

GLORIES OF BABA

Lord Shrii Shrii Anandamurtijii



ÁC. SAMANVAYÁNANDA AVADHÚTA

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SHRI SHRI ANANDAMÚRTIJI**

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PART I

THE EARTH IS GRACED
BY THE ADVENT OF THE LORD

CHAPTER 1

DEVOTIONAL FLOW

This multi-Chapter story (*ánanda kátha*), my tryst with Bábá, starts in the year 1957, when I got initiated into Ananda Marga spiritual practices. That year, DMC (or *Dharma Mahácakra*, the universal spiritual congregation of Ananda Marga followers) was being held in Ramnagar (in Champaran district, of Bihar, India). Naturally, I decided to attend it. Indeed, as this was my first DMC, I was very eagerly looking forward to it. However, an obstacle cropped up. A local election was being held, and the son of the Chief Minister of Bihar was a candidate. The higher officers, in consultation with the Chief Minister's son, expected all the "help" from me in his favour, as luckily according to him he found me to be of his so-called caste (or community). He did not know that I had been initiated into Ananda Marga, and would not do any immoral work.

I applied for leave to attend DMC. The higher authorities refused to grant me leave, and told me that I had been appointed as election officer in order to help the son of the Chief Minister. I began to explain to them about the importance of DMC, which I really wanted to attend. My immediate boss told me, "Have you gone mad? How can you dare to avoid the election of the son of the Chief Minister?" I was bent on getting leave, and spoke frankly to my officer that I had joined Ananda Marga and that it was impossible for me to do any immoral act in favour of the Chief Minister's son in the

election. Eventually, the officer granted me the leave, but warned me of dire consequences for not helping the Chief Minister's son. Anyhow, this obstacle was overcome by the grace of Bábá, and from here onwards I found myself swimming in the river of Bábá's divine grace.

I went to Ramnagar, in Champaran (Bihar), where the DMC was to be held. I found myself sitting in a room of the house where *Gurudeva* had been lodged. He was in fact staying in the room next to me. Some disciples came to pay their respects to Him. They prostrated themselves before Him to show their respect. I was also asked by somebody to go and pay my respects to Bábá.

I entered the room and saw some people prostrating before Him. It did not convince me. I thought: "This person is in plain dress," and "Why are they prostrating before Him?" So I bowed down a little with folded hands but did not prostrate, and quickly came out of Bábá's room. Again I sat down in the room adjacent to Bábá's room.

After some time, people started saying that Bábá was going to go for field walk. Then, some people began announcing that Bábá was returning from His field walk. I heard the sound of His car, and as Bábá came out of it, I immediately began experiencing a tremendous spiritual vibration. My whole body was vibrated and tears flooded my eyes. I could not understand why.

Suddenly one elderly man came up to me and said, "Yes, yes, He is an ordinary man. So why can't you stop your tears?" Really, all along I had been thinking in my mind that Bábá was an ordinary man. I was very surprised. How could this man read my mind? Why did he tell me to stop my tears? Later on, I came to know that he could study the minds of

others by the grace of Bábá. He was taunting me, because I mistook Bábá to be an ordinary man.

Bábá came into the house, and entered His room. At that moment, I became so overwhelmed by His spiritual wave that I automatically began moving towards Bábá's room. Then I quickly ran into Bábá's room and prostrated myself. Bábá said, "Sit down. Why do you weep? You are only a little late. At last you have come. Don't weep."

Then I sat down with tears in my eyes. After some time I returned to my normal state of consciousness. Here, two things are to be marked. When I had first seen Bábá, I did not prostrate. Why did I prostrate myself this time? On the first occasion, I intellectually took him to be an ordinary man, and hence I did not prostrate. This time, due to the grace of Bábá, the spiritual force in me had arisen, and I was flooded with devotional feeling. So respect towards Him automatically developed, and I immediately prostrated myself before Him.

This means that only with the guru's grace, does devotion and respect develop in the minds of the disciples. Nobody should think that he /she has respect and devotion for the guru due to his /her own effort. Second, why did the tears flow? Due to the spiritual awakening caused by Bábá, the spiritual force (*kuńđalini*) suddenly arose, devotional feelings influenced the mind, and hence tears came, which in itself is a sign of the rising of the *kuńđalini shakti*. When due to devotional feelings the mind is over-stimulated, and tears start flowing, the mind expands and comes in contact with the Cosmic Mind which transmits bliss.

CHAPTER 2

GRACE OF SADGURU ESSENTIAL FOR INITIATION

In 1956, while I was in the government service, I got *vairágya*, the feeling to renounce everything and follow the path of *Rája Yoga*. This feeling became extreme and in January 1956, I left to go in search of my guru and initiation. I left all my belongings and with a sweater and lungi walked sixteen miles and stayed in a temple. There I left the sweater and lungi, and took a rotten *dhoti* from a boy and left for Ayodhya.

When I boarded the train, three-fourths of my body was naked. As it was winter, I began shaking uncontrollably on the train. Due to the biting cold, I felt as if needles were pricking my body, and I was about to die. Anyhow, I passed the night and upon reaching the Ayodhya Railway Station in the early morning, descended quickly and ran up to a burning log where some people were sitting.

I was semi-senseless, and after spending some time at the fire place, came to my senses. The people who were sitting there could guess that I had left home. They tried to find out about me, but I remained silent. Then I went to the river, took my bath, did some prayers, and came to a temple. I met the in-charge who asked me to join the party there and told me to repeat, "Ram, Ram". I did it up to 12 noon. Then some food

was given to me. Again we started the same thing until evening arrived. I left the temple.

I thought to myself, this is a simple *japa kriya* (contemplation). I wanted a meditation process of *Rāja Yoga*. I asked many people but nobody could tell me about any person who was teaching a meditational process. Hence again I returned, but this time with police problems as I had no money to purchase my tickets. After coming to my government service place, I again continued with my duties. I got a book by Swami Vivekananda entitled, *My Gurudeva (My Master)*. In this book, Ramakrishna says, "There is no necessity to search for the guru (preceptor). If there is an extreme desire to find the guru, then the guru will arrange the meeting and the initiation." So I became quiet.

In 1957 I met Shri A.R. Sarangi while he was getting down from the bus and asked me to accompany him to my village. He was in a hurry. I requested him to take the government jeep from the Block Office, from the Block Development Officer under whom I worked. Surprisingly, he said he would not accept the government jeep that day and also advised me not to use the government conveyance that same day. He told me to come by bus or any other vehicle, and so I went by bicycle to my village.

One *ácárya* (spiritual teacher) was sitting outside talking to some people about the philosophy of Ananda Marga and *sádhaná*. Later on I came to know he was *Ácárya Vishvanathjii*, a veterinary officer. He asked me if I wanted to learn meditation. Prior to coming to Ananda Marga, I was involved in doing some practice of hypnotism and had developed some mental powers which I had used and was successful in. I asked this *ácárya* if I could develop such powers, and did he possess such powers after having done meditation? He smiled and said, "One should not run after powers, rather one should seek God."

Now Mr. Sarangi (Ácárya Amulya Ratanjii) came out from a room and asked me, "Do you want to learn yoga?" I was surprised. Here was Ác. Amulya Ratanjii, who had been my officer for a year and my great well-wisher, and who I admired, offering to teach me meditation. So I entered the room and sat for initiation. When Ác. Amulya Ratanjii closed his eyes for meditation, I felt as if he was in a state of *samádhi*. So I felt he was fit to initiate me.

After his meditation he initiated me. Before initiation, usually all *ácáryas* say they are the representatives of *Gurudeva*, Shrii Ánandamúrtijii, and that He is initiating through the medium of an *ácárya*. I could feel and know that Ácárya Amulya Ratanjii was not the guru, but the one through whom my *Gurudeva* was initiating me. After initiation, he disclosed how after having been transferred he got initiation in Ananda Marga and became an *ácárya*. After my initiation I realized how Bábá, the *Sadguru*, blessed me with His grace through my *ácárya*. This proved that if there is eagerness, the *Sadguru* arranges for initiation and His holy *darshan*.

I was thoroughly surprised that after my initiation I tried to do *sádhaná* for fifteen days but then left it, thinking, "The process of hypnotism which I am following has given me some powers which I am utilizing in some worldly manner. So I should stop this meditation." Then my *ácárya* wrote me a letter, the first sentence of which read, "If I am not lying, I may say that you have stopped *sádhaná*." I was surprised. How could my *ácárya*, remaining some hundreds of kilometres away from me, know that I have stopped *sádhaná*?

This convinced me that I should start *sádhaná* again. Since 1957 I have been continuing, only by the grace of Lord Shrii Ánandamúrtijii, my Reverend *Gurudeva*. During this period, I have had many realizations in the occult and spiritual world by Bábá's grace.

CHAPTER 3

INITIATION OF ÁCÁRYA BABANJI

Babanji and one of his colleagues, who both had been working in the Bihar military police, thought to meet Bábá for initiation. This may have been in 1955 or so when Bábá Himself was initiating people. After reaching Jamalpur, they discussed that they may have to stop taking non-vegetarian food after initiation in Ananda Marga. So they decided to fill themselves with as much non-vegetarian food as possible before going for initiation.

Accordingly, as they were habituated to taking non-vegetarian diet in their barracks, they took non-vegetarian food. After taking the non-vegetarian food, they came to Bábá for initiation. Immediately Bábá asked them, "Why did you people take non-vegetarian diet?" They were surprised. How could Bábá know it? This is a proof of Bábá's *Antaryamitva* (occult power to know about others.)

CHAPTER 4

SAMÁDHI

In 1958 in Jamalpur, India, initially there was a small *ashram*, and all the disciples would come and sit around Bábá's cot. Once a student from Muzaffarpur, Bihar, was sitting with us. Bábá suddenly asked that boy to come near His feet. When he came close, Bábá asked, "What do you drink in your hostel and do you keep the bottle hidden on your bookshelf? Nobody knows it, but I know it."

The boy became ashamed and accepted that he had been drinking wine and hiding it in the closet. Bábá said, "You can commit mistakes hundreds of miles away but I can know it." Then Bábá told him to come closer, and He touched his *ájijá cakra*, the middle point of the eyebrows, and the boy went into *samádhi*. I could not understand, because those were very early days for me in Ananda Marga. I had read about *samádhi*, but had never seen a demonstration of it, especially that of a disciple going into *samádhi* by the touch of the guru. Everybody was watching curiously.

Then Bábá told all of us, "By touching the *ájijá cakra*, this boy has gone into *samádhi*, and there has been some hormonal secretion from his pineal gland." This hormonal secretion of the pineal gland is described as "*Amrta Rasa*", nectarean hormone. It appeared as if the boy was unconscious, but he was not senseless. Rather he was in a blissful *samádhi*. Bábá said that after some minutes his senses would return to his body. Bábá also said that because he is divinely intoxicated,

when he returns from *samádhi*, you people will see his eyes are red as if drunk, but that is divine intoxication, not wine intoxication."

So after 15-20 minutes, when he opened his eyes, Bábá asked us to look at his eyes. We saw they were quite reddish, as if he were drunk. He had not completely returned to his physical senses. Bábá asked him, "How do you feel, is it enjoyable? Is it better than the enjoyment of wine?" He replied, "It is a thousand times better." Bábá then said that when one drinks one loses one's senses, the mind is crudified, it becomes blind. But when one goes into *samádhi*, one goes into a fine state of subtlety, and when one returns from *samádhi* one feels refreshed when consciousness returns.

Then Bábá asked the boy to promise not to drink wine. Bábá said, "You do more *sádhana* and you will be able to enjoy *samádhi* and the hormone secretion from the pineal gland. This will give you more concentration of mind to study well, whereas after drinking wine you lose your senses and you feel sleepy. You miss your studies and waste your father's money in purchasing wine. For *samádhi*, you have not to spend a single paisa.

CHAPTER 5

HIS DUTY AS GOVERNMENT EMPLOYEE

I was initiated in 1957, and as I have indicated earlier, I was also in the government service. Most of the time I was coming on Sundays for Bábá's *darshan* at Jamalpur. Sometimes I took casual leave or earned leave to come to attend Bábá's holy *darshan*. Many times I had the occasion to see Bábá going to attend His official duty. I always saw Bábá going a bit earlier to His office. He was never late in attending to His office, and He would ask the disciples to be perfectly dutiful.

Many high ranking officers in the state governments and the central government were disciples of Bábá, as Ananda Margis. All were so dutiful and honest that their records are still very bright in the government files. The public would become very happy when they would come to know that a new officer of a government department of an area was an Ananda Margi. This is because the public knew that being an Ananda Margi officer, he would not expect or accept bribes; he would do justice; he would help the public in helping to implement the development of projects.

