

Mission and Ideology



Ac. Bhaskarananda Avt.

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*Science without religion is lame,
religion without science is blind.*

Albert Einstein

*Science, Philosophy and Religion:
a Symposium, 1941*

DEDICATION

In early 1966, on a field walk with my Master, I told Him how deeply moved I was by the beautiful language of Sanskrit. Baba stopped for a few seconds on the way to the tiger's grave, and told me that He could not express in words how much He loved this language.

It is called *Giirvani* or *Deva Bhasha*, the language of divine beings.

Sanskrit is the language of spiritual science. Ferdinand de Saussure was a Swiss linguist who greatly influenced 20th century linguistics. He studied the works of Maharshi Panini, author of the famous *Aphorisms of Sanskrit Grammar*, who lived over 2,000 years ago. In his opinion, any grammarian of the world wishing to write about grammar, whatever the language, should first study Maharshi Panini.

It is said that for a long period, Panini underwent austerities to appease Taraka Brahma Sadáshiva, before invoking His grace to compose his grammar aphorisms. Seeing Panini's sincerity, Shiva was pleased, and began doing the tandava dance in front of him.

Nrttavasane Natarajarajo nanada dhakkam nava painca varam,

Urdhvratakama Sanakadi siddhe' e'tadvimarshe Siva su'trajalam.

Nandikeshvara Káshiká

The above stanza says:

"At the end of the dance, Shiva Nataraj, the Lord of Dance sounded his *d'hakka* or *damaru* (a small hourglass-shaped drum) nine plus five beats. The divine beings or *siddhas*, such as Sanaka, who had been waiting with zealous longing, immediately proclaimed the birth of the collection of these Shiva aphorisms."

Eliezer Ben-Yehuda, commonly known as Ben-Yehuda, revived the almost dying language of Hebrew. Today, it is the official spoken language of Israel. If one man with a dedicated community could revive Hebrew as a living, spoken language, then surely we Ananda Margis can revive Sanskrit, that precious treasure of humanity, and reestablish its glory.

I met another whole time worker who was fascinated by Sanskrit, and told him the story of my dialogue with Baba on that subject during the field walk. He later asked Baba about it, and during this conversation, Baba expressed His desire to make Sanskrit a global language. The worker asked Baba how many years it would take, and He replied, "About five hundred years". Be that as it may, I am struck by His unbounded optimism and am quite certain that one day Sanskrit will become the global language.

This small book is dedicated to that person, or those few, who will be inspired to do that stupendous task of restoring Sanskrit to its rightful place as the national language of India, and in future, the lingua franca of the world.

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One last word is that whatever of value the reader may find in this book comes from my Master, and any defects, if found, are solely mine.

Foreword

Someone once asked Baba if He would dictate His autobiography. Baba replied:

"He came, He taught, He punished, He loved and He left."

When Baba had a massive heart attack in December 1989, He said to Dr Ramesh of Ranchi, at the Woodlands Nursing Home in Kalikata, "I have come two hundred years ahead of time, so things are not moving as they should have been, but do not worry – I will do the remaining work through Nature."

Generally, when Maha Gurus or Maha Kaulas come to this planet, although they have the power to alter nature's course, they do not use this power. Rather, they do something to guide and accelerate the flow of the actions and reactions of nature.

Baba created a society of the future in which the resultant movement of the past actions of both individuals and the collective body, merge. He seeded the collective mind with vitally important ideas necessary for the balanced movement of the collective body of society. Baba created an organization of sannyasis and family people, often from the most lowly raw material – seeing untapped potential invisible to the common view. The biggest miracle in my opinion is that He remained silent and hidden from the public, allowing Himself to be seen as merely a controversial and unpopular figure. With stupendous force He made this organization in the face of opposition from the money-controlling and power-wielding sections of the world. The tremendous force He generated through His Vara and Abhaya mudras will gather momentum and acceleration and unfold slowly as an inevitable shelter for the good of humanity. By the grace He showers on us humans, the potential of our minds and brains will gradually unfold, and the truth will be realized.

The break in the organizational structure was thus planned by Him, as this was the only possible way to facilitate the implementation of Prout. These are very advanced ideas,

incomprehensible to those who do not think deeply. The split of the organization created unrelieved and stark pain in the minds of all serious disciples. It is this which still leads those sincere disciples amongst us to search for a practicable solution, to reorganize all which will facilitate reviving the collective movement which took place under the spell of His physical presence and immense charm. Baba had His physical form; Prout is His invisible form. The more we study, reflect, share and propagate His ideology, the sooner will arise the unity of all moralists of the world.

Four qualities are essential for Neohumanists or emerging sadvipras, and especially for those who aspire to purodhahood, or are already in that role.

1. Searching for faults within oneself, while seeing the good qualities in others, so that a group of conscientious sadhakas can be assembled to guide the onward march of humanity.

2. Developing the capacity to transcend crude selfishness, attaining a fair degree of selflessness through critical self analysis. Never having the desire to exploit others.

3. Awakening the courage to oppose injustice without any fear. This is a true sign of real devotion and hence is the quint-essential minimum qualification.

4. Having enough desire to study, contemplate and put into practice the essentials of Baba's teachings.

These aforesaid qualities alone can create a core group of true, dedicated Margis and workers to actively implement the mission.

Those with the above qualities are rare, but can be found scattered all over the globe. These people should be active for the sake of humanity and form the core group for the coming change, manifesting the mission and creating new ideologically oriented leaders.

A second category of Margis and workers are those who flow according to the wind. They do not bother about the causes and cure of the crisis, yet are always ready to work in their

own way. One soothing thing about them is that they do not exploit the Marga or make a living out of exploiting it. They contribute something to the mission.

A third and most dangerous type of followers and workers are the ones who join any movement in order to exploit the organization for the benefit of themselves, and sometimes their families. It is often found in India that these Margis get their daughters married free of cost, yet stealthily take dowry payments for their sons. They display their devotion with copious crocodile tears, while exploiting the structure. This phenomenon is not restricted to Ananda Marga alone but affects other movements in India, especially in the uneducated East. Generally they are united and form more than thirty percent of the Marga population in India. These people create problems by forming groups and obstructing the real sadhakas from coming forward through various dubious means such as slandering and character assassination.

Just like the waste products in the body, they remain in every society. If you remove them, soon a new section emerges, so they should be treated as the third-grade unavoidable section of the Marga. The core group has to be ever-vigilant about these ever problematic Margis and workers.

Until we evolve ideologically clean sections in India, at least district-wise, real unity will not take place. I can speak only of India. The rest of the world should decide sector-wise before forming a global governing body for the Marga. We have to educate Margis and workers through seminars with painstaking efforts, and this is not an easy task.

The reader will find certain paragraphs repeated in some chapters. This is done on purpose to show the importance of those ideas.

The Advent of the Mysterious Master

The mission of our most beloved Baba is the 'Great Universe' or *Mahavishva*.

There is a famous Sanskrit sloka or aphorism:

Asato' ma' sad gamaya'

Tamaso ma jyotir gamaya

Mrityormamritam gamaya

A' vi' ravi'r mayaedhi'

(Lead me from falsehood to transcendental existence,
Take me from staticity to effulgent radiance,
Carry me from death to immortality
And keep appearing within me again and again.)

This has been repeated in India by all dharmic people in their homes since ancient times. Its last line is *A' vi ravi'r mayaedhi*, which is requesting God to suddenly appear.

Avirbhava is a word for 'benevolent appearance'. *Avi* means 'sudden', and here *bhava* means 'appearance'. This refers to the *a'virbhava* of a great person like Shiva or Krs'nia.

At the other end of the scale is *pradurbhava*, which also means 'a sudden appearance' but is malevolent, like a tsunami, earthquake, or the sudden symptoms of a deadly disease. In India it is found that sometimes even scholarly people mix up these suffixes carelessly and give them distorted meanings.

Baba was born on the full moon day of Vaishakh (May) in 1921, into a humble family of Jamalpur, in Bihar. His life was shrouded in mystery and He remained unknown to the public at large. He liked to remain in seclusion, as He was publicity-shy. He used to tell me in the early days, that "Secrecy means 50% success." Yet the truth never remains

hidden; the light has eventually to shine forth, so He could not remain unnoticed. Our Master's truthfulness, and the way He scathingly exposed communism and capitalism were outstanding from the start. However, when He propounded the most important socio-economic theories of Prout and Neohumanism, the ruling world leaders compelled Indira Gandhi to frame Him under false charges. In this way, their media made Him a most dreaded and controversial figure of His times. Baba was incarcerated in January 1971, on false charges. Why did He allow this to happen? He may have preferred to have a bad name in the general society. This would act as a filter to repel the hordes of 'goody-goody' disciples who might otherwise have crowded out the sincere disciples and prevented them from reaching Him, as He only wanted real seekers after truth.

Baba selected His disciples carefully, while still unknown to them, and attracted them from all over the world like an infinitely powerful magnet. He brought those to Him who had a very sincere desire to realise God, no matter how far-flung their homeland. He trained many of them personally in the realm of spiritual science and mysticism. Our Master lived the life of an ideal householder, just to show that spiritual pursuits are possible while performing the natural duties of this material world.

I met Baba and joined the Mission in 1964, but could become closer to Him only from May, 1965, the Vaishakh month of India. I remained with Him until the very end of His physical sojourn on this earth. It is impossible to gauge Him, just as a drop cannot gauge the ocean, but only merge into it and become one.

The unbecoming human tendency, even after realising one's own pettiness and imperfections, is to still keep scrutinizing Him. Unfortunately, a residue of ego and this defect of quizzically studying Him with a shred of disbelief, still remained with me

until the dissolution of His physical form. However, this turned to great remorse after His passing away. I still cannot forgive myself for taking things for granted about Him, at times. Anyone who was close to Him always got the feeling that He knew everything of this universe.

Baba started work on planning His organisation from the age of nine or ten, without the knowledge of his parents. In the early 1950's, He started the organisation 'Ananda Marga' and gave scintillating lectures on multiple topics in the private gatherings of devotees. Unfortunately, most of these were lost, although a particular devotee had been given the responsibility of preserving them secretly. The Indian government started burning Baba's works during the period of the notorious state of emergency imposed by Indira Gandhi, and that same devotee burnt all the documented knowledge out of fear of arrest. Only in 1978 was Baba released from the trumped-up charges.

Baba's discourses between 1978 and 1990 were recorded, but He would never allow the recording of sensitive materials regarding various topics, lest they should be misused by unworthy disciples. One Muslim devotee from Lebanon said to me, after reading a few of Baba's books, that "Except God, no one can express such illuminating pieces of information." If someone with a developed mind and heart goes through all Baba's works; or at least studies a few books intensely, they will certainly feel the same thing and will not mind expressing it.

Of all the things Baba gave, the most important thing, which no one who became close to Him could escape comprehending, was His divine love and affection. God punishes through nature, burning up the reactions to any bad actions, but the Master loves his disciples as His children. He is ready to forgive us several times and take our reactions on His body, suffering for

them as the price for imparting spiritual realisation to His disciples.

Although the Supreme Consciousness is the creator of this universe, the all-encompassing love of my Master is such that I seek only His feet. It is He alone who lifted me out of the dross of material existence, who purified me and blessed me with His love and assurances. He instilled in me the energy and inspiration to diligently pursue the goal of life. I give my salutations to my Guru alone, and to Him only do I eternally offer my deepest devotion, at His sacred feet.

The Mahavishva or Great Universe

A great entity is born, and with Him, a universal movement is also born.

The rapid growth of material science, commerce and technical achievements in the West, with no spiritual direction, has caused the populace to blindly worship money. Sadly, Indians are imitating the West in all spheres of life today, forgetting their cultural heritage of ancient spiritual wisdom. This neglect of spiritual values in society at large has brought humanity to such a pass that if an integral vision is not provided and implemented, the march of human civilization could end, extinguished in complete chaos and destruction. The onus of this new direction is destined to fall on the shoulders of the subcontinent called Bharata Varsa or India. The vital necessity of spiritual values, both in individual and collective life, was realized by many saints of the past who expressed this basic truth in different terminologies. However, a definite, practical blue print for this awakening and its implementation had not been formulated.

Shrii Shrii Anandamurtiji gave a sublime, yet pragmatic shape to this vision, and the new renaissance movement was born. The Master understood the necessity of awakening within all - men, women and children - a deep spirituality and sacrificing nature, a shining conscience, and the desire to serve the Supreme. He intertwined individual spiritual practice with the opposing of exploitation and the creation of a truly dharmic society.

In His master plan He brought about the harmonizing of the two hemispheres of the brain, which also symbolise the approaches of East and West. The East cannot progress in practical life without gracefully and wisely accepting the

tremendous dynamism of the West. In the same way, if the West does not accept the sublime spirituality of the East, it will not be able to survive and will perish like the fallen civilizations of Egypt and the Roman Empire. Although the latter civilizations were very advanced, they died out. This is because they lacked spiritual wisdom.

The Indus Valley civilization (the present Indian civilization), which seems to be almost on its death bed, is yet still alive. This is because its light of spirituality is still glimmering. We must save the flame of this unique culture from being doused by the smothering materialistic trends of the West, which are threatening to extinguish the now feeble flickerings of the elan vital of spirituality. Only such a movement, combining spirituality and vision with pragmatism and dynamic struggle against injustice in a universal, worldwide context can save humanity from impending destruction. In *The Future of Civilization in A Few Problems Solved – Part 6*, Baba explains in detail:

"Numerous factors are needed for the development of a group of people. But the following six are the most important of them.

"There should be a spiritual ideology in the life of both the individual and the collective body. Much of your energy is misused due to the ignorance of your own self and the destination towards which you are moving. This misuse of energy is bound to cause destruction.

"The second factor for the progress of society is spiritual 'cult' [meaning a pragmatic system of spiritual practices], a sadhana process. Everyone has got a physical structure. The problem with every individual is to produce more and more ectoplasmic stuff by the body and then to convert it into consciousness. There should be a proper process for this conversion. Spiritual 'cult' consists of the conversion of the five rudimental factors into ectoplasmic stuff and then into consciousness through a special scientific process. This is a

process of metamorphosis. Spiritual 'cult' therefore, is indispensable. But only spiritual ideology and spiritual philosophy will not do.

"The third factor which is a blending of *asti* [the fundamental necessities of life – food, clothing, shelter, education and medicine] and *bhati* [all-round progress and development] is a socio-economic theory. There should be a *proper* knowledge regarding the social structure, the distribution of wealth and its growth. For want of this knowledge there can't be a solid ground for the construction of the social edifice.

"The fourth one is social outlook. All living creatures in this manifest universe are the children of the same Cosmic Entity. They are the progeny of the same Supreme Progenitor. Naturally they are bound in a thread of fraternal relations. This is the central spirit. A socio-economic theory is of no use but for this fraternal feeling. The implementation of this theory is an impossibility without *sadhana*.

"The fifth factor for the progress of society is for it to have its own *shastra* or texts of intuitive perceptions. There is a need for the company of elevated persons (*satsaṅga*) in all spheres of life.

"The authority whose contact means *satsaṅga* for you is the *shastra*." That which elevates society by dint of *shasana* [imposing codes of discipline] is called *shastra*. We should have a *shastra* of our own. The last but not the least important factor for the progress of society is for it to have its own preceptor.

"The entire social structure is dependent on these six factors. *Bhati* is meaningless without them. The weakness of one among them may jeopardize the very existence of *bhati*.

"From ancient times, many groups of people came into existence. Some of them somehow managed to drag on, some became extinct and some continued to exist in a metamorphosed form. About one thousand five hundred years

ago, Arabs were very developed in science. But they were defeated by the Islamic wave, for they were lacking in the six aforesaid factors, while the latter had at least five of them. The same is the case with Egypt. It was fully developed in the spheres of art, architecture and science. It is the Egyptians who made the pyramids which needed subtle geometrical knowledge. Moreover, they were also very advanced in the sphere of civilization. Despite this, they could not prevent their defeat. Today's Egypt is the Egyptian form of Arab civilization. The cause of the death of its older form was the lack of the aforesaid six factors.

"The Christian or Roman civilization was also considerably higher on the ladder of development. Yet they were lacking in social outlook. There were no feelings of fraternity and equality. The slave system was rampant and human feelings were on the wane. Furthermore, the lack of a proper socio-economic theory generated a kind of fascist mentality in them. Those rolling in luxury and adverse to labour became indolent. Naturally they were defeated by a stronger and more strenuous force. The destruction of the Greek and Chinese civilizations was also caused by the lack of the factors of Bhati. The Aryans could defeat the indigenous Indians only due to the latter's lacking in the factors of Bhati. They had several factors of Bhati but there was no preceptor and hence they were defeated.

"In the future also, for want of the six factors of Bhati, the extinction of a concerned group of people is sure to happen. But where these factors are present, there the movement is towards Ananda or divine bliss, and due to this movement the chance of their elimination becomes nil. Such groups which have the six factors in their possession will be able to produce *sadvipras*. *Sadvipras* are those whose all efforts are directed towards the attainment of *ananda* [bliss]. They are also conscious of *asti* and don't lack in the six factors of *bhati*. They

are strong in morality and are always ready to wage war against immoral activities."

The name 'India' must have come from the words *indu nadi* or *indus*, names given by marauding tribes who invaded India. *Bhar*, the root word for India in Sanskrit, means a place where physical, mental and spiritual nourishment is available in plenty. When a suffix *tan* is added, which means 'to expand', we get the name *Bharata*—that country bountifully blessed by nature with all six seasons, plenty of fertile alluvial land, and an abundance of cereals, vegetables and fruits. Cardinal and social values have been implemented and developed here since the times of Shiva, about seven thousand years ago. Since the beginning of recorded history, people have journeyed to India from all over the globe for the sake of gaining knowledge. If it is to be given proper recognition, this land of Bharata should be treated as a global university, not as a nation, as the socio-psychic motivation taught from the times of Shiva was pure universalism:

Hara me pita guari mata, svdesho bhuvanryam

"Shiva the Supreme Progenitor is my Father and the Supreme Shakti or Gaori, my Mother; the three worlds of wakefulness, the state of dreaming, and that of deep slumber, are my native abode."

Similarly, Baba selected the end of British rule in India, that is, the beginning of Indian independence, to sow the seeds of The Great Universe and the flowering of Neo Humanism. The prelude to the book focuses on His precise advance planning and perfect timing in initiating the mission and unfolding its various stages of development.

The Master's vision of the future

Our Master said that large animals and small states will have to disappear in the future, as this is the law of nature. He came about two hundred years ahead of time, just as the seed is planted long before the harvest. His eternal, all-encompassing

vision is of the "Great Universe". Ek Manav Samaj (EMS) or 'One Human Society', is only one of the thirty-six organisations He made to prepare the ground for His future human society. In His famous speech on Sam'gachhadhvam in 1978, He said:

"Samánamastu vo mano. All microcosms come from the same Macrocosm, and finally, all microcosms will become one with the same Singular Macrocosm. So, while they are in society, while they are in the phenomenal world, they should remember this Supreme truth: that actually they are one, one Entity expressing itself through so many different corporeal structures. And when this is done – and it is not at all a difficult job to do it - then what will it be? It will be a society in the proper spirit of the term. And this is the loftiest; it is the highest mission of all human beings. Those who do not recognize this fact, or those who want to forget this fact, are actually enemies of human society. Those who support casteism, racialism, provincialism, parochialism, nationalism, even internationalism, are enemies of the big human society. Human society is, rather should be, based on only one 'ism', and that 'ism' is universalism."

Baba reveals Krs'na's role in the Mahabharata

The Mahabharata is not the name of a mythological story as people generally tend to believe; it was a historical event. This came about through Shrii Krs'na's vision of uniting all the surrounding kingdoms into one united Bharata, or Great India, thus putting an end to their perpetual internecine strife. There were many kingdoms in India - over forty of them, in fact. About 3,500 years ago in the time of Krs'na, these small kingdoms were constantly fighting amongst themselves over taxes; each seeking to capture sovereignty over the others.

Discourses on the Mahabharata, a small book containing some forty lectures of our Master, is available at the publications department of AMPS in Calcutta. This volume reveals fascinating political, economic, and socio-cultural aspects of the time in

which Krs'na lived. His Mission was to form a united India under the name "Maha Bharata". Shrii Krs'na is mysteriously absent from both the beginning and the end of the Mahabharata, but He is present in the entire middle of the book. This Krs'na did on purpose in order to give the reader ample opportunity to ponder and deeply study the role and mission of Krs'na. His sole purpose was to create a united Bharata Varsa.

The future will also tell of how our Master came and established His mission, the "Great Universe" or *Mahavishva*, in this particular pivotal time period, allowing students of history to evaluate His scintillating role, mission and ideology.

The Prelude to Launching the Movement

To properly understand Baba's mission, it is necessary to first grasp the cultural and historical background which underlies its conception and introduction, both ancient and modern. It is also important to realize why Baba chose that particular period of 1955 to establish the organization. In order to do this, one needs to understand the past history of India.

In the distant past, the kings of India revered the sages and learned teachers who ran the Gurukulas – the indigenous centres of learning established in India since ancient times. They used to bow before them and fulfil their every needs, without even being requested to do so. The people had the duty of giving some form of remuneration in return for education in the Gurukulas, and the needs of students were the responsibility of their teachers. Political power was held by the intellectuals who ran the Gurukulas, and economic power was controlled by the kings. There was a coordinated cooperation between both parties. This shows not only a complete balanced economy and material well being of the society, but also the fine balance of political and economic powers, which were able to be maintained independently, yet in conjunction with each other. In this period; people had plenty of time for spiritual pursuits.

This land of India, where Sadashiva was born, had made multifaceted progress in the various fields of art, literature, science, music, dance and sculpture, due to the scientific and cultural approach of Shaeva Dharma. However, the negative effects of the philosophies

preached by Buddha and Mahaviira Jain destroyed the back bone of India.

In Chapter 7 of His book *Rarh: The Cradle of Civilization*, our Master demonstrates the hollowness of both the *nirvanatattva* and *arhat tattva* [doctrines of renunciation] of Buddhism and Jainism, which are based on a negative outlook on life. He explains, "They were motivated by the attitude that the universe is full of afflictions, full of sufferings, a realm of staticity created out of ignorance. In other words, this was clearly a subjective mental delusion which also cheated the physical world – that is, in a way, cheated the followers of these philosophies themselves. Discarding the pulsating, rhythmic expansion of life, people began to believe that there was nothing in their lives except the gloom of staticity all around them."

"The crippling impact of these two philosophies on Indian culture and on the very mindset of its people must not be underestimated. Little by little, the vigorously burning lamp of Indian life, that sense of "struggle is the essence of life" which illuminates and glorifies the entire existence of humanity, became smothered and almost completely extinguished. Once the flame of life is doused and the urge to struggle against all odds and obstacles stifled, it becomes next to impossible to light it again. Even if one tries to kindle the flame with a candle a thousand times, it will not burn. This is in essence a type of *naetivada* or emphatic negativism. This negative Jainism created deep fissures in the well-formed social structure of Rarh." (Bengal). Consequently, the whole of India was affected.

"The incrementally devastating social effect of both Jainism and Buddhism was that they gradually stifled the inherent

dynamism of Indian life and society through both *sthiti sannyasa* and *karma sannyasa* philosophies. Due to this unpardonable sin, the Indian people lost their individual and collective spirit of struggle against domination, and for more than 1,500 years, were not able to collectively muster the necessary courage and dynamism to decisively combat and expel invading exploiters from abroad."

(*Shabda Cayanika Part 1*

– translated by the author of this book)

After the philosophies propagated by Buddha and Mahaviir Jain had already broken the back bone of India, a further devastating blow was dealt when Shankaracharya imposed his crippling version of casteism on society. This exacerbated and entrenched that very divisiveness against which both Shiva and Krs'na had determinedly fought in the past. The sense of humanity as a united family was lost after Shankaracharya reestablished the caste system.

