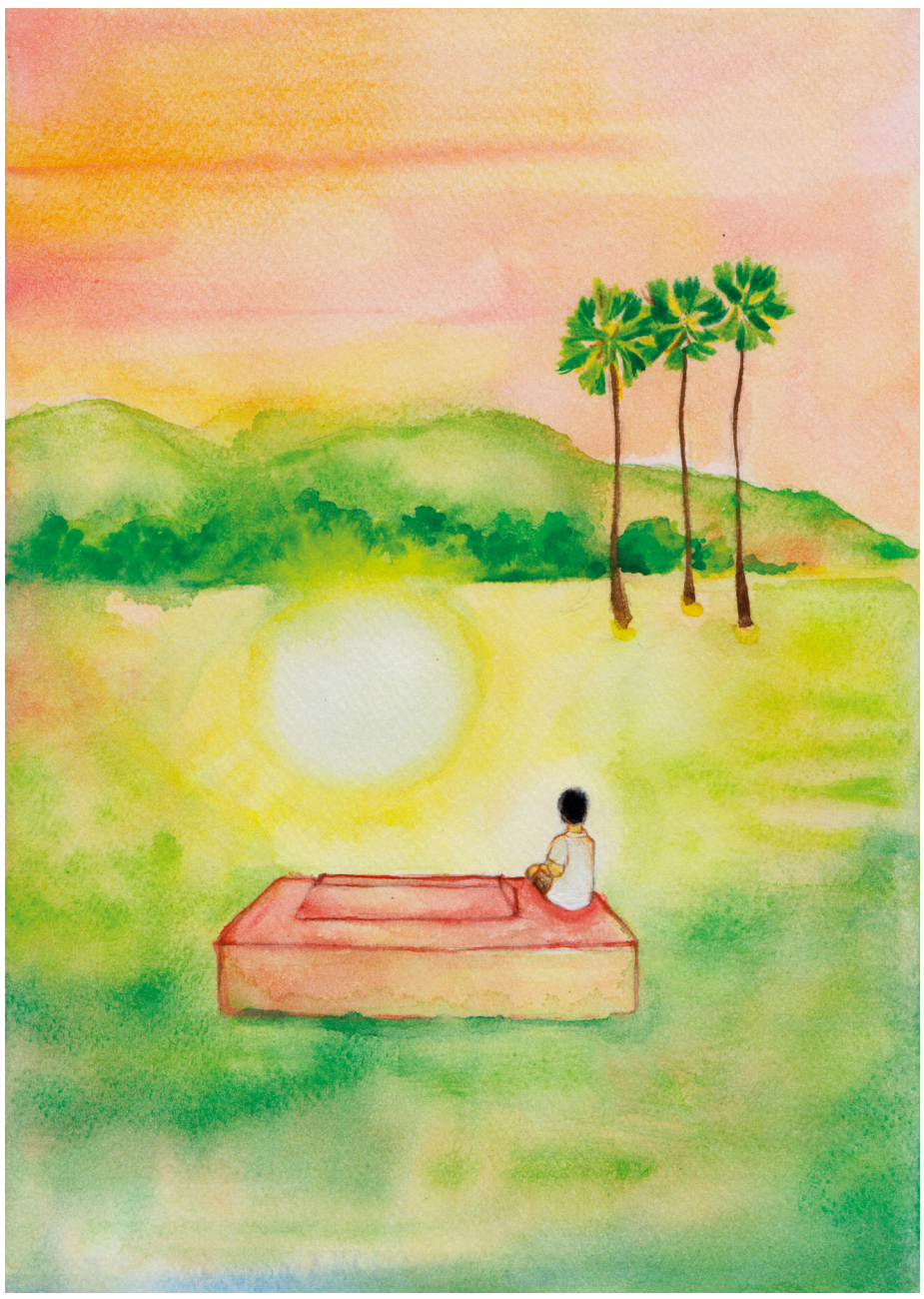
Editors

Many years later he related, "From my early childhood I was very courageous. I knew no fear. I used to go to the tiger's grave late at night. One night, when I was about nine years old, I was sitting there after midnight and I saw that an entity of light was moving towards me. I was not afraid of that entity. That being of light came near me and stopped. I asked that entity, 'Who are you?' Then the entity answered, 'Don't you know me? I am yourself.' After saying this, that entity of light came and merged with me. At that very moment I had the experience that the entire universe was within me and I was within every part of the universe."

Who Can Ride the Tiger



Bábá's grandmother, Viiṅápáṅi Sarkár



"I have gone to Jamalpur hill for doing sádhaná. I am sitting at a particular place when someone tells in my ears, 'Come with me. I will show you a better place for sádhaná. Follow me.' I see no one but I follow the voice whose presence I feel so clearly. The voice takes me to another place and asks me to do sádhaná. After a while it tells me, 'Are you mad? Don't be in Maya! Are you P.R. Sarkár? See who you are!' And a reel of my past lives, my earlier lives, flashes clearly before my eyes and I realise who I am."

'The Unresolved Mystery', first published in *Bodhi Kalpa (January 1975)*

One night in early 1959 I was walking with Bábá in the field which was frequented by his visit every late evening. We were only two persons and the Lord was in a very gracious blissful mood that night. He stopped midway and narrated an incident from his early childhood. Lord said, "Once a radiant column appeared before me, engulfing the whole surrounding with its resplendent effulgence. I asked, 'Who are you?' 'Ánandamúrti', came the reply. I then noticed that the luminous existence gradually merged into me. Thenceforth I became Ánandamúrti ['Embodiment of Bliss']."

Ácárya Harivallabh

For nearly three years after Praṅay's initiation, he continued to address Bábá as he would a friend or a colleague, calling him Dádá or Prabhát Dá, though he had now begun to revere him as his guru. One day, while walking in the field, Bábá told him that this form of address was not proper between guru and disciple. He should not call him 'Dádá', except in the office or in public, but rather 'Bábá'. From then on Praṅay followed this traditional form of address whenever they were alone. Bábá instructed the other disciples to do the same. Soon everyone was calling him Bábá, even though some of them, such as Candranáth and Nagiiná, were older than he was.

Anandamurti: The Jamalpur Years

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3. Bábá Rides the Tiger

In January 1932, Saciindranáth Márik, who was two years younger than Bábá and lived a few houses away, witnessed a very mysterious incident that happened when Bábá was about ten years old. He recalled it during an interview:

The local children used to go to the polo ground in the evening to play, and Bubudá would come along with us. But while we played, he would disappear somewhere. When we returned home at dusk, he would again join us, appearing as if from nowhere. In the beginning we did not notice anything abnormal. But when it started to happen regularly, we began to wonder what was going on. When I asked him about it, he avoided answering, and that only increased my curiosity further. So one day I and two other friends decided to watch him closely.

After reaching the playground, while we were busy playing, we noticed that Bubudá was missing. We looked around and saw him walking past the water department enclosure towards Death Valley. We stopped playing and followed him discreetly at a distance. To our surprise, we saw him enter the forest in the dreaded valley. We did not dare follow him as we had heard all sorts of frightening stories about the wild animals and ghosts that were believed to roam there, so we waited at a distance, as we knew that he would return before dusk. But as the light faded and there was still no sign of him we grew anxious, concerned for his safety. Then suddenly we saw something that left us dumbstruck. Through a clearing in the forest, we saw Bubudá riding a tiger. He got off at the edge of the forest and patted it, then it disappeared between the trees. As he approached, he asked us what we were doing there. We could not control ourselves and told him that we had seen what he had done.

“What did you see?”, he asked.

“We saw you riding a tiger. We will tell your mother and you will get a severe scolding.”

“Are you mad? Me riding a tiger! Who will believe such a cock and bull story? It will not be me who gets the scolding, it will be you.”

“We all saw it. You can’t lie to us.”

As soon as we reached home, we told our parents the incredible news that we had seen Bubudá riding a tiger. But no one believed us and they ridiculed us for making up such a story. Unable to contain ourselves, we went to Bubudá’s mother and told her what we had seen. She did not believe us either. Even so, she called Bubudá to verify the story from him.

He said, “Má, how can you believe such a story? They quarrelled with me today while we were playing and so now they are making up stories to get their revenge.”

Bubudá’s mother turned and scolded us, “You naughty boys. Don’t you feel ashamed of yourselves for lying about Bubu, just because you had a quarrel with him?” We tried our best to convince her that we were telling the truth, but to no avail.

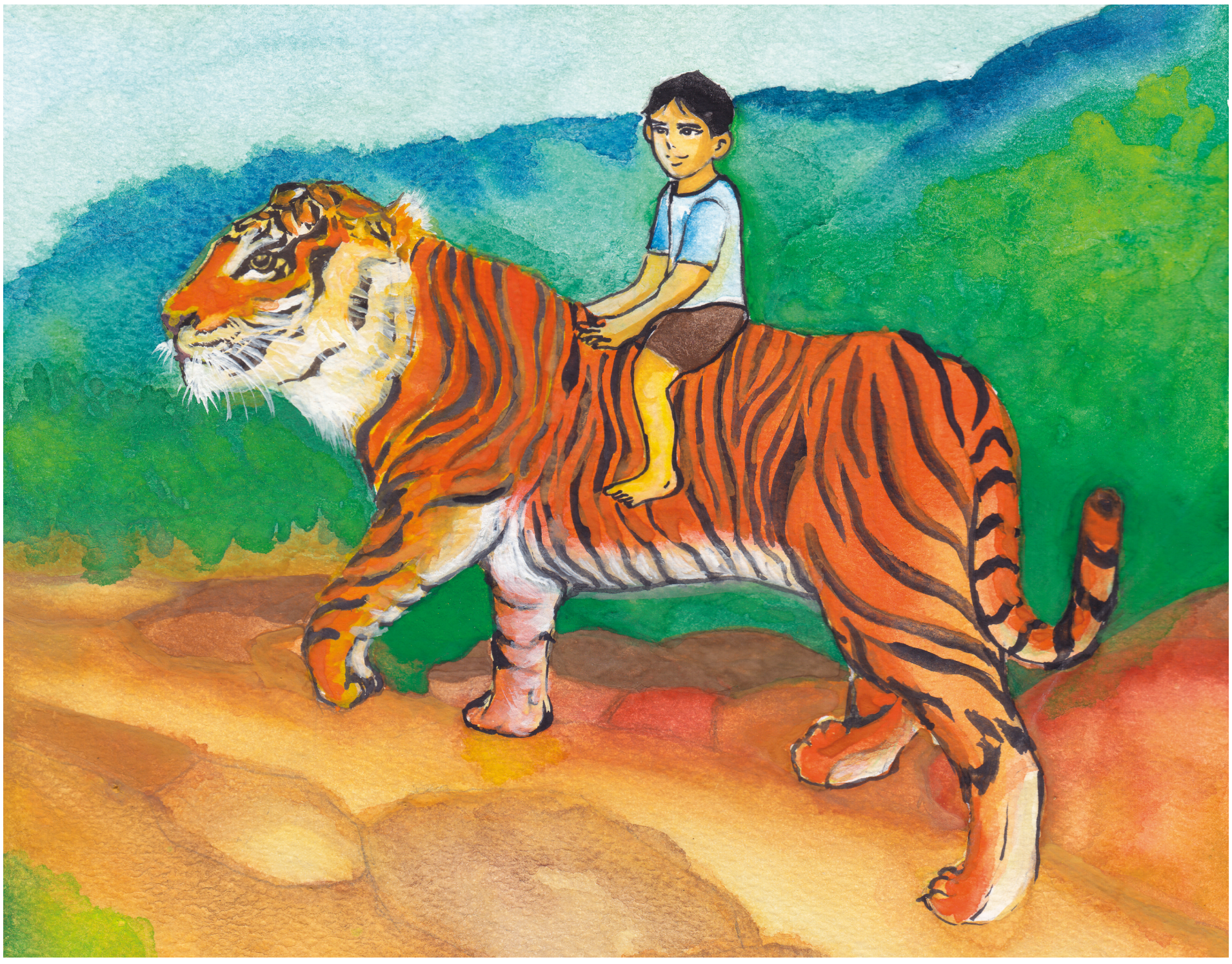
“Can anyone ride a tiger?”, she asked us. “Do you think I would believe such a fairy tale?” We told the story to several other people, but no one believed us.

The next day Bubudá asked me, “Well Sachin, did anyone believe you? Was it not you who got the scolding instead of me? Don’t ever talk about this to anyone again. Nobody will believe it.”

After that incident Bubudá stopped coming with us to the polo ground. Several days later I saw him going alone to the areas around the lake and Death Valley where people were terrified to go, particularly at sunset. I observed this on several occasions, but I didn’t dare follow him as I was afraid of going to those dreaded places. I always wondered how Bubudá could be so fearless despite his young age.

Some years later I heard about a female tantric who lived in the Kharagpur Hills. People claimed that she could use her occult powers to tame tigers. I thought that perhaps Bubu had gone into the forest to visit her. It was only much later when I discovered that our Bubudá was Ánandamúrti — a great spiritual guru — that his mystifying behaviour as a child began to make sense to me, and I started to make a connection between the strange events of his childhood and his elevated spiritual status.

Shri Shri Anandamurti: Advent of a Mystery



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4. Early Blueprint

Throughout Bábá's childhood, the family paid frequent visits to his father's ancestral village of Bamunpara, especially during the hot summer vacation when the abundant vegetation and open spaces provided a cooling respite from the unremitting heat of Jamalpur.

He would spend hours reclining on a cot with his eyes open, staring off into space. On one of those visits, his sister Hiiráprabhá, then fourteen and a sensible young woman, asked her seven-year-old brother what he was doing lying down all day. "I'm reviewing the history of the universe," Bábá told her, an answer that did little to please his sister. The next day she asked him again. This time he replied, "I am seeing what is going to happen on this planet after a thousand years." Finally, Hiiráprabhá got fed up with her lazy younger brother. She started taunting him for his idleness. "Here you are, wasting your time doing nothing; you still haven't even learned how to write your own name in your mother tongue." Bábá looked at her for a few moments with his typical silent smile. Then he went to a drawer, pulled out a piece of paper and a pen, and wrote out his name in ten different scripts, including English, Arabic and a number of different Indian scripts. His sister was so startled when she saw this that she flew away like a frightened bird and avoided her brother for the remainder of their vacation.

Years later, while giving dictation to Dádá Vijayánanda, Bábá reminisced about that vacation in Bamunpara. He told him that while he was lying on his cot, supposedly idling away his hours, he was busy planning out his life's work, which would include his fight against the caste system and other social evils. It was during that vacation, Bábá said, that he devised the coming structure of Ánanda Márga, the socio-spiritual organization that he would found in 1955, more than twenty-five years later. Then he went to his desk and pulled from a drawer a yellowed piece of paper that he smoothed out on the desktop in front of his disciple. The faded writing, still clearly visible, contained an outline of the organization he would later create.

Anandamurti: The Jamalpur Years

Bábá:

"Whatever you see today is the result of my thought processes at the age of seven years… All my work was finished while there in Jamalpur by the age of twelve."

Source unknown

The Bamunpara house, with Bábá's mother and grandmother sitting on the verandah



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5. Early Family Photos

These are the earliest known photographs of Bábá and his family, dating from the 1920s.



Bábá (centre) with his elder sister on the left and younger brother on the right



Bábá's mother, Ábhárani Sarkár



Bábá's father, Lakśmii Náráyań Sarkár





The earliest family photograph, circa 1930. Bábá is at bottom left.

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6. Beloved Classmate and Ideal Student

Bábá studied at Keshavpur Primary School in Jamalpur from 1927 to 1930, where he was loved by everyone for his intelligence, diligence, tenacity, and affection for all. He came to be known as the 'living encyclopaedia' because he had an astonishing grasp of countless scientific and geographical facts. After completing his primary education he attended the Eastern Indian Railway High School from 1931 to 1939, where he was an ideal student: attentive and disciplined in class, and active and sporty outside. He also enjoyed playing the flute and writing poetry and short stories.

Editors

Bábá's reputation for being able to answer anyone's questions followed him from primary school; here also it became a common practice among the other students to send him anyone who had questions no one else could answer. One afternoon, he and his classmates were sitting around a table during recess looking at a new geography book that had just arrived. Bábá flipped through the pages along with everyone else. Then he closed the book and challenged them to ask him any question from any page. The other boys jumped to the challenge. They opened the book so that he couldn't see it and started asking questions. One by one, he answered them all correctly. They were impressed but they had seen this before. Vimalendu Chatterjee, however, who had recently moved to Jamalpur from a small village in the Silhet district of East Bengal, had not. When he expressed his surprise, Bábá asked him the name of his village and then proceeded to describe it in minute detail, right down to the division of the rice fields and the placement of the wells. The more Bábá went on, the more astonished Vimalendu became. Everything was exactly as Bábá described it. "But how can you know all that?" he finally burst out. Bábá gave a little grunt, as if in disgust. "You people don't study," he said. "That's why you don't know these things." It was only some years later that Vimalendu realized that the information Bábá had described so accurately wasn't found in any book.

Some of the younger boys started following Bábá around after school hours, accompanying him to the fields and waiting for him to return from the hills so they could walk with him back to town. The parents of one boy, annoyed because their child was coming home late each evening, scolded him for following Bábá around and asked him to stop. When he complained, they demanded to know what the attraction was.

"I feel good whenever I am near him." he said. "Once, when I saw Prabhát stop on the road, I saw that he was surrounded by a brilliant aura. Anyone who is surrounded by an aura like that cannot be an ordinary human being, can he?"

His parents had no reply to this. After that they made no further objections.

Anandamurti: The Jamalpur Years

Bábá's father, Lakśmii Náráyaṅ Sarkár, was a respected homeopath and community leader. After the Bihar earthquake of 1934, Bábá assisted him in the relief effort, mobilising his friends and contributing his own pocket money to the relief funds.

The Railway High School in Jamalpur



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7. Palmist, Fortune Teller and Miracle Worker

Once, a younger relative from Bamunpara asked Bábá, “Bubudá, can you do anything and everything you like?” After a short pause he solemnly replied, “Yes, I can.”

One day Bábá’s mother got into an argument with her mother-in-law, Viiṅápáṅi Sarkár, over something that had happened a few years earlier. The argument stalled briefly while both of them struggled to recall exactly what had taken place that day. Bábá helped to jog their memory. “I remember that incident,” he told them matter-of-factly. He then reminded them of the details they had forgotten.

“How do you know that?” his astonished grandmother asked him. “You were not even born then.”

“I know, that’s all,” was his laconic reply.

Ábhárani simply smiled. In the years to come, whenever one of her other children would ask her a question she could not answer, she would say, “Ask Bubu. He knows everything. Whatever I don’t know, he knows.”

Anandamurti: The Jamalpur Years

Bábá was adept in upavidyá [occult science] even as a student. Before giving any readings of this sort, he would instruct the interested person to seek the prior permission of his mother, Ábhárani. Close relatives and friends of the Sarkár family knew about this unique talent of his. Communications abroad were cut off because of the war and many relatives were worried about their dear ones. Concerned parents would approach Bábá for information about their children living abroad. Or, for instance, somebody had died and bereaved relatives wanted consolation about the departed one. Such type of anxious and inquisitive people would plead with Ábhárani to give permission for readings from her son. After receiving his mother’s permission, Bábá would take the person inside his bedroom and bolt the door from the inside. In a corner of that room there was a medium-sized looking-glass [mirror]. The petitioner would sit in a chair in the corner of the room and Bábá would sit in a meditation seat on the other side of the room.

He or she would be instructed to gaze into the mirror without blinking and Bábá would also stare into the mirror. In a few minutes a picture would emerge in the mirror. Through this image questioners could see their loved ones and could understand about their wellbeing. For years Bábá relieved the hearts of many anxious parents and relatives through that mirror, although he would feel indisposed after each reading. Mother Ábhárani finally smashed that magic mirror out of concern for her son’s health and Bábá stopped giving readings of this sort. In 1982 he composed a song (‘Máyá Mukure’) about this magic mirror for his Prabhát Saṁgiita collection.

The Life and Teachings of Shrii Shrii Anandamurti

Manorainjan Banerjee, who was several years junior to Bábá, had often seen him sitting for long hours in the Shiva temple in Keshavpur with his eyes closed, a sight that never ceased to impress him. One day he saw something that amazed him even more:

“One day, when I was studying in class six, a group of four or five bulls started chasing me down a narrow lane. I dropped my books and ran for my life. As I was running, I saw Bubudá standing at the end of the street. When I reached him, he shielded me from the bulls. Just before they reached him, they suddenly stopped and became as still as statues. I was amazed. Then he told me to go and pick up my schoolbooks. I was frightened to do so, because in order to reach the books I had to cross where the bulls were standing. But Bubudá repeatedly assured me that I had nothing to worry about. They would not harm me. I hesitated, but finally I walked past them and picked up my books. Then I went back to Bubudá. The bulls didn’t move an inch the entire time. After I came back with the books, Bubudá waved his hand in the direction of the bulls. Only then did they move; they turned around and walked away. This incident made me realize that Bubudá had some special powers.”

Anandamurti: The Jamalpur Years

Death Valley, Jamalpur



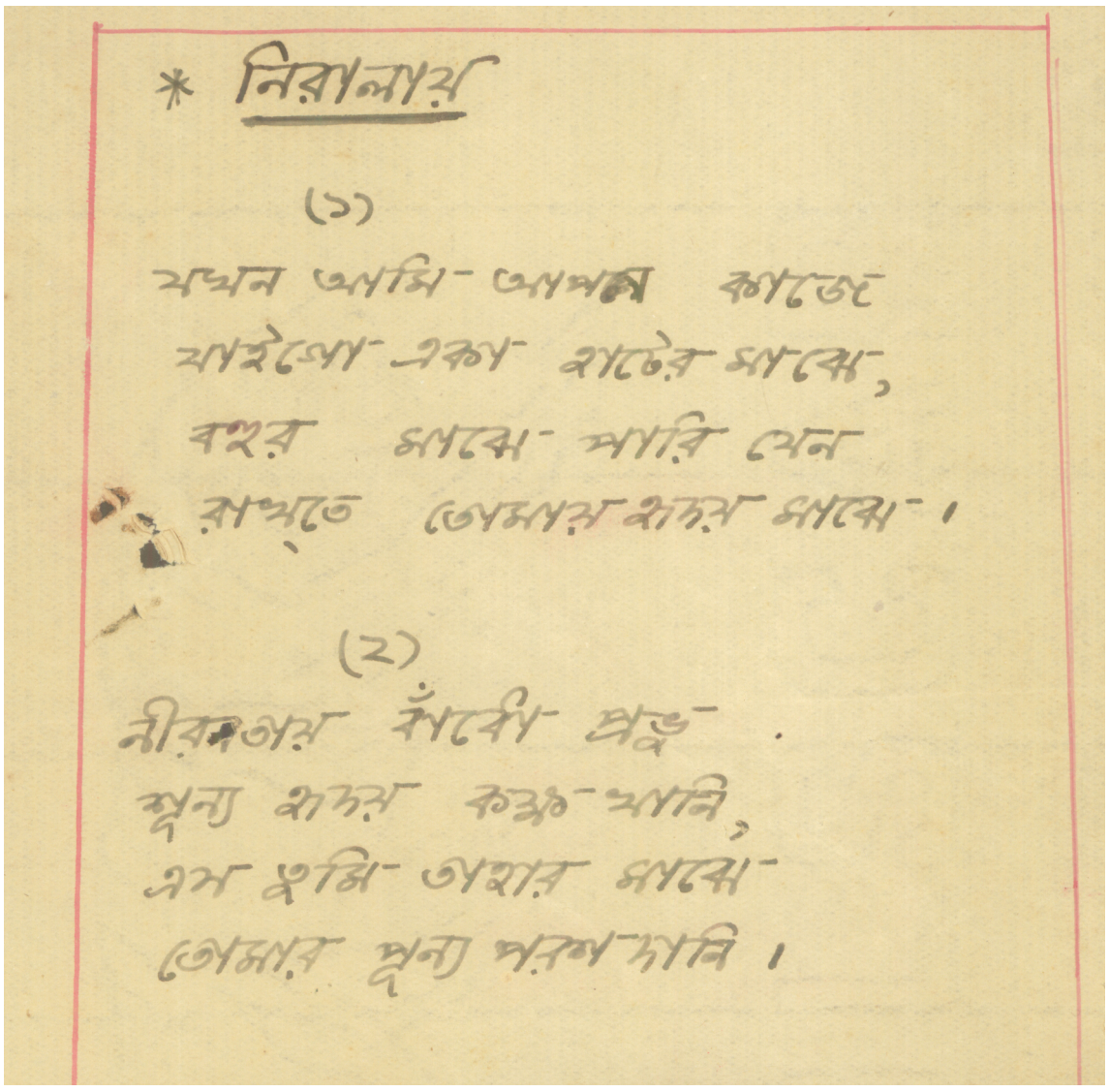
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8. Poems, Songs and Children's Stories

From 1940 to 1946, when he attended college in Calcutta and during his early days at the railway workshop office in Jamalpur, Bábá wrote many poems, stories, essays and songs, many of which were published in popular magazines of the day but have subsequently been lost.

Once some of us were taking an important dictation from Márga Guru. Suddenly he paused and said, "You know, when I was between 20 and 21 years of age, I composed about 150 poems in English."

Source unknown


* নিরালায়

(১)

যখন আমি একলা জগতে
যাইগো একা পথের মাঝে,
বহুর মাঝে আমি যেন
রহিতে তোমায় চাহি মাঝে।

(২)

নীরবতায় বঁধুহে প্রভু
শূন্য হৃদয় কক্ষ খানি,
এস তুমি তথায় মাঝে
তোমার শূন্য করিও খানি।

This is one of three poems that we have the original copy of, dictated by Bábá and noted down by a colleague when he and his colleagues were compiling a handwritten magazine in the railway workshop office.



Translation:

Solitude

(1)

When I enter alone into the world
For a secret mission
May I keep you
Within my heart
Among all the distractions.

(2)

Fill my empty heart
With silent tranquility
Oh Lord
Come therein
Giving Your touch Divine.

When he was 23 years of age, Bábá wrote the children's stories *The Golden Lotus of the Blue Sea* and *Under the Fathomless Depths of the Blue Sea*. Both were later published by Ánanda Márga Publications along with a third book written in later years, *In the Land of Haťťamálá.*

Under the Fathomless Depths of the Blue Sea was published with this editorial note:

The author was very young when he wrote this story. That's why, in spite of his unwillingness, we can't resist the temptation of printing such a humorous tale. The entire responsibility therefore devolves upon the publishers.

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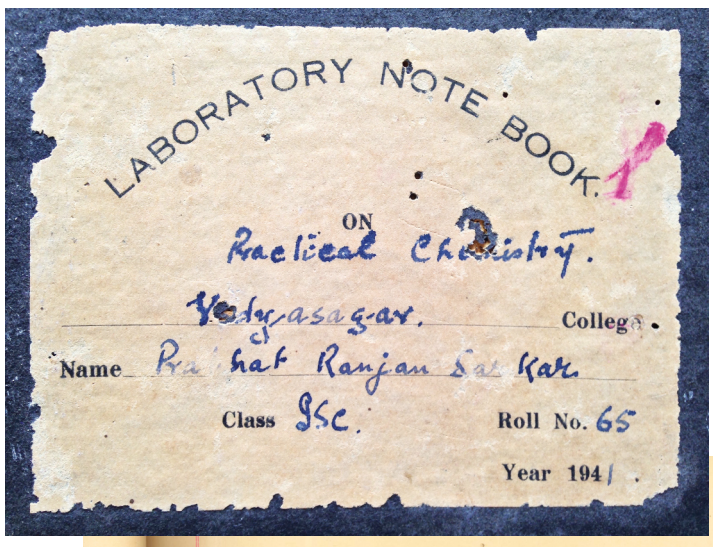
9. Vidyáságar College

In February of 1936, when Bábá was about 14 years old, his father Lakśmii Náráyaṅ́ died from black fever. At the insistence of his mother — despite the family's financial hardship — he continued his education and graduated from high school in 1939. Later that same year he enrolled in the science faculty of Vidyáságar College in Calcutta, where he stayed with his mother's cousin Sarat Chandra Bose and his family.

Bábá mentioned his college days in the book *Strange Experiences*:

"At that time I was in college. I used to stay at my mother's cousins' house in north Calcutta. The house was quite near to the River Gaunga. There was also a cremation ghát nearby. The house had three levels. One of the two rooms on the top floor housed a child-Krishna image, and I used to stay in the other one. A portion of one corner of the former room was closed off with red curtains, and there the elder of my male relatives used to practice tantra sádhaná. That section of north Calcutta was extremely densely populated. One could easily reach twenty-five or thirty houses by crossing from roof to roof. In case someone might climb onto the roof and enter the third floor, and from there try to enter the house, after finishing his sádhaná at night my relative would lock from the inside the door to the stairwell which connected the second and third floors. That is to say, at night I was cut off from the remaining members of the household. Day and night corpse-bearers would pass by the house as they came and went along the road to the cremation ghát."

"Dipten, Prashánta and I used to study together at Vidyáságar College. The three of us were extremely close friends. We used to serve proxy for each other. We would play truant together and go to the movies, and sit together in cafés and chat. Despite being so close, we did not even know whose families lived where. Those happy days came to an end before our very eyes. Prashánta and I both had difficult family circumstances. My difficulties were particularly heavy. On the day of our parting the three of us went to the cinema together, ate to our hearts' content and noted down each others' addresses. We promised that whether or not we would write each other under ordinary circumstances, we would definitely let each other know about any major good or bad news."


LABORATORY NOTE BOOK.

ON

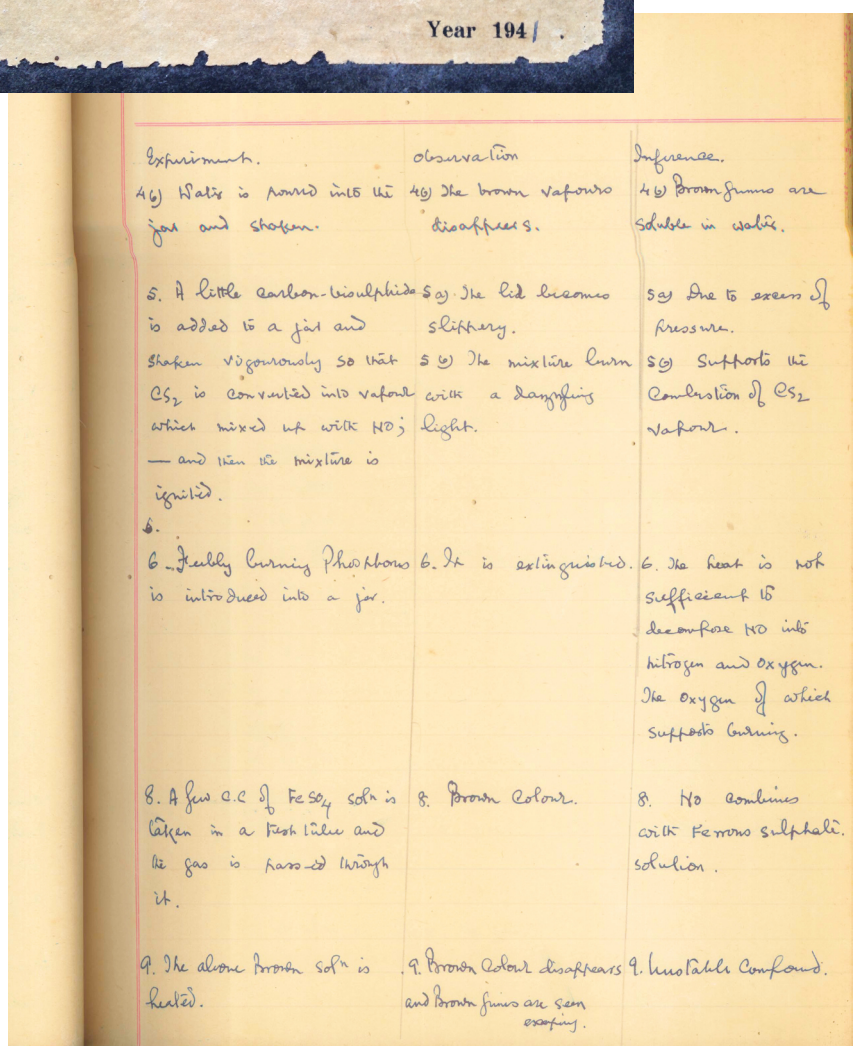
Practical Chemistry.

Vidyasagar. College.

Name Prabhat Ranjan Sarkar

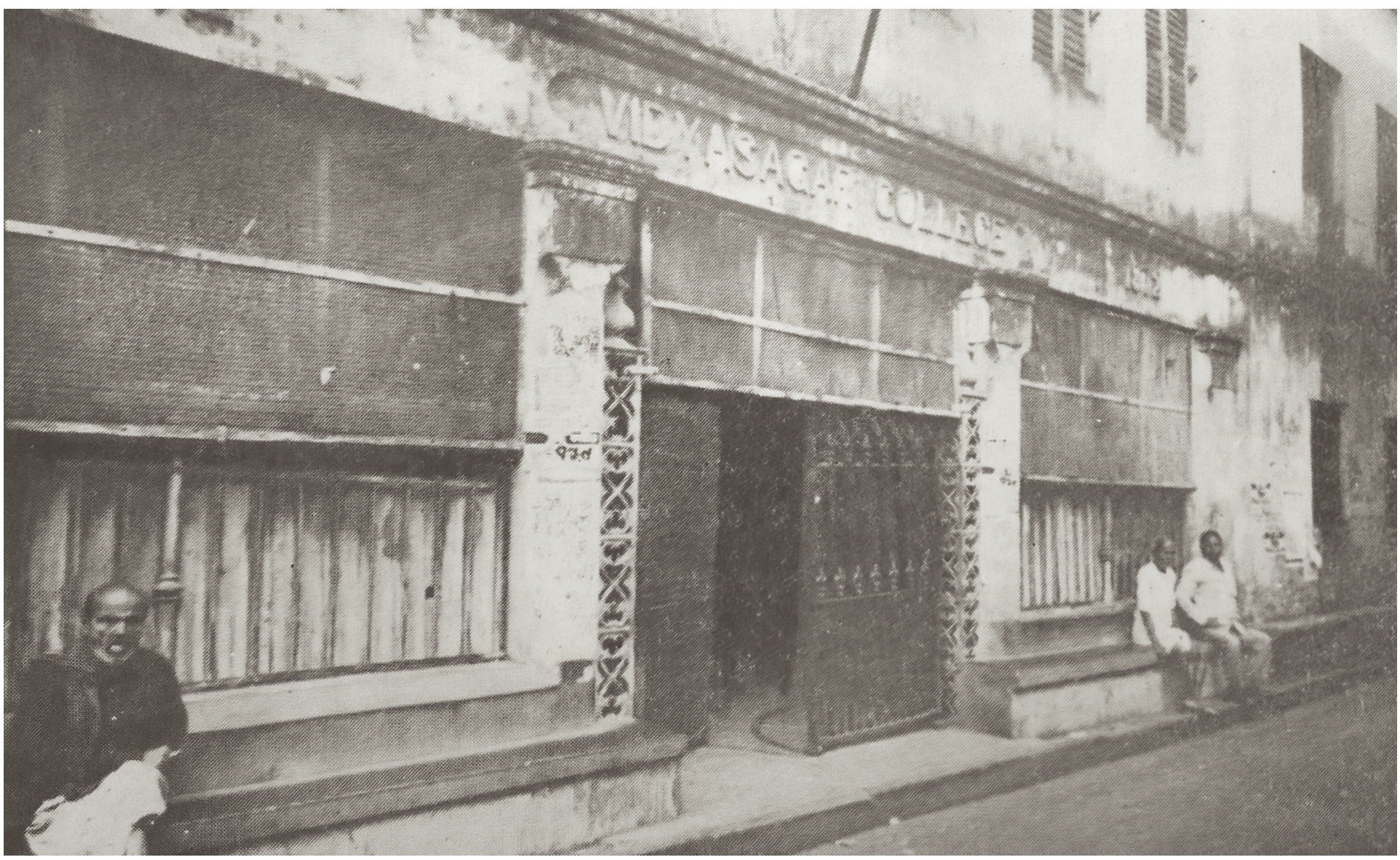
Class ISc. Roll No. 65

Year 1941.


Experiment.	observation	Inference.
4(a) Water is poured into the jar and shaken.	4(a) The brown vapours disappears.	4(b) Brown fumes are soluble in water.
5. A little carbon-bisulphide is added to a jar and shaken vigorously so that CS_2 is converted into vapour which mixed up with NO; — and then the mixture is ignited.	5(a) The lid becomes slippery. 5(b) The mixture burn with a dazzling light.	5(a) Due to excess of pressure. 5(b) Supports the Combustion of CS_2 vapour.
6. Feebly burning Phosphorus is introduced into a jar.	6. It is extinguished.	6. The heat is not sufficient to decompose NO into nitrogen and oxygen. The oxygen of which supports burning.
8. A few c.c of $FeSO_4$ soln is taken in a test tube and the gas is passed through it.	8. Brown colour.	8. No combines with Ferrous sulphate solution.
9. The above brown soln is heated.	9. Brown colour disappears and Brown fumes are seen escaping.	9. Unstable Compound.

Bábá's laboratory notebook while attending Vidyáságar College

Vidyáságar College at the time Bábá was attending



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10. Kálikánanda

While Bábá was attending college in Calcutta he used to take evening walks along the banks of the Hooghly river. At Káshimitra Ghát, a cremation ground on the riverbank and a dangerous place to be after dark due to thieves lurking in the shadows, he would stop and sit for meditation. In August of 1939, on the Shrávańii Púrńimá evening of that month when he was about 17 or 18 years of age, Bábá was sitting there appreciating the silvery light of the full moon reflecting on the calm waters of the river, when he was approached from behind by a thief intending to rob him. Without looking back, Bábá called out, "Is that you, Kálicharan? Come and take a seat." Kálicharan Bandyopadhaya was shocked to hear this young man address him by name, without even seeing him. Without even knowing him! And without any fear at that. Bábá told him that he would give him all the money he had, but that first he must bathe in the river and take something far more valuable — initiation. Humbled by the presence and fearlessness of this young man, the by-now tearfully repentant Kálicharan bathed in the river, took initiation and became a new man — Kálikánanda Avadhúta. Afterwards, he insisted on accompanying Bábá home, and Bábá insisted on giving him the few coins he had in his pocket, despite Kálikánanda's tearful pleas of protest. Because it was the full moon in the month of Shrávańa, the occasion is celebrated every Shrávańii Púrńimá.

Years later, on the occasion of Shrávańii Púrńimá on 25 August 1980, Bábá recalled the event:

"This is Shrávańii Púrńimá. It is an important day. Then I was very young, studying in Vidyáságar College in Calcutta. One evening a very interesting event took place. Suddenly a wicked person came near me. I use the word 'wicked', but it is not a permanent state of human beings. A person who is wicked today may be a noble person tomorrow, and one who is dull or stupid today may be wise tomorrow. These are all relative matters bound by the bondages of relativity. No one can be called permanently wicked. It should always be borne in mind that one should always try to develop the good and the subtle in a wicked person. … That evening a certain wicked person came to me. What could he expect from me? But then he came. In accordance with natural human psychology, I asked him, 'What do you want? Why do you adopt this evil path?' In the course of our conversation, he realized that he should change the course of his life, and he took initiation. That was the first spiritual initiation I ever imparted to anyone. And that same day, Shrávańii Púrńimá, has again returned. A long time has elapsed since then. That was perhaps in 1939. This all took place 41 years ago."



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11. Railway Workshop Office

In 1941, Bábá was compelled to leave his studies in Calcutta and return to Jamalpur to support his family, where he took up a position in the accounts department of the railway workshop there, at one time the biggest such workshop in Asia.

"After being actively engaged for some time in India's independence movement, considering my difficult family circumstances, I had to take up a government job like a good son."

Strange Experiences

By 1960, Bábá had become an auditor in the accounts department with a reputation for strictness and thoroughness that was unmatched in the workplace. Even high-ranking officers used to become apprehensive when they heard that P.R. Sarkár was coming to inspect their office, and it was commonly whispered that if there were any irregularity in their accounts, P.R. Sarkár would be sure to find it. His subordinates recalled that when they accompanied him on inspection, he would regularly direct them to the exact page of the exact ledger that contained bookkeeping errors, something they were used to from the accounts office where he would often call out across the room while they were working to alert them to an incorrect entry they had just made. Nor was it any secret that Bábá vocally condemned some of the senior officers for the way they treated the people who worked for them.

Anandamurti: The Jamalpur Years

Once in the late seventies, Bábá was speaking about the days when he still worked in Jamalpur in the railways office. As part of his duties he had to inspect different offices and stores of the departments to check on their work and accounts.

On one particular occasion, he phoned the store to give intimation of his visit to the stores officer. A subordinate answered the call.

Bábá: "This is Prabhát Raiṇjan Sarkár speaking from headquarters. I am coming tomorrow to inspect your store. Get your officer-in-charge on the phone to talk to me about it."

Bábá's words came down the line like a thunderbolt. Unable to control himself, the subordinate shouted through the receiver, "My God! Prabhát Raiṇjan Sarkár! Mr Sarkár coming for inspection!" Bábá could detect fear in the man's trembling voice as he dropped the receiver and ran to call his supervisor. The supervisor came to the phone and identified himself.

Bábá: "What's the matter? Your man seemed to be scared at the mention of my name, as if he had had a heart attack. Am I a tiger?"

The officer apologized for his subordinate's behaviour and requested Bábá to come as scheduled.

Bábá told us, "As you all know, whenever I went for inspection the first thing I would do would be to ask for certain specific files and documents. That, however, would be fatal for them, for I would ask for the very files and documents which had not been maintained properly. There I would find all the serious discrepancies and irregularities."

"Their efforts to mislead me with false statements, duplicate documents, got-up cases, etc, would fail miserably. Moreover, I never accepted anything, neither cash nor kind, from anyone, nor did I take any food offered from those under inspection. If I had, it would have obliged me to act in their interest, which I could never do."

"Now, people knew me very well, and when their scandalous acts of fraud were exposed by me, they would break down in despair and appeal for mercy: 'Mr Sarkár, I was forced by extreme poverty and pressure of circumstances to do it. Please do not fire me! Please! I have a big family to maintain. They will die of starvation, sir.'"

Bábá continued, "I would be in a dilemma. On the one hand, I could not go against my conscience to favour a guilty man. On the other hand, could I take steps that would throw the poor fellow out of work and be the cause of his family starving? Of course, cases of termination of service rarely occurred during my service life. Unless it was absolutely impossible to save the offender without going against my responsibilities, I never did anything that might cause a man to lose his job. Really, I did feel for these poor fellows. So in most cases I would advise them how to save face and retain their jobs without, at the same time, any loss on the part of the department concerned."

My Days With Baba



Railway workshop office group photograph taken on the occasion of the farewell of a workshop accounts officer on 7 January 1954. Bábá is third from left, third row.

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12. Bábá in the Army



Bábá in military uniform (standing second from right) with his brothers Himáḿshu Raiṇjan (standing left), Sudháḿshu Raiṇjan (second from left), Mánas Raiṇjan (right), elder sister Hiiráprabhá (sitting right) and younger sister Bijlii Prabhá (left), circa 1943. Bijlii Prabhá died soon afterwards.

In mid-1942, the British government decided to recruit Indian government employees into the Indian Territorial Force (ITF), an auxiliary adjunct of the British Indian army. Young and preferably unmarried government employees working in key departments such as the Railways, Post & Telegraph Service, and the Public Works Department were eligible for recruitment. They were to be tasked with providing security for their respective government departments should the British administration withdraw their regular security forces for war duty. Those who enlisted received their preliminary training in Bandel near Calcutta, followed by an annual training session of one month in North Bengal and Assam. For two days a week, short parade training sessions were organized after office hours. Recruits were expected to wear their uniforms to work and were paid a monthly stipend of twelve rupees and eight annas. As the additional income would help support his family, Bábá enlisted as a recruit. He was in the ITF during 1943 at least, maybe longer.

Shri Shri Anandamurti: Advent of a Mystery

The other children were convinced that their elder brother knew everything, as their mother often told them. One day in early 1948, [Bábá's brother] Himáḿshu broached the subject. "Dádá, you know everything. Can you teach me how you do it? I would love to be able to know everything also." Bábá frowned. "It is not good to know everything," he said, "not good at all. You would not like it. There is a reason why providence does not allow this."

A couple of days later, Bábá was sitting at the dining table with his cousin Ajit Biswás, who was spending the holidays at the Sarkár house. While Bábá's younger sister, Bijlii Prabhá, was serving them a snack, Ábháráni began scolding her for her lack of skill in household matters. You are going to be married soon and you still haven't learned how to serve a table properly, what to speak of cooking! What will your husband think?" Bábá started defending Bijlii Prabhá, until Ábháráni fell quiet and left her daughter in peace.

"There is no need for her to master such domestic chores," Bábá told Ajit, once they were alone again at the table. "The marriage that my mother is busy arranging for my sister will never take place."

"Prabhát, it must be wonderful to be able to know what is going to happen in the future," Ajit exclaimed, shaking his head and marvelling at his cousin's unique abilities.

"Not at all," Bábá told him. "It is not a blessing; if anything, it is a curse. You see, my sister is destined for a short life. She will not live to see her marriage day. That is why I wish that she be left in peace, so that she does not face any unnecessary troubles in her final days. Think about it. Whenever I see her, I am reminded that her death is fast approaching. You see a healthy young woman; I see her death. Just imagine how difficult it would be for someone to act naturally or be at ease with their friends or family if they knew that someone close to them was about to die. There is good reason why providence has arranged that human beings should not know what is to happen in the future."

The next day, Bábá asked Himáḿshu to accompany him to Calcutta for a few days. When the two brothers arrived back in Jamalpur some four or five days later, they found the family in a state of mourning. Their carefree sister Bijlii Prabhá had died the previous day of black fever, a disease that had shown no signs of its imminent arrival when they had set off for Calcutta a few days earlier.

Anandamurti: The Jamalpur Years

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13. Early Disciples



Between 1939 and 1954, Bábá initiated a large number of disciples, swearing them to secrecy and not informing them of the existence of any others. Most of his coworkers and even his family did not know about his role as spiritual guru.

On 7 November 1954, he called the disciples together for the first gathering at no. 339 Rampur Colony (the simple one-room quarters provided to him by the railways*) in Jamalpur, where they were surprised to discover that many of their friends and colleagues were fellow disciples.

A week later, on Sunday 14 November, when the second gathering took place at Rampur Colony quarters, Bábá demonstrated for the first time that Subhash Chandra Bose (Netáji) was alive and well and performing sádhaná in Tibet.

There were about 15 or 16 disciples in the small room, including Prańay, Candranáth, V.K. Aśthána, Nagiiná, Dr Saciinandan Mandal, Rasmay Dás and others.

After a short talk, Bábá did a death demonstration on Krśńa Candra Pál (nicknamed Kestopál, or Kristo). He withdrew the life-force from Kristo's body, separated his mind from his body, and replaced it with the bodiless mind of "a great saint" who was later identified as Lahiri Mahasaya. The body was then able to speak with the voice of the new mind, and Bábá instructed it to visit several places including Mars, the moon and the Kremlin, and to narrate what it saw there.

Then Bábá ordered the mind of Lahiri to cross the Himalayas into Tibet. Once in Tibet he directed it to its capital Lhasa, then to a nearby monastery in Ling Po Po, and then to a nearby cave and asked him to narrate what he saw there. Lahiri said that he saw a very radiant-looking person meditating. Bábá instructed him to get closer and to see who it was. Lahiri said that it was Netáji Subhash Chandra Bose.

A stir of excitement rippled through the gathering. They were used to seeing many marvellous things by now, but this was in a class of its own.

Bábá then commanded Lahiri to enter Netáji's mind and ask him if he wanted to return to India, to which the answer came back that he did not want to return. Bábá then commanded Lahiri to return and leave Kristo's body. He then brought Kristo's mind back into his body and Kristo regained normal consciousness without any awareness of what had happened nor any ill-effects.

It was one of the most marvellous demonstrations Bábá ever performed.

Compiled from Dádá Prańavátmakánanda's notes

* The early disciples used to gather on the verandah, meditating and waiting for Bábá to arrive each day. Later — in 1956 — when that quarters was too small, a house was rented in Sadar Bazar until the inauguration of the newly constructed present jágrti at Oliganj on 28 December 1958.

Krśńa Candra Pál (Kestopál, Kristo) in 1992



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14. Bábá and Dádá Candranáth

Dádá Candranáth had begun searching for a guru in earnest in 1950 or 1951 but had not been able to find anyone that satisfied him. In 1952 he returned to Gadopur on leave and went to meet a mahátmá who had by then become a well-known saint with disciples from all over India. He was greatly impressed and ended up asking him for initiation. The mahátmá, however, declined to initiate him and told him in Bhojpuri, *Samay aya ta mili* — "You will get it when the time comes." A year later he heard about Bábá from a fellow employee and went to visit him for the first time. When Candranáthji arrived at Bábá's house, Bábá's brother, who was sitting out front, ushered him into the front room and then went into the back room through a curtained doorway to get Bábá. Just before Bábá passed through the curtain to enter the room, Candranáthji heard him say in Bengali: *Ki, samay hala?* — "What, has the time come?"

When the Time Comes: Conversations with Acharya Chandranath Kumar

Dádá Candranáth recalled in his book *Never Shall We Forget You*:

I greeted Bábá with praṅám and he asked me to take a seat. Then he said, "What is the purpose of you coming here? I am not a learned man but I will try to answer to your questions."

I said, "I have not come in search of a learned man. I have come in search of a guru."

Bábá's attitude then changed immediately. He became serious and ordered, "Close this door, close that door, close this window and come and sit here." Then he initiated me then and there.

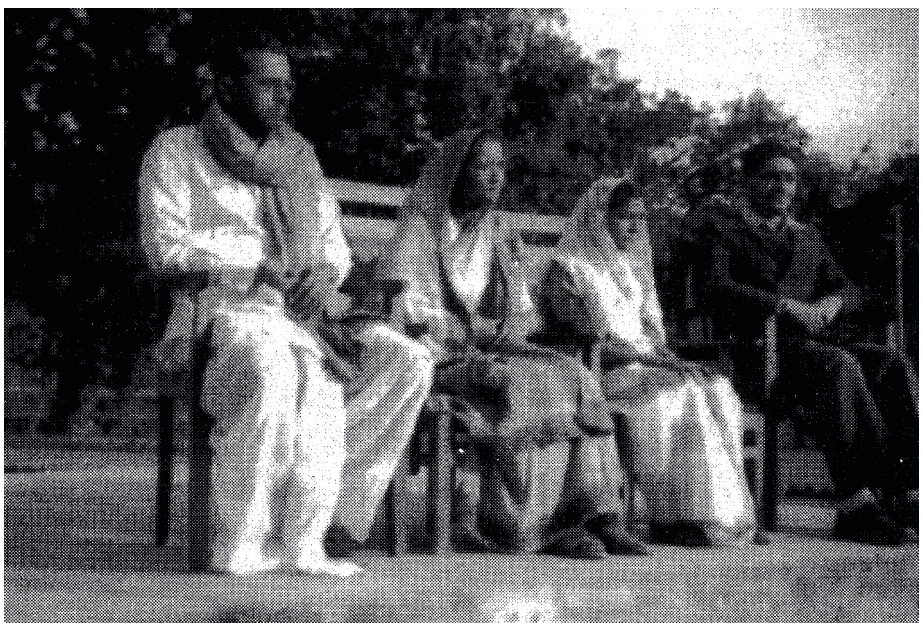


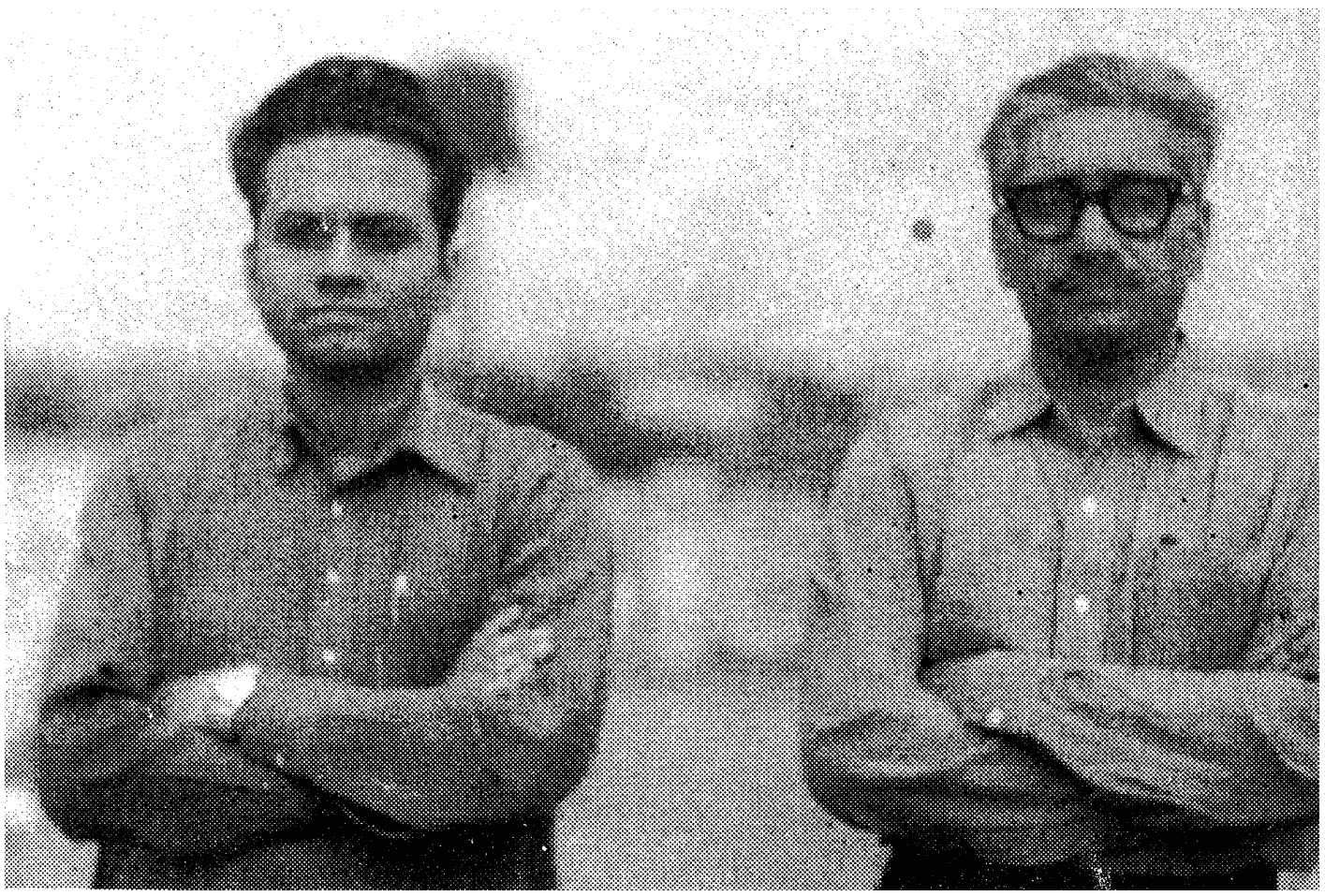
Ácárya Candranáth Kumár and his wife, Ácáryá Rámpari Devii, in later years

Ácárya Shiva Shankar Banerjee, Ácárya Candranáth Kumár, Ácárya Rámchandra Pandey (circa 1955)



Ácárya Shiva Shankar Banerjee, Ácáryá Ilá Banerjee, Ácáryá Rámpari Devii, Ácárya Candranáth Kumár (circa 1955)







Ácárya Candranáth Kumár and Ácáryá Rámpari Devii in later years

Prańay Kumár Chatterjee and Ácárya Candranáth Kumár (circa 1955)

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15. AMPS

On 25 December 1954, Bábá instructed the disciples to draft the bylaws and constitution for a new organization. And on 1 January 1955, at the Rampur Colony quarters, he called for proposals for a name for that organisation. The first one offered was Puśti Márga (Path of Devotion) and the second was Brahma Iśťa Márga. Bábá then announced that the organization would be called Ánanda Márga Pracáraka Saḿgha (AMPS). He formally inaugurated it and the first Dharma Mahácakra (DMC) was held that same day.