When Bábá was going to address DMC (Spiritual Congregation of spiritual aspirants only), He always took leave from His officer. This was the example of following *Yama* and *Niyama* in His personal life to set an example for the Margis and people of the society.

Bábá always instructed Margis who travelled by train to purchase train tickets. If anybody, due to a mistake of the railways or in a hurry caught the train without a ticket, he had to purchase a ticket from the station where he would get down, so that the government may not lose any revenue.

CHAPTER 6

MARGIS FOLLOWING BÁBÁ RETURNING FROM THE OFFICE

Many Margis knew where Bábá's office was located in the railway station in Jamalpur. They would come early and go to a place where there was a gate leading to His office. The Margis would stay on the road waiting to have His *darshan* at the time of His leaving the office.

I also got many chances to experience such *darshans*. No Margi would dare to go into His office, as that would have disturbed Him in performing His official duty. While all would be standing and waiting on the road, Bábá would silently walk to the gate. After coming out of the gate He would walk a few yards as if He were alone. The Margis would follow Him silently. After a few yards, He would turn around and say, "Who are you?", smile, and then the Margis who would be following would quickly come near Him.

One of them would hold His umbrella. This was His habit – to carry an umbrella all year round, whether it was summer, rainy season, winter or spring. Then Bábá would ask the Margis one by one about their welfare. He would also ask about the progress of *dharma pracar*. We would follow Bábá all the way to His railway quarters, Bábá always walked while coming and going to His office. So all would get enough time to be near Him on His way to and from His home.

Sometimes when we would move on the road, different types of heavenly scents would come out of His body and vibrate all the Margis with His spiritual wave.

CHAPTER 7

REALIZATION OF PRASÁD

In 1957, in Ramnagar during DMC, a glass of orange juice was offered to Bábá on the dais while He was delivering His holy speech. Bábá very slowly sipped the juice, and a little less than half-of the glass was left. Later I saw some Margis running to take some, as it was being distributed as "*prasád*". Anything touched by *Parama Puruśa* becomes spiritually vibrated, and when disciples take that, it helps in many ways. Hence it is called *prasád* (means grace). As I had an intellectual mind, I thought to myself, "I will not take a tasted item."

After some years Bábá was going to Daltonganj from Ranchi. On the way He halted in some forest rest house. There some *prasád* was being distributed. I took it and put it in my mouth. When it went down my throat, an internal sound came from the *prasád*: "Be healthy. Let your intelligence develop. Let your *sádhana* be perfect." My whole body became vibrated by a spiritual wave after taking the *prasád*.

So when any person takes *prasád*, some blessings necessary for the body and mind of the disciples pass into them, by the grace of the guru. *Prasád* is one and the same, but the blessings may differ per person. Everybody may not hear the voice of the blessings, but the blessings will work on a person in much the same way as when a person who is given injections of vitamins may not realize the benefits but will get healthy afterwards. So, I realized the value of *prasád* in a scientific manner after hearing the blessings emanating from the *prasád* itself.

CHAPTER 8

OCCULT POWERS

It was 1959; I was then a family man in the government service. Usually by Saturday evening we Margis would come to Jamalpur to have Bábá's night *darshan* and for general *darshan* on Sunday in the *ashram*. I came to Piirpainati Railway station and caught the train. When I entered the compartment, it came to my mind that Margis had said that Bábá is all-knowing. He can read the hearts of all. If that were so, I thought: when I reach Bábá's quarters in the evening, at the time of His evening walk to the historical tiger's tomb, even if there be any number of Margis to accompany Him, let Him say that I should accompany Him alone. Then I would believe He is *Antaryami*.

Bábá was also then employed in the government service of the railway. So He was staying in railway quarters. Usually the disciples who were eager to accompany Him for His walk to the tomb would wait a few yards away from His house under a margosa tree (*neem* tree). Then when Bábá would come out of His house, the door would open and all would run to the door. Bábá would come out with an umbrella in His hand, whether it was summer, rainy season or winter, day or night. Someone would then hold His umbrella when He would come out of His house, and then He would start walking to the field.

That day something amazing happened. Bábá began standing under the margosa tree and proceeded to talk to the

disciples. I ran up to the margosa tree where Bábá was standing. I did my *namaskár* (salutations to the *Gurudeva*). Then Bábá smiled and told the other disciples, "All of you go and only he will accompany me today." I had long forgotten the thought that had come to my mind some hours earlier concerning his "*antaryamítva*" (occult power used to study the minds of others). Then Bábá asked me to follow Him.

I followed Him alone but became shy and fearful thinking how could I have been so doubtful about His divine qualities or occult powers. In that moment Bábá turned towards me and smiled, and all my fears vanished. So this also I could mark, that Bábá can finish the *vrtti* (propensity) of anybody when He chooses.

So I accompanied Bábá, sometimes walking silently and sometimes talking. After crossing the wooden railway bridge, we came near the old church. Suddenly a black dog came onto the road. The dog also accompanied us. This place was about two kilometres from Bábá's quarters and the sudden appearance of this strange dog aroused curiosity in my mind. Bábá told me, "Do not allow this dog to touch my body. He will always try to do so. So you remain between the dog and me." So I kept the dog away from Bábá and it followed us all the way to the tomb. When Bábá reached the tomb He took His seat on it.

The dog jumped on the tomb to sit near Bábá. Then Bábá asked me to move the dog from there. I did so, then Bábá asked me, "What do you know about this dog?" I replied, "Nothing, Bábá." Then Bábá told me, "This dog was a human being in his past life. He was a religious man but committed so serious a sin that he got this animal body. If he touches my body, he will die immediately and shall get a human body.

But he is still under punishment for four more years according to the Cosmic law."

Afterwards, Bábá added that he had a human mind in an animal's body, and that was how he had recognized Him. Also Bábá told me that he recognized me and Dasarath. He was related to Dasarath. Only on the days if Dasarath and I were to come, would the dog also come. Immediately I mentioned to Bábá that Dasarathjii was not with us. Then Bábá asked me to go along the road and look for Dasarathjii.

I walked some distance and returned to Bábá and reported that Dasarathjii was not there. Then Bábá asked me again to go towards the road and that he was definitely coming. So I proceeded to the roadside. When I reached the road, I saw Dasarathjii coming. Surprised, I conveyed to him how I had come to look for him under Bábá's order. I began feeling shy to go back to Bábá, because I had not believed Him.

I asked Dasarathjii what he knew about this dog. Dasarathjii replied that Bábá had told him about the dog. I again asked him how this dog behaves with him. Dasarathjii told me, "When this dog sees me, he comes near me as if I am known to him. He tries to lick my legs and wags his tail to show his love towards me." Then both of us came to Bábá on the tomb, and prostrated ourselves doing *sastaunga pranam* (offering of spiritual compliments by lying prone on the ground and stretching the hands towards the *Gurudeva*).

So this day I could mark that Bábá has the occult power to read the minds of others. Also He possesses the occult power to know one and all, their past, present and future. Further, it was confirmed that there is rebirth and that a human being can also become an animal due to his/her mistake. But all of this can be recognized by intuition only, and not by intellect.

CHAPTER 9

INITIATION INTO KÁPÁLIKA SÁDHANÁ

It may have been 1959 that one of my friends convinced me to pray to Bábá for getting *kápálika sádhaná*. *Kápálika sádhaná* is a special type of *Tantrik sádhaná* which Bábá had given to a few chosen people. Those were the days when Margis were all family people. Nobody knew that there would ever be *sannyásins* (*avadhútas*). So Bábá selected some persons for initiation into *kápálika sádhaná*. Now, of course, this is given only to renunciates (*avadhútas*).

So when I requested Bábá, one Sunday for *kápálika sádhaná*, Bábá asked me to come next Sunday. When I came the following Sunday, He told me to come again the next Sunday. This way Bábá was testing my tolerance and eagerness. After a month, when I had requested very much, then Bábá told me to come the next Sunday and without fail I would get the *sádhaná*. When I came home, I became engaged in a very serious problem

Now when Friday came, I thought that if I don't start today I won't reach Bábá on Sunday. So I left everything and told my family people to look after the affairs of the house and depend on God. They became very sad and pained at heart, as to how I could leave them in such a bad situation, which only I could handle.

I arrived on Saturday night at Jamalpur Ashram. On Sunday morning, Bábá came unusually early wearing a sky blue *lungi* and *banian*, without His full dress. This was completely unusual. After coming to the *ashram*, He entered into His room and asked the General Secretary to send me to Him. Bábá was sitting on His cot. When I entered I prostrated myself and sat down. Bábá, out of His great kindness, proceeded to give me initiation in *kápálíka sádhaná*. When He finished, tears began coming out of my eyes.

When Bábá came out of the room He quickly instructed the then General Secretary to keep me in the room for some time, as I was in great *bháva*. What is this *sádhaná*? The secrecy of *Tantra sádhaná* is not explained in any book. I can say only, "Blessed is this earth, that Lord Shrii Ánandamúrtijii has revived *kápálíka sádhaná* and has made it suitable for the present time, and many people are being graced to receive this *sádhaná*."

CHAPTER 10

PROBLEMS AND SOLUTIONS BY THE GRACE OF BĀBĀ

I have already told the readers that I was in the government service. This was in 1959. Due to following *Yama* and *Niyama* and Ananda Marga, most of my colleagues, subordinates and officers were opposed to me. They were disturbing me in different ways, because I was making it difficult for them to accept any bribes and to enter into other wrongdoings in any official capacity. I was in so much trouble that I felt helpless. Then I wrote a letter to my respected *ácárya*, *ÁCárya Amulya Ratanjii*, concerning my problems and my helplessness. He wrote me a very encouraging letter. In that letter he quoted a Bengali poem: *Mádhava manmohan shyam sundar giradharii Janame janame akul prema sagare kandáarii*. "There are many adjectives to Lord Kṛṣṇa. Oh Lord! You are attracting our minds, You are beautiful with Your divine beatitude; You saved us when there was a flood; You saved us by raising the hills up; You have been loving us, being the shoreless ocean of love, throughout our lives."

So my *ácárya* indicated that Bábá, the Almighty and the all-loving, is always with everybody. So why should I feel fear from any problem?

After some time I saw that all these persons within a month or two were punished by *Prakṛti*. Some were suddenly

transferred. Some became seriously sick. Some were charged for their corruption. Some were robbed of the money drawn from the treasury which had been intended to be distributed to various officers. In some houses, there were burglaries. Eventually all came to me and said, "We are sinners. We have given you much trouble. As a result we have also been put through many troubles. Please excuse us and we will all join Ananda Marga."

So I saw how Bábá had punished the evildoers and saved me, a poor devotee. In the last, an officer wrote an inspection note against me. I talked to my immediate boss, "I am going to write to the government about this wrong, prejudicial inspection note being used against me." He became fearful and he requested me not to report it to the government, and that he would get it quashed.

Suddenly an order for my All India Training came. So I left for Madras for training. There I underwent many unbelievable experiences. I was often doing so much *sáadhaná* that even in class my eyes were closed. So I could not study well. These were theoretical classes on cooperatives and accounting.

I also underwent land-survey training. Due to the time spent in excessive *sáadhaná*, I did not study adequately, and soon the situation came to a great climax. I first underwent the land survey examination. The examiner came and asked me to find a certain plot. To do that one has to take various measurements of the land from different angles, then one can ascertain the appropriate plot. I did not know how to do even this. What to do? The examiner went on to see other examinees.

Meanwhile I stood in the field and did meditation standing. Suddenly the voice of Bábá came, "Move 75 steps towards south from here and you will find that your plot is there." I moved and reported to the examiner that I had found my plot.

He enquired, "Did you find it by measurement?" I told him yes. He said, "But I did not see you using any apparatus or chain on the ground." Then I replied, "Please get it measured by somebody else if you doubt me." It was measured and found to be correct. All the examiners were thunderstruck. So I passed the survey examination.

The second examination was in Accounting. All my fellow examinees began looking towards me, because the examiner had asked me a question for which I had to reply on the blackboard. Fortunately, he had asked a question that I recognized. I wrote the correct answer and I was declared passed. All my colleagues were bewildered. My worst problem came from my written examination. Even though I had not prepared much, still I wrote the answers.

After the results of the written examination had been released, I was informed that I had gotten third class marks, but was declared passed. I was most surprised when I was appointed as an officer-in-charge of a person who had scored better than me in his examinations. Although he was better qualified than me, my service record throughout had been quite distinguished. Also, since my fellow trainees were relatively inexperienced, this particular trainee was put under me for gaining experience. This was a great grace of Bábá. This normally does not happen. As there are candidates for ministerial positions, there are also candidates for other responsible (although lesser) offices, for which strong recommendations are needed. So I saw how Bábá was helping. Then I decided in my mind, "I will only do spiritual service at the feet of Bábá and nothing more in government service." Later on I became *avadhúta*.