The verve and enthusiasm to struggle against all odds and obstacles is the burning lamp or *jiivan diip* of life. While *ahimsa* or 'non-harming' is a keyword for spiritual progress in individual life, it also stipulates fight against injustice. In collective life no one can deny the necessity of having a police force and military in order to fight and repel oppressive aggressors. Lord Krs'na's *Bhagavad Giita* is an example of this. Due to the wrong interpretation of the spirit of *ahimsa* in individual and collective life by Buddha and Jain, the inherent fighting spirit and vigour of the Indian people was extinguished, leaving India defenceless and vulnerable to foreign intervention and exploitation.

Later, in the sixteenth century, the Indian economy was at

its zenith point, even though foreign plundering of Indian wealth had started much earlier. Through the silk route, foreign aggressors looted India, and for centuries, thousands of ponies and donkeys carried away priceless treasures on their backs. Temples were broken, not because the looters were against idol worship, but because those thieves wanted the gold and precious stones which adorned them, as Baba explains in His Shabda Cayanika series.

India, before the arrival of the British, was comprised of forty-four main kingdoms. Each of these kingdoms was economically balanced, that is, there was an ideal balance between agriculture (40 % of the population), agro-based industries (20%), agrico industries (20 %), non-agricultural industries (which should not be more than 10%) and other professions (10%).

The British willfully destroyed this balance – this was one of the worst crimes committed by them. As a result of this loss of balance, almost the whole population of India had to resort to agriculture. In any country, if more than 40% of the people start depending on agriculture, the rule is that that country should be ready to put on the shackles of poverty. Now, the people had to toil hard just to earn enough to eat, and there was no time left for the spiritual pursuits which still flow in the lifeblood of the Indian people. This was the wanton destruction of the *prana dharma*, the innate and unique characteristic of a people. Thus India lost its *prana dharma* of naturally searching for God inside the self, which makes the human body as a temple.

The British arrived in India to as early as in 1612, but they came to Bengal only in 1633. A man named Gabriel Boughton

came to Hoogly in 1650. Later, in 1651, he obtained a license for trade throughout India, from the Emperor of Delhi, forming the East India Company. The first factory was set up in Hoogly in 1651. In 1698, the factory was fortified and named Fort William. In this cunning way, the English gradually extended their influence, gaining control over India's trade with Europe by 1769.

Mirjaffer, the king of Bengal, gave the right to rule and tax the people of more than half Bengal, to the English who managed the East India Company. Half of Bengal did not like Mirjaffer, as he was an aggressor from outside Bengal. However, the remaining half followed the Bengali custom, '*Nu'n khai jar gun gai ta'r'*, which means, "Sing the praises of the king who gives you salt to season your food."

Thus, Mirjaffer, the king of Bengal, betrayed his land. After he died, Mirkasim, his son in law, took over the reigns of Bengal. He well understood the foul schemes of the advancing English, and planned to oust them with the help of Vireshvijaya, a twenty-two year old prince, the son of Viirendra Kumar Vasumallik of the Singur Dynasty of Hoogly.

The first seeds of revolution and freedom against the tyranny of the English began with the joint endeavour of Mirkasim and Vireshvijaya of Singur Dynasty. This must have started from the year 1750 itself.

In *Shabda Cayanika Part 1*, Baba describes the intensely ideological, steely character of Vireshvijaya and narrates the tragic story of how he and Mirkasim planned to throw out the foreign aggressors. Due to the follies of past Indian kings, Mirkasim was defeated in Hoogly in 1763, and again in Buxar in 1764. When he died, no one even dared to give him a decent

burial, out of fear of retaliation by the English. The rest of the history of this period is well known. The fight against the English first started in Bengal as early as the 1750's.

The next phase of Indian independence started in the University of Cambridge with Aurobindo Ghose, later to be known as Sri Aurobindo, forming the revolutionary "Lotus and Dagger Circle" in 1897. The division of Bengal took place in 1905. The policy of the English to divide it into Muslim Bengal and Hindu Bengal in order to thus rule the country sparked the elites of Bengal to rebel.

The seeds of revolution sprouted in the unlikely soil of the University of Cambridge. English-educated Aurobindo and Subhash Candra Bose saw the tortures inflicted on Irish rebels by the English, and also heard of the American war of Independence. Aurobindo was in Cambridge from 1897 to 1901, and Subhash Bose between 1907 and 1910. Although Aurobindo's secret organisation, The Lotus and Dagger Circle, did not flourish, both he and Swami Vivekananda played an important role in inspiring and shaping Subhash Bose for his vital future role in the fight for Indian independence.

After Independence, the yoke of slavery was passed on by the white Englishmen to the *Kale Angrez* (indigenous exploiters). It was against this back drop, which is generally forgotten, even by educated Indians, that our Master had to labour hard to rekindle the already extinguished flame of *prana dharma*. Negativity and nihilism had taken root in the very genes of the Indian people and had become entrenched over many generations.

Today, India is increasingly being enslaved by indigenous exploiters who have sold-out their culture and spiritual heritage

in return for riches and material benefits. Most are in the pay of the soulless super-capitalists who wish to control and keep this entire planet in their stranglehold. These hidden power brokers are desperately trying to prevent the global spiritual renaissance, using mindless mass-produced pseudoculture and the empty glitter of materialism to entice the masses on the one hand; and manipulating through worldwide media, the rise and collapse of economies, wars, and brute force, on the other.

Another most dangerous enemy of human psychic and psycho-spiritual expansion is the Roman Catholic Church which has taken over almost the entire Nagaland, Mizoram, Arunachal Pradesh, and other areas. It came along with the military expedition from outside India. The most dangerous of its activities is psychic exploitation. That is, manipulating the psyches and brains of the poor and appropriating their gratitude. They purchase the poor people through food, clothes, and indoctrination in the form of education, giving basic medicine while promising miracles. This religion uses service as its deadliest conversion weapon.

All over India this religion has many thousands of schools, hospitals, and all sorts of orphanages. It appropriates all the available resources offered by the government, and has committees appointed to seek out all the government grants available to service projects in this easily befooled secular nation. Apart from bringing funds from outside India, huge donations are also collected from Indian capitalists. After the economic subjugation of this country, the focus is now on destroying the age-old cultural and spiritual achievements of India. This is most deadly for human society. Our Master wrote His

groundbreaking work *Neohumanism: The Liberation of Intellect*, to free the human mind from all narrow sentiments, and to open the eyes of the world as to how religions block psychic expansion.

Our Master came to root out this staticity and exploitation through struggle, and sow the seeds of hope for the reawakening of true spirituality and dynamism, both individually and collectively, in Indian society. From the beacon of India He wished to spread this light to the whole world, and further still, throughout the universe.

As Baba Himself said, while still unjustly held in prison:

"The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts."

Ainanda Vainii, January 1978

After selecting His role, Baba carefully chose the exact time to launch Ananda Marga, His fledgeling organization. This historical moment was just after Indian political freedom had finally been achieved. The English had accomplished this by the unforgivable act of trifurcating the previously undivided India into Pakistan, Cylon [Sri Lanka] and Burma [Myanmar], intensifying their 'divide and rule' policy and effectively destroying the previous unity of the Indian people. This was accepted by Nehru and Gandhi as they were now tired of the prolonged independence struggle and were restless to capture power and rule India at any cost. However, the communal riots of 1947 took a terrible toll of lives and general destruction. The trifurcation of India inevitably brought about the rule of the indigenous vyshaya exploiters or *kalei angrez*.

Had the Indian freedom fighters guided the uneducated masses towards economic freedom rather than political

freedom, this trifurcation could have been avoided. In the case of India achieving economic independence, the basically business-minded English exploiters would have soon left India in disgust, as the exorbitant cost of their administration of India was increasing, but profits would have sharply decreased. The trifurcation was actually designed to destroy India through divisiveness – a deadly parting gift from the departing English. Conversely, fighting for an economically free India would have outmaneuvered the irrational religious sentiments which the English had whipped up in order to foment trouble in India and facilitate their devious purpose of 'divide and rule'.

In India, at the time of independence, the common people would have been able to understand how the English were using religious sentiments to exploit, divide and rule, if they had been explained the strategy. The necessity of food and other basic requirements are understandable to all, for which people will sell whatever they have. So, the idea of economic liberation would have opened up the minds of the common people and made them easily united. They themselves would have accepted this and put aside religious clashes out of the common interest. In Russia, for example, this economic reason was actually used to expose the Tsar, just as the ruling class had been exposed during the French revolution. Thus, although Christianity and Islam were very well organized and established in Russia, the rational appeal of the Leninist and Marxist thrust to overcome poverty overruled the people's sentimental religious feelings.

The Master used to tell me, "*Ujale angrez ko hata diya hai, ab kale angrez ko hatao*", which meant, "You have removed the white English exploiters, now remove the dark English

exploiters". Here, He meant the indigenous Indian exploiters who had been trained and brainwashed by the English through manipulative propaganda and a biased educational system. Even after the English had left India, these homegrown exploiters continued sucking the vital blood of the country and leaching its assets to foreign interests, as well as lining their own pockets. Looking from a historical and social perspective, we can see that Baba propounded the theory of Prout primarily to remove these indigenous exploiters, not only the international super-capitalists who feed off them. Now, let us note the different phases the Master created, and how His plan gradually unfolded.

The Master Selects His Role: The First Phase - "Krs'na of Vrindavan"

The first phase of His superb advent was, to my utter amazement, like the time of Krs'na in Vrindavan. In the time that Baba lived in Jamalpur, He spent all His precious time in taking meticulous individual care of each Margi and worker. Baba even extended this spirit to the extent of caring for their family members, relatives, and even friends who were not Margis; sometimes He even took care of anti-Margis! Baba took care of even the smallest details of their education, health, promotion, job transfers, financial care, sicknesses and so many other small details of their day-to-day lives. Was it not an unbelievably stupendous task? The proof of this statement is that each Margi or worker used to feel that they were the most loved one by Baba, just as in an ideal home each child feels the most loved child of the family. I have interviewed at least a hundred Margis on this issue. In the history of spirituality such a thing had never happened before.

Through Baba's hard work, the number of Margis swelled to not less than 30,000 people by 1965, and the annual Dharma Maha Cakras were huge. I had the opportunity to attend these annual DMCs, both on the January 1st and May Vishakhi Purnimas, from 1965 onwards. Most of these early Margis left Baba in the lurch when He assumed the role of Krs'na of Madhura. Although conflict with the Indian Government had started in 1965 itself, until Baba was arrested in 1971, the attendance at May DMCs was not less than thirty five to forty thousand people. The January DMCs were initially less attended, but after the acquittal of Baba and His subsequent victory of all the sixty-five cases with which He was framed, the attendance at the January DMCs became more colourful, with ever larger

numbers of universal families attending. The May DMCs were also very well attended, but due to the inclement heat waves of an Indian May, the charm of the winter DMCs were a bit more lively. Such a huge task of taking care of the individual life of so many is unmatched by any Master in history.

Yama and *niyama* were being practiced so intensely in those days. The ranks of the police and central excise department of Bihar especially, and India in general, were purified, as most of the officers joined the Marga. They actually used to lead the processions. In the past I was told by several immoral officers, that they had joined Ananda Marga just to remove their bad reputation. Once, while travelling by train, I saw a passenger reprimanding a Margi, saying, "How can you claim to be Margi and yet tell a lie? Margis can never tell lies."

The ticket-checking staff in the railway stations never checked the tickets of those they knew to be in the Marga, as they knew that Margis would never travel without a ticket. This was in Bihar, where people generally didn't buy railway tickets, and would collectively scare away the conductor if he came to check if they had tickets. I witnessed this for more than ten years.

In those days, there were never any thefts during the DMCs. If someone carelessly left some money lying around, it would remain there untouched, in the same place where it had been forgotten. That was such a beautiful time that we can hardly believe it, today.

Formal pranams were never used for greeting. Rather, Margis hugged each other, intoxicated with divine ecstasy, not wishing to part, just circling while hugging each other and crying with bliss. The reader may seek out some of those few remaining Margis of that time, and verify this fact.

The Second Phase – “Krs’na of Mathura”

In this phase, Baba did not stop His usual care-giving to individuals, but gave more preference to those workers and Margis who worked tirelessly for the sake of the ideals of the mission, than to more self-seeking individuals.

When Baba shifted from Jamalpur to Anandanagar on 31st Dec 1966, and then on to Ranchi on 5th March 1967, a phase similar to that of Krs’na of Madhura started. Here, Baba paid more attention to the collective living of this new civilization Ananda Marga. He still took care of individual problems of Margis and workers, but His social role weighed more heavily upon Him now, as He had already created hundreds of acaryas who needed individual care and guidance.

Baba had already started to gradually build up the machinery of His organisation from the very beginning, but now He wanted to give it a definite form. The society was already in turmoil, and twenty-four hours a day were needed to run the organisation, so, He needed a cadre-based organisation. The grhis or family acaryas have the primary duty of taking care of their individual family, and no sincere grhis could do justice to their homes and families if they worked for the society for twenty-four hours a day in the organisation. So, Baba was bound to transfer the main burden of the work to dedicated sanyasiis, and He had already created scores of these missionary workers.

Now the painful transition of power became an acute necessity. In any organisation greedy people can be found, so AMPS was not an exception. Many grhis who were addicted to power, still wanted to retain it, and a wave of negativity and slander was circulated against the sanyasiis. However, Baba squarely stood in favour of the sanyasiis and so the disgruntled grhiis had to retreat. The cleaning up of government

departments through a growing number of employees, even in high posts, who became Margis and therefore moralists, irked many corrupt higher authorities and politicians who were actually indigenous exploiters.

This phase was to show defiance to the unjust corrupt politicians, and the revolutionary social philosophy of Prout was their bone of contention. They misused mass media and government channels to slander the Marga, and then actually banned government employees from becoming Margis. Hence started a war of wits between the combined intellect of all the corrupt leaders of the world and Baba. Russia had a special hatred for Prout, as it had exposed the hollowness of communism. Russia had already penetrated the ranks and files of Indian intelligence. By influencing Indira Gandhi and concocting several rumours, it succeeded in getting the organisation banned for government employees. However, the ban was quickly lifted when it was challenged in a court of law.

Baba well knew the lacunae of the Indian Constitution, which were contradictory in many respects. The ban was lifted on the grounds that each Indian citizen was entitled to political, religious and economic freedom, but the preamble and the government employees' conduct rules were ultra vires to the constitution. Hence, in order to ban Ananda Marga they would have needed a special law to be introduced which would have changed the constitution. This would have sparked a huge uproar, as herein the fundamental freedoms of the Indian people would have been curtailed by the government, without the prior knowledge of the populace.

At first, the fledgeling organisation of Ananda Marga Pracaraka Samgha, or 'The Society for the Propagation of Ananda Marga – the Path of Bliss', was confined to Bihar, yet by the time the government took action to destroy it, to its great consternation, the government saw that our Master had already spread His network all over India. In the same way, while the government was still planning to ban Ananda Marga

throughout India, Baba had already spread it globally. Faster than the governments could imagine, one single mind took on all the combined brainpower of the capitalist and communist set up of the whole globe. The reader can scarcely imagine how this one person of just five feet two inches tall, never showing Himself even once to the public, without even any financial assistance, outwitted all the global brains.

Once, the government started secretly counting the Ananda Marga workers, so the Master started quick transfers of about three hundred workers, several times a month, in such a way that the government became confused and computed that there were more than ten thousand cadres. One astonished communist MP asked me how the Ananda Marga wholetimers worked without accepting any salary, while the Communist Party had to provide five thousand rupees a month for each of their cadre. This was in the late sixties, when five thousand rupees would be equivalent to one lakh at today's rates. They could do nothing globally against Baba and His ever expanding organisation. In this war of wits, the collective force of governments failed against a single person.

Ultimately, these opponents became frustrated and vindictive. They arrested the Master on concocted charges and put Him in jail. They even poisoned Him, seeking to kill Him while He was incarcerated and seemingly helpless, but the master survived every obstacle single handedly.

The government gave Baba sufficient time to escape His arrest, as they knew it would be easy to crack down on the organisation in His absence. However, He unexpectedly opted to go to jail, and started fighting the injustices in a court of law. Our Master said very clearly at the time of His arrest, that the political police working through Indira Gandhi's government - the CBI - will taste defeat for the first time, from the hands of Ananda Marga. This later came to pass, exactly as Baba had said. The government declared a state of emergency and stopped all inflow of money from abroad, which was direly

needed to give the lawyers for our Master's defence. They also selected a corrupt judge, who sentenced Baba to life imprisonment. Later, both the judge's hands became paralysed. This was told to me by a relative of the judge who happened to be travelling with me by train.

The most astonishing thing in this episode is that Baba did not stop those highly posted sannyasiis who betrayed Him, nor did He prevent His own wife and son from defecting to the side of the enemy. Rather, when His wife, together with her son, asked Baba's permission to leave Him, Baba granted it.

The CBI plotted to kill Baba by sending professional assassins who were already in the jail. Some of the prisoners who were lodged in the same jail told me later that there were many incidents told by prisoners about different plots against our Master. One such case was when a killer went to slay Him, he found the Master's cell flooded with light, with Baba not to be seen, and hence he retreated fearfully. A second assassin who was sent, found Baba walking on the walls and ceilings of the cell as if this was perfectly normal, and he dared not venture to enter the cell. Another astonishing feat was that He built up an organisation parallel to the Catholic Church within a small period of thirty-five years, something which took the Church two thousand years. This remarkable achievement cannot escape the notice of any rational observer.

When Baba was arrested, we went to submit a memorandum to the Governor of Bihar, in Patna itself. Usually, whenever there was a procession of the Marga in Patna or any part of Bihar, it would be huge, with several thousand taking part. Out of fear of Ananda Marga's influence, the government would make vast security arrangements to intimidate the Margis. But on this day after Baba's arrest, the government was surprised to see that the attendance of the procession was very small – less than ten people. Where was the abundantly demonstrated devotion of the Margis? Out of fear of the formidable CBI and its long history of political manoeuvres, almost all the Margis

and workers deserted Baba. When I looked, in amazement, I found there were only seven margiis and two avadhutas in that procession. One was Dineshvaranandji, who later self-immolated in Delhi, and the second was myself.

When the first self immolation took place in front of the Shaheed Smaraka of Patna, which is only a short distance from the governor's house, there were arrests and attempts to smother the Marga. After the self-immolation of Divyananda Avadhuta, not a single Margi from so-called devotional Bihar dared to demonstrate against the injustices done to the Marga. Yet, I saw a procession of about two hundred Margis from Bengal, shouting and thundering slogans in Bengali against the Bihari government. In the Hindi-speaking capital of Patna, the ringing slogans of the Bengali Margis in their own tongue created a sharp contrast, exposing the hollowness of the so-called devotees of Bihar. I looked incredulously at those faint-hearted Bihari Margis with sarcasm in my eyes. It was unbelievable. For me it was an eye-opener to experience the lack of bhakti of those so-called Hindi bhaktas.

Compare this to the *grhi* Margis of Bengal who came traveling the whole night and part of the morning to Patna by train, making a procession and shouting slogans in Bengali: "*Divyanandajir atmahutir aagune pap shakti jolche jolbe*", "The fire that burned Divyanada will not die now - it will continue to burn." "*Bihar sarkar javab chai, javab dao*"; "Bihar government - now you must give an answer and cannot escape" and other slogans. For all natives of Patna it looked very strange hearing Bangala slogans in Hindi speaking Bihar. Now we will see how both communities had their respective roles.

The Third Phase - " Krs'na of Dwaraka"

The CBI, previously unvanquished since its first inroads into the Marga, ultimately realised its first taste of defeat. The ever-watchful eyes of immoral despotic rulers in a camouflaged democracy could not stem the determination of this amazing, publicity shy, five foot two inch, scintillating personality. The court order for Baba's release was on the second of May, but He was released only on the third, as the second of May fell on a Sunday. The phase of Dwarika therefore started on the third of May 1978. In this phase, He concentrated on the grassroots creation of this new civilization all over the globe.

On one of those initial days, after a morning stroll, He came back and sat graciously on the veranda of His Pataliputra colony home in Patna, and said,

"The second phase has started now."

Actually, He preferred to call it the second phase, as He mingled the first two in to one. This gradation of the phases is my own observation and not His.

Mr R. Prasad from Delhi, a very important Margi who worked hard for the organisation, asked Baba,

"When did this phase start?"

Baba replied "On and from the third of August 1978 "

Then He said, "We have to establish the organisation at the grassroots level this time." He further said, "The government and its agents tried every possible method to wipe us out, but we fought all odds and survived".

He added, "The third phase will come after this."

(What He preferred to call the third phase is the fourth phase in my gradation)

I asked Him, "Baba, what will the third phase be like ?"

He said, "I will not speak anything about the third phase, as that would adversely affect the progress of the second phase".

Although I have kept on thinking about the next phase ever since then, I could not make head or tail of it. Only later, after He left this earth, did I realise that the foreknowledge of this breaking up of the structure, with His passing away just before, would have been too much for people of limited strength like us, and so He only hinted about it, for my future observation.

To understand this phase of establishing the organization, one has to understand the past history of India. This country, where Sadashiva was born, had made multifaceted progress in the various fields of art, literature, science, music, dance and sculpture, due to the scientific and cultural approach of Shaveva Dharma.

However, the negative effects of the philosophies preached by Buddha and Mahaviir Jaina destroyed the backbone of India. In Chapter 7 of His book *Rarh: The Cradle of Civilization*, our Master demonstrates the hollowness of both the *nirvanatattva* and *arhat tattva* [doctrines of renunciation] of Buddhism and Jainism, which are based on a negative outlook on life. "They were motivated by the attitude that the universe is full of afflictions, full of sufferings, a realm of staticity created out of ignorance. In other words, this was clearly a subjective, mental delusion which also cheated the physical world – that is, in a way, cheated the followers of these philosophies themselves. Discarding the pulsating, rhythmic expansion of life, people began to believe that there was nothing in their lives except the gloom of staticity all around them."

"The crippling impact of these two philosophies on Indian culture and on the very mindset of it's people must not be underestimated. Little by little, the vigorously burning lamp of Indian life, that sense of "struggle is the essence of life" which illuminates and glorifies the entire existence of humanity, became smothered and almost completely extinguished. Once the flame of life is doused and the urge to struggle against all odds and obstacles stifled, it becomes next to impossible to light it again. Even if one tries to kindle the flame with a candle a thousand times, it will not burn. This is, in essence, a type of

naetivada or empathic negativism. This negative Jainism created deep fissures in the well-formed social structure of Rarh " (Bengal). Consequently, the whole of India was affected...

"The incrementally devastating social effect of both Jainism and Buddhism was that they gradually stifled the inherent dynamism of Indian life and society through their *karma sannyasa* philosophies. Due to this unpardonable sin, the Indian people lost their individual and collective spirit of struggle against domination, and for more than 1,500 years, were not able to collectively muster the necessary courage and dynamism to decisively combat and expel invading exploiters from abroad."

(The above paragraphs from *Shabda Cayanika Part 1* were translated by the author from the original Bengali.)

Here, the Master's point is how Mahaviir Jain and Buddha misinterpreted Karma Sannyasa and Stiti Sannyasa. Baba gave the correct interpretation of Karma Sannyasa in part nine of His seminal work, *Subhasita Samgraha*. All the discourses related to this topic have also been published in a separate volume, as *Ananda Marga Karma Sannyasa*.

It is against this backdrop, of which even educated Indians are unaware or have forgotten, that our Master had to labour hard to rekindle the already extinguished flame. Negativity and nihilism had taken root in the very genes of the Indian people, and had become entrenched over many generations. Our Master came to root out this staticity through struggle, and sow the seeds of hope for the reawakening of true spirituality and dynamism, both individually and collectively, in Indian society. From the beacon of India, He wished to spread this light to the whole world, and further still, throughout the universe.

As Baba Himself said, while still unjustly held in prison:

"The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts."