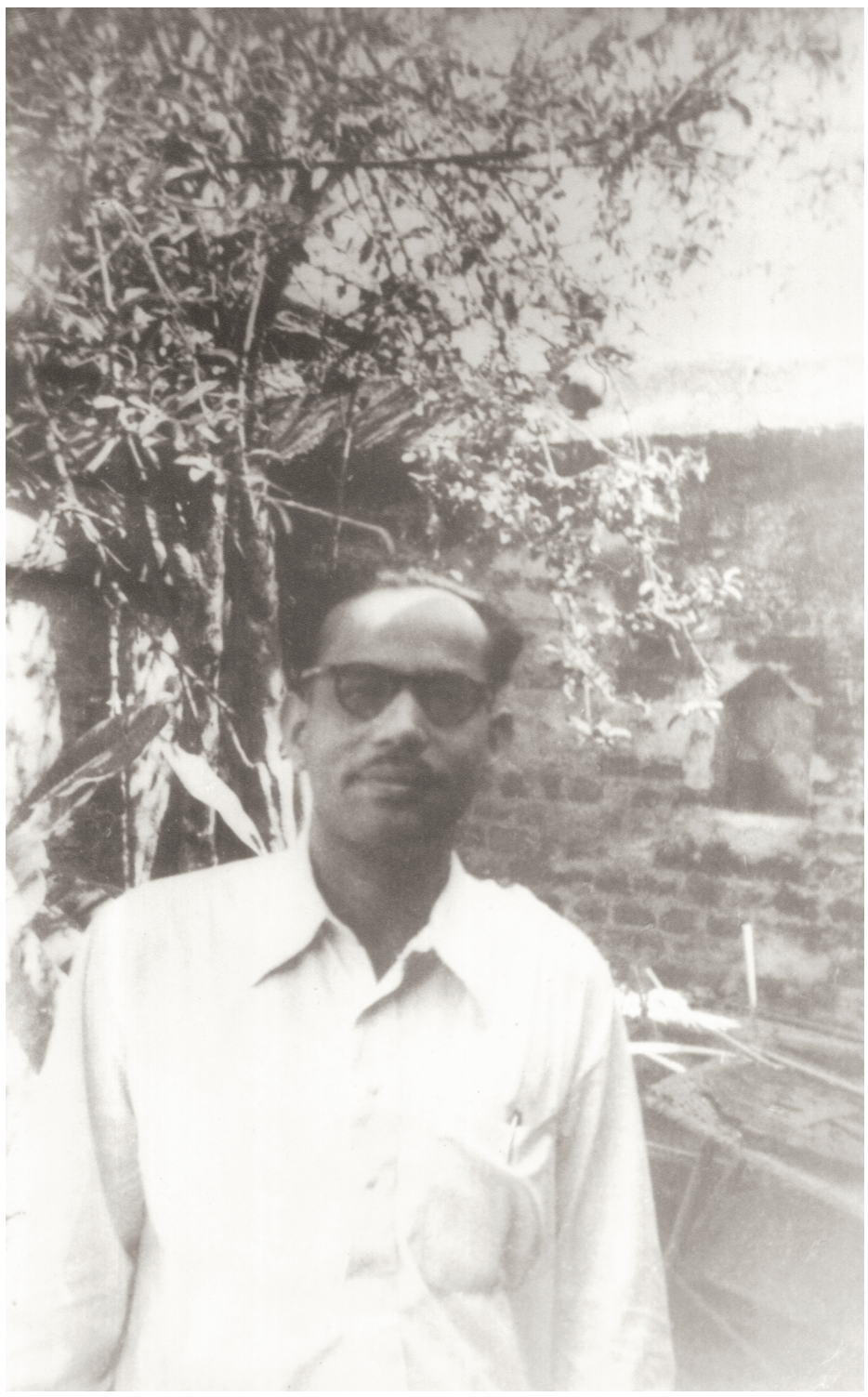
Bábá gave the first DMC discourse — 'The Evolution of Society' — and the first varábhaya mudrá at that DMC, and declared that there would be a DMC on every succeeding first day of each new year, although in the first few years of the organization a DMC was held more or less each month on the Sunday closest to the full moon. All DMC discourses were subsequently compiled into the *Subháśita Saḿgraha* series of books, which constitutes — together with the *Ánanda Vacanámrtam* series (general darshans and DMS discourses), *Namámi Krśńasundaram* (given in Calcutta between August 1980 and April 1981) and *Namah Shiváya Shántáya* (given in 1982) — the dharma shástra (spiritual treatise) of Ánanda Márga.

AMPS was officially registered under the Society Act on 9 January 1955 at the Munger registrar office, with Bábá as President and Prańay Kumár Chatterjee as the first general secretary. The second DMC was held that same day in the courtyard of the Rampur Colony quarters.

The third DMC was held at the police quarters in Bhagalpur on 6 February 1955 (Mághii Púrńimá) at Dádá Candranáth's house, during which Bábá gave new life to Bindeshvarii Singh, who had been sick and was about to die according to his saḿskáras. After Bábá saved his life he told him, "Go! Have no more fear." Bindeshvarii then told his wife, "I am saved at least for now. You are fortunate you weren't widowed. Yogeshvar Ánandamúrti gave me new life." And he was a new man after that — frequently crying and dancing in ecstacy.

Bábá in the backyard of his house at Keshavpur, Jamalpur, circa 1955





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16. Tantric Guru



Bábá presumably in some kind of samádhi

The disciples had known that Bábá was a tantric guru long before he began teaching kápálika sádhaná. He was not only a loving master, a devotional guru, and a constant source of inspiration; he was also a stern taskmaster and a fierce disciplinarian who would not hesitate to punish his disciples when they deviated from the proper path. This side of the tantric guru has been an essential part of the tantric tradition for millennia. Rather than simply teaching their disciples the spiritual practices and encouraging them to move forward on the path, tantric gurus, as Bábá explained in a 1960 DMC discourse, "take meticulous care to ensure that their disciples follow their teachings. If they discover that their disciples are negligent in any way, they compel them to practice more painstakingly by applying circumstantial pressure … The preceptor must also be nigraha (capable of inflicting punishment) and anugraha (capable of bestowing grace). One who punishes only or who bestows grace only is not an ideal preceptor."

In the tantric tradition the guru often tests the disciples, using these tests to help them overcome their various mental weaknesses. While most of Bábá's tests fell well within the range of the disciples' normal experience, he sometimes used avidyá techniques to add to these challenges.

Once Bábá explained to Kishun that avidyá gurus use such methods to help their disciples overcome propensities such as hatred and revulsion, propensities that are very strong and difficult to overcome. "I don't ask people to do this anymore," Bábá told him, "but I used to carry some sugar candy with me and sometimes with the help of maya I would make it look like a human corpse and ask them to eat its flesh. This was to destroy the bondages of śaḍripu and aśťapásha in their minds. Afterward, I would ask them how it tasted and they would tell me it was sweet."

Anandamurti: The Jamalpur Years

Aniruddha was terrified of Bábá. He considered him a mighty tantric, though that didn't stop him from visiting him. In an interview, he described the following incident from his first field walk:

Bábá asked me if I wanted to see something. I told him, "If you want to show me, then show me." He asked me again. When I agreed, he told me to close my eyes and not open them till he said it was okay. Then he lit his flashlight and told me to open my eyes.

"What do you see?" he asked.

There was a person standing there about seven feet tall. Bábá revolved his flashlight and the person started growing until he was thirty feet tall, as high as a palm tree. I bent down and caught Bábá's feet, terrified. I offered him one hundred thousand rupees to spare me. "Will you make me a palm tree also?" I asked.

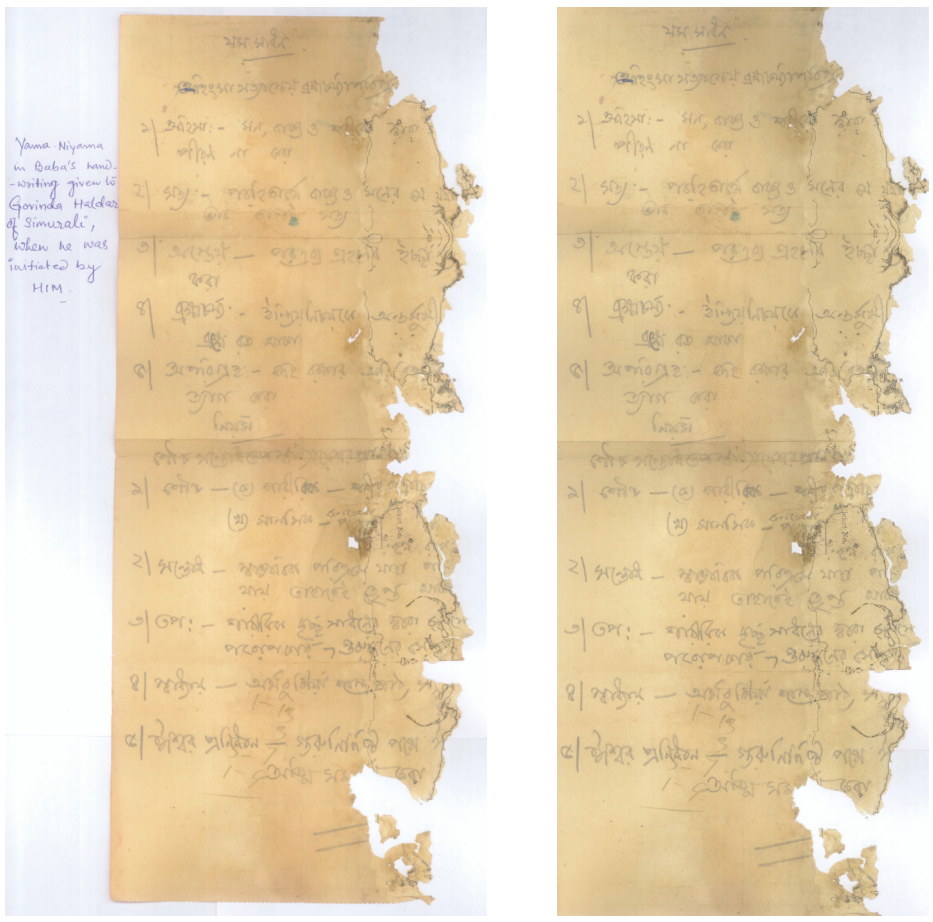
Bábá said, "Don't worry, I won't kill you or make you a palm tree. Just hold on to my feet." Then Bábá made the person shrink to six feet and called him to come over. That fellow had laughed like a giant when he heard me offer Bábá money to spare me. Both were smiling and I thought both were great tantrics and that he might be a ghost whom Bábá had summoned to kill me. "Don't worry," Bábá said, "he is Kálikánanda." He told him to go and the fellow disappeared suddenly. Then Bábá said, "It has become late; we must return now, otherwise you will miss your train."

Anandamurti: The Jamalpur Years

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17. Yama and Niyama

From the early days Bábá emphasized that "Morality is the base, sádhaná the means, and Life Divine the goal."



Bábá's handwritten notes on Yama and Niyama (the yogic principles of morality) given to Govinda Haldar when Bábá initiated him in the early 1950s

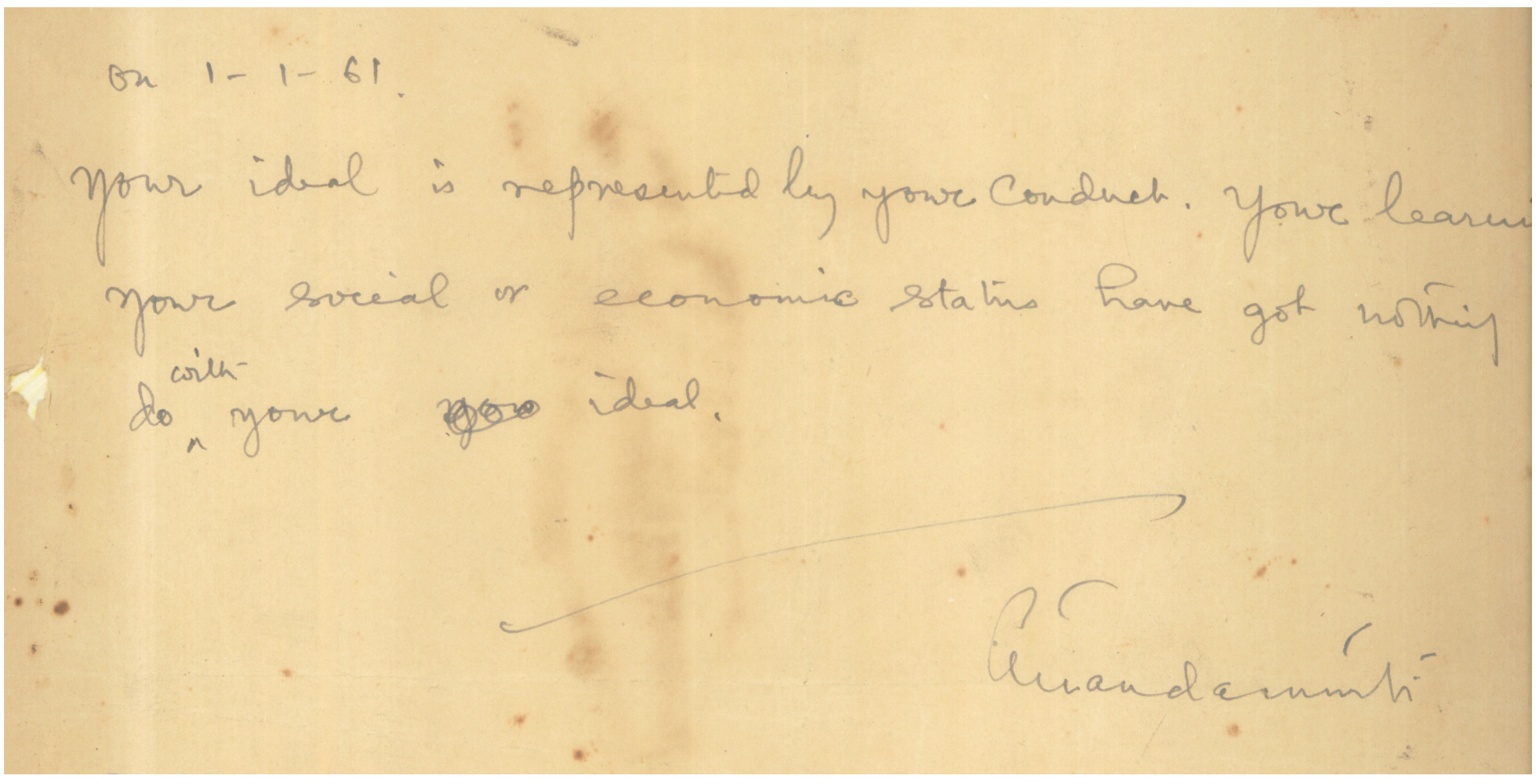
On Ánanda Púrńimá (Bábá's birthday) of 1957, in one sitting in Jamalpur, Bábá gave his treatise on Yama and Niyama, *A Guide to Human Conduct* (*Jiivan Veda*). In the introduction he said:

"Morality is the foundation of sádhaná (spiritual practice). It must, however, be remembered that morality or good conduct is not the culminating point of the spiritual march. As a moralist one may set an ideal for other moralists, but to do this is not something worth mentioning for a sádhaka (spiritual aspirant). Sádhaná, in its very start, requires mental equilibrium. This sort of mental harmony may also be termed as morality.

"Moral ideals must be able to furnish human beings with the ability as well as the inspiration to proceed on the path of sádhaná. Morality depends on one's efforts to maintain a balance regarding time, place and person and therefore there may be differences in moral code. But the ultimate end of moralism is the attainment of supreme bliss and therefore there should not be any possibility of any imperfections of relativity.

"In the sádhaná of Ánanda Márga, moral education is imparted with this ideal of oneness with Brahma, because sádhaná is not possible without such a moral ideation.

"It must, therefore, be emphasized that even before beginning sádhaná, one must follow moral principles strictly. Those who do not follow these principles should not follow the path of sádhaná; otherwise they will bring about their own harm and that of others."


On 1-1-61.

Your ideal is represented by your Conduct. Your learni

your social or economic status have got nothing

do with your ideal.

Anandamurti

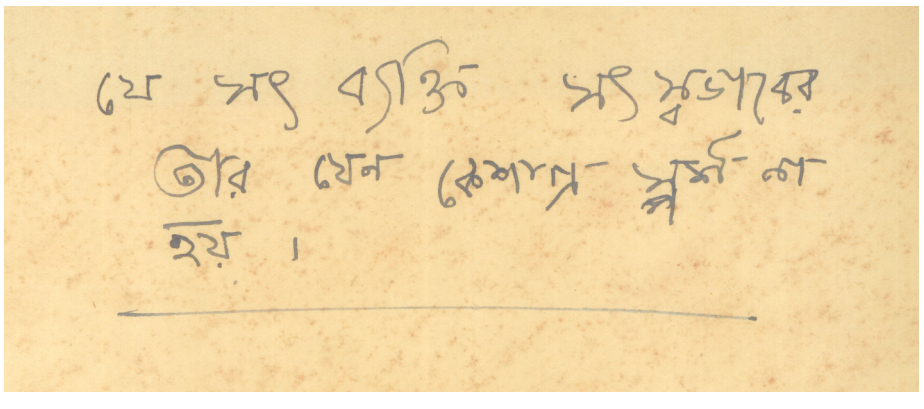
Ánanda Váńii, 1 January 1961, in Bábá's own handwriting: "Your ideal is represented by your conduct. Your learning, your social or economic status have got nothing to do with your ideal."

"Once Bábá visited Hisar while I was a professor of the agricultural university. I raved about the beauty of the new campus while taking him on a field walk around it. Bábá listened and finally remarked, 'A single drop of immorality can destroy these beautiful structures.' Today I understand the significance of his statement."

G.D. Sharma

Bábá's handwriting:

"Nobody should harm those who are honest and good in their behaviour."



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18. Caryácarya

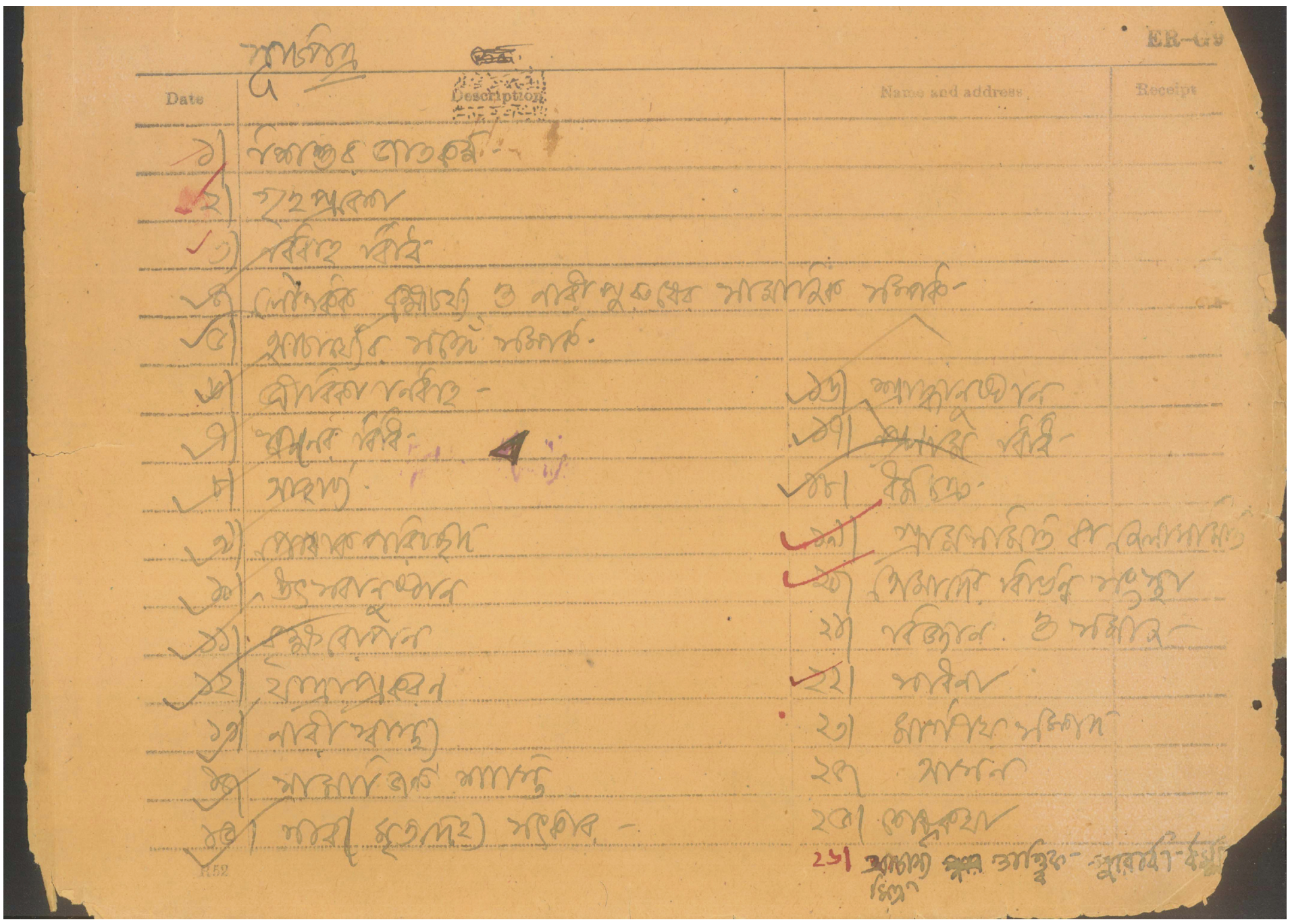
Bábá dictated the original *Ánanda Márga Caryácarya* in 1955, soon after AMPS was founded. The first edition was published in Bengali in April of 1956 with this preface:

"For the physical, mental and spiritual progress of humankind, the first requirement is a healthy social order. Thinking of the weal and woe of common people, and considering the wonts of their minds, Ánanda Márga has set its hands to the establishment of a new social order. Whatever is true and natural has been accepted; at the same time some means of social rectification have been suggested. No support has been extended to the ulcers that fester in the body of society while social ills and mental diseases lie concealed under the cover of false civility. And it is my firm conviction that all educated and discerning people on earth, especially the young generation, will unhesitatingly support your ideology. Indeed they were anxiously waiting for something like this. May victory be yours."

Bábá added more directives in the 1960s, 1970s and 1980s when new editions were published and expanded out into three parts. The first English edition was published on Ánanda Púrńimá of 1962. All three parts constitute the samája shástra (social treatise) of Ánanda Márga. The first publication was pocket-sized so that people could carry it easily.

Below is the Table of Contents page from the first handwritten manuscript of *Caryácarya*, which was dictated, checked and corrected by Bábá in 1955. His corrections can be seen in red. The chapter titles are:

1. Infant's Játakarma
2. House-Entry Ceremony
3. Marriage Ceremony
4. Formal Brahmacarya and Social Relationship between Men and Women
5. Relationship with an Ácárya/á
6. Livelihood
7. Bathing Procedure
8. Áhárya [Procedure for Eating]
9. Dress
10. [Social] Functions and Festivals
11. Tree-Planting Ceremony
12. Commencing a Journey
13. Women's Health
14. Social Punishment
15. Disposal of the Dead Body
16. Shráddha Ceremony
17. Methods of Salutation
18. Dharmacakra
19. Village Committee or District Committee
20. Your Various Organizations
21. Science and Society
22. Sádhaná
23. Treasures of Ánanda Márga
24. Ásanas
25. Concluding Words
26. Ácárya, Táttvika, Purodhá, Dharmamitram



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19. Kalpataru Bábá



Very occasionally Bábá would assume the form and demeanour of Kalpataru, the wish-fulfiller.

[On one such occasion, the day after the dharma samiikśa programme concluded in 1981,] we were all assembled in his room massaging him. We noticed that he appeared to move into a completely different world. He changed into a totally different mood. He was in a half-lying position, with one elbow on the bed and his head resting on his hand. It is called Viśńu mudrá. We remained silent and continued to massage his body.

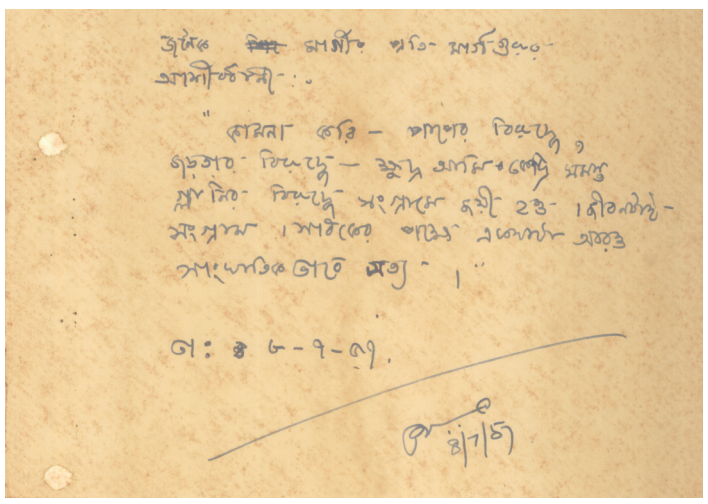
After a few seconds he exclaimed, “Eko’haḿ bahu syám! I was alone in the universe but I created myself into many!”

He then became silent. We continued to massage different parts of his body. A strange thing then happened. While massaging Bábá I suddenly could not feel his body at all. I was shocked. I looked at the other dádás and each of them silently expressed the same feeling. For a few seconds everyone felt that he did not have a physical body, even though he was clearly visible. It was as if he were an entity of light without any solid form. Then, slowly, his body began to solidify back to normal. He then told us, “Now I am in kalpataru mudrá. Only Mahásambhúti has this capacity. Whatever you want, you have only to ask me. I will grant it.”

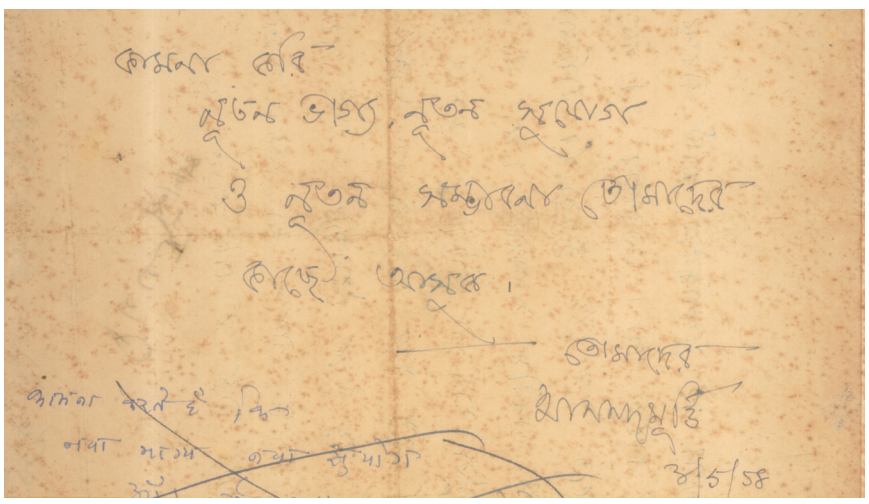
There was pin-drop silence. The room was filled with a sweet smell. The atmosphere was beautiful, intensely spiritual. Bábá then said, “All of you are correct. As human beings there is nothing to ask from Parama Puruśa. He knows everything. If He sees that you are in need of anything, He will give it to you. You are to see only His divine liilá.”

He continued, “There is only one thing to ask Him. Ask Him for pure love and devotion, so that all the time you can stay at His feet. This is only possible by the grace of Parama Puruśa. You are all the sons and daughters of Parama Puruśa. He is ready to give whatever one wants as per one’s desire. He is your Father. It is His duty to give you what you need. There is no reason to ask for anything.”

Living With Baba



Handwritten message of blessing to a márgii: “I wish you success against all sins, dogmas and deviations generated by your small ‘I’.
Life itself is a fight. For a sádhaka this is especially true.” 8/7/57



“May new fortune, new scope and new possibilities be showered on you.” Your Ánandamúrti 3/5/58

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20. Bábá Designs the Pratiika

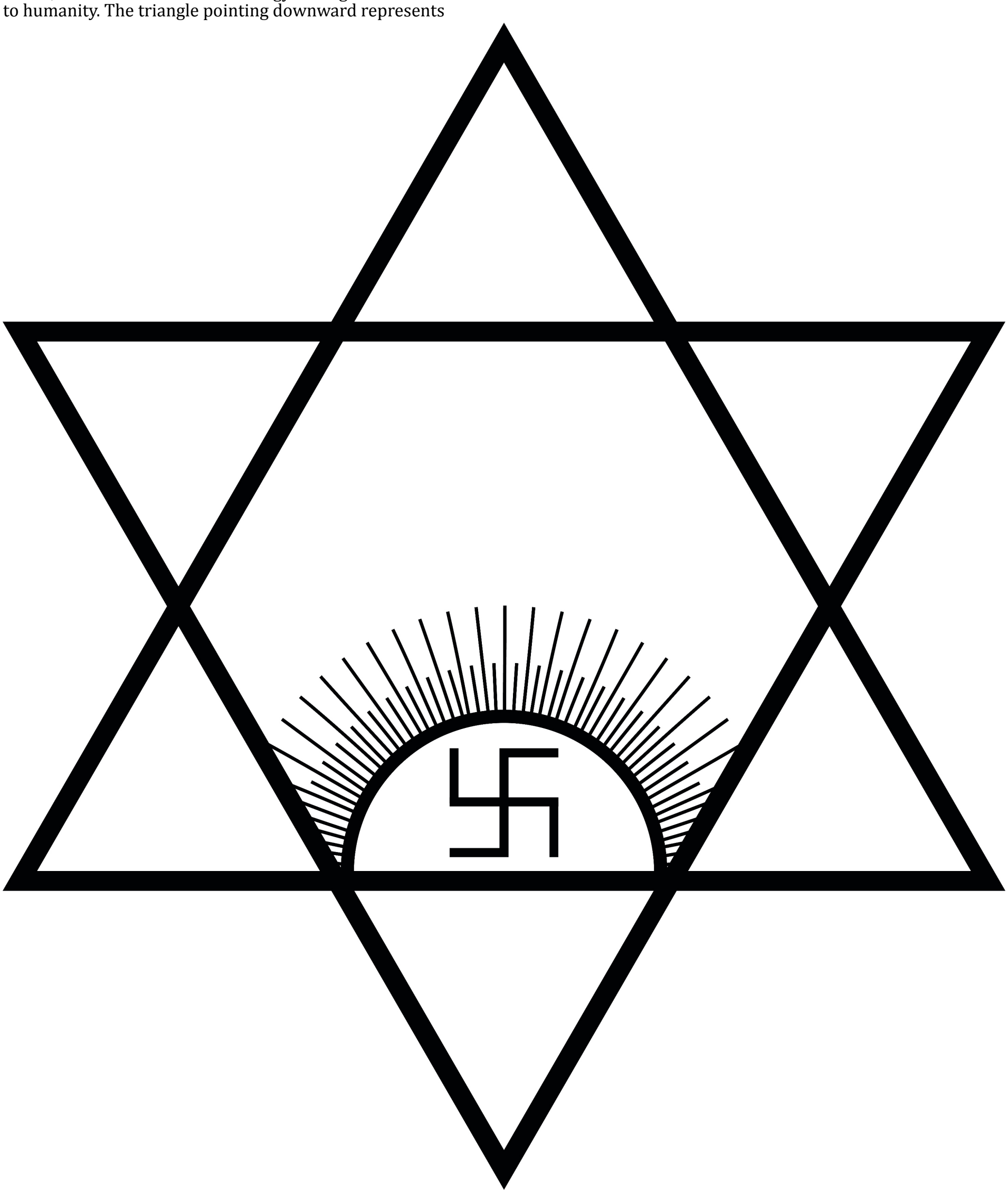
Bábá designed the pratiika, the emblem of the Márga symbolizing the essence of Ánanda Márga ideology, at the end of 1954.

The Ánanda Márga Publications title pages, displaying the pratiika at the beginning of many of Bábá's books, have this description:

"The pratiika represents in a visual way the essence of Ánanda Márga ideology. The six-pointed star is composed of two equilateral triangles. The triangle pointing upward represents action, or the outward flow of energy through selfless service to humanity. The triangle pointing downward represents knowledge, the inward search for spiritual realization through meditation. The sun in the centre represents advancement, all-round progress. The goal of the aspirant's march through life is symbolized by the swastika, which means spiritual victory."

Dádá Keshavánanda once asked Bábá, of all the work he had ever done, which had taken his greatest time and energy.

Bábá replied, "The work which occupied my effort for the longest time was the invention of our pratiik. It took me thirty minutes."



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21. Treasures of Ánanda Márga

Bábá gave the Treasures of Ánanda Márga chapter of *Caryácarya* as part of the original handwritten manuscript of that book, dictated in 1955 and later published in 1956. Below is the chapter from that manuscript. His corrections are in red.

This is the English version of that chapter, which appeared for the first time in the first English edition of *Caryácarya Part 1* published in 1962:

Your Treasures

Sublime ideology, universal love, and unshakeable unity among yourselves.

Your Flag

A triangular saffron flag with a white swastika inside.

Your Pratiika [Emblem]

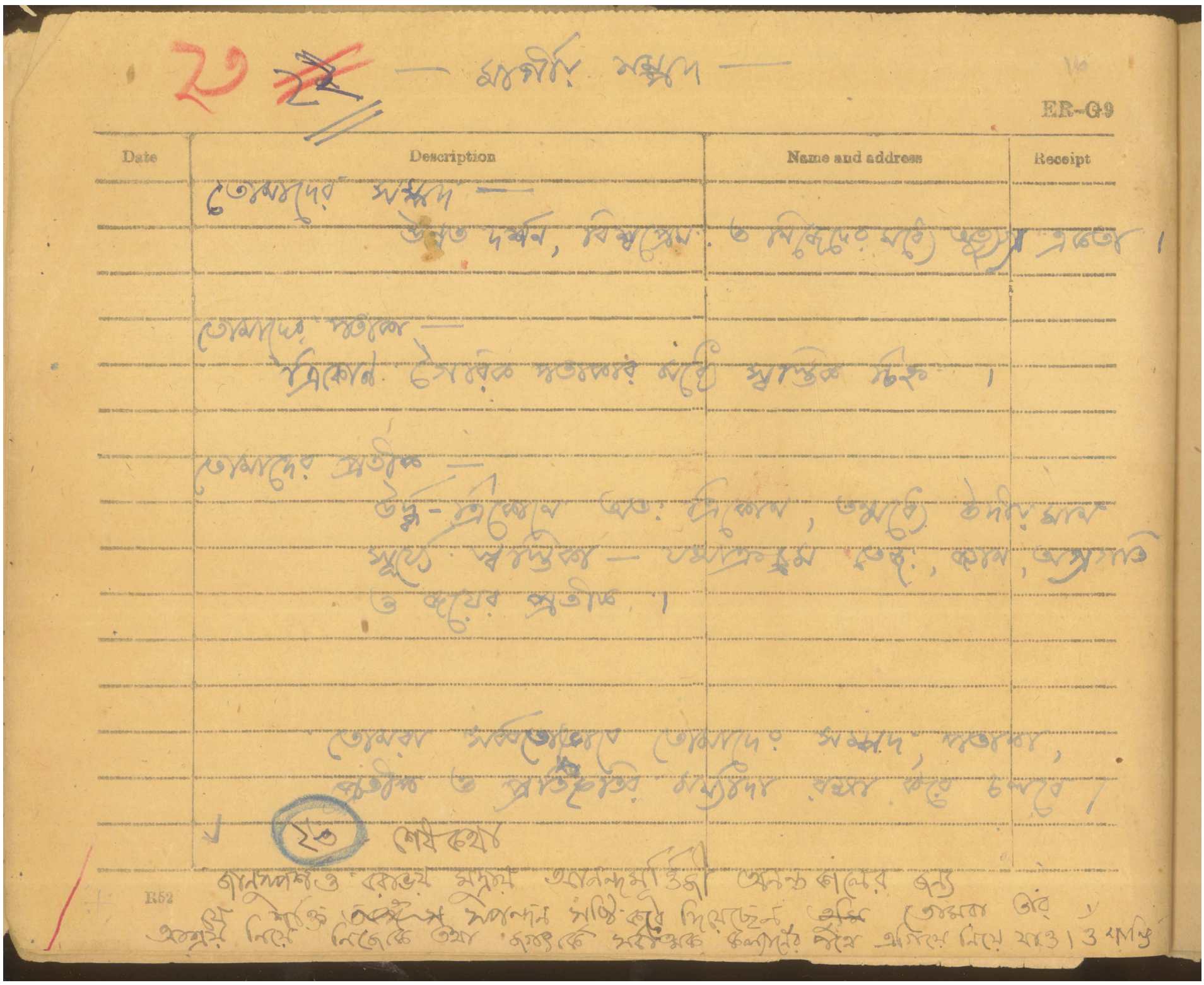
A triangle with one vertex up superimposed on another triangle with one vertex down, with the rising sun having a swastika inside. These are symbols of energy, knowledge, advancement and permanent victory, respectively.

You shall protect, in all respects and at all costs, the dignity of your treasures and the sanctity of your flag, of your emblem, and of the pratikrti [photo] of Márga Guru.

1956, Jamalpur



This flag was fixed to the front of Bábá's car during his European tour in May of 1979



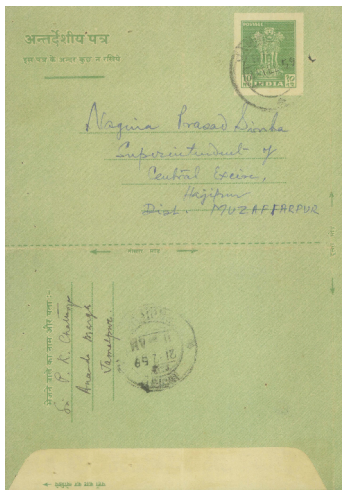
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22. Letters to Nagiiná

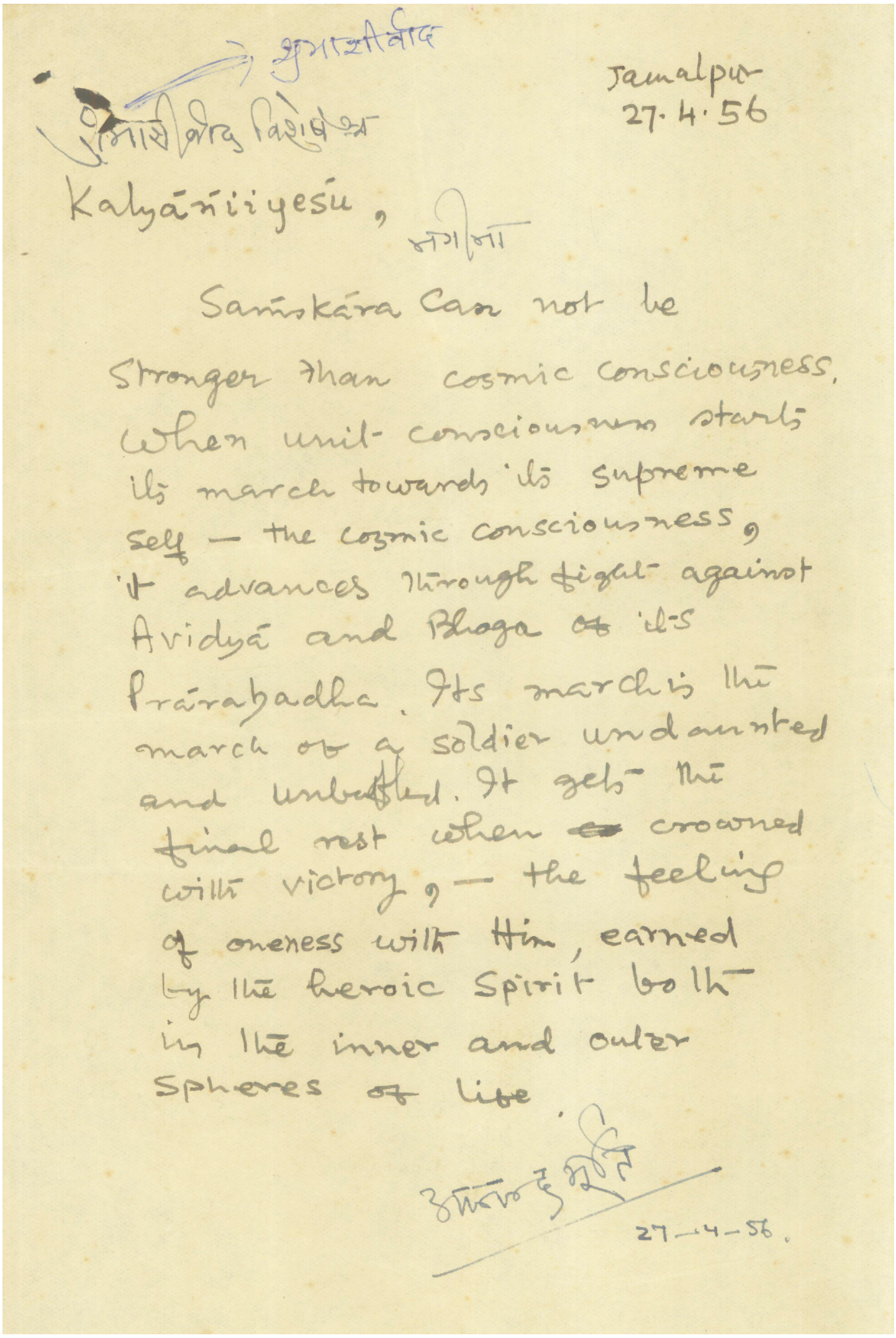
In the 1950s, when the disciples enjoyed a close and intimate relationship with Bábá, he used to write letters to some of them, including Ácárya Nagiiná Prasád.

This is the 'Samskára' letter written to Ácárya Nagiiná in 1956, transcribed as:

"Samskára can not be stronger than cosmic consciousness. When unit consciousness starts its march towards its supreme self — the cosmic consciousness, it advances through fight against Avidyá and Bhoga of its Prárabadha. Its march is the march of a soldier undaunted and unbaffled. It gets the final rest when crowned with victory — the feeling of oneness with Him, earned by the heroic spirit both in the inner and outer spheres of life."



The outside of an aerogramme written by Bábá and posted by Prańay to Ácárya Nagiiná in 1959



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23. Field Walks to the Tiger's Grave



The Kharagpur foothills and Death Valley had been Bábá's private wilderness throughout his childhood. They provided him with the seclusion he needed for his spiritual pursuits. When he returned to Jamalpur after college to take a position in the railway workshop, he made it a habit to spend his evenings walking through the enchanted scenery of his younger days. He would cut across the meadows and fields toward the hills, then along the reservoir and past Death Valley, before turning back and completing the circuit. Weather permitting, he would leave the house at seven or seven thirty and rarely returned home before ten. Occasionally, an office colleague or a friend from his earlier days would join him, something that became more frequent once Praṅay and others took initiation, but in his first years back home he would often walk alone, sometimes disappearing into the forest as he had done when he was a boy. Typically, in the middle of his walk, Bábá would stop and rest on the tiger's grave, sitting and staring off into the vast night sky.

Once he began gathering disciples around him, the mid-walk pause at the tiger's grave became a permanent fixture of his evenings. It was not uncommon for him to spend a couple of hours there sitting and chatting, telling stories, giving spiritual instruction and demonstrations, and even dictating books by candlelight. Bábá would talk about everything the disciples could imagine, and many things they couldn't, and they would cherish those memories as the most intimate of their lives.

By 1960, the number of people wanting to go on field walk each day had increased to the point that they had to be divided into three groups, with a maximum of four in each group. One group would accompany Bábá to the tiger's grave, where a second group would be waiting for him. The third group would come later to accompany Bábá back to his house.

Anandamurti: The Jamalpur Years

The tiger's grave, Bábá's favourite spot to sit during field walks. An Englishman encountered a tiger here in the late 19th century and they both died of their injuries in the fight that ensued.



Tiger's grave, with the Englishman's grave in the background



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24. Bábá and Netáji

One Guru Púrńimá (full moon of July) Bábá was taking his field walk in the polo ground near Kalipahar. That day he was accompanied by a márgii named Hemchand from Singbhum and two others. Just as they neared the tiger's grave Bábá told them of a hitherto unknown event that had taken place years before. Pointing to the tiger's grave he said, "See Hemchand, it was on this day several years ago that Subhash [Chandra Bose, the great Indian freedom-fighter popularly known as Netáji] and M.N. Roy came to see me at this tiger's grave."

Years later Bábá said, "Subhash did his duty by liberating India from foreign rule. Subhash's actions set in motion a chain of events that not only led to India's freedom but also brought about the collapse of the British Empire. As a concomitance of India attaining freedom the rest of the colonial powers also had to withdraw from their colonies. So it can be said that the decolonization of the world started with Subhash."

On several occasions Bábá demonstrated that Subhash had not died in a plane crash in Taiwan in 1945, as had been widely reported, but was devoting himself to spiritual practice, meditating in a cave in Tibet.

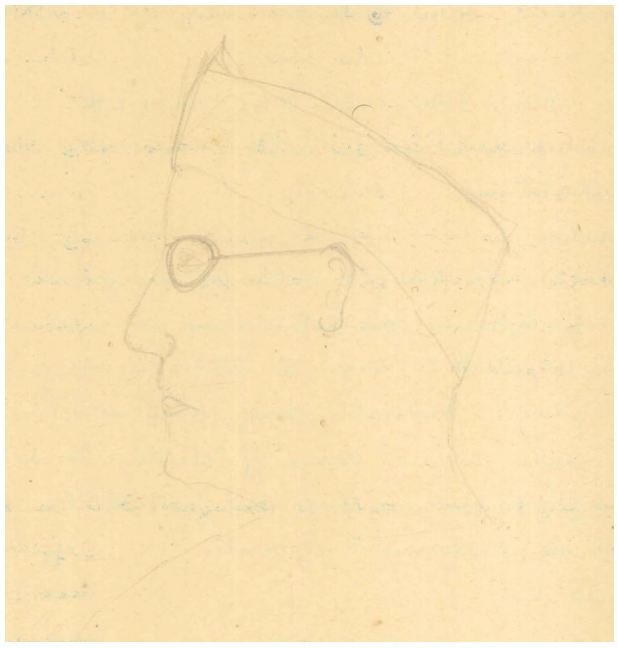
In late 1969 or early 1970, while on field walk in Ranchi, Bábá met with a mysterious stranger with a long beard who he later revealed was Subhash. And later in 1970, or early 1971, Bábá went for field walk at the police parade ground in Ranchi. Accompanying him was Dádá Amitánanda, Gopál from the VSS security, and two others. After a walk around the parade ground, Bábá sat on the platform at the base of the flagpole. He would usually talk on some topic or other, but that day he did not say anything. He sat silently, his gaze fixed towards the sky, and sensing the solemnity of the occasion no one dared disturb him. This must have continued for about 10 to 15 minutes. Suddenly he uttered, "Shábásh Subhash, shábásh" ["Bravo Subhash, bravo"]. Then without saying anything further he got up and returned to the car in total silence. Even Dádá Amitánanda, who had the liberty of a very familiar relationship with Bábá, dared not disturb him with any attempts of conversation.

Three or four days later, when Dádá Amitánanda was massaging Bábá in his room, Bábá asked him what he had felt that evening during the field walk, and whether he was not curious to know why he had said, "Bravo Subhash, bravo." Dádá Amitánanda said that he was indeed curious, but under the circumstances hadn't dared to ask Bábá about it.

Bábá then said, "That day Subhash attained nirvikalpa samádhi by his own effort. It is very difficult to attain nirvikalpa samádhi without the help of Sadguru. In the case of Subhash, he reached that stage without any assistance from me. See, Amitánanda, he could have become prime minister of India if he had so desired. But he gave it all up in pursuit of the highest spiritual goal. The standard of renunciation he has shown is exemplary. What Subhash has done will inspire every human being in the future. If a man so involved in the world can attain the highest goal of life purely by his own effort, then why not others?"

Some years later, in Lake Gardens, a few workers were sitting outside Bábá's room. Bábá suddenly opened the door and said, "Subhash is no more," and then closed the door again. And that was the last time Bábá ever mentioned Subhash. When and where he had left his body remains unknown.

Compiled from Dádá Prańavátmakánanda's notes



Bábá's drawing of Netáji, from his laboratory notebook



Netáji Subhash Chandra Bose

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25. Bábá as Trainer and Examiner

In March of 1955 Bábá created the first family ácáryas and táttvikas: Praṅay Kumár Chatterjee was followed by Candranáth Kumár, his wife Rámpari Devii, Shishir Dutta, Shiva Shankar Bannerjee and Sukumár Bose. When their training was completed Bábá stopped personally initiating disciples.

Editors

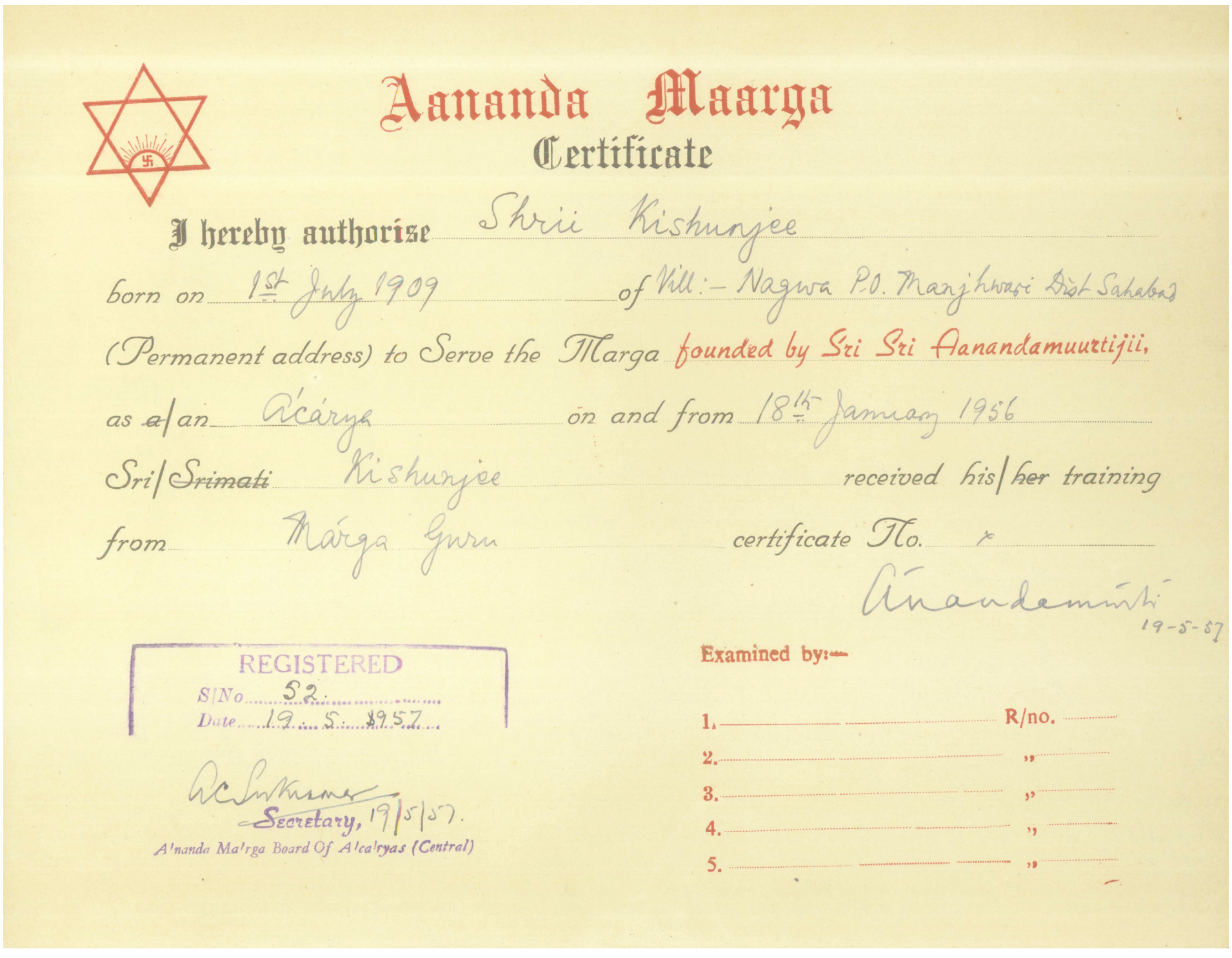
As the 1960s got underway, Bábá began to rapidly expand and accelerate the activities of Ánanda Márga, paving the way for the transition to what he had termed the "intellectual phase." His principal medium for this work was the rapidly growing number of ácáryas. By 1960, he had created nearly one hundred ácáryas. Within the next few years an even greater number would pass their ácárya exam. More of Bábá's time was now taken up with the training of these ácáryas. He often held classes for them at the jágrti. After one such class in which he emphasized the importance of the work they were doing, he told them, "Mukti and mokśa are in your folded fist. Any time you wish, you can open your hand and get them. But for me they are like a gold cot. I may take rest on it for a short while, but for endless time I have to return to this soil and serve the creation. Now, all of you, tell me, what do you want? Do you want liberation and salvation, or do you want to come with me, life after life, wherever I go, and serve the creation?" Every ácárya present, many of them with tears in their eyes, replied that they wanted to come back with Bábá to serve the creation.

Bábá's ácárya exams were decidedly idiosyncratic. Though the new candidates would sometimes be sent to his room for a formal oral exam, Bábá would often give the exam at the tiger's grave, sometimes without any prior warning. Thirty marks was the passing grade, but it was rare that anyone answered Bábá's questions well enough to be able to pass the exam on the merit of their answers. If Bábá was satisfied with their effort, he would give them "grace marks" to make up the difference. As might be expected, the exam was more a test of sincerity and surrender than of intellectual knowledge. It was not unheard of for a new ácárya to pass his exam after receiving one mark for his answers and twenty-nine grace marks.

Baban's ácárya exam had even less to do with philosophy. Gopen brought him to Bábá's house for his exam, but instead Bábá took him to the field. They climbed up into the hills and Bábá took a seat on a large stone. "Go to the top of that hillock and jump down," Bábá told him. "Don't worry, you won't get hurt." Baban did as Bábá asked, shouting Bábá's name as he jumped. He landed in a small patch of mud. Except for getting his clothes dirty he was fine. As Bábá was helping him to get unstuck, he said, "Your ácárya exam is now over. You passed."

Anandamurti: The Jamalpur Years

Ácárya certificate signed by Bábá



Aananda Maarga

Certificate

I hereby authorise Shrii Kishunjee

born on 1st July 1909 of Vill:– Nagwa P.O. Manjhwari Dist Sahabad

(Permanent address) to Serve the Marga founded by Sri Sri Aanandamuurtijii,

as ~~a~~/an Ácárya on and from 18th January 1956

Sri/~~Srimati~~ Kishunjee received his/her training

from Márga Guru certificate No. *

Ánandamúrti

19-5-57

REGISTERED

S/No 52.

Date 19.5.1957

RC Srivastava

Secretary, 19/5/57.

Ánanda Márga Board Of Ácáryas (Central)

Examined by:—

1. ——— R/no. ———

2. ——— ,, ———

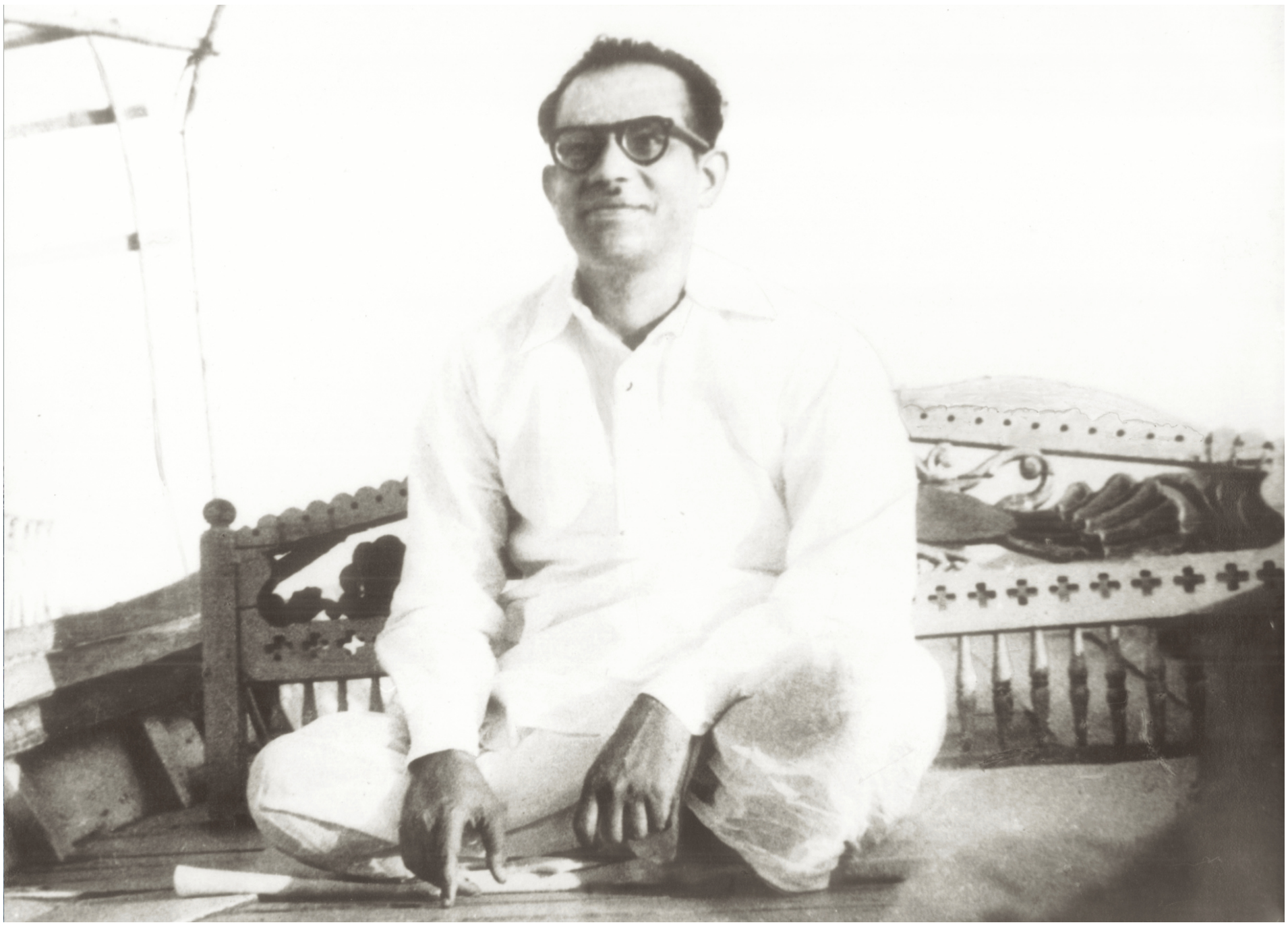
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26. RU / RAWA



On 25 January 1958, Renaissance Universal (RU) was inaugurated at the Trimohan, Bhagalpur DMC, with the purpose of spurring an intellectual and cultural revolution in society. Bábá's inaugural RU presidential address given the following day, later published as *Problem of the Day*, concluded with the spirit of moving together in unison encapsulated in the ancient Rg Vedic verse which he had introduced in the Dharmacakra chapter of *Caryácarya*. It is recited three times before collective meditation:

Saḿ gacchadhvaḿ saḿ vadadhvaḿ saḿ vo manáḿsi jánatám,
Devá bhágaḿ yathá púrve saḿ jánáná upásate.
Samánii va ákútih samáná hrdayáni vah,
Samánam astu vo mano yathá vah susahásati.