CHAPTER 11

PROPER USE OF OCCULT POWERS

One day in 1959, I started for Jamalpur to have Bábá's *darshan*. I thought I should go directly to the tiger's tomb, where Bábá would come and I have His holy *darshan*. I reached Jamalpur around 6:30, at sunset. I came to the tomb, sat down on it, and did *sáadhaná*. After half an hour it started drizzling, but I did not mind. I remained there. But then it started raining heavily and Bábá and the disciples had not yet come. So I thought that perhaps I should go to the *jágrti* (*ashram*).

I walked along the road from the tomb for about a furlong. Then I saw a young margi running towards me who cried out, "Bábá is coming to see you." I ran down the road and within one minute I could see Bábá coming with many disciples. Later on, when I returned to the *jágrti*, the margis informed me that while Bábá was in the *jágrti* He had told them that it was raining and that I was sitting on the tomb waiting for His *darshan*. He had further added, "Let us go to help him, as he has no umbrella."

Understand that the *jágrti* was at least two and half to three kilometres from the field of the tiger's tomb. So Bábá could intuitionally see me getting wet in the rain, and to help me Bábá had to walk those two and half kilometres. Alas! I could not meet Him even for five seconds alone later on! Such are the times. He will always be the same loving Bábá! But in later years, He could have little time to meet disciples

individually, because of the heavy pressure for all- round service programs of Ananda Marga around the whole world.

At that time I was a family man. Once when I came to Jamalpur with my *laokik* (worldly) family members to have Bábá's *darshan*, there was a heavy downpour of rain for fifteen days and nights. It was difficult to move. We came to the house of a Margi, who was a highly evolved person. After meeting him, we took a rickshaw to go to the *jágrti*. Then my *laokik* (worldly) mother said, "You say Bábá is *Bhagavan* (God). Why can't He stop the rain? We are having trouble travelling to His *darshan*."

Then suddenly I said, "Don't worry. When Bábá comes to the *jágrti*, the rain will stop." In a short while Bábá came smiling and held the general *darshan* for the Margis who had come. After one hour Bábá left the *jágrti*, and when Bábá reached His quarters the rain began falling again.

In this connection, I will narrate another occurrence that took place in 1959 or so. It has been such a long time that I have forgotten the precise date. Anyway, we were returning from DMC. Bábá was with us. How beautifully simple were those days! It started raining as we approached the Monghyr railway station, so we decided to take rickshaws. Bábá was also seated on a rickshaw. It began raining heavily and we began getting wet. Bábá also began getting wet. His rickshaw was ahead of everybody. At one point Bindeshvarii cried out in Angika, "Bábá, please stop the rain." Bábá did not respond, and we continued on our way, getting wetter, and Bábá also getting wetter.

The next day when Bábá came to the Jamalpur *jágrti* to give general *darshan*, He became very angry and said, "Is it a joke or child's play to get rain or to stop rain? It is interference with the Cosmic order to ask the rain to stop.

Miles and miles of trees are irrigated by the rain. Vegetables, fruits and grains grow. Animals and insects get grasses to feed upon and water to drink. The atmosphere is cooled down. So there are many benefits of rain for innumerable humans, animals, insects, plants, and trees. If it is stopped for the benefit of a few persons, it is selfishness and harmful to a lot of creatures. Therefore, one should not stop rain if one has such occult powers."

POWDERING DOWN THE VANITY OF A MARGI

In 1959 I came to Jamalpur Ashram with two Margis. One of them was a scholar of Hindi. When we reached the *ashram* we sat on the veranda. Suddenly Bábá came. This Hindi scholar was thinking in his mind that Bábá may not know much about Hindi. Immediately upon arriving at the *jágrti*, Bábá asked this scholar, "You are a Hindi scholar. Please tell me the abbreviation of *vayu* (means air) and pronounce it as it was pronounced three thousand years back, five thousand years back, seven thousand years back, ten thousands years back, sixteen thousand years back, and twenty thousand years back." He failed to do so. Then Bábá Himself began pronouncing the word *vayu* as it had been pronounced throughout the various ages. While we were so interested to hear Bábá, the vanity of the scholar's knowledge of Hindi was crushed. Bábá knew all languages and He was the master - unparalleled - of languages.

CHAPTER 13

RAM TANUK CURED BY THE TOUCH OF BÁBÁ

It may have been in 1959 that Ram Tanuk, Bábá's advocate and disciple, got involved in an accident and his skull was fractured. He was taken to Jamalpur Hospital. One day Bábá asked me to see Ram Tanuk in the hospital and bring Him information about his condition.

I went to see him in the hospital and immediately upon reaching the bed of Ram Tanuk, I encountered the doctor. He looked at his head and started taking away the bandage or plaster. I felt as if he were working mercilessly. Then I asked him why he was taking away the plaster. He said, "Now the wounds are cured. It is better the wounds get fresh air and light to cure."

I returned to our *jágrti* in Jamalpur and found Bábá was there. He asked me to tell Him about the condition of Ram Tanuk. I said, "Bábá, the doctor mercilessly took away the plaster, which was not to be taken off until after fifteen days." Then Bábá told me, "I had gone to see Ram Tanuk and had touched his head when he was asleep." So I could see that Bábá had healed the wound of Ram Tanuk in one day. Ram Tanuk to this day has the scar on his forehead from that incident.

CHAPTER 14

BÁBÁ'S GRACE: DECLARATION OF NEW AVADHÚTA SÁDHANÁ

In 1961, Nityánandajii, a senior margi in Jamalpur, was devoting much of his time for the organization, as there were no wholetimers. One day when I had come to have Bábá's *darshan*, I discovered that we were very few persons in the *ashram*. Suddenly Nityánanda Dada came and told us, "Bábá is going to give a special *sáadhaná*, but there will be certain conditions." I asked, "What's that condition?" He replied, "One has to renounce." I immediately said, "I am ready to renounce." He was surprised, and went to tell Bábá about my offer.

Bábá was so kind to accept me at this advanced age, after sixteen years of government service and under complete bondage of the world. No bondage can stand, when the grace of the guru is showered on you. Even as I write this, my hair still stands on end. How gracious was He to accept me for *avadhúta diksha*. There were *avadhúta* rules which one had to follow, renouncing everything for a year and doing only spiritual service.

I went to Madras to perform my spiritual service. In July 1962, I was called telegraphically to Jamalpur. When I entered the *ashram* I was surprised to see Nityánandajii in a *sannyásin's* dress, *avadhúta* dress, turban on the head, gown on the body with a *lungi* underneath, all of saffron colour. He looked so

beautiful. I laughed and asked "Dada, what has happened to you?" Then he introduced himself, "I am Satyánanda Avadhúta now. I have been initiated as *avadhúta*. It is your turn now." This was the first time when people of Ananda Marga could see a *sannyásin* of their own organization in their ashram.

Then, fortunately, in July 1962, I was initiated as an *avadhúta*. Satyánanda Dada was made in charge of the organization and I was sent to Ranchi. We had then only two *jágrtis*, one two-roomed quarter with a fence in Jamalpur, and the other a one-room quarter at Ranchi. An additional room was under construction. After coming to Ranchi, Bábá gave me enough chance to do *sáadhaná*. Really, Bábá graced me with many opportunities to do day and night *sáadhaná*. I underwent many spiritual research experiences. This was all by the grace of Bábá, and nothing else.

HEALING OF DISEASE BY A SÁDHAKA'S TOUCH

In 1962 when I was staying in the Ranchi *jágrti* (India), I was accustomed to meditating in the burial ground. One day, Ácárya Ksíitiishjii said that Bábá had said that I could cure diseases by touch. When I heard this, I became thoroughly speechless, as I did not know anything about it.

Ácárya Ksíitiishjii then called a Margi whose name I will not mention here as he later became a wholetimer. He was a *kápálíka*. He had also committed some mistake and as a result had become fearful of doing his *kápálíka sádhaná*. He was suffering from some kind of serious stomach disease. When he entered the room I could see that he was very fearful. I told him to lie down on the ground with his belly and face towards the ground.

When he laid down, I raised my right leg and touched his spine with my large right toe for a few minutes. He soon began shivering and weeping, as he felt the disease leaving his body. Without further comment or persuasion he offered to become a wholetimer, saying, "It is Bábá who has been kind enough to cure my disease with your help. I can do no less than offer myself for the service of His mission." So it can also be seen that the guru can transmit spiritual power through some *sádhakas* also.

BÁBÁ FASTED FOR US

Perhaps it was in 1962 that Pranavánandajii and I went for *prácar* (spiritual service) to Madras and the Kerala states of India. At that time our expenditures were maintained by Bábá's personal fund. We used to take our food in hotels which supplied only sentient food. Bus fare, train fare and food we had to arrange by this money. Once all the money was spent and only two rupees (Indian currency) were left.

We were not to accept anything from any individual. Even a glass of milk we were not supposed to accept if offered, because that is the tradition in India. That way any *sannyásin* (renunciate) or any spiritual person could enjoy the privilege of the offer of food by individuals or any spiritual place, like temples, etc. We were not to do so. So we were two persons with two rupees.

We decided to purchase lemons and take lemon water until we received money from our headquarters in Jamalpur. At that time Bábá also stopped taking food. Then Satyánandjii, the first *avadhúta*, was informed that Bábá had stopped taking food, and He would not disclose the reason to His family members. At that time Bábá was a householder. So Satyánandjii requested Bábá to let him know the reason for His fasting. Bábá said, mentioning our names from our previous life, that they don't have money and they are fasting.

So how could He eat when His children were suffering. He asked Satyánandjii to send money by T.M.O. (money order

by telegraph). So money was sent by T.M.O. and only after we had received the money did Bábá break His fast. By this story we were able to know that Bábá knows exactly what is happening thousands of miles or kilometres away. Bábá was in Jamalpur (Bihar) and we were in Kerala some two thousand kilometres away. How loving and dutiful is Bábá, and so sincere and punctual!

CHAPTER 17

GURU WORKING IN THE MIND OF A DISCIPLE

It was in 1968 that I came to Daltonganj and stayed in our school. Thakur Saheb, a sales tax officer, was a Margi living there. He came with some of his staff, and requested me to explain Ananda Marga to his staff. Twice he repeated his request to me to say something to them and twice I kept mum. Then I broke my silence and told him, "Do they all know what is Ananda Marga?" One of the staff of his office came forward and spoke, "Sir, this *swamijii* will tell us to join Ananda Marga and follow *Yama* and *Niyama*. Don't accept bribes. How can we pull on after joining Ananda Marga?"

Then I closed my eyes for meditation. I began seeing an elephant on my mental plate and this man, who was speaking to me, was sitting on it. The elephant began to shake its body and this man began slipping onto the hip of the elephant's body. He was about to fall down when he started crying, "O God, save me! O God, save me!" Somehow he was again moved back to his seat on the elephant's back and began thinking, 'I remembered God and I was saved.'

So I told him, "God is telling me in my mind that when you remembered Him He saved your life. Will He not give you and your family food if you refuse to accept a bribe after joining Ananda Marga?" Then he felt embarrassed.

DEMAND OF PROOF THAT BÁBÁ IS GOD

It was in 1968 when I came to Tatanagar. I stayed in the house of a Margi. A Margi came and told, "Bábá is Guru. That I can believe. But people say He is *Bhagavan*. This I do not believe. Can you say anything about the divinity of Bábá?" I kept quiet and closed my eyes for meditation and after some time I saw a glass tumbler on my mental plate and in it was some syrupy water.

Soon I began hearing the words in my mind: "Poison, poison." Then I opened my eyes and asked the Margi, "Were you going to take some poison?" He replied, "Yes, how do you know this?" I replied how I had seen the syrup mixed in a glass with poison on my mental plate." Then he told me yes, ten years ago, he was going to take the poison, but suddenly his mind changed and so he stopped and did not take it.

I told him, "You were not a Margi then. This Bábá has told me in my mind, all the way from Ranchi, about the time when you were ready to take the poison. Bábá by His Cosmic power prevented you from taking poison. You did not know Bábá then, but this is the proof that He is God." Other Margis who were present became very happy upon hearing this.

CHAPTER 19

HOW PLANTS TALK AND DO GOOD

In 1968 I went to address a seminar at Vishakh Patanam (Andhra Pradesh), India. At this time Bábá had sent instructions to water plants daily as part of our routine duties, in order to cultivate Neohumanism by performing this service to the plants and trees. One day I asked a Margi to bring me some water for the purpose of giving it to some of the potted flowers in his premises.