Ainanda Vainii, January 1978

No one can truly comprehend the stupendous work Baba did after He came out of incarceration. He immediately started exposing dogma in all its forms, while simultaneously giving a

complete spiritual and social philosophy which encompassed all aspects of life. This He continued for the next twelve years, until He passed away in Kalikata.

Today, the most dangerous enemy of human psychic and psycho-spiritual expansion is the Catholic Churchianity religion which has taken over almost the entire Nagaland, Mizoram, Arunachal Pradesh, and other areas. It came along with the military expedition from outside India. The most dangerous of its activities is psychic exploitation. This religion uses service as its deadliest conversion weapon.

All over India this religion has many thousands of schools, hospitals, and all sorts of orphanages. It appropriates all the resources offered by the government, and has committees appointed to seek out all the government grants available to service projects in this easily befooled secular nation. Apart from bringing funds from outside India, huge donations are also collected from Indian capitalists. After the economic subjugation of this country, the focus is now on destroying the age-old cultural and spiritual achievements of India. This is most deadly for human society. Our Master wrote his groundbreaking work "Neohumanism: The Liberation of Intellect", to free the human mind from all narrow sentiments, and to open the eyes of the world as to how religions block psychic expansion.

When our Master was to visit Italy, police compelled Him and the Margis and acaryas travelling with Him to go back on the plane, not allowing Him to step out of the airport. The defeated communists and soon-to-be defeated capitalists all over the world now became more active to destroy this indomitable one-man challenge. The USA, Italy (through the Italian Pope), and the UK all denied Baba a visa to visit their countries. Other nations, however, were eager to invite Him, especially the German and Taiwanese governments. Our Master single-handedly established Ananda Marga all over the world, notwithstanding the multiple attempts of communist countries to stem the tide of dharma.

On Dharma

"Today, you should remember that Ananda Marga is not limited to a handful of honest and intellectual people. Rather, it is trying to rally thousands of people under the banner of one sublime ideology. *I dedicate Ananda Marga, in this DMC, to all sections of society.* Prior to this DMC, I would only discuss intellectual topics, but from this DMC onwards I have become a man of the people because I believe that dharma is the property of the masses, not the exclusive monopoly of a handful of so-called educated middle class elites. Dharma belongs to one and all. *From this DMC, I recognise it as the property of the common people.*"

*(Ananda Vacanamrtam Part 7, Spiritual Truth Surpasses Everything,
3 January 1979, Patna)*

"In the future, the honest and virtuous people of the society will respond to your call and will unite. The same polarization is taking place now, as occurred in the past: the honest people are with you and will remain with you: the dishonest people will oppose you now and will continue their efforts to block your progress in future. Whenever there is a war between dharma and adharma, you are sure to be victorious. You are not alone - dharma is with you, the benevolent intellect is with you, and *I am with you*".

*(Ananda Vacanamrtam Part 7, The Transitional Period
30th December 1978, Patna)*

"The abiding continuance in bliss, or the attempt to achieve, through constant cogitation, that which already exists in the subtler stratum of one's own characteristic state, is known as Dharma."

Human Society Part 1, Moralism

Throughout the history of human society, up to the present, there has never been a successful attempt to look at life as an integral whole. There were thinkers who came and expressed themselves by commenting on different aspects of life, yet

their thoughts even on those subjects, whether economic, social, psychological, philosophical, or any aspect of daily life, were not holistic. Although many of them, like Karl Marx, were humanistic, they were reactionary in their approach. The most important, distinguishing feature of our Master is that He refused to look at life in fragments. He wanted all people across the globe to look at life, and to live their lives, as an integral whole.

Baba's approach was simply incomparable to any in the past, and was most thought-provoking. He could start elucidating on an aspect of any of the important topics previously mentioned, then carry the train of thought further until all the remaining views of life in the form of different subjects converged at a single point. Can a single example of Baba's work can be pinpointed as giving a comprehensive idea of what He wanted to communicate to the people? No, as each discipline He gave was unique. Taken together, these encourage all-round growth - the progress of individuals and even human society as a whole. However, anyone who reads His *Liberation of Intellect: Neohumanism*, will get a glimpse of His approach in a nutshell.

"I dedicate Ananda Marga, in this DMC, to all sections of society"

"From this DMC, I recognize it as the property of the common people."

Why did Baba dedicate Ananda Marga to all sections of society?

Dharma is the quintessence of Ananda Marga. Rather, Ananda Marga is the only dharma, and all other existing types of worship are religions or dogma-centered philosophies or forms of worship. Lest this itself seem a mere dogmatic pronouncement, let us peruse the following quote from Tattva Kaomudii Part 1:

"Q 53: There is no other alternative except Ananda Marga to sustain human beings in their joint endeavours. Why?"

"A: A united human society is the prerequisite for the development of civilization. The collective desire for survival ensures society's meaningful existence. The society is a dynamic entity and its survival indicates its inherent dynamism. When a group of people bound by the ties of a common ideology move together along a particular path, inviting fellow humans to join them to share their common joys and sorrows, theirs is a real movement; they are destined to be successful.

"In this universe of rapid temporal, spatial and personal change, no specific economic, political, or religious structure can be the permanent aim of humanity. This is because theories are born in a particular temporal, spatial and economic context. People can move along the path of eternal progress only by accepting the Cosmic Entity, who is beyond time, place and person, as the aim of life and by continuing to do all their worldly actions while moving along that path towards Him.

"Ananda Marga is that path of progress, and that is why Ananda Marga is the only alternative for the preservation of human existence and civilization. The external rituals, the so-called dharmas, are not dharma but mere religion. They are subject to change depending on time, place and person. By manifesting distinctions within themselves and outside themselves ... religions, like other relative factors have invited the repression of humanity by creating dogmas, bloodshed and similar evils. Thus, religion cannot bring peace to humanity."

(Tattva Kaomudii Part 1

Questions and Answers on Ananda Marga Philosophy)

To more deeply understand this, one has to understand the primary three causes of sin, that is, those actions which block the progress of society.

According to Ananda Marga social philosophy, the first cause of sin is lack of physical wealth. The second is excessive physi-

cal wealth, and the third is lack of flow in the psychic pabula. On deeper analysis, the latter, better known as dogma, is evidently the major cause of sin. Our Master gave discourses explaining the multiple dimensions of dogma for eleven years, from 21 October 1979 until 20 October 1990. In short, His message was that poverty, superstition, and ignorance are interconnected. Unless people's minds and brains are properly developed through widespread education and in regularly researching and assimilating the various faculties of knowledge, the staticity of ignorance will continue to invade the human psyche, as is happening today. Leaders, while calling themselves superior members of society, resort to keeping a human society of millions in the octopus grip of religion and the stifling noose of ignorance, in order to wield their power.

Religion is diametrically opposed to dharma. Dharma can be compared to none - it stands alone. Dharma is the search for God in the self dwelling within the body; while religion is searching for God outside of one's self. Religion thrives on the food of dogma, but the liberation of intellect means liberating the minds of the people from religion. Religions are created to exploit human society. Dharma never becomes static or ambiguous, and is above even the sentient principle. It alone forms the base of human values, and therefore, Neohumanism. Dharma is equal for all. It is another name for God while we are on the path of progress; only dharma follows you after death. When dharma takes on human form, it is as Shiva, Krs'na, or Baba. There is no word in any other language that corresponds to dharma. It would be best to adopt this Sanskrit-influenced word as a part of every modern spoken language.

The first aspect of Dharma is *vista'ra* or the expansion of one's conceptual arena.

"The day a person, confronted by problems all around, is forced to go in search of a solution which is satisfactory and

beneficial to all, that very day he or she becomes a philosopher."

"Rárh: Cradle of Civilization"

'Outstanding Personalities of Rárh'

Searching within, we find these queries — *why, what, which, when, who, where, and how?* All the knowledge in this universe, and its constant assimilation, comes through contemplation and this manner of inquiry. If deeper thinking is applied to these facts, it will reveal that mathematics, physics, or any rational knowledge, are the same for all, whether communist or capitalist, mulla or pundit, Christian priest or Jewish rabbi. Dharma teaches and trains one to meditate, or think, in a systematic and disciplined way.

An interesting fact which we should remember is that at Baba's birth, astrologers predicted that He was born to destroy religions through the winning of hearts. A particular religious community well known for its dogma, fanaticism, and attendant terrorism, tried to burn Him alive while He was just a ten year old boy.

Compare the vast scope of Baba's work, with its far-reaching concepts and abstract dimensions, to the short human life span and the masses steeped in ignorance, superstition, and poverty, for whom His efforts were made. In light of this, we can understand why He chose to select a handful of intellectuals and prepare them physically, mentally, and spiritually for His work, making them comprehend that their mission of life coincided with the upliftment of the masses.

Even among Baba's closest disciples, the process of conceptualizing and coming to terms with this directive is still going on through clash and cohesion, as He was far ahead of His time. He was the Seed, and the unalterable decree of nature is that a seed has to be planted before the plant can grow and mature over time. Not only was Baba misunderstood; the ruling powers of India also tried every conceivable attempt, both nationally and even internationally, to have His efforts sabo-

taged. They even made strenuous efforts to destroy Him, but Baba fought vigorously against all odds, and survived to successfully launch His mission and ideology for the future of humanity. At the appropriate time, He offered His contribution to the entire human society in the form of the organization called Ananda Marga.

In 1979, the time finally came when Baba emerged out of his long incarceration in jail, acquitted from His fabricated charges, in a testament to victory over the dark forces of planet earth. No longer was Ananda Marga misinterpreted as a secretive, dangerous cult in government file archives. Progressive thinkers of the world came to know Shrii Shrii A'nandamu'rtijii and His vision of the creation of a global Neohumanistic spiritual society. To create the entire blueprint for this new civilization within a mere twenty-two years - from 1958 to 1979 - was herculean, yet He did it, even in the face of tremendous opposition. Finally, the project was ready in miniature form, to be offered to the common people, for whose liberation He had taken human form.

It is common knowledge that the type of tree which takes a long time to grow becomes especially sturdy and survives for a long time. Let Ananda Marga also take its own time to grow and mature. There is no scope for despondency or dejection. Each destruction inevitably brings a new paradigm of growth. Baba was irrepressibly optimistic. Why should His disciples be pessimistic and dejected? We should follow His example.

"On the mountain, a tree:

The image of development.

Thus the superior man abides in dignity and virtue,

In order to improve the mores."

"The tree on the mountain is visible from afar, and its development influences the landscape of the entire region. It does not shoot up like a swamp plant; its growth proceeds gradually. Thus also the work of influencing people can be only gradual. No sudden influence or awakening is of lasting effect.

Progress must be quite gradual, and in order to obtain such progress in public opinion and in the mores of the people, it is necessary for the personality to acquire influence and weight. This comes about through careful and constant work on one's own moral development."

I Ching, 53. Chien/Development (Gradual Progress)

Our Master wanted to liberate the human intellect and guide it along the path of Dharma, from apparent diversity to fundamental unity. From the very beginning, He often used to prepare us to face obstacles by saying that anti-propaganda is the real propaganda. He used to encourage us that the fair name following ignominy is perpetual, and that one should not be worried about criticisms or opposition received on the spiritual path. The problems we are currently facing contain vital lessons on how to cleanse the nucleus and oil the wheels of Mission and Ideology.

Experiencing Ideology

The word 'ideology' is termed as *ádarsha* in Sanskrit. It means to follow an idea in the things that one has to do in his life. It has an impersonal element. But when one follows a personality, it is called *Is'ta*. Suppose someone has an ideology to serve humanity, this service is an impersonal element. Social service is not the name of humanity. Social service is not a thing with whom you can love or express your heart's sorrows and pleasures. You cannot make it the best of ideals, the ultimate ideal of your life. Therefore, social service is an impersonal entity and it is an ideology. I should do everything which is for my liberation and also for the welfare of humanity. This is ideology.

There is another meaning of the word ideology. It means 'a mirror'. When we look at it, we can observe ourselves. Similarly is our ideology. Every human being should follow his ideology. Human life is an ideological flow. Human existence is an ideological flow.

(Ideology, Goal and Devotion, Subhas'ita Samgraha Part 20)

The English word 'ideology' comes directly from the French term 'idéologie' coined in 1796, which was in turn was derived from the ancient Greek words *idea* and *logia*.

ἰδέα, pronounced 'itheá', the precise Greek word for 'idea', means 'the conception of truth as it pertains to all various facets of knowledge'. This is the first part of the word 'ideology', which in modern Greek, is spelt ἰδεολογία; its pronunciation can be approximated as 'itheologia' in Roman script.

λογία, transliterated 'logia', can be loosely translated as 'word', with complementary subsidiary meanings. 'Logia' means

'the expression of', especially in a vocalized sense, and also has two important sub-meanings:

a) reason - the rational explanation of the cause of some phenomena

b) logic - reasoned and sensible judgement.

Therefore, ideology, or 'ideologia', is the conception and ultimate expression of one's truth, a reaction to the 'why' questions that flow in accordance with the principles of logic. From 'idea' to 'ideology' - 'itheia' to 'ideologia' - 'conception' to 'trifarious expression'.

In the days of ancient Greece, the reference to 'ideologia' used to refer to a spoken philosophical discourse. A philosopher would go to the town square and speak his 'logia' or 'truth'. Today, the world wide web has become our town square!

'Ideology' is the abstract reality that has been constructed for us, ultimately acting as the guiding force for us humans in our pursuit of truth - or as I see it - bliss. 'Idea' becomes part of 'ideology' when abstract societal concepts merge with universal thought waves, or bliss. It is the language spoken with one's words, thoughts and deeds.

From the dawn of human civilization, prophets, philosophers and other thinkers worldwide, put great effort into constructing an ideology for their religions and sects. However, although they attempted to preach universal brotherhood, it remained a fraternity within the narrow confines of their sects and religions. Rather than bringing enlightenment, these ideologies frequently caused of the worst of genocides. The Crusades of the Middle Ages - fought for nearly two hundred years - are a glaring example of these mass killings. Even now, if we deeply ponder, we can understand the causes of wars, mass destruction, and border disputes as narrow ideologies within the boundaries of religions and matter-centred political principles. If the

originators of those so-called ideologies could have witnessed the bloodshed that later happened in their names, they would have hidden their faces in shame.

Our beloved Master gave a rational and universal interpretation of the word 'ideology' which can be accepted by all rational human beings of the world:

"Psycho-spiritual parallelism is known as 'idea', or *bhava*. When this *bhava* or idea is conceived on the psychic level, it is called 'ideology'. Ideology, therefore, is the conception of the idea and nothing else. Hence, when we refer to materialistic or political principles of a person, party, nation or federation as an 'ideology', it is the wrong use of the term. 'Ideology' involves a spiritual sense; it is an inspiration which has a parallelism with the Spiritual Entity."

(Idea and Ideology 7th edition, Psycho-Spiritual Parallelism)

The aforesaid concept of ideology can be interpreted or amplified into a three-dimensional vision.

1. The dimension of the masses

"Ideology involves a spiritual sense; it is an inspiration which has a parallelism with the Spiritual Entity."

Due to constant ideation of the mind on the *Is'ta* or chosen ideal through sadhana, the crude wavelengths of the mind become ever subtler, finally attaining parallelism with the Spiritual Entity. *Atma sukha tattva* or the 'principle of seeking selfish pleasure' will get gradually transformed into *sama samaja tattva* or the 'principle of social equality, of seeking the welfare of others'. The spiritual aspirant will feel:

Natvaham Kamaye Moksham

Na Svargam Na Punarbhavam

Kamaye Dukha taptanam

Praninam Artina'sanam

"Oh Parama Purus'a! I do not seek final emancipation or *moks'a*, nor expect worldly pleasures and comforts, but certainly would desire for the redemption of all living beings that are down trodden or grief-stricken, from their state of despair."

Accordingly, the motto of Ananda Marga is:

Atmano mokshartham jagat hita'ya ca.

Buddha originally conceived of this concept, and Swami Vivekananda later further clothed it in Sanskrit, as stated above. This means, "for the liberation of the self and the physical, mental and spiritual welfare of the society". Even a common person can understand this interpretation and experience it through spiritual practices.

2. The role model dimension

Following the example of One in whom we find the perfection of psycho-spiritual parallelism

If we look at a family, the children try to imitate their parents. This is also seen in our simian ancestors. This imitation does not stop in the family, however, it may include friends, relatives and even charismatic famous people such as politicians, scientists and even actors and actresses. As imitation is a fact of human life that cannot be denied, whom should we imitate? Who is the ideal? It is important here for spiritual aspirants to look beyond humans as their example. Once, in Jamalpur in the early sixties, the Master explained and praised Sudama and Arjuna in various ways. Finally, He asked the assembled workers and Margis who they would take as their ideal? Some chose Arjuna, others preferred Sudama, and there was a commotion for some time. Baba kept smiling, and finally He said that both Sudama and Arjuna were great, but as they were human beings, they had their share of defects. There-

fore, neither of them could be taken as our ideal. Krs'na was Taraka Brahma and was divine, hence only He should be taken as the ideal example.

If we observe carefully, we find two types of people:

(1) Those who are generally active in the external sphere or the world of action. They are active in the world of earning, eating, drinking, and all sorts of enjoyments and sorrows, but are not at all internally active.

(2) The second type are much less in number. These people are internally active. In other words, they think, or cultivate their minds through certain disciplines. If we think deeply, we can understand that all dimensions of knowledge, whether materialistic or idealistic, benevolent or malevolent, have emerged from deep thought or research within the conceptual chamber of the mind. We need only to cultivate with a positive outlook, the *vista'ra* or ever expanding conceptual frontiers of our self.

On analysis, it becomes clear that religions teach the masses to search externally for God, driven by both hope of reward and fear of punishment. This is orchestrated by cunning priests or other religious leaders who are apparently either blind or ignorant of the warmth of cosmic love. Thus religions breed strife. Dharma teaches people to unite, to search for the solutions of knotty problems and seek infinite peace or God within the depths of the inner chamber of their minds. The inner world is infinitely subtler to that which exists around us. Due to the predominance of fear, lethargy and ignorance in the current human society, very few wish to dive deep and explore that beauty which is within each one of us. This is the world of rarefied thought, the conceptual chamber of the deeper layers of mind. Everything that is real and beautiful, free from all distortion, can be found there. In Sanskrit it is expressed as

satyam shivam sundaram, or loosely translated as 'transcendental truth, blessedness and beatitude.

The common people look at spiritually, or even psychically accomplished individuals with a sense of awe. Therefore, people in various cultures revere voodoo-workers, medicine men and women, magicians, priests and priestesses, and professors of science. Truly spiritually elevated people, those who go deeper than scientists, searching for self-realisation or union with the supreme self, frequently remain absorbed in a state of universal love. The elevation of spiritual aspirants can only be gauged by their capacity to live in this higher atmosphere of love where the senses are left behind, the amount of pure thought-oxygen they can breathe, and how long they remain merged in blissful union within the heart of the Beloved. Ideally a person should integrate both the internal journey or spiritual life and dynamism in external life. Here, dynamism would be manifested through the integration of one's inner development and spiritual realisation with one's external expressions and actions in the outside world. Those who achieve this further their own development, as well as that of the samája or greater society around them.

This awakened conscience is synonymous to one's evolution. In the external sphere of activity, carefully planning one's work at the earliest before methodically bringing it to completion will enable one to do a lot of work in less time. Shiva, Krs'na and Baba are Taraka Brahmas – confining themselves for a time within human form in order to personally teach human society. On the other hand, great spiritual personalities or God-realized souls have, over many lifetimes of spiritual search, shed their human imperfections to a very high degree, uniting their innermost self in merger with the Supreme. It is the spiritual duty of humans to constantly evolve both spiritually and

socially, until finally achieving blissful oneness with cosmic consciousness.

To realize in a better way, the perfection of spiritual ideals expressed through ideology, let us visualize the following scene from the Mahabharata:

Parthasarathi Krs'na, armour-clad, stands in his chariot between the two distant contending armies. His left hand holds the reins of the fiery steeds, as his eagle-eyed glance sweeps over the vast armies, weighing every detail of the battle array. Now He speaks, thrilling the awestruck Arjuna, as that marvellous secret of karma yoga falls from His lips: "He who finds rest in the midst of activity, and activity in rest, he is the wise amongst men, he is the Yogi, he is the doer of all work".

This is the complete ideal, but few ever reach it. We must take things as they are, and therefore be content to combine the various aspects of human perfection that we find developed in different individuals by uniting and working together. If we do this, the concept of sadvipra leadership can be evolved. While each of us should strive to cultivate oneself to the highest degree, some qualities will naturally evolve to a fuller expression than others. Therefore, individuals with different strengths and specialities should work together to combine all their best attributes. This also embodies our Master's concept of co-ordinated co-operation in an inspiring and practical way.

Only our Baba would be able to adequately explain His contributions to this world, if He chose to take human form again on planet earth. The sha'stras say that one should never try to fathom one's Master. Hence, only after offering my pranam to Him and silently beseeching His permission, let me, for the sake of clarification, use my limited capacity to tell you how our most beloved Master lived an exemplary life like Parthasarathi Krs'na.

Once, Baba talked on the personification of the impersonal. In animals and small human babies, the medium and spirit are both more impersonal or controlled by instinct. That is, they have no control over their sleep and calls of nature. To give an example of the impersonal, let us take the case of air. Air is impersonal - you can feel a breeze on your face, but cannot see it. Similarly, God and nature are also impersonal. Slowly, under the guidance of educated parents, the baby learns to control its bodily functions. Taking the example of animals, we all know the difference between a trained Alsatian and a wild one.

Although humans cannot achieve complete control over their nature, they have the capacity to do so to a great extent. The human brain is endowed with infinite capacity, yet most people do not even use one percent of this God given treasure. One can learn to control the mind or nature through developing the hidden gifts of the brain.

In *Sandhya Bhasha*, a twilight language (A spiritual language with hidden levels of meaning, invented by mystics to preserve their secrets of practice), we find the following verse:

(Rukhe'r te'ntul kumbhiiro kha'ye' Shabda Cayanika')

This has two meanings. The deeper hidden meaning is that although the brain is an invaluable treasure, if the crocodile (*Kumbhiiro*) climbs the tree of the body, it will eat away its fruit (the brain). *Kumbhiiro* symbolizes the insatiable desire for materialistic enjoyment which results in wasting all one's potentialities in reckless revelry.

God is impersonal; only Taraka Brahmas have complete control over their nature. In fact they can create a stir in the collective mind of the creation. They do this by the extraordinary stamina of their individual ectoplasmic rhythm. Only those

who can carry out such herculean tasks can be called Taraka Brahma. They alone are worthy of the status of being called Maha'kaula and Paramestin Guru.

According to the intensity with which humans exert efforts to control and transform their individual natures, to that extent they also begin to personify the impersonal, gradually becoming *a'nandamu'rti* or 'embodiments of bliss'.

*(Bhavá bhavatiitayorse'tuh Taraka Brahma
A'nanda Sutram Chapter 1, Sutra 24)*

Purport: One foot of our Master is firmly fixed in *Saguna*, or the world of creation; and His other foot is planted in *bhava'tiita*, the transcendental realm.

Baba's left eye sees the entire past history of human society. The law of causation – the chain of innumerable linked actions and reactions - controls the created universe. Every action and reaction is carefully planned by the Cosmic mind. Although Taraka Brahma has the right and capacity to make additions and alterations to the law of causation if He chooses, He does not do this. He looks at the future with His third, cosmic eye, and carefully sets the mode of a new present society which actually contains the future of civilization. With His right eye He observes, without creating any changes in the carefully planned thought projection or creation of Parama Purus'a. For Taraka Brahma and the ones He trained, the society He created exists in the present, but it is definitely a future society for those who are still in the grip of religious values, dogmas and norms. After gradually cleansing and reforming it, the society He made, will one day absorb the current social order, finally leaving no traces of the old, chaotic society.

The entire system of human values has to be modified and made rational and universal, directed towards a spiritual goal.

Baba's multi-dimensional genius and sublime personality found its expression in four different, unique ways.

A'nandamu'rtiji - a multi-dimensional genius.