[Let us move together, let us radiate the same thought-wave, let us come to know our minds together,
Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.
Let our aspirations be united, let our hearts be inseparable,
Let our minds be as one mind, so that we live in harmony and become one with the Supreme.]

RU discourses subsequently became a regular part of DMCs.

A week after the inauguration of RU, on Sunday 2 February 1958, Bábá announced the formation of the Renaissance Artists and Writers Association (RAWA), saying that it would be an adjunct to Renaissance Universal with the purpose of infusing new life into literature and the arts:

"Literature is that which moves together with society and leads society towards true fulfilment and welfare by providing the inspiration to serve. The statement 'art for art's sake' is not acceptable; rather we should say, 'art for service and blessedness.'"

RAWA has five sub-sections covering the main branches of the fine arts: the Artists and Painters Association, the Dramatists and Cinema-Artists Association, the Musicians and Dancers Association, the Writers Association, and the Journalists Association.

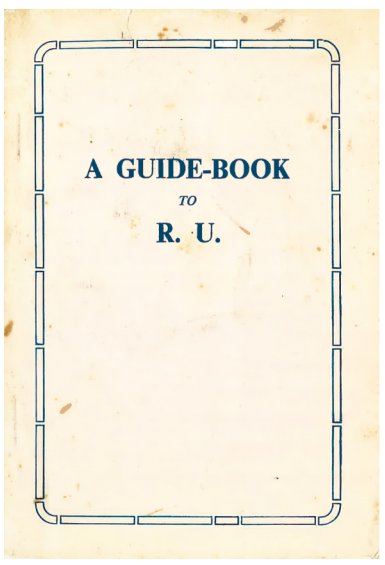
Editors

Bábá's aim in founding RAWA was far-reaching. He saw artists and writers as catalysts that would help build the pillars of a new society based on higher human values. Owing to their special talents, they have the ability to shape the thinking of the general masses, and to awaken in people a universal outlook and the thirst for a society based on moral and spiritual values.

Bábá inspired artists not to be afraid of struggle and to present the truth even in the face of opposition and persecution. He declared, "The thought of public welfare alone should be the motivating force behind all artistic and literary creation, and that thought will express itself only through artistic joy. Only then can the subtle intellect awaken in crude minds."

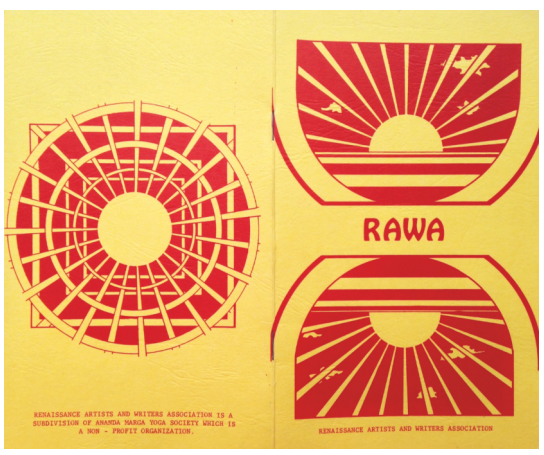
One day during his field walk Bábá explained to Aśthána another role of RAWA — to neutralise the negative influence of pseudo-culture on society. He remarked, "In the future pseudo-culture will be a great threat to humanity. It will propel people towards total degeneration. RAWA will have to rescue everyone from the debasing influences of pseudo-culture."

Shri Shri Anandamurti: Advent of a Mystery



A Guidebook to RU

An early introductory booklet



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27. Yogic Cikitsá

Bábá dictated *Yaogika Cikitsá o Dravyaguńa (Yogic Treatments and Natural Remedies)* to Sukumár Bose during his lunch hours in 1957. The book was published the following year in May of 1958.

In the preface, dated Kárttikii Púrńimá (full moon of November) 1957, Bábá wrote:

“The object of the art of healing is to cure a patient, both physically and mentally. So the main question is not to uphold any particular school of medical science; rather, the key task is the welfare of the patient.

“Just as diseased body organs can be restored to normal by administering medicines internally or externally, they can also be healed, more safely and more perfectly, with the help of yogic ásanas and mudrás. The aim of this book, therefore, is to make the general public aware of the yogic methods of treating the various illnesses.

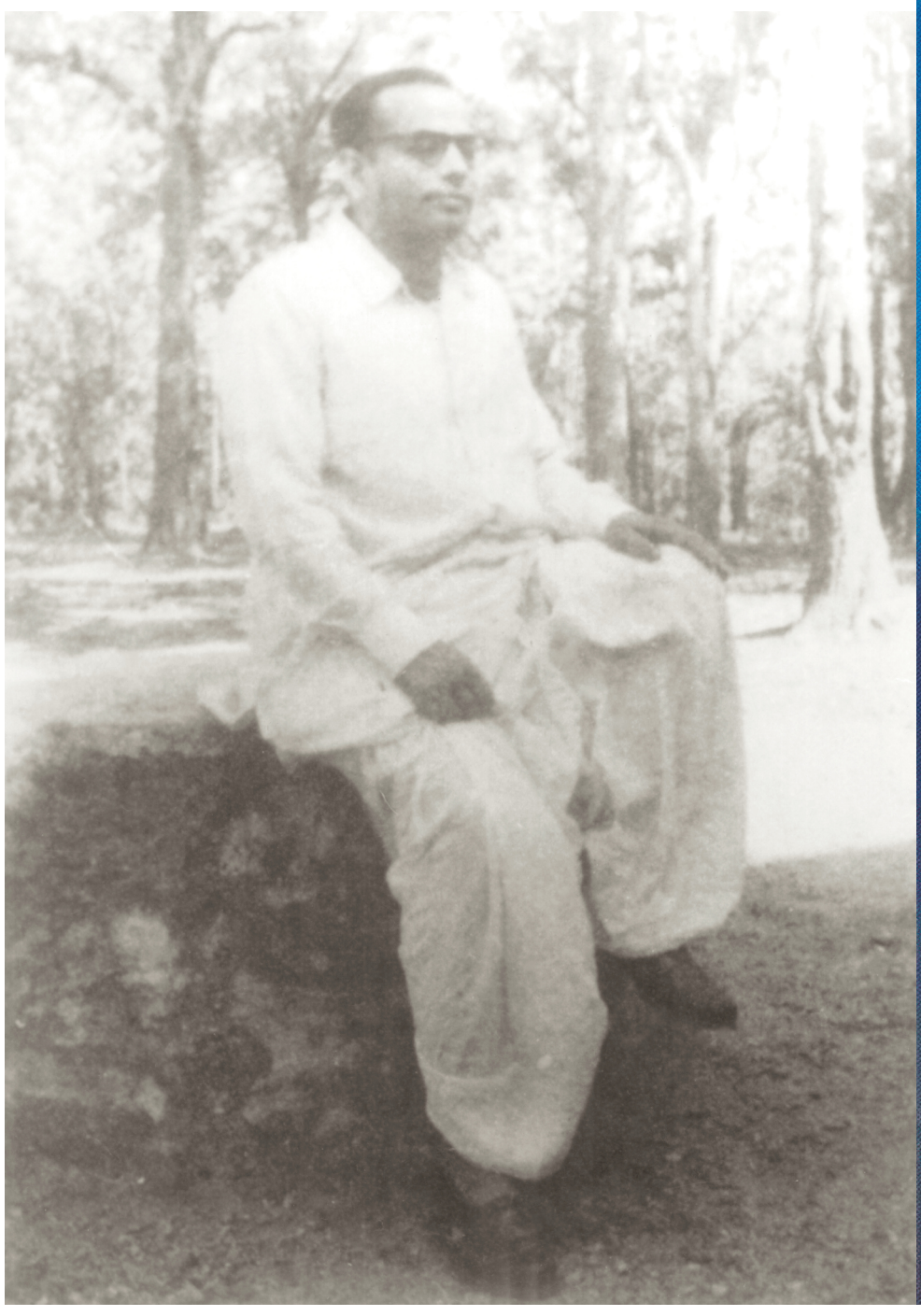
“My purpose is to let people cure themselves by practising the ásanas and mudrás described in this book. People are requested not to take the risk of practising ásanas and mudrás by themselves, but rather to do so under the guidance of an experienced ácárya. Ánanda Márga ácáryas will always be ready to help without any remuneration. Detailed instructions for practising the ásanas and mudrás, for bathing, etc. have been given in Part Three of *Ánanda Márga Caryácarya*. If necessary, the reader may consult that book.

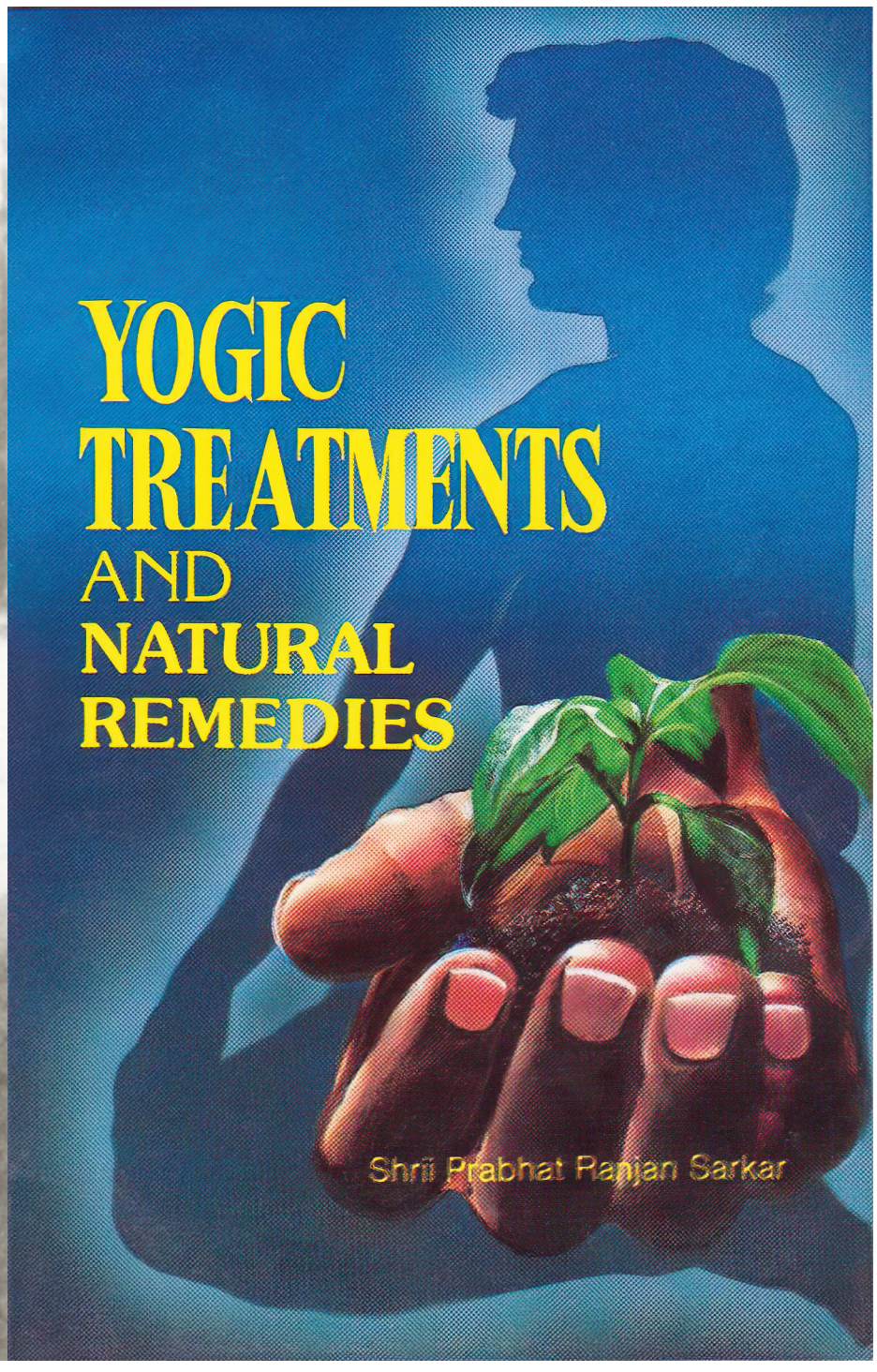
“Along with the ásanas and mudrás, a list of some free or inexpensive and easily-available, but proven and useful, medicinal remedies, as well as the methods of their application, has been given in this book. The public can make use of these applications by themselves, or, if needed, may consult experienced ácáryas in this respect also.

“Due to limitations of time, it is not possible for me to enter into personal correspondence with anybody. Any person having questions regarding the ásanas and mudrás and their performance, or the medicines and their applications, may contact their respective ácárya, or may get in touch with the secretary of their local village or district committee or of the Central Committee of Ánanda Márga. So much for now.”

Apparently Bábá mentioned to Sukumár Bose, during the course of the dictation, that Kálikánanda had helped him in his research by gathering plants and testing the remedies on himself.

Bábá around the time of publication of *Yogic Treatments and Natural Remedies*





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28. Prout

The inaugural RU address that Bábá gave in January of 1958 at Bhagalpur, *Problem of the Day*, was dedicated "To the great hero Shrii Subhash Chandra Bose, whom I did love and whom I do love even now."

Bábá's dedication was not only a reference to the demonstrations in which he had shown that Netáji was still alive, but also an indication that it was time for a revolutionary new social theory based on spirituality rather than materialism and individualism.

The following year the landmark philosophical treatise *Idea and Ideology* was given, primarily in English with occasional explanations in Hindi, first as a ten-day series of táttvika training classes from 27 May to 5 June 1959 (after the Muzzafarpur DMC) and then again in the following weeks as a collection of discourses delivered at the tiger's grave.

In the last two discourses of that series, Bábá introduced the socioeconomic theory of Prout (the Progressive Utilization Theory) — including the concepts of samája cakra (the social cycle, which he had introduced in his stirring first DMC discourse 'The Evolution of Society'), sadvipras (spiritual revolutionaries), and sadvipra samája (spiritual society) — that he would elaborate on later that year in *Discourses on Prout*, in 1962 in *Ánanda Sútram*, and in 1967 in *Human Society Part 2*, as well as numerous other discourses.

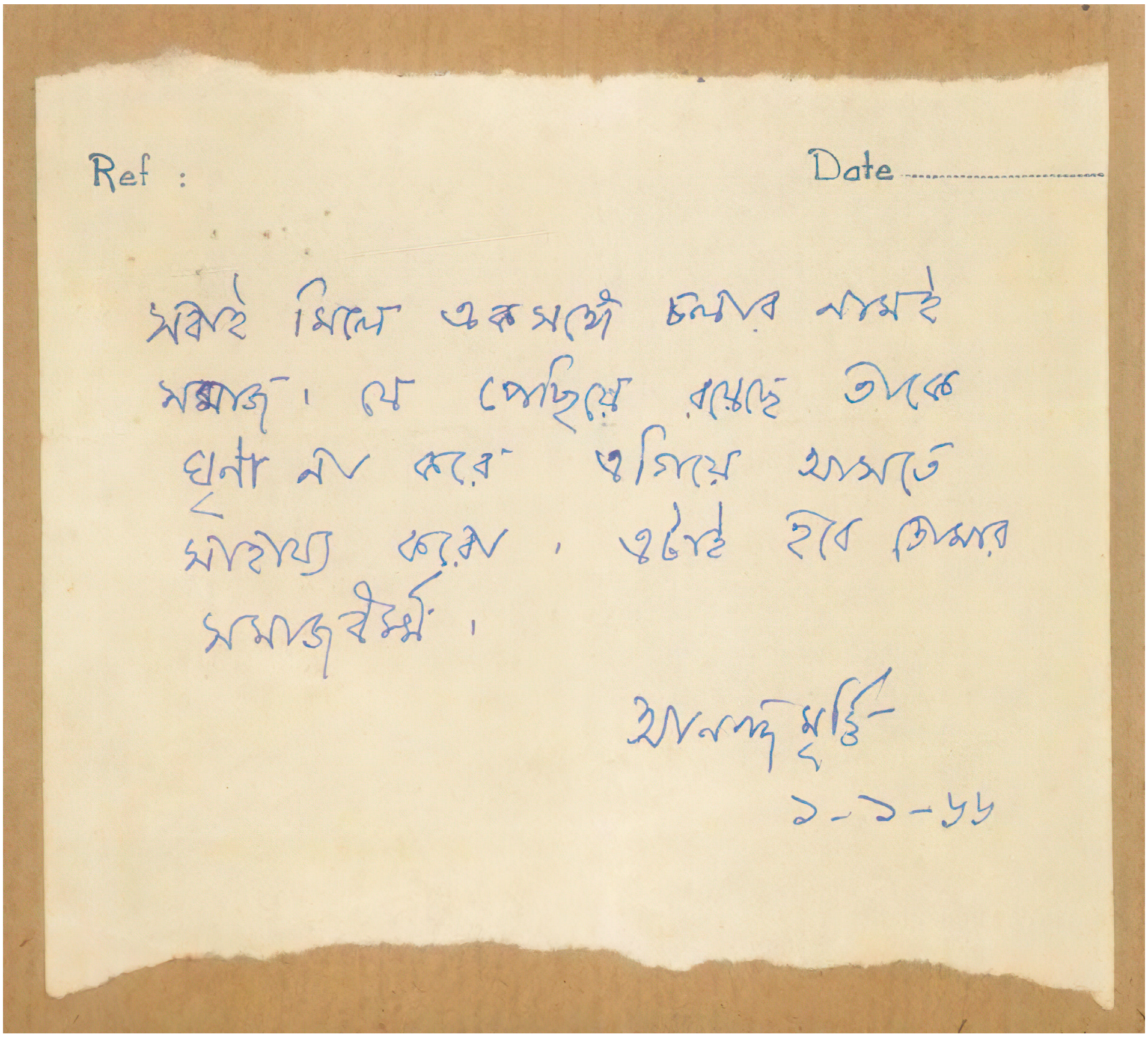
In the last discourse of *Idea and Ideology* Bábá said:

"Spirituality is not a utopian ideal but a practical philosophy which can be practised and realized in day-to-day life, however mundane it be. … The social philosophy of Ánanda Márga advocates the development of the integrated personality of the individual, and also the establishment of world fraternity, inculcating in human psychology a Cosmic sentiment. … Ánanda Márga advocates the Progressive Utilization Theory (Prout), meaning thereby progressive utilization of all factors. Those who support this principle may be termed 'Proutists'."

Later, in 1987, Bábá was to say:

"The downfall of both capitalism and communism is inevitable due to their inherent staticity. Both capitalism and communism are on the verge of extinction from this world. The external and internal spheres of capitalism have ordinary acceleration, but there is a contradiction between its internal and external spheres. The contradictions in capitalism are due to the self-centred profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence, capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to come when capitalism will burst like a firecracker."

Ánanda Váńii, 1 January 1966, in Bábá's own handwriting: "The marching together of all in unison is termed as the society. Instead of despising those who have lagged behind, help them to advance. This alone will be your social dharma." Ánandamúrti 1-1-66



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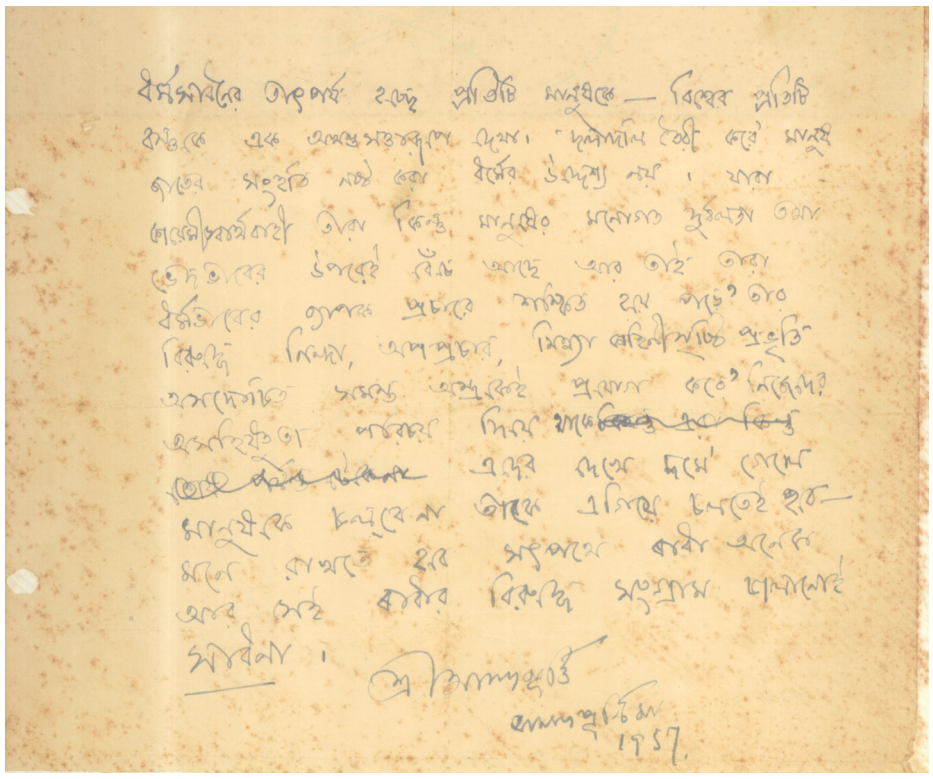
29. Ánanda Váńiis

On 1 January 1956, Bábá gave the first of his Ánanda Váńiis ('blissful messages'):

"The Supreme Spirit within humanity, neglected for ages, has awakened today. This awakening will initiate a new chapter in human history. You will all be the pioneers of the new trend."

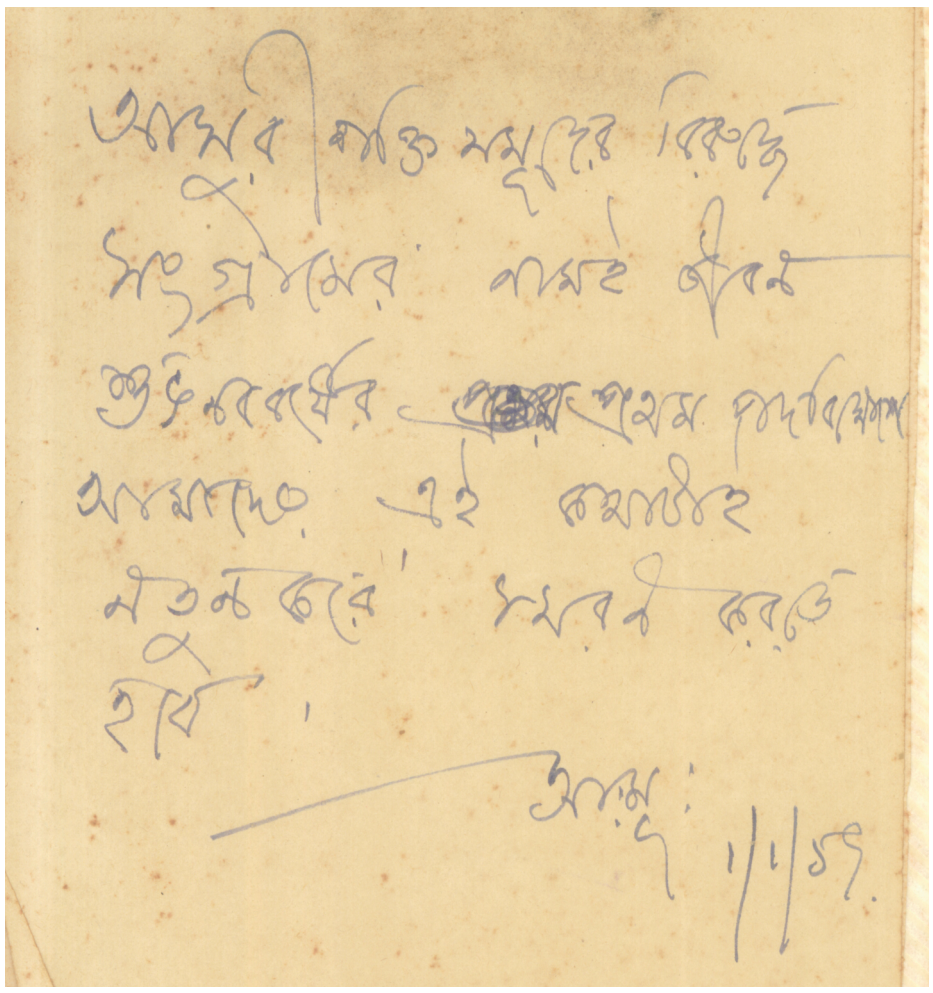
Subsequent Váńiis were given on New Year's Day and Ánanda Púrńimá each year, as well as Shrávanii Púrńimá in some of the early years, and an extra one on 1 October 1977 from jail.

This selection of Váńiis were handwritten and signed by Bábá:



"The purport of Dharma Sádhaná is to look upon every person, every object of this universe as one integral entity. To jeopardize the unity of the human race by creating factions is not the purpose of dharma. Those who encourage vested interests survive on the mental weaknesses of people and their dissensions, and that is why they are scared of the spread of the ideals of dharma and exhibit their intolerance towards it in all sorts of immoral ways, such as abuse, false propaganda and lies. People must not be cowed by this. They have got to march ahead. It is to be borne in mind that hindrances are beneficial to human beings on the path of righteousness and to continue to fight against them is what is sádhaná."

Ánanda Púrńimá 1957



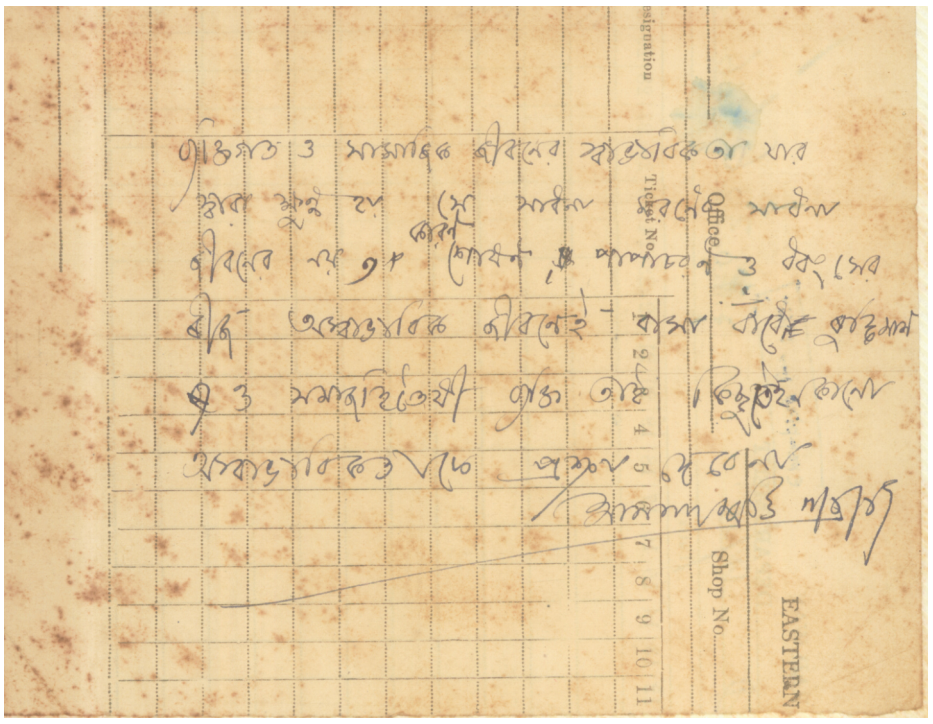
"Struggle against evil forces is life. We have to remember this fact once again on this threshold of a happy New Year."

1 January 1959

Bábá gave the last Váńii on Ánanda Púrńimá 1990:

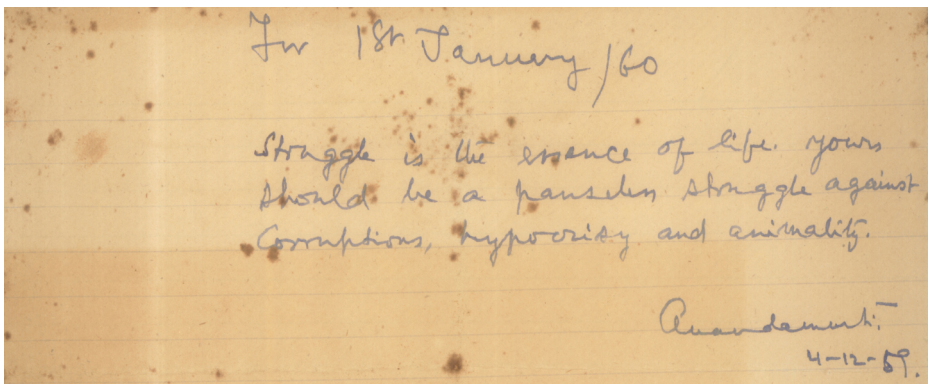
"Everything in this universe is moving. The hours, days, human beings, stars, planets, nebulae — all are on the move. Movement is a must for all, there is no scope for its cessation. The path of movement is not always smooth or strewn with flowers nor is it always beset with thorns or encumbered with violent clashes. According to the nature of the path, human beings will have to prepare themselves and move courageously. In that movement alone lies the very essence of life."

All the Váńiis were later compiled and published as *Ánanda Váńii Saḿgraha*.



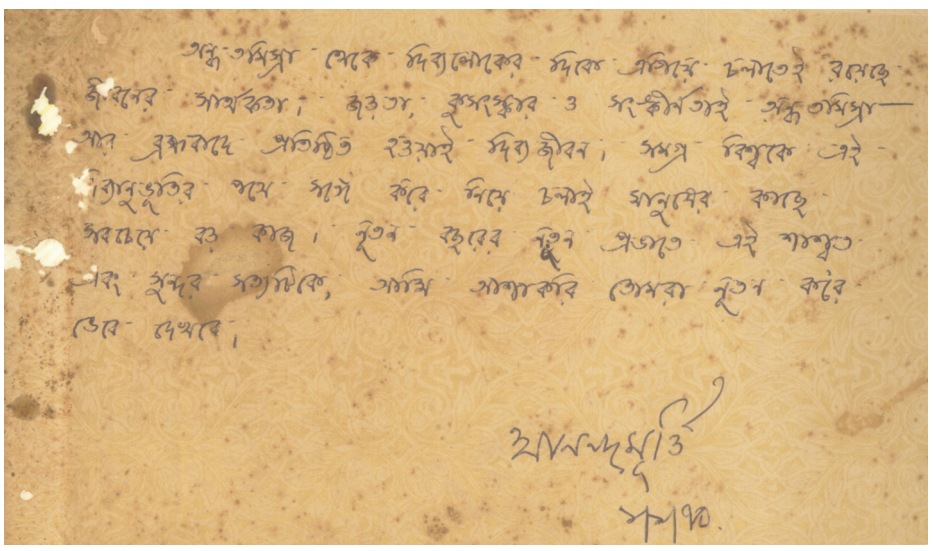
"That which impairs the naturalness of the life of individuals and society is the sádhaná of the dead. It is not the sádhaná of the living because the seeds of injustice, immorality and destruction dwell in unnatural life only. The wise and the well-wishers of society, therefore, never support unnaturalness in life."

Ánanda Púrńimá 1959



"Struggle is the essence of life. Yours should be a pauseless struggle against corruption, hypocrisy and animality."

1 January 1960



"Marching ahead from cimmerian darkness to the stratum divine is the true spirit of life. Staticism, superstition and narrowness stand for cimmerian darkness. Ensconcing oneself in the Cosmic Soul is the life divine. Striving ahead, together with the entire universe, along the path of spirituality is verily the greatest task for humanity. I hope, in the fresh dawn of the New Year's day, you will all ponder anew this eternal and sacred Truth."

1 January 1970

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30. Bábá's Marriage to Umá





In his DMC discourse 'Tantra and Sádhaná' given on 25 May 1960 at Saharsa, Bábá said:

"The qualities of the best preceptors have been outlined in the [Brhat] Tantrasára:

Shánto dántah kuliinash ca viniitah shuddha-veshaván
Shuddhácárii supratišťhah shucir dakśah subuddhimán.
Áshramii dhyána-nišťhash ca tantra-mantra-višáradah
Nigrahánugrahe shakto gurur ity abhidhiiyate.

[Composed, self-controlled, adept in raising the kuńd́alinii, modest, soberly dressed, exemplary in conduct, having an honest means of livelihood, pure in thought, well-versed (in the practical and theoretical aspects of the spiritual cult), highly intelligent, a householder, fully established in meditation, well-versed in tantra and mantra, able both to punish and to bestow grace (to the disciple) — only such a person should be called a guru.]

"Preceptors must be more than intelligent, they must be subuddhimán [super-intelligent]. They must also be áshramii [married], for according to tantric injunction only a married person can be the guru of married people."

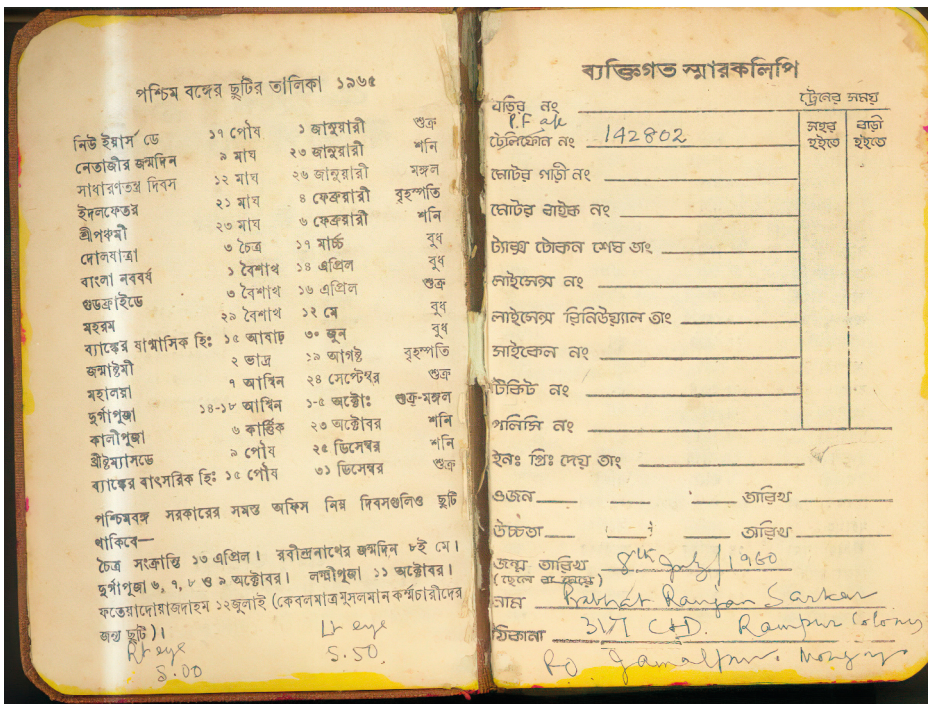
And so on 15 June 1959, Bábá married Umá Datta. He told the márgiis to address his wife as Márga mátá ['mother of the Márga'], but that she would not have equal status as him, saying "Ánandamúrti is a singular entity. Be it at DMC or anywhere else, there is no place for any second entity."

Bábá sat on a specially decorated dais alongside Umá at the wedding. Prańay recalled, "When they were sitting together one snap was taken. I don't know whether you have preserved it or not."

Still beset by doubts about his guru getting married, Rámasvarath wondered, as he looked at Bábá, if Bábá might perhaps now lose his spiritual powers. Suddenly he felt a powerful vibration running through his spinal column. A wave of ecstasy overcame him that would take many days to abate. His body shook and Candranáth had to physically hold him up to keep him from falling. All his doubts vanished.

Anandamurti: The Jamalpur Years

In fact, three to four years earlier when dictating *Caryácarya,* Bábá had said, "Marriage is not a hindrance to dharma sádhaná; rather, marriage is a dhármika ceremony."



On 8 July 1960 their son Gaotam (nicknamed Laltu) was born, confirmed by Bábá's own handwriting on the personal memoranda pages of his 1963 and 1965 diaries

Editors

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31. VSS

With Bábá's emerging reputation as a social activist, it was evident [to the márgiis that] they could not go any longer without making some arrangements for his protection. They decided to organize a group of volunteers to act as bodyguards during field walks and DMCs. In addition, the volunteers could also provide security for the márgiis during collective functions — as the number of people attending programmes continued to increase, so did the possibility of unforeseen disturbances. They brought the proposal to Bábá, who told them that the márgiis' decision would be his decision.

Anandamurti: The Jamalpur Years

At the Gorakhpur DMC in November of 1959, Bábá introduced VSS as the security and service corps of the Márga. VSS initially stood for Vishva Shánti Senά ('Universal Peace Force' or 'Universal Army of Peace') but was later renamed Volunteer Social Service.

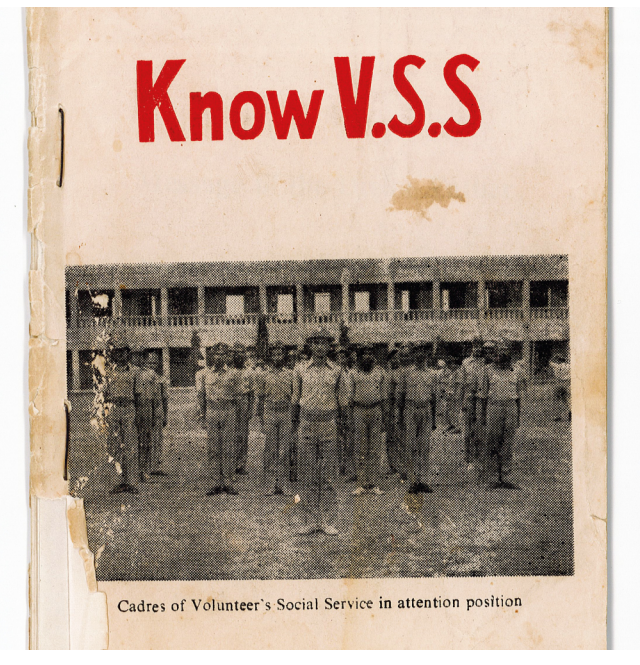
In late December of 1959 a five-day VSS camp was held at Ranchi, attended by several dozen enthusiastic márgii youths from different parts of Bihar. It was to set the precedent for many more VSS camps to follow. On the first morning of the camp Bábá visited and gave a rousing talk of valour and victory to the participants.

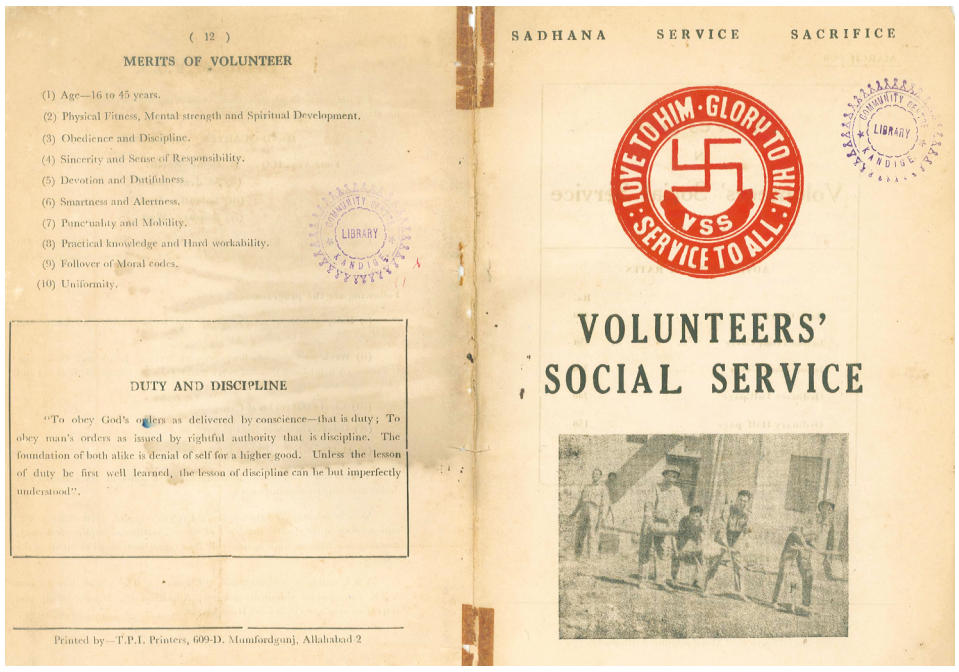
Editors

As one márgii who attended recounted, "It seemed as if a lion was roaring when he spoke. The wave that passed through us made us feel that we could have jumped from the tallest tree had Bábá wanted. He told us that we would be benefitted by the battle for dharma, no matter what happened. If we died, then we would get liberation, and if we survived, then we would enjoy the victory of dharma. The next day we went to the Ranchi field and Bábá took our salute beneath the flag." … He also gave instructions that the volunteers should be given training in disaster relief and other types of social service activities, in addition to security training.

Anandamurti: The Jamalpur Years

Early VSS handbooks





Viśńudevaji, Bábá's longtime security guard and head of VSS till his passing, leads a VSS exercise in later days



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32. Voice of Bábá

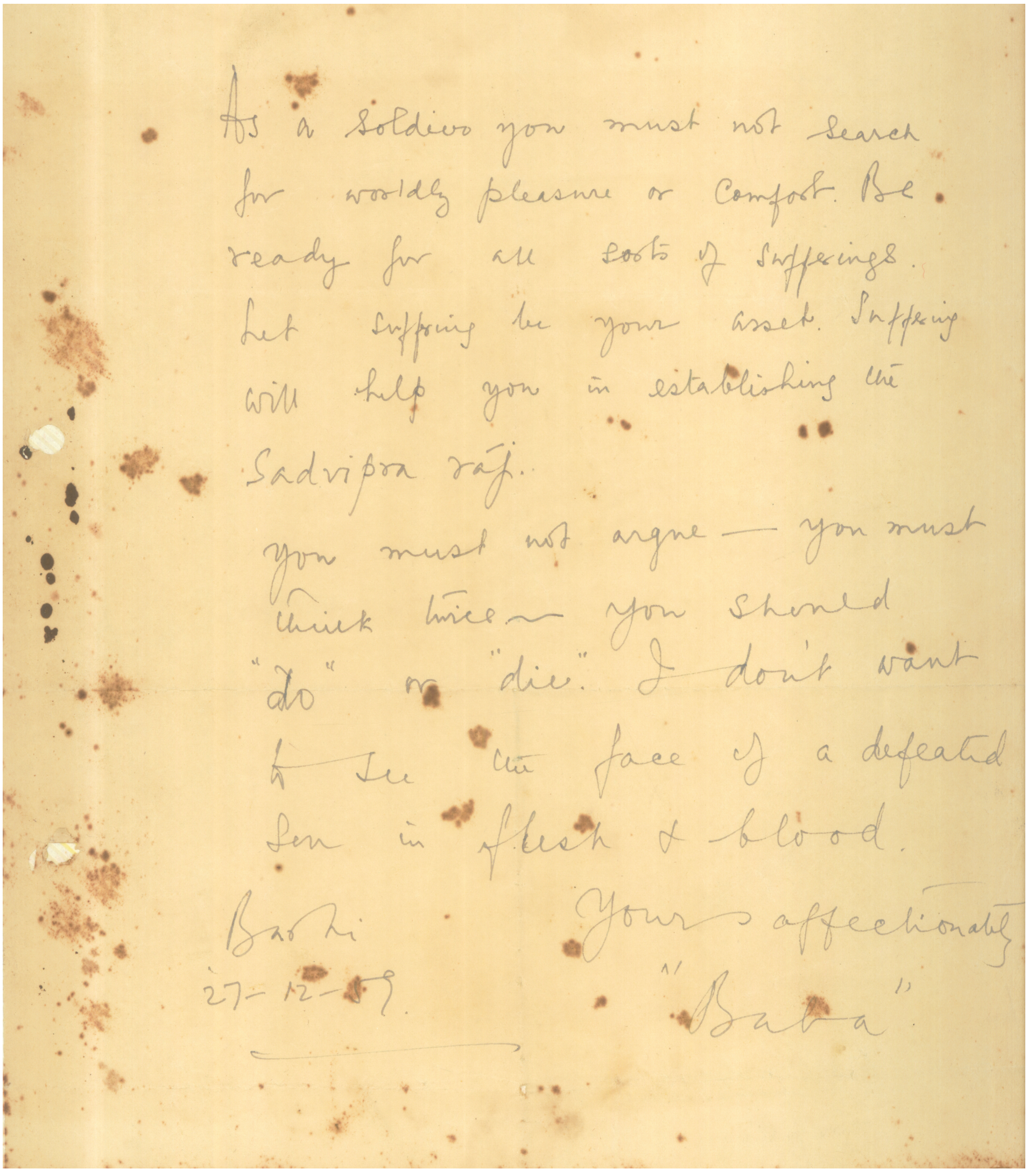
After visiting the first VSS camp at Ranchi towards the end of 1959, Bábá departed for Jamalpur. On the way he stopped for lunch in Barhi at the home of Rám Báhádur, a márgii who was a deputy superintendent of police. Bábá inspired him to visit the camp and give training to the cadres, and in turn Rám Báhádur requested Bábá to bless them with a message. Bábá paused for a few moments, then said, "Alright, bring me a piece of paper." Rám Báhádur ran to get the paper and Bábá wrote this stirring message on it for the trainees.

Bábá's message embodies the spirit of VSS, but it also took on a much wider import than merely a message for the participants of that one camp, and came to be known as 'Voice of Bábá'.

Bábá later changed the "you must think twice" to "you must not think twice" (as in the spirit of not thinking twice before jumping into action for a noble cause) and added, "but think carefully before you speak or write." Also, "a defeated son" became "my defeated son or daughter" (inclusive of both genders) and there were other minor punctuation edits. So the final wording became:

As a soldier you must not search for worldly pleasures and comforts. Be ready for all sorts of sufferings. Let suffering be your asset. Suffering will help you in establishing Sadvipra Ráj. You must not argue, you must not think twice, but think carefully before you speak or write. You must do or die. I do not want to see the face of my defeated son or daughter in flesh and blood.

Yours affectionately, Bábá


As a Soldier you must not search
for worldly pleasure or Comfort. Be
ready for all sorts of Sufferings.
Let Suffering be your asset. Suffering
will help you in establishing the
Sadvipra raj.

You must not argue — you must
think twice — you should
"do" or "die". I don't want
to see the face of a defeated
Son in flesh & blood.

Barhi
27-12-59.

Your affectionately
"Baba"

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33. Wholetime Workers

In 1961 Bábá called 16 family ácáryas to Jamalpur and assigned them each one of the 16 states of India to travel to within the next month to do dharma pracár ('propagation of dharma'). But when they reported back a month later, with the exception of one, they had been unable to fulfil their assignment due to family commitments. So to meet the needs of the now fast-growing organization, Bábá began conscripting sannyásiis (renunciates) from the growing number of newcomers who had become inspired to dedicate themselves full-time to the Márga. He named the new sannyásiis 'wholetime' (WT) workers, and in 1962 began initiating them into the avadhúta (higher renunciate) order. Meanwhile, he told the family ácáryas that their duty would be to maintain and support the wholetimers in their dharma pracár work.

Editors





During the Ánanda Púrńimá DMC in May 1966, Bábá announced that for the first time an avadhúta, Átmánanda, had been posted overseas, to Kenya. He explained that he had chosen Africa because it was the most exploited and neglected continent, and thus the place where Ánanda Márga was most needed.

Anandamurti: The Jamalpur Years

Dádá Vijayánanda was a boyhood friend of Swami Ráma, famous for his book *Living With the Himalayan Masters*. Dádá met his old friend in later years, who told him this:

"You know, many people think I have had a successful life. I have become world-famous, I have many followers and ashrams, and more money than I could ever know what to do with. But I feel that in the most important thing I have failed. I am old now but I have not been able to create strong dedicated cadres to carry on my mission after my death. Your guru Ánandamúrtiji has created a huge number of such high-calibre dedicated disciples. This proves his greatness."



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34. Ádarsha (Ideology)

In the book *Idea and Ideology*, Bábá defined ‘ideology’ as psycho-spiritual parallelism conceived on the psychic level. “Ideology involves in it a spiritual sense; it is an inspiration which has a parallelism with the Spiritual Entity.”

In later years he would often say that “human life is an ideological flow.”

“That is, human life is a mission; life itself is a mission; one’s very existence is a mission. … Now, where lies the greatest fulfilment of human existence? … The starting-point of this flow is the supreme positivity, and after passing through the supreme negativity, you will again return to the supreme positivity. In other words, you move forward in your evolution from the stage of crude animality towards subtler humanity. Your final destination is extremely glorious, crowned with supreme effulgence. So where is the scope for you to be afraid of defeat of any sort?”

The dictum Átmamokśárthaḿ Jagaddhitáya ca [‘for self-realization and for the welfare of the universe’] was first propounded some 7,000 years ago by Lord Shiva as his twelfth Shivokti (saying). As with many other teachings of Sadáshiva, Bábá made it a significant part of his own teachings. And to this particular one he gave extra-special importance as the Ádarsha of Ánanda Márga:

“Átmamokśárthaḿ … Whatever one is to do, one is to do for átmamokśa … for his or her own mokśa. Mokśa means [non-qualified] liberation.”

“Then, Jagaddhitáya … while one is doing something for one’s own liberation, one is to serve others also … for the elevation of the entire world, elevation of the entire human society.”

“One is to do both these things: that is, these two things are one’s mission.”



maḥarlika times

MANILA, PHILIPPINES — AUGUST-SEPTEMBER, 1972 — VOLUME I — NO. 5

Shrii Shrii Anandamurtijii in DMS

SHRII SHRII ANANDAMURTIJII

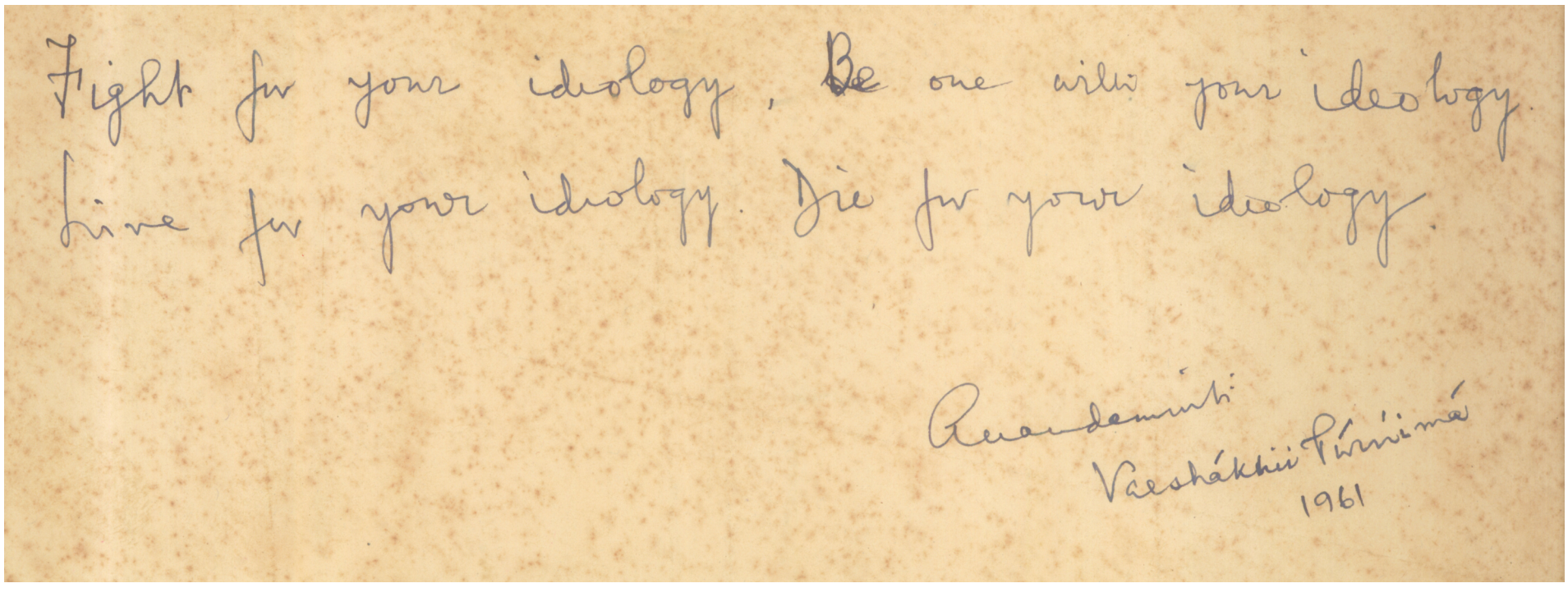
IDEOLOGY AND GOAL

Bábá’s 23 November 1971 DMC discourse ‘Ideology and Goal’ (later renamed ‘Ideology, Goal and Devotion’) printed in the *Maharlika Times* (August-September 1972)

Ánanda Váńii, Ánanda Púrńimá 1961, in Bábá’s own handwriting:

“Fight for your ideology. Be one with your ideology. Live for your ideology. Die for your ideology.”

In the next Váńii of 1 January 1962 Bábá simply said, “Life represents Ideology. Life should be sacrificed for Ideology.”



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35. Ánanda Sútram

The spiritual and social philosophy Bábá had introduced, first in *Ánanda Márga: Elementary Philosophy* and then in *Idea and Ideology*, was consolidated in 1961 when he dictated *Ánanda Sútram* in a series of night sessions on the tiger's grave in Jamalpur. It was written by candlelight, the candle flame being sheltered by a glass tumbler as a makeshift lantern, and published the following year on 18 June 1962. *Ánanda Sútram* constitutes the darshan shástra (philosophical treatise) of Ánanda Márga.

Editors

Ánanda Sútram means, in part, 'aphorisms leading to ánanda, divine bliss'. The sútra form has been valued over the centuries as a powerful tool for communicating a deep philosophy in a condensed, memorable way. The literal meaning of sútra is 'thread', implying that numerous jewels of thought can be strung on a single such thread. In the best traditions of sútra literature, the eighty-five sútras of this book serve, with breathtaking conciseness, as a framework for the entire Ánanda Márga [philosophy].

Herein Shrii Shrii Ánandamúrti has in a few vivid strokes presented humanity with original concepts of metaphysics, epistemology, ethics and macrohistory. He has set out for the first time a socio-economic approach conceived in the light of a theistic philosophy, blending subjective approach with objective adjustment, that offers the world a well-knit and progressive social system based on economic justice.