There were two bela (jasmine flower) plants. When the brother brought the water, I thoughtlessly gave more water to one plant and less to the other. Having finished, I stood back to look at the plants, when all of a sudden I began hearing some sound issuing from one of the plants:

"You can hear the plants express their feelings. You know that when a plant has a lesser quantity of flowers, it requires a smaller quantity of water than a plant that is blossoming. As it exhausts much energy, so it needs more water for continued growth."

"When you were pouring water, why did you give more to the plant which has a smaller quantity of flowers, and less to me who is in full bloom?"

When I heard this I immediately got more water and gave it to the offended plant. Upon receiving the water, the plant responded in a more positive manner. Again a sound began

issuing from it. "You have pleased me by watering me properly. So I will give you the reserved energy of my body in order to cure the pain that you are feeling in your right lung." Soon after I heard this sound, the pain in my chest subsided.

Then I could easily recognize that plants also speak and that they also perform service accordingly. Bear in mind that every person who waters plants and trees may also be benefited by them. Only through intuition can one become aware of this. Whether you hear the sound or not, the plant will show its gratitude, as it also comes from the Cosmic world.

The plants and trees can act as a medium for this Cosmic expression. It is the guru only who allows you, through intuition, to hear the language of plants and trees.

CHAPTER 20

BÁBÁ BESTOWED SAMÁDHI THROUGH ANOTHER PERSON

In 1968 or 1969, five persons were initiated by me in Delhi. They belonged to England, Switzerland and some other European countries. One of them was Hans Peter from Switzerland. He was given the Sanskrit name of Kapil. In the Ranchi *jágrti*, we were all sitting and waiting for general *darshan* in Bábá's room. Bábá asked Kapil to come near His cot. When he came near, then Bábá asked him to come up to His cot.

No disciple dares to do that as it is understood to be disrespectful to the guru. But Bábá told, "Why do you worry. Do come up." So he went up on the cot of Bábá. Then Bábá took him in His lap. Hans Peter was such a tall fellow yet he sat on Bábá's lap. Bábá felt as if a very light weight baby was sitting on His lap. Bábá gave a small cane in the hand of Kapil, and asked him to touch the body of an *avadhúta* with the cane. He did so and the *avadhúta* went into *samádhi* by the touch.

Then Bábá asked Kapil, "Are you a great man?" Kapil replied, "No, Bábá". Bábá said, "By your touch an *avadhúta* has gone into *samádhi*, so you are great." Then Kapil replied, "But by your grace Bábá." So by this demonstration we see that *Parama Puruśa* can transmit His spiritual power through any person and through any inanimate object too.

SUTRAS AND APHORISMS IN SANSKRIT BY BÁBÁ'S GRACE

In 1971 I went to have Bábá's holy *darshan* in Patna at the Bankipur Prison where He was lodged in a cell on a concocted conspiracy charge by the CBI of the Indian government, in their effort to eliminate Him and His mission. After entering the cell, I did *sastaṅga pranam* (prostration, the spiritual compliment paid to the Preceptor). When I got up, Bábá said, pointing at me, "He is a Sanskrit scholar." In this manner, He repeated Himself three times.

In the end He spoke to me in Sanskrit, and asked me to reply also in Sanskrit. The question from Bábá was, "When and where are you going to address DMS?" With folded hands I told Bábá, "Bábá, I don't know so much Sanskrit to enable me to reply to you in Sanskrit." Still, Bábá said, "He is a Sanskrit scholar." Then He asked me to sing a Sanskrit poem composed by myself in His holy glory, which nobody knew. I sang the Sanskrit song and then came out of the jail, and went to our Patna *aśram*.

The then General Finance Secretary, Ác. Shraddhánanda Avadhúta, handed me a railway reservation ticket and requested me to proceed to Patna Junction to catch a train to address DMS at Ajamgarh. Immediately I started and came to the Patna Railway Station and caught the train. I laid down and started doing meditation. That was my habit on a train

journey. After I had spent some time in meditation, I saw some Sanskrit aphorisms coming in my mind, and with the inspiration from Reverend Báb I began to note them down. In a short time, fifty Sanskrit *sútras* (aphorisms) were written.

After some time, I went to Himachal Pradesh (in the Himalayas) to address DMS. There, sitting under a pine tree, fifty more *sútras* in Sanskrit came in my mind, and I wrote them down. However, I felt I had made some linguistic mistakes in writing the *sútras*. So I approached one of our *avadhútas* who was a Sanskrit scholar, and requested him to make some corrections.

He knew my Sanskrit knowledge. So he was surprised to see me writing a book of *sútras* (aphorisms) in Sanskrit. At first he took it lightly and asked me to explain the first *sútra*. I told him that it had not been written by me. I simply had been used as a tool by the Cosmic entity who had written it with my pen. I requested him to give me some time to do some *sáadhaná* and then I would try to give him an explanation. I did meditation for some time and then spoke the commentary. After hearing the commentary, he was even more surprised and expressed his inability to correct the mistakes.

I next approached another Sanskrit scholar for corrections. He also declined to proceed with the corrections. When I insisted, he suggested to me to meet some scholars in Bharati Vidya-Bhavan in Bombay. I did so and met a pundit of Sanskrit there. He was so proud of himself that he did not even care to request me to sit. So I continued standing holding the manuscript in my hand and handed it to him to read. I was about to explain what to do when he asked me, "Swamijii, how have you written the explanation?" I replied, "By the grace of God."

Again he asked me, "From where have you taken the

quotations?" I replied, "You are a Sanskrit scholar, please go through some more page, and try to find out from which book they have been taken?" So he went through some pages and said, "It does not seem to be taken from any book. It seems like *Narad Bhakti Sútras*, the Aphorisms of Devotion written by Narada."

Then I narrated the whole story. How in prison *Gurudeva* graced me by His spiritual powers with the capacity to write the *sútras* (aphorisms). Then he stood with folded hands and told me flatly that he could not do it. I asked "Why can't you do it?" He said that he knew only grammar and literature. For correcting this book, one needed knowledge of grammar, literature, spiritual scriptures, scriptures on devotion; and at the same time, he must be an ardent devotee and a yogi.

Now I began feeling sad after hearing his statement. So then he informed me that in his institution there was a very learned person possessing all these qualifications. He told me to wait. In some time this scholar came and looked at my manuscript. I requested him to proceed with the corrections. Then he asked me, "How do you know, there are mistakes in it?" I replied, "While I was writing in the Cosmic flow there was no mistake, but when I thought that I am writing, then mistakes must have occurred."

Then he requested me to bless him to correct it. I said, "You can do the work by the blessings and grace of the *Gurudeva*." and he proceeded to make the corrections. Now this book, entitled *Ananda Shatakam*, has been published with an English commentary. All my friends know my knowledge of Sanskrit. A person with such a poor knowledge of Sanskrit could not dare to write a book of aphorisms. This is the grace of my Master, Lord Shrii Ánandamúrtijii, who transmitted the power of writing this book to my mental plate.

RAIN ARRANGED BY BÁBÁ

It was in 1971 when Bábá was in the Bankipur Jail in Patna, India. It was the beginning of summer. I entered the cell in which Bábá was lodged, due to a heinous conspiracy of the Indian government. However, later in court the conspiracy was disclosed, and Bábá was acquitted of all the charges.

When I entered His cell, I saw the cell was burning as hot as a stove, and tears came to my eyes upon seeing Bábá's condition. We usually kept Bábá in an air conditioned room in our M.G. Quarters, because His high spiritual state maintained His body hot twenty four hours a day. Hence he required a very cool place. After many repeated requests, the government had not even arranged a fan for His cell. That day when I returned from Bábá's *darshan* in the prison, I met Mr. R. Prasad, a well-known devotee of Bábá.

He asked me about Bábá. I told him, "Prasad, Saheb, Bábá is kept in the cell where there is no fan. We have approached the government officials but no result is coming." As he was a brilliant customs-collector of India, and had also been police superintendent of Patna, he could still use the influence of his good offices to get the permit for the fan on my request.

Later after getting the permission for the fan, Prasad Saheb purchased the fan and had it installed in Bábá's cell in the prison. When I was returning from prison, intuitively I heard Bábá's voice, "You have arranged a fan for cooling my cell. I will order the Cosmic force to create coolness wherever

you go." I came to address DMS in Purnea, in a village. I told the important Margis to arrange the DMS place in some hall. They told me, "It is summer, we will arrange a pandal (big tent) on a vacant plot." I told them, "There will be rain any time now." They replied, "Dada, it is not the rainy season." I told them, "Intuitionally I have heard in my mind that wherever I will go, there will be rain by Bábá's order to make the atmosphere cool." Then they waited. Soon black clouds appeared in the sky. Soon thereafter the rain fell and the whole atmosphere became cool. The Margis were glad to see Bábá's grace at work.

After Purnea DMS, I came to Tatanagar to address DMS. Here also, I told the Margis to arrange the DMS place in some public hall as there would be no rain. Then I explained the whole errand granted by Bábá's grace. They were also surprised to see black clouds appearing in the sky, and although it was not the rainy season, rain began falling. The atmosphere soon became cool by Bábá's grace.

After Tatanagar, I went to Anandanagar to address DMS. After arriving in Anandanagar, I told the workers that there would be rain. So we should arrange a safer place for DMS. They were surprised as it was summer and they had no hope for rain. I explained that wherever I would go I intuitively knew when it would rain.

It was in the morning when the Margis were getting down from the train that the clouds were appearing on the eastern horizon. Soon the Margis came running, getting wet, to the AMIT Building where the DMS was being arranged. All became happy in the cool atmosphere created by Bábá's grace. My intuition was also explained to them and they became most happy upon realizing Bábá's grace.

CHAPTER 23

HOW SPIRITUAL POWER INFLUENCES PLANTS AND TREES

In 1975 I was hiding in Kathmandu, Nepal during the time of emergency in India. Many overseas brothers who were with us were receiving theoretical and practical training in Tantra and yoga. One day while listening to a spiritual song on a tape recorder, I began feeling something awaken inside of me.

I asked two of the trainees to come out of the house. When they came out, I asked them to look around and see if any wind was blowing, and whether the plants and trees were shaking or not. They looked around and reported that there was no wind blowing and that the plants and trees were calm and quiet.

During this time, I had been keeping my eyes closed. In my mind I began visualizing the banana plants on one side of the field with their leaves moving and shaking. I asked them now to see what was happening. They also saw the movement of the banana leaves. Then I began visualizing the field of corn (maize) also starting to shake and move. They also saw the same thing happening. Then I told the two young men to look at the big trees which had not been moving earlier. Again in my mind I began seeing them swaying and shaking, and again these young men saw the same thing happening. These two

young men from Canada and America, Doug Mutton and Edward Rubenstein, witnessed the entire thing.

When we returned to the house, they asked me: "What was that?" I told them that the Cosmic spiritual wave induced by listening to the song on the tape recorder had awakened in me, and was being transmitted to the plants and trees. Thus the way in which they were influenced by that spiritual wave was seen by their movement.

This movement and shaking of trees and plants can be marked when collective spiritual singing is done with much devotional feeling. In this way also, the Cosmic spiritual wave may be created to influence the plants and trees.

This can also be marked when Bábá is seen walking in His garden. At that time also, the plants and trees will move and their tender branches will shake. Where Bábá walks, the Cosmic spiritual wave is created and that automatically affects the flora around Him. In the same way, the *sádhakas* must use their spiritual wave to also spiritually uplift mankind.

CHAPTER 24

INTUITIONAL POWERS WORK BY GRACE OF THE GURU (BÁBÁ)

In 1975, Cidganánandjii and I were hiding in Kathmandu, Nepal, during the time of the declared emergency in India. There were many overseas spiritual aspirants staying with us learning the science of meditation. One day I explained the meaning of third lesson to two persons. One was from New York and the other was from Canada. I explained that practising this lesson develops occult powers. After hearing the meaning of the mantra, they asked me if I had achieved any. I told them that it is prohibited to express any spiritual realizations. They persisted until finally I said that if my guru graces me, then I can say something about it some day.

One day we were returning after doing meditation from a cemetery. Suddenly, while moving on the road, something flashed in my mind and I stopped and asked the Canadian aspirant if his father was taller than his mother. He replied in the affirmative. I asked, "To whom does the black dog belong?" Then he said, "That was my father's pet dog. It is dead now." "In your drawing room there is a big round table on which is an open book. The characters in the book are abnormally big. Why?" He replied that his younger brother's eyesight was very weak, so his father had bought him this book. I asked, "Perhaps your mother has some disease like asthma?" He replied, "It is not asthma, we call it hay fever in

Canada." Then I stopped, saying that I was unable to see any more.

This is to be noted that I had never visited Canada. I was able to see all these details by the power of clairvoyance granted to me by the grace of Bábá all the way from Kathmandu, Nepal.

