

Shrii Shrii Ānandamūrti



100 Facets of His
Life, Mission and
Teachings

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the 1990s, the number of people who have been infected with HIV has increased significantly. In the United States, the number of people who have been infected with HIV has increased from about 100,000 in 1980 to over 1 million in 1995. In the United Kingdom, the number of people who have been infected with HIV has increased from about 10,000 in 1980 to over 100,000 in 1995. In the United States, the number of people who have died from AIDS has increased from about 10,000 in 1980 to over 100,000 in 1995. In the United Kingdom, the number of people who have died from AIDS has increased from about 1,000 in 1980 to over 10,000 in 1995.

While Báabá was attending college in Calcutta he used to take evening walks along the banks of the celebrated every Shrávanii Púrnimá.

While Bābhā was attending college in Calcutta he was used to take evening walks along the banks of the river, especially on the bank of the Shrivāṇī, which was a sandy ground on the riverbank and a dangerous place to be after dark due to thieves lurking in the shadows. One day in 1939, on the Shrivāṇī Parvāṇī evening of that year, Bābhā was walking along the bank of the river. Bābhā was sitting there appreciating the silvery light of the full moon reflecting on the calm waters of the river. He was so absorbed in his thoughts that he did not know a thief intended to rob him. Without looking back, he was suddenly snatched from behind and taken to a seat.¹ Kālichāran Bhaṇḍopādhyāya was shocked to hear this young man address him by his name, and he was surprised to find that he did not know him! And without any fear at that, Bābhā told him that he was a student of the college, and that, but that first he must bathe in the river and take something far more valuable – initiation. Bābhā was so surprised that he did not know this young man, the by-now teacher's repentant student, that he was so shocked that he himself became a new man – Kālikānanda Avadhūta. Afterwards, he insisted on accompanying Bābhā and he was so surprised to find that he had the same coins he had in his pocket, despite Kālikānanda's refusal to take anything from him. Bābhā was sitting in the month of Śrāvaṇa, the occasion is

celebrated every Shrávanīi Pūrṇimā.

Years later, on the occasion of Shrāvarīi Pūrnimā on 25 August 1980, Bābā recalled the event:

This was Shravati Pūrīṁśi. It is an important day. This I was very young, studying in Vidyaśarada College, Bangalore. I had been told that my aunt went took place. Suddenly a wicked person came near me. I used the word "wicked," but it is not a good word. A wicked person may be a wicked person today may be a noble person tomorrow, and one who is dull or stupid today may be wise tomorrow. The word "wicked" is connected by the bondages of relativity. No one can be called permanently wicked. It should always be borne in mind that we are all imperfect beings, and the good and the subtle in a wicked person ... That evening a certain wicked person came to me. What could he do? He said, "I am sorry about you, according with natural human psychology, I envy him." What do you want? Why do you adopt this evil attitude? You have no right to say that because he should change the course of his life, and he looks at you as a person who has adopted a situation ever imparted to anyone. And that same day, Shravati Pūrīṁśi, has again returned. A long time ago, she had come here, perhaps in 1978.

This all took place 41 years ago.



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22. Letters to Naginā



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23. Field Walks to the Tiger's Grave



24. Bābā and Netāji

One Guru Pūrṇimā (full moon of July) Bābā was taking his field walk in the join ground near Kāshīnār. That day he was accompanied by a Bengali named Hemachand from Bangalore and two others. Just as they entered the tiger's grove Bābā told them of a letter he had received that had been placed there before. Pointing to the tiger's grove he said, "See Hemachand, it was on this day seven years ago that Subhash (Chandrasekhar Bose, the great Indian freedom-fighter popularly known as Netaji) and M.K. Roy came to see me at this tiger's grove."

Years later Bābā said, "Subhash did his duty by liberating India from foreign rule. Subhash is not me. He is a man of a class of persons that not only led to India's freedom but also brought about the collapse of the British Empire. As a consequence of India attaining freedom the rest of the colonial powers also had to withdraw from their colonies. So it can be said that the declassification of the world started with Subhash."

On several occasions Bābā 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 1966 or early 1970, while on field walk in Ranchi, Bābā met with a mysterious stranger with a long beard who he later revealed was Subhash. And later in 1970, or early 1971, Bābā went for field walk at the police parade ground in Ranchi. Accompanying him was Dadda Amṛtānanda, Copal from the VSS security, and two others. After a walk around the parade ground, Bābā 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 then turned to the sky and during the entirety of the second day one dared disturb him. This much has continued for about 18 to 15 minutes. Suddenly he uttered, "Subāsh Subāsh, subāsh!" ("Bābā Subāsh, Bābā"). Then without saying anything further he got up and returned to the car in his silence. From Dadda Amṛtānanda, who had the liberty of a very familiar relationship with Bābā, dared not disturb him with any attempts of conversation.

Three or four days later, when Dadda Amṛtānanda was managing Bābā in his room, Bābā asked him to take him that evening during the field walk, and whether he was not curious to know why

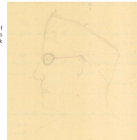
he had said, "Bābā Subāsh, Bābā". Dadda Amṛtānanda said that he was indeed curious, but under the circumstances he didn't dared to ask Bābā about it.

Bābā then said, "That day Subhash attained nirvāṇa samādhi by his own effort. It is very difficult to attain nirvāṇa samādhi without the help of Sadguru. In the case of Subhash, he reached that stage without any assistance from me. See, Amṛtānanda, 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 immolation 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 Bābā's room. Bābā suddenly opened the door and said, "Subhash is no more, and then closed the door again. And that was the last time Bābā ever mentioned Subhash. When and where he had left his body remains unknown.