Ánanda Sútram (1995 English edition) publisher's note

Some sample sútras:

1-1. *Shivashaktyátmakaḿ Brahma* [Brahma is the composite of Shiva and Shakti]

1-4. *Paramashivah Puruśottamah vishvasya kendram* [Supreme Consciousness at the nucleus of the universe is known as Paramashiva or Puruśottama]

1-25. *Bhávah bhávátiitayoh setuh Tárakabrahma* [The bridge between Nirguńa Brahma and Saguńa Brahma is called Táraka (Liberating) Brahma]

2-1. *Anukúlavedaniiyaḿ sukham* [A congenial mental feeling is called happiness]
2-2. *Sukhánuraktih paramá jaeviivrttih* [The attachment to happiness is the primary vrtti (propensity) of living beings]
2-3. *Sukhamanantamánandam* [Infinite happiness is ánanda (bliss)]
2-4. *Ánandaḿ Brahma ityáhuh* [This ánanda is called Brahma]
2-5. *Tasminnupalabdhe paramá trśńánivrttih* [That (Brahma) having been attained, all thirst is permanently quenched]
2-6. *Brhadeśańáprańidhánaḿ ca dharmah* [To long for and run after the Great is dharma]
2-7. *Tasmáddharmah sadákáryah* [Therefore dharma should always be practised]

2-14. *Brahma Satyaḿ jagadapi satyamápekśikam* [Brahma is Absolute Truth; the universe is also truth, but relative]

3-1. *Paiṇcakośátmiká jaeviisattá kadaliipuśpavat* [The living being is the composite of five kośas (layers of mind), like a plantain flower (with its petals)]

3-4. *Manovikrtih vipákápekśitá saḿskárah* [A distortion of the mind-stuff waiting for expression (i.e. a reaction in potentiality) is known as a saḿskára]

3-7. *Hitaeśańápreśito'pavargah* [The requital of an action is guided by the (divine) longing for welfare]

3-8. *Muktyákáuṇkśayá sadgurupráptih* [Out of the intense desire for mukti (liberation), one attains one's sadguru (perfect master)]

3-9. *Brahmaeva gururekah náparah* [Only Brahma is the guru, no one else]

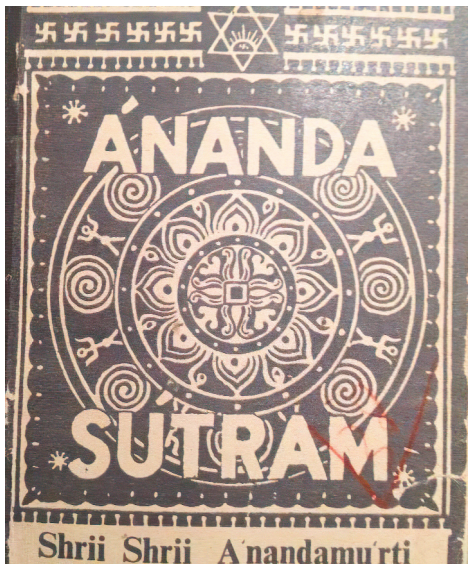
3-10. *Bádhá sá yuśamáná shaktih sevyaḿ sthápayati lakśye* [Obstacles are the helping forces that establish one in the goal]

5-1. *Varńapradhánatá cakradhárayám* [In the movement of the social cycle, one class is always dominant]

5-2. *Cakrakendre sadvipráh cakraniyantrakáh* [Located in the nucleus of the social cycle, sadvipras control the social cycle]

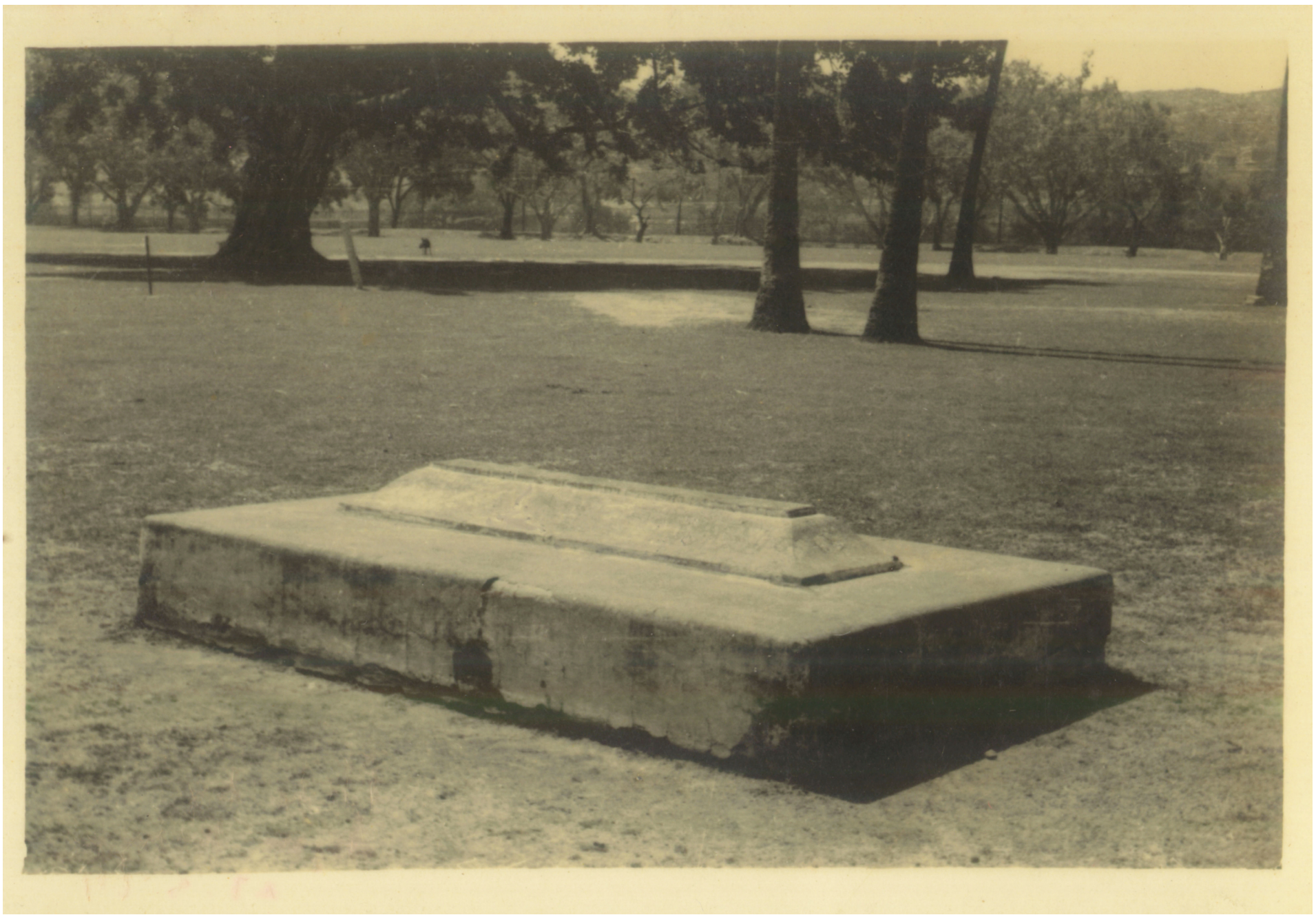
And at the end of the fifth chapter, there is one final extra (unnumbered) sútra:

Pragatishiila upayogatattvamidaḿ sarvajanahitárthaḿ sarvajanasukhárthaḿ pracáritam [This is the Progressive Utilization Theory, propounded for the happiness and all-round welfare of all]



Cover of the 1967 first English edition of *Ánanda Sútram*

The tiger's grave mid-1960s, with the three palm trees in the background



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36. Ánanda Nagar

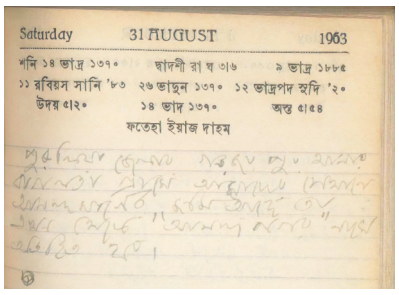
In 1962, Bábá told several márgiis to look for a large expanse of land that could accommodate the expanding activities of the Márga. He suggested to look near the border of Bengal and Bihar where there was land that is highly spiritually vibrated due to the sádhaná of ancient rśis (saints).

There was a family ácárya from Ranchi among them with a friend in Purulia who knew the previous prince of Garhjaipur, Raghunandan Singh Deo, and he led a group of márgiis and workers there to meet him.

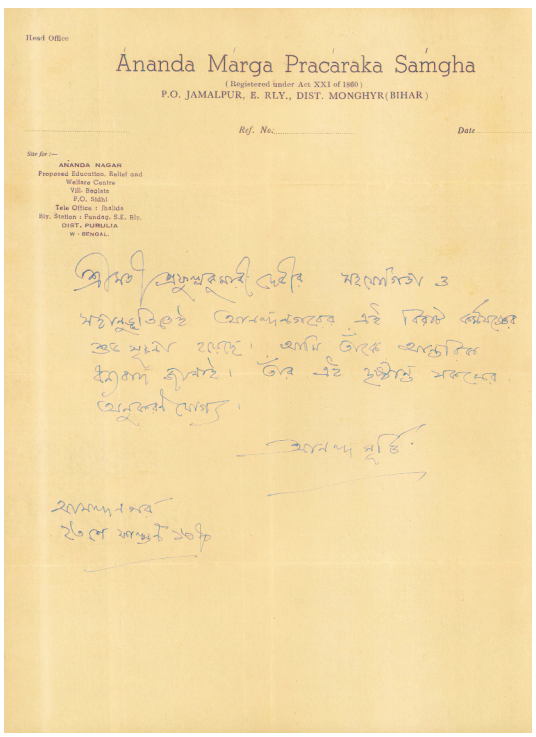
When they arrived the rája said, "I have been dreaming these last three nights that sannyásis in saffron would come and ask me for a donation of land. They call me rája but I have no kingdom and no capital. There was a time when we had all these. I do not know how I can help you in your work." After a moment's thought he continued, "At quite some distance from here, at mouza [administrative district] Baglata, I have some hilly and rocky land registered in the name of my wife Shriimatii Praphulla Kumárii Devii. Kindly take a look at it. I can give it to you if it is of any use to you."

The deed of gift of some 170 acres of land from his wife, the ráni, was registered in late August of 1962 in the name of AMPS.

A year later, on 31 August 1963, Bábá wrote in his diary, "We have land of Ánanda Márga at Baglata village under Garhjaipur police station in Purulia district. From now on that land will be known as Ánanda Nagar."


Saturday 31 AUGUST 1963

The following year, during his first visit to Ánanda Nagar when the central office was transferred there from Jamalpur, he wrote this appreciation letter to Ráni Kumárii Devii:


Ánanda Márga Pracáraka Samgha

(Registered under Act. XXI of 1860)

P.O. JAMALPUR, E. RLY., DIST. MONGHYR (BIHAR)

Ref. No. Date

"It is with the cooperation and empathy of Shriimatii Praphulla Kumárii Devii that this colossal project of Ánanda Nagar could be initiated. I convey my heartfelt thanks to her. The example set by her deserves to be emulated by all."

Ánandamúrti
Ánanda Nagar
23 Fálguń 1370 [of the Bengali calendar, corresponding to 7 March 1964]

During that first three-day visit he would go on field walks with the márgiis, just like in Jamalpur, and pointed out 84 tantra piiṭhas (places where elevated sádhakas had performed spiritual practice and attained liberation) as well as other landmarks.

On 31 December 1966, Bábá left Jamalpur for good and arrived at Ánanda Nagar that evening, later declaring, "I am Ánandamúrti of Ánanda Nagar."



During that visit he accelerated the expansion of the development work there. The sudden spurt of activity alarmed the local communist leaders and they spread rumours that the márgiis wanted to steal the villagers' land. Eventually several thousand armed villagers converged on central Ánanda Nagar on the morning of 5 March 1967 and killed five workers before inexplicably fleeing when Bábá came out to face them. It would be many long years (and water under the bridge) before his next visit in October of 1979, when he gave the 'Ánanda Nagar is the Beacon Light for the Universe' discourse. Some excerpts:

"We have come again to Ánanda Nagar after a long time. Ánanda Nagar is the nucleus of this universe. It is not merely the physical Ánanda Nagar, it is also the Ánanda Nagar of our inner heart. We will have to build it in all possible ways. We will have to take all steps for its rapid development so that it can show light to the entire universe. … Ánanda Nagar has a unique glory, and that glory has developed out of the great sacrifice of many noble souls. Let Ánanda Nagar provide guidance to the entire universe in spiritual practice, service, sacrifice, renunciation, and culture. … After a long, long time, we have assembled here together again. What can be more joyful than this? When I entered Ánanda Nagar, I was overwhelmed with joy. When I was looking at you, I could hardly restrain myself — I felt so happy, and I think that you, too, felt the same, because we have been able to again come and sit together here. What can be more delightful than this?"

Field walk at Ánanda Nagar, early 1967



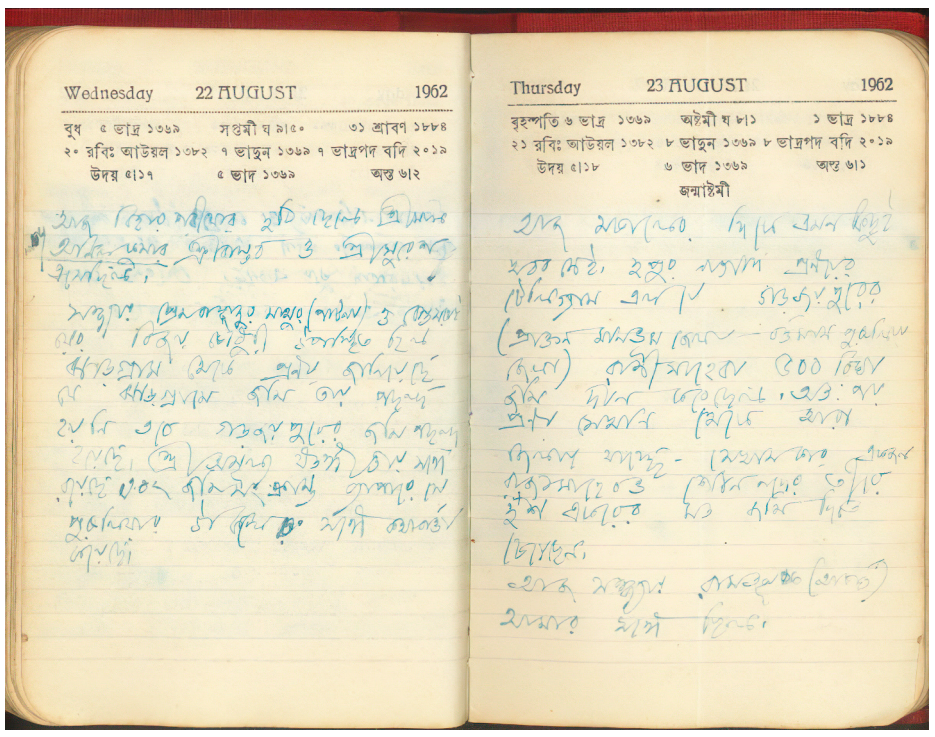


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37. Bábá's Diaries

Bábá's original 1962, 1963, 1964 and 1965 diaries are preserved in the Archives.

Some selected pages:



22 August 1962:

"Two boys from Bihar Sharif, Anil Kumár Shrivastava and Suresh, visited today.

"In the evening Prembáhádur Mathur (Patna) and Vijay Choudhury of Begusarai were present.

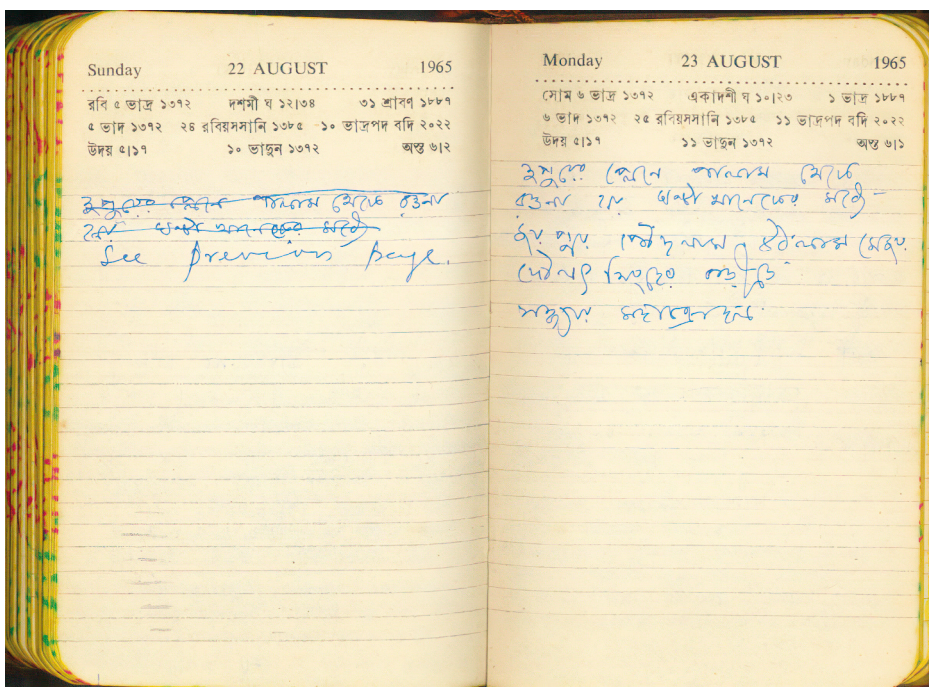
"From Jhargram, Prańay has informed that he did not like the land at Jhargram, but that he liked the land at Garhjaipur. Amúlyaratan Sarangi was with him and had a talk with a lawyer in Purulia regarding the land issue."

23 August 1962:

"Nothing special happened in the morning.

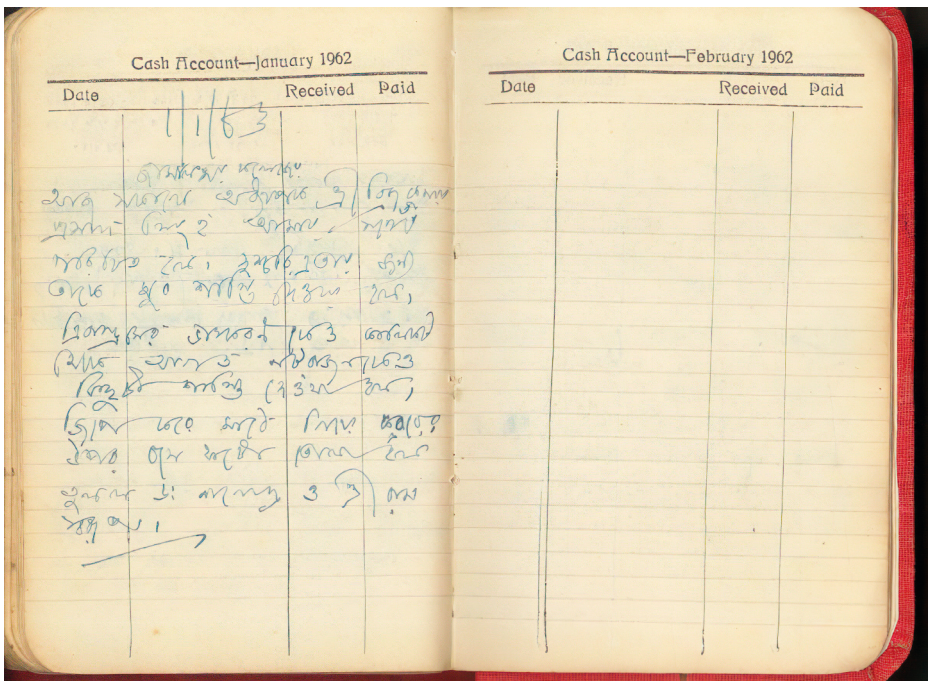
"At about noon a telegram from Prańay arrived that Ránisaheba of Garhjaipur (erstwhile Manbhum district, now in Purulia district) has donated 500 bighás of land [a bighá is approximately one third of an acre]. Henceforth from there he is going to Ara District. One Rájasaheb of that place wants to donate two hundred acres of land on the banks of the Shone River."

"This evening Rámtanuk (ácárya) was with me."



23 August 1965:

"Reached Jaipur by flight at noon from Palam. Settled at the house of Major Daulat Singh. Mahácakra held in the evening."



1 January 1963 (written on the cash account page of the 1962 diary):

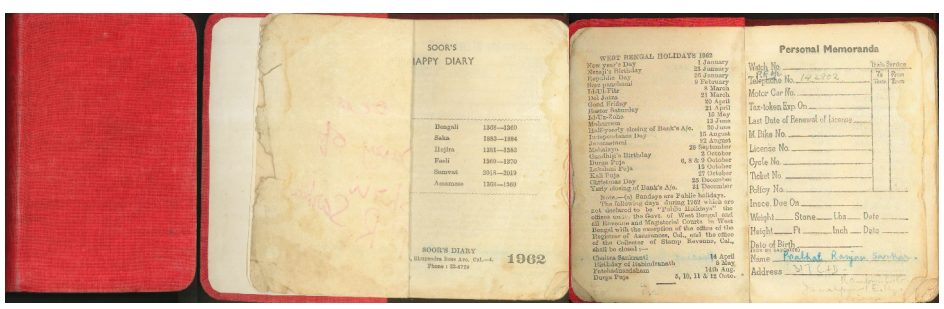
"This morning I was introduced to professor Vijaykumár Prasád Singh of Jamalpur college. He has been punished a lot for depravity.

"Bháskaran from Trivendum and Natarájan from Kalikata [Calcutta] also have been punished to some extent.

"Went to the field by jeep and some snapshots were taken sitting on the grave. Snapshots were taken by Dr Nágendra and Shrii Rámasvarúp."

One of the photographs referred to in that diary entry:

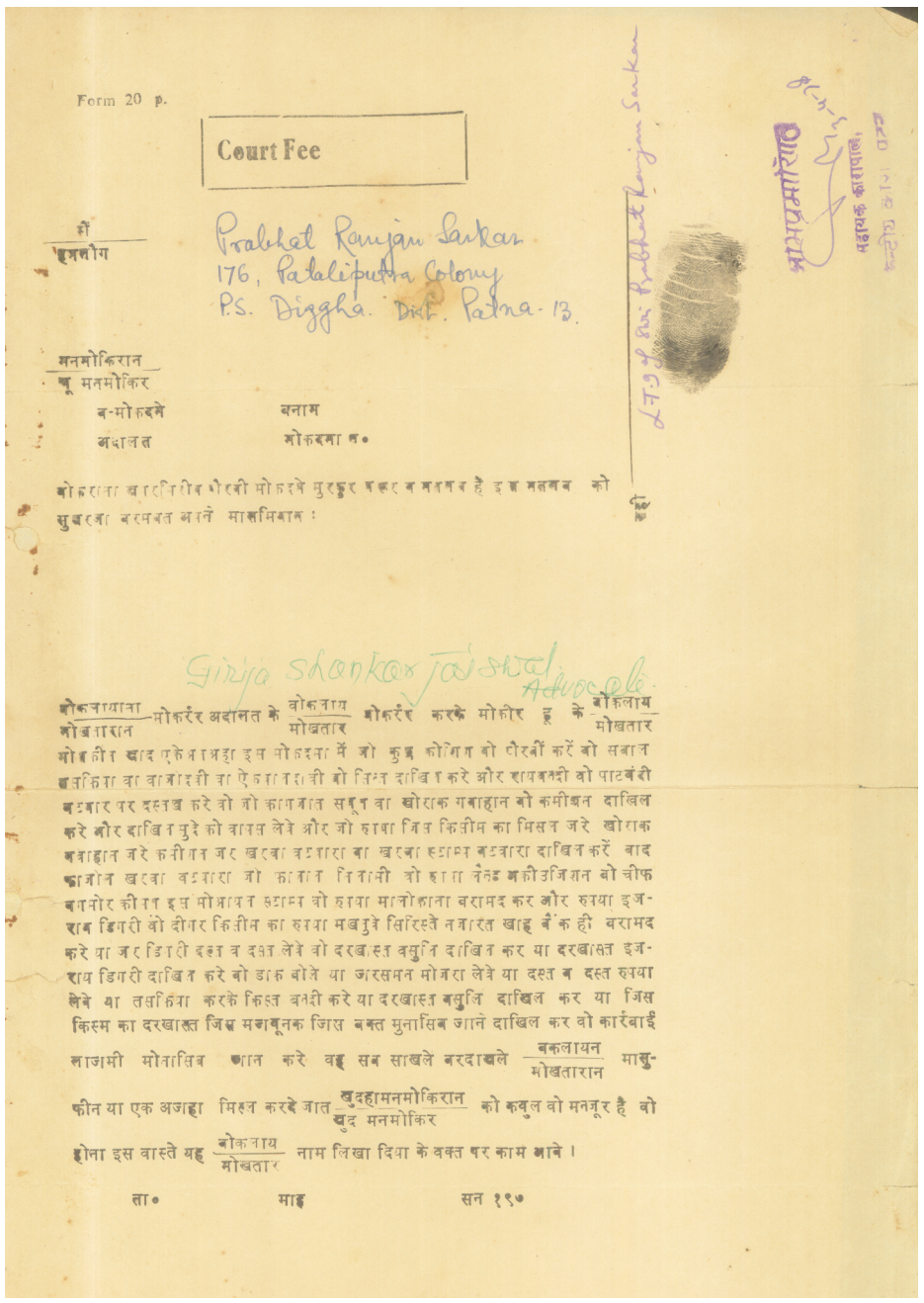




Cover, inside first page and personal memoranda page of 1962 diary

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38. Bábá's Thumbprint, Signature and Passport Photo


Form 20 p.

Court Fee

मैं
हमलोग

Prabhat Ranjan Sarkar
176, Pataliputra Colony
P.S. Digha. Dist. Patna-13.

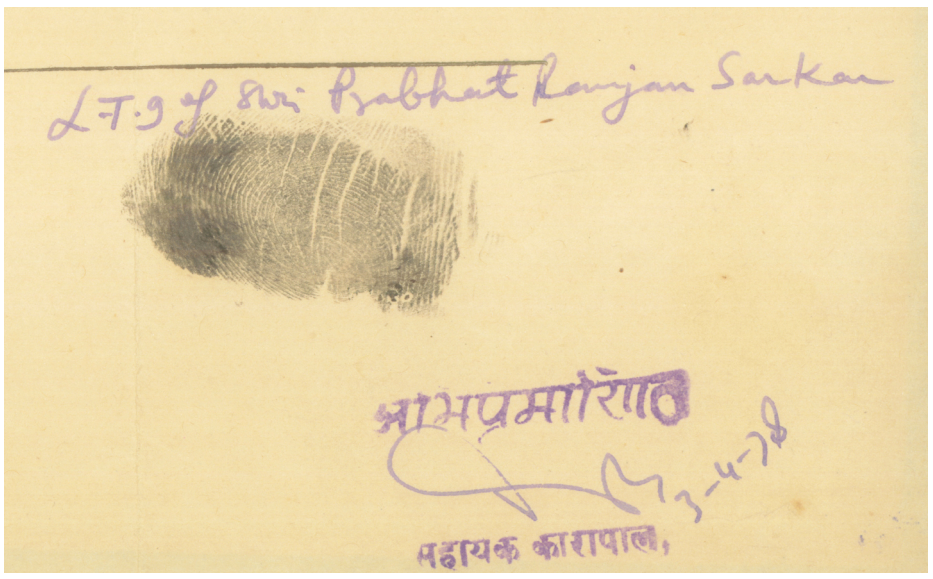
मनमोकिरान
चू मनमोकिर
ब-मोकदमे
अदालत
बनाम
मोकदमा न०

मोकदमा खारिजीदा मोरकी मोकदमे मुरकुर ऊपर व मतलब है इस मतलब को सुबरजा बरमबत अपने मालमिजान :

Girija Shankar Jaiswal Advocate

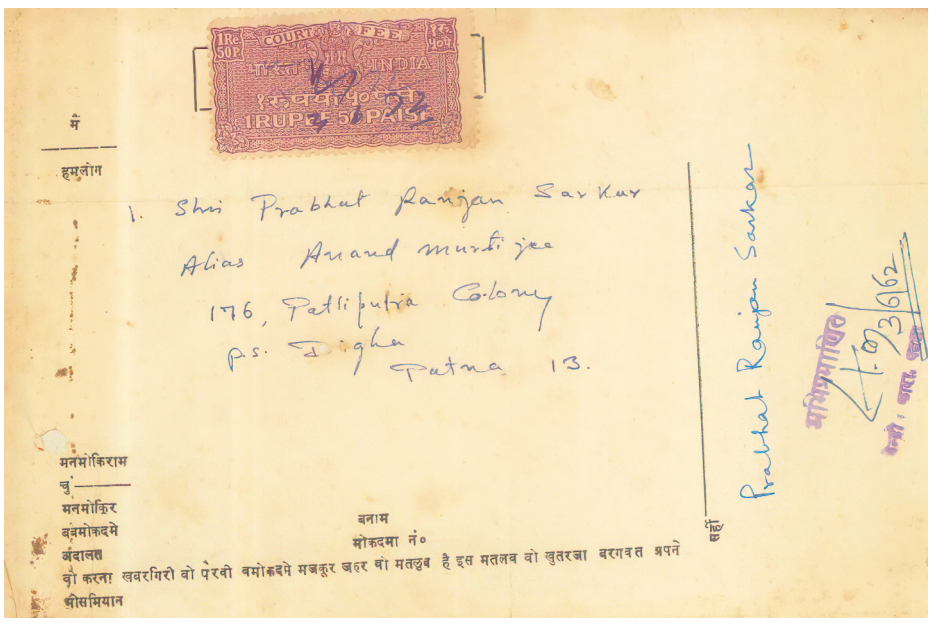
मोकदमा मोकर्रर अदालत के वोकलाय मोखतार मोकर्रर करके मोकीर हू के वोकलाय मोखतार मोकदमा खाद एकेकारहा इस मोकदमा में जो कुछ कोशिश वो पैरवी करें वो सबाल जवाब वा बाजाबती वा ऐकरारनामा वो सिल्ह दाखिल करे और रायजनी वो पाटबंदी बटवारा पर दस्तख करे वो जो कागजात सबूत वा खोराक गवाहान वो कमीशन दाखिल करे और दाखिल चुदे को वापस लेवे और जो रुपया जिस किसीम का मिसल जरे खोराक गवाहान जरे कमीशन जर खरचा बटवारा वा खरचा हरजा बटवारा दाखिल करें बाद फैसला खरचा बटवारा जो कागजात सिरासी वो हाल तलब मकीउजिशन वो चीफ कमीशनर कीरत इस मोआयन हरजा वो रुपया मालोकाना बरामद कर और रुपया इजराय डिगरी वो दीगर किसीम का रुपया मजमुरे सिरिस्ते नजारत खाह बैंक ही बरामद करे या जर डिगरी दस्त ब दस्त लेवे वो दरखास्त वसुलि दाखिल कर या दरखास्त इजराय डिगरी दाखिल करे वो डाक बोले या जरसमन मोजरा लेवे या दस्त ब दस्त रुपया लेवे या तसफिया करके किस्त बंदी करे या दरखास्त वसुलि दाखिल कर या जिस किस्म का दरखास्त जिस मजमूनक जिस वक्त मुनासिब जाने दाखिल कर वो कारबाई लाजमी मोवासिब ज्ञात करे वह सब साखले बरदाखले वकलायन मोखतारान मासुफीन या एक अजहा मिस्ल करदे जात खुदहामनमोकिरान खुद मनमोकिर को कबुल वो मनजूर है वो होना इस वास्ते यह वोकलाय मोखतार नाम लिखा दिया के वक्त पर काम आवे ।

ता० माह सन १९७


L.T.9 of Sri Prabhat Ranjan Sarkar

महायक कारापाल,

Bábá's thumbprint and signature on a power of attorney form


COURT FEE
INDIA
IRUPEE 50 PAISE

मैं
हमलोग

1. Shri Prabhat Ranjan Sarkar
Alias Anand murtiji
176, Patliputra Colony
p.s. Digha
Patna 13.

Prabhat Ranjan Sarkar

मनमोकिराम
चु
मनमोकिर
बनमोकदमे
अदालत
बनाम
मोकदमा नं०
वो करना खबरगिरी वो पैरवी बमोकदमे मजकूर जहर वां मतलुब है इस मतलब वो खुतरजा बरगवत अपने
जीसमियान

Bábá's signature on a power of attorney form

This passport photo of Bábá was taken before his European tour in early 1979 at Madhu Málaiṇca, Lake Gardens, Calcutta (now Kolkata)



Sharmaji was Bábá's official photographer, right from the days of the early black-and-white photos. He worked in a photo lab in Park Street [Calcutta], and from his earnings he was able to maintain his family. When we were getting ready to go abroad after Bábá's release, we needed six photos for the passport application, so we called Sharmaji. He came to Lake Gardens and chose the Shiva Liilá room, adjacent to the reporting hall and just in front of Bábá's room, as the best place to take the photos — at the time I was living in that room. We had informed Bábá that he would be coming; nevertheless Bábá acted surprised when he saw him. "Why is the photographer here?" he asked.

"Bábá, he has come to take your passport photos," I replied.

Bábá smiled and nodded his head. "Okay, but I don't want my time to be wasted; it has to be quick. I have to go for field walk and after that I have a lot of work to do."

Sharmaji also smiled. "Bábá, it will take a little time to get a proper snapshot. We have to set up the proper lighting. I'll have to take several exposures."

Bábá laughed and sat as Sharmaji directed him. Sharmaji asked two dádás to hold a pair of umbrellas at precise angles to shade Bábá from the lights. He put them in the right position and then coached Bábá on how to sit and when to smile: "Very good, Bábá, very good, but it can be better. Can you turn your head a little to the right; okay, now a big smile..." Bábá followed his instructions as if he were a small boy. It took a few minutes and several plates — it was one of those old-style cameras — but he got a good snap and delivered the prints the very next day.

One night, we got the news that Sharmaji had died, though he had not been sick or suffering from any known disease. When we informed Bábá in the morning, he let out a sigh. "Ah, such a good soul he was. Let us go there and pay our respects." That morning on field walk we brought Bábá to the crematorium in Kálighát where the body was being prepared for cremation. The márgiis were just beginning the shráddha ceremony when we arrived. Bábá got out of the car and paid his respects to the departed soul. This was a very rare occurrence.

Ashutosh Baba

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39. Organizational Bábá

With the development of Ánanda Nagar underway, in April of 1963 Bábá announced the formation of a new wing of AMPS to oversee the social service projects of the organization: ERAWS, the Education, Relief and Welfare Section. Workers and márgiis alike threw themselves into opening schools, children's homes and other welfare projects, and into disaster relief work.

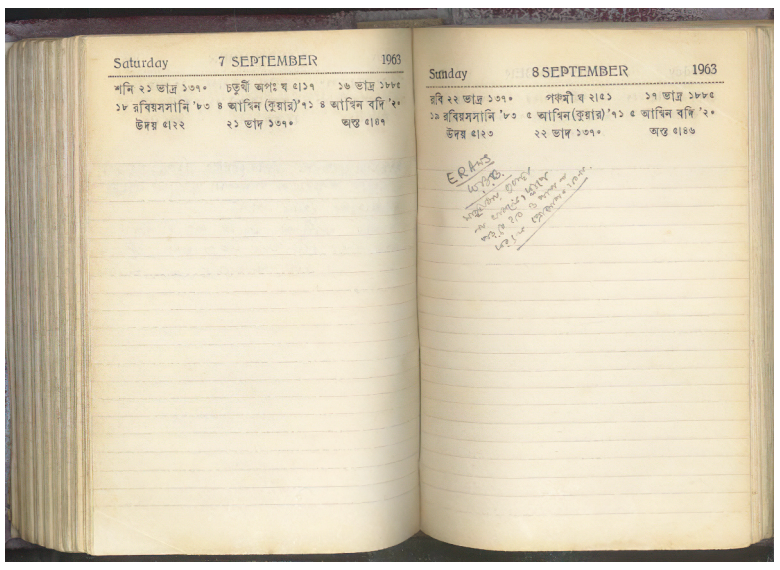
On 1 January 1964, the first two primary schools opened in Jamalpur (Bábá's son Gaotam was the first student) and Ánanda Nagar. Also that year Bábá founded the Ánanda Márga Board of Education (AMBE) and Sevá Dharma Mission (SDM), and the first wholetimer training centre (Prashikśana Máṭha) was established.

On the morning of 23 May 1965, Bábá announced the formation of WWD, the Women's Welfare Department of AMPS. And in 1966 the first avadhútiká, Didi Ánanda Bháratii ('Aunty'), was initiated.

Between 1964 and 1966 over 100 jágrtis and 200 primary schools were established. By 1968, at Ánanda Nagar alone there were primary schools, a high school, a degree college, children's homes, a students' home, a hospital (Ábhá Sevá Sadan, named after Bábá's mother), a leper asylum (New Life Asylum), and the Academy of



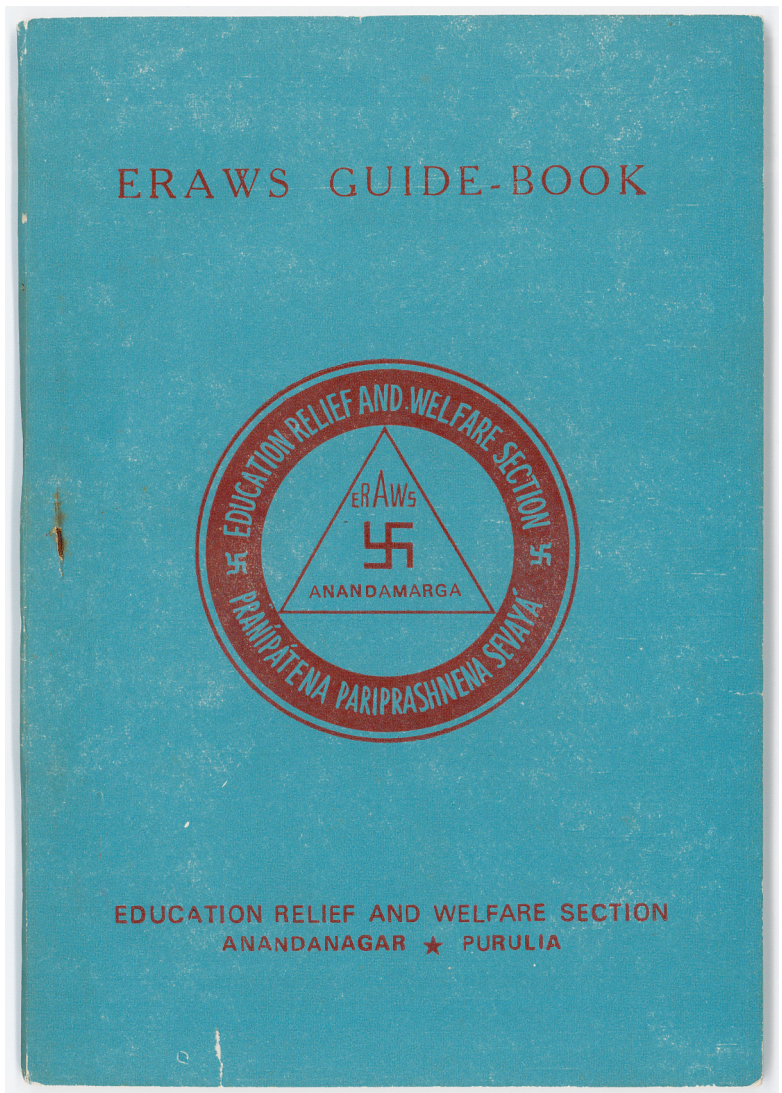
Light (for the blind, deaf and physically disabled), as well as the Ánanda Márga Institute of Technology (AMIT), a printing press and the central office.

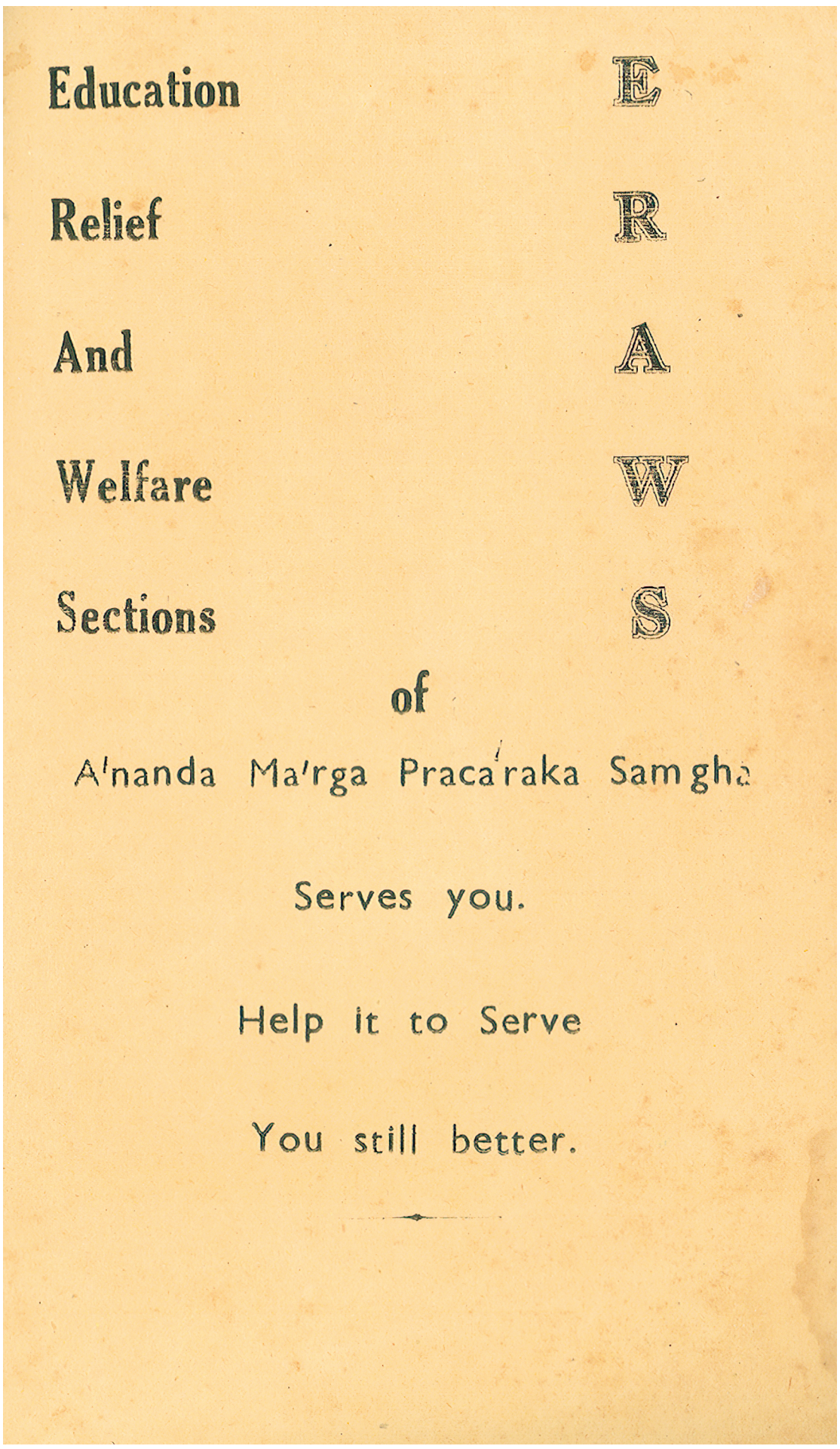


Bábá refers to ERAWS in a diary entry of 8 September 1963

Early ERAWS promotional material

Cover of the first ERAWS Guidebook





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40. Education, Relief and Welfare

When Bábá founded ERAWS in 1963 he told the márgiis, "Ánanda Márga education should focus on the all-around progress of the individual; its motto will be sá vidyá yá vimuktaye — 'education is that which liberates'. It should be as cheap as possible and extend to the village level so that the children will not have far to travel. No distinction will be made between rich and poor. The relief section will create a team to respond in times of natural and man-made disasters. This team will pride itself on its rapid response to unexpected calamities and its ability to reach affected areas that other relief agencies do not reach. All medical professionals should be encouraged to be de facto members of this team. In times of disaster, all local márgiis should consider themselves members of this section and be ready to volunteer. The welfare section will be responsible for establishing permanent welfare projects, such as children's homes, medical clinics, and so on."

When Bábá finished detailing the activities of each section, he asked for secretaries to be nominated to oversee the work. Praṅay nominated Aśt̄hána for education, Kedár for relief, and Dr Rámesh for welfare.

In the weeks that followed, Bábá met with each of the new in-charges and gave them guidelines for the development of their section. When he met with Dr Rámesh, he asked him to establish a children's home as his first welfare project and gave him detailed instructions about the running of the home.

"The children will never be referred to as orphans," Bábá told him, "and our homes will not be called orphanages, because no one in this world is an orphan. In other children's homes, they send the children out to beg. This will not happen in our homes. Our workers will beg if necessary. They and the local márgiis are responsible for meeting all the requirements of the children. The children's living standard should be the same as that of middle-class márgiis and their children."

Within a short time, the first children's home opened in Patna under the supervision of Akhori Himáchal Prasád, then additional superintendent of police in Patna; Sambuddhánanda, formerly Asiim; and Dr Rámesh from Ranchi. The second home opened at Ánanda Nagar shortly afterward, and others soon followed.

Bábá gave the same impetus to the establishment of the education wing. With the inauguration of ERAWS, the opening of schools became an organizational priority. Márgii educators under Aśt̄hána's supervision began developing an Ánanda Márga system of education and a curriculum for their schools. They met with Bábá, who gave them guidelines, both for the running of the schools and for the educational methods they would use, just as he had done with the children's homes. As was to be expected, Bábá emphasized the spiritual and ethical aspects of a child's education:

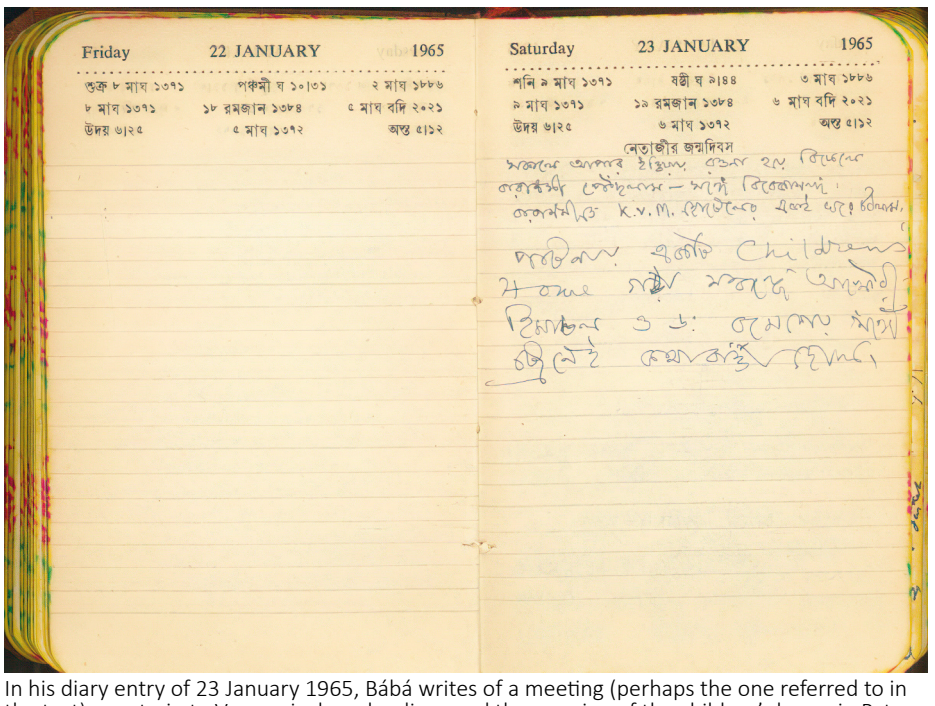
"The real meaning of education is trilateral development — simultaneous development in the physical, mental and spiritual realms of human existence. This development should enhance the integration of the human personality. By this, dormant human potentialities will be awakened and put to proper use. … In Prout's educational system, emphasis should be given to moral education and the inculcation of idealism — not only philosophy and traditions. The practice of morality should be the most important subject in the syllabus at all levels. The sense of universalism should also be awakened in the child. Etiquette and refined behaviour are not enough. Real education leads to a pervasive sense of love and compassion for all creation."

After this, Bábá would make it a regular part of his programme to visit the new schools and homes whenever he went out on DMC tour.

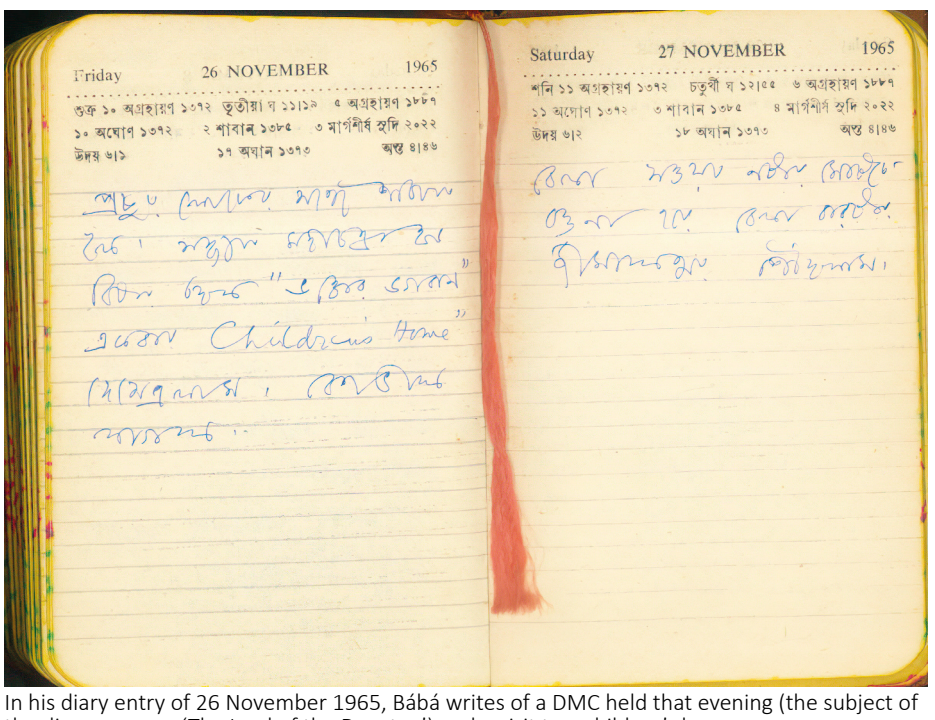
Anandamurti: The Jamalpur Years

At the 1965 Monghyr Education Training Camp (ETC), the 'EDUCATION' acronym was introduced:

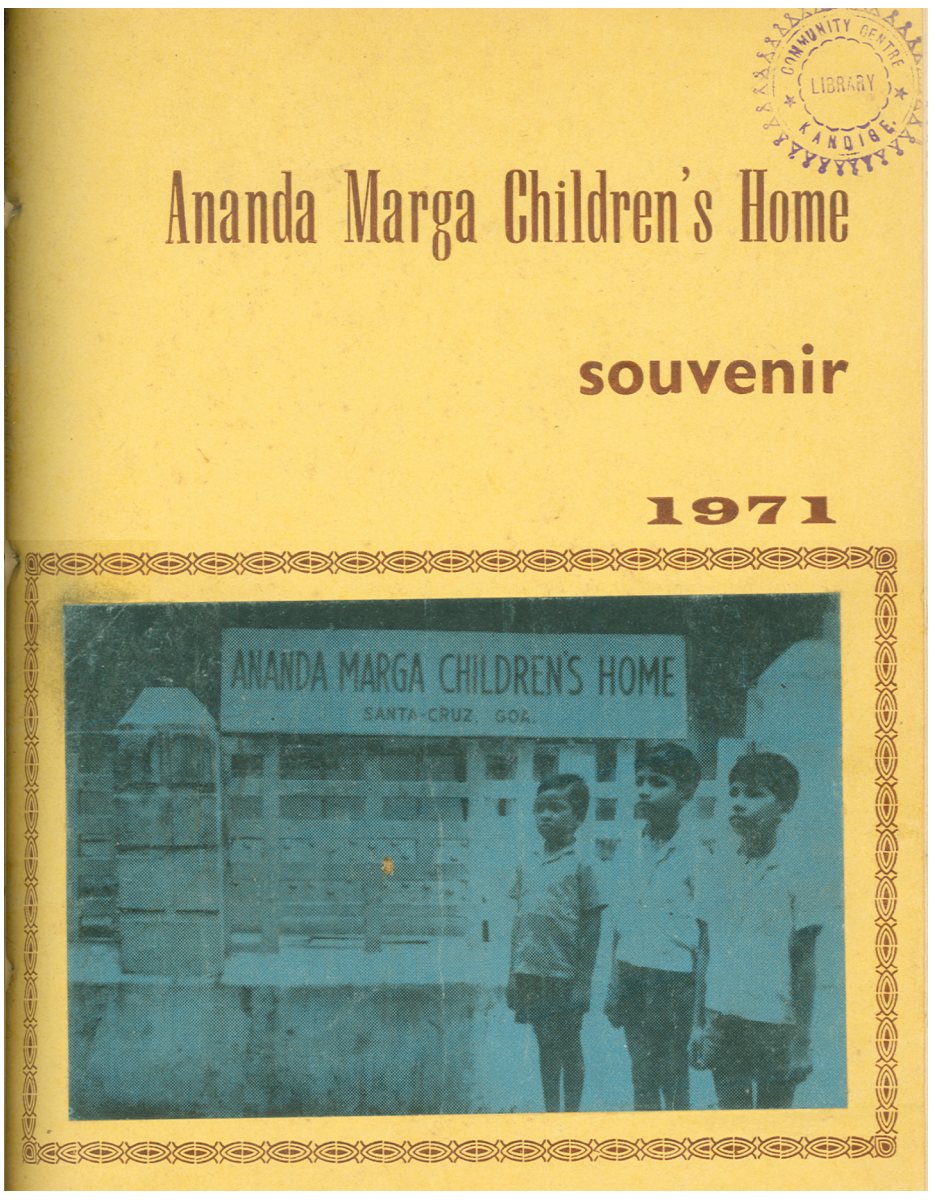
E — Enlargement of mind
D — DESMEP (D for Discipline, E for Etiquette, S for Smartness, M for Memory, E for English, P for Pronunciation)
U — Universal Outlook
C — Character
A — Active habits
T — Trustworthiness
I — Ideation of the Great
O — Omniscient grace
N — Nice temperament


Friday 22 JANUARY 1965
Saturday 23 JANUARY 1965
নেতাজীর জন্মদিবস

In his diary entry of 23 January 1965, Bábá writes of a meeting (perhaps the one referred to in the text) on a train to Varanasi where he discussed the opening of the children's home in Patna with Dr Rámesh and Akhori Himachal Prasád


Friday 26 NOVEMBER 1965
Saturday 27 NOVEMBER 1965

In his diary entry of 26 November 1965, Bábá writes of a DMC held that evening (the subject of the discourse was 'The Lord of the Devotee') and a visit to a children's home



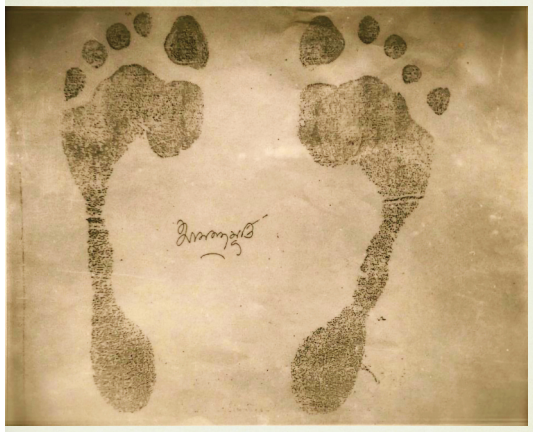
Ánanda Márga Children's Home Souvenir 1971

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41. Bábá's Feet

During the Colour Festival (Holi/Dol, now celebrated in Ánanda Márga as Vasantotsava, the spring festival) of 1964, the devotees of Jamalpur and surrounds requested Bábá to step onto a wide golden plate containing a thin layer of red-coloured liquid.

These are the footprints made on that occasion. Bábá's signature in the middle — 'Ánandamúrti' — was added later. Note that these are not the same impressions as the ones made by Didi Ánanda Karuńá on 26 October 1990.



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42. Later Family Photos

These family photos were taken around mid-1960s. The second was taken a year or two after the first.



From right to left (sitting): Bábá, sister Hiiráprabhá (holding her nephew Sáomitradeva), mother Ábhárani (holding Gaotam), brother Sudhámśhu Raiṇjan. From right to left (standing): wife Umá, Kalyáńii Sarkár (Himámśhu Raiṇjan's wife), brother Himámśhu Raiṇjan, Amal Kumár (Hiiráprabhá's eldest son), Citralekhá (Ruby, Hiiráprabhá's youngest daughter), brother Mánas Raiṇjan, Vikásh Kumár (Hiiráprabhá's youngest son).



From right to left (sitting): Himámśhu Raiṇjan, Bábá, mother Ábhárani, Hiiráprabhá, Sudhámśhu Raiṇjan, Mánas Raiṇjan. Standing: Vikásh Kumár (right), Kalyáńii (third from right, holding her son Sáomitradeva), Umá Sarkár (fourth from right), Amal Kumár (third from left, holding Gaotam), Citralekhá (Ruby, second from left).

Bábá's whole life is filled with examples of detachment. When he was working at the railways, he authorized his younger brother to draw his salary on his behalf and to give it to his mother. His mother would then give him a small amount of 'pocket money' which he would use to serve the needy or to buy fruits and flowers for her.

"At home he is a very dutiful son and performs his duty to perfection. I can't imagine a more obedient son than him, even at his age. Before going to your Márga functions, even today, he asks my permission. I get severe pain in my legs due to age. Every night he massages my legs to relieve my pain. There has never been an occasion when he disobeyed my wishes. But I also don't disturb him with any of our personal problems. My other children are also careful not to disturb him in any way with their problems."

Shri Shri Anandamurti: Advent of a Mystery

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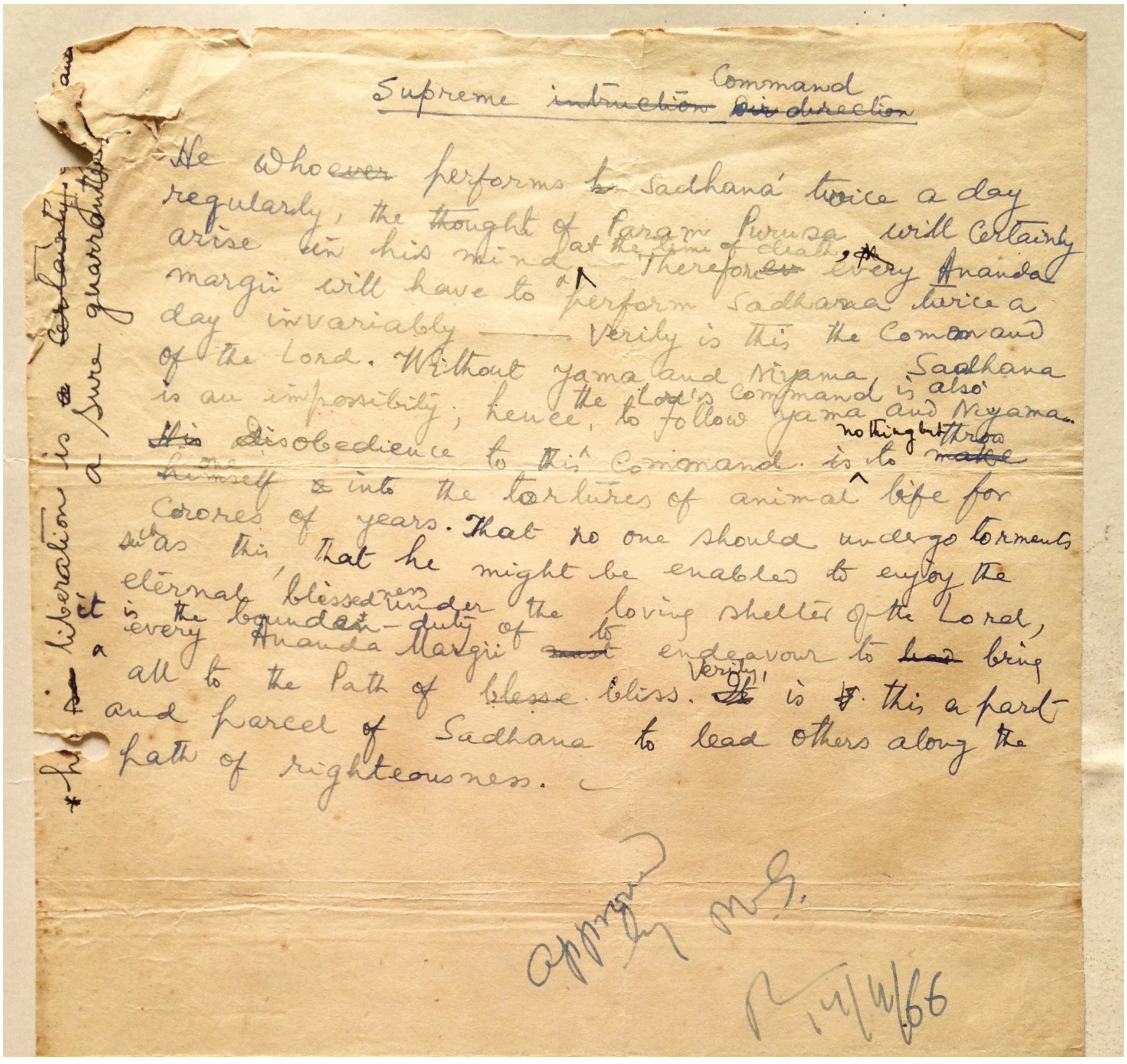
43. Caram Nirdesh

In 1966 Bábá gave Caram Nirdesh (Supreme Command), which encapsulates the essence of Ánanda Márga and what it means to be an Ánanda Márgii. It is included in the opening section of official publications of Bábá's books and is recited after collective meditation during weekly Dharmacakra (DC).