HOW BÁBÁ SENT ME TO MY DESTINATION

In 1982 I was posted to work as circle organizer of SDM in Ahmadabad Circle in Gujarat State. I left Dehradun to go to Ahmadabad. Aksaránandajii was to accompany me. But due to certain reasons he did not come. Anyhow I reached Ahmadabad Railway Station at about 4 a.m. I did not know any place and I had heavy luggage. So I asked the rickshaw man to search for a hotel. He brought me to some hotel. I alighted there, took my bath and ate some food.

As I did not know where to go, I decided to go to any temple where I could get free food and lodging. After inquiry I came to know about a temple some ten-twelve kilometres away from the city in a village. I decided to take a bus to that village. As the bus was full, I had to stand. Many times I inquired about the location of the temple.

After some time, a student who was in the bus asked me, "You are from Ananda Marga?" I said yes. Then he asked me, "Why are you always inquiring about a certain temple?" I said, "I am new here. I do not know any establishment of Ananda Marga in this area. Hence I want to go to that temple to stay." That boy then said, "Please get down now with me, as I know that a place of Ananda Marga is near here."

When I got down, a lady who had been listening to our conversation on the bus said, "Swamijii, come with me. I will

take you to the Ananda Marga School. My house is near the school." So I accompanied the lady on foot and reached the school. Vireshvaránanda, the D.S., was sitting and doing his sádhaná. I was very happy to meet him. Later on, I brought my luggage from the hotel.

This story reveals how Bábá helps in difficult situations. This is proof of His omnipresence.

BÁBÁ TOOK CARE OF ME AFTER AN ACCIDENT

In 1983, while travelling from Ahmadabad in a reserved compartment of the train, I fell from the upper berth as the train was drawing near to Nagpur in Maharastra. My forehead was injured and was bleeding a lot. Suddenly when the train stopped, a policeman entered my compartment and saw me lying in a pool of blood. He informed the station master. A stretcher was brought and I was taken senseless to a hospital. After admission into the hospital, I was attended by the doctors immediately. I was lying senseless for quite some time.

Suddenly a young lady came and shouted, "Swamijii, Swamijii!" I opened my eyes. She said, "Everybody has eaten in the hospital while you were unconscious. So the attendants left without feeding you. Afterwards I began feeling pity for you. Would you like to take some bread and milk? I have brought some for my husband." I answered, "Yes, sister." She quickly brought me some bread and milk. She fed me by her hands, as my hands were injured and I could not lift them. For some days she fed me daily by her hands. When she was getting ready to leave, she came and told me, "I am a Christian. My husband is going. So I also am going home."

I replied, "God, who inspired you to serve me, will arrange somebody." Tears came out of my eyes in gratitude. After her

departure an elderly Hindi lady of more than fifty years of age came and asked me, "Swamijii, I have seen that young lady has been feeding you as your hands are not working." She requested if she can feed me. I said, "Yes mother, it is very kind of you to offer to feed me." So for some days she also fed me by her hands, until she also left. Then a young boy came and requested me, "Swamijii, there is no one to attend you. I have seen two ladies attending you. If you give a chance, I can help you." I was glad he came to help. So for some days he fed me by his hands.

One night I had so much pain in my hands that it was unbearable. At 2 a.m. I rose from my bed and did some meditation in a standing position. I prayed to Bábá, "If my presence on this earth is not required, please bring death to me. It is unbearable to me." Then Bábá's voice came to my mind: "Don't bother. I want to make you a great man. You will have to suffer for a long time. Have patience. There has not been a single great man who has not suffered." Then inspiration came to me to go to the bathroom where there was a bathtub full of water. I dipped my hands in the cool water and felt immediate relief. After some time, when I felt better, I returned to my bed and slept.

The boy who had been attending me eventually left. My bed was moved to another place where a Muslim patient was also placed next to my bed. He said, "Swamijii, I will attend to you and give you food and water. My one hand is working, whereas both your hands do not." So he helped me.

One day, I became very sad and prayed to Bábá from the hospital. "See, Bábá, my pitiable condition! I cannot eat with my hands." Then Bábá's voice came in my mind: "From tomorrow your thumb and two fingers will start working. You will be able to eat with a spoon catching it by these

fingers." Surprisingly, the next day I was able to catch the spoon by my thumb and two fingers, and was able to eat easily.

Later a Margi from Gandhidham came and took me to his house in Gujerat for treatment. For three months I remained in his house, and he and his family members served me while I was in this precarious condition.

One day, suddenly two persons arrived from Singapore, whom I had never met, but whom I had known through correspondence. They told me, "We came to know of your suffering in the hospital due to your accident." I replied, "Yes, I am suffering, but these Margis are serving me. Please go to Calcutta and experience Bábá's holy darshan." They requested me to give some message to the Singapore Margis. I closed my eyes while in a lying position and a Sanskrit aphorism came to my mind. I spoke it out loud and gave a commentary for it. They recorded it with a tape recorder. Later on, I wrote an article about that aphorism. The aphorism (*sútra*) is:

Nyayát dadadti kathore dandarí

Prakrti, pashcát dhávati Bhagavata krpá.

The literal meaning is: The Cosmic force gives punishment for justice to reap the consequences of bad deeds, but behind it runs the grace and kindness of God to help. So this story explains many things. One is how people are moved by pity to serve those who suffer. It is God in the form of the omnipresent Guru who inspires all to serve.

The second is: I am getting practical training in Neohumanism. Hindus, Christians, Muslims – all from different religions – have been serving me. The training Bábá

was giving me was to demonstrate how people from all religions can love and take care of one another.

The third is: As I have become a renunciate, Margis will be there everywhere to help and serve in place of family members.

The fourth is: How *Akhil vishva ánanda parivara* has taken shape. Bábá has made one united blissful universal family of Ananda Margis throughout the world. The example is that of the two Margis who came from Singapore by flight to serve me in India. This is the Ananda Marga family that Bábá has made.

The fifth is: how Bábá's unseen power was working at every stage from the train to the hospital and finally looking after me in my helpless condition.

BÁBÁ'S LOVING CONCERN FOR OUR COMFORT

Perhaps it was in 1983 or 1984 that DMC was going to be held at Ranchi, Bihar, India. It was during summer that the DMC was being held on the occasion of Bábá's birth anniversary day. It was very hot. The Margis had thronged into Ranchi by the thousands. Already on the first day of DMC, everybody was suffering in the big tent.

Suddenly in the afternoon, clouds began gathering in the sky and the wind began blowing a cool breeze. Everybody became overjoyed by the sudden change. That evening when Bábá came on the dais to deliver the general *darshan*, he lovingly inquired in Hindi? "Are all of you well?" All cried, "Yes, Bábá! Yes, Bábá!" Again Bábá asked, "Is the atmosphere now cool enough to enjoy?" All cried, "Yes, Bábá! Yes, Bábá!"

Then Bábá humorously said, "You people are great occultists. You have changed the atmosphere's condition by your occult powers." For four days thereafter the sky remained cloudy, thus cooling the atmosphere. We were very fortunate that it did not rain at any time during the DMC or we would have faced many problems. When DMC finally ended, it began raining.

CHAPTER 28

BÁBÁ MADE MARGIS COMFORTABLE DURING DMC'S

Everybody knows that Anandanagar is situated on a hilly terrain. Hence it becomes unbearably hot during the summer, and especially at the time of DMC during Bábá's birth anniversary celebrations, which are held in mid-summer. However, since 1983 onwards, there have been rainfalls some three or four days to one week before DMC is to be held at Anandanagar, after Ananda Púrñimá. Bábá did this by using His occult powers to supply water to the rivers and wells for the thousands of Margis gathering to attend DMC.

The rivers and wells usually become dry during the summer, and in 1988 there was again a water crisis in Anandanagar due to lack of rain. The heat made everybody pant. There was hardly any water for bathing, etc. For drinking, water was brought from a tube well which was situated in Anandanagar. People requested Bábá to cause it to rain. Bábá responded that he had been assured by the Rector Master of Anandanagar that he could supply enough water for everybody by human efforts. Therefore He did not need to use His divine powers, and announced it so that all human efforts available would be used to remove this problem for the future.

However, before the 1990 DMC occasion for the celebration of His birthday, enough rain had fallen to fill the rivers and wells sufficiently for bathing, etc. Enough clouds were in the

sky to produce an occasional drizzles so as to cool the atmosphere. When Bábá came to the dais, he asked, "Are all of you happy?" All cried, "Yes, Bábá! Yes, Bábá!" Then He asked, "The atmosphere is cool, and you are enjoying?" All replied, "Yes, Bábá, Yes, Bábá!"

Then Bábá said smilingly, "You people are great occultists. You have changed the atmosphere." Throughout the DMC the days passed well, and even when the rain came on the last day, it rained lightly, keeping the atmosphere cool.

CHAPTER 29

GRACE OF BÁBÁ TO REALIZE HIM

I had established an *ashram* at the foot of the Himalayas, called Shivalik Range in Dehradun District of U.P. (India). One day I thought to go and meet the President of the Divine Life Society in Rishikesh. The next morning at 8 a.m. I had planned to catch the bus to go to Rishikesh. At about 6 a.m., a young man came to me and introduced himself as a disciple of the same *swami* who I had intended to meet.

I asked him why he had come. He said, "*Swamijii*, my guru is coming today to meet you." I asked him, "Why does he want to see me?" He then showed me a leaflet in which was printed the information for a meeting that was to be held in my *ashram*. He told me that he had already distributed them and told me that I didn't have to do anything. He told me his guru would be coming at 4 p.m. and would be addressing a meeting with me.

I was so surprised that I went to my room and started weeping before the photo of Bábá. So, the saint came at 4 p.m. He was very humble. Together we addressed the public on spirituality and service to humanity.

That same morning, when I had asked his disciple why his guru was coming, he said that he had heard a lot about the humane services that were being done in this area by me. Hence he was very interested to meet me.

Really, it was with the help of Shri Brahma Dutta Sharma, the then Honourable Minister of Finance, Energy and Planning of U.P., that work (such as construction of roads, electrification, construction of irrigation canals, construction of educational institutions) had been done for the rural area which had been neglected for hundreds of years.

This saint expressed that no religious organization in Rishikesh or Hardwar had ever taken the responsibility for such humane services. This showed how one single person of Ananda Marga could be involved in such huge humane tasks, with the grace of Bábá.

After this I resolved not to even think about seeing any more saints anywhere. Also, I decided not to visit any place of pilgrimage such as Badrinath, Kedarnath, etc., in the Himalayas. When you have seen God in the form of Bábá, what more do you have to see???

MIRACULOUS INITIATION OF ANAKUL

Ácárya Asiima Kumar was in-charge of the eastern part of India for extending spiritual service on behalf of Ananda Marga. Bábá (Lord Shrii Ánandamúrtijii) told him in 1961, the name and whereabouts of Dr. Anakul and instructed him to go immediately and initiate him. Before narrating his initiation, it is worth mentioning some background information, a short history leading up to his initiation.

Dr. Anakul had studied all the religious scriptures -Vedas, Puranas, Upanishads, etc.. So he had a good theoretical knowledge of the Indian scriptures. After acquiring this good store of knowledge, he felt the need of a guru, who would show him the path of Brahma realization. So he went to a well-known guru and sought initiation. This guru said, "I am an ordinary guru here, showing the path to those who may not follow any religious path. You are to be initiated by the *Sadguru*. I am unable to initiate you."

So he went to another renowned guru in Bengal for initiation. He was an illiterate, simple man guiding people through *bhajan*, *kiirtana* and some *japa*. He sought initiation under him. He agreed. When both sat for initiation, Anakul said, "I have three questions. If you answer them, then only I can take initiation." This guru said, "There is no scope for questions anywhere on the religious path. Neither do I want to hear

your questions nor will I reply." So Anakul felt hopeless and left without initiation.

His eagerness to find the proper guru was growing. So he went to the third renowned guru in Bengal, Shrii Anakul Thakur. In order to study this guru, he entered his premises disguised as a carpenter. One day while working, some in-charge of the organization came and told him, "Without initiation you will not be able to remain in the campus of the Ashram and you will not be able to work." The guru Anakul Thakur at that moment heard their discussion. So he came and asked what was the matter.

Then Dr. Anakul said to the guru, "I have been telling them that for the work of carpentry, what is the necessity of initiation?" Then the guru said, "For him there is no necessity of initiation." That same day the guru fixed a program of *bhajan* and *kiirtana* in the house of a disciple and asked Dr. Anakul to come there. All arrived at the house of the disciple. Then the guru asked Dr. Anakul to play on the *mrdanga* (an Indian drum producing sweet sounds, especially used in *kiirtan*).