His intellectual outlook embraced all conceivable dimensions of human existence.

A'nandamu'rti liberated the intellect of human society by exposing pseudo-philosophers and thinkers. In His monumental work *Neohumanism: The Liberation of Intellect*, He showed the world how these exploiters or 'polished satans' kept the human spirit bound by the chain of dogmas.

Our Master created the framework of a new society through tremendous effort, working vigorously hard throughout His life. He often worked twenty hours a day during the last twelve years of His life, as He created a new present, a new miniature society, completely different from that of the current society at large. This society has a unified goal in both individual and collective life: to help every member of this vast human society to realize this perfection in each individual. Our beloved Master created a dynamic society intended to create a powerful flow to shake off the old stagnancy. What are its specialties?

Baba explained that our entire life is an experiment to reach and also help others achieve the desideratum of human life. He refused to look at life in fragments like thinkers of the past; He looked at life as a complete whole, guided by strong cardinal values. Our Master gave a much needed philosophy comprising both social and spiritual aspects of life without any ambiguity, in a clear, concise and decisive manner.

Baba took the dynamism of the West and combined it with the sublimity of the East to make the base of this new social

order. His is the only all-embracing philosophy given by anyone on this planet.

Hence, He propounded a spiritual philosophy of *advaitadvaitádvaita*, or non-dualistic dualistic non-dualism. In other words it is non-dualistic when you understand His ideology intellectually. The experience is dualistic when you are absorbed in a loving relationship with the Supreme, and again it is non-dualistic when you explain it to others. For, when one talks about Him, one melts into Him. It is like enjoying sweetmeats, and becoming the sweet after complete absorption. He removed all the defects that plagued the six theistic philosophies of India, while retaining all their positive qualities.

Baba unearthed the contributions of Shiva and Krs'na and improved upon them. Then He combined the philosophy of Shiva with the *bhakti* or *prapatti* of Krs'na, adding the ethics and morality of Buddha and the austerity of Mahaviir Jain. He wrote extensively on the civilization of Rarh, that existed 7,000 years ago in the area of today's Bengal, and in His book *Rarh: The Cradle of Civilization*, stated that Rarhology was applied Shivology. In this way, three chapters were added to Indian history - Rarhology, Shivology and Krs'nology.

A value-oriented social code of living based on a rational philosophy was one of the fundamental necessities of this newly founded society. Thinkers of the past created a lot of confusion regarding the definition of values and norms. For the first time in history, Baba defined these, based on Neohumanism, and incorporated them into the daily rhythm of Margi life. Our beloved master bestowed *Caryacarya*, the social code, to human society.

For the first time in the history of human society, Baba propounded PROUT, a value oriented, socio-economic philosophy which is a practical solution for the moral, ethical and

economic problems of society. He started master units in many parts of the world to aid and increase economic growth from a grass-roots level.

To preserve the values of rich and ancient civilizations, He showed that languages and scripts are precious and must be saved, initiating the *samaja*-wise application of PROUT. He put forward the term and concept of *samaja* in the place of 'nation'. As Tagore said, the word 'nation' breeds negative sentiments, tearing humanity apart. *Samaja*, however, accepts the importance of sentimental legacy, coupled with easily and efficiently implemented literacy and education through local languages for regional economic emancipation, leading ultimately to universalism.

Baba explained the two words 'culture' and 'civilization' in a universal context with defined values, making Ananda Marga a complete and value-based civilization for a new generation. While dictionaries may have limited definitions of these words, He gave a clear and unambiguous explanation of culture as 'collective human expressions', and of civilization as the refinement of those expressions. He also said that although culture may differ in local variations, in essence it is the same for all humanity.

The world of aesthetics had been confined to the world of glamour, tending towards negative interpretations. Anandamurti liberated the world of aesthetics and gave it a positive direction, with the motto:

Seva'ya kalyana'ya kala' sa'hityam ca –

"Art for service and blessedness", not art for art's sake. He propounded RU (Renaissance Universal) and RAWA (Renaissance Artists and Writers Association) to liberate middle class intellectuals, in contrast to the stranglehold of capitalistic associations like the Rotary and the Lions Club.

He introduced the dedication and service mindedness of Christianity, combined with the Islamic concept of social equity. The strong anti-exploitation sentiment of Marxism was also included in Ananda Marga.

The order of sannyasinii nuns and the Women's Welfare section of Ananda Marga was created for the emancipation of womanhood. While religions proclaimed the superiority of men above women, Baba provided the basis for equal rights for both sexes.

He founded society building through interracial marriages as a long term solution to root out racism, as well as inter-caste marriages, to break down the caste system in India. This is the best solution for creating a harmonious human society. He allowed birth control only if the contraceptive system used is not physically, mentally or spiritually harmful in any way.

For the first time in human history, Baba explained the difference between religion and *Bhagavad* Dharma. He explained the scientific nature of dharma as the cultivation of the vast internal world of contemplation. He also elucidated how religions, which search God outside the self, are based on dogma and are major causes of bloodshed.

Baba was against destroying religious places of worship such as mosques, churches, temples and synagogues. He opposed all kinds of violence in the name of God. Rather, He wanted all such religious edifices to be preserved for the future humanity as architectural and historic artefacts, as well as milestones of human ignorance and folly.

He encouraged vegetarianism, and promoted chlorophyll as the richest source of lymph, which nourishes the brain.

He created many ecological gardens and encouraged the practice of biodiversity.

Anandamurti propounded the theory of *microvitum*, intro-

ducing a new concept which will be instrumental in creating new scientific developments and discoveries in future.

He was against religious conversions, advocating both psycho-spiritual research within one's conceptual world and rational thinking as aids for spiritual growth.

He gave a practical definition of mysticism: "Mysticism is a never ending endeavour to find out a link between the finite and the infinite." Thus He revealed mysticism as the culminating point of evolution in individual life and human civilization.

He gave Prabhat Samgiita as the *Bhakti Shastra*, comprising 5018 songs of unparalleled devotion expressed in a uniquely rhythmic and fascinating way.

A'nandamu'rtiji was a unique organizer

One of the greatest contributions of our beloved Master was creating this unique organisation that even Shiva and Krs'na were not able to accomplish, due to the constraints of society in their eras. He was a unique organizer, but hid Himself from the public eye. He accomplished His great work secluded away in a small room of a modest house.

Baba created the order of sannyasiis and sannyasiniis (monks and nuns) as the second step of society building.

He made thirty-two organisations within Ananda Marga. Today, practically every country of the world has an Ananda Marga office with sannyasiis at work there, or being glimpsed in the streets with their unusual uniform catching the eyes of onlookers. He set up training centres all over the globe.

I was falsely implicated and put under arrest for twenty-two months during the period of emergency in 1975, created by the then despotic Prime Minister Indira Gandhi. The director of the CBI told our Master, while in jail, that if He chose to disband the concept of PROUT and Proutist Universal, that the

government of India was ready to withdraw all false charges against Him. He further said that the government of India was ready to help in whichever way He wanted, but only if He gave up PROUT. The CBI director threatened that if He refused, they would destroy the entire organisation and keep Him in imprisonment until the end of His life.

Baba's reply was that He would come out of jail to create an organisation sixteen times stronger than in its previous form. It was a startling statement, as at that point there was not a single worker outside jail openly wearing the uniform of a sannyasii. Confined to prison, I sincerely felt that even wearing a uniform and walking on the road was also work. When released from jail, Baba did as He had promised.

While still in physical form, He himself supervised the construction of all the projects in his blueprint city of Ananda Nagar, and named the roads after great people of the world.

To educate future generations, He gave the concept of Gurukul University, and Ananda Nagar was established as its headquarters.

Vishnu is the mythological representation of God in His capacity of preserving and maintaining the universe, depicted with four hands holding a conch shell (*shankha*), a disc or *chakra*, a mace (*gada*) and a lotus (*padma*). In Kota, Rajasthan, in April 1967, Baba gave a humorous new meaning to these. He said that the conch shell is ERAWS, the *chakra* or disk is PROUT, the mace is Sevadal, and RAWA & RU are the Padma.

Humanists may ask why, although so many great spiritual souls were born in India, the world at large remained unaware of its rich legacy? And how were the Semitic religions able to invade its frontiers and penetrate its culture?

The answer is that none of the great people of India created an organisation with the two wheels of the social chariot

yoking together householders and sannyasiis. The success of Christianity today is only due to this reason. Islam also incorporates a close working between the religious section and the laity. In the history of religions it was Buddha who first envisaged this, in the motto:

Sangham sharanam gachhami –

“I take shelter in the shade of the organisation”. Islam and Christianity only imitated the Buddha. A proper organisation means the collective march of a society, keeping both the uniformity of thoughts and the equilibrium of movement, which is the spirit of *samgacchadhvam*. Harmony of thought waves means common values derived from a rational and universal philosophy, which need both social and spiritual codes of conduct.

To explain this in a nutshell: if Ananda Margis marry someone from the outer society, they will have to face many ethical and moral questions. Because Margis are already trained to seek God through meditation and not prayers, and eat a sentient diet of completely vegetarian food, they are free from all dogmatic religions. They universalize, not nationalize. The value system of an Ananda Margi family is very advanced and far ahead of its time, so very different from all existing systems of religious, political and economic narrowness. These Margis will have to either struggle hard to evolve their partners, or regress to the impoverished values of a less developed society.

Why are Hindu organisations slowly regressing, despite the fact that they have a very lofty philosophy? Why is Catholicism progressing in numbers although they do not have any philosophy to speak of?

The answer is that a society in which the active participation and cooperation of sannyasiis and family people does not exist, is bound to perish. Ideally, sannyasiis are like angels

with flaming swords of dharma, who fight on the frontiers of the organisation, opposing religious dogmas which cripple the intellectual and spiritual growth of society. Our Master worked hard to release the first generation of Ananda Marga from its old pre-conditioning, and trained it in a new spiritual system, his subjective approach through objective adjustment. The subsequent generations, to a great degree, are free from the choking grip of various dogmas.

A unique spiritual guide

In the past, the entire *Prayoga Shastra* (science of spiritual practices) was hidden from the eyes of sincere spiritual seekers, even those who wished to elevate themselves through spiritual practices. A secret language called *Sandhya Bhasha*, or *Carya Pada*, is present even today in the hands of a few Himalayana mystics, but it is not humanly possible to find those texts and study them. Our beloved Master brought back all the spiritual practices given by Shiva and Krs'na, making them easily available for seekers. There is a strict rule that these are to be taught freely to spritual aspirants, without accepting any remuneration. These various spritual practices are grouped into the various categories : *Prarambhika yoga*, *Sadharana yoga*, *Sahaja yoga*, *Vishesha Yoga* and *Kapalika Sadhana*. Today, flamboyant commercial gurus sell their adulterated practices to a spiritually naive public, bringing shame on the age-old spiritual heritage of India.

Anandamurtiji spent considerable time and energy in grooming His disciples, whom He chose from the ordinary run of people. Only a sadhaka can tell how difficult this is. The Guru has to undergo the reactions of the samskaras of His disciples in the form of sufferings, while transmitting spiritual energy and realisations to them. He created a few hundred thousand

ideal householders, 3,500 dedicated sannyasis, including 1,500 sannyasiniis or nuns, and combined both of them into the two wheels of this future global society. This organisation, formed of sannyasiis and *grihastas* (householders), will work as a self-perpetuating machine for as long as this creation exists. When someone questioned Baba, "Why don't you bring qualified disciples for your work?" He replied, "Then what would be the speciality of Anandamurtiji? I can take the work of a rocket from a goat. From bricks and stones I take work. Only surrender to Parama Purus'a and try to be His medium."

A'nandamu'rtiji : indomitably optimistic

Last, but not least, a vital aspect of Baba's personality was that He was indomitably optimistic. The keynote of the *Prabha't Samgiita* He created is that every song ends on a note of optimism. Never, under any circumstances, did our Master ever allow any negative talk. In fact, the people around Him thought that *Sadvipra Samaja* would be established at any moment. Even after having fasted for years while confined unjustly to jail, Baba was constantly optimistic. When workers or Margis met Him, He would frequently say this sentence:

"Victory is in your pocket."

Such was the aura of confidence He exuded constantly.

Anandamurti was of massive and unique intellectual capacity, an unparalleled spiritual guide and unequalled organizer. These qualities make a complete, towering spiritual personality. Only Taraka Brahmas, or plainly speaking, Shiva, Krs'na and Anandamurtiji, could combine these ideals.

How can one become an ideal human being?

According to *Idea and Ideology*, spiritual aspirants are encouraged to take a 'subjective approach through objective ad-

justment' in life. They first must fix their minds on the goal of realising their identity with Parama Purus'a within their own self, then they can plan their lives in order to move ahead towards the goal along with the members of their samaja. They will have to train themselves to be embodiments of the Master.

Ananda Marga is uniquely a complete, cardinal human value-oriented civilization, touching all aspects of human life. Here I have given just a few examples of Baba as a role model, which I was personally able to observe. Although humans can achieve only a fraction of these lofty capabilities, hard work and sincerity will help to attract His divine grace. This will enable all seekers after truth to develop their intellects, learn to organize, and to be highly optimistic spiritual guides for the masses.

Everyone will have to cultivate all four of the attributes which Taraka Brahma possesses in the role model dimension. One will have to train oneself to be in the plane of relativity, carefully planning both internal and external journeys of the spiritual path. So, carefully plan the whole of your life, and may parents and guardians teach their children how to plan the whole career of their lives according to the spiritual guidance of our Master's idea and ideology.

The Mystical Dimension

In His work *Neo Humanism: The Liberation of Intellect*, Baba clearly said that devotion is the most precious treasure of human society. Why is this? He also said that devotion, or bhakti, is not a sadhana, but *sadhya*, the attainment and culmination of spiritual life. Experiencing psycho-spiritual parallelism is to experience ideology. Regular ideation on the *Is'ta* or personal goal gradually helps to achieve devotion. When devotion becomes very deep it turns into Bhava.

Spiritual waves move in straight lines, while the mind or mental waves tend to always be curved or zigzag. Sincere, regular practices help the mind attain this straight wavelength for a brief period, before it again assumes its habitual pattern. This temporary parallelism is what is called *bha'va samadhi*, which can be defined as the mental state of ideational absorption. *Bhava* can be realized by every sadhaka. It can even be felt after doing sincere spiritual practices for just a few months. Indeed, this is a common experience given to every sincere spiritual aspirant.

Here I will express what I personally experienced under Baba's guidance in January 1966. During the previous night's field walk when I had asked Him the question: "What is *Mahábháva*?", He was silent. The next day, when Baba came to Jamalpur jagriti, He said: "Yesterday, your question was about *Mahábháva*. Today you first understand what is *bhava*, then I will tell you about *Mahábháva*." Then He Himself humbly searched out a board after going into two or three rooms of the jagriti, just like an ordinary margii. We felt like stupid students - no one had even felt that He is *Parama Purus'a* and that He should not be treated like an ordinary person, having to take the trouble of searching around for a board.

On those days Baba used to give *bhava samadhi* to almost to everyone who went to see Him. The intensity of this samadhi varies, yet in smaller degrees, it always remains with devotees. He usually allowed it to be expressed in a deeper form like *pralaya*. It took many years of study and analysis to understand the reason for the intoxication and to penetrate the meaning of the sloka He had asked me to commit to memory. On three different occasions, He examined me to test if I correctly remembered the sloka and its derivative meaning.

Unless experiences are achieved in common through strenu-

ous spiritual practices, the scientific and rational outlook of spirituality will be lost to human society. Religions will continue to sprout up, and disunity and bloodshed will be the end result. When ones psychic and spiritual vibrations start to become balanced, certain psycho-spiritual and sentient expressions over power the aspirant.

According to the chapter *Ishvara Pranidhana* in the book *A Guide to Human Conduct*, the following eight main expressions and thirteen subsidiary expressions take place in the body and mind of the spiritual seeker.

These are:

- 1) *Sthumbha* - becoming inert
- 2) *Kampa* - shivering
- 3) *Sveda* - perspiration
- 4) *Svarabhanga* - breaking of the voice
- 5) *Ashru* - tears
- 6) *Vivarnya* - the body and complexion assume some attractive changes
- 7) *Romainca* - goosebumps, or a thrilling spiritual experience of divine love which makes the hair of the body stand on end
- 8) *Pralaya* - falling flat in samadhi

The thirteen subsidiary expressions are:

- 1) *Nritya* - dancing

- 2) *Giita* - singing devotional songs
- 3) *Attahasa* - laughing boisterously
- 4) *Vilunthan* - wailing
- 5) *Krosana* - rolling
- 6) *Jrimbhan* - yawning
- 7) *Hicca* - hiccuping
- 8) *Ghu'rna* - staring
- 9) *Tanumotan* - relaxing
- 10) *Lala'srava* - salivation
- 11) *Hunkar* - shouting the sound *hun* unconsciously
- 12) *Lokapekshatyaga* - carefree - not worrying what others would think when one behaves in a peculiar way
- 13) *Dirghashvas* - long sighing

While these subtle outward expressions occur, the mind remains absorbed in endless bliss.

The chapter on bhakti in *Subhashita Samgraha Part 2* gives these experiences in the following stanza:

Shuddha satva viseshadva

Premasuryansu samya bhak

Rucibhi: cittamasrinya

Kriitasaubahva ucyate'

Rupa Goswami

(The derivation is Kriita + asau = Kriitasau)

Translation: The mind experiences childlike innocence; the spiritual aspirant feels blemishless like a child.

The sun of Neohumanistic love - that love for all the animate and inanimate worlds - rises, spreading its effulgent light in all directions. Gradually, one who is a habitual faultfinder will start feeling that if there is any defect in the world it is the "I" and "my" that are responsible. Kabir, a Tantric mystic and saint who achieved realisation, wrote:

"I went in search of defects in humans,
but found none,
yet when I turned inside of me,
the defects residing there
condemned me as the worst of humans."

The third experience is that the mind and demeanour of the spiritual aspirant become soft. *Parabhakti* makes the devotee soft like a baby - defenceless and vulnerable. Because of this, divine protection becomes providentially available to protect the devotee. This can only be realized through personal experience. Faultfinding becomes next to impossible for such a soul. The combined experience of all the above three is called the 'mystical dimension'.

Thus, a subjective experience of ideology makes an ordinary person into a universal one, and through the constant experience of *bhava*, gradually makes one a spiritual human being. Anyone who possesses a sincere desire, can experience *bhava samadhi*. This is the reason why Baba said that devotion is the most precious jewel of human society. It is expressed through ones subjective experiences:

E kii madhurata ' pavane

E kii ma 'dakata ' manane

E kii sure sure pa 'khi ga 'y

E kii bha 'loba 'sa ' bhuvane

Prabhat Samgiita

Song 1486

What is this sweetness filling the air?

And this ecstasy enveloping

the contemplative world?

Why do the birds' chirping songs

intoxicate me?

Why is this overpowering love

filling the entire universe?

One may imagine this Neohumanistic love as passive, but it is far from that. In India, the tale of sage Va'lmiki is very popular, and Baba once told this story. Ratnakar was the son of a rishii or sage named Chayavan, the inventor of the famous Indian health tonic Chyavana Prasha. From an early age Ratnakar disobeyed his father and took to bad ways, gradually becoming a hardened criminal. One day, while Ratnakar was lurking in the forest in search of someone to rob, he came upon two travelling rishiis. One sage was called Brahma, and the other was called Pracheta.

Ratnakar went to the travellers, showing that he intended to

kill them, but first demanded they hand over all their wealth. The rishiis asked him why he was committing such a heinous crime, and he said it was in order to feed and care for his family. Brahmaji asked him if he realised what the karmic result of such killings would be, but Ratnakar had not considered this. Brahmaji told him of the horrible requitals he would have to suffer in future lives to atone for the crimes he was now committing. Ratnakar was terrified, yet said that at least he would not suffer alone as his family would also have to reap the consequences of his crimes, as they were benefitting from the results. Brahmaji directed him to ask his family if they were willing to share the load of his bad deeds.

Ratnakar went home, and first asked his parents, but they said, "When you were young, we took care of your every need in an honest way. Now we are old, it is your duty to take care of us, and we will not share in the payment of your bad actions." Next, he asked his wife and children, but they also denied any responsibility for his negative actions, saying that it was his duty as a husband and father to take care of them, and it was not their fault if he chose a dishonest way to do this.

Ratnakar was horrified that the whole responsibility for his deeds lay on his shoulders alone, and quickly returned to the rishiis, begging them to help him so that he could find a way to be liberated from his misdeeds. Brahmaji agreed to initiate him into the path of sadhana and sacrifice, and told Ratnakar to prepare himself by taking a purifying bath in a nearby pond. It is said that while he was bathing in the pond, the water roiled and burnt off completely due to his sins.

Ratnakar could not even repeat his mantra due to his past criminal ways, so the rishiis devised an ingenious way to solve this problem and he was finally able to meditate. His heart was so full of deep remorse that his surrender became total. After doing penance continuously for thirty-five years, he became a great saint. It is said that as he sat perfectly still in meditation for such a long time, a colony of termites, taking his body to be inert, built a huge termite mound around him. The rishiis then went and demolished this and freed his body. When

Ratnakar finally emerged from his meditative state, he became known as Valmiki, because *valmiikam* means 'termite mound' in Sanskrit.

When Valmiki ultimately achieved self-realisation, he opened his eyes to see two parrots joyfully mating. Suddenly, an archer shot an arrow and killed the male of the pair, leaving the female crying and fluttering about helplessly. Compassionate tears rolled down Valmiki's cheeks, as he cursed the the archer. This curse was spontaneously expressed in poetic form. Valmiki is considered to be the first poet of the world.

The mystical dimension of ideology is certainly not very easy to realise, but it is not an impossible task. With regular spiritual practices and the cultivation of *vaera'gya*, one day the aspirant will be able to enjoy this blissful and universal experience. Moralists of the universe must work hard to experience this first step of spirituality, which alone makes one first a universal human being, and then a spiritual one. This experience is absolutely essential to uniting the moralists of the universe.

"Let everybody be happy

Let everybody be free from all physical or psychic ailments

Let everybody see the bright side of everything

Let nobody be forced to undergo any trouble under pressure of circumstances"

Baba

Understanding the Mission

Dictionaries give a variety of definitions for the word 'mission'. The *Oxford Dictionary, 10th Indian Edition*, gives seven meanings in two separate categories, but the last definition given, 'a strongly felt aim or calling', is the closest to what we need in the following context. The meaning of 'mission' in the *Webster's New World Dictionary and Thesaurus* is especially relevant – it is 'the special task or purpose for which a person is apparently destined in life'.

In His seminal work *The Liberation of Intellect: Neo-Humanism*, our beloved Master uses the word 'mission' in two contexts. He refers therein first to devotion as a principle, then He refers to devotion as a mission, with spirituality as both a principle and mission.

When we subjectively experience the mystical dimension in ideology, that of the blissful experience of transcending selfish love and moving towards selfless love, it becomes clear that devotion, or the attraction of the Great, generates universal love. Once a group of people realize this sublime experience, it becomes clear to them that it is their duty to help the other members of this vast, deprived human family to experience the same blissful experience. However, offering philosophy to the hungry and illiterate is like offering them stones to eat. There are many wealthy people in this world that, out of ignorance, do not understand that such a state of self-realization could exist, and there are many more who do not even want to understand this rudimental reality of human existence. Therefore, we must first provide the five fundamentals of life - food, clothing, medicine, education, and shelter to this vast human family.

The question may arise, "Does this love and service constitute a religion?" The answer is "no". The Sufis of the Middle East and the Vaishnavas of South India have already realized

this, and they have an abundance of literature supporting this universal experience. Each civilization has evolved its own individual style of mysticism, but the military expeditions of the Aryan religions damaged and even destroyed many of these sentimental legacies. Our Master, while directly present on this planet, made even very ordinary people experience this higher spiritual ideal and also explained its universal nature. He thus revealed the possibility of uniting the whole human family on earth, through the demonstration of such common experiences.