Although it was first given in 1966, it was not until 1967 that it was published for the first time. Meanwhile it had been translated from the original Bengali into other languages.

This is the original copy of the first English translation by Dádá Vijayánanda, approved and signed by Bábá ("approved by M.G. [Márga Guru], Bábá, 14/4/66").

As is evidenced from the manuscript, the title was translated as 'Supreme Command' after some deliberation. "He who…" (and later "The man who…") was used as the translation of the opening words until 1976. Meanwhile, the márgiis and workers of Sydney (now Suva) Sector had proposed a change of the language to the more gender-neutral "Those who…" They published their version in the November 1976 issue of their newsletter *Pranam* and a copy of it was shown to Bábá. Later, when he was released from jail in August 1978, he approved it, commenting that the earlier translation was in more biblical English whereas the revised translation is more modern. Other gender-biased language (which incidentally does not exist in the original Bengali version) was also amended. Since then there have been proposals towards an even more accurate English translation to better reflect the content and intent of the original Bengali.



Supreme ~~instruction~~ Command ~~Direction~~

He ~~Whoever~~ performs ~~to~~ Sadhaná twice a day regularly, the ~~thought~~ of Parama Puruśa will certainly arise ~~in~~ his mind at the time of death, ~~Therefore~~ every Ananda margii will have to perform Sadhana twice a day invariably ——— Verily is this the ~~Comm~~ Command of the Lord. Without yama and Niyama Sadhana is an impossibility; hence, the Lord's command is also to follow Yama and Niyama. ~~His~~ disobedience to this Command is to ~~make~~ throw himself into the tortures of animal life for Crores of years. That no one should undergo torments ~~such~~ as this That he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to ~~lead~~ bring all to the Path of blesse bliss. Verily ~~It~~ is this a part and parcel of Sadhana to lead others along the path of righteousness.

~~It is liberation is a~~ Sure guarantee

Aparna M.
14/4/66

This is the English version of Caram Nirdesh that has been in use since late 1976:

Those who perform sádhaná twice a day regularly, the thought of Parama Puruśa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ánanda Márgii will have to perform sádhaná twice a day invariably — verily is this the command of the Lord. Without Yama and Niyama, sádhaná is an impossibility. Hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these; that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ánanda Márgii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sádhaná, to lead others along the path of righteousness.

Shrii Shrii Ánandamúrti

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44. Vraja Krśńa Leaves Vrindávan



At the end of 1966 Bábá finally gave up his job at the railway office. His mother had previously told him, “Bubu, I know that one day you will leave home for Márga work. But I have two requests: you must not leave until Ruby [sister Hiiráprabhá’s youngest daughter — Hiiráprabhá was widowed in 1950] gets married, and don’t resign your job in haste.” On 31 December, Bábá’s niece was married and Bábá left Jamalpur that very day (taking long leave from his job in deference to his mother’s request) and moved to Ánanda Nagar. By maintaining his employment he had demonstrated that busy family people are capable of both spiritual achievement and service to society. When the workers begged Bábá to give his full time to Ánanda Márga, he accepted only when they promised to keep up with his speed. He told them their activities would increase ten times.

Shri Shri Anandamurti: Advent of a Mystery

Before leaving Jamalpur, Bábá conducted DMC on 30 December 1966 at the Jamalpur jágrti. The discourse was ‘Bhágavata Dharma’. On the same day he went to the railway office one last time and took leave of his colleagues. The next day, 31 December, after his niece’s wedding he left the family house, drove to the jágrti, spoke a few words to the márgiis there, drove to the outskirts of Jamalpur, stopped the car, got out and gave a final namaskár in the direction of town, then instructed the driver to drive on to Ánanda Nagar.

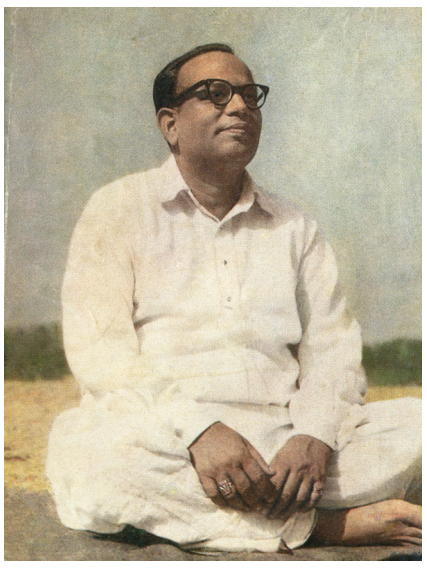
Editors

Bábá returned to Jamalpur after thirteen years at the end of October 1979 for one last DMC there. He walked for one-and-a-half kilometres from the jágrti to his family’s residence. Thousands of people lined both sides of the streets to welcome him back. It was so beautiful. One great devotee, Kránti, was dancing and falling into samádhi, which I had never seen before. Whenever we visited her house, she would look at us and say, “My Bábá has come!” That was the last time Bábá was ever in Jamalpur.

Didi Ánanda Candrashekhara

These are two very different photographs from the same photo session of Bábá sitting in the field at around the time he left Jamalpur. They illustrate how he could look very different from one moment to the next, depending on the angle and lighting of the photograph. Especially, as in this third image, when the original black and white photo was hand-coloured (hand-painted or overpainted), which was a common practice in those days.







Kránti Didi in later years

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45. Bábá in Mahárliká (1968)



Bábá at the Pines Hotel in Baguio

After the incident at Ánanda Nagar on 5 March 1967, Bábá moved the central office to Ranchi. The following year he visited the Philippines from 20-27 June 1968 for what was to be his first overseas tour and the first DMC outside India. After a VIP reception, he told the márgiis, "this country's Sanskrit name is Mahárliká [meaning small but great]."

The first initiates in Mahárliká were members of the Masonic Order, and they had sent one of their members to India to personally invite Bábá to their country. That first DMC outside India was held on the night of 23 June 1968 at the Masonic Temple on Taft Avenue in Manila. The DMC discourse was 'The God of Human Beings'.

The tour included a trip to the mountain town of Baguio, where Bábá stayed overnight at the Pines Hotel.

Bábá's departing message on 27 June 1968 was:

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

He then added…

"My sons and my daughters, I have one more thing to say. I do not belong to heaven. What I am — I am to express this truth in a single sentence: I am yours."



Pines Hotel in Baguio at the time Bábá stayed there on the night of 25 June 1968

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46. Sádhaná Year

In 1969 Bábá declared, "This is Sádhaná Year. Next year will be Seminar Year." Then he added: "Of course, Sádhaná Year will be continued for an indefinite period."

Sádhaná means 'the effort to complete oneself'. In fact, sádhaná is an ongoing practice for Ánanda Márgiis. Bábá instructed in the 'Sádhaná (Intuitional Practice)' chapter of *Caryácarya Part 2*:

"Whether one is healthy or sick, whether in a sitting or lying posture, or in a vehicle, full Iishvara prańidhána (meditation) will have to be performed twice a day. Whether there be any urgent work in the immediate future or not, and whether the mind be unsteady or not, all sádhakas should do japa (repeat Iśta mantra) eighty times at first, and then continue japa for as long as they like, according to instructions, without counting."

Indeed, with continued repetition of one's Iśta mantra along with the practice of second lesson (Guru mantra), every moment becomes sádhaná.

"Whatever you speak or do,
Forget Him never;
Keeping His name in your heart,
Work, remembering it is for Him,
And, endlessly active, drift in bliss."

'Sádhaná (Intuitional Practice)', *Ánanda Márga Caryácarya Part 2*

And with sincere and sustained twice-daily practice of all six lessons of Sahaja Yoga Sádhaná, one is sure to attain the Supreme Desideratum.

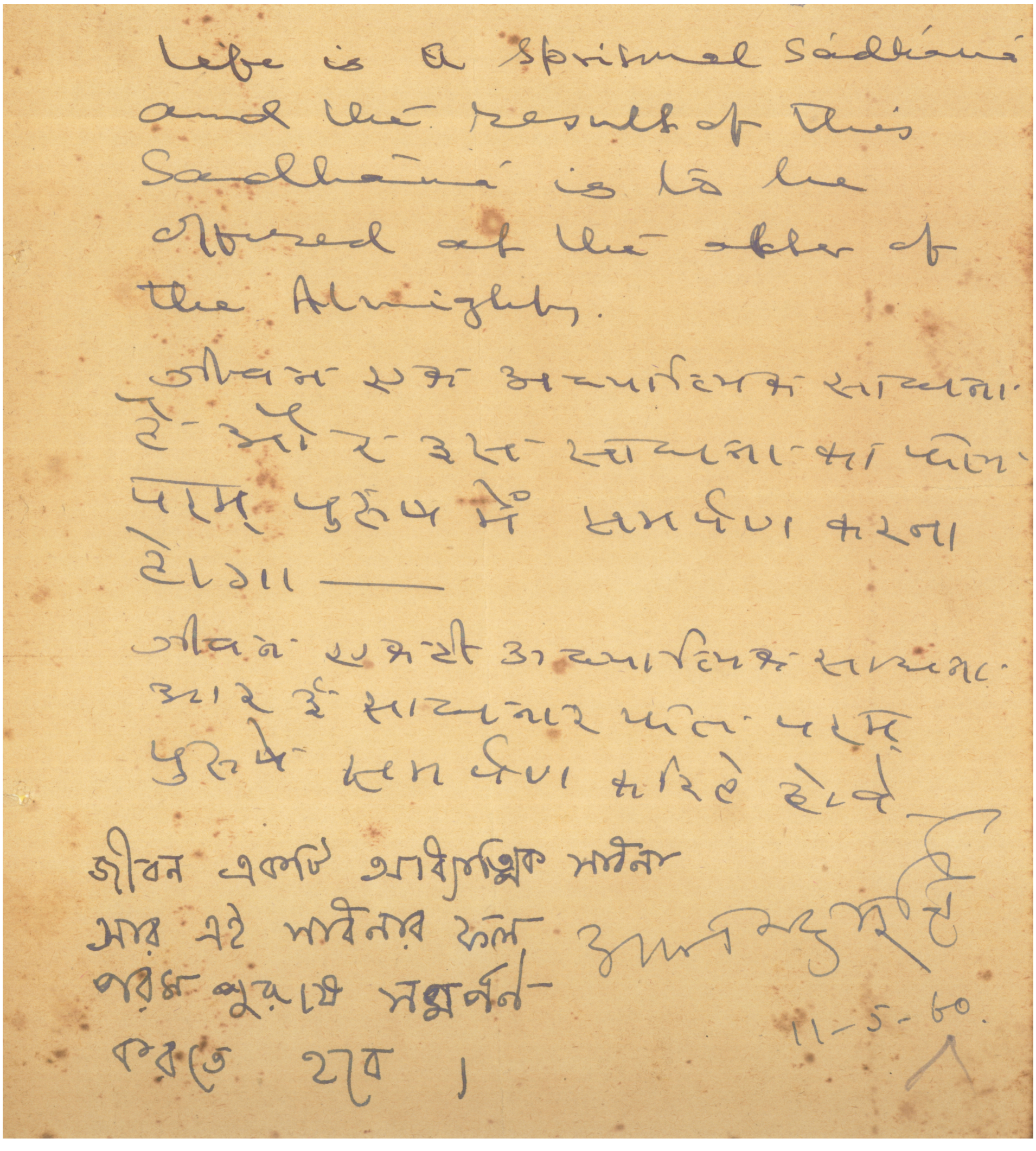
"The one formless, beginningless and infinite Parama Brahma (Supreme Consciousness) is the only entity to be attained by living beings — That alone is Jagat Guru (the Supreme preceptor), That alone has revealed Brahmavidyá (intuitional science) to us through the medium of the name and form of Ánandamúrtijii. Unit beings must be made to appreciate Its majesty."

'Sádhaná (Intuitional Practice)', *Ánanda Márga Caryácarya Part 2*

"You have come into the field of sádhaná in order to enter the kingdom of light beyond the shores of darkness. May your journey to the empyreal region be glorious and triumphant. Bon voyage to you."

'The Intuitional Science of the Vedas — 2', Bhádra Púrńimá 1955 DMC

Ánanda Váńii, Ánanda Púrńimá 1960 (signed by Bábá after he dictated it to Prańay Kumár Chatterjee): "Life is a spiritual sádhaná and the result of this sádhaná is to be offered at the altar of the Almighty."



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47. Bábá in Mahárliká (1969)

Bábá visited Mahárliká a second time from 20-26 April 1969. It was also his second overseas tour and the second DMC outside India.

On the afternoon of Wednesday 23 April, Bábá gave a darshan to a group of young márgii students at one of their houses. In his discourse (later published as 'Kaola and Mahákaola') he explained:

"The difference between kaola and Mahákaola is, the kaola raises his or her coiled serpentine, kulakuńḍalinii, through his or her sádhaná, and establishes the union of the fundamental negativity and the fundamental positivity; whereas in the case of the Mahákaola, the Mahákaola has the power to raise the kulakuńḍalinii of others also. A kaola can never raise the kulakuńḍalinii of others; he or she can raise his or her own kulakuńḍalinii. A Mahákaola can, if He so desires, raise the kulakuńḍalinii of others also."

When he finished speaking, Bábá waved his hand at a young man sitting in front of him and said, "Enjoy the bliss, my boy." The boy slowly fell over backwards in samádhi (absorption in bliss). Bábá indicated to the others that they should back away and give him room. As they did so it dawned on them that he had just demonstrated, through raising the kuńḍalinii of the young man, that he was in fact Mahákaola.

The following day, 24 April 1969, DMC was held in one of the halls at the University of the Philippines in Manila. The DMC discourse was 'Longing for the Great'.



The Mahákaola darshan in Manila



Field walk in Manila





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48. The Demonstrations

Beginning with the first death demonstration at the end of 1954, Bábá conducted many spiritual demonstrations throughout the years leading up to the late 1960s. But the period from around 1967 to 1970 was exceptional. During that time he gave hundreds of demonstrations at the Ranchi jágrti which included kuńdalinii-raisings, various types of samádhis, demonstrations of occult powers, the nature of the universe, luminous bodies, life and death, past lives and samískáras. He also demonstrated several times that Netáji Subhash Chandra Bose had been meditating in a cave in Tibet. At the same time he consistently turned down appeals from the márgiis to bring Subhash back to help the pracár of the Márga, which would have exploded had the revolutionary hero of the nation returned to claim his crown.

Account of a disciple who attended a particular demonstration:

"After the demonstration, I started wondering. I was convinced that Bábá was capable of such clairvoyant powers, but was he indeed the same person that we thought him to be, the all-powerful and all-knowing perfect master? Bábá stood up as if to leave. But then he abruptly sat back down again and instructed Dasarath to see his own past life. He said that he was taking Dasarath's mind back seven thousand years. Dasarath's body started to shake, the colour of his face changed, and he was sweating profusely. He started repeating, 'Bábá, Bábá, Bábá,' and then said that he was engulfed in a flood of effulgence. In the midst of that effulgence he saw Lord Shiva sitting in meditation. Bábá said, 'Is it so?' Then he instructed Dasarath to move forward in time 3,500 years and to describe what he saw. Dasarath said that he saw a charming personality with fair complexion wearing a crown [Lord Krśńa]. Bábá then instructed him to move forward another 3,500 years. Dasarath said that he was seeing Bábá in a radiant form. Bábá smiled and said, 'See Dasarath, I was a king in my past life. Now I'm a poor man.'"



Bábá in the late 1960s



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49. Dádá Paráshivánanda



One of the demonstrations Bábá gave in 1969 was to show the past lives of Dádá Paráshivánanda. Earlier that decade, just after Dádá had received initiation from Ácárya Kśitij, Bábá had revealed his extraordinary past-life story.

Back in late 1963, Ácáryas Kśitij and Kedárnáth had heard about a certain Vijay Kumár Mishra in Ranchi, a respected, well-educated young man in his late twenties from a well-known family who was considered by many to be an elevated soul. They visited him one afternoon and during the course of their conversation he told them, "My mother was childless for a long time. She didn't think she could ever have a child. Then one night she dreamed that she saw a great yogi sitting in a shrine. When she approached the yogi, he blessed her and offered her a coconut. He told her that after she ate the coconut she would conceive a child and her child would become a great saint. Just after she had the dream, my mother got pregnant."

Kśitij encouraged Vijay to take initiation and, after getting Bábá's darshan in Jamalpur, Vijay touched his ácárya's feet and said, "Ácáryaji, you have changed my life. The day you came to my house was the turning point in my life. Because of your help, I have found the right path. I have decided to leave everything and dedicate my life to Bábá."

On 9 April 1964, Bábá arrived for his second visit to Ánanda Nagar. Kśitij and Kedárnáth had brought Vijay with them from Ranchi to attend the programme, and when they went up to see Bábá he asked them where Vijay was. "Call him," Bábá told them. "I'm going to catch his thread."

Kśitij called Vijay and Bábá told them to sit down. He was going to tell them a story.

"Three hundred years ago," Bábá began, "on the outskirts of Rewa, there was a great yogi, a realized soul, who lived in an ashram with his disciples. One of his disciples was a young man from a wealthy royal family who had come to the ashram at an early age, leaving behind his comfortable life to dedicate himself to the spiritual path. This boy was a highly elevated soul with a pure mind who had almost no material desires other than a weakness for sweet fruits. One day, the guru called him to his room to tell him that he would be out of the ashram for a few days and that he was leaving him in charge. His one admonishment was not to violate any of the ashram rules while he was gone. The boy promised and the master left for his trip.

"While he was gone, the queen of Rewa paid a visit to the ashram, as was the habit in those days among royal families. During her visit, she was attracted by the spiritual aura of the boy. Being childless herself, she conceived a desire to adopt him and make him her heir. When she conveyed her feelings to the boy, he disappointed her by replying, 'Mother, I was born into a royal family. I have left everything behind to come and learn meditation at the feet of my guru. As he is happy with me, he is teaching me. Please, don't ask me to go back to what I have left behind. It cannot be.'

"The queen was saddened by his answer, but she accepted his decision. As a parting gift, she offered him some gold and silver ornaments for the support of the ashram. It was a strict rule, however, that the disciples could not accept anything from outside without the permission of the guru. He explained to her why he could not accept her offer. 'You see,' she said, after listening to his explanation, 'I am like a mother to you. If your mother offers you something, you should accept it. If you cannot accept the ornaments, then at least accept a coconut from me.' The boy didn't want to offend her any more than he already had; furthermore, he had a weakness for coconuts. It is only a coconut, he thought; surely this much will be okay. So he accepted. The queen cut the coconut up into pieces and offered it to the boy, who ate some and saved the rest, thinking to offer it to his guru, who was due back at any time. Then the queen took her leave.

"The next day the guru returned. As soon as he entered the ashram, he called his disciple to his room. In an angry tone of voice he told him, 'It is a rule in this ashram that no disciple can accept anything without my permission. And you have violated this rule, just for the sake of a coconut? How can you think you are fit to learn yoga from me if you cannot follow these simple rules?'

"The boy left his master feeling distraught and depressed. For a long time, the thought of his mistake haunted his mind. He died shortly thereafter. Due to his mistake and the force of this thought in his mind, he had to take birth in his next life as a coconut palm, and he remained in that body for nearly three hundred years."

By this time Vijay was crying silently. Bábá looked at him and said, "Now tell me, Vijay, is there any connection between your birth and a coconut?"

"Yes, Bábá."

Kśitij and Kedárnáth also had tears in their eyes. By now they had realized that the story was about Vijay.

Then Bábá said, "You finished your samískára as a coconut tree. And your mother took back the coconut and finished her samískára too. Parama Puruśa will now take care of everything of yours!"

Crying softly, Vijay did sáśťáuṇga praṅám to Bábá and said, "Bábá, just give me the strength to serve your mission until I die. I don't want anything else."

Bábá leaned over and touched Vijay on his ájiṇá cakra. Vijay fell over backwards in samádhi and Bábá told the two family ácáryas to cover him with a blanket and not to disturb him since he was in intense bliss.

Later, Kśitij took the opportunity to question Bábá about the story. "Why," he asked, "did the disciple have to suffer such a great punishment for such a little offence?"

"For him, it was not a little offence," Bábá said. "The higher one climbs on the ladder of spirituality, the greater the repercussions for any fault. If an ácárya and a general márgii commit the same mistake, the ácárya's punishment will be greater, because he has been given the greater responsibility. That disciple was a great yogi who went against the instructions of his guru, so accordingly he was given a severe punishment. This is the liila of Parama Puruśa."

Paraphrased from *Anandamurti: The Jamalpur Years* and *Living With Baba*

Dádá Paráshivánanda left his body on 29 June 1984. On the day of his death Bábá said that he had given Ácárya Paráshivánanda Avadhúta the supreme goal of human life, i.e. mokśa (salvation), freeing him forever from the cycle of birth and death.

Editors

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50. AMURT / AMURTEL

Following the formation of ERAWS in 1963 and the associated surge of education, relief and welfare activities under its umbrella, Bábá exhorted the márgiis in his Ánanda Váńii of 1 January 1964:

“It is action that makes a person great. Be great by your sádhaná, by your service, by your sacrifice.”

Three years later, in response to the Bihar drought and famine of 1966-67 and the Koynanagar earthquake of December 1967, he created the Ánanda Márga Relief Committee and sent this message to the relief volunteers: “Do not forget that the quantity of materials you bring does not matter as much as the solace the people feel from seeing you come to their aid. Even people who would have died otherwise can be saved by the happiness and satisfaction they feel when they see you.”

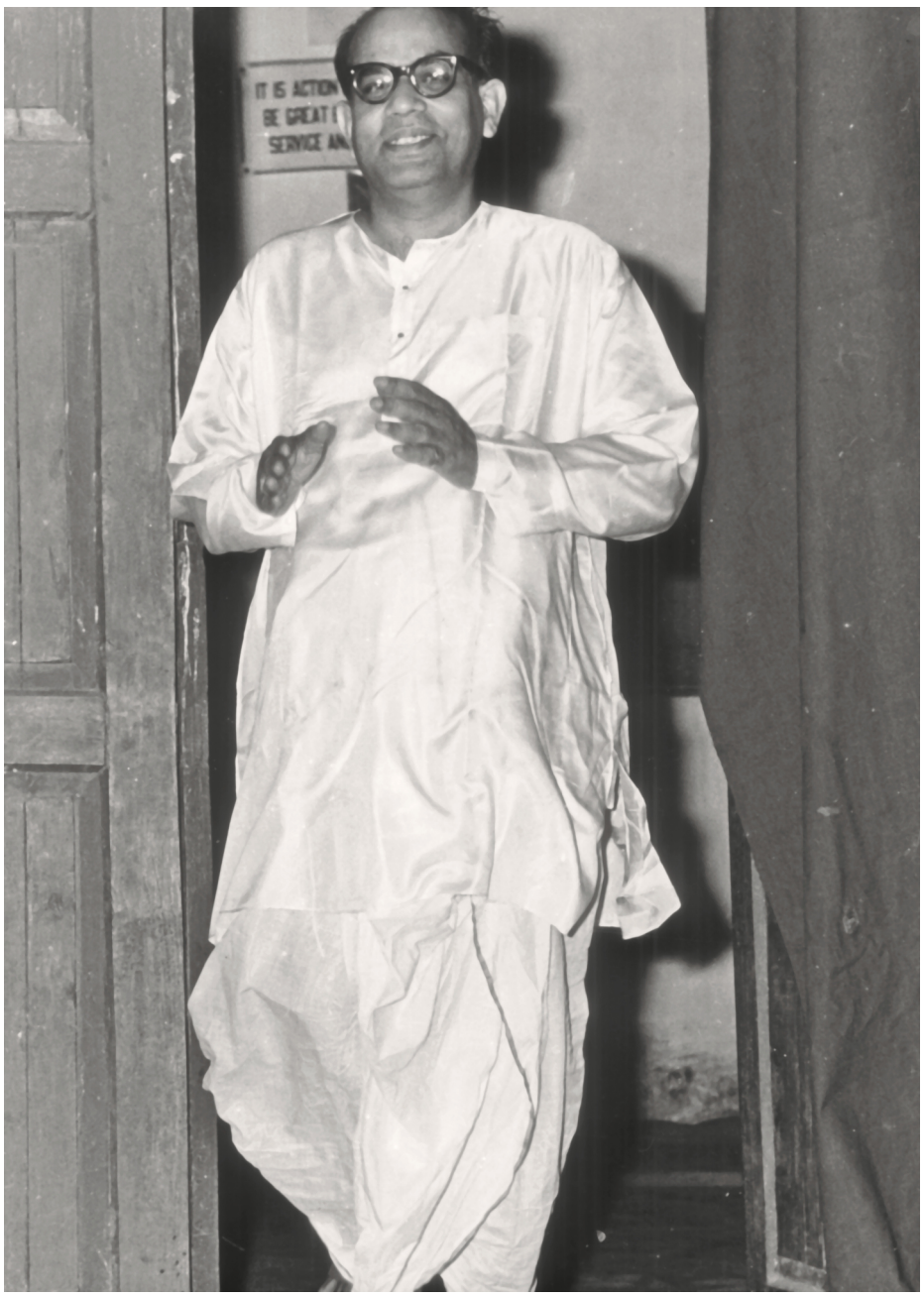
And in April of 1970 the Ánanda Márga Relief Committee was renamed Ánanda Márga Universal Relief Team (AMURT) and became a branch of the Relief section of ERAWS, for both disaster relief and long-term relief projects. The women-managed side of AMURT later came to be known as AMURTEL (Ánanda Márga Universal Relief Team — Ladies).

The dictum ‘Service to humanity is service to God’ has since been associated with the name and spirit of AMURT/AMURTEL.

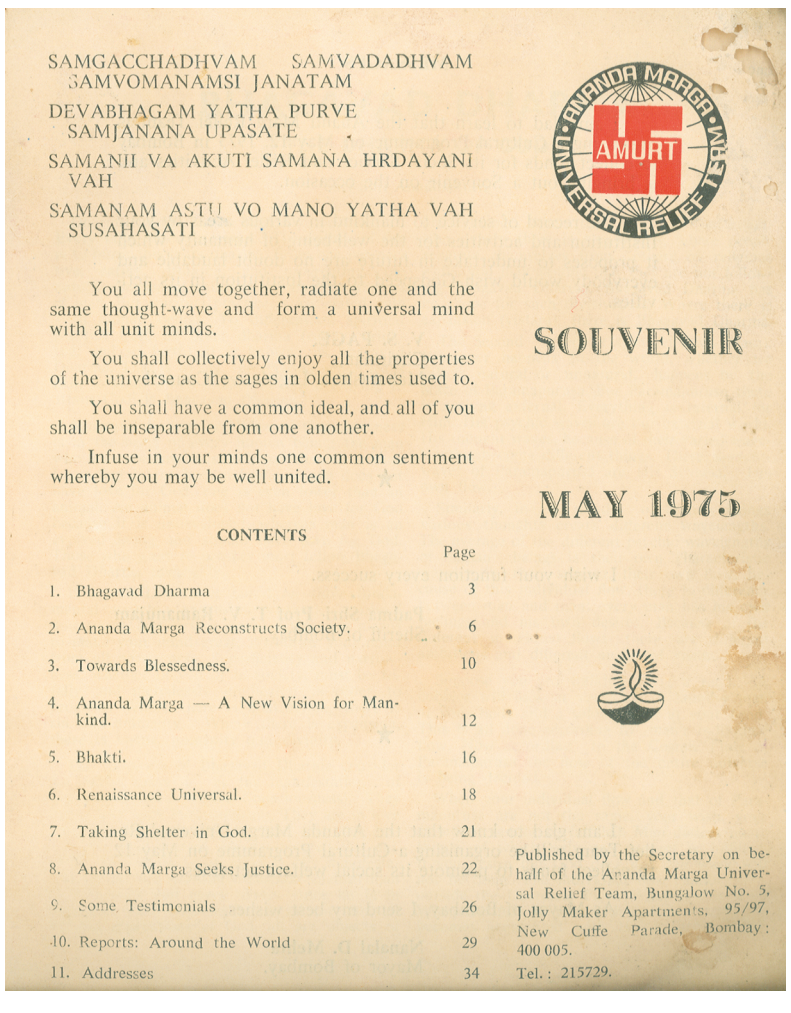
In a special AMURT meeting at Ánanda Nagar on 2 June 1990, Bábá said:

“There are hundreds of millions of hunger-stricken people throughout the globe. AMURT must come forward and do something concrete for them; we must give them substantial food, otherwise they will suffer from malnutrition. ... We must do something concrete for these people, otherwise the hunger of these downtrodden and distressed people will destroy the peace and tranquility of the entire globe. ... When you are taking responsibility for the entire globe, this also is your sacred duty. What is the cause of this problem? It is due to economic maldistribution. Prout is the long-term solution to solve the economic problem, but to solve the food shortage is an urgent necessity. What are you doing for this? You cannot shirk your responsibility — the entire globe waits for you. This is the sacred responsibility of our AMURT and AMURTEL — let them shoulder their responsibility.”

Amongst other honours, in 1988 AMURT received the Indicator Human Rights Award for its relief work rendered the previous year to the victims of apartheid in South Africa, and in 1991 AMURT received recognition as an NGO under the United Nations.



‘Ánanda Márga in Social Service 1970-1971’, AMURT’s first annual report



SAMGACCHADHVAM SAMVADADHVAM
SAMVOMANAMSI JANATAM
DEVABHAGAM YATHA PURVE
SAMJANANA UPASATE
SAMANII VA AKUTI SAMANA HRDAYANI
VAH
SAMANAM ASTU VO MANO YATHA VAH
SUSAHASATI

ANANDA MARGA UNIVERSAL RELIEF TEAM
AMURT

You all move together, radiate one and the same thought-wave and form a universal mind with all unit minds.

You shall collectively enjoy all the properties of the universe as the sages in olden times used to.

You shall have a common ideal, and all of you shall be inseparable from one another.

Infuse in your minds one common sentiment whereby you may be well united.

SOUVENIR

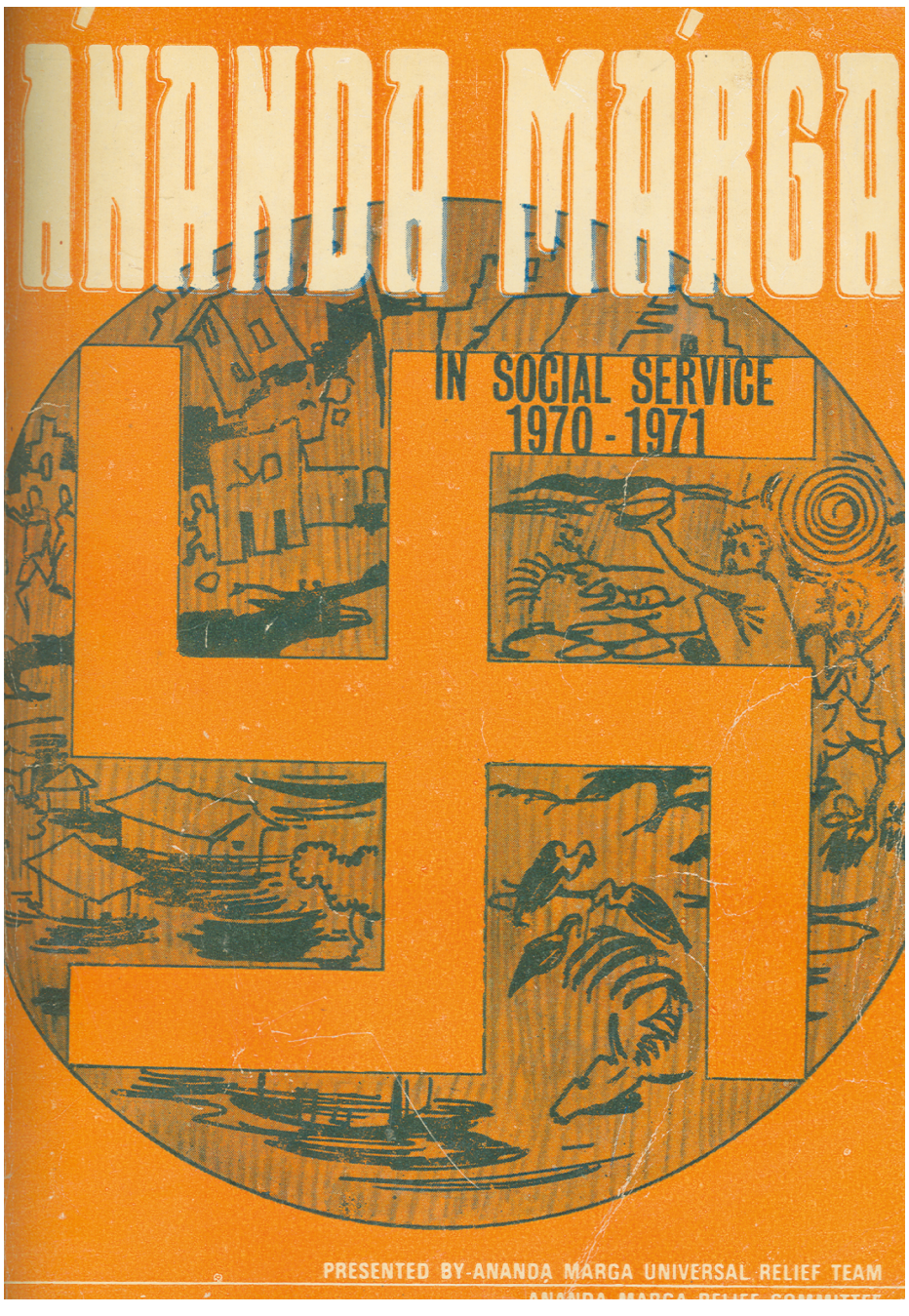
MAY 1975

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51. Bábá Nám Kevalam

At the beginning of October in 1970 Bábá expressed the desire to take a break from the hustle and bustle of Ranchi and spend a few quiet days in the solitude of nature. It was decided to take him to Amjharia, a hill station between Ranchi and Daltonganj. Bábá, Umá and Gaotam were driven up along with some márgiis, including Bábá's cook and his security in-charge Viśńudeva, to stay at the forest department guesthouse there for a week.

On 6 October Ghási Rám, a márgii working in the government health department, visited Amjharia for work related to the cholera eradication programme and came to know that Bábá was at the forest guesthouse. So he informed the local márgiis and they all showed up the next day.

The following day, 8 October, Bábá was sitting with two local family ácáryas, Brahmadeva and Ráj Mohan, on the verandah of the guesthouse, looking out into the distance, when he instructed Brahmadeva to do dhyána. Then Bábá said, "Listen carefully. Can you hear anything?"

Brahmadeva said that he could hear the indistinct but beautiful sound of music.

Bábá continued, "Listen more carefully. Is it only the sound of music or are there words accompanying it?"

"Yes Bábá, there are words with it."

Bábá said, "Listen closely to what they are."

"It sounds something like 'Bábá, Bábá.'"

"Listen more closely."

"It's 'Bábá Nám.'"

"Still more closely."

"It sounds like 'Bábá Nám Kevalam.'"

"Yes, you are right," Bábá confirmed.

Ráj Mohan said that he also heard it, but they could not see or hear where it was coming from. Bábá then told them that devayonis (luminous beings) were singing the mantra. Other márgiis nearby also reported hearing it, and on Bábá's instruction Brahmadeva called them over. He then formally introduced the Bábá Nám Kevalam mahámantra to them, saying that it was to be used as their kiirtan mantra from that moment onwards. He demonstrated how to sing it and introduced the lalita mármika dance as its accompaniment.

Finally, Bábá called for a collective kiirtan to be arranged that very evening. Brahmadeva went to the surrounding villages to gather more people (márgiis as well as non-márgiis) and akhańda kiirtan began around midnight.

During the programme Gaotam, who was 10 years old at the time, came out of the guesthouse and stood on the balcony. Suddenly his attention was diverted to Bábá's car, which he noticed was moving towards the kiirtan platform. He shouted, "The car is moving!" and as they scrambled to intercept it Bábá remarked, "The influence of kiirtana is so intense that both animate and inanimate objects get attracted to it."

Bábá sanctified Bábá Nám Kevalam as a siddha mantra a few days later on 14 October (the day of Diipávalii that year) at the Ranchi jágrti.

At the Ánanda Púrńimá DMC in Calcutta on 16 May 1982, Bábá said:

"I have already said, and I repeat it again, that now the time has come to manifest the glory of kiirtana. And I also want to say further that those who wish to attain spiritual progress in their sádhaná will have to do more and more kiirtana. By kiirtana, the mind becomes pure, and with this pure mind, one can do sádhaná. If the mind is made pure even for five minutes by kiirtana, then if you do sádhaná for only five minutes, your sádhaná will be very good — you will surely attain spiritual progress. And because of your spiritual progress, you will come closer and closer to the Supreme Consciousness, you will come in contact with His psychic waves. And in that state you will be able to render still better service to human beings, animals and plants … May you all be blessed."

Kiirtan danced before Bábá at the Kingston, Jamaica DMC some nine years after the Bábá Nám Kevalam mantra was given



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52. Táńḑava Revived

Táńḑava is a vigorous exercise that increases courage and manliness. In 1971 Bábá revived it as a daily practice for males and, along with the kaośikii dance given seven years later, made the performance of it mandatory at DMCs and other Ánanda Márga functions.

Some Bábá quotes on táńḑava:

“The táńḑava dance is an all-body exercise by which even the brain and its nerve cells become strengthened.”

“Lord Shiva awakened the spiritual urge in the people of his time. He taught them spiritual practice. He taught them the practice of tantra, which is the practical aspect of spirituality, as you know. He also taught them spiritual dance, that is, táńḑava.”

“About seven thousand years ago, Sadáshiva first introduced the táńḑava dance … and Párvatii introduced the lalita mármika dance. Ánanda Márga has accepted the system of combining the lalita mármika dance with kiirtana. … Lalita is to be used during kiirtana. It is the only dance which is universally accepted as the best dance for kiirtana.”

“The idea behind the invention of táńḑava dance is an invariable truth: ‘I must keep on fighting against destruction through struggle itself.’ One hand holds a skull and the other hand a sword. The skull is the symbol for destruction, and the sword is the symbol of struggle. ‘No, I do not yield before time, death or destruction. I am fighting against these with the help of the sword.’”

“Táńḑava is a fight. In this fight one is fighting against death, against waning, against decay. Death is represented by the skull, and the fighting spirit of human beings is represented by a knife. In the entire sphere of human expression this fight between the good force and the evil force — merits and demerits — death and life — this type of fight is going on and will be going on forever.”

“The inner motivation of táńḑava is the following: ‘Destruction is inevitable, but I will continue to fight against destruction through struggle.’ The skull represents destruction, and the dagger represents fight. The underlying feeling is, ‘I will not surrender to destruction or death. I will continue the struggle with this dagger.’”

“Táńḑava expresses the spirit of strength. Your arms express strength and vigour. They are straight, meaning thereby that they are ready to fight death. One hand, holding a skull or fire or a snake, represents death, while the other hand is holding a dagger, representing the spirit to fight death.”

Táńḑava danced before Bábá at the Kingston, Jamaica DMC



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53. Sixteen Points

In July 1971 Bábá introduced the Sixteen Points as the fundamental guidelines of Ánanda Márga practice, for physical health, mental development and spiritual elevation:

1. After urination, wash the urinary organ with water.
2. Males should either be circumcised or keep the foreskin pulled back at all times.
3. Never cut the hair of the joints of the body.
4. Males should always use kaopiina (lauṇgoṫá).
5. Do vyápaka shaoca as directed.
6. Bathe according to the prescribed system.
7. Take only sáttvika (sentient) food.
8. Observe fast as prescribed.
9. Do sádhaná regularly.
10. Observe uncompromising strictness and faith regarding the sanctity of the Iśťa (Goal).
11. Observe uncompromising strictness and faith regarding the sanctity of the Ádarsha (Ideology).
12. Observe uncompromising strictness and faith regarding the sanctity of the Supreme Command.
13. Observe uncompromising strictness and faith regarding the sanctity of the Conduct Rules.
14. Always remember the content of your oaths.
15. Regular participation in the weekly dharmacakra at the local jágrti should be considered mandatory.
16. Observe C.S.D.K. (Conduct Rules, Seminar, Duty, Kiirtana).

In his Ánanda Váńii of 1 January 1976 he said:

“Be firm on Sixteen Points. Unite all the righteous forces. All the tall talks of the evil forces will be silenced.”

And the following Váńii on Ánanda Púrńimá 1976 ended with:

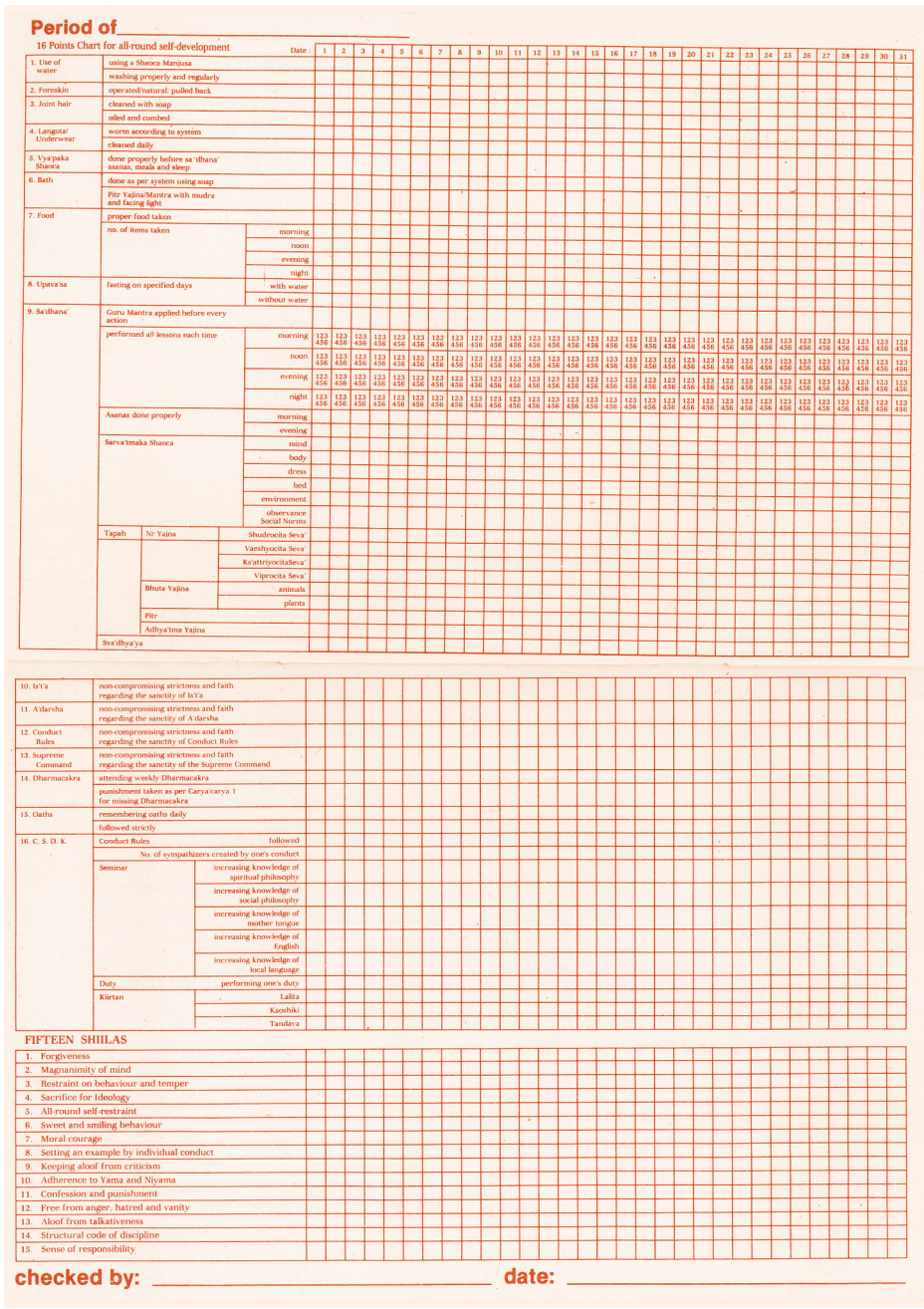
“In order to march ahead on the road of human welfare, we will have to strengthen ourselves in all the arena of life. The complete seeds of welfare in all the spheres — physical, mental, moral, social and spiritual — are embedded in the Sixteen Points. Hence be firm on the Sixteen Points.”

Editors

The following year Bábá would say to a group of márgiis:

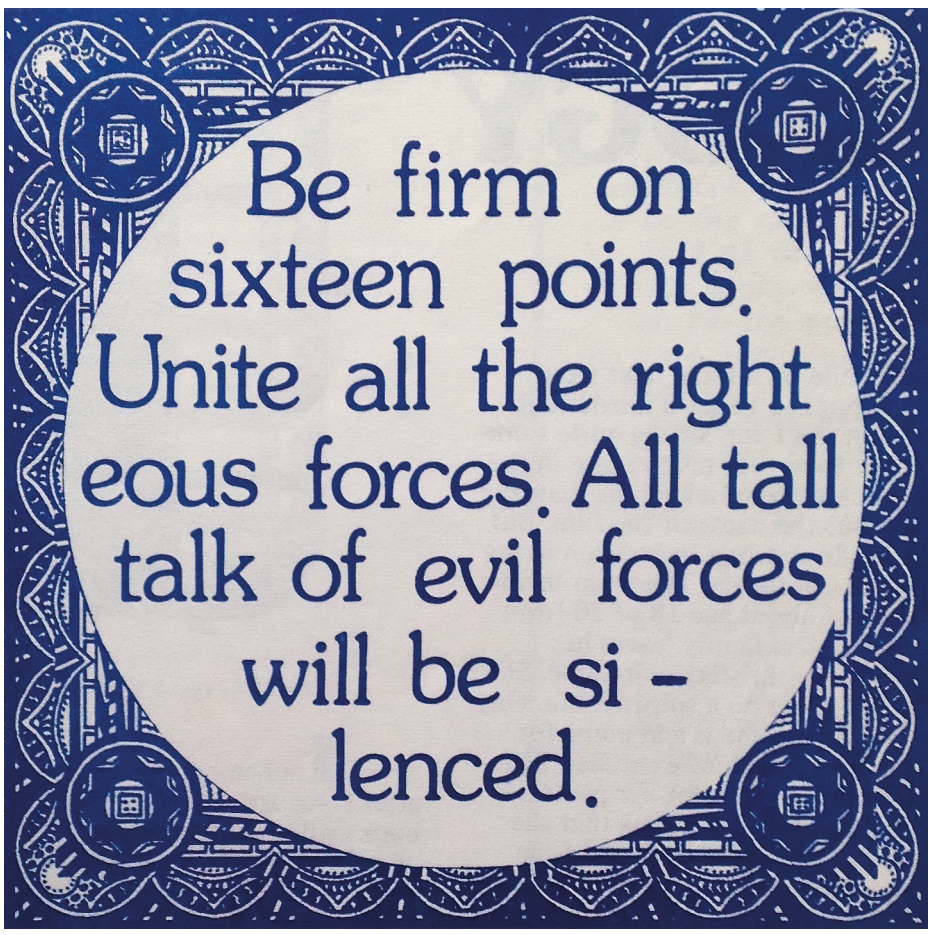
“Just see, just see. Though my boys and my girls are not yet perfectly following Sixteen Points, the immoralists are afraid of them, and literally shake in fear. But when my boys and my girls *really* adhere to Sixteen Points,” he continued, “the bones of the immoralists will shake. You understand?” He jabbed at his own thigh, smiling broadly and saying, “The very bone will *shake*.”

Travels With the Mystic Master



The sudarshan cakra was a special circular weapon of Lord Krśńa. In July 1978 Bábá related, in the third person, this about his own sudarshan cakra to Dádá Bháskaránanda:

“Unlike other gurus, he has no bows and arrows, no trishúla, nothing of the kind. His all-vibrating philosophy combined with all-embracing spirit and strict sense of discipline takes the shape of his sudarshan cakra. He operates this cakra with the help of his sons and daughters. It is desirable that his sons and daughters acquire the inner strength to help him in this respect. Strict adherence to Sixteen Points gives them this inner strength.”



Top: 16 Points chart from the booklet *Our Fundamental Duties*

Early depiction of Bábá’s 1 January 1976 Ánanda Váńii

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54. Bábá Opposed and Betrayed

Due to Bábá's uncompromising moral stand against corruption, his opposition to oppressive dogmas such as the caste and dowry systems, as well as Prout's stand against socio-economic exploitation in India and abroad, opposition to Ánanda Márga from vested interests had been steadily growing over the years. That opposition came particularly from Hindu fundamentalist groups, the CPI-M (Indian communist party), the CBI (Central Bureau of Investigation), and the higher echelons of the federal government, including the prime minister.

On the occasion of Ánanda Púrńimá 1967, following the first attack at Ánanda Nagar, Bábá had given this Ánanda Váńii:

"Today, all over the world, a grim fight has started between the evil forces and the benevolent forces. Only those who possess the moral courage to fight against the evil forces can give a soothing touch to the struggle-torn earth with the balm of peace. Remember, you are spiritual aspirants. Hence you alone shall have to undertake the mighty task of saving the earth."

In 1969 the government attempted to pass a ban order forbidding civil servants and other government employees from joining Ánanda Márga on the basis that AMPS was a political organization. And there were more attacks by the communists, resulting in more worker and márgii deaths. Incredibly, Bábá was eventually blamed for some of these deaths when CBI and police harassment came to a head at the end of 1971 with fabricated murder charges against him and some of the workers.

Meanwhile, in September 1971, Bábá had transferred his personal assistant, Vishokánanda. Umá tried to intervene on his behalf, pleading with Bábá to keep him on as PA. But Bábá refused and, as remarkable as it may now sound, Umá and Vishokánanda then left him and the Márga, taking some of the other workers and márgiis with them. By all accounts, Bábá was completely unfazed. He continued with the work of the Mission without missing a step. Dádá Rámánanda was now his new PA.

Dádá Rámánanda wrote in his memoir, *Ashutosh Baba*:

A few days after the May 1971 DMC in Ranchi, we had a clash with local thugs and it was decided to shift Bábá to Patna. After the shift I went to Bengal to begin relief activities for the refugees that were flooding into Bengal from East Pakistan, soon to become Bangladesh. I began opening up refugee centres, twenty-one in all, and I became so busy with this work that I did not have a chance to go and see Bábá for more than three months. During that time, I had little or no idea what was going on in the organization: the fact that Mádhavánanda had … turned government approver; the ongoing defections; the impending split in the organization — thankfully, Bábá kept me away from all those things.

After [Umá and Vishokánanda] left, the [1 October Calcutta] DMC took place as planned with myself acting as Bábá's PA, but not all the workers attended — [Umá] held a parallel programme at the same time and many workers attended her programme instead. The organization was thrown into a state of confusion and I remember wondering in what direction it was going. All in all, thirty-seven workers defected with her, both avadhútas and avadhútikás. I remember that Satyánanda became very reacted. After the DMC, [Umá] went to the dharmasala where the workers were staying and addressed them, criticizing Bábá and trying to convince them to leave with her. Satyánanda came running to inform Bábá of what was going on. "I cannot tolerate this," he said. "These people are attacking you in public." But Bábá was not perturbed at all. He pacified him by telling him that there was nothing to worry about. "Be calm, be silent," he said. "In time everything will become clear."

A few days later I left Calcutta with Bábá and we embarked on a three-month DMC tour to different parts of India. Eventually we learned that Umá Sarkár had gone to Puri, where she was being sheltered by the CBI. She attempted to set up her own organization with those workers that had defected but it was short-lived and many of them soon came back to Bábá. Vishokánanda, however, became a government approver.





These two photos show Bábá together with Umá and márgiis on outings in the late 1960s

Umá at Ánanda Nagar in 1967







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55. Jaipur Airport





These photographs were taken during Bábá's DMC tour of 1971. On the morning of 18 October that year he flew from New Delhi to Jaipur on the way to Bombay. During the stopover the márgiis thronged from all around to have his darshan. The photos, taken at the entrance to the Jaipur airport as they waited for his connecting flight, convey the devotional fervour of that joyous occasion and the personal and intimate relationship the márgiis enjoyed with Bábá at the time.

In his DMC discourse in New Delhi the previous day, Bábá had said:

"The relationship between Parama Puruśa and the unit beings is a sweet and familiar one. The devotees … declare unambiguously that they belong to Parama Puruśa, and Parama Puruśa belongs to them. … Parama Puruśa is dear to one and all, and so human beings call Him Bábá. Likewise, all created beings are dear to Parama Puruśa, so to Parama Puruśa all the created entities are Bábá. … When the devotees sing Bábá Nám Kevalam, Parama Puruśa also sings Bábá Nám Kevalam."

The following day in his DMC discourse in Bombay, he reinforced that message with:

"As Parama Puruśa is the beloved of all, so all are beloved for Parama Puruśa."



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56. Bábá's Arrest

Bábá was arrested in the pre-dawn hours of 29 December 1971. He was taken to Buxar Jail, between Patna and Varanasi, and held there on charges of conspiracy to murder.

Giridhára of the USA recalls:

"We arrived in Patna on the night of the 27th. The next morning Bábá came to the jágrti at Pataliputra Colony. That day he gave darshan and then in the night he sat on the office patio and táńdava was performed before him. That was the 28th, and the very next morning he was arrested. They took him to Buxar Jail on the banks of the Ganges, four or five hours by passenger train from Patna. A group of 35 or so márgiis (many of us from overseas) traveled by train from Patna to Buxar to see him. Bábá was allowed to come out and address us. He told us:

'Do your duty. You all know what that is. Do kiirtan every spare moment.'

Then he turned around and walked back in."



Dádá Dharmavedánanda recalls in his memoir, *Travels With the Mystic Master*:

It was February. A mind-wrenching circular arrived from our office in Wichita. Bábá was in jail in India.

The circular stated:

'Though Bábá was arrested on 29 December, we delayed to inform you in the hope that he would soon be released. But it is taking time. Together with four workers, he is charged with conspiracy to murder. Of course, it's a frame-up manufactured by the CBI to crush Ánanda Márga. The ideas and activities of AM have always been a direct threat to public figures who hunger for personal power without any concern for society's benefit... The sole direct witness is Vishokánanda (an ex-dádá) who claims to have been one of the murderers. Instead of being in jail, however, he is free and enjoying a luxurious life. His evidence is acceptable according to a fluke in Indian law, which permits a criminal to testify against others, in which case he is called an approver. According to the discretion of the court, the approver may be released and richly rewarded for his cooperation.'

In early 1972, due to ill-health as a result of the poor conditions of his confinement, Bábá was transferred to Patna Medical College Hospital. After more than a month there he was moved to Bankipur Central Jail in Patna and kept in cell number 13, which had been used for condemned prisoners during the British colonial days. It was a cramped concrete cell with no windows or other ventilation, making it like a fridge in winter and an oven in summer.


The Chief of the Army Staff, General S.H.F.J. Manekshaw, being greeted by young boys in Dacca on Dec. 27.

ANAND MARG CHIEF HELD ON MURDER CHARGE

(By Our Staff Reporter)
PATNA, Dec. 29:
MR. Prabhat Ranjan Sarkar, spiritual head of Anand Marg, was arrested today at his Patliputra residence under Sec. 302 I. P. C. (murder).

The arrest was made by the Patna police on a complaint lodged by the C.B.I. which was investigating into a number of allegations against the Anand Marg including the murder of about 18 to 20 Avadhoots (Sanyasis of the Marg who have dedicated their lives to it).

Acharya Sarbeshwaranand Avadhoot, General Secretary of the Marg, was also arrested along with his Guru, Mr. Sarkar popularly known as Anand Murtiji, who was to go to Varanasi today to address a Dharm Chkr.

The police later produced them before the S.D.O. Patna Sadar, Miss Radha Singh who rejected their bail petitions. They were forwarded to Buxar Central Jail where they will be lodged.

It is learnt that the C.B.I. has established prima facie case of movement of Anand Murtiji in the murder of some Avadhoots who had voiced their feelings against some of the actions of their Guru. These murders, according to the C.B.I. took place in a planned manner in Singhbhum district.