Dr. Anakul knew how to play on it, but he pretended that he was a simple carpenter who has no knowledge of playing on a *mrdanga*. Then the guru said, "You are *mrdanga visharad* (expert)." Then Dr. Anakul was surprised at how he knew it. He played well on the *mrdanga* and the guru's voice was sweet and attractive. His *mrdanga* sound was so melodious and sweet that it matched with guru's religious voice, and the audience was ecstatic.

After the program of spiritual songs, the guru delivered a religious discourse. After the discourse, the guru requested Dr. Anakul to say something about himself (the Guru Anakul Thakur). Again Dr. Anakul pretended to be a carpenter and

did not know anything about high things. But the guru persisted and said, "You know scriptures and you can speak about me." Now Anakul felt that he had to speak about the guru.

The last ending word of the guru's title was "Thakur". In the scriptures the meaning of Thakur is God Incarnate. So he described ten *avatárs* in his poem quoting Thakur everywhere, and by the last he described Anakul Thakur, the Thakur of the present time. The guru was very pleased. Now Dr. Anakul brought the proposal of initiation. The guru said, "I am not fit to initiate you. Your guru will be *Sadguru*." Dr. Anakul said, "I take you to be *Sadguru*. Please initiate me." Then the guru said, "You will find the *Sadguru* in time." Dr. Anakul asked, "How can I recognize the *Sadguru*?" Then the guru said, "His name is... Shrii A..." and the rest you will know at the proper time."

Now the time had arrived, and Ácárya Asiima was sent by Bábá to initiate Dr. Anakul, whom Bábá had not physically met. Bábá described the name and place of Dr. Anakul by His occult power. Ácárya Asiima went to the house of Dr. Anakul and asked him, "Who is Anakul?" He replied, "I am Anakul." Ácárya Asiima told him to immediately take a bath and get ready for initiation. He became hesitant. He inquired about the guru. Ácárya Asiima said, "My guru has sent me to you, giving me your name and address."

Then he asked, "What is His name?" Ácárya Asiima replied, "Bábá". Anakul surprisingly said, "Bábá?". He thought that Bábá cannot be his guru, as his guru's name must begin with "Shrii A....". Then Anakul inquired, "Who is Bábá? What is His name?" Then the ácárya replied, "His name is Shrii Ánandamúrtijii." After hearing this, Anakul ran to the river and bathed himself thoroughly and came for initiation. After

initiation, Dr. Anakul said, "I was waiting to hear the name of the guru that Shrii Anakul Thakur had given to me. So He is my guru and He has Himself sent you to me, having intuitively given my name and address to you from thousands of kilometres away." This is the greatest proof of His being *Sadguru*.

PART 2

THE LORD TOOK HUMAN FORM
OUT OF HIS IMMENSE
COMPASSION FOR US

HIS ADVENT

The *Giita* says,

*Yada yada hi dharmasya glanir bhavati bharat
Abhyuthanam adharmasya tadatmanam srjamyaham.
Paritrana'ya sadhunam vinashay ca dushkrutam
Dharma sansthapanar tha'ya sambhavami yuge yuge.*

When evil forces empower spirituality, when good and gentle people following the path of dharma suffer from the demon-natured people, when exploitation goes on in all spheres of life (physical, mental and spiritual), then the Supreme Consciousness, *Brahma*, infinite, formless, out of kindness, takes human form, to fight against the exploiters, the evildoers, and the satanic people, and save dharma. He comes to fight against exploitation, to establish dharma, He comes to expand dharma, He comes to save the *dharmik* people, He comes to save moralists from the hands of the cruel immoralists.

Above all, He comes to attract and to satisfy the universal collective longing of devotees for the Lord. From the beginning of the nineteenth century, we have been seeing regular wars, battles, in Europe, in India, in Asian countries. It seemed that there was nothing left in the name of dharma. The Communist world had declared that there is no God, spirituality is opium. Although in the hearts of the people there remained the love

and respect for Godhead, but under political pressure in large countries like Russia and China, people could not speak about God openly. There was exploitation in every walk of life. Casteism, racial feelings of blacks and whites, religious feelings, national feelings came to a peak, and human society suffered as never before.

Demonic natured people were ready to finish off humanity in this world. Then it becomes necessary for the Supreme Consciousness, *Brahma*, to take human form to show the path of righteousness, the path of dharma, to teach morality and to show the path of anti-exploitation to humanity throughout the world.

So gracious was the year of 1921 when Lord Shrii Anandamúrtijii took human birth in the form of Prabhat Ranjan Sarkar, to his mother Abharani and father, Lakshmi Narayan, in the small hamlet of Jamalpur (in the District of Monghyr, Bihar, India). *Táraka Brahma*, Lord Shrii Anandamúrtijii, the saviour of this universe and the world Spiritual Preceptor, had been born as Prabhat Ranjan Sarkar.

THE EARLY YEARS

Numerous are the stories surrounding His youth, and they have been published in magazines and books, notably the book *Bábá*. He studied Science at Vidyasagar College in Calcutta, apparently as a normal student. Yet even before He left Jamalpur for Calcutta, many unknown grown-up persons were seen following Him on evening walks. It is a mystery as to how many persons were initiated by Him even before He left Jamalpur to study at Calcutta.

During His college life, it is worth narrating one incident in the life of "The Great Spiritual Master" of this world and this age. One night he was sitting at the burning *ghat* (where dead bodies are burnt) of Calcutta. There, a tall man, dagger in hand, crept behind the boy Prabhat, as He sat on the banks of the river. The boy Prabhat addressed this person by his name. At this, the dreaded robber, Kalicharan Bannerjii, was surprised as to how this boy knew his name. He did not know that the boy was *Antaryami* (who can read the hearts of all). Then Bábá said to Kalicharan, "Why are you committing these sins?"

Kalicharan narrated the sad circumstances that had caused him to lead this type of life. Bábá told Kalicharan that He would give him such a thing which will make him truly a great man. The mind of the dreaded robber was transformed, and he became ready. The same dreaded robber started behaving like a disciple. Bábá asked him to go and take a bath

in the river and come back to Him. Hurriedly Kalicharan took bath in the river and then came to the boy. He certainly was the luckiest man in this world to be initiated into *kápálika sádhaná* in the burial ground, and to be named Kalikánanda. He was perhaps among the first disciples in the *kápálika* line.

One day again while He was studying in Calcutta, Prabhat Ranjan went to a burial ground from a marriage party in the night, many kilometres away to an unknown place. Here a great *kápálika* and saint, Kamlakant, approached Him. The boy Prabhat addressed this great saint by his name. Kamlakant was surprised who could be there who knew his name. As He came nearer, and as he was a developed soul, he recognized the Great Master in the form of the boy. So he requested Bábá to lie down and take rest. Bábá lay down and Kamalakant started massaging Bábá, and addressed Him as *Ánandamúr*ti (perhaps the basis of the origin of His name). He cradled Bábá's head as He slept, but then felt a great desire to touch His feet. Thereupon this great saint left his physical body, touching the feet of The Great Master, *Parama Puruśa*, for whom he had been waiting for so long.

These were not accidental happenings, but incidental, planned by Bábá to fulfil the *sańskáras* of these great spiritualists to meet with their guru and attain their destiny. There are many great stories of His boyhood which proved Him to be the Messiah, whose advent scriptures of many religions had foretold. After completing Intermediate-Science, Prabhat Ranjan had to return to Jamalpur, to look after His family because His father had passed away. Until 1965 or so He used to work as an auditor in the Railways in the Accounts department.

CHAPTER 33

SETTING AN EXAMPLE

Moving about in ordinary garb and behaving like an ordinary man, *Mahásambhúti* Bábá disguised Himself thus, so that only those who had been longing for Him over many lives could come to Him, and so as to keep away the *adharmic* persons who out of fear would have rushed to Him to acquire even more power. He used to go to His railway office, about two kilometres from His railway quarters in Jamalpur on foot, mostly in *chappals*, with a white *dhoti* and a long-sleeved shirt, and wearing spectacles. But the divine glow, the automatically smiling face could be marked by those who are spiritualists.

He was very particular about attending His work on time. For several years, as was marked by His followers and co-workers and bosses in the Railways, Prabhat Ranjan Sarkar reached his office without fail five minutes before his official time, and never left his office before the official quitting time. In daytime he was completely devoted to His duty. No disciples ever dared to go to His office to show respect or to talk about Ananda Marga organization. He had forbidden His disciples from coming to His office, as that would create a hindrance in His office duty, to set an example, and also perhaps to not draw any attention to Himself; Bábá maintained this great modesty throughout His life.

Today if you go to any office to see any government official, who could be occupying an ordinary post but be a

leader in some political party (especially the ruling party), you will see people coming to see him throughout the day. He will not bother for his duty. What to speak of his colleagues, even his bosses dare not say anything to him. They cannot ask him why he is whiling away his time gossiping with people the whole day instead of doing his duty. If any officer dares to tell him thus, the man will go that very day to the minister and arrange for that officer to be transferred, as a result of which that officer would suffer a great deal.

Bábá, the Spiritual Master of the world, in the form of Lord Shrii Ánandamúrtijii, set an example of strict morality to His disciples by His own actions. Therefore He was very dutiful and did not meet any follower of Ananda Marga in His office. All His disciples learned to be moralists by the moral actions of their Great Guru. He took birth in an ordinary family, could not pursue His higher studies due to the dire economic conditions of His family, and had to accept service to look after the family. He was daily walking about ten to eleven kilometres from His railway quarters to the office and from His house to the historic field where He met with His devotees. Why did He do so?

He had to teach the people that while leading an ordinary simple family life, one can still follow the spiritual path. All His activities, of an ordinary man, were to set an example for all to follow a spiritual life. His simple living taught all to lead a simple and impeccably honest life, without accepting bribes and without exploitation. Even before Ananda Marga was established as a socio-economic organization (that is, before 1955), Bábá - Lord Ánandamúrtijii - had initiated some people who were leading family life. In those days many of these people did not know each other, and there was no Ananda Marga!

FOUNDING OF ANANDA MARGA

When Ananda Marga was established as a universal spiritual organization, then *Gurudeva* created some *ácáryas* (spiritual teachers), by giving them training of spiritual philosophy (Ananda Marga spiritual philosophy) and the spiritual cult of *ásanas*, *práñáyáma* and other meditational aspects. And then Bábá stopped giving initiation Himself to people. Through these *ácáryas*, Bábá started the expansion of Ananda Marga spiritual service, initially in Bihar, Bengal and Uttar Pradesh. Dharmacakras – collective meditation – started everywhere, and in *ashrams* called *jágrtis*, which means places that awakens spirituality and arouses spiritual waves. Social service projects were undertaken. Schools were started, and the great movement had begun. It was to spread not only throughout India but all over the world. Now Ananda Marga is a world-wide organization. But at that time Ananda Marga *ashram* had only two very modest rooms in Jamalpur.

Every evening disciples would come to Bábá's railway quarters and wait under the nearby *neem* (margosa) tree. Bábá would come out of His house at about 7 p.m. with an umbrella in His hand. The disciples would quickly run up to Him. Bábá - Ánandamúrtijii - with His divine, glowing, ever-smiling face, would vibrate the disciples who would be present at His door. Bábá would come out clad in a snow-white *dhoti* from waist to feet and a long-sleeved, full-length shirt (from neck to a little above the knee). His hair would be

well combed back, and He would be wearing sandals on His feet and the usual spectacles on eyes. He would shower His grace on the disciples by creating spiritual waves by His holy *darshan* (the holy physical glimpse of the Lord), while outsiders would be seeing that Prabhat Ranjan Sarkar was going for an evening walk. Then Bábá, in His gracious mood, would say, "Come along", and would walk to the now famous field where He used to sit on the historic tiger's tomb.

Bábá would walk to the tomb, about three kilometres from the house, while talking to His disciples – so closely walking with Him, some by His side, some at the back. Daily Bábá would go to the field and then sit down on the tiger's tomb. Bábá – Lucky were those who got the chance to sit with Him on that tiger's tomb, as He sat there as the Master of the special Tantrik *sáadhaná* called *kápálíka sáadhaná*, referred to as *Mahákaola* in Tantrik scriptures, meaning one who can arouse the *kuńdalinii shakti* (serpent power) of thousands and millions throughout the world by His simple spiritual wish, as the world spiritual master. This was indirectly auto-*kápálíka sáadhaná* for those who were not even initiated into *kápálíka sáadhaná*.

Bábá would lie down on the bed sheet specially brought for Him from the *jágrti*. Some of the disciples, after the usual prostration, would start massaging His feet, some His body, and some His head. Everybody would become vibrated by the spiritual wave which would be transmitted by His divine body. Some would be getting sandalwood scent when massaging the feet, some would be getting jasmine or any other flower scent coming out from the body of the *Gurudeva*. Everybody would be thrilled with these spiritual scents.