While explaining the meaning of *Samgacchadhvam*, that ancient song collectively sung at the beginning of our weekly *dharmacakras*, Baba said that the loftiest mission of a human being is explained in this Vedic hymn. All who want to utilize their life in a positive direction should know and remember its meaning.

Here is the abridged text of the lecture Baba gave in a General Darshan on 12th October, 1978 in Patna.

Samgacchadhvam: The prefix *sam* means *Samyagrúpena*, or 'in the proper way and proper rhythm'. Everything moves, everybody moves, and in their individual capacity also, each and every entity moves. What is 'movement'? Movement means 'changing place'. Movement denotes velocity. *Chal* or the Sanskrit root *gam* denote 'velocity'; and also 'life'. So, each and every living creature will have to move; there is no other alternative but to move, but all movements are not *samgacchadhvam*

Here *samgacchadhvam* means – what is society? What is that referred to by [the word] *samaja*? *Samanam ejati ityarthe samajah*. *Ejati* means *gachati*. For movement there are many words in Sanskrit, like *chalati*, *charati*, *vrajati*, *ejati*. So many words having so many different meanings or imports. Now, when so many people move together, where movement does not mean 'march' or 'double march', movement means that all the portions of the society, all the portions of the collective body should have the spirit to move ahead.

Suppose you have gathered sufficient money and there is no lack of food and drink in your house, but the remaining portion of the society, your neighbours, your friends are suffering from a lack of money or food or clothes, it does not mean that you are all following the spirit of *samgacchadhvam* in your lives. *Samgacchadhvam* means 'to build a strong and well-knit society where there shall be no exploitation, no superiority complex, and no inferiority complex'. Just to represent the quintessential spirit of *samgacchadhvam* I propounded the theory of PROUT, so the entire theory of PROUT stands upon this Vedic sermon of *samgacchadhvam*. Then, *samvadadhvam*, in Sanskrit the root verb *vad* means 'to speak'. Everybody speaks. What is the importance of *samvadadhvam*? This word *samvadadhvam* means that you are to be guided by that Supreme Spirit that makes you speak in the same line, *samvadadhvam*. That is, your language must not have any ambiguity. It should be free from all ambiguities - be clear, conclusive, decisive.

The key words are **equilibrium** and **uniformity of movement**.

The uniformity of thought waves and equilibrium of movement played a major role in the thunderous success of the initial spread of Islam before the start of the Crusades. Equilibrium can be exemplified in three ways. The common measuring balance attains equilibrium when the two pans are filled with equal weights. If one of the four legs of a table is a little smaller than the other three, then you find that the table is not properly balanced. Similar is the case of a coat with sleeves of two different sizes. When an army is marching, the steps of each soldier have to be in step with the verbal command of "left" and "right." But if even one step is out of sequence, the entire equilibrium of movement is lost. In the context of society, the same situation prevails. Here the sense of equilibrium will be that each individual is supplied with the aforesaid five fundamentals of physical life. Each individual also has the chance

to strive hard to better their performance, in order to get *atiriktam pradatavyam gunanupate'na*, the surplus awarded to the meritorious, as per Ananda Sutram (Part 5, Sutra 11). The inherent dynamism of the society will be kept alive only if this aphorism is followed verbatim et literatim.

'Equilibrium' thus means the assurance of the five fundamentals of life, with an equal opportunity to move ahead for one and all. Uniformity here means that there should not be great disparities amongst people, such as one person earning a lot of money and another earning very little, as seen in society today. Both the words 'equilibrium' and 'uniformity' are assured in *samgacchadhvam*.

In *samvadadhvam*, 'equilibrium' would mean infusing a fair amount of understanding in the individuals of society, for the purpose of educating them to comprehend the ways of the exploiters and the necessity of striving hard to maintain the pace of growth on all levels. 'Equilibrium' should refer to the increasing number of talented people with this socio-economic consciousness.

The most important aspect of uniformity should mean the powerful, collective voice of protest against injustices. This depends upon the number of people who speak and act in a similar way. Thinking may vary, but the governing body that is at the helm of our organizational structure has to be moralist. The welfare of the entire society rotates around this body and hence it has to be eternally vigilant. A strong and equally moralist opposition is required where coordinated co-operation is mandatory. We can create various institutions to develop such persons and give encouragement, in order to increase their number. At least the governance of society should be vested with only such moralist people. This process, though very hard in actuality, must be kept in view for the greater welfare of all. The song of existential march, therefore, should be sung with unanimity.

Together, *samgacchadhvam* and *samvadadhvam* play a major role in combining social equilibrium and uniformity for achieving faster social growth.

Sam 'vo manám 'si jánatám. "Vah" means "your" in the plural; "Vah" is old Sanskrit, that is, Vaedika. In Laokika Sanskrit, that is, later Sanskrit, the term for "your" is "yushmákam" but in old Vaedika Sanskrit it is "vah". The root verb is "vah". "As" becomes "ah", that is, "as" and "ah" are the same thing, so it is "vah".

"You should know that the source of all creation, and also the source of all microcosms, is the Supreme Progenitor. You should know that from the Supreme Progenitor comes all the microcosms. You should never forget this fundamental truth. The difference among the units is the difference in their microcosmic reactive momenta. But you should remember always that the source of all these microcosms is the Singular Entity, the Singular Macrocosm, then the relationship amongst human beings will become closer and closer. *"Sam 'vo manám 'si jánatám"*. You should know this fact; you must not forget this fact."

Here the meaning is that if one accepts any 'ism' such as casteism, provincialism, nationalism, or religious boundaries, then one does not accept the universal fatherhood of the Lord. Such a person is an atheist. Why? If one accepts this universal patrimony, then all His children have the same caste, race, and nationality. Those who accept casteism or racism do not accept God as the Father of all, and hence are atheists.

By acquiring the best qualities of all the four varnas – working harder than labourers, being more courageous and more disciplined than warriors, having subtler and more penetrating minds than intellectuals, and knowing the tricks of the merchant class, we transcend caste and class. When the dawn of a universal outlook awakens in our minds, we also step outside the limitations of race and nationality and truly take our place as part of the human race and the global village.

"*Devábhágam ' yathápúrve sam 'jánáná upásate*". Now, the word "*deva*" comes from the root word "*div*". "*Div*" means "a vibrational existence". So "*deva*" means "a vibrational existence".

Maharshi Yajñavalkya says,
Dyotate' kriidate' yasmádudyate dyotate divi,
Tasmáddéva iti proktah stúyate sarva devataeh.

Those divine vibrations, those divine manifestations, the vibrating attributions of the Divine Father, are '*deva*'. "*Devábhágam ' yathápúrve*" – that is "the divine vibrations of the past". Why has the word 'past' been used? Because from the very dawn of human civilization there have been these divine vibrations, and these divine vibrations know no differentiations. And in the actional sphere also, there have been no differentiations. Equality and parity have always been maintained.

Just see the case of air, light, water, respiration and so on. The need for these things is the same for all individuals; there are no differentiations. Those differentiations that we see in society are creations of vested interests, creations of depraved persons, of degenerated, immoral people, so you should not support these actional defects of immoral persons. You should follow the divine vibrational system, that is, you must not try to find any differentiations among individuals. "*Devábhágam ' yathápúrve sam 'jánánám upásate*." It is the wont of divine expressions that there be no differentiations, no class of exploiters and exploited. That is, this wont of not creating any differentiations was not only their duty, it was their *upásana*, the desideratum of their existential march.

[This part is also very important to be noted by all. The wise rishis of the past took on this responsibility of vigilance, of not creating differentiations and discriminations as part of their penance (*upásana*) or purpose of life.]

"*Samáni va ákuti*". When everything comes from the same source, from the same Progenitor, and when finally everything

goes back to the same desideratum, there must be the same aspirations, the same longings, in the heart of each and every individual. But due to the depraving actions of immoral people, those exploited, those downtrodden people are forced to forget their goal. They are drifted away from the desideratum of their life. This should not be done. Everybody should get the chance to develop his or her natural longings for Him.

"Samánáhrdayánivah". When everything comes from the same Progenitor and moves along the same path towards the supreme culminating point, then should there be any cordial difference between people? No, there must not be. Everybody should be given the scope, or circumstances should be created, such that nobody gets the scope to feel that their future is sealed forever, is blocked. So let everybody feel that everybody in this expressed universe belongs to the same big human family. *"Ek cauká, ek cu'lhá, ek hai mánav Samaja"* – "One kitchen, one hearth, one human society".

[In some other discourses, our Master said that all humans have four basic wonts. These are pleasure, sorrow, hopes and aspirations. These four fundamental wonts of human beings must be treated sympathetically and brought to a common platform, the resulting force being directed to the supreme beatitude, or Parama Purus'a. The quintessential virtues, like Yama and Niyama, to name a few, that do this job, are called 'values'. This is how the concept of 'values' is made readily available for all and sundry for the first time in history. A value-oriented civilization that sublimates human aspirations will help hearts to unite.]

"Samánamastu vo mano" All microcosms come from the same Macrocosm, and finally, all microcosms will become one with the same Singular Macrocosm. So, while they are in society, while they are in the phenomenal world, they should remember this Supreme truth: that actually they are one, one Entity expressing itself through so many different corporeal structures. And when this is done – and it is not at all a difficult

job to do it - then what will it be? It will be a society in the proper spirit of the term. So encourage everyone to build up their career in a nice way, let no one get the scope to think that their life has become useless. And this is the loftiest, it is the highest mission of all human beings. Those who do not recognize this fact, or those who want to forget this fact, are actually enemies of human society. Those who support casteism, racialism, provincialism, parochialism, nationalism, or even internationalism, are enemies of the big human society. Human society is, rather should be, and based on only one 'ism', and that 'ism' is universalism.

"Yadhavah susahasati"

A society which makes the aforesaid improvements will assume a proper collective movement and will continue to march forward gloriously, scintillating with sincerity and surrender.

The aforesaid improvements to be made are:

* Every portion of human society should progress. This means that each individual should be provided with the five fundamentals of living – food, clothes, shelter, medicine and education.

* One should train one thoughts, words and actions to be the same, and try to be clear, concise, and decisive in one's action and nature.

* Everyone has to take care of the uniformity and equilibrium of movements and thoughts regarding social progress.

* We never should tolerate racism, casteism, provincialism, nationalism, religious fundamentalism, and internationalism. Only universalism is to be accepted.

* We will use our wisdom to rationally share all the properties of this universe. The wise members of society should be eternally vigilant; rather they will take pains to fight against discrimination and differentiation in all strata of life.

* We will be careful in understanding the basic psychology of the pleasure, pain, hopes, and aspirations of all beings, in order to help them to sublimate these into Supreme Love,

through cardinal value-oriented education, and thus bring the hearts of all together.

* We will encourage everyone to build up their career in a nice way and let no one get the chance to think that their life has become useless. This will be the highest and loftiest mission of humankind.

Commentary:

For the first time in human history, a movement based on a common ideology and a common mission for all humankind is delineated. The beauty of this ideology and mission is that human beings worthy of the name cannot refuse it, since it is the apex of rationality and Neohumanism.

When this will be achieved through PROUT and Neohumanism, it can be described basically as "the equilibration of psychic waves." This line of thinking will have to be used extensively in future social analysis.

It should now be crystal clear that PROUT is the mission of all Neohumanists. Remember what Baba said: "My words are not the words I speak. My words are your actions in the world, in the society. The world will come to know me by your actions. You are all mini-Babas. If you want to see me, do My Mission, for I have merged myself in My Mission."

The purpose of PROUT and Neohumanism is further revealed in another quote from Baba when He was in jail:

"I have not come here to establish Sadvipra Samaja. That is but a fraction of My true purpose. My real mission is to inundate the world with devotion."

All these manifestations of our Baba are built upon the bedrock of personal morality and social protest against injustice. It is very easy to worship Krs'na and read the Gita. But it is very difficult to walk the path dictated by Krs'na. Similarly, it is easy to mouth slogans of absolute loyalty to the organizational structure, ignoring the cracks and the sinking of its moral foundations. However, it needs real courage of conviction and loyalty to the ideology and mission to stand up against injustice and

atrocities done in the name of structure. Those who have embraced struggle as the essence of life will not hesitate to do this.

What is the use of any structure - be it state or organization - if it is used to destroy Prout and alienate those talented people whom our beloved Master summoned? What is the use of the structure if it foments hatred amongst its members and is narrow and sectarian, rejecting the loving vastness of our Lord's heart? What is the use of the structure if it does not carry the vibration of Lord Shri Shri A'nandamu'rtijii; if it is not *Baba nis'th'a* - not resolutely rooted to the effulgent feet of our Master?

*Baba used the word 'wont' in the context of 'inherent characteristic quality', in speaking of dharma. Baba was in the habit of creating new English words with Latin roots, and also making new meanings for existing words, as in this case. The traditional meaning of the word is somewhat different.

Here I would like to add a few more points from the first eight pages of *Human Society Part 2*. These eight pages are the prelude one should know before perusing the fifth chapter of Ananda Sutram. In Ananda Marga, the goal of life as the realisation of the self is inextricably entwined with the understanding of social obligations, our connectedness with all and the desire to fight injustice. The meditation we do collectively all seated on the floor at the same level; our eating together - if possible from the same plate, at least on festive occasions; the disciplined movement and desire for social equity, all together create a psychic equilibrium. This individual and social balance in turn changes into an insatiable urge, verve and enthusiasm to move ahead with greater speed on all levels.

Sanskrit The Language of Taraka Brahma

PARAMA NIRDE'SHAH

Yah varadvayam niyamitarúpen'a sadhanam karoti, mriyukale' paramapurushasya katha tasya mansi jagarishyati jagarishyatyeva, tatha sa muktih prapsyati prapsyatyeva. Tasma't pratyekam Anandamargin'a varadvayam sadhana avasya kartavya'. Ayameva paramapurushasya nirdeshah. Yamaniyamavyatire'ken'a sadhana anushtita' na bhavati. Tasma't yamaniyamayoh pa'lanam paramapurushasyae' va nirdeshah, asya nirdeshasya avama'nanam nama kotikotivatsarasya krite' pashujjivansyakleshe' dahanameva. Ko'pi mananvah yatha tadrisha kleshe' dagdhah nabhave't sarve yatha' parama purushasya snehachhaya'm prapya shashvatiim shantiim prapnuyuh, te'na sakala manvanam anandamargasya kalyanansya pathi a'nayanasya ces'hta anandamargin'a' avashyakaraniyah. Anya'n satpathah nirdeshadanam sa'dhanaya'h aṅgameva.

*(Shishyadhame'na bhaskara'nande'na mu'la Bangala
Bhasha'yam Samskrite anuditam idam paramanirdesham)*

The Supreme Command translated into Roman Sanskrit
by Ac. Bhaskarananda Avt.

Salutations to my Master Shrii Shrii Anandamurtiji, the very embodiment of Sadashiva, as I request His blessing to elucidate the deep and difficult subject of Sanskrit. I also pay my respects to Swami Agamanada who first taught me the basics of classical Sanskrit grammar at the Ramakrishna Advaeta Ashrama in Kalady, Kerala, the birthplace of Shrii Shankaracarya.

At the very outset, I would like to mention the fact that a massive book could be written on the glory of the spiritual language of Sanskrit. Here I will mention a few salient basic features of the language, and give a basic knowledge of Sanskrit to those who read this book.

Sanskrit is Taraka Brahma's preferred language. Those who make the effort to study it will fall in love with this divine language or *giirva'ni*. Many are its heart-touching subtleties. Our Master revealed many hitherto unknown facts on various aspects of Sanskrit for the sake of clarifying its scientific origin and hence, gaining it universal acceptance as the base for the unified and glorious march of human society. He authored two books on the specific study of linguistics and Sanskrit: *Varna Vijnana*, "*The Science of Letters*", and the *Shabda Cayanika* series. Baba often stressed that Sanskrit would come into more common use again in future generations, emphasizing its importance to each individual on the path of self-realization.

"...without the proper cultivation of the Sanskrit language, it is impossible, not only in the field of the science of language, but also in the world of psychic expression, to be considered a true scholar or learned person. The cultivation and teaching of Sanskrit is indispensable in the world of education.

(*Eka to Ekaugā, Shabda Cayanikā Part 2*)

What exactly is 'language'? We are certainly all dependants on it, needing it to communicate with the rest of our human community (note the similarity of the two words here, communicate and community). 'Language' is an external reality of organised audibly uttered sounds produced by our vocal chords. These have become organised into different patterns, and agreed upon over time, allowing speakers to convey their desired information. This formation and transformation of expression is then heard, and hopefully, correctly interpreted by another speaker of the same language.

The grammar in a language is the essential governing factor in the way the words are put together to make larger, more

complex units. These are essential for compound words and sentences necessary for the full expression of ideas and emotions. Word order is as dominant a factor as intonation, and all languages are tightly organized by a set of strict, non-flexible, logical rules. Written words are conventionalized symbols of spoken language. When you think about it, we are habituated by the usage of our formal language system, and it is a clear indication of our cultural heritage. It is a skill involving signs, sounds, and gestures, once mastered, totally taken for granted. Baba says: "The three fundamental relative factors are the spatial factor, temporal factor, and personal factor. These three are called *tridañda* in Sanskrit. *Tri* means 'three' in Sanskrit. T-R-I. *Tri*. In Latin also, 'tri-angle'. *Tridañda*. *Dañda* means pillar or stand. In Latin, it is 'tripod'. These are the fundamental relative factors." (Ananda Vacanamrtam Part 14)

The Vedic language is the oldest language with which we are familiar. This language was influential in central Asia and certain parts of India for a period that extended from 15,000 to about 7,500 years ago. It is unique, as unlike all Indian languages up to the present, it contains a series of sounds that cannot be traced to any other Indo-European tongue, showing the influence of the early native and aboriginal peoples who would later intermarry with the *Aryan* tribes who spoke pre-Sanskrit dialects.

At the beginning of the Vedic era, a transitional period between pre-history and history, written scripts had not yet been invented. The *Saindhavi* script came into existence between 5,000 and 6,000 years ago, becoming the earliest written evidence in human history. One of India's greatest achievements is her remarkable alphabet, which starts with the vowels, followed by the consonants, all scientifically ordered according to their pronunciation. This contrasts with the Roman alphabet, which borrows many concepts from the Indian alphabet, yet is haphazardly arranged.

If all the languages of India are like her veins and arteries, then Sanskrit is the language of her bone marrow. The Sanskrit language was invented nearly 3,500 years ago, in the age that produced the *Maha'bha'rata*, that epic Sanskrit poem rich in wisdom that chronicles the life of Krs'na and contains the *Bhagavad Gita*. It also chronicles the titanic proportions of the battle of Kuruks'etra that was fought amongst tribes ranging from the Himalayas to the tip of southern India, and almost caused the annihilation of the human race.

"Some people say that the Sanskrit language was imported to India from Central Asia, but this does not seem to be correct. Rather it is more reasonable to say that in those days one almost identical language was current all the way from Central Asia and Eastern Europe to Southeast Asia. The branch of that language that was popular in the southeastern part of that expanse was called Sanskrit, while the language that was spoken in the northwestern parts was Vedic.

"The Aryans migrated to India from outside, no doubt, but the Aryan influence was not so discernible in the southeastern as in the northwestern parts of India. The Vedic language came to India with the Aryans, but the Sanskrit language is an indigenous language of India; it did not come from outside. I have stated this fact clearly in my recently-published book on *Rarh*."

(An Introduction to Shiva, Discourses on Tantra Part 1)

The earliest surviving form of written Sanskrit is the *Rg Veda*, a collection of 1,028 sacred hymns used at sacrificial rites, which were collected and written down in archaic Sanskrit long after they were composed. The rsiis who authored them had a spiritual genius in perfecting the advanced poetic techniques used for the compositions. The hymns composed by these priests were handed down by word of mouth within seven priest families, each with a kind of exclusive right on their own collection, and were so sacred that not even minor alterations were allowed. This was accomplished though a com-

plex system of checks and balances, along with feats of remarkable memory, within the priestly schools that preserved them. These Vedic hymns in Sanskrit are still recited today and act as a bridge, solidly connecting modern Indian religious culture to ancient oral traditions. Even today, the tonal accents and intonations of the hymns chanted over 15,000 years ago are reproduced with remarkable accuracy.

Baba commented that, "Although the *Rg Veda* is mainly concerned with hymns, it also contains various tales and anecdotes. While not all of these stories and tales carry equal spiritual value, they are representative of the cultural heritage of those ancient humans. They paint a portrait of the gradual advancement of human thinking and the structure of society. When considered from this point of view, the language, literature and expression of the *Rg Veda* is of special value to the world."

(*Shabda Canyonika Part 2*)

The Birth and Development Of Sanskrit

The entire mass of Southeast Asia, Afghanistan, and India were connected by one language prior to the emergence of Sanskrit. The three cultural lineages of the Indus were Mangloian, Vaedic, and Tantrika, co-existing in *Jambu dwiipa* (the area from Gandhar to Southeast Asia, all the way to the Great Barrier Reef on the eastern side of Australia). Roughly, from this time until the period of the *Mahabharata*, due to constant interchange amongst these three lineages, there arose a cultural equilibrium and uniformity that gradually merged into one integrative language. That remarkable indigenous language, which gradually merged with the culture of the afore-said area, became what we now call Sanskrit.

It is easy to see how Sanskrit is a remote cousin to all the languages of Europe, excepting Finnish, Hungarian, Estonian, Turkish, and Basque. Anyone with a basic knowledge of Latin and Greek can immediately recognise the relationship between Western verbal systems and Sanskrit. One may think of Sanskrit as the elder sister, and English as one of the youngest

sisters. In the chapter entitled *The Significance of Language in Prout in a Nutshell Part 17*, Baba says, "Latin is the daughter of Vedic and so is Sanskrit". Further, in *Varna Vijinana*, He adds:

Italian, French and Spanish use prefixes and suffixes the same way that Latin does. The Latin language is very close to Sanskrit. (More on Suffixes and Prefixes, Varna Vijinana)

The Latin term 'fraternity' comes from the root 'frater', with the addition of the suffix 'nity'. The Vedic root *bhra'tar* became 'frater' in Latin, and *bhrater* in Sanskrit. *Ma'tar* in Vedic changed to 'mater' in Latin, *meyer* in Persian, and finally 'mother' in English. This same Vaedic word became *ma'tr* in Sanskrit, and subsequently *ma'ta'* in Bengali and Hindi. From the Vaedic *pear* came the Sanskrit *pitr*, becoming *pita* in Hindi and Bengali, and from the Latin 'pater', came 'father', and *pader* in Persian. For this reason Sanskrit is dubbed 'the faithful guardian of the Indo-European lines of speech'.

No living language pauses its development even for a moment. Just as our seemingly solid body is a mass of constantly moving minute cellular action invisible to the naked eye, this is also true of languages. They are alive - changing and evolving within their embodied forms. After the completion of the archaic *Rg Veda*, Sanskrit quickly developed a relatively simplified grammar, though still remained incredibly complex. New words from non-Aryan sources appeared and old words were forgotten. With this evolution, doubts arose as to the precise pronunciation and meanings of the older Vedic texts, which had a mandatory rule that they had to be recited accurately, otherwise they would lose the effective intensity they were designed to invoke. Out of the need of preserving the sanctity and purity of these religious texts, India developed the science of phonetics and grammar to a high degree. Apart from the Greeks, India is the only country to investigate the laws that govern the evolution of language in a scientific manner.

In India, Sanskrit was an exclusive language, a secret tongue

initially only for the use of high caste people belonging to the priestly and brahmanic circles, then gradually extending to the governing class as well. In certain eras, if a lower caste man or woman even heard it being spoken, they would be punished by having molten lead poured into their ears. The Muslims and Christians who later bulldozed their way across India were an expression of Prakriti's reaction to these dogmas. They plundered India for a thousand years, looting, and abusing the womenfolk, gradually levelling the arrogant superiority complex of the higher classes which had reinforced the chasm of social inequality. Arrogant and bigoted brahmins used their power to restrict the precious treasure of Sanskrit to their own purposes alone, while hundreds of regional dialects developed among the lower castes.