The C.B.I. is believed to have established the clue of murder of Avadhoot Sadanand and two others near Chandil. Their bodies

7-Man Body To Probe Killing Of Intellectuals

DACCA, Dec. 29:

Yet Another Evidence Of Genocide

KHULNA, Dec. 29:
Yet another evidence of genocide by the Pakistani occupation forces has come to light with the discovery of an execution ground at Gollapara near Radio Station here from where a large number of bodies and human skulls have been exhumed.

Though no immediate estimate of the killings at

section with some disturbances that took place at Ranchi. The police had raided the Anand Marg office there and at other places and had recovered human skulls, which according to the Marg were kept for "tantra sadhana".

The C.B.I. had raided the Anand Marg headquarters at Patalliputra Colony and seized some papers and unaccounted money amounting to over Rs. 20,000.

The alleged murder of some Avadhoots by their own colleagues caused a serious split in the Anand Marg. Vishokanand Avadhoot, who was the private secretary to Mr. Sarkar, spear-headed the revolt which was later joined by Mr. Sarkar's wife, Mrs. Uma Sarkar.

Mrs. Sarkar deserted the Anand Marg camp and went underground along with her 12-year-old son. Vishokanand and many others also joined them later.

Recently, Mrs. Sarkar had circulated a letter from Calcutta alleging involvement of her husband in the murders. She also alleged that her husband, Anand Murtiji indulged in homo-sexuality.

An inquiry into all these allegations had been entrusted to the C.B.I. by the Union Government which received a number of complaints against the activities of Anand Marg. A team of C.B.I. officials headed by a D.I.G. camped at Patna for months together to complete the investigations.

Report of Bábá's arrest in the Indian Nation, 30 December 1971


Bankipur Central Jail, Patna

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57. Bábá's Poisoning and Fast

On 12 February 1973 Bábá was the target of an assassination attempt. Complaining of ill health that day, the prison doctor was called in and, on secret orders from the CBI, administered what would ordinarily have been a lethal dose of barbiturates on the pretext that it was medicine prescribed by the Patna civil surgeon. Bábá went into convulsions and then a coma, and when he regained consciousness he could not see and his brain seared with pain. After several days he partially regained his eyesight, although it remained impaired for the rest of his life.

FOR IMMEDIATE RELEASE

NEW YORK, New York, February 28, 1972 -- An assasination attempt has been made on the life of P. R. Sarkar, spiritual head of the largest yoga society in the world. His followers, numbering some eight million, are located in thirty different countries of the world. His personal secretary, Ac. Pranavananda Avadhuta, reported that he was poisoned by food sent through the jail guards and left to die in his small cell at Bankipur Jail, Pantna, India. He was under protection of the C.B.I. (Central Bureau of Intelligence). Jail authorities refused a request by Sarkar for medical assistance, Pranavanananda reported. For five days he remained near death in a semi-concious state; to this date he has received no medical treatment.

P. R. Sarkar's socio-spiritual organization, Ananda Marga, has organized large-scale disaster relief operations and opened over 500 orphanages, hospitals, and schools throughout India. His followers claim he is being held on "concocted" murder charges, "instigated by vested interest groups who view his outspoken ideals and growing support as a threat to their interests. This arrest is the latest in a stormy history of harassment and persecution of his organization." Of the 200 charges which have been filed against him, all but one have been thrown out by the courts.

"We have now abandoned our hope for justice;" said Mr. Paul Fahnestock here today at a news conference, "our peaceful efforts have been met with increasingly brutal rejoinders. We now appeal to the American news media, in its love for Truth, to make an immediate inquiry and investigation into this flagrant oppression. It is our greatest desire that the truth of the matter be revealed to the world community."

Press release to the world's media

In March of that year Bábá dictated several letters to the governor of Bihar, demanding a judicial inquiry into his poisoning. He received no reply to any of them.

A selection of Bábá's letters to the governor of Bihar

To,
The Governor of Bihar,
INDIA

Through Distric Magistrate, Patna.

Sir,

With due respect and humble submission I would like to bring to your kind notice the following facts along with tales of harassment, torture, mal-treatment, poisoning and other inhuman activities done by different agencies of the Government.

1. That I was arrested by C.B.I. (Central Bureau of Investigation) on 29th December 1971 at 6:00 in morning on some charges concocted by C.B.I. with certain malafide and political motive. 28th Dec. 71 being Ekadasi (11th moon) was my fasting day. On the 29th morning after I was arrested by C.B.I. they did not allow me to do my morning duties throughout the day. They did not allow me to do my daily spiritual practice. They did not allow me even to take a single drop of water. They produced me before S.D.O., Patna in the afternoon. My remand order to jail was kept ready in S.D.O.'s office before I was produced in S.D.O.'s chamber (not court). This shows that the S.D.O. decided to send me to jail even before she (the S.D.O. was lady) saw the arrested person. She did not ask me a single question and so I did not get the scope to narrate the tales of torture. I was brought to Buxar Jail (it is in another district) at about 11:00 pm i.e. I had to remain without food and water for about sixty hours at a stretch.

2. Due to unhygienic condition prevailing in jail I became sick and on Feb. 72 I was sent to P.M.C.H. (Patna Medical College Hospital) for treatment. There I was kept under inhuman torture by C.B.I., State C.I.D. and State Police for all the 24 hours upto 3rd April 72. The motive was clear and simple; they wanted to kill me as per secret instruction of C.B.I. In the P.M.C.H. room on. 17 I was forced to remain within four walls of the room for the entire period up to 3rd April. I was not allowed to peep through the window nor to raise the curtain of the door to see the sky. They did not allow me to read news-paper coming from my house. They did not allow me to take food coming from my house and forced me to take unhygienic food prepared by the men of their choice. They did not allow any of my friends and relatives to see me even from a long distance. They created disturbance even in my spiritual practice.

3. I was sent to Bankipur Central Jail in the first week of April 72. Just a few days after my coming here the authorities stopped my interview with my relations and friends. Even now nobody can see me without a written order from the Court of Law.

4. In the first week of June 72 my mother died. I am her first son. As per usage of India the first son is to do the Spiritual observance of the parent. But the cruel and inhuman authorities of Government did neither allow me to see her in her death bed nor did they allow me to do her last rites.

5. In Bankipur Central Jail also authorities stopped my food continuously for fifty hours with the only intention of killing me as per verbal instruction of C.B.I.

6. I am an aged man of above fifty but because of my regulated and routined life I used to maintain a good health. But due to continuous torture by Government authorities in general and Jail Department in particular my health has been ruined. Four persons who used to look after me became eye-sore of the jail authorities. Two of them have been transferred to Daltenganj Jail and two to Buxar Jail, although none of them has got any court case in Daltonganj and Buxar. The only intention of transfer is to keep me alone and kill me conveniently.

7. In the first portion of 1973 they have posted several Sipahis just on the gate of my cell just prevent others to see me. It is clear that they want to kill me secretly and shift the dead body silently with the help of those Sipahis.

8. On 12 Feb. 73 I felt very much unwell in the afternoon. The Jail Doctor came and prescribed certain medicine for Diarrhoea and Dysentry. On the same day at 9:00 pm I again felt unwell. The Doctor was informed and he came at about 10:30. He said that he will be informing the Civil Surgeon, Patna. I requested him to please inform my men also and gave him my residential address and phone number. The Doctor came again at about 11:00 and told me that he has informed the Jailor to send the news to the address of my men. Afterwards I came to know that the jailor did not convey the news to my men and suppressed the fact for reason best known to him.

9. At about 11:00 pm on 12th Feb 73 the Jail Doctor said the Civil Surgeon is not to come to see you but he has prescribed a medicine for you. He administered that to called medicine which was actually a poison. Just after taking the medicine I became sense-less. I came back to senses at about 7:00 am on 13th Feb 73. At that time I was undergoing the following five reactions of that poison. They were:-

i. Extreme weakness throughout the body.
ii. Nervous reaction throughout the body.
iii. Profuse watering from both the eyes.
iv. Extreme pain in brain.
v. Inertness of brain.

On 14th morning I felt the sixth reaction and that is I was unable to see anything clearly even from a short distance. I became almost blind. A few days after that an eye specialist came and said that I was suffering from conjecitivitis. On 15th night two more specialists came At time my blood pressure was 160/100. On 16th morning my urine was examined, the sugar was +++ (plus). I have got no doubt I was poisoned on 12th night and all these are reactions of the poison On 19th Feb. 73 a first class Magistrate was deputed by District Magistrate to record my statement. I have stated that in case of medical treatment the faith of a patient plays a very important role and as I have lost faith in these Government Doctors and as a strong suspicion has been created in my mind that they have poisoned me as per direction of C.B.I., I don't like to be treated by any Doctor selected by Government I want to be treated by my private Doctor.

In the night of 21 Feb. 73 I requested the jail authority verbally and on 27th Feb. 73 in writing to request the District Magistrate, Patna to depute a 1st Class Magistrate to record my statement demanding a judicial probe. I further told them that I want in that Judicial Commission there may be any Judge of Supreme Court or of any other High Court excepting that of Patna High court (because Patna is the place of occurrence). But as ill luck would have it, I have not yet been favoured with the presence of a 1st Class Magistrate to record my statement.

In view of the foregoing I would request you to please favour me by appointing a Judicial Commission to go through all the above mentioned complaints and other relevant matters at an early date. I have got strong suspicion that certain black hands are working against me from behind the curtain and some of them are important persons. I want to disclose the names of those important persons before the Judicial Commission.

Yours faithfully
Sd/ - Prabhat Ranjan Sarkar
5 March 1973
Bankipur Central Jail, Patna.

1. Copy to President of India for information and necessary action.
2. Copy to Secretary General, UN.O. for information
SD/ - Prabhat Ranjan Sarkar
5 March 1973

AANANDAMURTIJII
SUFFERING
FROM THE
REACTIONS OF POISONING:

To
The Governor of Bihar,
Patna (India)

Sir,

I would like to bring to your kind notice the fact that from about 9 O'clock yesternight I am suffering from extreme pain in lower portion of my body along with burning sensation but the jail authorities have done no arrangement for my nursing and medical treatment. If such a state of affairs continues and if the jail authorities want to kill me like this, I will have no other alternative but to resort to some other step for which the Government will be solely responsible because of their not doing the needful in response to my timely request.

This is for your kind information and necessary action please.

It may please be added that since 13.2.73 I have been suffering from the reaction of poisoning which was done on 12.2.73 night and I have not been served with a single drop of medicine since 16.2.73.

Yours faithfully,
Sd/-
(Prabhat Ranjan Sarkar)
12/2/73 (12 hours)
Bankipore Central Jail, Patna.

The Governor of Bihar,
Patna, India.

Sir,

As I am a sick man and there is nobody to look after me and at the same time the oppression of the Jail Department has reached its zenity point, I find no other alternative but to stop taking food for an indefinite period.

This is for your information please.

Yours faithfully,
Sd/Prabhat Ranjan Sarkar,
1-4-73.
Bankipore Central Jail,
Patna.

//True Copy//

And so he informed the president of India and other government officials that he had no alternative but to undertake a protest fast. That fast began on 1 April 1973 and would last until his release from prison on 2 August 1978 — five years, four months and two days later.

We have just received a telegram from the Central Office in India (March 7)

"FROM CENTRAL OFFICE:

BABA UNCONSCIOUS LOWER PORTION PARALYSED - HANDS INACTIVE - VOICE INAUDIBLE - EYES CLOSED - PUBLICIZE COMMUNICATE EVERYONE
- GIRIJANANDA "

Our Bábá has been in jail for over two years now. He has been fasting for almost an entire year. The news we have been receiving from India about His condition and case has been scanty. Today (March 7) we received the above telegram.

About one week ago, we received a newsletter from the Central Office in India. We have been requested to reprint the newsletter and to send it to all sectors. The newsletter will be sent twice a month to keep us up to date on events and to vibrate us with wonderful Bábá stories.

A Bábá story appeared in the newsletter which vibrated us all so much when we read it. I really feel that, in light of Bábá's condition at the present time, the story has taken on even deeper significance. HIS LOVE IS ALL
- Lilá

Description of a telegram communicating Bábá's poisoning

During all that time Bábá subsisted on a cup of liquid (usually curd-water; one part curd, or yoghurt, to three parts water were his instructions) twice-daily, brought to the jail each day by his personal assistant Dádá Rámánanda. When he was later asked how he survived despite prolonged fasting, he said, "There is nothing unnatural about it. The only difference is that while other people take energy assimilated in their edibles, I have to derive energy directly from sunlight." In fact, it is doubtful whether Bábá even needed the curd water at all. Some say that he only took it to prevent his digestive organs from atrophying; others that it prevented the jail authorities from force-feeding him.

The Washington Star
SATURDAY,
DECEMBER 27, 1975

Leader Enters 1,001st Day of Protest Fast

Prabhat Rainjan Sarkar, author, philosopher, and spiritual leader of Ananda Marga, an international religious and humanitarian organization, today began fasting for the 1001st consecutive day in the the Bankipur jail in Patna, India.

Sarkar, also known by his spiritual name, Shrii Shrii Anandamurti, has been a political prisoner of the Gandhi regime for the last four years, since December 1971.

YESTERDAY his followers here and in hundreds of other cities fasted and held commemorative meditation meetings, marking the 1,000 days of his fast and to draw further attention to what they feel are injustices toward him and toward their organization.

The 54-year-old spiritual leader has abstained from all solid food since April 1973, after an attempt to poison him while in the jail. He is protesting the denial of basic human rights to himself and to other members of his outlawed religious and humanitarian organization.

He alleges that he and they have been harassed, arrested on false charges, and often tortured by the Indian government.

As a result of the extended fast and poor jail conditions, Sarkar's health continues to deteriorate. He is now unable to sit up and his voice is barely audible.



PRABHAT SABHAR
Trial begins Jan. 4

OLAF OFTEDAL, nutrition expert from Cornell University, said that "it is medically impossible for Mr. Sarkar to still be alive after 1,000 days of fasting on the small quantities of Horlicks (malted milk in water) that he has been taking each day." The profound metabolic changes that could have enabled this unprecedented fast seem to be a product of Sarkar's proficiency in yoga and meditation, his followers say.

After four years of legal maneuvering and numerous delays, his trial is scheduled for Jan. 4 in Patna.

The case, which has been front-page news in India since his arrest, is expected to last several months. Spokesmen here for Ananda Marga feel that, given the current repressive environment in India and in light of the banning of Ananda Marga last summer, "there is little hope that justice will be available."

They cite the numerous irregularities in the proceedings, denial of bail, repeated violations of his rights to see his lawyers, substandard jail conditions, and "the vociferous attacks made in the government-controlled media" as giving faint hope for a fair trial.

THE CASE HAS attracted the attention of the International Human Rights community. Particularly Amnesty International, the United Nations Human Rights Division, the International Commission of Jurists, and the International League for the Rights of Man have been following the case closely for the last three years. Letters from concerned people all over the world prompted the interest.

Ananda Marga emphasizes social service, and is somewhat distinct from other yoga-inspired groups in this respect.

In the Washington area, the organization operates a clothing distribution program, the Emergency Pantry and Canned Food Program, providing food for families and senior citizens in need, and literacy training. A spiritually-based primary school is being opened in Northern Virginia.

A branch of the Ananda Marga Universal Relief Team is active with the local Red Cross, providing first aid and disaster services. Members offer free classes in meditation and relaxation throughout the area.

Headquarters here are at 1354 Montague St. NW.

Report of Bábá's fast in the *Washington Star*, 27 December 1975

Around the second week of April 1973, his elder sister Hiiráprabhá tried to persuade him to eat solid food. Bábá smilingly declined saying, "I never went against your wishes, but I have taken a vow and I do not want to break that vow. One day I will certainly come out and break my fast, taking food from your hands only."

Six years later, on the morning of 12 February 1979 (the first anniversary of his poisoning after his release from jail) Bábá told the márgiis gathered for general darshan that day, "I wrote a letter to the president of India that I know who are the black hands working from behind the curtain." He then went on to say that each year the anniversary of his poisoning should be celebrated — celebrated because he had survived — and that it would be known as Niilakaṅṭha Divas. Niilakaṅṭha means 'blue throated', one of the names of Shiva.


MAHARLIKA TIMES
Margiis undertake large scale international protest against GURU's persecution
Anandamurti-on 88th day of fasting
Ac. Punyamandji tortured and beaten by New Delhi police
Two Deciding Paras

Márga publication *Maharlika Times*, 1973


MAHARLIKA TIMES
Central Committee appeals to all Margiis, moralists
Ananda Marga Guru tortured in jail
Worldwide protest against Anandamurtiji's imprisonment

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58. Bábá in Jail



Bábá was unable to speak for many months due to the after-effects of his poisoning. During that time he communicated with a writing tablet. In June of 1972 his mother died, but he was not permitted to perform the last rites as her eldest son. With Bábá assailed and suffering in so many ways, and with no light at the end of the tunnel, the situation appeared bleak. But he continued to assure the márgiis and workers that dharma would prevail in the end.

Unlike other prisoners, due to his moral strength and towering personality Bábá had the upper hand over the jail staff, demanding that they perform their duties properly and taking them to task whenever they abused their power. Many of them grew to respect and love him, and it was not uncommon for them to be replaced when their reverence for him grew to conflict with their duty as jailers.

After some time Bábá was permitted to receive visitors in small groups, and márgiis flocked from all over the world to have his darshan. Miraculous stories abound of their meetings with him. Even the jail staff had their stories. The prison doctor who had administered the poison was soon replaced by Dr Dharma Dás Kalwár. This story is one of many that he told:

"As I approached Bábá's cell I saw a soft light coming from the room. When I looked in I saw that Bábá was floating in the air near the ceiling in meditation. The light was coming from his body. I was so astonished, I didn't know what to think. I must have blinked for in the next moment Bábá was back on his cot, still in meditation posture. I blurted out something in surprise and he told me, 'Be quiet!'"

One night the jail superintendent had a feeling that Bábá wasn't in his cell. He checked and the cell was empty. Then, from just outside, he saw a light come down from the sky and land on Bábá's cell. He checked again and Bábá was there. Bábá told him: "Don't come to my cell in the middle of the night. I'm a very busy man."

In March 1974 a group of prominent politicians in opposition to the government visited Bábá. It was Bábá's policy not to meet with non-márgiis but he made an exception on this occasion. They tried to persuade him to break his fast in order to save his life, but Bábá told them in no uncertain terms that he was fasting for his ideals and that his ideals were more important than his life. Then as they were leaving he added that democracy cannot survive without morality, and that morality had become a victim of the Indira Gandhi regime.

In late 1974 the Chakraborty independent inquiry commission concluded that Bábá had been deliberately administered an overdose of barbiturates by the jail doctor, and the Patna civil surgeon went on record that he had not been consulted on the prescription.

In January 1975 Bábá warned the márgiis to prepare for an emergency in six months. He advised them to stockpile a a two-year supply of rice, dal, oil and other basic necessities. Back in 1971 he had nonchalantly commented from the bathroom one day, "In 1975 our organization will face a severe crisis. Even if you travel miles and miles, you will not meet anyone who will admit to being a márgii. It will be one of the most testing periods of the Márga."

In June 1975 the Allahabad High Court found Prime Minister Indira Gandhi guilty of election fraud stemming from her 1971 election. Widespread unrest erupted throughout the country as both the public and opposition leaders called for her resignation. But before the Supreme Court could confirm the High Court ruling, on 4 July 1975 she declared a nationwide state of emergency. Martial law was imposed and 24 opposition groups were banned, 14 of them affiliated with Ánanda Márga and Proutist Universal. Thousands of workers and márgiis were imprisoned and tortured, and others were forced to go underground. Fortunately, due to Bábá's instructions six months earlier, the families whose men were imprisoned did not suffer undue hardship during the twenty-one months of the state of emergency.



REGD. NO. H/SD-23

INDIAN HERALD

NATIONAL ENGLISH DAILY

Founder & Editor: THAKUR V. HARI PRASAD

SPECIAL SUPPLEMENT

2 Pages HYDERABAD, Thursday, June 26, 1975 PRICE 15 Paise

EMERGENCY DECLARED

JP, Morarji, Advani, Asoka Mehta & Vajpayee arrested

Raj Narain, Mody & Chandra Sekhar held

Meanwhile, Bábá's fast continued unabated. And his health continued to suffer due to the unsanitary conditions of his dark, dank and unventilated jail cell. But he neither bent nor showed any sign of breaking.

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59. The Dadhiicis

Maharśi Dadhiici is said to have sacrificed his life so Shiva's mysterious weapon, the vajra ('thunderbolt'), could be made from his bones to fight against the Aryan oppression of the day.

After the first Ánanda Nagar attack on 5 March 1967 Bábá said, "When Christians die for Christendom, they are called martyrs; when Muslims die for Islam they are called shahiids; when my children sacrifice their lives for the ideals of Bhagavad Dharma, I call them dadhiicis."

The first dadhiicis, killed at what is now known as Dadhiici Hill at Ánanda Nagar, were Dádá Abhedánanda (Bábá's personal assistant at the time), Dádá Saccidánanda, Avadhá Kumár, Prabhása Kumár, and Bharat Kumár. The day they were killed (5 March) is commemorated each year as Dadhiici Divas.

Since then, other márgiis have died in the fight for dharma over the years. Among the most notable are the dadhiicis who self-immolated in protest of Bábá's incarceration (in the tradition of Párvatii, who self-immolated in protest of the humiliation of Shiva by her father).

Dádá Divyánanda was the first, at 4 am on 9 April 1973 in front of the Bihar Legislative Assembly in Patna. Márgiis held a protest rally in Patna later that day.

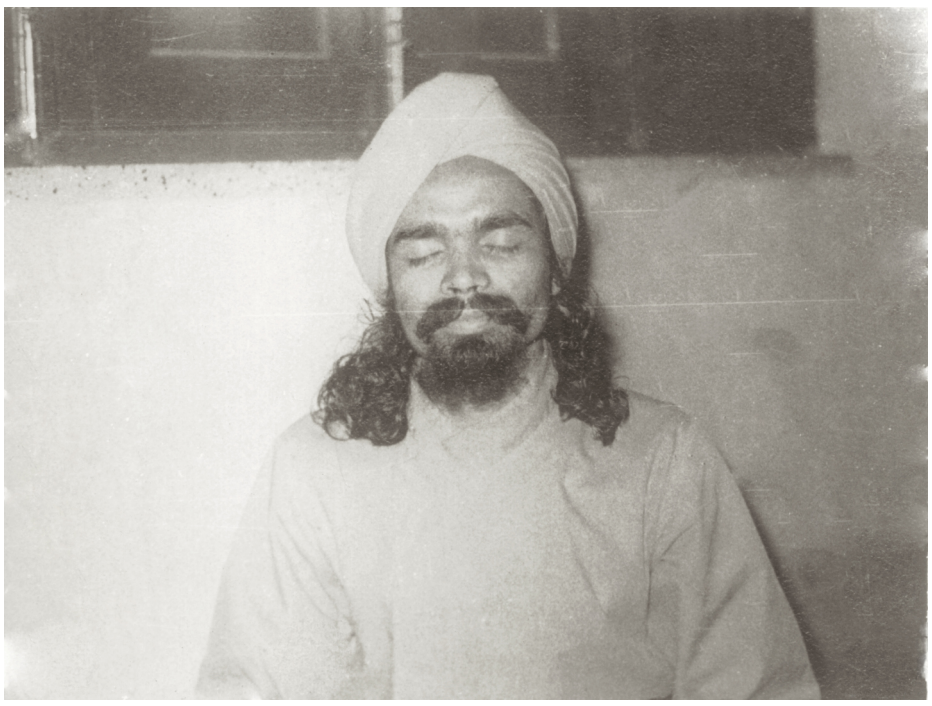


On 23 April 1973 Dádá Dineshvaránanda self-immolated at the Old Fort in Delhi, the same day that hundreds were arrested at a protest rally at the Delhi Boat Club.

Dádá Atulánanda, imprisoned with Bábá and functioning as his PA, self-immolated on 11 September 1974 in protest of Bábá's maltreatment when his cell had been raided some days before. He used the kerosene from a stove he had access to but it was not enough to kill him outright and he died later in hospital.



Dádá Atulánanda





Dádá Divyánanda

Early in 1975, Dádá Tyágeshvaránanda was beaten to death by police while imprisoned in Bhagalpur.

After the Emergency ended, in a desperate attempt to secure Bábá's release, in 1978 there was a final wave of self-immolations: Didi Umá and Dádá Lokesh on 8 February in Berlin, Dádá Gagan on 17 February in Dallas, Didi Asitima on 14 June in Manila, and later, on 2 October, Shánti in Geneva.

Bijon Setu, a bridge near Ballygunge, Calcutta, was the scene of a horrendous massacre on 30 April 1982 when fifteen dádás (Dádá Bháveshvaránanda, Dádá Krpáshivánanda, Dádá Kamaleshánanda, Dádá Prashivánanda, Dádá Girishánanda, Dádá Sútreshvaránanda, Dádá Ártasevánanda, Dádá Ádishivánanda, Dádá Venkateshvaránanda, Dádá Viirendra, Dádá Suvrata, Dádá Mukul, Dádá Somanáth, Dádá Bálabhadra and Dádá Vrajagopála), one didi, Didi Ánanda Pracetá, and a márgii brother, Rámraghuvara, were killed by the CPI-M in broad daylight on the way to an education conference. They were teachers in our schools and the communists had incited the attack by falsely claiming we had been kidnapping children. To this day no one has ever been arrested for the murders.

On 24 January 1988, Dádá Ajitánanda was beaten to death in Siliguri jail because he refused to support a false case filed by the communists.

Dádá Asiimánanda was brutally murdered along with four other márgii brothers by communist-instigated villagers on 2 April 1990 at Dimdiha at Ánanda Nagar.

Dádá Karuńáketan was killed by police gunfire on 4 June 1990 at Ánanda Nagar while protesting police mistreatment of a number of overseas márgiis. Four márgiis were also injured.

And there have been other lesser-known deaths and injuries at the hands of parties opposed to the ideals of the Márga over the years.

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60. Free Bábá Campaign

Soon after Bábá went into jail a Free Bábá campaign was launched around the world to draw attention to the injustice of his imprisonment. Two of the most active countries were Australia and the USA. This Sydney (now Suva) Sector oath, adopted by márgiis and workers of that sector, captured the spirit of the movement:

"I say on oath in the name of Parama Brahma and Márga Gurudeva that I will not rest or think for my own needs until we have brought Bábá out of jail."

Editors

The Free Bábá campaign in Washington, DC had some significant successes. We sent out press releases, organized demonstrations, and lobbied the US Congress, getting the support of several senators, especially when we told them that Bábá was being persecuted by communists (during those Cold War years all you had to do was say "communist" and all ears would prick up!).







The Wells report was prepared for the International Committee to Obtain Justice for Shrii Shrii Ánandamúrti by British lawyer and Queen's Counsel, William Wells. And the Sheppard report, commissioned by the International Commission of Jurists and the International League for Human Rights, was delivered before a congressional human rights committee in the Capitol by Claude-Armand Sheppard of the Canadian Bar.

With the Emergency in India having just been declared, and reports of Bábá's condition in jail deteriorating, in the summer of 1975 the Free Bábá campaign organized the Universal Freedom March in Washington, DC and the Moralists of the World Unite rally in San Francisco, California. Hundreds of márgiis gathered from around the country to raise awareness of Bábá's plight.

Chandrashekhara (USA)





The Universal Freedom March in Washington, DC

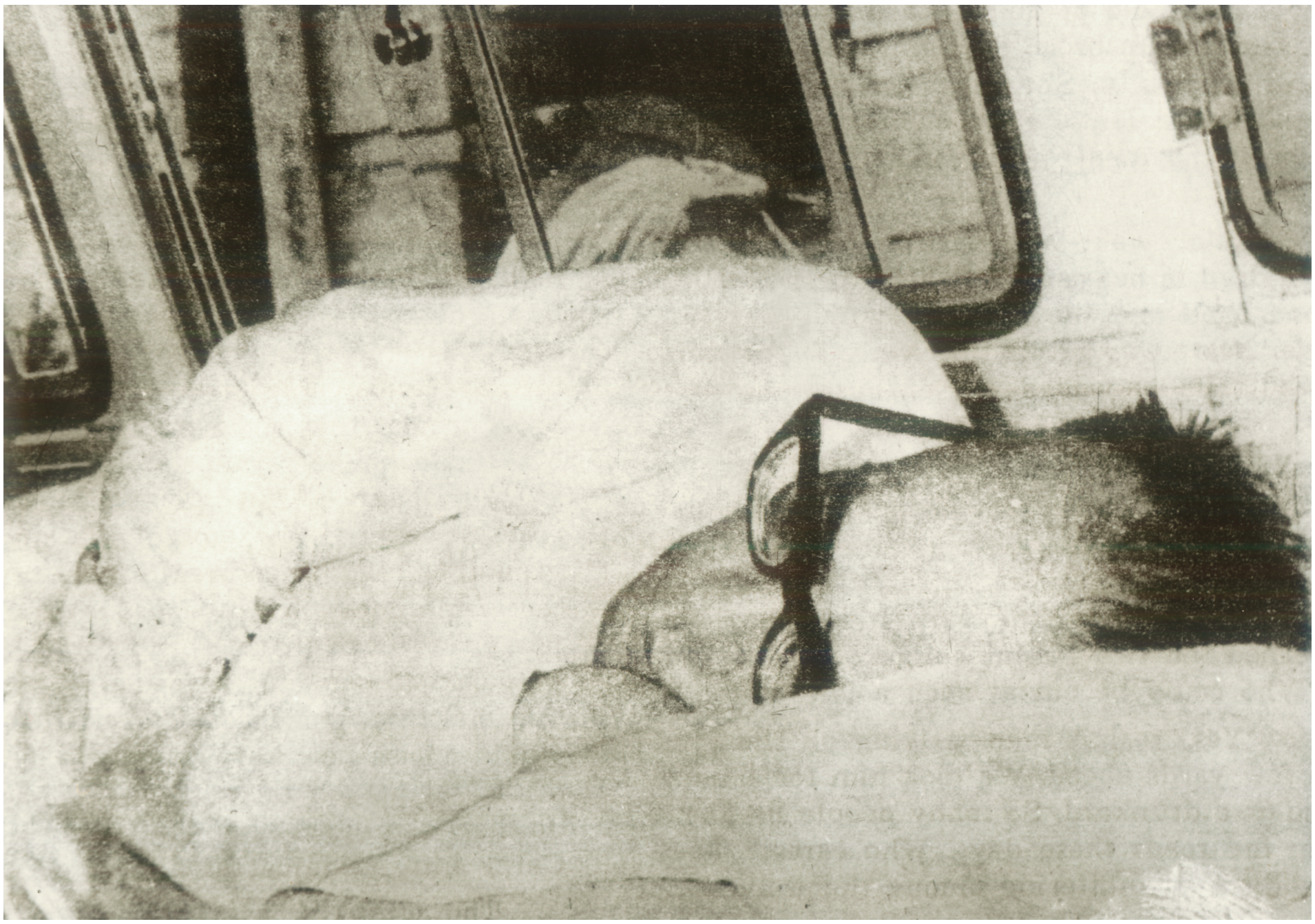




The Moralists of the World Unite rally in San Francisco, California. Dádá Gagan, addressing the crowd, self-immolated two-and-a-half years later in Dallas, Texas.

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61. Bábá's Trial



This photo of Bábá being taken to court in an ambulance in order to give his statement dates from July 1972. For the November 1976 trial he was conveyed to court under very similar circumstances.

Bábá's trial and that of his four co-accused took place during the Emergency period in India. With the imposition of martial law, their case, which was already a travesty of justice, had turned into an utter farce. Under the atmosphere of fear and intimidation the defence were prevented from calling witnesses to testify on their behalf and the verdict was a foregone conclusion. On 26 November 1976 they were found guilty.

That was a Friday, and with sentencing due the following Monday Bábá's lawyer Nágeshvar Prasád locked himself away for the weekend to deliberate his strategy. That Monday, in an inspired ploy of reverse psychology he pleaded for the death sentence, suggesting to the judge that hanging would secure Bábá's place in history as a great martyr. The ploy worked and Bábá and his co-accused were sentenced to life in prison. In that seemingly darkest of moments, however, Bábá turned to his lawyer, smiled, and said, "Now the tables will turn."

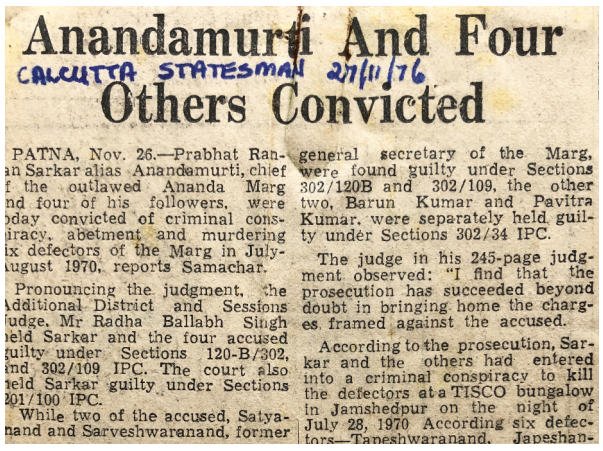
And it did not take long for the tables to turn. Early the next year, with international pressure mounting, Indira Gandhi agreed to hold general elections. Because so many people had suffered terribly under martial law, a tide of dissent swept her out of power. The state of emergency was lifted and the thousands of márgiis and workers who had been detained for nearly two years were released.

On 4 July 1978 the judgement against Bábá and his co-accused was overturned. They were declared innocent of all charges and acquitted by the Patna High Court.

On hearing the news Bábá said, "Just go ahead pulling the strings of the chariot; victory will run after you. You need not run after victory. Remember, the elephant never stops at the barking of street dogs."

Márgiis led a victory procession to the jail gates and Bábá sent them the message, "You will be victorious in every sphere of life."

Two days before, when everyone was tensely awaiting the outcome, Bábá had commented, "If you want to build a solid structure, you will have to get it seasoned through the rain and the scorching sun. It takes some time no doubt, but the structure becomes strong and durable. Similarly maybe some people have gotten disappointed seeing our difficulties."



Anandamurti And Four Others Convicted

CALCUTTA STATESMAN 27/11/76

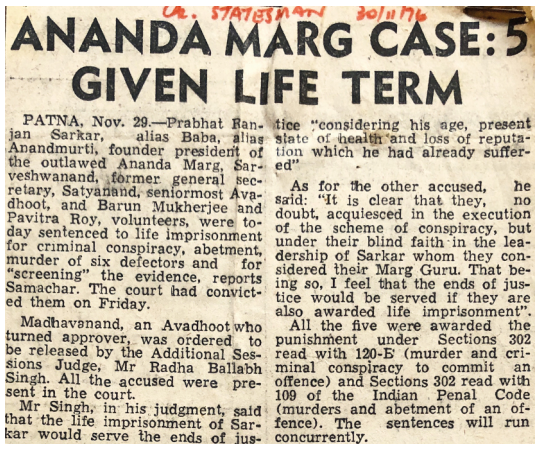
PATNA, Nov. 26.—Prabhat Ranjan Sarkar alias Anandamurti, chief of the outlawed Ananda Marg and four of his followers, were today convicted of criminal conspiracy, abetment and murdering six defectors of the Marg in July-August 1970, reports Samachar.

Pronouncing the judgment, the Additional District and Sessions Judge, Mr Radha Ballabh Singh held Sarkar and the four accused guilty under Sections 120-B/302, and 302/109 IPC. The court also held Sarkar guilty under Sections 201/100 IPC.

While two of the accused, Satyanand and Sarveshwaranand, former general secretary of the Marg, were found guilty under Sections 302/120B and 302/109, the other two, Barun Kumar and Pavitra Kumar, were separately held guilty under Sections 302/34 IPC.

The judge in his 245-page judgment observed: "I find that the prosecution has succeeded beyond doubt in bringing home the charges framed against the accused.

According to the prosecution, Sarkar and the others had entered into a criminal conspiracy to kill the defectors at a TISCO bungalow in Jamshedpur on the night of July 28, 1970. According six defectors—Tapeshwaranand, Japeshan-



ANANDA MARG CASE: 5 GIVEN LIFE TERM

CAL. STATESMAN 30/11/76

PATNA, Nov. 29.—Prabhat Ranjan Sarkar, alias Baba, alias Anandmurti, founder president of the outlawed Ananda Marg, Sarveshwanand, former general secretary, Satyanand, seniormost Avadhoot, and Barun Mukherjee and Pavitra Roy, volunteers, were today sentenced to life imprisonment for criminal conspiracy, abetment, murder of six defectors and for "screening" the evidence, reports Samachar. The court had convicted them on Friday.

Madhavanand, an Avadhoot who turned approver, was ordered to be released by the Additional Sessions Judge, Mr Radha Ballabh Singh. All the accused were present in the court.

Mr Singh, in his judgment, said that the life imprisonment of Sarkar would serve the ends of justice "considering his age, present state of health and loss of reputation which he had already suffered"

As for the other accused, he said: "It is clear that they, no doubt, acquiesced in the execution of the scheme of conspiracy, but under their blind faith in the leadership of Sarkar whom they considered their Marg Guru. That being so, I feel that the ends of justice would be served if they are also awarded life imprisonment".

All the five were awarded the punishment under Sections 302 read with 120-B (murder and criminal conspiracy to commit an offence) and Sections 302 read with 109 of the Indian Penal Code (murders and abetment of an offence). The sentences will run concurrently.



THE INDIAN NATIC

AN INDEPENDENT DAILY

A, WEDNESDAY, JULY 5, 1978 ASHADH KRISHNA, 15 SHAKE1900

Anand Murti, 4 others acquitted by Patna High Court

PATNA, July 4:

THE 24-year-old socio-spiritual organisation Ananda Marga with international followings today got a boost when the Patna High Court acquitted its spiritual head Prabhat Ranjan Sarkar alias Anand Murti and four of his followers of charges of criminal conspiracy and murders of six defectors.

The morale-boosting judgement for the Margis world over was delivered coinciding with the date when four years ago on July 4 the organisation with all its offshoots was banned in 1975.

Their Lordships Mr Justice Sudhiswar Prasad Sinha and Mr Justice Choudhary Sita Saran Sinha while allowing the criminal appeals against the orders of the Sessions court convicting Anand Murti and four others-Sarveshwaranand Avadhoot, Satyanand Avadhoot, Barun Kumar and Pabitra Kumar, however, ordered that he the appellants be set at liberty forthwith unless they are required to be detained in any other case."

Their Lordship, in separate judgements, delivered in a packed courtroom observed that the prosecution had failed beyond reasonable doubts to substantiate the charges including murders against the accusers.

Of the two honourable judges who heard the appeal, Mr Justice Choudhary, however, found the accusers entitled to "benefit of doubt". The judgement was delivered by Mr Justice Sibeshwar Prasad

counts Clerk in the railway workshop there and founded this 'socio-spiritual' organisation Anand Marga Pracharak Sangh in 1954-55.

Mr Sarkar after establishing his organisation with good following shifted the headquarters from Jamalpur to Bagata in the district of Purulia in West Bengal in 1966 and set up a complex named Ananda-gar.

According to the prosecution on March 5,1967 there was a fierce fight between the followers of Anand Marga and the villagers in which five follo-

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62. The Mystery Man



This photograph, taken at the Hawámahal in Jaipur on 13 October 1964, was used to illustrate the 'Mystery Man' article

In 1978 a correspondent from the fortnightly magazine *India Today* persisted in requesting an interview with Bábá. Dádá Rámánanda finally agreed to present a set of questions to Bábá and after showing him the questions reported back to the correspondent, "Bábá never agrees for an interview but in your case your questionnaire, though most critical, was unusually welcomed by him."

The following replies to the correspondent's questions were given by Bábá after his acquittal in July 1978. They were published just days before his release from jail in an article entitled 'Ánandamúrti: The Mystery Man' in the 1-15 August 1978 issue of *India Today*.

Q. How do you feel about the verdict of the High Court? While millions of your followers the world over celebrated the day as 'Victory of Dharma' you did not express any reaction and one of your followers explained that since you are Nirvikára (passionless) you received this news coolly. Is it a fact you never react to anything and if so why?

A. Victory of Dharma is a natural phenomenon. Everything natural should be accepted with normal coolness.

Q. Your followers allege that you and your organization have been victims of a calculated malicious propaganda by a certain agency aimed at destroying your organization. Much damage has been caused to your organization during the past seven years during which you were in jail. Now, if you are acquitted of all charges, how do you plan to remove misunderstanding from public mind to re-establish your organization?

A. We will be doing our humanitarian duties with subjective approach and objective adjustment.

Q. Much confusion was created in the past because of lack of communication between you and the general public. Do you now think it is proper to have public contacts so that the confusion does not persist? Why have you lived a secluded life in the past?

A. There is no necessity of my coming in public contact because actual social service is rendered by the workers of the organization. I simply assist the workers.

Q. The speed with which Ánanda Márga has spread in the west and attracted a large number of people, has created misgivings that it is being supported or sponsored by some foreign agencies. Moreover, your attack on KGB and CBI in the past without mentioning the name of CIA has added to the confusion. What have you to say this allegation?

A. I do not know if CIA did any harm to Ánanda Márga. If the same is brought to my notice with sufficient proof, I will certainly condemn them. I have got no weakness for any organization. Good people should always be supported and bad condemned in unambiguous language.

Q. It was alleged that you wanted to capture political power and establish Sadvipra Ráj in the world. No doubt this was refuted in the court but at the same time the books referred to in the court during trial confirmed this view in which you have said, "Violence is the essence of life." How do you explain the fact?

A. What I said in the court is final. The word I use is 'Sadvipra Samáj' and not 'Sadvipra Ráj'. Ráj [government] is a microscopic fraction of Samája [society]. My view regarding violence has already been clarified by me. It is not always himśá. My interpretation of violence can co-exist with ahimśá.

Q. Do you have any political ambitions? Do you feel that unless corruption was removed, the society would not be of your liking? And how do you want to establish that kind of society? Unless you take active part in politics, is it possible?

A. I have got no political ambition. I have propounded the theory of Prout for the welfare of human society. This theory will be materialized by those who love it.

Q. What is your opinion about democracy?

A. Democracy can be successful only where the following essential factors are present at least amongst 51 per cent of the voters — morality, literacy and socio-economic-political consciousness. Otherwise it is an instrument to befool the public.

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63. Bábá's Release

On 2 August 1978, after almost seven years of imprisonment, a poisoning that would have killed anyone else, and over five years of fasting, the day that every márgii had been longing for finally arrived. Thousands of márgiis and public alike gathered to see Bábá released from jail. Incoming trains were so crowded that devotees rolled into town on top of them as well as inside them. In some cases whole villages made the trip. Police blockaded the road from the railway station to the jail gate. Shops and offices closed and people lined the streets all the way from the jail to the jágrti.

At one in the afternoon, Bábá was released to a highly emotionally-charged and tumultuous welcome. People were rejoicing in so many ways: some were even riding elephants in jubilation. Most ran joyfully after Bábá's car, throwing flowers on it and shouting Param Pitá Bábá ki Jái! ('Victory to the Supreme Father!') as it made its way majestically from the jail to his quarters at Pataliputra Colony.

That afternoon Bábá broke his fast, taking solid food for the first time in over five years from his elder sister Hiiráprabhá, as he had promised her when she had tried to persuade him to break his fast back in 1973.

The following day, in a pandal (marquee) set up for the occasion, filled to overflowing with márgiis, many of them in tears, Bábá gave his first post-jail discourse, 'Live Without Fear', which he subsequently declared as a DMC discourse.

Later that month Bábá said, "When I was in jail, I was subjected to a lot of calumny by some people and these very people now praise me. But I was indifferent to all their slander, and now I do not want their adulation."

On 2 August 1988, the tenth anniversary of his release from jail, he gave an extraordinary darshan recalling the occasion. These are some excerpts from that darshan:

"We did not mean to harm anyone. But when adhármika [unrighteous] people use force against you, you must act in self-defence. This is not himśá [violence], it is pratirodha [self-defence]. Those who opposed us met a pathetic end and have now merged with the soil.

"People who follow unrighteousness believe they have the right to do anything they want. One lady thought she could do anything she wanted with her power. When no reaction comes immediately, sinners think they can get away with more. But gaining power, going up, does not mean that they are getting elevated. Like the Indian washerman who raises the clothes high over his head, they go up very high only to come smashing down.

"Three thousand five hundred márgiis and workers were arrested by the government. All were innocent, yet the political leaders felt no guilt at all in using their power against these innocent people.

"When I was released, there was such a long procession — do you remember? The jail authorities, seeing the crowds waiting, told me that they would also be willing to undergo imprisonment if such a procession would be awaiting them on their release.

"I faced so much trouble in the jail. When I was released, I could not walk. … I had to use a wheelchair. … I do not want anyone to undergo the same trouble that I did. But in the struggle for dharma, if some trouble comes, you should accept it. If you pick a flower, you may be pricked by its thorns. Your consolation is that your struggle will surely end in victory. Our path is kliśtá-akliśtá — initially there is trouble, but in the end there is no trouble.

"Dharma is the cause of victory. Intelligent people should take the help of dharma. If you want to go to Jammu, you should take a seat on the Jammu Express train — automatically you will reach there. Similarly you should follow the path of dharma and surely you will be victorious."









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64. Bábá Gives Kaośikii

On 6 September 1978, Bábá gave the kaośikii dance ('dance of the expansion of mind'), introducing it as both an exercise and a medicine that is particularly beneficial for women but also for men. He explained its ideation as the inner spirit of mysticism; that of making a connection between microcosm and Macrocosm, establishing a link with Parama Puruśa. And he listed 22 of its physical and mental health benefits. From then on it has been performed during DMCs and other Ánanda Márga functions, and is to be practiced after ásanas:

"The correct order is as follows: Lalita, Sádhaná, Ásanas, Kaośikii Nrtya and finally, for brothers, Táńd́ava."

Some more Bábá quotes on kaośikii:

"Sadáshiva first introduced the táńd́ava dance, and so far as the kaośikii dance is concerned, I first introduced it on 6 September 1978. Actually, both táńd́ava and kaośikii are more physical exercises, useful to the body, than they are forms of dance."

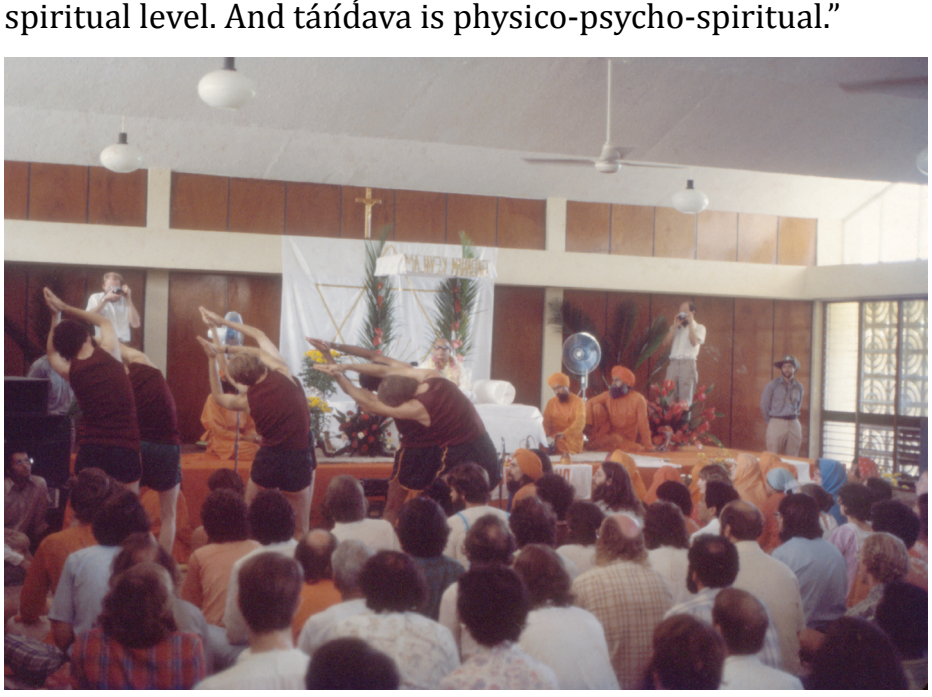
"For ladies there was a necessity for a dance similar to táńd́ava, and kaośikii will serve the purpose; and I hope most of you have already learnt it. It will have a very good effect on your physical body, on your mind and on your spirit."

"The practice of táńd́ava is not suitable for women because of certain physiological constraints. But they need something too. When in Patna, I invented a new type of dance-exercise for women, which I have called kaośikii nrtya. As for the benefits, kaośikii is as important as táńd́ava."

"I invented kaośikii on 6 September [1978]. This dance is both an exercise and a medicine for twenty-two diseases. … It is a panacea … for almost all female diseases, and for many male diseases … It is a medicine for most liver diseases. It assures safe deliveries for women, and also checks the advent of old age. It is a medicine."

"Kaośikii pertains to the innermost self of the individual. … The particular nature of expression through dance and through kiirtana which brings the inner self outward, that is, gives proper expression to the inner self — that particular nature of dance, together with kiirtana, is called kaośikii. Kośa means 'inner self', and that's why this dance has immense value in the psychic and spiritual strata of human life."

"You know lalita mármika dance used during kiirtana is a purely spiritual dance, and kaośikii is a psycho-spiritual dance — it starts on the psychic level and culminates on the spiritual level. And táńd́ava is physico-psycho-spiritual."



Kaośikii danced before Bábá at the Kingston, Jamaica DMC



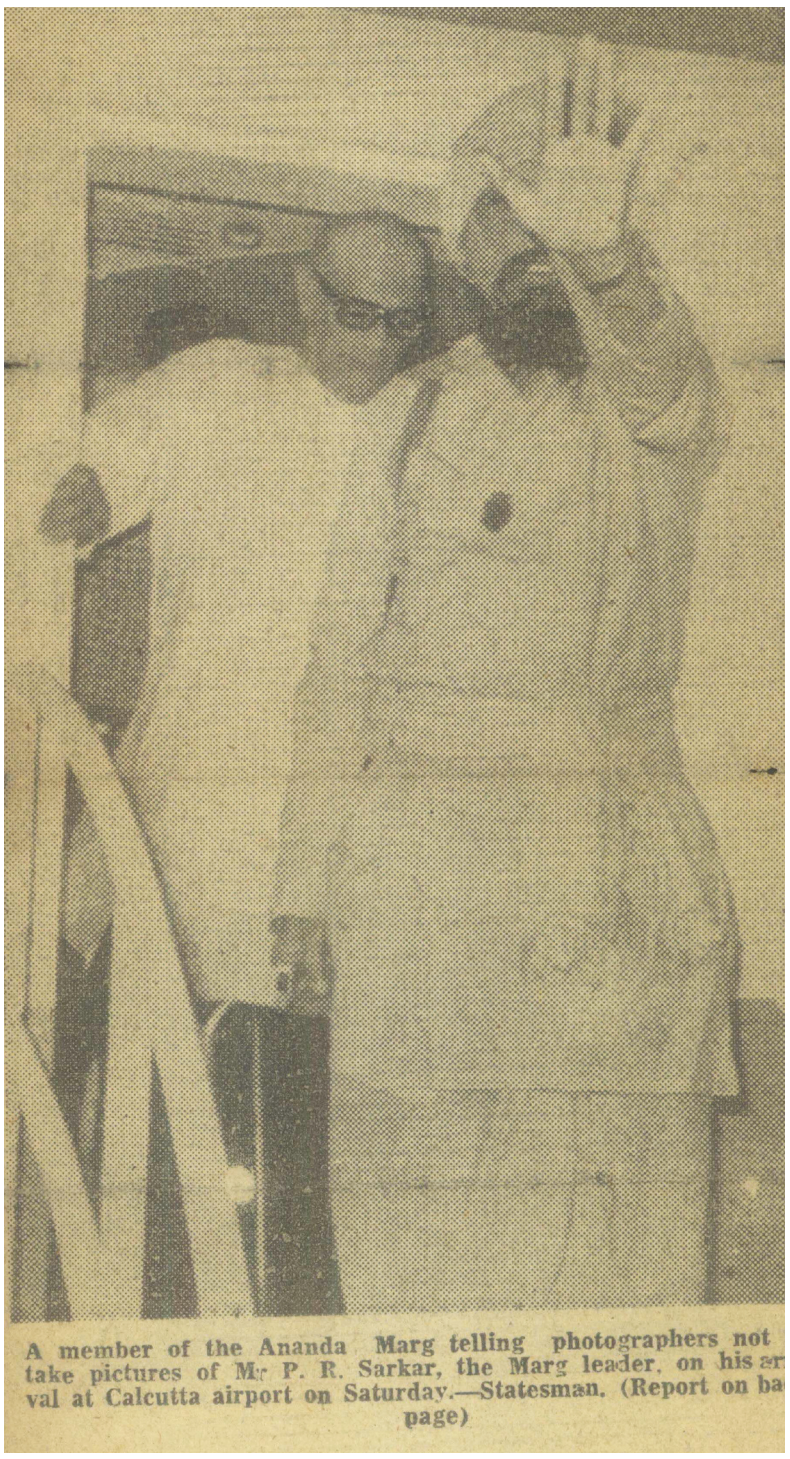
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65. General Darshans

After his release from jail Bábá stayed at 244 Pataliputra Colony in Patna for almost three months. Even though his body was weak from fasting and the conditions of his imprisonment, he started work straight away, as though the last seven years had been nothing more than a stroll in the park. In Patna he gave a flurry of almost 100 general darshans before moving his headquarters to Calcutta at the end of October 1978. He would go on to give close to 700 more general darshans — most of them in Calcutta, but many more in other parts of India as well as during his three world tours — by 1990. Depending on the mother tongue of the majority of the audience, most of the general darshan discourses were given either in Bengali or Hindi. Some were given in English. In any case, he would often give the essence of the discourse in English, either at the beginning or in the middle, stating the important ideas clearly. Most of these discourses were tape recorded and we have those recordings in the Archives. They have been compiled into the *Ánanda Vacanámrtam* series of books.



Bábá arrives in Calcutta



A member of the Ananda Marg telling photographers not take pictures of Mr P. R. Sarkar, the Marg leader, on his arrival at Calcutta airport on Saturday.—Statesman. (Report on back page)



General darshan

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66. The World Tours

Bábá's first world tour, his third tour outside India after the two Mahárliká tours, took place from early May to early June in 1979. During that month he visited Switzerland, Germany, the Netherlands, Sweden, Spain and France. His third DMC outside India was held on the occasion of Ánanda Púrńimá in the alpine village of Fiesch, Switzerland, where he stayed for over a week. And in Timmern, Germany he declared a DMS (Dharma Mahásammelan) — one of only three occasions DMS was ever held in his presence.

Later that year, in August, he visited Thailand and Taiwan. A third Mahárliká visit was planned as part of that tour, but the márgiis there were bitterly disappointed when Bábá was refused entry into the Philippines by the Marcos government. Instead, he stayed a few more days in Bangkok, Thailand before touring Taiwan for two weeks, where he gave the fourth DMC outside India, in Taipei.

Then in September he departed for one final world tour: to Greece, Israel, Turkey, Iceland, Germany, Jamaica and Venezuela, during which he gave DMC in Haifa, Reykjavik, Kingston and Caracas.

Editors

There was talk in the air: "Bábá is coming to Europe… Bábá is coming to Europe!" It was like a hushed whisper, no one wanting to say it too loud because someone might hear and then, like a secret expressed, the excitement would vanish. "Is it really true? Can it be possible?" Everyone was thinking this.

On 6 May 1979, at about 8:20 pm, Bábá was finally landing in Geneva Airport. … Nearly [seven] hundred márgiis from all over the continent had swarmed to this sanctuary. Bábá had been expected earlier, but owing to many problems the plane had been delayed for two hours. The devotees had been singing and dancing kiirtan for this time.

The air was electric as everyone was singing with full expression, awaiting the presence of their teacher who had revolutionized their lives. As he walked into sight, it was as if time had suddenly stopped. There was no past, present or future. There was just Bábá, and each devotee felt that one-to-one personal connection between disciple and Guru.

Many márgiis were seeing their Guru for the first time, and others had not seen him for seven years. Joyful tears of oneness and painful tears of separation flooded the eyes — some cried his name aloud while others remained silently within. The ecstasy filled the room as Bábá flowed in with a huge smile through the path between two rows of devotees, finally resting on a chair before all. Then he said, "You see, I have kept my word. Two years ago I promised to visit Switzerland at the first opportunity I would get. Now I have come. I always keep my word."

Baba in Fiesch

Bábá's reception at Geneva airport











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67. Bábá in Fiesch



Bábá approaching his car



The interior of Bábá's car, adorned with pratiik for him to sit on

Bábá's visit to Fiesch, Switzerland was a wonderfully special time for all those who had the privilege of being there on that blissful occasion. For over a week in early May of 1979 the panoramic beauty of the Swiss Alps became the backdrop of a joyous gathering of márgiis from Europe and around the world, with Bábá the nucleus of it all; the centre of everyone's attention. There was only one flow, one rhythm, one feeling: "Bábá has come; Bábá is here; Bábá is with us!"

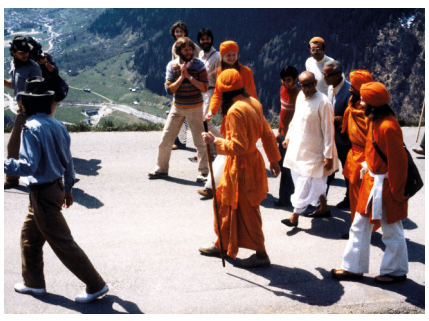
Every day there were general darshans and discourses, field walks along the mountain paths, personal contacts and marriage blessings. Ánanda Púrńimá was celebrated for the first time outside India*, and a particularly unique aspect of Fiesch was the cable car outing to the glacier on the slopes of the nearby mountain, where Bábá spoke about the Alps as the birthplace of life on this planet. And there always seemed to be a throng of márgiis singing Bábá Nám Kevalam outside Bábá's chalet. Bábá's DMC discourse (the third outside India) on 12 May 1979 was 'Microcosm and Its Object of Ideation', and the following day — his last day in Fiesch — he concluded the evening general darshan with these words:

"Now when the society is in a degenerate or depraved condition, where fissiparous tendencies dominate, where the static principle dominates, it becomes impossible for Parama Puruśa to remain unaffected or unassailed by human sentiments and human cries and human demands. Then and then only does He come in the form of Táraka Brahma. Táraka means 'The Liberator'. And that Táraka is the Bábá of the created world. For Him devotees sing Bábá Nám Kevalam."