Bábá would return from the field in the night at about 9:30 p.m. or 10:00 p.m., and thus the disciples would enjoy His

spiritual association from 7:00 p.m. to 9:30 p.m. or 10:00 p.m. Then collective meditation started occurring in the *jágrti* of Jamalpur. The followers of Ananda Marga, called Ananda Margis, assembled and performed collective meditation in the evening of every Sunday. There would be huge spiritual vibrations during collective meditation. Everybody returned home spiritually vibrated, forgetting all worries and anxieties.

CHAPTER 35

DARSHANS AND DMC'S

On every Sunday, Bábá would come in the morning to the *jágrti*, well dressed in white *dhoti*, and a full shirt covering His hands fully and extending up to the knees, to teach people practically that the whole body should be well covered so that no one may have bad feelings after seeing a semi-naked body. Then Bábá, Lord Ánandamúrtijii, would sit on His cot, always properly arranged for the guru. After sitting, He would close His eyes in the meditational state, and an extraordinary spiritual wave would be created.

Everybody would be vibrated, some would go into *bháva samádhi*, some would be crying, tears coming out from their eyes, as a sign of the rising of the *kuñḍalini shakti* due to the spiritual wave radiated by the *Gurudeva*. Everybody forgot all worldly feelings, anxieties and worries, enraptured in the spiritual bliss and peace created by the spiritual wave of Bábá. O! How can anyone describe the radiating spiritual wave, His glowing and ever-smiling face, the divine and charming face, elevating all the minds upwards. People became *urdharetas* (whose lymphatic fluid starts flowing upwards) only by Bábá's spiritual holy *darshan* (spiritual glimpse).

Then Bábá would give a short, very illustrative and thrilling speech, creating spiritual *bháva* in the mind. Really, these were spiritual classes, both theoretical and practical. Many things of *anubhuti* (spiritual experience) are written in spiritual scriptures about *bháva samádhi*, *savikalpa samádhi*, and

nirvikalpa samádhi. But in these Sunday *darshans*, many would actually experience those different *samiipyá*, *sayujya* and *sarupya samádhis*. And these ideas (*bhávás*) would remain entrenched in their minds. Those were the blessed, privileged people who got the golden chance to enjoy the guru's association, *guru samígati*, from so close.

At Dharma Mahacakra (DMC), - the congregation of spiritual practitioners where the guru presides - the disciples would assemble at selected places in towns. In the beginning, DMC's were held in public places in *dharmashalas* (inns) and college campuses. But when the gatherings became too large, then big tents (called *pandals*) were erected, where thousands of people could live collectively for a couple of days, and thereby a spiritual atmosphere was created. In the *pandal*, there would be a beautifully decorated dias, on which would be Bábá's special cot and pillows arranged behind and sideways.

There Bábá would sit, with snow white *dhoti* and a full shirt, His whole body covered from neck to feet, and His face glowing with nectar. Ah, what a sight - His beautiful and glowing personality transmitting spiritual wave after spiritual wave, His ever blissful face, proving to be the real *Ánandamúrtijí* - the embodiment of spiritual bliss - vibrating everybody by His very presence on the dias. Many aspirants would cry, tears streaming from their eyes, the sign of sentient *bháva* (*sattvika bháva*), all thrilled with spiritual joy. A super-heavenly atmosphere would prevail which cannot be expressed on the intellectual plane. His spiritual talks would pierce the hearts of aspirants and they would forget their worldly feelings. They would be brought to a different spiritual world. Many would go into different *samádhis*. Everybody would be elevated. What they could not achieve by intensive self-

labour of meditation, they achieved simply by enjoying the holy *darshan* of *Gurudeva*, *Bhagavan*, God present before them.

This is why it is said that Bábá, Lord *Anandamúrtijii*, is verily *sáadhaná* Himself. The glands and nerves, the plexuses, the *cakras* which could not be corrected by *ásanas* and *práñáyáma* and other meditational processes got purified, and defects were removed only by the presence of *Mahásambhúti*, *Mahákaola*. By His presence only, the *kuñdalinii shakti* of all could rise and go upwards, elevating the mind upwards. Really, this was verily the practical demonstration and practical teaching of spiritual science (which had been obscure for ages) for general people, who would enjoy different *bháva samádhis* and other *samádhis*.

When the disciples would come to the *jágrti*, I would see Bábá talking in the mother tongues of those persons. He knew all the languages of the world. In the court, when He appeared in the now historic case fabricated against Him by the Indian government out of fear of His ideology and non-compromising principles of morality, the judge asked, "In which language will you speak?" Bábá replied, "I know all the languages of the world." This was among the rarest occasions that Bábá revealed Himself in public, perhaps for historic reasons. The judge was thunderstruck upon hearing this, and requested Him to speak in English. Bábá told, "English has many styles. In which style should I speak?" The judge did not know the different styles of English, so he kept mum. Then Bábá told, "I will talk in Cambridge style for you."

One time a Margi brother came from France. He got personal contact with Bábá. I asked, "What was your spiritual experience with Bábá?" He said, "I cannot explain in which world of bliss I was drowned." Then I asked, "What more

happened?" He said that Bábá asked him his mother tongue. The brother replied, "My mother tongue is French." Then Bábá said, "Do you know that your forefathers came from Russia and that your family people were talking Russian in the house? You learned French in the school and in the society." He was surprised that Bábá knew these things.

CHAPTER 36

ESTABLISHING DHARMA

Lord Ánandamúrtijii established Ananda Marga for the all-round welfare of this planet throughout the world. For that He had to create strong spiritualists as well as wholetimers, dedicated to full-time service of humanity and the mission. Luckily, I am the second wholetimer. Today there are thousands of ardent spiritualists in all parts of the world, as well as *sannyásins* (male and female) who have taken the philosophy of Ananda Marga and spiritual cult to each and every corner of the world. In all the countries of the world now we have Ananda Marga organizations. The wholetimer system was in fact started from 1961, but the *avadhútas* were created in 1962.

In Ananda Marga universal family, there is no bar of caste or creed or religion, as householders and *sannyásins* work together for the Mission to serve humanity physically, intellectually and spiritually.

Bábá once told that this world is suffering from three types of ideas and people: 1. Self-centred, 2. Matter-centred, and 3. God-centred. Self centred persons are capitalists. Matter-centred people are communists. And God centred persons are religious and spiritually minded people. Self-centred and matter-centred people have exploited the society by political power, and God-centred persons have only talked about God, they did not consider the real problems of human beings. They never thought of problems concerning housing, food,

clothes, medicine, education – the minimum necessities of life. Ananda Margis are to work for God-realization of all members of the society by teaching them spiritual practices as well as by creating a societal structure wherein the basic necessities of life are available to one and all, so that everyone would have the opportunity to develop their higher spiritual faculties.

The wholetimers started working assiduously. They would contact people in groups, in educational institutions, even government officials in their associations, in bar associations or other public institutions. These new *sannyásins*, although renounced from householder living, were yet working for the welfare of householders. As renunciates they still worked for the society. These dynamic *sannyásins*, clad in saffron cloth, attracted the eyes of the Indian population, brought up on the tradition of associating saffron colour with renunciation and sacrifice. Teachers, students, agriculturists, lawyers, doctors, businessmen, government officials, even police officers and constables in large numbers joined Ananda Marga.

As *Yama* and *Niyama*, the moral code of conduct, was the first step for joining Ananda Marga, a manufacturing industry of creating moralists started in all walks of life. Even the officers and staff of government departments stopped taking bribes. They also stopped preparing fraudulent travel allowance bills, and became very sincere in their duties. This created a very good impression in the minds of the general masses. They observed that the government staff or big officers who have joined Ananda Marga are cent-percent moralists. So Ananda Marga started becoming popular among the general masses.

Now the corrupt, high-ranking government officers and immoral politicians became alert and alarmed to see this new

wave of increasing numbers of government staff become Ananda Margis. They started creating trouble for the honest and moral officials and government staff in different departments. But the moralist Ananda Margis stuck to their moral activities, and boldly faced the problems created by immoral officials. They proceeded onwards, following the principles of morality. There were also good officials who appreciated the activities and the moral actions of Ananda Margi government staff, their punctuality in time and duty, and their not accepting bribes. The government was benefited.

As large numbers of people joined Ananda Marga, more and more Dharma Mahácakras (spiritual congregations of spiritual aspirants) started being held also in Western India. In DMC's we could see there was no feeling of Brahmin, Ksatriya, Vaishya, Shudra, so-called castes in India which have kept the country so divided. Nobody could feel he is Aryan, Dravidian, Hindu, Christian or Muslim, nor aboriginal, Santhal, Munda, or Oraon. All were meeting one another, embracing as family members, as Ananda Margis, as human beings, as developed spiritual beings. O! What a heavenly atmosphere. All took food sitting together in the same line. And there was our Father, Bábá, moving in between the lines of devotees taking their food. Blessed were the days when the food and the devotees could be blessed by the presence of *Bhagavan*, in the form of the guru, Lord Ánandamúrtijii.

In DMC's, Bábá, with His divine aura, glowing and grace-transmitting face, modestly dressed in the usual white *dhoti* and full shirt, spectacled and wearing sandals, would come onto the dias. Then the entire congregation would break out with shouts of "*Paramapita Bábá Ki Jai, Bábá Ki Jai*" (Victory to the Supreme Father Bábá!) Victory to Bábá! In a state of spiritual ecstasy due to Bábá's divine darshan and His

emanating spiritual waves, the devotees would start crying in ecstasy of *bháva*, cosmic ideation, automatic cosmic feeling. Bábá would then take His seat, beautifully arranged on His cot and do *namaskár* to all. All went into ecstasy; they wept, tears coming from the eyes, making the cheeks wet with blissful spiritual enjoyment. These experiences are attributed to supposedly very high spiritual states in the old scriptures. But here in DMC's, Ananda Margis were enjoying this thrilling spiritual atmosphere. This is how Bábá made spiritualists and saints of ordinary persons. Glory be to Bábá, our Father, the most loving Entity in the whole universe!

Bábá would then be garlanded, and thereafter begin His holy speech. Therein He disclosed the science of spirituality and explained deep philosophical matters. Through the medium of His speech, all would be thrilled, vibrated, and be enjoying spiritual bliss. Some went into *bháva samádhis*, others into other *samádhis*. This was truly a practical class for spiritual realization. When He left the dias, He was so compassionate and so sympathetic, so full of kindness and so affectionate, so loving, with grace showering from His holy body – especially from His glowing face – so that people would be crying loudly, not wanting Him to leave. Ó God! God is love and love is God; this was practically seen and experienced, instead of reading about it in the scriptures. The DMC would continue for 3-4 days, and during this period, spiritualists became suffused with divine intoxication. Where was the mental tension, where were the worries, where were the anxieties? They all melted and evaporated in the divine heat of the *Gurudeva's* spiritual wave.

PROGRAMS FOR ALL-ROUND WELFARE

Now Bábá, Lord Ánandamúrtijii, started fulfilling His *samkalpa* (divine desire) of special social service programs. ERAWS (Education, Relief and Welfare Section) Department of Ananda Marga was established in 1963. More and more wholetimers started joining to work for this great mission of developing a society wherein all would get the scope for attaining God realization. If we study all the different educational systems of the world, we find that all are defective, all the systems only take up lopsided training of the body and the mind. There is no physical educational system suitable for all students; for instance, the games of football, cricket, etc. are only meant for some students. The intellectual studies are also lopsided; they do not produce elevation of mind or cater to the collective welfare. The present day science has a materialistic stance, since it does not recognize consciousness as the basis of matter. The result is that science, instead of standing for the welfare of humanity, today stands for destruction with atom bombs, hydrogen bombs and other nuclear weapons. No educational system caters to all the three aspects of the human personality - physical, intellectual and spiritual. In all educational systems, human beings with the potential of developing divinity are reduced to either

being immoralists or pseudo-intellectuals or materialists or religious dogmatics.

To address these shortcomings, Lord Shrii Ánandamúrtijii propounded a special educational system called Neohumanistic Education during the early years of Ananda Marga, to provide the basis for human development right from the kindergarten class. Bábá first put emphasis on the education and upbringing of primary school children, so as to build the foundation of the future society. Thus hundreds of primary schools have been started throughout the world. Then in 1990 Bábá launched *Gurukula*, a comprehensive system of educational institutions comprising of primary and secondary schools, undergraduate and postgraduate colleges in all the fields and faculties of human thought and endeavour.