Linguistic textbooks appeared, analyzing the language of Sanskrit, with the most famous one written by Maharshi Panini in his *Astadhyayi* or "*Eight Chapters*", around 400 BC. Up until the 18th and 19th century studies of Sanskrit by Western scholars, *Astadhyayi* is the most detailed and scientific grammar ever composed in any part of the world. This great, terse grammar of Panini was of a specialized nature, recognizing the 'root' as the basic element of a Sanskrit word, of which there are thousands of monosyllabic roots that change with the augmentation of prefixes, suffixes, and inflections. Every beginner learning Sanskrit struggles with Panini's rules of euphonic combination (*sandhi*), in which every word of a sentence is affected by its neighboring words, to create an acoustic harmony which is pleasing to the ear.

Due to his systemisation of Sanskrit philology into grammar, phonetics and rhythms, Panini's grammar is considered one of the greatest intellectual achievements of any ancient civilization. Philology is the study of human speech, specifically applied to literature, as a key to illuminate cultural history; here the importance of the Vedic and Epic literature is tremendous. Panini is the undisputed authority on Sanskrit to such an

extent, that for the last two thousand years, no one has dared infringe upon his fixed framework of 4,000 grammatical rules, even if they disagreed with minor points. He stabilised the Brahmins' classical Sanskrit, with only vocabulary being added thereafter, and within his fixed rules the language developed richly. Panini called the priestly elitist language *Sam'skrta*, meaning 'perfected' or 'refined', and the simpler, naturally developing everyday speech of the lower castes and tribespeople, *Prakrtas*, or 'unrefined'.

All later Indian grammars are commentaries on Panini, including the *Mahabhasya* of Patanjali, who probably lived in the 2nd century BC, a follower of the Sankhya metaphysical philosophy, whose influences are seen in our Baba's Tantra. This is the same Patanjali renowned for his Yoga Sutras. His *yoga darshanas* are grouped into aphorisms on yoga practices, the nature of *Prakrti* and *Purusa*, spiritual disciplines, and meditation techniques recorded from the *Upanishads* and handed down verbally from the time before recorded history. Since there were no books at that time, gurus would memorize each aphorism and then give oral commentary in a local Prakrita dialect. Later, when scripts evolved, the memorized commentaries were finally transcribed, to preserve them.

The Prakrta languages, simpler in sound and grammar, came into general use around the same time as Sanskrit, shortly before the birth of Krs'na, and there were a large number of dialects by the time of Buddha. This everyday speech of ancient India has been preserved almost exclusively throughout the unorthodox esoteric spiritual traditions, such as Tantra and the Jains, as their idiomatic scriptures were composed in languages that the common people could understand. One of the earliest Prakrta languages was Pali, the tongue of the orthodox Sthavira Buddhists. Buddha, however, taught in the Magadhi Prakritic dialect and his oratories were then translated into other local dialects (the Buddha himself produced no written scriptures in his life time). Pali has remained a living religious language in

Southeast Asia and Sri Lanka, and is included as a branch of Sanskrit in modern Sanskrit dictionaries.

Certain royal courts had their own Prakṛta dialect. There were Prakṛtas for different specific purposes: one for women's speech, another for respectable people of the lower orders, and one especially used as a literary language for lyrical songs. There was even a standardized procedure for dramatists who first thought in Sanskrit, then produced their Prakṛita passages by mechanical rules for converting text from the one language to the other. There was also a Prakṛitic dialect spoken exclusively in Ceylon, now Sri Lanka, which was influenced by Tamil, an independent, non-Sanskrit based Dravidian Indian language. A derivative of Prakṛta was used in Bengal by Buddhist writers, and is the ancestor of modern Bengali. The Bengali language is ninety-four percent Sanskrit.

The *Amarakoṣha* written by King Amara Singha was the first Sanskrit thesaurus. This erudite scholar was a contemporary of Kalidasa, the poet known as "India's Shakespeare". Both these scholars were included in the "*Nine Jewels*" or *Navaratna* - a reference to nine important scholarly advisors of the Gupta court in about 380 AD. The *Amarakoṣha-grantha* - "*Immortal Collection or Dictionary*", consists of three parts or *kandas*, written in verse. It is still in use and is available online.

Charles Wilkins made the first direct translation of the *Bhagavad Gīta* into English in 1784, through the Asiatic Society of Bengal, newly founded by Sir William Jones, a Supreme Court judge in Calcutta. Jones, a linguistic genius who spoke Persian, Turkish, Hebrew, and Arabic, rejected the prevailing opinion of the time that all European languages stemmed from a Hebrew originating in Persia. He challenged this dogma by seeking to prove that both the majority of European languages and Persian were derived from a common ancestor, which was not Hebrew. Those few Englishmen in the Asiatic Society were the first Indologists. In 1792, they translated works such as Kalidasa's *Shakuntala* and Jaideva's *Gita Govinda*. The *Dasama*

Granth of the 10th Sikh Guru was written in 1730 in Punjabi, a descendant of Paschatya Prakrita blended with Sanskrit. The Upanishads were translated in 1801, from the Persian. In this way, Europeans gradually acquired a growing interest in the literature of ancient India. Later, the Society would delve into archeology, funded by government grants. These men would decipher and translate temple inscriptions, taking on the monumental task of working backwards through the present scripts to decode the earliest Brahmi script. Finally, they were successful in unlocking the meaning of the massive rock face inscribed with the edicts of emperor Ashoka from the 2nd century BCE.

In 1802, Alexander Hamilton, an Englishman who had just learned Sanskrit while in India, was passing through France on his way back to his home country, when hostilities erupted, and he was forced to remain there for a long period. During this time, he taught Sanskrit to some French intellectuals, and particularly to the German romantic poet Friedrich Schlegel, at the *École des Langues Orientales Vivantes*. Thus it was that the first German Sanskritist learnt the language from Hamilton. The first university chair was set up in France, and soon after, the larger German universities all set up departments for Sanskrit and Indian studies. The first Sanskrit taught in England was in 1805, at the training college for the East India Company, following with chairs at all the major universities. Grammarians, scholars and linguists created the science of comparative philology just to analyse Sanskrit's relation to Indo-European languages.

The massive seven-volume *Sanskrit-German Wörterbuch* was published in Germany in 1819. Dubbed the *St. Petersburg Lexicon*, it was later published in part by the Russian Imperial Academy of Sciences in the 1850s. The first Sanskrit-English Dictionary appeared in 1872, and is still in print. It was compiled by Sir Monier Monier-Williams of the newly formed Indian Institute at Oxford University, to facilitate the translation of the Bible into Sanskrit.

An important point which needs special mention here is that the Church has sponsored distorted translations of the Upanishads, Bhagavad Gita and other sacred books of Indian spirituality, with a view to misleading its followers and keeping them in the dark about true spirituality. Defaming, biased studies of Indian spiritual luminaries and the Indian spiritual tradition have also been published in the West by seemingly objective researchers, with the same sinister purpose.

This passion for Sanskrit in the 19th century, along with the fascination with all things of the East, laid the groundwork for yoga to be introduced to America and Europe decades later. Oxford University Sanskrit professor Friedrich Max Müller edited and published the first English translation of the *Rg Veda*, and the great series of annotated translations called *The Sacred Books of the East*. Swami Vivekananda, the Bengali disciple of the Saint of Dakshineshvar, Shri Ramakrishna, traveled to America in 1893, for the World Parliament of Religions in Chigaco. There, he gave the first spiritual lectures on *jinana*, *bhakti*, *karma*, and *raja* yoga to Westerners, and subsequently established the Vedanta Society. An interesting note is that the word *yoga* (originally an ancient Aryan word for yoking a horse to a war chariot) is derived from Sanskrit, meaning 'discipline' or 'union'. It is the Sanskrit ancestor of the English word 'yoke'.

Around this time, Indian Sanskrit scholars such as Sir R.G. Bhandarkar (1837-1925), became dominant in the field of philology and took the initiative for scholars to translate works such as the gigantic *Mahabharata*. The Sanskrit College, established in 1824 during the Governor-Generalship of Lord Amherst, and currently affiliated with the University of Calcutta, specialized in the scholarship of Indian tradition, including ancient Indian languages like Pali and Prakrit, and the interpretation of ancient Indian texts. This institution came into prominence during the principalship by Ishwar Chandra Vidyasagar in 1851, who admitted students from other than the brahmin caste. Since the time of Vidyasagar, all major translations of

ancient Indian literature in Sanskrit now come from Indian Sanskrit scholars.

Sanskrit and Connecting with the Realm of the Spirit

The formation of the language now known as Sanskrit was not as simple as the regional Indian people simply adopting a language from the past. The evolution and subsequent embodiment of a universal language detailing the energy philosophy of Tantra, created the most remarkable and transcendent of all of human languages. It is the most ancient of languages and purposely constructed with the fifty principal sounds of the alphabet, developed within the concept of bringing the fundamental energy of sacred vision into daily life. This means the soundless, inaudible absolute is interpreted through bodily vibrations and expressed through the vibratory source point (bindu) to form the letters. The letters form words and then mantras, the sonic expression of Shakti and pure Consciousness. The creation of the sounds of the letters in Sanskrit is especially relevant to the practice of Tantra. While many traditions utilise the famous sacred syllable *Aum*, this primordial sound can be heard only in deepest meditation – it cannot be accurately reproduced by human vocal cords. Its psychospiritual essence must be awakened and realised in order to empower the individual, so for this, initiation into meditation is mandatory.

Along with its geographical, social, historical, and cultural applications, Sanskrit is a language with a depth and dimension that is totally unique and unparalleled by any other world language. It utilises a spiritual technology designed to use human energy to convert and neutralise aggression. The yogis of ancient India explored and analysed the unconscious realm to such a degree of brilliance, that their discoveries have never been exceeded or even paralleled. Sanskrit is the only language that has its sound vibrations rooted in spirituality, giving it a mythical and mystical quality side-by-side with its practical value. **Baba** gave attention to the most minute roots of the

creation of language by His expatiation of psycho-acoustic and inferential acoustic notes (both of which were not known and not systematized) and their integral effect on the Sanskrit language.

Sadashiva was the first to organise Tantra, in His vast mental laboratory. He found that the microcosm, or unit being, is a sleeping or hibernating macrocosm. In other words, He discovered that the human body is a miniature form of the cosmos. You know that amphibians such as frogs and snakes hibernate – all through the cold of winter they sleep, suspending their bodily functions. Sadashiva knew that in the same way, each soul is potentially divine, and needs to shake off the 'sleep' of illusion. As the goal of life is awakening to self-realization, He organised the science of spirituality or *Tantras* (the original sadhana-shastra scriptures of Tantra are considered to be direct teachings from Sadashiva), the foundation of His metaphysical truths and pragmatic orientation to spirituality, where action plays the key role. He studied the mental tendencies or propensities (*vrittis*) and categorised them into fifty main proclivities. He defined the nine energy centers of the body (called 'cakras' - the Sanskrit word for 'wheel') and located the central points, or nucleus, of the collection of glands which control these *vrittiis* or propensities, and a subsidiary gland which controls the variable tendencies of each. Further, He gave each *vritti* an acoustic root, its own biiija mantra. In this way, we can see that the subtle sounds of the fifty letters of the Sanskrit alphabet represent the basic vibrations of the kundalini. In meditation, as they rise from the lowest cakra, the fundamental energies are caught in the petals, or letters, of each lotus.

Wherever there is any entity, any movement, any functional activity, there is a sound; and that sound is called the 'acoustic root'. Each and every expression has its acoustic root. For example, when one laughs, the sound "ha ha ha" is produced universally on the outbreath. That sound is the actionable or

entitative representative, the acoustic root or *bijja mantra*, of that particular action, bearing the tendency which propels the action. On another, more subtle level of yoga, the acoustic root for all celestial bodies is also the sound 'ha'. 'Ha' is the acoustic root for eternal space. The controlling sound is 'ha'. The starting point of creation is *a* and the influence of light waves on the navel and below is *ksh'a*, the last letter of the Sanskrit alphabet. Hence, we call Indian alphabets by the name *akshara mala* or 'garland of letters'.

Despite their overlap, the Vedic and Sanskrit languages are very different. The primary use of the latter language pertained to pure spiritual practices, and was the spoken language of the then elite of Indian savants and luminaries. Krs'na, known for his radical visionary ability, used to speak Sanskrit with the Kauravas, but used Shaurase'ni Pra'krita when speaking to the Pa'ndvas, since they were informal with each other due to a close affinity. Those were the days Krs'na Himself was renovating the *Prayoga Shastra*, or *A'gama* (textbook of spiritual practices) the experiential spiritual science in the laboratory of His mind. He was following in the footprints of Sadashiva. There are references in the epic *Mahabharata* where Krs'na reveals His past life as Sadashiva, the organiser of the science of spirituality and author of the *Tantras*, to Arjuna.

Indian Sanskrit poetry is akin to an incantation of words and phrases, which can become incredibly ornate. One of the characteristics of Sanskrit is its startling verbal ingenuity and complex polyphony, yet a basic stanza was one of four quarters, each of a length varying from eight to twenty-one syllables, equal and unrhymed. Single-stanza poetry is concise and expressive. The most basic meter is called a sloka (a unit of poetry translating to 'stanza', grammatically complete in itself), which is eight syllables to a quarter. If you study the first three letters of each line of the following Sanskrit sloka, you will find the word *a'gama* (which means 'practical spiritual method' or referring to knowledge gained by means of texts)

spelled out: *A' - ga - ma*

The arrangement is one of beauty in its balance, appealing to the Western mind with its worldly wisdom and spiritual theme of sacred law.

A'gatam Shiva Vaktrebhyo,

Gatam ca Girija shrutau

Matam ca Vasudevasya,

Tasmat A' ga ma ucyate,

Originating from the mouth of Shiva,

It also entered the ears of Girija (Parvati)

Receiving the acceptance of Vasudeva (Krs'na)

Therefore it took the shape of A'gama.

Psycho-Acoustic Notes

Our Master brought out the inner secrecy of word formations in the Sanskrit language. The following quote is taken from *Varna Vijnana Discourse 9*:

"Now, the mental feeling, neither crude nor subtle, which arises in the mind upon seeing some object, is a particular type of mental vibration. For example, if one sees the colour white, or red, then the vibration created by that mental impression creates an almost imperceptible sound in the nervous system in accordance with the wavelength of that vibration. In the case of red it is *taktak* and in the case of white it is *dhapdhap*. Thereafter we create a word according to that sound vibration. The words *khankhan*, *thanthan*, *jhanjhan*, and so on, were made in this way.

When an object is seen, first a vibration arises in the nerves, then a mental sound is created and finally a word is made based on that sound. In this way the original verbal roots of language are created based on psychic sounds, and different words have been created, and are being created, from these verbal roots. For example: *dhapdhap dhavdhav dhav*. By adding *la* (verbal root *la*, suffix *a*) to *dhava* we get *dhavala* which means "white". When we see the colour red [*la*] which gives rise to the sound vibration *taktak* in the nerves then we say

that the thing is *taktake ial*. Similarly we say *dhavdhave sada* [white].”

“This hidden truth behind the creation of words has been hitherto neglected by science and philosophy, but it should not be so because all sounds in this universe have their origin in these psycho-acoustic notes. These specific sounds are chiefly divided into seven partial sounds which we call the seven note scale. The composition of various sounds, the creation of all languages and dialects, is produced from permutations and combinations of this seven note scale. Shiva took the help of these fundamental sounds to create the six *ragas* and thirty-six *raginis* of Indian classical music. It is a matter of regret that few of those who are engaged in the serious study of music maintain any special interest or enthusiasm for this subject. Thus the science of psycho-acoustic notes, which is behind the creation of sound, has been neglected. Unfortunately they do not give credit to Shiva for this invention but created a goddess called Saraswati and shift the credit to her.

“This science behind the creation of words which was neglected for so long should not be allowed to remain undiscovered. This is not only the case here – the same thing has been happening with all of the world’s languages. Wherever there are people, words are created based on these psycho-acoustic notes. All musical knowledge depends on it, the entire science of music. Not only the different metres, flats and sharps, bass, baritone and soprano – all fundamental principles of sound depend on the principles of this science. The use of the pronoun “you” instead of “thou” is based on it; the use of *vous* in French instead of *tu* is based on it.”

(Psycho-Acoustic and Inferential Acoustic Notes

14 August 1983, Calcutta)

Inferential Acoustic Notes

Inferential acoustic notes are the linguistic expression of

the vibration arising into consciousness due to the contact of the auditory nerve fibers with sounds produced in the external world by animals and nature, and then transmitted into the brain through the sensory organs.

The octave, though separate, also has its connection with the inferential acoustic notes. *Sa*, the first note, is taken from the sound of a peacock's cry and has hence been known as *shadjam* in Sanskrit. The octave continues with *Re* from the bull or *rishabha*; *Ga* from *gandhar*, or goat; *Ma* from *madhyam*, or horse; *Pa* or *pancham* from the koel or Indian cuckoo; *Dha* from *dhaevata* or donkey; and *Ni* from *nishad* or elephant.

In Sanskrit, the Indian blackberry or black plum (*Syzygium cumini*) is known as *jambuphala*. This is because the Sanskrit word for jackal is *jambuka* or *jambu*. Jackals are fond of eating the Indian blackberry, hence in Sanskrit it is known as *jambuphala* or 'jackal's fruit'.

In regards to inferential acoustic notes, there are many native English words, not directly from Norman or Anglo-Saxon influences, that can be used as examples as well. 'Soot' is an example of something black that used to be in the kitchen or in a chimney; thus the English-speaking peoples say 'as black as soot'. In olden times one would determine how handsome a man was by seeing how long his arms and hands were; therefore in English the word 'handsome' was used to denote the beauty of a male. Even in old Sanskrit literature, a long hand was considered to be a symbol of beauty in a man. The word *ajanabahu* describes a person whose hand touches his knee without him bending. However, the word 'beautiful' is usually reserved for females. These are all examples of inferential acoustic notes. (Most of the ideas outlined here have come from the book *Varnia Vijnaina*.)

Sanskrit Grammar in a Nutshell

Originally, the Vedas and ancient Sanskrit had three meth-

ods of pronunciation — *Samvrita*, *Vivrita* and *Tiryak*. These have evolved into the four accepted systems of modern Sanskrit pronunciation in India: Kashika (of Benares), Dakshinii (Southern Peninsula), Maharashtraii (of Maharashtra), and Gauriyya (Bengali). There are a lot of differences in each style; the less informed keep fighting for superiority of their style instead of accepting the wider variety.

I also wish to note a few technical peculiarities of this language. First, however, here is a review of some basic grammar components to aid understanding. Language is primarily composed of vowels, consonants, and diphthongs, although in Sanskrit, the vowels and diphthongs were discovered and originally used only for spiritual purposes in Tantric practices. There are sixteen vowels and thirty-four consonants in Sanskrit, making a total of fifty basic letters.

Vowels: A class of speech sounds in the articulation of which the oral part of the breath channel is not blocked and is not constricted enough to cause audible friction.

Consonants: One of the classes of speech sounds characterised by constriction or closure in one or more points of the breath channel.

Diphthongs: The class of speech characterised by a gliding monosyllabic blending of two sounds.

Both Sanskrit and Vedic have three measures of pronunciation. They are the *Hrsva* (short), *Diirgha* (long), and *Plu'ta* (extended or prolated). Sanskrit is scientific in that the 'one sound, one symbol' principle applies, and each consonant and vowel sound has a symbol attached. However, given the variable power to construct a tremendous variety of conjunct consonants which are naturally intricate and complicated, the result is an almost infinite variety of sounds. Sanskrit is considered the highest type of language due to its constructive patterning of these basic sounds. It has twenty different prefixes and just less than two thousand roots, known as *dhatu*s, or the primordial constituent substance, which are divided into

ten categories. If a prefix is added to a root, the original meaning could be forcibly replaced. The laws of root evolution are a marked idiosyncrasy of Sanskrit.

*Upasargena dhva'tvartho baladanyatra niyate,
Prahara Samhara Vihara Upahara Pariharavad.*

For an example, if the root *hri* is prefixed with *pa*, it becomes *prahar*, meaning 'to beat' or 'attack'. If the prefix *sam* is added, it becomes *samhar*, which means 'to kill'. If the prefix *upa* is added, it becomes *upahar*, which means 'gift'. If the prefix *vi* is added, it becomes *vihar*, or 'to play leisurely'. If the prefix *pari* is added, the word becomes *parihar*, which means 'to solve a problem'. So with one root, there is a facility to create new words, and the reader can guess the meaning according to the context.

Similarly, there is a special word for poets, called *kalaye*. "Kaviv kalye kamadhenu." This means that for poets, the word *kalaye* is like the *kamadhenu*, a mythological boon-giving cow. This word *kalaye* can be used in any place, in any circumstances, wherever the poet needs a word of three letters. *Ka*, *la*, and *ya* can be fitted anywhere for the purpose of tempo precision and measure, adjusting with meter and rhythm. The reader is left to infer the meaning according to the circumstances. I do not think any language in the world has this complexity of facilities for manipulating words and meaning.

Let me give a few more important items amongst these factors.

Our Master specified the sharp contrast between phonetics and grammar as *shabda*, *vijinana*, and *vyakarana*. He said that prior to its practical emergence in a behavioristic form, *shabda* is present in the form of ideas. What does this mean?

The division of alphabets into vowels (*svara's*) and diphthongs (*vyanjanas*) has a scientific reason. We all know that before we speak an idea, it first appears as an idea in our mind, then later we clothe this idea in language. This is exactly the same way as, before the creation started, the idea of cre-

ation was conceived in *Ka'raṇa Brahma*, or the causal Brahma. *Nirguna*, or non attributional Brahma and *Saguna* the attributional or qualified Brahma, are the two classifications, theoretically, before Brahma decided to start the creation. It is theoretical at this point. It is the further classification of *Saguna* which becomes the *Ka'raṇa* (Causal) Brahma and the *Ka'rya* (Effect) Brahma. *Shabda* (Sound) Brahma therefore is the first expression of *Ka'raṇa* Brahma. In *Shabda* Brahma the sounds are purely *svarasa'* and *svarasa'tmaka*. (In English these are called 'subjective' and 'blissful'.) So the idea of creation first expresses itself as *Shabda* Brahma; and when expressed it becomes *K'arya* Brahma, or pure *Saguna* at the operational level.

Just as sound is heard within when you are about to express a thought, similarly, before expressing, the idea has to pass through six stages. The first is *para*, or the central point of the ideational world. The second is *pashyanti*, when you are seeing how to express the idea or planning its expression. The third phase is *madhyama* - the idea needs a medium. At this stage it is getting a medium or *madhyama*. Still, the sound is not audibly heard inside. Until this stage every language is the same. The fourth phase is *vaigharii*, which is when you coin it in a particular language. The next phase is *dyotama'na*. Here you give a definite form to your expression - you can hear the words inside your mind. Finally, when you actually express the thought, it can be heard by both you and the listener. At this point, the idea is clothed with words and expressed, hence it is known as *shrutigocara*. *Shruti* means 'the ear', *go* means 'the sensory organs', and *cara* means 'to start enjoying or walking'. In the *shrutigocara* stage every one can hear it. The talker or singer can hear it both internally and externally within and without.

When the first the idea gets sound as its medium, the original sounds are longer in expression, therefore they are called

Svara. Thus Sanskrit, and hence all Indian alphabets, begin with *a, á, e, é* etc. There are sixteen vowels in Sanskrit.

When the sounds are combined, it is called *vyanjana* in Sanskrit (or 'diphthong' in English). *Vyanjana* is the Sanskrit word for 'curry' as well, as when vegetables and spices are mixed and cooked together to make a tasty dish.

There are thirty-four consonants in Sanskrit. In Indian schools, first the students are taught the *svara*, and then the *vyanjanas* separately.

This is the scientific reason why the vowels and consonants are created in Sanskrit.