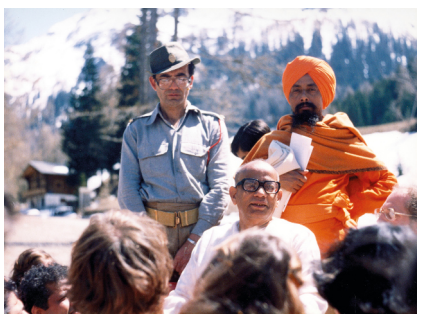
* Although a DMC held in Calcutta on Bábá's return to India was declared as the official Ánanda Púrńimá DMC for that year.



Below: The Fiesch DMC



Scenes from field walks





Bábá on the mountain surrounded by devotees



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68. Bábá in Timmern and at the Berlin Wall

For four nights (19-22 May 1979) — including a day trip (and evening darshan) to the nearby city of Hannover on the last night — Bábá stayed at the PMSA (Progressive Men's Spiritual Association — a branch of SDM) global headquarters in Timmern, Germany. When it was purchased in 1974 he had named it Vidyáságar ('ocean of knowledge') and it is the only remaining property outside India that Bábá set foot in that we still own. It is also the only place outside India where he gave avadhúta diikśá (initiation). And as well as giving four general darshans there, he also declared a DMS (Dharma Mahásammelan), a very rare event in his own presence.

While in Timmern Bábá said, "I have released a special spiritual energy into the stratosphere which is descending [now] into the water, soil and vegetation, and which will eventually enter human body and mind."

Dádá Divyalokeshánanda

A few years later, on 22 December 1985, during one of his Sunday darshans that would become the *Shabda Cayaniká* series, Bábá said:

"I was staying in the West German village of Timmern. … Those were happy days. Golden days like these pass on and are lost forever, I know, but their golden memory still remains. The East German border was a short way away from that lonely village. It was quite open in that direction — there was an open field and a few trees. After going for an evening walk, I sat down under a tree. The sun had set but some twilight remained. I could see deer rushing freely back and forth from West Germany to East Germany, and East Germany to West Germany. No one said anything to them. They didn't require the curse of visas or passports because people had faith in them. They didn't know how to cheat anyone and they didn't accept the imaginary border. They didn't play fast and loose with either their own minds or anyone else's. Perhaps for this reason people had not set up any system of passport or visa for them."

A few days before his Timmern visit, on 17 May 1979, the márgiis had taken Bábá to see the dividing wall at Kreuzberg, West Berlin, where he had said, "This wall was created out of a destructive war and is an artificial barrier dividing a vibrant society in two. The division of this country is also artificial. Such a situation cannot continue for long and soon East and West Germany will be reunited."

Bábá's DMS discourse on 20 May 1979 was 'The Noumenal Cause and the Personal God', a particularly appropriate subject (and title given by Bábá himself) considering the location of the event, because the *noumenon* of German philosopher Immanuel Kant is a major philosophical concept in Europe. The following evening Bábá spoke about Shiva's seven secrets of success…

Editors

The sixth point [of the seven secrets of success] was concerning the importance of balanced diet — he especially said that it is not good to eat too much. After delivering his discourse on these seven secrets, Bábá returned to his room. Many of the wholetime workers, having been engaged in work beforehand, went downstairs to eat their meal. It was very late, so of course they had begun to eagerly take their food — when suddenly they looked up and saw Bábá standing in the doorway. He was smiling very broadly, and as everyone momentarily stopped… Bábá mischievously said, "Now don't forget the sixth point!" Everyone broke into laughter.

Baba in Fiesch

Bábá had tears in his eyes when he left Timmern (apparently the only other place this happened was Bodhgaya, where he praised Buddha's steely determination). As he was leaving he said, "Even for Parama Puruśa it is sometimes difficult to depart from one place."

Dádá Divyalokeshánanda

Field walks with Bábá in Timmern









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69. Bábá in Rotterdam

On the way to Rotterdam, rushing to greet Bábá's plane, a fantastically full rainbow filled the skies, vibrating the colour spectrum. It was as if Bábá was opening the secrets of the sun as a welcome. When Bábá arrived in Rotterdam, he was like the eye of a hurricane — everything was chaotically crowded as one hundred people squeezed into a most unique house inside the centre of the city. There were two very skinny spiral staircases, one on the left side of the house circling around the márgiis and the other on the right side circling down into Bábá's quarters. The steps were so narrow and never-ending that only one person, maybe two if they were very careful, could pass on the stairs at the same time. At first it was a bit frustrating, but soon everyone was laughing in disbelief at the whole setup. After a short time all had adjusted. Through cooperation and finally acceptance, a beautiful feeling and closeness developed among all.

Baba in Fiesch

"It was May 1979. Bábá was in the middle of his whirlwind European tour and was on his way to Holland. But there were two major problems with accommodating him in the old jágrti in Rotterdam: there was no private bathroom facility for him; and there was a pub playing loud pop music from a jukebox just under the darshan room.

"The bathroom problem was solved by renovating the toilet and building a shower there. Or so we thought. The LFT [local full-timer] brothers in charge of the renovation, due to lack of time and knowhow, had done a shoddy job connecting the water pipes of the shower to the main drainage system. Bábá arrived and was taking a shower the very first day of his stay when the grey water from the shower leaked through the ceiling of the pub under the jágrti. The doorbell rang sharply and an angry red-faced publican gestured at me to take a look. To my horror I saw water gushing down from the ceiling right onto the open jukebox, completely ruining it.

"In retaliation, the publican turned off the main water supply to the jágrti. What a disaster! Not only did it mean no running water for Bábá, but also no running water for our more than 100 visitors. This all happened on a Sunday afternoon. It was not until late that evening that I managed to get a local plumber willing to come by to take a look at it. But he was drunk and reeking of alcohol, so we had to hold a stick of incense on either side of him to mask the smell of the alcohol as we manoeuvred him past Bábá into the bathroom.

"To our dismay the plumber said that he could not fix the problem without breaking the floor open — a major operation. What to do? It was getting very late, he was drunk, and he did not have the right tools with him. So he left. Fortunately a brother from England had a brilliant idea to solve the problem. He disappeared into the basement, where the main faucet for the firehose was, and managed to connect it to the jágrti's water system. How this was done remains a technical mystery. The next day the plumber came to connect the pipes in the floor and Bábá was able to give his darshan undisturbed by loud pop music.

"The best part was that Bábá, who had enjoyed the drama, decided to extend his stay from two to three days. How lucky can you get?"

Mádhavii (Netherlands)

About fifteen devotees went together with Bábá on a field walk … Bábá spoke about the forefathers of Holland coming from Scandinavia almost 3,000 years ago. He also said that the people of Holland have a very strong connection with water.

At one point Bábá stopped, sat on a bench and posed a question: "Is there any reason to have a fear complex?" And in the very next moment he answered his own question. "There is no reason to have any complex at all." Then he asked one sister if she would like to sing a song. She said protectively and a bit shyly, "No, Bábá." Bábá repeatedly told her not to have any fear complex, in fact not to have any complex at all. Another sister [who would later become Didi Ánanda Sádhaná] said, "But we have so many, Bábá. How do we get rid of them?" Then Bábá replied, "Shall I tell you the secret?" He paused for a moment, then said, "Kiirtan."

Baba in Fiesch

"[On another field walk] Bábá stopped and turned and looked into my eyes and it seemed like a long time but was probably only seconds. Then he said…

'You know, I love each and every entity.'

"It was an answer that made me realize that his effulgence and love is for all and his benevolence for human beings is even greater than we can imagine."

Govinda (UK)

Bábá with the márgiis outside the Rotterdam jágrti



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70. Message to the Trainees

The Sweden wholetimer training centre (Prashikśana Máṭha) was established in February of 1976, and the trainees were brought to Stockholm to meet Bábá when he visited Sweden in May of 1979.

He gave them this message:

“You are the pioneers of this road you are building. For this, you will have to struggle and work with all your efforts. You are making this road for others; they will be enjoyers and walk on it without any difficulties. To be pioneers you will have to suffer. Are you ready for it?”

“Yes, Bábá!” they all replied.

“It is very easy to do something bad, but to do something great and noble requires moral force. Spiritual force is also needed so that you may help others on the path. You are to acquire moral and spiritual force while you are in training. You should not think of your personal comforts and needs any more. Your duty is to help others, not to think about yourselves. You are to serve the suffering humanity. Kalyáṅamastu [may you be blessed].”



This cloth, decorated with a pratiik, adorned Bábá’s seat for his two darshans in Stockholm: ‘The Chance to Be One with Him’ on the evening of 27 May, and ‘An Expression is Never Alone’ on the evening of 28 May

Bábá’s arrival at Stockholm airport



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71. Atlantis, West of Iberia

At the end of May 1979 Bábá visited Valencia, Spain for two days. Dádá Dharmavedánanda was recruited to take notes on what Bábá said during that time. The following are extracts from Dádá's book *Travels With the Mystic Master*:

At dusk, we were walking on a beach outside the city. Bábá said, "The old Atlantis is now underwater except for parts of Spain, Portugal, Ireland and Iceland."

At Valencia airport, while waiting for the flight, I was still making notes. Bábá remarked, "The Bay of Basque was originally a part of Atlantis — that's why it is so shallow. Wherever the sea is shallow, there are big waves. The Pacific Ocean is very deep — in some places more than six miles deep — and the waves are small in size. (The man who knows little talks tall.) There should be cultural, geological, zoological and other surveys around the coast of Iberia, because some new clues may be found about Atlantis… Physically, I come here for the first time, but mentally I have been here before."

On the plane, he continued, "For Iberia, the past was bright, the present is cloudy, and the future is full of sunshine. I love the people here very much. The name of the old mixture of Spanish and Portuguese was called the Iberian language. Even today, some of the Spanish dialects vary more from standard Spanish than from Portuguese. If the European Common Market system were extended to all countries of Europe, then Spain and Portugal would both be benefited."

As Bábá spoke this sentence, I wrote 'benefitted' in my notebook.

Though he could not see what I had written, he said, "Dharmavedánanda, what is the spelling of 'benefited'?"

"B-E-N-E-F-I-T-T-E-D," I said.

"No. Though the rule is that a short sound gets a double consonant, this is an exception, and there is only one 't'."

Afterwards I looked through my notebook and found this to be my only careless spelling mistake in my twenty pages of notes. Just see how nicely Bábá caught me!

From *Bábá in Fiesch*:

On different occasions Bábá spoke about the fabulous culture of Atlantis. He said that Atlantis was a very vast continent. It was connected with Iberia. Gibraltar was connected with Africa in those days. Due to a very big earthquake Atlantis disappeared and the Sahara Desert appeared. The Sahara was underwater before, and that's why we can find oil there. Bábá then added that Atlantis was a highly developed culture.

[In Stockholm,] Bábá went on a very late field walk on an old airport runway. As Bábá began to speak about the ancient culture of Scandinavia being interconnected with the Atlantian culture, one could feel Bábá having the whole vision before him.

He said that this Scandinavian area was once a hot climate. In fact it was located near the equator, but since then the North and South poles have shifted. Bábá also spoke about certain oyster-like animals that once lived in the very ground they were walking upon. (It was later confirmed that this field was once a sea-bed.)

From a tape recording of one of Bábá's field walks in Valencia:

"In the Middle Age, there were three distinct demi-cultures in Europe: one Prussian, another Latinic [Italy, France], and the third one Iberian. Iberia means Spain, Portugal and Basque [partly within France and partly within Spain]. Now, to the west of that Iberia there was the vast continent of Atlantis. … Atlantis was a continuation of that Iberian peninsula."

[Someone asks: "Bábá, was the continent of Atlantis as developed as people say?"]

"You see, as people say, they say something on the basis of reality, something on the basis of imagination. But… ours should be a proper survey."

[Someone else asks: "Bábá, is there any relation between Atlantis and Egypt?"]

"You see, in the ancient world there were four distinct cultures: Dravido-Indian culture, Chinese culture, Egyptian culture, and Atlantis culture. … Human culture is one. There are local differences in eating and dancing. Only there are different modes of expression. Even now there is one human culture. Same red blood."

Bábá in Valencia (the brother on the left facing Bábá in namaskár would later become Dádá Divyalokeshánanda)



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72. Bábá in Lyon

Before Bábá arrived at the jágrti in Lyon, France [tells Dádá Vedaprajiṇánanda] I peeked into the room where he would be staying for the weekend. Everything was in place: his bed, his writing table, a pratiik on the wall. Curiously, I also felt a tingling vibration pervading the room, like electricity.

Bábá arrived. We greeted him and showed him to his room. There were about a hundred devotees from France and other parts of Europe waiting for him to give darshan. But there was a drama developing behind the scenes. He called the ácáryas for a meeting, and as we crowded into his small room he said, with a sad face, almost like a little boy who had lost his favourite toy, "I am not very happy with the work in Paris Region." And so there was no darshan that evening.

As regional secretary it was up to me to save the day for tomorrow. I had to give a satisfactory report of the work done in France and assure Bábá that we would do even better in the future. One of the key items of the report was the list of bhukti pradháns [district secretaries]. On the instructions of Dádá Karuńánanda, our sectorial secretary, I wildly inflated the list, showing that there was a fully-functional bhukti pradhán in each of the 32 districts within the region.

When I submitted the inflated report to the Central ERAWS Secretary he looked at it, then looked at me, and said in all earnestness, "Can you give me anything more?" Internally I had to laugh because I had already given him a report that was way too good to be true.

Anyway, it worked. The next day Bábá gave darshan and the first of three discourses. Then we had another workers' meeting where the ácáryas crowded into his room and he took our reports of work done.

He asked Dádá Dharmavedánanda, "How many offices of your department have you opened in Paris Region?"

"Three, Bábá," Dádá replied.

"What? Only three? Didn't you take the help of all those bhukti pradháns?"

Then he looked directly at me with a twinkle in his eye and said, "I guess some of those bhukti pradháns aren't very active, are they?"

That night we took Bábá on a field walk along the bank of the Rhône River. The atmosphere was intensely spiritually charged, divine love radiating from him to us, and from us back to him. Bábá was looking at us with such a beautiful smile. When he smiled it was like no other smile imaginable.

Bábá gazed across the river as though he were gazing into eternity. Then he turned to us and said that we will have to look after the interests of the "less vocal" members of human society — those people who face difficulties that they are not even capable of expressing.

Paraphrased from *From Brooklyn to Benares and Back*

The next morning Bábá was leaving very early to fly to Italy. While walking down the steps to the car, one devotee asked Bábá if he would come again. Bábá playfully replied, "I think I will come again. Should I come back again?" Many joyfully cried, "Yes, Bábá!" Then he smiled, saying, "Yes, but you know, I've been so much trouble for you all!"

Baba in Fiesch

After a blissful weekend with Bábá, he and his entourage had left for the airport where they were to catch a flight to Milano, Italy. I was in the kitchen with some LFTs. We were exhausted after playing host to Bábá, the visiting ácáryas and a hundred márgiis. The place was in disarray, like after a party. Then, all of a sudden, we got a phone call. "Bábá is back!" Without a second thought we sprang back into action, jumped into a car and brought Bábá and his entourage back to the jágrti, where we enjoyed his presence for one more blissful day.

Paraphrased from *From Brooklyn to Benares and Back*

From Lyon, Bábá had flown to Milano. But despite having valid visas the whole party were denied entry into Italy and were deported back to Lyon. Back in Lyon, Bábá asked Dádá Dharmavedánanda:

Editors

"Tell me, Dharmavedánanda, what is the great good which will come out of this deportation?"

I was surprised at his question. I thought for a moment and then replied, "I don't really know, Bábá. But I suppose the hundreds of devotees who were waiting for you in the Milano airport are now frustrated and disappointed. They'll surely feel very bitter towards their own government, and they will better understand how corrupt their system is. As a result, they'll be much more encouraged to work hard for the establishment of a society guided by spiritual morality."

He said, "Yes, you understand a little something."

Travels With the Mystic Master

The next morning we took Bábá back to the airport for his return flight to India. As he walked up to the check-in counter followed by someone carrying his bag marked 'P.R. Sarkar', I marvelled at how one small, simply dressed man could have such a great impact on the world.

Back at the jágrti, a few remaining márgiis went into his room and did meditation there. I walked into my office, which during Bábá's stay had functioned as the quarters for his personal assistant, Dádá Rámánanda. Dádá Dharmavedánanda was sleeping on the floor, exhausted after accompanying Bábá everywhere for the last month, arranging his security and field walks. He was sleeping but his mind was still engaged in the events of the last few days. He started talking in his sleep and yelled out, "Where can we take Bábá tonight for field walk?"

Just for fun I decided to answer him and said, "We can take him along the Rhône River."

Dharmavedánandaji, still sleeping, replied, "No, we can't take him there. He was there yesterday."

From Brooklyn to Benares and Back

Two weeks later. Mainz, West Germany. The news from Italy: Brother Márkańdeya and a few other Italian márgiis completed their efforts to find out the cause of the deportation of Bábá's tour group. At an early stage of their investigation they were able to confirm that the original request for the deportation had indeed come from somewhere inside the religious institution named by Bábá.

The official in that institution who conveyed the request to the Italian government told them he had only performed his duty, and did not know the reason. He was ordered to do so by a higher religious official. The márgiis then met that higher official. He directed them to an even higher officer from whom he had received his order.

This upward relay continued until they were led to an inner circle around the supreme authority. At this point they were told by the very highest official they met, "I am sorry. I am not permitted to give you any more information regarding the source or the reasoning behind this process."

Travels With the Mystic Master

Bábá giving darshan in Lyon



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73. Bábá in Bangkok

Bábá began his second world tour in Bangkok, Thailand.

"I was fortunate to be asked to be Bábá's driver when he came to Thailand … I happened to be the only márgii in Bangkok who had a car … At that time, the CIA regarded Bábá as one of the most dangerous persons of India … When I received him at the airport, he appeared so ordinary wearing traditional Indian dress — a white dhoti and kurtá. As we drove towards Sukhumvit, where he was the guest of an Indian márgii, Shyám Bang, working for a company in Bangkok, I noticed that he could read the sign boards in Thai and he could even pronounce Thai perfectly. … I was surprised at Bábá's uncanny ability to understand Thai. He asked me, "Do you know the original name of Thailand? I said, "Siam, Bábá" He asked, "Do you know what it means?" I replied, "No, Bábá." He said that it means 'deep green' [shyámá]. … When I asked him why he was not allowed to enter the Philippines, Bábá looked at me and said, "The CIA did not understand me."

Krisada, from *Towards a Brighter Future*

On the morning after his arrival, 9 August 1979, Bábá said:

"Our society is one. And I am preaching this from my very childhood — that human society is one. … When paying respect to a person, we should remember this fact: that we belong to the same class, same creed, same community, same religion, same family. We have this supreme family binding with one another. Nobody is superior to you; nobody is inferior to you. You pay respect to anybody and everybody because anybody and everybody is an expression of that Supreme Entity. … I think you have understood it? A very sweet idea. So it is my opinion, my desire, that human society [be] one, indivisible; it is an expressed form, a sweet expression, of Parama Puruśa, to whom you should always pay respect by doing namaskár."

Editors

[While on field walk late on the night of 13 August — a dark night suffused with tantric vibration — Bábá explained why he had been refused entry into and deported from different countries:]

"They say I am a dangerous man. I am not a dangerous man. I am a strong man. Imagine, they are scared of me, and I am only five feet two inches tall! You know how a fish shop smells? Ugh! Yet some people like that fishy smell. Only those who like the fishy smell of selfishness are afraid of me. Selfishness is a mental disease and they know that Prout gives no scope to selfishness."

[During another field walk,] a young Thai márgii who was a musician asked what the music of the future would be like. Bábá began by explaining that folk music of every country is simple music, easy to listen to. Higher than folk music is classical music, which means refined music, and he mentioned Western classical music, Indian classical music, and Chinese classical music. Bhajans, which are spiritual or devotional songs, are a high form of classical music. Higher than classical music is kiirtan — music which causes you to lose yourself in it.

Listening to kiirtan causes you to forget the time, to forget whether you've eaten, to forget sleeping. It causes you to lose yourself in the music. Higher than that, he said, is only God. That is why after bhajans your mind doesn't wish to listen to classical music; and after kiirtan you don't want to hear more bhajans, you only want to meditate. If you ever want to compose a new piece of music, he said, you should do it after meditation.

Dádá Maheshvaránanda

Bábá at Shyám Bang's house in Bangkok



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74. Bábá in Taiwan

During a field walk in Fiesch, Oṇmprakásh asked Bábá when he would come to Taiwan. Bábá said that he would come, but didn't say when. He fulfilled his promise later that year — on 15 August 1979 — when he arrived in Taipei as an honoured guest of the Taiwanese government, where the márgiis hosted him for an unprecedented two weeks, the longest time he spent in any country outside India. During that time he gave no less than ten general darshans in Taipei alone, as well as one each in Taichung and Kaohsiung. And on 17 August 1979 he conducted DMC in Taipei, where he gave the DMC discourse 'Man and His Ideological Desideratum'. Some excerpts:

"All humans are children of the same father, the Supreme Father. So there must not be any differentiation in that respect. … Human life, unlike animal life, is an ideological flow. … So each and every human being must try his best to maintain the special status of humans. It is our first duty. It is our fundamental duty. This ideological flow must be maintained at any cost. … Parama Puruśa is the Supreme Goal, the Supreme Desideratum of human life. … When you love the Parama Puruśa with all your propensities good and bad, then that collective flow of your mind is devotion. By dint of one's devotion, one can attain the Supreme Stance. One gets the Parama Puruśa. … The Supreme Goal of spiritual movement is the desideratum of ideological flow of all human beings. We should always remember this point."

In Taichung, on the morning of 20 August, Bábá told the márgiis:

"You should always remember that you are the children of Parama Puruśa and it is your birthright to be one with Him. It is your birthright to sit upon His lap. Nobody can debar you from this birthright. That is why, knowingly or unknowingly, consciously or unconsciously, you should all move towards Him and be one with Him. This is the path of humanity, and this is the main factor that differentiates an animal from a man. … Yours is the path of spirituality. When you have been blessed with a human body, be cent percent human, and go on decreasing your distance from the Parama Puruśa. And finally, be one with Him."

That afternoon, on his departure from Taichung, he said:

"The future of this time-honoured land is bright. … You should remember that you must not deviate from your great cultural heritage. I have gotten goodwill from this land and I am sure that its future is bright."

The márgiis wept as he spoke these words.



In Taichung, a palanquin was fashioned out of a chair (below) to carry Bábá





Bábá and entourage in the airport VIP room after his VIP reception at Taipei

Bábá at DMC in Taipei



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75. Bábá in Qahira Sector

In September of 1979 Bábá visited Greece, Israel and Turkey as part of his final world tour. He gave a general darshan in Athens during a whirlwind day-visit there, two general darshans in Haifa, and three in Istanbul. And on 14 September he declared DMC in Haifa with the DMC discourse 'Subjective Approach and Objective Adjustment'. Some concluding excerpts:

"Each and every entity … is a metamorphosed form of the Supreme Consciousness. And when everything is a metamorphosed form of the Supreme Entity then one will feel, one is to feel, that everything of this universe is spiritual, nothing is physical or psychic. Everything there is, is the dance of the Cosmic Cognition.

"And when one realizes this Supreme Truth, this all-pervading standard of veracity, one gets complete composure, one enjoys the supreme bliss. This is the only way to attain salvation. This is the only way to attain liberation of a permanent nature. There is no alternative. So you should remember, your life should start from the point of devotion [and] culminate in the point of devotion."

[While in Israel,] Bábá repeatedly mentioned that the concept of madhura sádhaná originated there and that they used to meditate in the hills during the time of King Solomon. Bábá had now formalized the system of madhura sádhaná and said that one of the main centres of tantra or Shaeva Tantra was in Israel.

Living With Baba

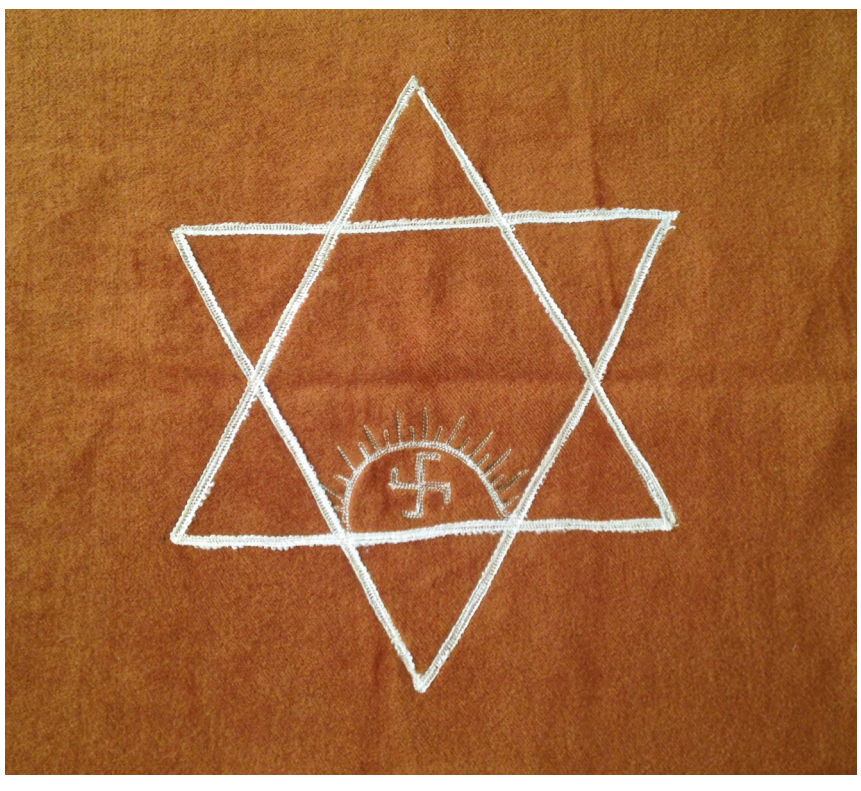
"In Haifa Bábá stayed at an apartment in Mount Carmel. There was one bathroom for Bábá, one for the dádás, but none for the didis. So the didis used to use the bathroom of the next-door neighbour, an elderly Jewish lady who's mother tongue was Yiddish. When the programme finished the didis went to thank her and she called them into her apartment to tell them something special. She said that Bábá had visited her and conversed with her in Yiddish, saying that he appreciated the service she had given the didis by making her bathroom available to them. Bábá's room had been under constant watch and nobody saw Bábá go out during the time she mentioned."

Kalyáńii (Istanbul)

Bábá in Haifa



Bábá sat on this pratiik in Haifa



Field walk in Besiktas Park, Istanbul



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76. Bábá in Iceland

Ainjali Devii from Iceland met Bábá in the jail on 24 January 1977. She asked him, "Will you come to Iceland?" Bábá's reply was, "Why not? They are all my own." He did visit Iceland and on the way he also stayed in Oslo for one night at Avaniish's home. Bábá remarked, "Iceland is not icy and Greenland is not green. Iceland is formed by solidified lava rock and is barren. Greenland is covered with a blanket of snow."

Towards a Brighter Future

Bábá fixed Iceland as the site for the only DMC programme in Europe during his tour. Iceland was certainly the most difficult point for European márgiis to reach. And it was obviously not considered a resort island. Moreover, there were fewer márgiis in Iceland than in most other European countries. Though he had not explained the reason, we guessed that there must be a spiritual cause. Surely there was something distinctive about this island of the midnight sun. Some mystics have written that Iceland is one of the earth's highest energy centres. Though I feel that they may be right, I do not really know. But at least Bábá did say that this island is one of the few portions of the ancient land of Atlantis to be still above water.

A dozen workers were in Bábá's bedroom on this particular day, laughing their heads off at his jokes. At one point, he looked at Dádá Rudreshvaránanda, a Frenchman by birth, and started speaking in his mother tongue. And though the rest of us understood next to nothing, Rudreshvaránandaji was so tickled by Bábá's French mirth, that he literally rolled on the floor in laughter. Later, I came to know that Bábá was making absurd comparisons between the objects and the people in the room. This French session went on for perhaps ten minutes.

Afterwards I asked Rudreshvaránandaji, "How was Bábá's French pronunciation?"

"Better than my own. Bábá spoke with a perfect Paris accent, whereas I was raised far outside of Paris. I think even his vocabulary exceeds mine."

"But how could he know so much French?"

"He surely has a secret direct connection with the Cosmic Funny Bone," Rudreshvaránandaji replied.

Travels With the Mystic Master

Bábá's DMC discourse on 18 September 1979 in Reykjavik was 'Human Life and its Goal'. In it he said:

"Once I said that the word 'desideratum' should always remain in singular number and never be 'desiderata' — because the goal is a Singular Entity. There cannot be any plural form of 'desideratum'. And the second thing is that your approach should be the approach of devotion. You cannot get Him by going through volumes of books or by becoming worms of books."

He concluded with:

"As the universal 'I' is the Supreme Creator, Supreme Generator, everything in this universe is His progeny, and He is the progenitor. He is the Supreme Father. You have a family relation with that Supreme Entity, and not a relationship of external formality. He is yours, and you should also remember that nothing is external for Him. Everything is within, nothing is without. So you have been created by Him and you are in Him, and, because He is your supreme goal, finally you will be with Him, you will be one with Him. For this you require no special education, no knowledge of philosophy, and no other external attributions. Supreme love for the Supreme Universal Entity will make you one with Him."

Bábá giving DMC in Reykjavik



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77. Bábá in Jamaica



Bábá at DMC

Bábá was scheduled to tour the United States towards the end of his final world tour. But his US visa was denied and so a DMC was arranged in Jamaica (also part of New York Sector) instead. He flew into Kingston on 20 September 1979, where he gave three general darshans, a Renaissance Universal address, and held DMC at the Franciscan Sisters Immaculate Conception Convent. And during his field walks, including at Hope Botanical Gardens and the University of West Indies, he talked about the Caribbean islands, their culture, and their flora and fauna.

Bábá's RU discourse 'Dogma and Human Intellect' on 22 September in Kingston concluded with:

"I want that our boys and girls who are intellectually developed, or who want intellectual development, should encourage this intellectual progress of human society, which will finally help human society in all types of progress. I hope you boys and you girls will feel, will realize, the utility of intellectual progress, and start your RU clubs in all towns and even in all big villages of the world."

The next morning he said:

"You boys, you girls, you the spiritual aspirants, must always remember that you must never surrender at the altar of dogma. In the past, dogma committed so many nuisances, dogma created so many fissiparous tendencies in this human society. Your slogan should be 'Dogma — No more! Dogma — No more!' Establish yourselves above the boundaries of dogma, and be established in the excellence of human glory."

And that evening he gave his DMC discourse 'Parama Puruśa the Great':

"… Parama Puruśa the Great is the supreme shelter. We are sheltered by Him, we are sheltered in Him, and finally we will be sheltered in His Supreme Nucleus. There is no alternative. The sooner a man realizes the fact, the better it is. So it is said that the spiritual path, the movement from the supreme negativity to the Supreme Subjectivity, is a path for intellectuals, for intelligent people, for cunning people, for clever people. So it is said that the devotees are the cleverest people in the universe. You should always remember this fact."

Field walk at Hope Botanical Gardens







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78. Bábá in Venezuela





Bábá's last stop on his last world tour was Caracas, Venezuela, where he gave three general darshans and a DMC.

Ácárya Vishvamitra recalls a field walk to the botanical garden:

"Dádá Rámánanda was assisting Bábá as he walked down the steps to the garden. Half-way down Bábá stopped, looked at us and said, 'I still require assistance because they tried to poison me in the prison and it affected my eyesight. But they did not succeed, did they?" We all replied, 'No, Bábá, they did not succeed!'"

On another field walk to the zoological garden, Ácárya Vishvamitra recalls:

"The vibration of love and affection that Bábá radiated was overwhelming. … We were walking by the alligators, and an egret was picking the meat out of the teeth of an alligator. Bábá said, 'You see, the bird and alligator have a pact: the bird takes the meat and the alligator gets its teeth cleaned. This is a good example of coordinated cooperation.' I commented to Bábá that blue whales were about to become extinct. Bábá said, 'My boy, people with blue eyes and blonde hair will one day be extinct. People will come here from another planet and observe the ruins of our civilization. And they will say that there was once a very advanced civilization here that built very tall buildings and had advanced technology. But they couldn't learn to live together. My son, do you want that history should read this way?' I replied, 'No, Bábá, we will have to perform your mission.' And he said, 'Very good, my son.'"

His DMC discourse on 26 September 1979, entitled 'The Path of Salvation', concluded with these words:

"You spiritual aspirants, you should remember that Parama Puruśa is always with you and His grace is always with you, and you all are His loving children. You need not develop any fear complex regarding the Supreme Father. You should remember that He is the Supreme Father. He is always calling you and you should always be ready to give a proper response."

And the following day, in his last general darshan, he said:

"From this very moment forget all your past mistakes … and start your life afresh as an ideal child of Parama Pitá, an ideal child of Parama Puruśa. Yours should be a glorious march towards the Supreme Goal … The entire human society is anxiously waiting for you … You are the torch-bearers of human civilization. You are the pioneers … you are the vanguard of a new civilization."

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79. MG Quarters

Wherever Bábá stayed, his place of residence was known as MG (Márga Guru) Quarters, and he would give each one its own Sanskrit name prefixed with Madhu ('sweet'). During the latter part of his life, spent mostly in Calcutta, his main quarters were Madhu Málaiṇca, Lake Gardens and Madhu Koraka, Tiljala. He would also stay at Madhu Karńiká at Ánanda Nagar when DMC was held there, as well as other MG quarters when he was on tour.

On 4 March 1979, Bábá moved into the newly purchased house at Lake Gardens and named it Madhu Málaiṇca. He composed 3749 Prabhát Saḿgiita songs there, gave microvita sádhaná to 147 sádhakas, avadhúta diikśá to 570 workers, and personal contact to thousands. At that time the central office was at Jodhpur Park, a short distance from Lake Gardens, and he used to go there daily at ten in the morning.

Editors

"For many years Bábá used to stay at his house in Lake Gardens, Madhu Málaiṇca ['sweet flower garden']. It was filled to the sky with plants from all over the world, whose welfare Bábá cherished. Here, so many devotees laid themselves at his feet. Here, so many devotees stood waiting in the hot sun and pouring rain, singing songs, waiting for him to come out for his morning and evening walks. Here, with just a single word or a single glance, so many devotees learned what it was like to sob with joy at the experience of his overwhelming tenderness. Here, so many devotees achieved the most difficult of spiritual states simply by the grace of his presence. Here, so many devotees were blessed to offer him a garland with all their hearts and to hear him sweetly say, as he gazed with such indescribably effulgent love, 'Are you sure this is for me?' 'Oh yes Bábá, only for You', they would reply as they watched him, in ecstasy and agony, walk slowly down the path inside."

Gáyatrii

Madhu Koraka was constructed as part of the same complex as the new central office and WWD offices at Tiljala, and Bábá stayed there for the first time on 17 May 1981. He composed 602 Prabhát Saḿgiita there, gave microvita sádhaná to eight sádhakas, avadhúta diikśá to 215 workers, and personal contact to many márgiis and workers.

While at Ánanda Nagar for DMC, Bábá would stay at Madhu Karńiká, where he also composed 142 Prabhát Saḿgiita.

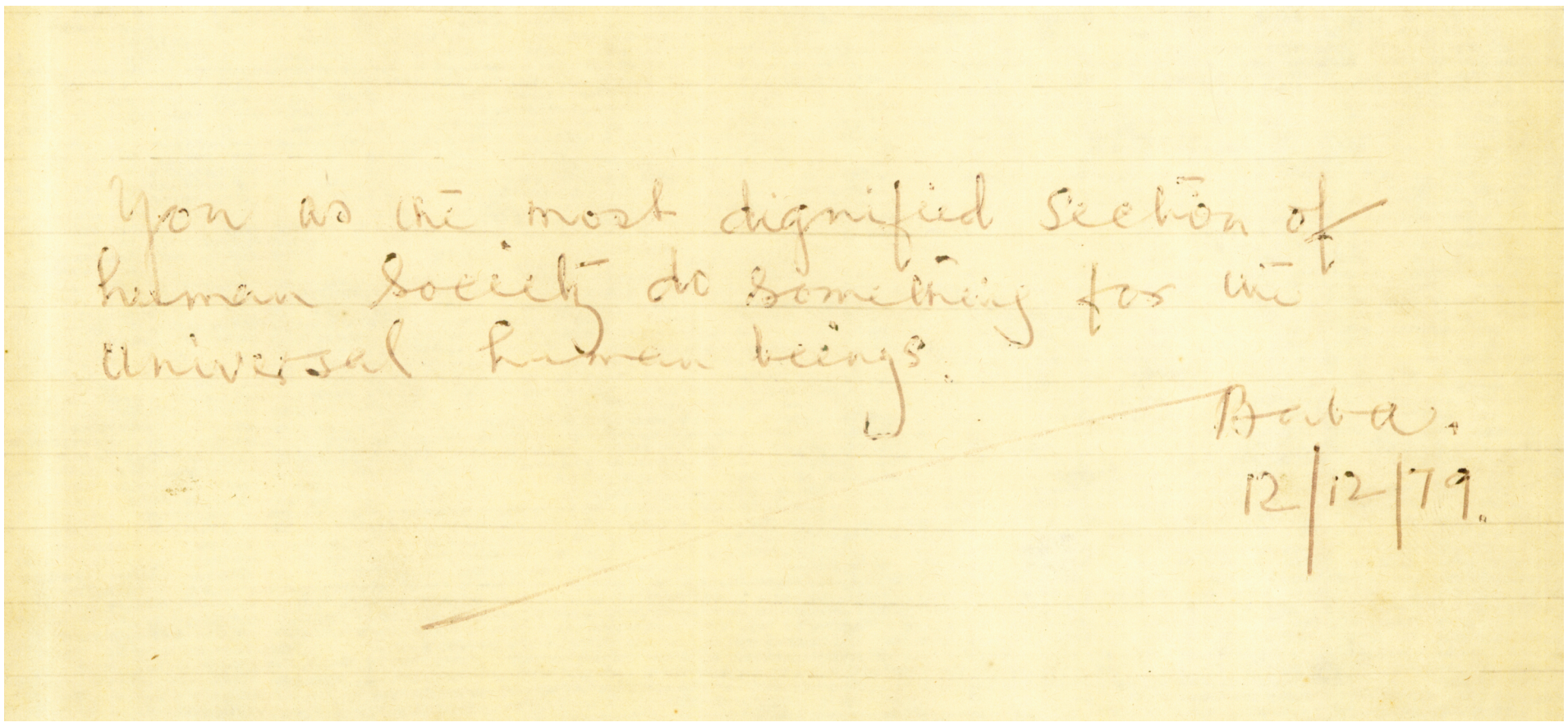
In early 1989 an MG quarters named Madhu Mádhavii was constructed at Vishnupur (about half way between Ánanda Nagar and Calcutta) so Bábá could overnight there between the two destinations. He stayed there on 26 May and 5 June 1989, and 30 May and 5 June 1990.

Bábá walking at Madhu Koraka, Tiljala



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80. Message to Women



On 12 December 1979, Bábá visited the central office of the Women's Welfare Department at South End Park, Calcutta, where he wrote this note in the visitors' book.

Later that day he said:

"When I visited the WWD office, what did I say, what did I write? Please read it out."

Someone reads: "You as the most dignified section of human society do something for the universal human beings."

Bábá continues: "Why dignified? Everything should be properly explained and amplified. All human beings are minute projections of that same reflection on different plates, on different mirrors. And what are those mirrors? Unit minds. There are so many unit minds, and that reflected Supreme Being [in each case] is the [jiivátmá]. The unit mind is that mirror, and the reflected Parama Puruśa in the unit being is the jiivátmá, the unit's átmá, the unit's consciousness. So in that respect all are dignified and all are sanctified beings.

"But you know, this sanctification or dignification is in the spiritual stratum; and so where this mundane stratum is concerned, dignity depends on sanctification [and service], and sanctity depends on something else. When people come in contact with a particular human being whose life has been elevated because of his or her movement towards the Supreme, then others look upon him or her as a sanctified being. As what? A sanctified being. And when, from that sanctified entity, or from that sanctified being, they get selfless service, then that sanctified being not only remains sanctified but becomes dignified too.

"I addressed you little girls as the dignified section of human society, and I know I am cent per cent right in feeling so. And I expect these little dignified beings, dignified section of human society, will be — should be — more and more, and still more, dignified by dint of their work, their rendering of more and more selfless service to suffering humanity. This is what I want. That is why I wrote that."

Leaving the hall, Bábá added: "I hope my little girls are satisfied?"

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81. Plant Programme and Garden Tours

Soon after Bábá moved into Madhu Málaiṇca at Lake Gardens, he started a museum collection as well as a unique collection of plants and trees which was later extended to Madhu Koraka in Tiljala and Madhu Karńiká at Ánanda Nagar. He would supervise the care of the plants, give advice on their cultivation, reveal their origin and history, their medicinal and other uses, give them Sanskrit names in addition to their botanical names, and in 1980 he began conducting twice-monthly tours of the garden and museum. Each tour group was limited to a small group of 10-20 people and would sometimes include non-márgiis that he would approve of along with the márgiis and workers in each group.

In 1981 the global plant exchange programme began. Whenever they came to Calcutta, workers and márgiis were expected to bring plants with them from wherever they came from before they were permitted to see Bábá. Each of the eight sectors outside India, as well as each of the ten regions inside Delhi Sector, were required to deposit about 600 plants monthly with the central office. In addition, each time a worker reported to Calcutta, he or she was required to personally deliver a number of extra plants. In total about 13,000 plants were brought in every month.

Editors

Márga Guru spent a week in Caracas, Venezuela. One day he passed a huge cotton tree. It attracted his attention. This tree was special in that its flowers were golden instead of the usual red. Márga Guru was interested in this unusual species and told Avtk. Ánanda Karuńá Ác. to get hold of its seeds. She carried some seeds with her on their return trip to India. Eleven plants germinated and Márga Guru planted one of them in Madhu Málaiṇca with his own hands. … If you visit the garden you will see a huge tree on the right side of the house. It looms over the lush garden and is the tallest tree in the neighbourhood.

Anandamurtijii As I Knew Him











Bábá conducting a garden tour at Madhu Málaiṇca











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82. Bábá's Museum

Bábá's museum at Madhu Málainca, Lake Gardens is packed with mementos, many of them prized pieces of local art and culture, given to him over the years by devotees from around the world. There are also fossils from Ánanda Nagar and other parts of the world as well as two commissioned works of art: the Shiva Liilá series of paintings on the life of Lord Shiva, and the Krśńa Liilá diorama series on the life of Lord Krśńa.

In 1980 Bábá commissioned the Shiva Liilá series to Máńik Bandopádhyáya, then an art professor at Vishva Bharati University at Shantiniketan. The twenty-two paintings are displayed on the walls above the other exhibits in the first-floor museum room. These prints of three of the paintings have been digitally restored by Didi Ánanda Ramá.

The original captions read:

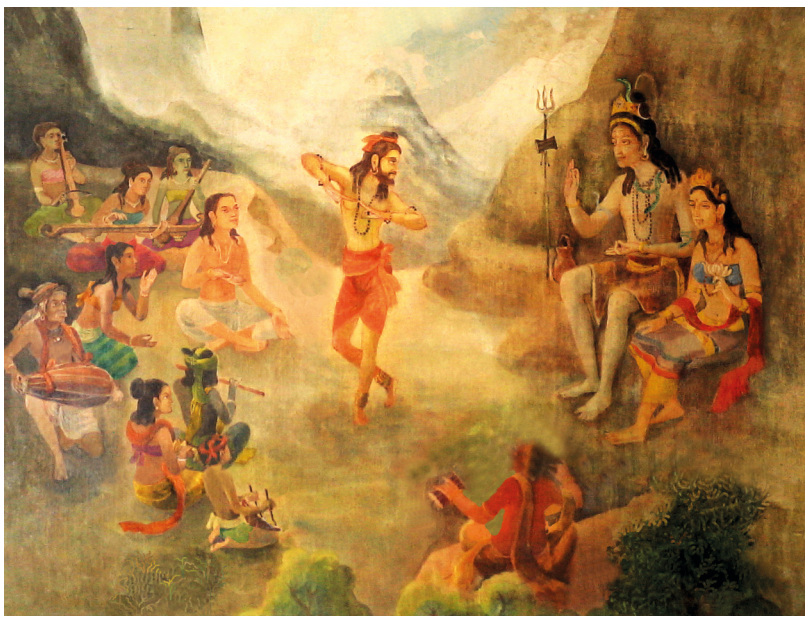
9. অষ্টাবক্রকে যোগ শিক্ষাদান ('Shiva teaching yoga to Aśťávakra')
11. ভরতমুনিকে সঙ্গীত শিক্ষাদানরত শিব ('Shiva teaching Bharata Muni the art of song and rhythm')
16. ধর্মপ্রচাররত শিব ('Shiva doing dharma pracár')

Editors

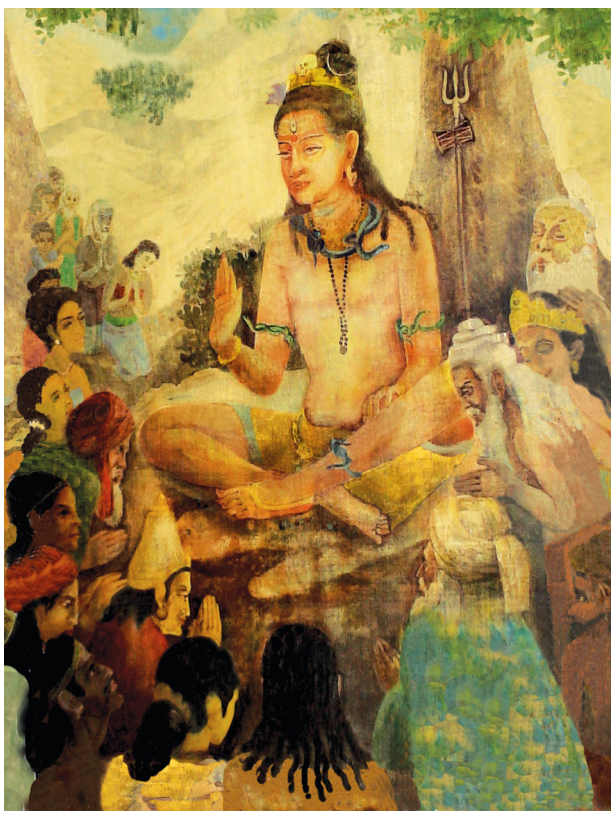
When the [garden] circuit was complete, Bábá would lead everyone up to the roof to show them the greenhouse with the Brahma Kamal and the other cold-weather plants. Then we would come downstairs to the first-floor room where most of the museum items were kept in glass cases, including some of the most interesting fossils. At that point Bábá would sit down and accept a glass of coconut water. He would chat for a few more minutes with his guests, enquiring whether or not they enjoyed the tour. Then he would ask me to show them the Krśńa Liilá and Shiva Liilá displays. … He would say a few things about the two liilás. "Now you will see with your own eyes different events from the lives of Shiva and Krśńa." Then he would go into his room to take rest and I would finish the tour by showing the Krśńa Liilá and Shiva Liilá to the tour participants.

Ashutosh Baba





Above: Shiva Liilá 9, 11 and 16



Below: Some items in the collection



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83. Dharma Samiikśa

In the summer of 1981, from May to July, Bábá called márgiis and workers from around the world for an unprecedented spiritual review called dharma samiikśa. In collective sessions they would stand before him, one by one, and he would examine their past deeds and present samśkáras and administer corrective measures for their future spiritual progress.

Editors

The spiritual aspirant would go and stand before him after doing sáśťáuṇga praṅám. It was like a total scan where Bábá saw not only physical ailments but also one's entire life journey. He pointed out defects, gave some mild physical punishment sometimes to remove samśkáras, and prescribed individual ásanas as well as giving other specific instructions. Usually Ácárya Vijayánandaji would make notes and then guide the concerned sádhakas later.

Towards a Brighter Future

On 25 July 1981, Bábá gave a talk about dharma samiikśa, saying (in part):

"The main purpose of dharma samiikśa is to make the jiivas [unit beings] dagdhabiijas. … During the entire period of fifteen thousand years of human history, there has been no dharma samiikśa such as this. … Those who have assembled here are surely good people. Some of you have come all the way from five thousand or ten thousand miles away. Some have come from the vicinity. There is certainly some subtle reason behind your assembling here. You are all good people — certainly better-than-average people. That is why you have come. Though there are many, many others who live nearby, they do not come. In my opinion, Parama Puruśa should do something for these good people. … So if Parama Puruśa should take away some of the sins from the unit beings, they will feel relieved of the heavy load and feel lightened. These people, free from the bondages of pápa [sin] and samśkáras, can do many big things. By dint of their collective efforts they will bring heaven down onto this terrestrial earth … Hence dharma samiikśa is the most epoch-making event of the last fifteen thousand years."

Sister Aruńá from northern Sweden stood before Bábá. After going through the formalities of her name, duty, and so on, the general secretary began asking her about Sixteen Points.

Bábá interrupted, saying, "There's no need to question her about her conduct. She is trying her best."

We were all astonished. This was the first case of any márgii being declared uncriticizable.

I looked at Aruńá's face. Instead of noticing the expansion of ego that such a comment would have caused in almost anyone else, she looked unselfconscious — her eyes glistened with tears. She was lost in the ecstasy of being with her Bábá.

Travels With the Mystic Master

Dharma samiikśa was conducted on the first floor of our Jodhpur Park, Calcutta office. This is a view of the exterior of the building from around the same time.



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84. Neohumanism

On 31 December 1981 at Ánanda Nagar, Bábá spoke about the concept of sama-samája tattva (the principle of social equality) for the first time, in a discourse which was to become part of the landmark book *The Liberation of Intellect: Neohumanism.*

Early the following year he continued to propound the social theory of Neohumanism when he gave the rest of that book as a series of mostly Sunday darshan discourses from 21 February to 29 March 1982.

Editors

But in fact he had already been using the term Nayá Mánavatávád or Navyamánavatávád ('Neohumanism') for at least ten years prior to that. Six years after the publication of *The Liberation of Intellect: Neohumanism*, he authorized the start of a series designed to contain his other Neohumanism-related discourses: those that had come before *The Liberation of Intellect*, those that had come after *The Liberation of Intellect*, and those that might still come in the future. Two parts of that series — *Neohumanism in a Nutshell Part 1* and *Part 2* — were published during [Bábá's] lifetime.

Neohumanism in a Nutshell publisher's note

Some quotes from *The Liberation of Intellect: Neohumanism*:

"When the underlying spirit of humanism is extended to everything, animate and inanimate, in this universe — I have designated this as 'Neohumanism'. This Neohumanism will elevate humanism to universalism, the cult of love for all created beings of this universe."

21 February 1982, Calcutta

"[Humanism] must be motivated by a constant and perennial source of inspiration — which I call Neohumanism."

28 February 1982, Calcutta

"The more human beings are established in Neohumanism, the more they will be absorbed in the colours of their inner minds instead of the colours of the external world."

9 March 1982, Calcutta

"What is Neohumanism? Neohumanism is humanism of the past, humanism of the present, and humanism — newly explained — of the future. … Neohumanism will give new inspiration and provide a new interpretation for the very idea of human existence. It will help people understand that human beings, as the most thoughtful and intelligent beings in this created universe, will have to accept the great responsibility of taking care of the entire universe, will have to accept that the great responsibility for the entire universe rests on them."

29 March 1982, Calcutta

"According to Neohumanism, the final and supreme goal is to make one's individual existential nucleus coincide with the Cosmic Existential Nucleus. As a result, the unit being's entire existential order becomes one with the Controlling Nucleus of the existential order of the Supreme Entity of the Cosmological order, and that will be the highest expression of Neohumanism.

29 March 1982, Calcutta

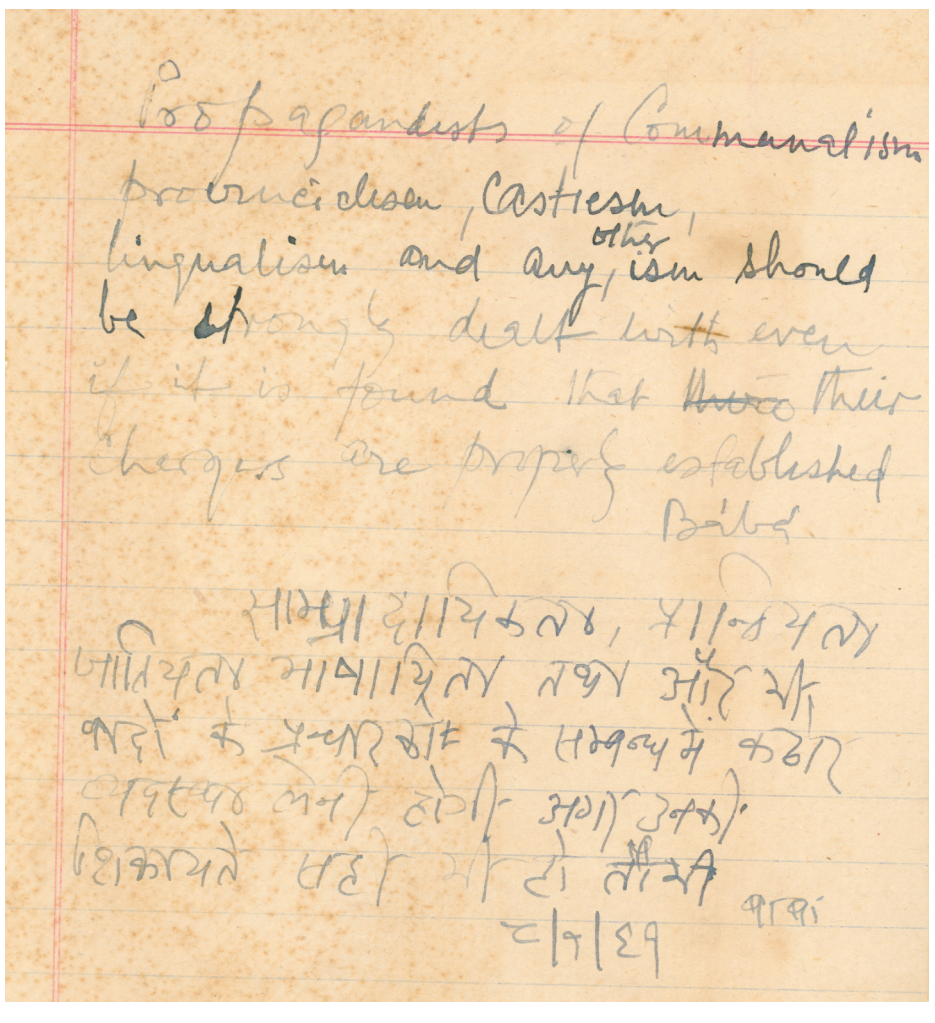
A few years later, on 13 April 1988, Bábá said:

"Any narrow 'ism' may be transformed into universalism and accepted by all only when all physical barriers, psychic hindrances and spiritual impediments have been removed from the periphery of that 'ism'. This is a new idea which I have explained in the book called *The Liberation of Intellect: Neohumanism*. The term 'Neohumanism' has been used in that book keeping this new idea in mind."

Once after his morning field walk, Bábá was climbing up the stairs at Lake Gardens. He stopped and asked: What is Neohumanism? No one answered. He then said: "When the love of the human heart extends to embrace the entire living and non-living world, that is Neohumanism."

Towards a Brighter Future

Written in Bábá's own handwriting and dated 8 January 1961, this is an early example of Bábá expressing the concept of Neohumanism before formally introducing the term



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85. Prabhát Saḿgiita

On 14 September 1982, at Deoghar in Bihar, Bábá composed the first of his Prabhát Saḿgiita ('Songs of the New Dawn'). 'Saḿgiita' means the combination of vocals, instrumental music and dance. And he prefixed it with Prabhát in the tradition of naming a school of music after the composer's given name. Also, because *prabhát* means 'dawn', Prabhát Saḿgiita signifies the dawn of a new era of music. Within three months Bábá had already composed more than 150 songs, and over the next eight years he would bring the total to over 5,000, surpassing that of any known composer before him.

Editors

Most of the songs were composed in Bengali, but over forty are in other languages: English, Sanskrit, Hindi, Urdu, Magahi, Maethili and Angika. Prabhát Saḿgiita not only represents most of the important classical and folk styles of India, but also blends those styles, in some cases for the first time, with Persian, Scandinavian, Middle Eastern, Chinese and other important musical styles of the world. Within this body of work we find songs of devotion, [songs of mystical longing], songs of spiritual awakening, songs of nature, songs of social resurgence, folk songs, children's songs, [seasonal songs], etc. We find songs for many different occasions, such as weddings, birthdays and public festivals.

The performance of Prabhát Saḿgiita — the singing of the songs, often accompanied by dance — quickly became a feature of almost all Ánanda Márga occasions. If the occasion was the major spiritual gathering known as Dharma Mahácakra (DMC), it was the composer's wish that the Bengali lyrics be translated into English and Hindi. Ácárya Vijayánanda Avadhúta took on the responsibility of preparing the English translations and reading them before the assemblage, while Ácárya Candranáth did the same for the Hindi.