Copyright from Dadda Prakashan (Amṛtānanda's son)

Bābā's drawing of Netaji, from his laboratory notebook



Netaji Subhash Chandra Bose

Copyright from Dadda Prakashan



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42. Later Family Photos



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43. Caram Nirdesh



44. Vraja Krsńa Leaves Vrindávan



At the end of 1966 Bābā finally gave up his job at the railway office. His mother had previously told him, "Bābū, I know that one day you will leave home for Mīrga work. But I have two requests: you must not leave until Rādhā (later Hīrānīhā) is youngest daughter — Hīrānīhā was widowed in 1961) gets married, and don't resign your job in haste." On 31 December, Bābā's niece was married and Bābā let Janapal that very day (taking long leave from his job in deference to his mother's request) and moved to Ananda Nagar. By maintaining his employment he had demonstrated that busy family people are capable of both spiritual advancement and service to society. When the workers begged Bābā to give his full time to Ananda Mīrga, he accepted only when they promised to keep up with his speed. He told them their activities would increase ten times.

See Also: Anandamurti Advent of a Mystery

Before leaving Janapal, Bābā conducted DMC on 30 December 1966 at the Janapal airport. The discourse was Bhāgavata Utharān. 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 the driver's wedding he left his family house, drove to the airport, spoke a few words to the margin there, drove to the vicinity of Janapal, strapped the car, got out and gave a final namaskāra in the direction of town, then instructed the driver to drive on to Ananda Nagar.

Editors

Bābā returned to Janapal after thirteen years at the end of October 1979 for our last DMC there. He walked for one-and-a-half kilometres from the airport to his family's residence. Thousands of people took both sides of the drive to welcome him back; it was so beautiful. One great devotee, Kṛtān, was dancing and falling into varāṇdī, which I had never seen before. Whenever we started her house, she would look at us and say, "My Bābā has come!" That was the last time Bābā was ever in Janapal.

Dr. Ananda Gendrochikura

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51. Bābā Nām Kevalam

On the morning of 18 October that year he flew from New Delhi to Jaipur on the way to Bombay. During the stopover the margis 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 margis enjoyed with Bābā at the time.



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52. Tāndava Revived

These photos were taken during Bābā'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 margis 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 margis enjoyed with Bābā at the time.



55. Jaipur Airport



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

"The relationship between Parama Puruṣa and the

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

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

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



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63. Babá's Release



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64. Babá Gives Kaosiki



62. The Mystery Man



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

In 1978 a correspondent from the fortnightly magazine *India Today* perverted in requesting an interview with Babá, Dada Kishanadasa finally agreed to present a set of questions to Babá and after showing him the questions reported back to the correspondent, 'Babá 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 Babá after his acquittal in July 1978. They were published just days before his release from jail in an article entitled *Anandamurti: 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 Nirvikram (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 Ananda Marga 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 Ananda Marga. 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 Raj 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 Samaj' and not 'Sadvipra Raj'. Raj [government] is a microscopic fraction of Samaj [society]. My view regarding violence has already been clarified by me. It is not always himsa. My interpretation of violence can co-exist with ahimsa.

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 befoul the public.

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67. Bábá in Fiesch



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68. Bábá in Timmern and at the Berlin Wall



66. The World Tours

Bábá's first world tour, his third tour outside India after the two Mahatma 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 Ananda Purima in the alpine village of Fiesch, Switzerland, where he stayed for over a week. And in Timmern, Germany he declared a DMC (Dharmas Mahatma Council) — one of only three occasions DMCs were ever held in his presence.

Late that year, in August, he visited Thailand and Taiwan. A third Mahatma visit was planned as part of that tour, but the margins 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 leaving 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 DMCs in Hailu, Beijing, Kingston and Caracas.

Taiwan

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 margins from all over the continent had swarmed to the 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 for an hour for him then.

The air was electric, as everyone was singing with full expression, greeting 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 margins were seeing their Guru for the first time, and others had not seen him for seven years, joyful tears of joy and painful tears of separation flooded the eyes — some cried some stood 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, 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."

Bábá in Fiesch





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88. Personal Contact



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89. Revolutionary Marriage



90. DMC

Dharma Mahakalpas (DMCs) were the most formal of spiritual congregations addressed by Bibi in his role as Master Guru. They were only held in his physical presence and were only considered DMC if he gave his traditional anand. Otherwise they were declared as Dharma Mahakalpas (DMCs), of which there were only ever three in his physical presence: the one in Timmers, Germany and two in India.

By the 1970s the order of events for DMC was, more or less, as follows:

Bibi's arrival at the podium, garlanding of Bibi, singing of Prabhat Sangita, Bibi giving marriage blessings, Bibi giving prasad, kashkadi and tandoori danced before him, singing of Prabhat Sangita, Bibi's DMC discourse, singing of bhajans, Bibi's varidhaya music, Guri Puj, Bibi's blessing, and finally Bibi leaving the podium, singing, aarti, etc.

Bibi gave about 350 DMCs in his life, at one point — in 1966 — giving 20 in one day. 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.

Bibi's DMC discourse on 1 January 1989 at Ananda Nagar was 'Biological Transformation Accompanied 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 duality is sure to come in the near future. In this phase of intervention, in this eternal game of Parama Purusa in which the physical, psychic and spiritual entities are all spiritual, and unit consciousness will become one with Cosmic Consciousness, Parama Purusa is also waiting for that auspicious day He is with you — He will give you proper direction so that with His guidance 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 spirit of His universal blessing be accelerated by your noble actions and by your spiritual pursuits. Let that golden day come at the earliest and make your life challenge!"

DMC on 4 June 1989 at Ananda Nagar