I would like to bring your attention to yet another feature of this fascinating language. There are two interesting and renowned schools of Sanskrit literature. The Naeshath school uses a particular style which is short, poetic, though slightly emphatic, yet clear in the tonal strains. In the Champu school, the tonal style is more musical and romantic. All of the specific qualities of a school should be used when using that particular form of Sanskrit. Alliteration is always present in both these styles.

The story goes that two pundits, one from the Naeshath and the other from the Champu school, were travelling together. At a certain point in their journey, they came to a dry piece of wood on the path in front of them. The Naeshath pundit said, in a jocular manner, "*Shuskam kastham tishtatyagre*", that is, "a dry piece of wood is ahead".

The Champu pundit was no less erudite. He replied, "*Niirasa taruvara vilasati purutah*", which means the same thing. Try pronouncing these phrases, and notice the wide difference between the two schools' expression of the same exact meaning.

The Future of Sanskrit

While Baba wanted that all his acaryas master a working knowledge of Sanskrit grammar to aid in their understanding

and correct pronunciation of the mantras as teachers of meditation, as well as a key for their own spiritual process, all who walk the yogic path may not speak it. While classical Sanskrit was never spoken by the masses, it was the official tongue of the Hindu religion and state, as well as being spoken by the upper classes. It connected the whole of India for centuries and is a living connection to past generations. Today, learned Brahmins, serious students, spiritual aspirants, and visiting scholars from around the globe can all meet and converse in Sanskrit with perfect understanding. Coupled with Bengali, it is an essential subject of study for Baba's sannyasiis, so that Baba's texts can be read in their original language, thus absorbing Baba's inherent meaning in the most direct manner.

"Sanskrit is the vehicle of cultural history of the entire India, Tibet and South East Asia. To go away from that culture means to lose a vital link and to destroy oneself. That is why, we cannot forget Sanskrit, we cannot ignore, neglect or disrespect it. To neglect Sanskrit means to disrespect our forefathers, our ancestors. It would be a crime which none should commit."

(Gurukul: History and Planning, Discourses on Neohumanist Education)

Today, English is spoken throughout India and coexists with Sanskrit amongst intellectuals. The Roman alphabet is used as a written expression of Sanskrit, this being a remnant of the British raj, just as Arabic and Persian elements were absorbed during the occupation of India by the Muslim and Iranian peoples. Baba said that the Roman script is the best script of the world. Since Sanskrit does not have any script of its own and English is the lingua franca of Ananda Marga, Roman script was adopted by Him for this purpose. Baba gave a few innovations by adding ten more letters, and called it His Roman San-

skrit alphabet. In the *Shabda Cayanika* series, Baba said that languages who do not adopt innovations made by Him and which avoid the necessary process of constant innovation, will end up perishing.

Our master clearly said: "All languages of the world are bound together on a single thread - *su'tre mani'gan'a' iva* - which means, 'no language is beyond this law'. Those languages which used to carry the remnants of natural melodies have also finally had to obey this law".

(*"The Science of Letters"*, *Varn'a Vijina'na*)

Baba made many references to the fact that Sanskrit will re-emerge as a relevant living global language in future generations. Here is a quote written in the late 1800s in England regarding Sanskrit, that could almost have been authored by Baba himself:

"...our so-called European alphabet, as adopted by the Greeks, Romans, and modern nations of Europe, is really Asiatic, and not European in its origin...certain features which connect it with the so-called divine Nagari alphabet of the Brahmins. ...it is well suited to the expression of their venerated Sanskrit; while its numerous accessory appliances, its types of various kinds and sizes, its capital and small letters, hyphens, brackets, stops, etc., make it better suited than any other graphic system to meet the linguistic requirements of the coming century - a century which will witness such vast physical, moral, and intellectual changes, that a new order of things, and almost a new world and new race of being, will come into existence. In that new world some of the most inveterate prejudices and and peculiarities now separating nation from nation will be obliterated, and all nationalities - brought into fraternal relationship - will recognise their kinship and solidarity." *Monier-Williams, Sanskrit-English Dictionary*, Munshiram Manoharlal Publishers Pvt Ltd, New Delhi, 1994 [originally published 1899]

Basic pronunciation guidelines for Sanskrit:(From the *Ananda Marga Dictionary*, 2004)

a á b c d' d e g h i j k l m m' n n' ñ o p r s s' t t' u ú v y

It is possible to pronounce Sanskrit, or *Saṅskṛta*, using only twenty-nine letters of the Roman script. The letters *f, q, qh, z*, etc., are required in Arabic, Persian, and various other languages, but not in Sanskrita. "da" and "dha", occurring in the middle of a word or at the end of a word, are pronounced "r'a" and "r'ha", respectively. Like "ya", they are not independent letters. In non-Sanskrit words, "r'a" and "r'ha" may be written.

This key is a guide to the pronunciation of the Sanskrit words in this dictionary. In the case of those words of other languages (such as Bengali and Hindi) slight variations in the pronunciation will occur.

a = "a" as in "mica"

á = "á" as in "father"

i = "i" as in "folio"

ii = a somewhat prolonged *i*

u = "u" as in "lute"

ú = a somewhat prolonged *u*r (alone or followed by a consonant) = *ri* as in Spanish "carrido"rr = *rr* as in Spanish *corrida*lr = *l + ri*lrr = *l + rri*

e = "e" as in "cachet"

ae = "ai" as in "kaiser"

o' = "o" as in "open"

ao = "au" in "sauerkraut"

m' = a nasalization of the preceding vowel, somewhat similar to "ng" in "sung"

h (following vowel, but not followed by a vowel) = an aspirated version of the vowel, or *ha* sound appended to the vowel. E.g. *vah* = either *va* with aspiration (expelling breath), or *vaha* sound.

kh, gh, ch, jh, t'h, d'h, th, dh, ph = aspirated forms of the consonants (expelling breath)

uṅa = nasalised "wa" ("a" being pronounced as in "mica"). Combining form uṅ before *k, kh, g, gh* = "n" pronounced naturally for that location.

iṅa = nasalised "ya" ("a" in "mica"). Combining form iṅ before *c, ch, j, jh* = "n" pronounced naturally for that location.

t' = cerebral "t" (tip of tongue touches centre of palate)

d' = cerebral "d" (tip of tongue touches centre of palate)

n' = cerebral "n" (tip of tongue touches centre of palate)

t = dental "t" (tip of tongue touches upper teeth)

d = dental "d" (tip of tongue touches upper teeth)

y at beginning of a word = "j" as in "jump". In middle of a word = "y" is pronounced as in "you".

v at beginning of a word = is pronounced "v" as in "victory". In middle of a word = "w" as in "awaken".

sh = palatal "s" (tip of tongue touches back of palate)

sh = as in "shall" or "ss" in "issue"

s' = cerebral "s" (tip of tongue touches centre of palate)

sh = as in "shun" or "bush"

ks' = is either an aspirated version of "k" (expelling the breath), or "k" + "sh"

ṅ (preceded by a vowel other than *i* or *u*) = is nasalised

jiṅa = "gya" ("a" as in "mica")

jiṅá = "gya" ("a" as in "father")

Comments on the Supreme Command

CARAM NIRDESH

*Ye duvelá niyamitrúpe sádhaná kare mrtyukále
Paramapurús'er kathá tár mane jagbei jagbe ebam mukti se
pábe-i pábe - táí pratiti Ánandamárgiike duvelá sádhaná
karte-i habe - ihá-i Paramapurús'er nirdesh. Yama-Niyama
vyatireke sádhaná hay ná, táí Yama-Niyama mánáo
Paramapurús'er nirdesh. Ei nirdesh amánya karár artha hala
koti koti batsar pashujivaner kleshe dagdha haoyá. Kona
mánus'kei yáte sei kleshe dagdha hate ná hay, sabái yáte
Paramapurús'er snehaccháyáy es'e sháshvatii shánti lábh
kare tajjanya sakal mánus'ke ánandamárger kalyán'er pathe
niye ásár cestá kará pratiti Ánandamárgiir avashya
karan'iya. Anyake Satpather nirdeshaná deoyá sádhanár-i
augga.*

The original Bengali text of the Supreme Command.

PARAMA NIRDE'SHAH

*Yah varadvayam niyamitarúpen'a sadhanam karoti,
mrityukale' paramapurushasya katha tasya mansi jagarishyati
jagarishyatyeva, tatha sa muktih prapsyati prapsytyeva.
Tasma't pratye'kam Anandamargin'a varadvayam sadhana
avasya kartavya'. Ayameva paramapurushasya nirdeshah.
Yamaniyamavyatire'ken'a sadhana anushtita' na bhavati.
Tasma't yamaniyamayoh pa'lanam paramapurushas e' va
nirdeshah, asya nirdeshasya avama'nanam nama*

*kotikotivatsarasya krite' pashujjivansyakleshe' dahanameva.
 Ko'pi mananvah yatha tadrisha kleshe' dagdhah nabhave' t
 sarve yatha' parama purushasya snehachhaya'm prapya
 shashvatiim shantiim prapnuyuh, te'na sakala manvanam
 anandamargasya kalyanansya pathi a'nayanasya ce'ishta
 anandamargin'a' avashyakaraniyah. Anya'n satpathah
 nirdeshadanam sa'dhanaya'h angameva.*

*(Shishyadhame'na bhaskara'nande'na mu'la Bangala
 Bhasha'yam Samskrite anuditam idam paramanirdesham)*

The Supreme Command translated into Roman Sanskrit
 by the author.

It was in 1967 that the Supreme Command was first given by Baba as an office order in Bengali, through Ranchi Central Office. This was not an excerpt of one of His speeches; rather it was given special importance - a unique, single subject. While our oaths are not written down, this is the only case in which Baba chose to give such a directive in written form to be distributed to the people through publications. It is a very subtle, indirect form of an oath, composed of three imperatives for each sadhaka who chooses to walk the spiritual path of Ananda Marga: the mandatory twice daily practice of sadhana; to follow yama and niyama; and to bring all others to this blissful path.

The Supreme Command is an integral part of every wholetimer and Margi's practice. The other crucial oaths for Margis are the three verbal oaths that make up the initiation pledge. Both these are shared with the wholetimers, who also have their additional memorized a'carya and avadhuta oaths. While the initiation pledge is mentally repeated daily before

rising, in the devotee's native language, the Supreme Command has its place after weekly dharmacakra, recited orally by all present. It also considered so important that it appears next to the title page at the beginning of Ananda Marga books.

Tantra is the only existing practical spiritual path. In the Vaedic system, there also exists a Guru-disciple relationship, but in Tantra it is much more pronounced, and unimaginably close. The most important qualification to be accepted as a disciple is *samartha*, that readiness the disciple exhibits in being able to carry out the orders of the Master to the very letter, under any circumstances. For a deeper explanation of this, read Baba's famous discourse: *Tantra and Sadhana in Discourses on Tantra Volume Two*. The essence of the Supreme Command is the Guru's direct spiritual orders to the devotee; its practice and results are clearly contained within it. The success of the spiritual evolution of each individual disciple is dependent on the full understanding and subsequent action taken through the guidance of this command of our Master.

When I read the Bengali original and the Hindi translation of the Supreme Command, I felt uncomfortable, immediately noticing the use of the title *Carama Sandesh*, which is used for obituary notices on the southern peninsula of India. Not long after, during a field walk, I told Baba that the word *carama* was not appropriate for the title, as its Sanskrit root is associated with death: Baba stopped walking along the road for a minute, and said "Tut-tut! It should have been *Parama Nirdesha* (Supreme Command)." I replied to Baba, "If the Bengali and Hindi speaking people have no problem with the words, then it is better to leave it as it is, but Malayalam speaking people from the southern region will be bothering me for a more suitable term." So, Baba finally said, "Let it be *Carama Nirdesha* in Bengali and Hindi, and for all other Indian languages, it should be *Parama Nirdesha*." Since this was a matter concerning the publications department, I supposed this detail would be handled

in due time, and forgot to inform the concerned department about my conversation with Baba.

Aś is well known by now, Baba's policy was that both His general darshan and DMC speeches in any language were to be meticulously noted down in Bengali. The reasoning here was that Baba could best convey His message to the general Margis through the use of simple language in English, Bengali or Hindi. After the general darshan discourse, Sushil Dada of Jamalpur had the duty of taking further dictation from Baba, either at the site of the darshan, or during field walks in Jamalpur. All this would be written in long hand, as this was before the computer age. After Baba's release from jail, Ac Vijayanandji, Ac Sarvatmamandji and Ac Mantreshvaranandji had the duty to take dictation after the general darshans. Generally, during dictation sessions Baba would first use terse language, and then would elaborate to clearly explain the subject at hand. In general darshans He was in the habit of using simple language to make the people happy, and did not fully express the full complexities of the topic at that time. The following day, Baba would review the transcribed talk. He would then accept this as the original speech, and it would be published. Later, the written copy of the speech would be officially translated into Hindi and a multitude of other regional and non Indian languages by the publications department. The fact is that, Baba posted an editor specifically for this work, and the rule was that each translation should be finally approved by someone who knew the language very well, before printing. When the Supreme Command was given in 1967, there were as yet no native English-speaking dadas and didis; they came later, after 1970.

Due to paucity of time, some exceptions have been made to this thorough method which Baba had given. The *Ananda Vacanamrtam* series, directly translated from the original Hindi, is an example of work done in this way, under pressure of time.

Devotees who cannot understand Baba's original Bengali directive must rely on translations. In this light, translations take on a note of serious dedication and must be executed with a combination of wisdom, responsibility and spiritual conscience. Full translations should not be done by one person alone. At least from now onwards, a small group of acaryas who specialise in this field should collectively work together. These groups should contain at least one native speaker for that particular language, to help with discussion and feedback on the multitude of linguistic details. It is natural that the Supreme Command, as it was translated decades ago, even with its uneven grammatical flow, is part of the collective consciousness of the Marga Family and is regarded with venerable sanctity.

The execution of a translation can be tricky business. It is a general estimation that an original document loses approximately twenty-five percent of its original meaning in even an excellent translation. Not only do words that are commonplace in everyday speech often end up with multiple interpretations, but grammar is paramount for structuring sentences with the proper rhythm and cadence that invisibly contribute to understanding the intended meaning.

In the first English version of the Supreme Command, there was a grammatical mistake right in the very first sentence. In the days that Amitanandji and I used to sit together to transcribe and translate Baba's Hindi discourses, we had a naughty habit of teasing the dada whom Baba had approved to do the English translations. When the Supreme Command was completed in English in 1968, we used to tease him that that the English was not correct. The translation started with the words "He who performs sadhana...". As a result of the continuing jokes, the translator became nervous and changed it to "The man who performs sadhana...". We did not make any further comments on the mistake at that time, but planned to remedy this and continued to periodically critique his English translation.

In 1970, the translation was changed to "The man who perform sadhana...". Vexed with our heckling, the translator now kept quiet. We went to the finance secretary of that time, Shradhdhanandji, saying "Dadaji, the translation is wrong again!" "This time it is approved by Baba," he replied. Since Baba has already approved it three times," we inquired, "which approval is to be accepted?" He had no reply. Meanwhile, we felt that the subject should come first at the beginning of the sentence: "The thought of Parama Purusa will certainly arise in the minds of those who perform sadhana twice a day regularly."

While Baba definitely approved the Bengali transcription, the less-than-perfect version that is now in print has been the subject of critical comments ever since its appearance. What is certain is that once He authorised someone for a duty, He did not interfere with that, and would approve the correction even if it was forwarded to Him a few times. He later approved a revised version that solved only one problem – that of the gender bias of the first translation. After He was freed from prison in 1978, Baba approved the change of wording from "The man who..." to "Those who perform sadhana...". Hence, there is a long-running debate on how to provide a more literal translation that can capture the rhythm, powerful rhetoric, and grace of the Bengali original for English-speaking Margis. One important thing was that Baba was exceptionally strict on the Bengali original version, but never interfered with translations and preferred to support the translator, due to paucity of time. The translations should change with the increasing conceptualization of the original. Thus, the original had to be flawless.

An additional problem is the title. Unfortunately, "Supreme Command" is not a totally accurate translation of Baba's original meaning. As a Sanskrit student, I understand the word *nirdesh*. The *ni* prefix of *ni* plus *de'sh* = *nirdesh*. *Disha* in Sanskrit is 'direction'. Hence, 'directive' is the more accurate translation, and better than 'command', which is a more forceful

word. English-speaking workers agree, and approve that this should certainly be more accurately retitled 'The 'Prime Directive'. In Sanskrit there are three words: *Nirdesh* which means 'directive', *A'desh* which means 'command', and *Upadesh* which is used for 'a piece of advice'. So here explicitly only 'directive' should be used for the word *nirdesh*.

The other large challenge marring the English translation is the line: "Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years." Any wholetimer who has been to a dharmacakra in English-speaking countries can tell you how the Margis, especially new ones, cringe at the cruelty depicted in this line, as it is easily misinterpreted as a threat, due to its seemingly harsh wording. To understand the Supreme Command as it is intended, proper education in Baba's ideology regarding samskaras and their requital, and reincarnation is needed, as well as some experience of Indian culture. Otherwise, it is easy to feel fear or even dread, at this dramatic Dantesque threat that a simple negligence could disturb the peace of one's eternal soul. One makeshift solution to this has been that in many jagritis, the command is not repeated when new Margis are present at dharmacakra.

Now, if so many people agree that the present translation is inadequate, why not simply make a new translation? The problems fall within the growing organisational load of dogma. First of all, the present version is better than earlier translations, and at least carries more rhythm and power than any of the attempts that have surfaced so far. Secondly, most senior acarayas have never been very open to changing the existing translation since Baba basically approved this one, whatever its limitations. While the present enclave of senior a'caryas holds firm, the publications department and the litterateurs of Ananda Marga foresee a lot of difficulty in getting a retranslation approved in the near future, since an legitimately approved committee would have to be assembled to authorize it. Within

the present organisational crisis of multi-factional disagreement on far more serious matters, the lack of a functional purodha pramukh, and paralyzed central and avadhuta committees, this becomes an impossible task.

The purpose of writing this article on the Supreme Command is to allow Margis and workers a chance to form an idea about some of the problems facing the translation department, as well as entry into one of the premier avenues to fight the dogma inside the Margiya family. There is a negative culture inside the organisation to cloak flimsy arguments with authority and secrecy. It is a most unfortunate, yet true fact, that in the name of Baba's approval, *certain dogmas have been perpetuated*. A relevant example of authority and secrecy, is not divulging the method of calculating Amavasya, or the new moon.

In India, our native language is not English, so it is not only better, but imperative, to ask erudite English speaking Margis and workers to assist with updating this translation of the Supreme Command. Since 1978, I have requested many workers to revise the English translation to be a more accurate rendition of Baba's important directive. This sentiment was also echoed by university-educated English-speaking acaryas. After perusing the matter for many months, they came to a common conclusion and made a final draft.

I humbly request of the Bengali-speaking dasas of the publication department of Tiljala to allow the English-speaking workers to decide the final form of this translation of the Supreme Command. My humble suggestion is that the English speaking Dasas, Didis and Margis should appoint a committee from their side to approach Kalikata main stream organisation and get approval from the proper persons.

PRIME DIRECTIVE

For one who performs sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in the mind at the time of death and liberation is surely attained. Thus, every Ananda Margi must do sadhana twice a day. This alone is the directive of Parama Purusa. Without Yama and Niyama, sadhana is impossible. Hence it is also the direction of Parama Purusa to follow Yama and Niyama. Disregard this directive, and one may have to suffer the torments of animal life for millions and millions of years. So that no one will undergo such suffering, so that everyone might come to eternal peace under the loving shelter of Parama Purusa, it is the binding duty of every Ananda Margi to endeavour to bring all to the Ananda Marga path of welfare. Giving guidance to others about the way of righteousness is an inseparable part of sadhana.

The Fourth Phase - After His Passing

The inevitable breaking up of the old structure, followed by a ray of hope to rebuild the structure anew, marks the fourth phase. It is at this point that we currently find ourselves at the time of printing this book.

The last Vaeshakh DMC, that of Baba's birthday, took place in June 1990. As was customary, there was an avadhuta meeting. In that meeting, Baba said, "In the near future I will set free the *as'ta pasha* and *shat ripu'*. You all will be tested; no one will be spared".

(The *as'ta pasha* are the eight fetters of hatred, doubt, fear, shame, hypocrisy, vanity of lineage, false ego and cultural superiority complex; and the *s'at ripu'* are the six enemies - passion, anger, avarice, pride, envy, and enchantment with material objects.)

When I heard Baba's words, I kept asking myself how this could possibly happen. For decades He had constantly protected us and kept us safe. How on earth could the *ripu's* and *pa'sha's* make any headway within our rank and file?

Baba passed away on 21st of Oct 1990, and cracks started appearing in the organisation immediately, sending waves of happiness to all the ruling juntas of the world.

Back in the seventies, when self immolations were taking place in protest at Baba's incarceration, the Home Department of India secretly passed a circular. This classified document disclosed that "something very, very deeply disturbing to the government was that the cadres of the Marga were excessively disciplined; they would brave fire or water at the behest of the high command of the mission."

The Government were so afraid of Baba that they kept Him under a twenty-four hour surveillance so tight that even an ant could not escape the eyes and ears of Indira Gandhi's intelli-

gence network. The notorious Emergency which started in June, 1975, had been enforced, and the government knew that Ananda Marga was being controlled by Baba, who was in Bankipur central jail, Patna. However, it was beyond the capacity of the government to stem the progress of the Marga.

In 2003, when the Marga split into several groups, the Indian government declared Ananda Marga to be a paper tiger. Their secret service is full of information, along with the mud-slinging emails being exchanged in the broken home of the Marga.

With this break up the fourth phase started.

The dream of the last forty years, of creating a society free from exploitation, broke asunder. It was too much to believe, because we were conditioned to a high degree of optimism, that we will liberate the world from the pathetic conditions of today. Many nights were spent in crying and sleeplessness; it was too much to stand. This was not only my condition, but that of the several hundreds of thousands of real Margis and workers all over the globe. I was in agony and had a lot of reaction against the the pseudo-purodhas as they devastated His creation.

But now, after six years, the worst has subsided. A fresh outlook, from the inner conscience, is arising as a response to this natural phenomenon of history which is paving the way to the appearance of a new horizon. It is believed in India that the passing away of a great entity is called *Maha Sadguru Nipata*. Baba had hinted about this to a few relatives in His household. According to this frame of reference, what happened in the aftermath of the passing of Mahasambhuti is normal and natural. This event inevitably brings long-standing devastation for an unknown period of not less than eighteen to twenty years. Having provided us with all the guidance and instructions we needed, He left us to fend for ourselves.

Baba came about two hundred years before His time. Like a wise farmer He sowed the seeds, created His nursery and took

care of it for not less than thirty-six years. He could be compared to a huge tree that gave shelter so that the young saplings of the various departments of the organisation could gain strength. However, it is true that under the shade of a huge tree no other large tree can grow. When He saw that enough of us were strong enough to survive, to understand the next few steps to take, He removed Himself, leaving the young saplings to face the battering of tsunamis and thunder storms. A healthy plant alone can grow; the weak will die, and give way to new seedlings. But some of the saplings that He had nurtured were no ordinary trees – they were like the Sequoia which thrives on fire and raging lightning, as well as floods.

In fact, just as Ananda Marga expanded after the brutal Emergency period in the seventies, the sequoia tree also multiplies after facing extremely harsh conditions. These trees have existed as a genus for 200 million years. They are breathtakingly tall – the biggest living things on the planet, and can live to be about three thousand years old. Sequoias were almost extinct at one time, but managed to reclaim their place on this earth. A jungle fire actually helps this free to multiply. Its bark is between two and two and a half feet thick, and is fire resistant. When a forest is aflame, excepting the hardy sequoias, the other trees, shrubs and plants get completely destroyed. Yet when the thick outer covering of the far-flung sequoia seeds gets burned away, this actually prepares them to sprout when the next rain starts, rather than harming them. This tree is a fitting metaphor and example for us individually and as a Mission, to gather our strength and fulfill our dharma in spite of adversity.