Running right through the curricula are two themes of Cosmology and Neohumanism. The Ananda Marga concept of cosmology provides a unified view of physical sciences and life sciences, lends new insights in psychology and psychiatry, and helps to inculcate a holistic approach to medical sciences. This new paradigm, ascribing the origin of the fundamental factors of the universe to Cosmic Consciousness and that of the mind therefrom, provides a rational basis for Neohumanism, and thereby for the inspiration for total liberation of the mind. The infusion of Neohumanism and the Cosmic Ideal, as the unifying factor for divisive tendencies, into the curricula of Humanities, Social Sciences and Arts faculties will enable these subjects to be studied and practised for service and blessedness, and thereby provide the adroit basis for public policies and solutions of world problems. Through *Gurukula*, humanity will learn the means of how to live in society, to make provisions for the basic necessities of

potentialities, and for the liberation of intellect for attaining the Absolute.

To relieve human suffering in natural calamities like flood, storms, earthquakes, AMURT – Ananda Marga Universal Relief Team – was started, working throughout India. Government officials, district magistrates, commissioners, governors have given certificates of appreciation for the commendable relief work done by AMURT in India. The work of AMURT is now world wide. AMURT teams have helped flood and earthquake victims in Bangladesh, Ethiopia, Zambia, Philippines, Soviet Union, Nicaragua, etc. A notable and very important feature of our AMURT teams is that all the workers, Margis and wholetimers (monks and nuns) work voluntarily and sincerely, totally free of charge. Thus cent per cent of the funds collected from the public are utilized for the benefit of the affected people.

Then in the year 1959, Bábá gave the socio-economic political theory of Prout (Progressive Utilization Theory). Capitalism, due to concentrated capital in the hands of a few people in society, has created socio-economic disparities within and among nations, has been responsible for colonization and is today the cause of the world being polarized into "North" and "South" (or Third World) blocs. Communism, due to state capitalism and its centralized economy, has failed to solve the regional economic (agricultural and industrial) problems. Besides, intellectuals have no freedom of speech, thought and writing. Nobody could think of God in that societal framework. As there was no incentive to technicians and scientists for acquiring and applying their specialized knowledge, production in industries and agriculture became very low. At the same time, cultural and ideological suppression muzzled voices and dried the pens of artists and

intellectuals. Mass purges created a reign of terror in communist countries. Finally the people rebelled and pushed out communism from Russia, the motherland of communism.

In other European countries like Eastern Germany, Poland and Czechoslovakia, communism has also been abandoned. Today these countries and in fact the whole world have no socio-economic ideology or system that can promote the aspirations and all-round development of individuals as well as their collective welfare. This shows the insight, the intuitional vision of Lord Ánandamúrtijii to give the theory of Prout in proper time. Ánandamúrtijii, in His personal capacity of Prabhat R. Sarkar, was invited by the Russian Human Rights Commission to attend a conference of the International Human Rights Commission on September 3, 1990. Ac, Shambushivánanda had earlier addressed the Lithuanian Parliament and had also discussed Prout with the economic advisors of President Gorbachev. Other European communist countries have also welcomed Ác. Shambhushivánanda to speak about Prout.

OPPOSITION

The theory of Prout became an eyesore for the politicians of the Indian government. They saw Ananda Marga as creating moralists in Indian society in all walks of life, and became concerned that today or tomorrow the Proutists may come into power. Even the USSR Communist government looked upon Prout as the single greatest threat to the advance of communism. So the KGB, in collaboration with the CBI, contrived to crush Ananda Marga. They hatched a conspiracy to entangle Ánandamúrtijii in a murder case with fabricated evidence. They became successful in their plans, and in 1971 Ánandamúrtijii was taken to prison where he remained for seven long years.

During the Emergency in India in 1975, Ananda Marga was banned along with so many other organizations. Thousands of Margis and workers were taken to prison and tortured, to force them to betray their *Gurudeva* and to renounce their dharma. But by their spiritual courage, and by the grace of Bábá, they sustained these tortures, frustrated their perpetrators, and converted prisons to *jágrtis*. Bábá remained in jail for seven years in spite of reports from international organizations (such as Amnesty International) concerning the impossibility of Bábá getting a fair trial, because anyone who dared to give evidence would be persecuted by the CBI.

Several attempts were made on His life while He was in prison, under conspiracy of the Indian government and the

CBI. One attempt that caused a world-wide protest was His poisoning by the government doctor in Patna jail, under instructions from Indira Gandhi, the then Prime Minister of India. But the Lord absorbed the poison and demanded a public enquiry to expose the Indian government. When the government ignored His demand, Bábá went on a fast for five years. When Indira Gandhi lost the elections, the Emergency was lifted in 1977, and all workers and Margis were freed from jail. Ánandamúrtijii was declared not guilty by the Patna High Court, and He came out of jail with flying colours in 1978, after seven years. This was the victory of dharma.

Bábá had said that had He not gone to jail, we would not have been able to bear our sufferings. The merciful Lord took our sins upon Himself. Several murderers confined to the jail were assigned to eliminate Bábá in His jail cell, but when they entered His cell they either got blinded or terrified at what they beheld; all of this was exposed by the CBI officers after the emergency, who later regretted being forced to be a part of this heinous conspiracy.

During Bábá's confinement in jail, several margi brothers and sisters committed self-immolation in protest against the Indian government and in pain at Bábá's sufferings. Ác. Divyánandjii, the first to commit self-immolation, impeached the Indian government in the name of the ancient highest order of yogis.

On the day that Bábá came out from jail it was a most historic day for humanity. Everybody went wild with joy on the road as Bábá's car proceeded slowly from the jail to His residence. The Lord demonstrated the victory of dharma. Recently an *ácárya* who is putting together the divine story of Bábá met with the jail doctor (who poisoned Bábá) who conveyed to him that he had contracted leprosy. He said that

he did not realize who Bábá was, and he appealed to the dada to ask Bábá to forgive him. Many are the cases of such punishment meted out by *Prakrti* (Nature) to those who had committed heinous crimes against Bábá and Ananda Marga, and hence against humanity and divinity. Now Ananda Marga is established in most countries of the world.

THE ALL-KNOWING

Ānandamūrtijī is the all-knowing Supreme Entity. His books on Bengali grammar, which have even enriched the Sanskrit language and grammar, are a treasure of philology for research. In these volumes He not only refers to Sanskrit, Bengali and all Indian languages and their dialects, but also to Persian, Arabic, English, French, Portuguese and other European languages. In certain passages He speaks about how some southeast Asian countries were influenced by Sanskrit. If you read these books, you will find that He has restructured Sanskrit grammar and corrected the errors of the Vedic and Sanskrit languages – the errors committed by scholars over centuries.

He has spoken on literature, history, geography, health, agriculture – about birds, plants and animals. In science He has provided a new paradigm which provides the basis for scientific exploration and formulation of parapsychological phenomena. This paradigm will revolutionize science by helping to develop integrated physical and life sciences which will provide new insights into the birth of the universe and of unit life. Among the other benefits of this new realm of science would be a means for mental rejuvenation and development of higher faculties of the mind. This will provide the means for treating mental disorders and illnesses.

Part of this new science is His theory of Microvita – cosmic emanations of the minutest particle that can live, multiply and

travel beyond the galaxies. The crudest microvita come close to the concept of virus in medical terminology, and may be coming within the scope of perception. Positive microvita can channel micro-psychic longings into genetic codes, and speed up the evolution of human beings. Microvita provides the first known link between physical and biological sciences on the one hand, and psychic and spiritual sciences on the other hand. Bábá has also written a book on yogic treatments, which is a contribution to treatment of diseases with indigenous medicines, food prescriptions and practice of yoga *ásanas*, *práñáyáma*, and meditation.

Even then, among His most stupendous contributions is the composition of more than 5000 songs called Prabhát Saṁgiita in Bengali and a few other languages – a contribution to the world of poetry-in-music, with tunes representing cultures from many parts of the world. The manner in which Bábá would give these songs is truly mind-boggling. He gave songs as well as their tunes impromptu, spontaneously and in one stretch (on some days composing as many as seven songs). The listeners would note the wording and remember the tune. The song would then be sung back by them to Him, and later recorded in a studio with back-up instrumental music.

Prabhát Saṁgiita is truly unique. It expresses our own longings and cherished feelings for the Lord, and at the same time reveals His identity and stature. Through these songs also, Bábá shows us how we should relate to Him, and what to ask and expect from Him. The uniqueness of Prabhát Saṁgiita is that it helps to accelerate one's devotional development, and thereby reach the Ultimate Abode. As one listens to it, one falls deeply in love with Him – so intensely that it falls totally out of the scope of human phenomena. This

is indeed a miracle and special characteristic of Lord Ānandamūrtijī, which only His devotees can truly enjoy. Bábá reveals Himself totally to those who want Him and Him alone. How gracious are You, Bábá. You are indeed mine and I am Yours.

All over the world, Ananda Margis (including hundreds of wholetimers – renunciate monks and nuns in saffron clothing) are now working sincerely for different branches of Ananda Marga: ERAWS, RAWA (Renaissance Artists and Writers Association), etc. Like Lord Shiva and Lord Krśṇa, Lord Ānandamūrtijī took up all aspects of human life for development, along with spirituality. However in the era of Lord Shiva and Lord Krśṇa, people had not developed much intellectually, and also their arena of operation was mostly limited (particularly in the case of Lord Krśṇa) to India. Lord Ānandamūrtijī took up the whole earth as His sphere of work, during His sojourn on this planet. This age is intellectually much advanced, and the complexities of life have developed greatly.

To address the needs of this era – for now and centuries to come, most of Bábá's work was and is on the astral plane – this we will never comprehend. What He ordained will occur. Nevertheless, in order to create a new fold of moralists and spiritualists, and to impart a new ideology to them and to establish programs for their implementation, He had to physically spend time with His disciples and especially with the wholetimers from all parts of the world. For this purpose, He worked unceasingly from 5 am in the morning until 2 am in the night.

Bábá has spoken volumes on the above described subjects and scriptures, but there was no library in His house. He never read or referred to any book. How did He speak about

these subjects? He was all-knowing! Thousands of times He revealed the bad activities in the lives of disciples and showed the way to reform. Not only that, He in fact took upon Himself their *saṁskáras* and altered their minds so as to advance them to liberation and salvation. He could study the hearts of everybody anywhere; this has been proved when people came to Him for personal contact or during *dharma samikṣá* or General Darshan. Through His countless demonstrations, our own *sáadhaná* and His special grace, we could realize that He is all-knowing, that He is God – *Táraka Brahma*, but acting as guru to teach the world how to lead a good and noble life, and to advance from morality to cosmic statehood.

How can this small book do justice to Him, who is without and beyond time, space and relativity? For this, I beg pardon from the readers. Bábá only came to this planet to quench the thirst of all those who wanted to be with and experience Him in human form. He came only to shower human beings with His Grace and to give them liberation and salvation. Bábá took His *Mahásamádhi* on 21st October, 1990. He used to say that one should not merely die working but rather one should work while dying. And He practised what He preached and worked until 3 p.m., and then went into *Mahásamádhi*.

He has left His noble ideas for posterity – the comprehensive ideology of Ananda Marga and a huge organization. Those who perform meditation will receive His spiritual power to establish dharma and Neohumanism. That is His divine wish, and as it is ordained, it will be fulfilled. *Táraka Brahma*, the Messiah, *Mahásambhúti*, *Ánandamúrtijii*, came quietly to this parched and sorrowful planet, lived among His children, shared their pains and pleasures, and departed after spiritualizing this earth, providing the means for all human

beings to fully develop all their potentialities, and after being endowed with all the glories and achievements of the world to attain the Absolute! The greatest event in the history of human civilization has already taken place, and the world will know about it in the years to come.

BOOKS BY SHRII P. R. SARKAR

Shrii P. R. Sarkar, more widely and popularly known as Shrii Shrii Anandamurtijii, is the illustrious preceptor of Ananda Marga; the author of more than two hundred books; the composer of over five thousand songs popularly known as Prabhata Samgiita, the propounder of a new socio-economic theory called Progressive Utilisation Theory (PROUT); and the exponent of the theory of Neo-Humanism. A summary of His works is given below:

Philosophical Treatise

1. Ananda Sutram

Scriptures

2. Subhasita Samgraha
—20 Volumes
3. Ananda Vacanamrtam
—24 Volumes
4. Caryacarya
—3 Volumes

Philosophy, Civilisation and History etc.

5. Idea and Ideology
6. Ananda Marga (Elementary Philosophy)
7. A Guide to Human Conduct
8. The Faculty of Knowledge
9. Human Society—2 Volumes
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11. The Liberation of Intellect
—Neo-Humanism
12. Discourses on Mahabharata
13. Namami Krsna Sundaram
14. Namah Shivaya Shantaya
15. Sabhyatar Aarvindu—Rarh
(The Starting Point of Civilisation—Rarh)
16. To the Patriots
17. Problem of the Day

Collections

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