With each passing year Prabhát Saḿgiita has reached new levels of popularity, and many distinguished personalities of the musical world are now actively engaged in the recording of [them].

Prabhát Saḿgiita publisher's note

Dádá Keshavánanda told me that, a few days prior to leaving his body, the doctors had protested that Bábá was continuing to compose Prabhát Saḿgiita songs in the emergency ward even though they requested him not to do any work because it would tax his heart. In one day alone, he wrote thirteen songs. When one doctor strongly protested, Bábá responded by saying, "Composing Prabhát Saḿgiita does not require any special effort from my part. Similarly, whenever I write *Shabda Cayaniká* [his encyclopaedia] it is a spontaneous expression. Rather than considering these processes to be my work, you should title them my pleasures."

Keshavánandaji asked Bábá what he considered to be work. He answered, "When I conceptualized the idea of Ánanda Márga, or Prout, or Microvita, or Neohumanism — these original revolutionary creations required a little exertion."

Travels With the Mystic Master

That was the occasion when Dádá Keshavánanda had followed up with another question: "Which of your work has taken your greatest time and energy?" And Bábá had replied that designing the pratiik had occupied his effort for the longest time. *See 20. Bábá Designs the Pratiika.*

On 20 October 1990, at Tiljala, Bábá composed the last song (the Gurukula song) to bring the total to 5,018 songs. Some say that an extra song has been found, and that the total is now 5,019. In any case, the number is more than double that of Rabindra Saḿgiita, fulfilling Bábá's light-hearted boast at the beginning of the compositions, that "I will write more songs than Rabindranath [Tagore]."

Márgiis singing Prabhát Saḿgiita accompanied by harmonium. Dádá Dasarath is on the right.



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86. History Tours

During his DMC tours over the years, Bábá would often visit historical and archaeological sites. Among other occasions, in February of 1962 he had stayed in Ranchi for two weeks exploring Buddhist and Jain archeological ruins; and during his 1966 all-India tour he would often include ancient temples and other such sites as part of his field walks. During his stays at Ánanda Nagar he pointed out sites of particular historical interest such as Asthi Páháŕ ('Fossil Hill') and Navacakra Guhá ('Cave of the Nine Cakras'). Regarding the ancient land of Ráŕh where Ánanda Nagar is located, he said, "Ráŕh — the oldest part of this Gondwanaland that has remained above the sea — was the birth place of human beings. The hills of Ánanda Nagar in Ráŕh are also at least 300 million years old. At that time there was no Himalayas." And it is said that he spoke of at least one of those hills (Belamu) as having once been higher than the Himalayas.

Editors

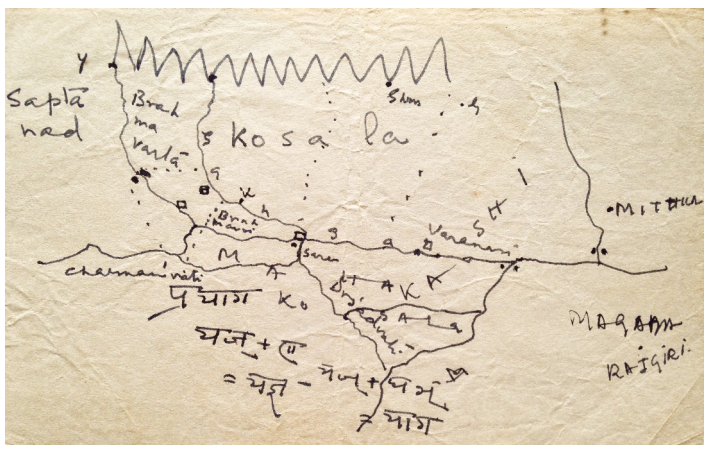
For a period of years from 1979 on in particular, [Bábá] undertook a number of strenuous car journeys during which, when he was not leading the spiritual gatherings that were the primary goal of the trips, he and his entourage would often pass through remote regions and mingle with the simple, common people. At such times he would explain to his companions the history of those places and peoples — a history not to be found in the pages of existing history books. … After a notable tour in 1984, he began to term such tours his "history tours."

Histories Along the Way publisher's note

On his tour of north India during the first four months of 1984, Bábá visited many historic sites and spoke extensively about the forgotten history of each area and the cultural heritage of the local people. Ácárya Raghunáth, a professor of history, accompanied him during that tour and was assigned the duty of noting down his observations, which were published in 1994 as *P.R. Sarkar on History*.



Bábá standing in front of the Parinirváńa temple, Kushinagar, 29 September 1960



Aryan invasion route map drawn by Bábá

In 1987 Bábá instructed that the historical passages from his *Varńa Vijiṇána* (*The Science of Letters*), *Varńa Vicitrá* (*The Various Uses of Letters*) *and Shabda Cayaniká* (*A Collection of Words*) discourses be compiled into a new book entitled *Path Calte Itikathá* (*Histories Along the Way)*. It was published that same year with this dedication:

"Of those whom people came across along the way but did not see benevolently or give a considerate gaze, or even if they chanced to look, thought them to be of unknown lineage and treated them as outcastes — in honour of them I have written these few words. I have written because I love the creation of this universe that throbs with life, vibrating with humans, animals, birds, trees, creepers, flowers and fruits. I do not like to accept any geophysical distance or barrier. All are my own people. To those people of mine I hand this book. I shall be joyous if they accept it smilingly."

Madras field walk, 1966



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87. Bábá's Daily Routine

Bábá's daily routine varied over the years according to the different phases of his life. Some common elements were: spiritual practice for two to three hours every morning and one to two-and-a-half hours every evening; field walk at least once a day (often twice a day in latter years); organizational work of various sorts according to the phase and place, and whether he was on tour or not; taking reports and good news; giving personal contact; giving general darshan; giving dictation on various subjects, often to clarify or elaborate on general darshan discourses; giving Prabhát Saḿgiita; and of course the more mundane aspects of his day such as bathing, eating, rest and sleeping which, by all accounts, were either minimal or combined with other tasks such as giving dictation or Prabhát Saḿgiita, or giving personal advice and attention to devotees, often while they performed the much-coveted role of massaging him.

Bábá once said that "speed without system is dangerous, and system without speed is useless." He said, "Everything must be done as per system. I did not feel any difficulty, that time while I was barefoot in the snow, in Switzerland — rather my feet were hot. Create a system. I did not take any food for five years, four months and two days — and I did not feel any difficulty. When the special medical team came from Delhi, the doctor said, 'Bábá's heart is stronger than ours.' There was no shortage of memory, nor problem with the brain. My memory is perfect since I was a one-day-old baby. I remember everything."

During the years that Bábá lived in Calcutta there were certain frequent destinations where we would take him for field walk, such as the botanical gardens or the Sundarbans. The blue photo, for example, where Bábá is sitting inside a room on a boat, was taken while crossing the Hooghly river on our way to the botanical gardens. If the place was a little far, like the Sundarbans, we would have to inform Bábá one day earlier and get his permission. But our most frequent destination was Rabindra Sarobar, a large lake near Gol Park encircled by a shaded walking path. It was only a short distance from the Lake Gardens house and it was a pleasant place to walk, especially at night when we had less time at our disposal and thus could only take him to nearby areas.

Ashutosh Baba



The 'blue photo', taken on a ferry crossing the Hooghly River on the way to the botanical gardens for field walk

Bábá walking on the roof of Madhu Karńiká, Ánanda Nagar



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88. Personal Contact

Personal contact (PC) with Bábá was a cherished and much treasured experience, if not the most cherished and treasured experience of a disciple's life. Due to social constraints and propriety, however, Bábá was able to grant it individually only to male disciples. In those private meetings he would elevate the disciple's mind by taking on saḿskáras (which would otherwise have had to be exhausted in the normal course of events), thus giving him a tremendous spiritual boost. Whether Bábá took him on his lap and caressed him with the affectionate love of a loving father, or looked deep into his eyes and said, "Serve humanity, my son," the disciple would emerge a new and newly inspired man.

Out of a multitude of PC stories a common sequence of events has emerged:

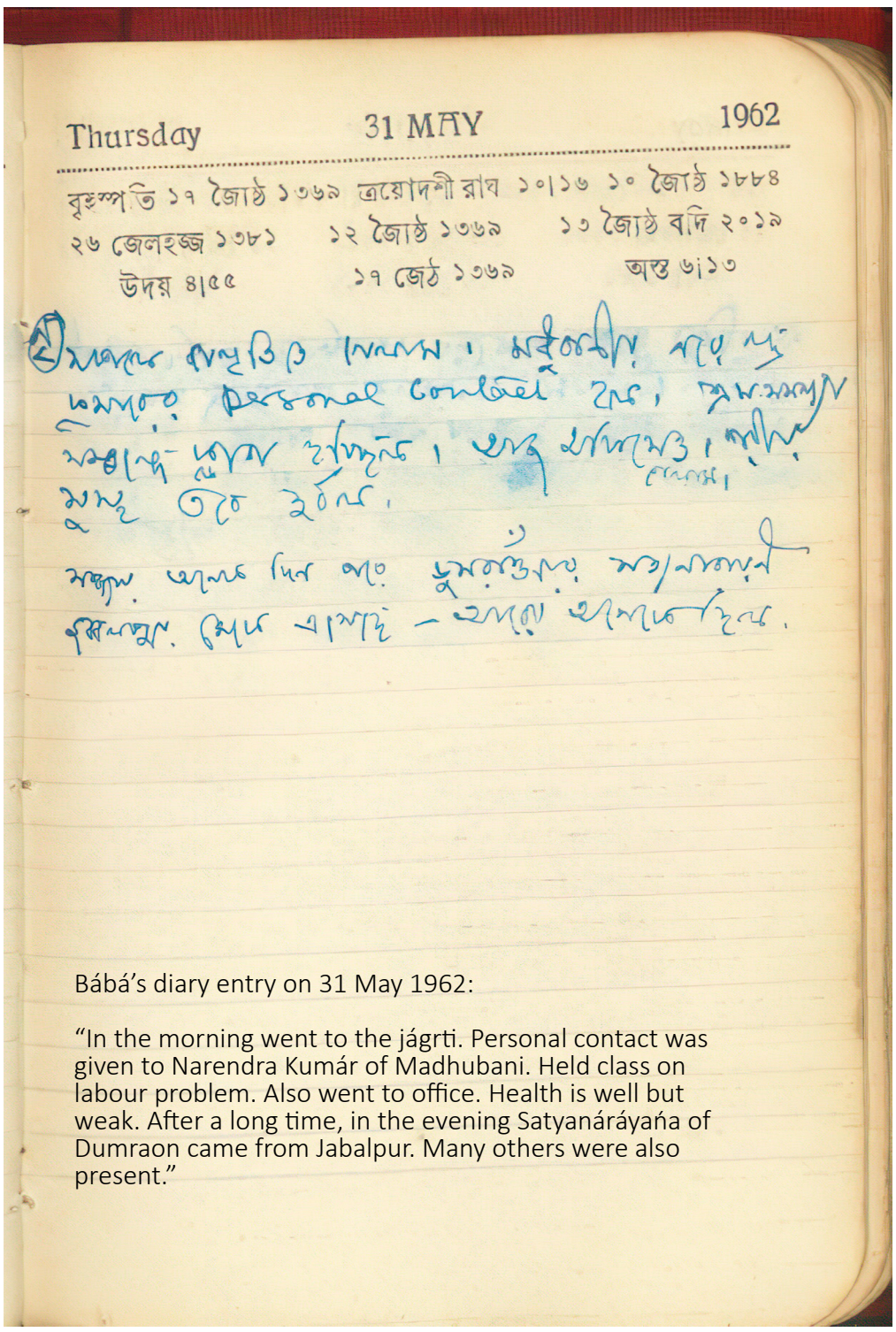
You would enter Bábá's room, do sáśtáuṇga praṅám, and sit before him. Bábá would ask your name, where you came from, your post, duty, etc. Then he would look within your mind with his omniscient vision and dig up something from your past. He knew everything, even the things you may have forgotten. Nothing was hidden from him. He would scold you for whatever misdeeds he chose to focus on, and may even have given punishment with his stick. Then he would ask for some kind of commitment: to better oneself, to be an ideal man, to take on some kind of duty, to serve the suffering humanity. Then he would shower you with love and affection far greater than any worldly love or affection. Then finally he would bless you with his thumb on your ájiṇá cakra and fingers over your sahasrára cakra.

Editors

During Bábá's visit to Gorakhpur in 1960 … [Pratápáditya asked Bábá how he could know so much about one's past. Bábá replied:]

"Pratápáditya, if you make your conscious mind as subtle as your causal mind, then you can penetrate into the deepest recesses of anyone's psyche and uncover all the experiences undergone by that mind since its origin. Everything is stored in the causal mind. If you make your mind subtle enough, you can know everything."

Anandamurti: The Jamalpur Years

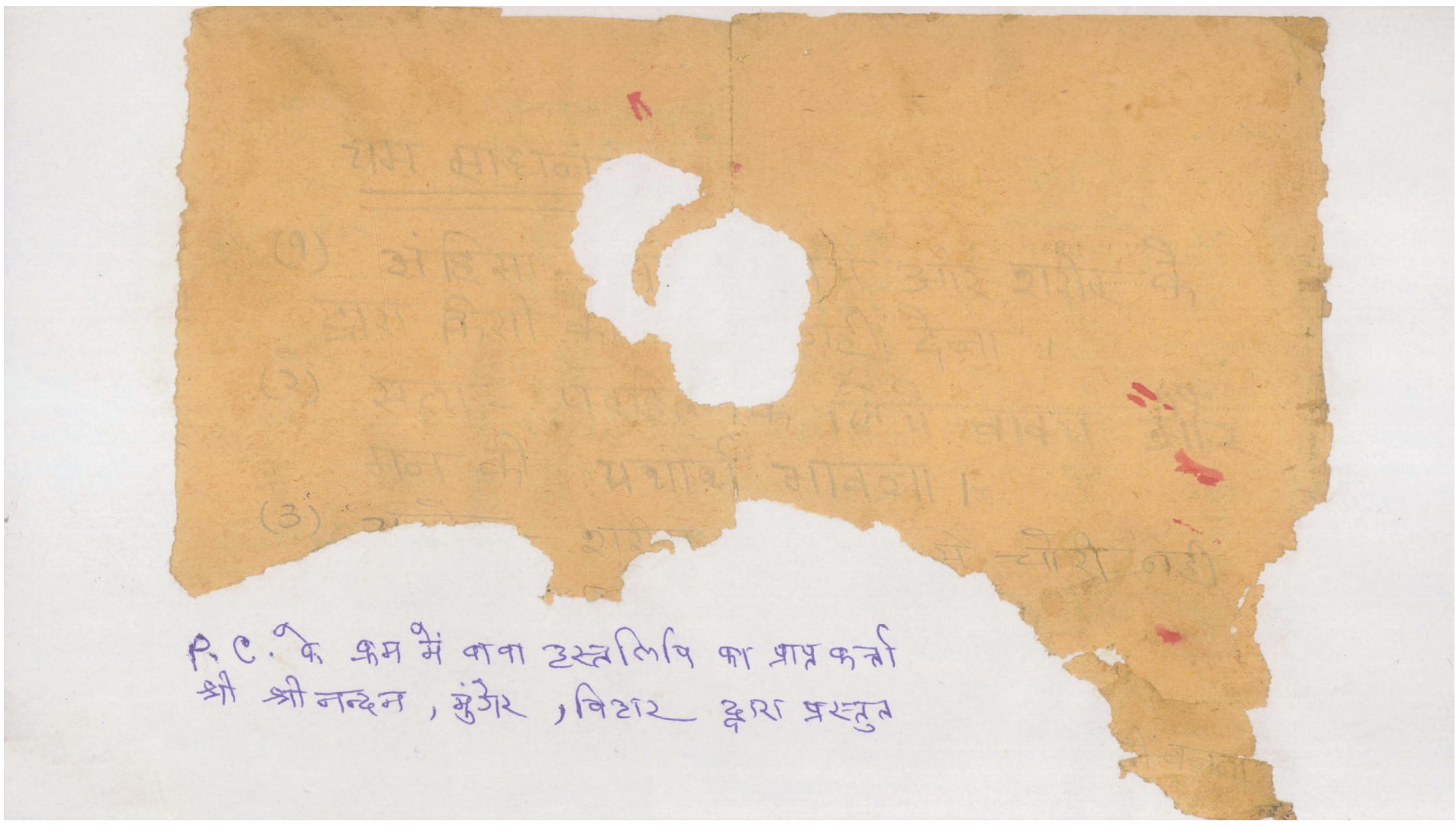


Thursday 31 MAY 1962

Bábá's diary entry on 31 May 1962:

"In the morning went to the jágrti. Personal contact was given to Narendra Kumár of Madhubani. Held class on labour problem. Also went to office. Health is well but weak. After a long time, in the evening Satyanáráyańa of Dumraon came from Jabalpur. Many others were also present."

Fragments of a handwritten note by Bábá to a disciple after personal contact.
The note at the bottom reads, 'Directions given to Shrii Nandan after PC'.



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89. Revolutionary Marriage

Bábá explained his concept of revolutionary marriage [thus]: "The easiest and best way to break down the barriers that separate different races and different cultures is through intercaste and intercultural marriage. Suppose a girl and a boy from different castes marry. It will help to dissolve their own caste feeling, and their children will have no caste. Suppose a boy of this land marries a girl from England. He would never like to see England ruined and vice versa. Nor will their children have anti-English or anti-Indian feelings. It is the easiest way to break down these barriers."

Anandamurti: The Jamalpur Years

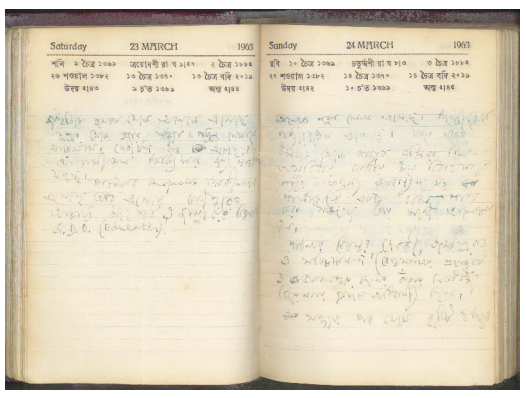
In 1957 at Jamalpur Bábá had said:

"In [Ánanda Márga] collective functions members of all races, castes or creeds take part as equals. Community or caste, race or nation, is often the main consideration in arranging marriages, etc. In the Márga there are no such considerations. In the Márga these petty differences among human beings are not given any importance.

"In Ánanda Márga both men and women have equal responsibility. In the manner prescribed for marriage in the Márga, both the man and the woman have to take equal responsibility. … Women and men are considered to be on the same footing, and there is no question of men considering themselves to be superior to women."

Bábá's diary entry, 24 March 1963:

"Shashiiraiṇjan has come from Delhi. Had a discussion with him regarding passing of a bill at parliament so that people who have come from different religions can marry as per principles of the Márga without any obstacles."



On 17 October 1959 he said:

"This social injustice [that of the dowry system] can be removed by allowing economic independence to women and by encouraging inter-caste and international marriages. Such a movement is urgently required at present."

And on 15 October 1978 in Patna he said:

"Although this is not written down as part of any code of conduct, my considered opinion is that if a person fails to marry, or fails to arrange the marriages of his or her brothers, sisters, sons or daughters, according to the revolutionary-marriage system, we will not allow the person to become an ácárya/á. In this way the door will be closed on their becoming, and enjoying the rights of, ácárya/ás. In other words, those who have married according to the revolutionary-marriage system, and those who joined Ánanda Márga after their marriages, should arrange the revolutionary marriages of their brothers and sisters. And if their brothers and sisters are already married, then at least they should arrange the revolutionary marriages of their sons and daughters. I think this is a really logical step. There is no place for hypocrites in our organization."

Towards the end of his life, in August 1990, Bábá asked Dádá Keshavánanda, "What is the greatest practical contribution of Ánanda Márga?" Dádá came up with different things (Prout, Microvita, AMURT, etc.) which Bábá did not accept as the correct answer. Then the idea of revolutionary marriage flashed in his mind. Bábá said, "Yes, RM is the greatest practical contribution of Ánanda Márga" because it will be instrumental in breaking down divisions of race, caste, religion and other divisive barriers in human society. Other accounts have it that Bábá mentioned, on one or perhaps more than one occasion, that Ánanda Márga will become known through (variously) AMURT, Bábá Nám Kevalam kiirtana and revolutionary marriage.

On 14 December 1987, Bábá adopted Kiḿshuk, formerly Rájat Dutta of a good márgii family from Ranchi, who had attended school from 1966 to 1974 at Ánanda Nagar. Ácárya Kiḿshuk married Tanuká, youngest daughter of Ácárya Hara Prasád, on 12 December 1989. Bábá was present at the wedding and blessed their marriage.



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90. DMC

Dharma Mahácakras (DMCs) were the most formal of spiritual congregations addressed by Bábá in his role as Márga Guru. They were only held in his physical presence and were only considered DMC if he gave his varábhaya mudrá. Otherwise they were declared as Dharma Mahásammelan (DMS), of which there were only ever three in his physical presence: the one in Timmern, Germany and two in India.

By the 1980s the order of events for DMC was, more or less, as follows:

Bábá's arrival at the pandal, garlanding of Bábá, singing of Prabhát Saḿgiita, Bábá giving marriage blessings, Bábá giving prizes, kaośikii and táṅḍava danced before him, singing of Prabhát Saḿgiita, Bábá's DMC discourse, Saḿgacchadhvaḿ, Bábá's varábhaya mudrá, Guru Púját, Bábá's blessing, and finally Bábá leaving the pandal during ávarta kiirtan.

Bábá gave about 350 DMCs in his life, at one point — in 1966 — giving 39 in one year. We currently have 215 DMC discourses on record. The others were either not recorded, haven't been found yet, or have otherwise been lost to posterity.

Bábá's DMC discourse on 1 January 1989 at Ánanda Nagar was 'Biological Transformation Associated with Psychic Metamorphosis and Vice Versa'. That discourse concluded with:

"So your future is bright — not only bright, but guaranteed. A new spiritual life free from all sorts of dogma is sure to come in the near future. In this phase of introversion, in this eternal game of Parama Puruśa in which the physical, psychic and spiritual entities are all moving forward, one day the mental realm will be elevated to the spiritual, and unit consciousness will become one with Cosmic Consciousness. Parama Puruśa is also waiting for that auspicious day. He is with you — He will give you proper direction so that with His gospels for the salvation of the universal creation, you will reach your goal without much difficulty.

"He will do what is necessary. You just go on obeying Him, just go on doing His work and adhere to what He says with all your energy. Let the speed of His introversial thinking be accelerated by your noble actions and by your spiritual pursuits. Let that golden day come at the earliest and make your life effulgent."

DMC on 4 June 1989 at Ánanda Nagar







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91. Varábhaya Mudrá

Varábhaya mudrá, the gesture imparting fearlessness and bestowing grace, is a combination of vara mudrá and abhaya mudrá. The left hand rests on the left thigh with palm facing upward and outward (vara mudrá) while the right hand is raised with palm facing outward (abhaya mudrá).

Bábá explains:

"… abhaya means 'fearlessness'. When we confront the illusions of creation and destruction, the Supreme Entity tells us, 'Don't be nervous, don't be afraid, there will again be creation.' … If one concentrates the mind on varábhaya mudrá, there will be the direct effect of positive microvita on the auricular or other nerve cells and also on the controlling cells … One should look towards these two mudrás and not to anything else. Microvita are radiated through these two mudrás. This is the inner secret."

Bábá would give his varábhaya mudrá after each DMC discourse usually before, sometimes after, this special blessing:

Sarve'tra sukhinah bhavantu sarve santu nirámayáh;
Sarve bhadráńi pashyantu na kashcid duhkham ápnuyát.
Oṇ́m shántih oṇ́m shántih oṇ́m shántih.

He gave this translation of the blessing after the 'Cult, Inference and Propensity' discourse on 4 June 1989 at Ánanda Nagar:

"Let everybody be happy; let everybody be free from all physical or psychic ailments; let everybody see the bright side of everything; let nobody be forced to undergo any trouble under pressure of circumstances… Oṇ́m shántih, oṇ́m shántih, oṇ́m shántih."

When giving his varábhaya mudrá, Bábá would begin with namaskár, then he would separate his hands, the left hand going down to his left knee, palm facing upward and outward, the right hand going up near his right shoulder, palm facing outward.

This account is one of many similar experiences of being a recipient of the mudrá:

"Suddenly it felt like a big wave washed over my body. Then I felt my mind expand tremendously. It felt as if Bábá was opening a small corner of infinity and it was just pouring all over me. Every cell of my body vibrated with bliss. I cried and cried, really feeling for the first time what grace is."



There are two versions of the sixth lesson varábhaya mudrá photo: the first taken in the early to mid-1940s at the house of Ajit Biswás (Bábá's cousin Nanku), and the second some time in the 1960s at D. Ratan & Co. photographic studio in Calcutta. Both sessions also included jánusparsha mudrá (both hands resting on the knees with palms facing upward) photos. The well-known 'gentleman photo' (above) which adorns the opening pages of many of Bábá's published books was also taken during the second (1960s) session. Bábá himself named it the 'gentleman photo'.

Bábá just before giving varábhaya mudrá (left) and just afterwards (right) at the 1 January 1988 DMC at Ánanda Nagar (the mudrá itself cannot be shown due to viewing restrictions). *See also the DMC photos on 4 June 1989 at Ánanda Nagar in 90. DMC, which also show Bábá before and after giving the mudrá.*





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92. Reporting

As the organization grew over the years, Bábá gradually built up the system of reporting. He would take reports on organizational work department-wise, initially from the wholetime workers, but also later from general márgiis with considerable responsibility such as bhukti pradháns (district secretaries) and LFTs (local full-timers). Eventually the reporting sessions were given the name RDS ('review, defect, solution').

Editors

When Bábá would come for reporting, the workers would stand up and they would generally remain standing throughout the reporting session. Sometimes, if it went on too long, Bábá would ask them to sit. … Typically Bábá would ask the general secretary to read out the names of those who were slated to give their reports on that day. The GS would then announce the names, such as SS Manila Sector, if it was sectorial reporting, or BP Hooghly, if it was bhukti pradhán reporting …

There was a fixed order: first ERAWS, then SDM, PU, Seva Dal, and finally the different departments. Bábá would ask them questions and invariably he would catch those workers who had violated the rules and expose them in front of everyone. Then he would give them punishment — or rather I would give them punishment under his direction. Everyone has some shortcomings so there was always somebody who was punished for his misdeeds. Those who hadn't completed their work would have to give in writing that they would complete their work within a certain period of time, usually not more than one day.

There was also a certain etiquette while Bábá was talking. I will give you one example. It was the rule that if Bábá was speaking to someone then no one should interrupt. You should only speak if he indicated that you should speak. Once, Bábá was asking a certain overseas dádá for the English verb that is used when one mixes flour and water and prepares the dough for making chapattis, unleavened bread. Bábá asked him several times but this dádá couldn't remember the word. Then one Indian dádá volunteered the word. "Bábá, the word is 'knead'." Bábá immediately got angry. "I didn't ask you. I asked this boy. I wanted to teach him something. It is his language. He knows the word but he was unable to remember it. Why did you interrupt?" Bábá had me punish him for quite some time for violating the system. "Beat him harder," he told me. "Beat him harder."

Ashutosh Baba

Bábá:

"Our purpose is correction, not punishment. We don't want to harass anyone. Once they have realised their mistake the matter is over and done with. … I am strong and strict, but I love you all. I love deeply. You can't know how much I love you. But I am strict."

Source unknown

Later I got a chance to ask one senior worker how everyone tolerated Bábá's abuse. He said, "We know from tantra's long tradition that the guru has the responsibility to uplift his disciple from animal-life to warrior-life to divine-life. To achieve this, the guru's behaviour will have to fluctuate between extremely bitter and extremely sweet. And it varies for each disciple.

"More importantly, Bábá instructed us on how to deal with subordinate workers. He said that for every ten parts of strictness we use, we must give at least eleven parts of love. In his case, I feel like all the strictness he employs cannot compare with his boundless love. Bábá's existence is only for us. He does nothing for himself. It doesn't matter if someone else believes I'm right or wrong about Bábá, because that's my daily experience. That's why no amount of harsh treatment can shake my relationship with him."

Everyone has different needs — has their own path. Over the years I saw that some dádás were frequently harshly scolded by Bábá, some dádás never received a single scolding, while most were in between. As to his treatment of didis — they were never beaten on their bodies. They only felt his stick on their open palms. Nevertheless, though their physical pain was negligible, it somehow caused them to open up, surrender and change as much as the dádás.

Travels With the Mystic Master

Reporting session, June 1986 at Tiljala

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93. Living Encyclopaedia, Linguist and Visionary

In his early years Bábá had been known as a 'living encyclopaedia'. In his latter years, amidst all his other responsibilities as Márga Guru, he literally wrote an encyclopaedia. Continuing the Sunday darshan tradition started in 1980 with *Namámi Krśńasundaram*, then *The Liberation of Intellect: Neohumanism* and *Namah Shiváya Shántáya* in 1982, on 8 September 1985 he began an extraordinary series of Sunday darshans that would span the next five years and would eventually comprise the 26 volumes of *Shabda Cayaniká* (*A Collection of Words*).

Editors

Ostensibly, *Shabda Cayaniká* is a series devoted to the linguistics and philology of the Bengali language, but in reality it is much more than that. The author uses the platform of the word as a point of departure to take the reader on a journey through all the varied landscapes of human knowledge — history, geography, medicine, science, art, religion, philosophy, etc. — and in the process adds the indelible stamp of his own unique wisdom, enriching our experience with new ideas and enabling us to see our human heritage in a way we have never been able to before. Like most great authors, he is a consummate storyteller, using a seemingly inexhaustible supply of anecdotes, personal experiences and stories to capture the reader's interest and lead him or her effortlessly through the garden of human knowledge. Along the way the author refines and develops a language that is the world's fifth most widely spoken and the closest living language to its great classical ancestor, Sanskrit.

Shabda Cayaniká publisher's note

Prior to giving the *Shabda Cayaniká* discourses, Bábá had given *Varńa Vijiṇána* (*The Science of Letters*) from June to November 1983, followed by the eight-volume series *Varńa Vicitrá* (*The Various Uses of Letters*) in 1984/1985. An eminent scholar of Bengal expressed his feelings after reading a few chapters of *Varńa Vicitrá*: "I am wonderstruck. It is not an expression of bookish knowledge. It is a revelation."

In 1979 in Hannover, Germany, Bábá had said, "You may expect some major change in collective psychology from after the year 1980, and a revolutionary change will begin by the year 2000."

On 26 May 1984 he said: "Humanity is at the threshold of a new era." And in October of 1987, at a bhukti pradhán reporting, he said, "We have crossed the threshold of the new era." Giridhára, who was sitting just in front of him at the time, recalls: "He told us that our job was to figure out how to live in that new age. He has given us our ideals, but we must figure out how to practically make it work."

According to Dádá Praṅavátmakánanda, Bábá once told Subhásh Naik: "When Cosmic Mind will think that the time for establishing God-centred philosophy has come, all unit minds will also start thinking accordingly. Then what looks like an impossibility now will become a natural thing."

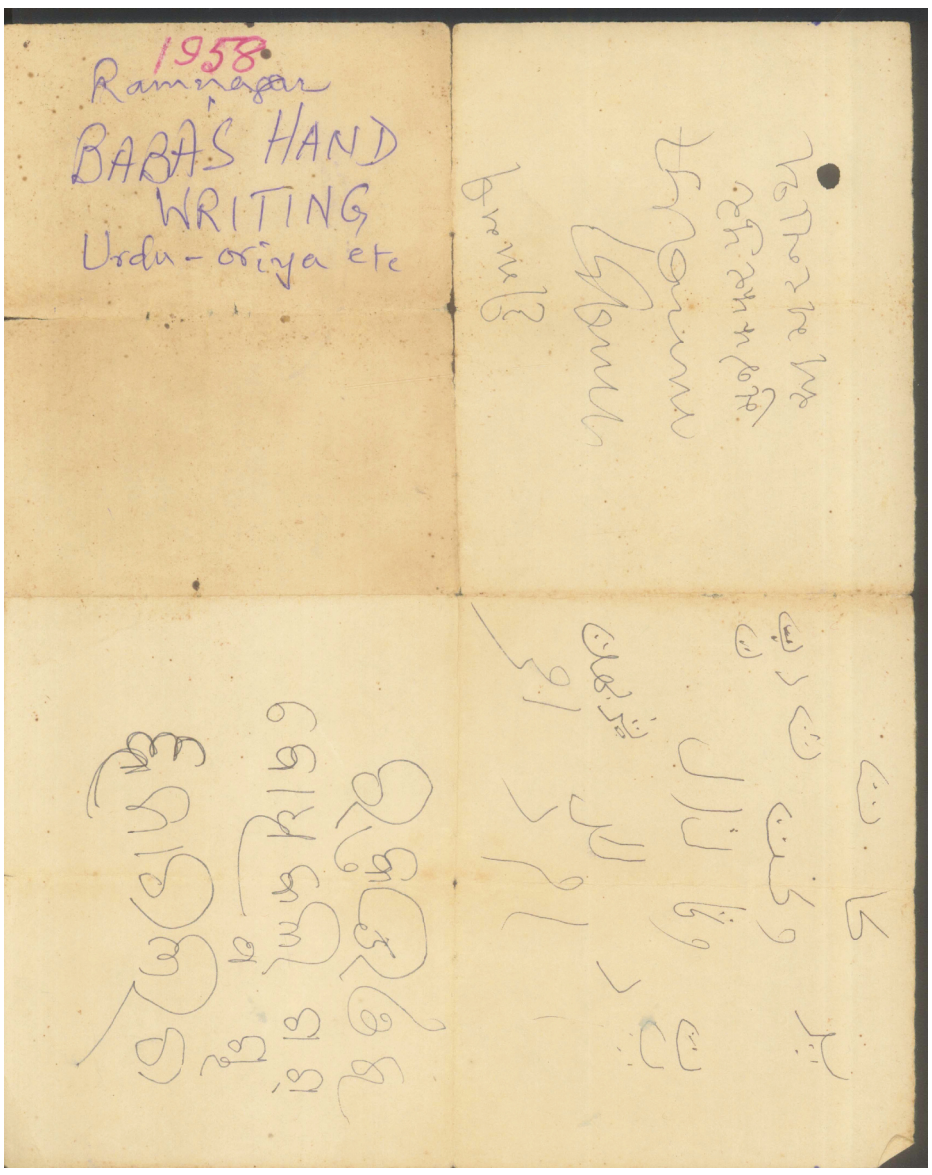
Editors

One night when Bábá returned from a field walk, we began to sing for him Prabhát Saḿgiita. But Bábá did not sit. Instead, he stood and began to speak to us in an ancient language which had many deep and unusual sounds. Then he said, "This language has not been heard for over ten thousand years."

Continuing in a deep voice, Bábá said, "The moment you first came in contact with Parama Puruśa (Supreme Being) is so hoary that it cannot be remembered." He elongated the pronunciation of these last words.

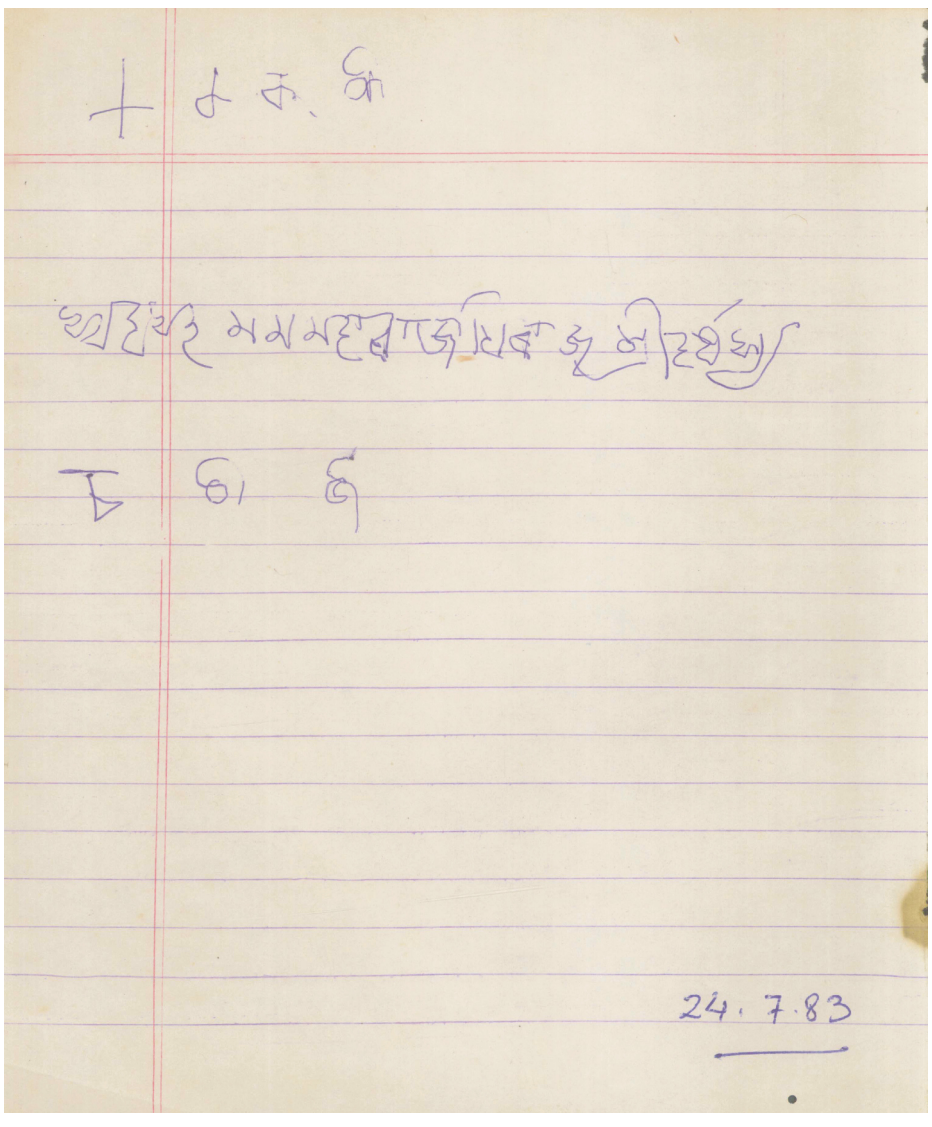
Then Bábá went inside his house, leaving us dizzy from the antiquity and intuition vibrating in the night air.

Meetings With My Master



Bábá's handwriting in Urdu, Oriya and another unidentified script. Written in 1958 at Ramnagar.

Dated 24 July 1983, Bábá has written in Shriiharśa script the name of King Harśavardhana, who lived around 1,500 years ago. In 1981 he had said, "The metamorphosed form of the ancient Bráhmii script is the Shriiharśa script. It was named Shriiharśa after King Harśavardhana, since a seal in his handwriting that was discovered was written in this script."



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94. Tiljala Flood

In September 1986, during Delhi Sector RDS ('review, defect, solution') at Tiljala, torrential rains flooded the whole VIP Nagar area. The workers jumped into action under the banner of AMURT and AMURTEL, providing disaster relief to the local people in the surrounding neighbourhood by rescuing those that had been stranded and evacuating them to higher ground. They then distributed food and supplies and set up a free kitchen at the nearby Eastern Metropolitan Bypass, feeding thousands of people daily. At one point it was decided that for Bábá's safety he should also be evacuated from Madhu Koraka, his Tiljala quarters, to his Lake Gardens residence Madhu Málainca. Bábá refused to be evacuated until all the people of the surrounding neighbourhood were safe and had their basic needs met. Then only did he consent.

Bábá's evacuation from Tiljala on 25 September was a touching scene. He sat in a boat resembling a gondola while workers and márgiis pulled it through chest-high water to higher ground at the bypass, where he boarded a special bus for Lake Gardens.















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95. RU Discourses

RU discourses were Bábá's Renaissance Universal presidential addresses. The first was 'Problem of the Day,' the inaugural RU presidential address at the Trimohan, Bhagalpur DMC on 26 January 1958. We have 26 more RU discourses on record, with possibly more to be discovered. Among them are: 'Science and Population Control', 'Tantra and Indo-Aryan Civilization', 'The Future of Civilization', 'Microvitum, the Mysterious Emanation of Cosmic Factor', 'Four Dimensions of Micropsychic Longing', and 'Matter and Abstract'.

The last one, given on 2 June 1990 at Ánanda Nagar, was 'The Mind Grows in Magnitude'. The end of that discourse:

"Only the thought-wave which emanates from the spiritual plane will save humanity from the devastating influence of dogma, which separates humans from humans, which creates hindrances in the remoulding of human society into a single existence. This process of rationalization should be developed through the intrinsic human potential of remodeling every aspect of mind. We must do this in the near future. The problem is a peculiar one, but we must solve it, because it has created so many troubles, so many divisions in human society — so many sanguinary battles, so much warfare. This problem may disturb the peace of the entire universe.

"So we will have to solve this problem and create a new world in all the three emanations of life — physical, psychic and spiritual. I hope you boys and girls, by your collective effort, will do something concrete in this respect. You are not insignificant beings; you are the glorified expressions of the Supreme Lord. So you will have to do something concrete immediately. The problem brooks no delay."

Bábá delivering the last RU discourse, 'The Mind Grows in Magnitude'







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96. Microvita

On 31 December 1986 in Calcutta, Bábá introduced the science of microvita — according to him 200 years in advance of current human intellectual capacity — with the seminal epoch-making 'Microvitum, the Mysterious Emanation of Cosmic Factor' RU discourse.

Some excerpts from that discourse:

"There are entities which come within the realm of both physicality and psychic expressions which are smaller or subtler than atoms, electrons or protons, and in the psychic realm may be subtler than ectoplasm. For such objects or for such entities I use the term 'microvitum'. This microvitum, or in plural microvita, are not of protoplasmic order, and as such they have got little to do with carbon molecules or carbon atoms, which are treated as the initial points or initial stage of life in this universe. So far as physicality is concerned, the position of these microvita is just between ectoplasm and electron, but they are neither ectoplasm nor electron.

"… regarding any subject or any object, when we know that it exists but its characteristics or other particulars are not known to us, we say it is 'mysterious'. So regarding these microvita, we may say they are mysterious. … They are not of protoplasmic order, and hence the question of their protozoic structure or metazoic structure does not arise. They are something mysterious.

"Now, there should be extensive research work regarding this microvitum or these microvita. Our task is gigantic and we are to start our research work regarding these microvita immediately without any further delay, otherwise many problems in modern society will not be solved in a nice way. As pramá [equilibrium and equipoise] is an essentiality in the field of intellectuality or intellectual pursuit, similarly in the higher intellectual realm research work on these microvita is extremely necessary. … the day is sure to come when human beings will have proper control over these microvita.

"I think, by dint of our spiritual sádhaná, rather our physico-psycho-spiritual sádhaná, our minds will develop in all their strata, and the power of conception, the power of conceiving, will also develop, and with that developed conceiving power, we will know all the secrets of these microvita."

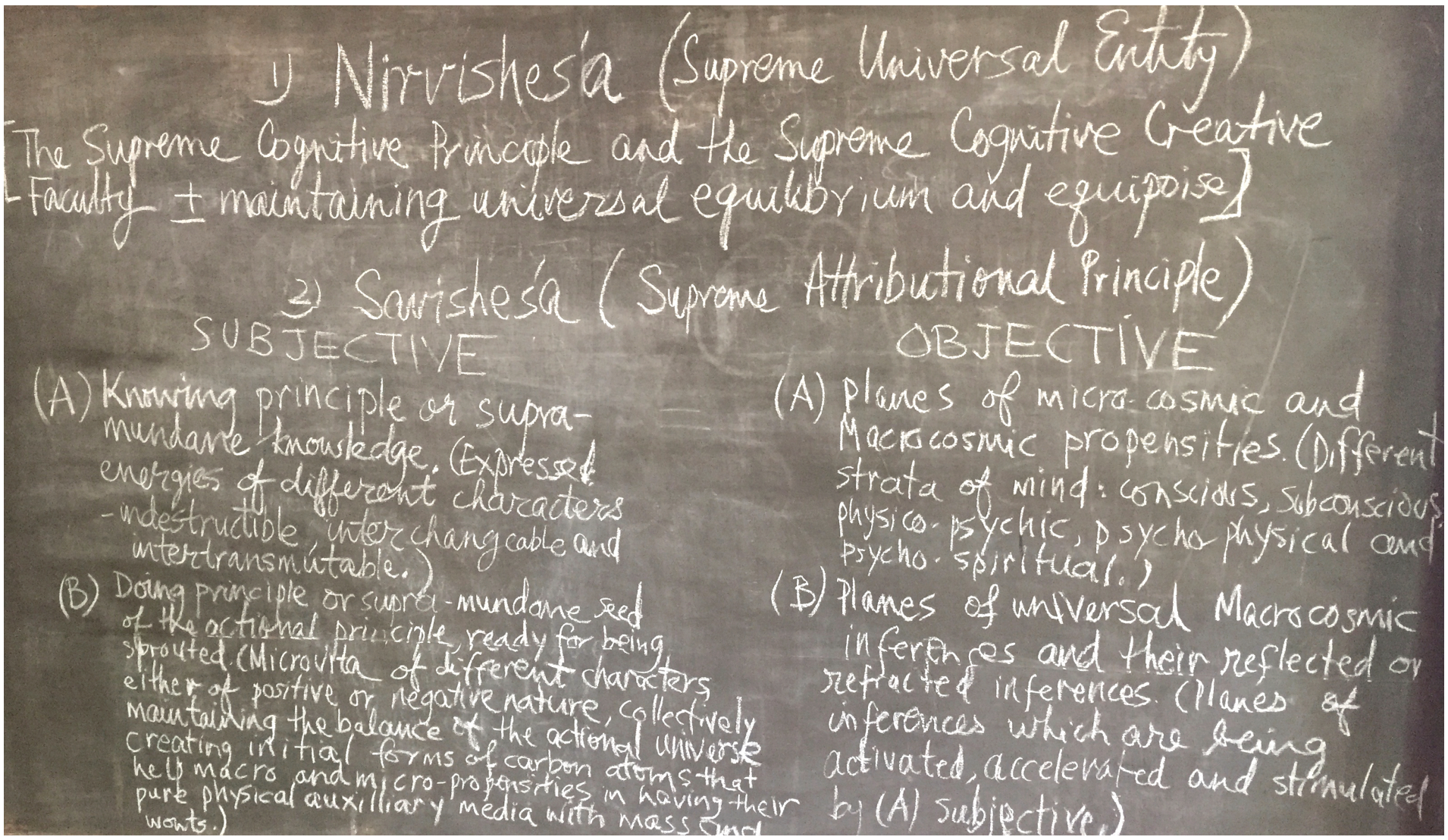
Over the next two and a half years, from that first discourse at the end of 1986 to June 1989, Bábá gave around twenty more discourses on this new science, ending with his last chalkboard seminar, 'Microvita and Cosmology', on 10 June 1989, which he referred to as "a new line of thinking — a new philosophical approach … a new school of philosophical thought …" And in 1988 he formed the microvita subcommittee for microvita research. He once told the committee:

"Now the positive microvita have been placed, by the Cosmic Entity, in control of planet earth. Even through the most shocking events, this earth will only move closer to a bright future, bringing its humanity to dharmic bliss."

On 15 July 1988, Bábá announced that he would be giving a special type of sádhaná — microvita sádhaná — to selected sádhakas who were called from different parts of the world and had to arrive within a certain period of time to get it. From 15 July 1988 to 9 March 1989, 155 márgiis and workers were given microvita sádhaná. They had to receive it personally from Bábá because it called for the infusion of positive microvita that only he could impart.

Based on microvita science, Bábá taught his adopted son Kimśhuk the formulas of herbal medicines and cosmetics and instructed him on the finer points of their preparation and production. Since that time, in addition to other organizational duties, Ácárya Kimśhuk Rainjan Sarkár has been supervising the commercial production and distribution of Microvita Health Products from the microvita research laboratory and factory at Tiljala.

On 10 June 1989 Bábá gave his last chalkboard seminar, 'Microvita and Cosmology', dictating this chart which Dádá Shambhúshivánanda wrote on the blackboard



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97. Master Units, Farming and Ecology

In June of 1984 Bábá had warned, "Human beings must be cautious from now on. They must restructure their thoughts, plans and activities in accordance with the dictates of ecology. There is no alternative."

From the end of 1987 till mid-1990 he gave numerous talks on farming and ecology, many of them noted down by Dádá Asiimánanda, who had trained as an agricultural scientist. Due to his untimely death on 2 April 1990, Dádá was unable to personally oversee the publication of *Ideal Farming Part 2*, which was published on the basis of his notes and other discourses given in February and March of 1988, and March of 1989:

In February 1988 Bábá gave detailed instructions on important crops, crop blending and rotation, and the various aspects of integrated farming, and in March of that year spoke about lakeside and riverside plantations. A year later he gave a discourse on water conservation that presaged a global water crisis, outlined the causes of drought, and detailed the best methods of irrigation. He advocated small check dams on rivers, and the construction of small ponds and lakes where there are no natural water bodies. And he emphasised the importance of afforestation, particularly bordering rivers and around ponds, lakes and other water reservoirs, for surface water conservation in times of low rainfall. The greening of Ánanda Nagar over the years, from its arid beginnings in the 1960s to the relatively lush landscape of today, is testament to the efficacy of Bábá's water conservation advice.

In 1987 the master unit (MU) programme was introduced, master units being model rural multi-purpose development centres. Ánanda Nagar had been the model up till then, but in the following years many more MUs were established around the world.

On 10 November 1989, Bábá gave a discourse on master units. Some excerpts:

"… master units will be the miniature forms of Ánanda Nagar, and these master units will be the main centres for the Ánanda Márgiis. … The Samśkrta name of master unit is cakranemii, which means 'the nucleus of the cakra'. I want all master units to be economically self-sufficient in all respects …

"Master units will expand all possible services, particularly in the fields of education, culture, economics and spiritual upliftment. These master units will work to improve the fate, first of all human beings, and then of all living beings, irrespective of caste, creed, colour, religion and national barriers. Humanity knows no artificial barriers.

"What are the primary requisites of an ideal master unit? There are five, which correspond to the five minimum requirements in Prout. First, to provide food throughout the year … Secondly, there should be production of sufficient fibres and fabrics for clothing. … Thirdly, primary and post-primary schools should be started on all master units. … Fourthly, general and special medical units should also be established. … Medical units should emphasise alternative medical treatments. … Fifthly, master units should undertake schemes to construct houses for extremely poor people.

"Our master unit programme is a combination of oriental sublimity and western dynamicity."

Dádá Asiimánanda



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98. Ánanda Márga Gurukula

Just as the word Guru means 'dispeller of darkness', Gurukula means an institution which dispels the darkness of ignorance from the minds of its students.

On 7 September 1990 Bábá founded Ánanda Márga Gurukula (AMGK), based on the ancient ashram style of education, and assigned Dádá Shambhúshivánanda the role of kulapati (chancellor). A couple of days later Bábá asked him, "Do you understand the scope of the responsibility I have given you?" Even though Dádá had no idea what the work would entail, he replied, "Yes, Bábá." Bábá then asked, "Can I rely on you?" Dádá replied, "Yes, Bábá." Finally Bábá asked, "Will you be able to do the work?" Again, Dádá had no idea if he would be able to but replied, "By your grace, Bábá, yes." That was the answer Bábá was waiting to hear. Then he smiled and said, almost conspiratorially, "I have already done most of the work for you."

Bábá instructed that AMGK would replace (and expand on) Ánanda Márga Board of Education as the platform for Ánanda Márga's education system, and shortly afterwards he listed 46 faculties to be developed within the scope of Gurukula.

In his *Shabda Cayaniká* discourses, on 4 May 1986 Bábá had spoken about the meaning of kulapati; on 3 September 1989 he had spoken about the historical perspective of Gurukula; on 22 and 25 September 1990 he gave guidelines for several faculties of Gurukula such as medical science, geography, geology and mining, history and philosophy; and on 29 September 1990 he gave a discourse on Gurukula history and planning. Some excerpts from that last discourse:

"If human beings think seriously, they can perform small and big tasks unitedly in a beautiful manner. Work can be accomplished in a short time and with very little effort. The welfare of a maximum number of persons can be effected. To work in such a united way, we have prepared a plan for the establishment of a gurukula for educational and research purposes. In this scheme, several responsible persons have been inducted. … I also declare that Gurukula is not going to be established but rather it has already been established. May you all strengthen it and ensure its progress with collective efforts. … Everyone's work is to establish it with collective support. … From this very auspicious moment, you should take a vow to progress individually and collectively and build a new society on the planet Earth."

According to Dádá Bháskaránanda, Bábá said, "If there is any project which encompasses all my programmes, it is Gurukula."

Dádá Shambhúshivánanda, early 1990s



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99. Bábá Leaves His Body

Bábá once said, "When my work is done, I will leave immediately. I won't remain even a single extra moment."

By 1990 he had developed a number of health problems, including diabetes and high blood pressure, stemming from the after-effects of his poisoning and his strenuous workload. He had suffered two heart attacks and had been undergoing a course of treatment at Woodlands Hospital, where one day he said, "The future has come, the crimson dawn has already arrived. Just go on doing your duty. The work is already finished."

That was the first of a series of hints Bábá gave in the days to come of his imminent departure from this world. But despite the hints, he had created the circumstances by which no one began to realize their significance until the eve of his departure on 20 October 1990. That very evening, during a reporting session of Prout workers and márgiis at Madhu Koraka, Tiljala, he had everyone repeat with their hands on their hearts this oath that he had given a few days earlier to ASD (Ánanda Márga Sevá Dal) workers:

"All my energy, all my mind, all my thoughts and all my deeds are to be goaded onto the path of collective elevation of human society, without neglecting other living beings and inanimate objects, right from this moment until the very last point of my living on this earth."

Then he talked about the dangers of communalism before quoting the concluding lines of a poem by Rabindranath Tagore:

"Serpents are exhaling venom everywhere. The sweet gospels of peace sound like empty mockery. That is why on the eve of my departure from this world, I send out a clarion call to those who are preparing in every house to fight against the demons in human form."

He then said: "Serpents are exhaling venom everywhere. Now at this critical juncture, should we go on preaching the gospels of peace? No, no, no, no! So, before my departure from the world…"

Suddenly everyone became acutely aware of the possibility of Bábá's imminent departure.

"…said Rabindranath…"

They all breathed a (soon to be proven misplaced) sigh of relief.

"…I have made the necessary preparations for the fight against these demons. Do you all follow?"

"Yes, Bábá," everyone replied.

"What Rabindranath said 60 years ago is also true in this last portion of the twentieth century. Do you all understand?"

"Yes, Bábá," they answered.

"Can I depend on you?" he asked.

"Yes, Bábá," they replied.

As quoted in *Anandamurti: The Jamalpur Years*, Dádá Keshavánanda recalls what happened the following day, 21 October 1990:

"On the last day his health actually improved. It was better than it had been in a long time. The morning was normal. He was working with the same tremendous speed that he had shown during these last months. Though he had composed the final two Prabhát Saḿgiitas late the previous night, he rose at three o'clock as usual to perform his spiritual practices. Later he reviewed the work of various departments and gave instructions while shaving; even this was a usual part of his hectic schedule. He always told us, 'You should be prepared to die while working; but it is even better to work while dying.'

"Shortly before two in the afternoon, he said to me, 'I want to think.' As I shut the door I thought to myself that he had never said such a thing before. After a few minutes he called me. I believe it was during those minutes that he carefully reviewed all his plans and confirmed that nothing remained to be done. He asked me to send one of the new avadhútas in to see him. He spent one hour alone with that dádá. That was the last work of Bábá's life, personal attention given to a young wholetimer. After that he told me, 'I want to rest now.' These words also he had never spoken before. About five minutes later he rang the call-bell. When I came in he pointed to his chest and said, 'Heart'. I ran to bring the [márgii] doctors. They came quickly… but when they felt for his pulse their faces turned ashen. His life force had gone."

Bábá had left his body. The time was 3:23 pm.

Five days later thousands of devotees packed Tiljala's compound for the memorial ceremony and cremation of his mortal frame. A big six-pointed pratiik had been built, on which Bábá's body was laid. The pyre of sandalwood was lit and a flock of doves circled directly above it as if in salutation. Even Prakrti shed tears in the form of rain for a few seconds. For the next few hours the flames engulfed and gradually consumed the mahásambhúti of Táraka Brahma.

Once while Bábá was in jail he had said, "I am not this physical body. This physical body is not me. If you want to know me work for my mission, because I have merged myself in my mission. I am within your heart and you are within my heart. Devotion alone can demand my physical presence."

He had also once said, "In the past I helped sádhakas to obtain the blissful state, I am helping sádhakas at present, and I shall help also in the future through other means, even when I shall not remain physically."

Source unverified



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100. Bábá's Autobiography

One day in 1969, a small group of disciples got together with the idea of writing a biography of Bábá. When they sat down and started writing, however, they realized how little they really knew about his life. So they decided to approach him and request him to write his autobiography. At first Bábá refused, protesting that he had no time for such things. But after repeated supplications he finally acquiesced to their pleas. The next day, at the regular Sunday darshan, the same disciples were surprised when Bábá announced that he had finished his autobiography. "Do you want to see it?" he asked. His curious devotees looked at one another, wondering how he could have possibly finished it so quickly, even at the tremendous speed with which the master customarily worked. Bábá called them over to his cot and handed them a sheet of paper. On it they found a single sentence written out in longhand:

"I was a mystery, I am a mystery, and I shall always remain a mystery."

Anandamurti: The Jamalpur Years



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ananda marga

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