So, it seems that our Master wanted that only the strong moralists of His mission should survive, and the rest would naturally leave the organisation due to the intense clash and turmoil.

In 2005, I had a dream in which Baba came and told me: "Everything is happening naturally".

It took me several years to process this dream and to be able to see that there was actually a necessary and positive side to the chaotic upheavals in the organisation, in the sense that it is a purification by fire. As a result of this socio-psychic churning, the cream of the devotees has to surface and come together, and the residue is thrown away to the fringes.

The Causes of the Split

The first cause is that both the Master and His philosophy came two hundred years ahead of time, and people are not yet able to comprehend either in their real sense.

The second cause is that the structure is manned by dedicated monks and nuns, yet according to Baba's own words, as He once told me in early 1966:

"We lack sincere and honest workers. Give me three thousand of them, and I shall give you the entire India in the palm of your hand."

If all the workers were sincere and honest, they would not have made groups.

At the beginning of *Human Society Part 1, Chapter 5: Various Occupations*, Baba explicitly says that people with definite goals cannot make groups or join groups.

"It requires very little thought to realize that the different occupations create divisions between human beings. As a result, people who lack high ideals usually form groups. The psychological reason is that the people's feelings are shaped by the nature of their occupation."

"A detailed analysis of human psychology will clearly reveal that because psychic pabula are connected to matter due to the need to preserve physical existence, they are strongly influenced by matter. However, if a person has high ideals, his or her materialistic ideation will be transformed into psychic ideation which in turn will develop a spiritual quality. One will thus acquire the capacity to rise above group [groupist] psychology. But due to an absence of spiritual idealism and universal outlook, some of those engaged in different occupations be-

come exploiters instead of assets to society. They completely ignore the fact that their individual or group interests are not separate from, but are a part of, the collective interest."

In His discourse, *The Ever-expanding Domain of the Microcosm*, given almost exactly thirty years ago - at the time of writing this book - and published in *Discourses on Neohumanist Education*, our Master lucidly outlines the very problem both we in Ananda Marga, and humanity at large, are facing today:

"Conflicts between ideologies have become unavoidable, and have become the order of the day. The reason for this is that human beings have progressed in the mental sphere but not in the spiritual sphere. The spiritual goal is one. But in the absence of this unitary goal, factionalism emerged. Factionalism does not mean only groupism; it is also a conflict of doctrines. And it will prevail until human beings accept a singular goal in the process of synthesis. "Stop, stop - do not quarrel - there is no use of fighting - peace, peace" - uttering all these good will not do: it will stop no one. Peace may come for the time being, but it will not be permanent; like an ash-covered spark, unrest will again flare up. If human beings want to save themselves from this catastrophe, the only way is to march forward towards a single goal. Humanity must be guided to follow the path of synthesis and not the path of analysis."

In the following two quotes from *The Liberation of Intellect: Neohumanism, Discourse 5 - Living Beings and Their Mentality*, Baba explains how groupism arises in the human mind, and how it can be eradicated:

"The collective tendency of human beings remains intact as long as they are within the scope of sentimentality, but that kind of collectivity, that groupism, that group feeling, that demi-social mentality, is goaded by sentimentality.

"But when logic develops, the scope of sentimentality wanes and contracts. Wherever groupism exists, sentimentality also exists. When logic starts to operate, then people realize to

their dismay, "Ah! We gave such undue importance to such-and-such religious leader – now we realize it was all merely priestcraft and gurudom – he didn't contribute to the welfare of the people in the least!"

"At this point, people begin to analyse in this way; previously they could not analyse anything logically, because their sentimentality confined them to groupism. But the moment logic developed, sentimentality decreased and simultaneously groupism was adversely affected. Rationality says, "No, no, that is not the correct path".

Had there been more sincerity, workers would have tried to study and understand our ideology in depth. They would have realised the subtle differences between ideology, mission and organisation, first of all, and would then have developed a burning desire to implement Prout, which is the actual Mission.

Let me repeat the differences once again. If the ideology is a vision of the promised future, the mission is a practical blueprint to enable the benefits of the ideology to be brought to each and every human being in all spheres of life. The organisation is simply a vehicle which will carry out this work, like a machine.

Truly sincere and dynamic workers would have found a way to educate the people of their own Samaj or language area and give them the nectar of His Mission.

Many workers say that they do not have enough money. However, it must always be remembered that Baba said, "Your work will never stop due to paucity of funds. You will have at least eighty rupees if you need a hundred, but you cannot have bank balances".

The last and most enigmatic cause is that ultimately, this break will help the actual propagation of Ananda Marga. Even when hearing negative news, a genuine desire creeps into the minds of curious people to know what this organization actually is. According to Acarya Hargovindji of Jamalpur, in the late fifties, Baba Himself used to say, "Apapracar is the real Pracar."

This means that paradoxically, a bad public image can work miracles, and actually spreads faster than intentional propagation. The deserved good reputation which succeeds the bad name is everlasting.

Many members and workers who join any movement hope to gain personal benefits through the organisation. They make up more than 30% inside the Marga. The circumstances of the present split is having the effect of purging out the opportunists and gradually drawing the sincere Margis and workers into the nucleus of the Marga. Once a strong, dharmic nucleus is formed, those at the helm, wiser through experience - "Once bitten, twice shy" - will be ever-careful not to allow the insincere to enter the nucleus.

In time, with the gradual implementation of Prout, this will ultimately bring about a society where we will see the separation of political and economic power. Political power would remain in the hands of the sadvipras, the spiritual moralists, guided by dharmic sannyasis and grhii acaryas. Economic power would be held by the rulers, who would be directed by the moralists, who would control education and the mass media. Today we cannot even imagine separating these two, as the immoral rich have taken political power into their custody. These two spheres have to separate, and this will only happen through a painstaking education of the intellegentia, which in turn will depend upon the spread of the Samaja concept. Although this is not impossible, it is extremely difficult to implement.

In this chapter, a very important issue is discussed, namely, that political and economic power should not remain together. In one of His discourses, our Master said that only those theories which succeed practice can be materialised. Newton saw an apple fall from a tree, and thus discovered the law of gravity. It is not that the apple fell because of Newton's theory. In socio-political systems all over the world, grave mistakes are being made, to the peril of the majority of the population, who are illiterate or semi-illiterate. To put an end to such ruthless-

ness, Baba analysed all possibilities and assembled many theories which succeeded practice, that is, they were based on pragmatic experience.

Today's democracies are the worst form of dictatorship, as they all end in one party leader's dictatorship. These party leaders are mostly either criminal or ill informed about polity, morality, social justice, etc. The blood of the common people is slowly being leached away by these criminals. Although the democratic system appears comparatively good when juxtaposed with other systems, the problem of getting a really dedicated and well-informed, benevolent leader, makes a democracy worse than a dictatorship. The leaders order their henchmen to kill those masses, agitating against injustices, who originally elected them to power.

Despite the fact that the period of rule in a democracy is generally shorter than that of a dictatorship, the latter has more scope for the rationality and cohesiveness. The whimsical nature of an autocracy may create problems for the common people under the rule of a king or queen. However, in the case of a democracy, the excessive criminality of some party leaders and the cadres, henchmen and thugs which they use for certain purposes, have too much control, inevitably eroding fairness and increasing corruption. As a result, the condition of ordinary people becomes deplorable. Here, the peace-loving common people and intellectuals are not given their due.

Think with a calm, cool mind - if you do not accept dictatorships, how would you rationally accept the 'dictatorship' of a party leader? In fact, this is actually one step more brutal than the atrocities of a traditional king. In a party leader's dictatorship, illiterate and semi-literate uncultured cadres ruin the life of cultured and educated people. These uncultured cadres force the educated, cultured people to take shelter in other countries to save themselves from getting destroyed by their own compatriots. Is it not true that these are bitter truths of de-

mocracy? In the tug of war between a party leader's dictatorship and the king's rule of the past, only the sadvipra leadership of Prout can solve the problems of society. Every disciple of the master has this doubt: why is it that such a sublime philosophy takes so long to become materialised? The answer is this: in order to change from the ruthless dictators of democracy to a sadvipra society, the masses have to be educated and organised to fight injustice. This takes a lot of time.

Towards achieving this aim, Baba advocated a selecto-electional system where moralist candidates are selected, and only these will be able to contest in an election. A benevolent dictatorship is preferable to a one-party dictatorship. If a dictator becomes ruthless and immoral, he or she could be removed with a little effort. However, in a democratic set up this is not possible unless a revolution is brought about, and that is time-consuming and often violent.

The story of Chanakya and Chandragupta is one such real incident where one man, Chanakya, removed a despotic king by his own efforts. In this context, it is of value to study the history of Raja Guru (Master of the King) Chanakya and King Chandragupta. An old book in Sanskrit called *Mudra Rakshsam* reveals how Chanakya plotted against the exploitative Nanda Raja and had him killed, wishing to install Chandragupta, a moralist, as king in place of the dead immoralist. Chandragupta, however, offered Chanakya the throne, but the latter refused to become king and returned to his Gurukula, accepting no remuneration from the King. Chanakya is the embodiment of morality, cardinal and social value systems, ethics and social justice - a selfless sadvipra.

In Shabda Cayanika Part 16, pages 56 and 57, Baba proves the defects of many social systems through a detailed discussion. He prescribes a democratic leadership of sadvipras, according to Prout, as the only alternative for the common people to survive. In this system, political and economic power will never coalesce, as morality has the ultimate say. In the slim

volume of Part 16, Baba discusses several interesting episodes related to cooperatives, and describes the past experiments, made in various fields, of the amicable cooperation of members of society. The civilization of Rarh is 7000 years old and has practically experimented with many systems to facilitate the peaceful coexistence of people in society.

In times of peace, the Guru of the Gurukula, and, in future times, the moral sannyasiis of the master units and the ideal grhiis around him, would wield the political power. If the ruling party proved itself to be unworthy, it would be the duty of the ideal grhiis and the sannyasiis to bring about social change. Steely charactered Grhiis and sannyasiis would work as watch-dog sadvipras without getting bribed.

No one knew the history of what really happened during the last days of the great king Chandra Gupta; it is said that the king was found dead in his garden one day. Actually, Baba explained that there was a drought in Magadha, Chandra Gupta's kingdom. In order to protect the royal family from any such crises, it was customary to keep a stock of food sufficient to last them for two years. However, this altruistic king, Chandra Gupta, distributed all his stored food to the people and finally died of starvation. Baba explains this story in one of the volumes of Shabda Cayanika. So high was the royal conduct in those days. This example is given here just to show the reader that there really is a way to keep the political power and economic power in balance if strong moralists wield the political power.

Man Disposes What God Proposes

Baba created Ananda Marga as a complete blueprint for a civilization based on cardinal human values - which are essential for everyone to understand. This is the first time in history that a practical plan for universal unity has been made. But unfortunately the self made purodhas, in their struggle to capture the helm of the ship, wrecked that which the master built up painstakingly. It was like a beautiful garland in the hands of few monkeys.

On numerous occasions, Baba emphasised that the *smṛiti śhāstra* or social codes of Ananda Marga will change according to the times:

"Like the *shruti śhāstra* [the Vedas], the *smṛiti śhāstra* [social code] is neither unchangeable nor divine, The social scripture undergoes changes in every age according to the needs of society."

(*Rárh: Cradle of Civilization, Discourse 3*)

Costly Mistakes

One of the causes of dogma in the minds of Margis is this attitude of taking everything Baba said as unchangeable. Note what is clearly written in the last two aphorisms of chapter five of *Ananda Sutram*:

Deshakálapátraeh upayogáh parivarttante te upayogáh pragatishiláh bhaveyuh

"According to the changes in time, place and person, the utilization should also vary and the method of utilization should be of progressive nature."

The practical meaning of the word *upayoga* or 'utilization' has yet to be debated. If our workers and Margis think that *Caryacarya* is unchangeable, this means that they are under the delusionary effects of dogma. Those whose understanding

of *shastra* is not regularly being refined and deepened through their pointed intellect or *agrya buddhi*, are likely to find their vision clouded by narrowness.

Caryacarya is simply a blueprint, and at every turn of *yuga* or era, the interpretations, amplifications or necessary modifications are to be made according to the changes in social values of that particular era, without affecting the timeless cardinal values. Deep and intense study of *Human Society Part Two* will throw light on the social values of different eras. Those human termites, eating away the vital juice of the social tree of Ananda Marga in the name of structure and discipline, should be indentified and taken to task as soon as possible.

Generally, Margis and workers tend to think that structure and mission are one and the same; however, this is incorrect. The structure was created in order to materialise the mission. The practical applications made to achieve the ends of the ideology are known as the mission. The social aspect of the mission is Prout. If certain people manipulate with the aim of breaking asunder and destroying the mission through misusing the structure of Ananda Marga, they should be unmasked and seriously dealt with.

The first big mistake we made was to appoint a full-time purodha pramukh who was not fit for the role, and who was not given any clear guidelines for the office. Ideally, a purodha pramukh would humbly accept his own imperfections, while guiding us all to a full acceptance and realisation of Baba as an ever-present Entity. The first elected purodha pramukh should have created this kind of system by creating a mandatory protocol for the future and let us to remain connected with Baba internally. Our Master is always with us, and it is impossible to engage a human to represent Him. In the current state of the organization, we need no purodha pramukh in the present form of the office. Rather, the best solution would be to elect a new president each year for the time being.

The second big mistake committed was to lower the stan-

dards of purodhaship from Baba's original requirements, to a practice redolent of the money-hungry Catholic popes of centuries past, who engaged in buying and selling ecumenical offices. Some people of dubious moral character became purodhas, and subsequently badly treated the rest of the wholetime workers. This alone is a glaring example of disrespect for our Master. How ludicrous it is that those so-called purodhas are the very ones who created the situation which divided the mission, when their duty was to have kept us all united according to Baba's wish. Is it not shameful that Margis and workers are reduced to joining groups in an attempt to survive in the organization? Just imagine to what extent the quality of purodhaship has become compromised in order to have reached this point. It is better to keep this portion of Caryacarya suspended until more spiritually qualified persons evolve amongst us.

The third costly mistake was that the Bengalis who were selected to helm the organizational ship stopped fighting the war Baba had started with the CPM. Instead, some became arrogant and self-seeking, treating the rest of the Marga family as inferior. This paved the way for an agent, long planted by the Intelligence Bureau, together with his unsuspecting cadre of followers, to successfully intervene in the electoral process and finally hijack the entire organizational structure. In contrast, the most courageous person in the entire West Bengal, in this regard, is Mamata Banerji, a lady who has undergone innumerable tortures in facing the brutal CPM. Baba once sent a special garland to her with His blessings, and as a result she has survived several attacks on her life by the left-front government and its thugs.

The Ranchi group dreamed of AMPS minus the Bengalis, How can this be justified? It goes against the desire of our beloved Baba. Regrettably, there are many opportunists who tolerate this injustice and cling shamelessly to the high posts they hold in the broken organization. The day the two factions

were created, the unity of the structure also broke down. If the ringleaders and their cohorts are identified and removed through collective rebellion, only then can unity, or the rebuilding of the structure, be achieved organically. The real structure is unbreakable, since it is the unified form of the strong and uncompromising householders and sannyasis. These are the devotees of the ideals for which He stood, slowly burning and extinguishing Himself like a lamp that sacrificed its light for the rest of the world.

Nowadays, many take the name of *Caryacarya* and misuse it to justify their wrongdoings, forgetting that the spirit of *Caryacarya* is the combined essence of the aforesaid facts.

Saints are stoned twice. First, when they are not understood - this is when ordinary people abuse, attack and finish them. Then a second time, when a memorial is constructed where they are buried. It is almost impossible for a real person to remain without getting slandered. For those who are truly dharmic, the worst test is to encounter persecution by their own people, by those who supposedly took oaths to work for the master's mission. This is an extremely traumatic experience for those with an awakenend conscience. Even then, facing all such heinous crimes, they will have to courageously move ahead to fulfil the work allotted to them by their master.

The Sufis say:

"Gali yar ke pas pahunchne ke pehle kuuche e nadamat sei guzarna padtha hai"

This means, "Before you reach the lanes of the Beloved, you will have to pass

through the streets of insults". This is sufi wisdom.

"History bears testimony that whenever a person stated the absolute truth in any sphere of life, whether spiritual, social, economic or otherwise; sought clarification of doubts or protested against injustice and wrongs, the evil forces forthwith plotted against the person, administered poison, slandered and assaulted that person with rage, misused authority and merci-

lessly dealt blows after blows, but the blows boomeranged and ultimately the evil forces were annihilated by those very blows. Remember, by an unalterable decree of history, the evil forces are destined to meet their final doom."

Ananda Vanii, 1st January, 1974

The impersonal form of Baba is His mission, as He clearly stated:

"I am not this body. This body is not I. If you want to know me, serve my mission because I have merged myself with my mission."

Those householder and wholtime worker devotees who are true to the ideology, rebel when they see the dynamic nature of the mission being distorted and turned to selfish ends. Within the structure, this rebellious nature is called *kranti*. According to our own philosophy, this rebellion against staticity has to take place at the end of every *Yuga* or turn of the social cycle. How unfortunate it is that even those who have taken the onus of controlling the structure have forgotten this basic reality. Only those who rebel against injustice can be called worthy devotees of the Master.

It is cardinal human values that govern a truly evolved human being. When these values are lost, everything is lost. Ananda Marga is a new, complete, value-oriented civilization. Those who lack the courage to fight - to live and die for our ideology and therefore these cardinal values - cannot be called true human beings. There are many such cowards still clinging to whatever power they have managed to accrue, who should be uncompromisingly dealt with for misleading the populace.

Baba created this crisis as a part of His divine plan, in order to identify the opportunists who cling within the Ananda Marga structure. Groupism goes against the *Fifteen Shiilas*. Every wholtime and Margi is familiar with the words "One should keep aloof from criticizing others, mudslinging and all sorts of groupism". In the chapter *Various Occupations in Human Society Part 1*, Baba clearly mentions that a person with higher ideals will acquire the capacity to rise above groupist psychology.

This is the time to make a list of the sannyasiis and householders who use Ananda Marga as a means to amass or misappropriate wealth for personal and family ends. There are also people who are not interested in the money of Marga, but they have set their eyes on the helm of the Marga, and they are also to be recognised. In stark contrast to these, there are many ideal sannyasiis and householders who, in the past, bled for the existence of the Marga and Baba's ideals, yet today they are relegated to the dustbin of history, forgotten in the drive for ambition and commerce.

This list needs to be created, and vigilance maintained regarding those who attempt to manipulate the Marga. This first step of exposing those who misuse the Marga will begin to clean the structure. This should be commenced Samaja wise immediately. What right have we to preach morality if we do not follow it ourselves? This list and the rooting out of antisocial elements will eventually attract other necessary support, such as honest, experienced people. The quality of value-based experience naturally attracts to it more people of the same calibre. This will be the starting point for a new criteria of selecting people with fairness and transparency. Without these two qualities, even a single family - the first building block of society - will not be able to function properly, let alone the organisation itself. Gradually, small nuclei can be created in every unit and district. Even if immoralists exist on the periphery, this will not block the running of the structure.

Baba categorically stated many times:

"If you conduct lectures in high-sounding words against exploitation, it will be of no use and nothing is done. You have to create real human beings. If you create roads, buildings and ghats, it will be of no use and nothing will have been done. You will have to create real human beings."

Baba opted for a Samaja-wise groupification of ethnic reality instead of nationalism. Nationalism has only negative sentiments which mislead the general populace and intelligentsia. Samaj includes all value systems developed through cultural variations, along with their history. This includes accepting

nostalgia for the past and sentimental legacies to a certain degree, while rejecting its spread to a wider level which could cause misappropriation.

Samaja is an appropriate word for expressing the possibility of exposing the age-old ways of exploiters through swift education in the local languages. Used in this way, the role of language in an ethnic micro-civilization carrying its own history or Samaja is of paramount importance. The macro history of the future human society will need these micro histories. Ananda Marga society will carve out the real macro history for the future.

If a proper knowledge of the methods of exploitation becomes clear to the ordinary people, then an insatiable desire to fight tooth and nail against the exploitation is naturally created in the minds of the public and transformation of society becomes a fact sure. Only through the local language or Samaja is this possible. This is in short or guarded language what He meant by socio-politico-economic consciousness.

It is of common wisdom that a cunning person exploits a less clever individual. This gap of exploitation can never be made zero, but it can be minimised through education. There is no short cut to minimizing exploitation except by using the local language as the medium of education. Here, a word of caution to those who easily get carried away by their sentiment for a common national language. *Shabda Cayanika Part 7* clearly says: "Do not get hypnotised by the momentary charms of a common national language which do not have a proper logical and rational base. If you do so forcibly removing Sanskrit, then the cultural unity of this country will be destroyed and lost forever. Unified India will be fragmented and will ultimately invite complete death and destruction."

It is an unpalatable truth that in India, the tsunami of negative aspects of westernization entered and were swiftly diffused through the medium of our national language, Hindi. After infecting the minds of the populace through mass media such as television and radio, it has now started polluting the

local languages as well. Unlike its pseudoculture, the simple morality, science and invaluable dynamism of the West were not imitated or brought to India. Had the national language of India been Sanskrit, the degradation could have been considerably stemmed. In a dark legacy of the poisonous indoctrination of previous colonial rule, indigenous Indians themselves are most responsible for the degradation of our culture and civilization in present day India. The importance of Sanskrit is paramount in preserving cardinal spiritual and social values. Ninety-four percent of Bengali vocabulary derives from Sanskrit, and this is why Baba made Bengali a compulsory language for all Margis of the globe. It is a grave mistake for His devotees to see the Bengali language in a merely parochial light. Exploiters always use this national sentiment as bait to hoodwink the common people.

Hence, samaja means both economic emancipation and preserving sentimental legacies. Cultural and civilizational variations pave the way for value orientation through love for one's mother tongue, as given in the sixteen points. Baba promoted this on all levels. It is easy to understand nationalism but not easy to understand Prout. You can watch the geo-sentiment of our Indian dadas during an international cricket match, and the geo-sentiment of our non-Indian dadas during a world soccer match, and view their hypocrisy.

If the seed is Prout, Samaja sensibilities are the petals of sentimental legacy, which will droop when people become mature enough to widen their conceptual abilities, giving way to the fruit of a universal appreciation of all variations of culture. Sentimental legacies are promoted since people are basically nostalgic and emotional, but values can be taught through sentiments. The particular jurisdiction and usefulness, as well as the limits of sentiments will be realised by each individual when fully educated.

Many Bengalis, whole time workers did not feel then, nor do they now feel any need to study and promote the cause of

their own language and summarise the Bengali literature Baba left – to uncover His vision for the future. Thus, they betray themselves and the sacred responsibility given them.

Had the Bengalis continued the struggle with the left front government, the power which Baba had vested in them would never have gone out of their hands. It would have been extremely difficult or even impossible for that CBI informer agent to enter the nucleus. Instead, the Bengalis would have gained appreciation and support throughout the world.

The Doctrine of Discipline

Much ado is created inside the organization Ananda Marga in the name of discipline. Little do most people know about the first aphorism in the Yoga Sutras of Maharshi Patanjali, which generally people neglect to read or study nowadays. There he says, "*Atha Yoga Anushasanam*", which means that 'yoga' is another word for *anushasanam* or discipline. Baba defines *anushasanam* as "*Hitartham s'asanam ityarthe anushsanam*": "That conduct which is physically, mentally and spiritually conducive alone can fall in the category of discipline."

In the workers' conduct rules, the following two rules are often used to exploit new and innocent workers:

- 1) Obedience is discipline and discipline is obedience.
- 2) No logic no reasoning, but compliance of the order.

For personal gains, the so-called higher authorities use these two rules and coerce workers to go against the ideology. They compel Margis and workers to forget Baba's dictum, "Fight for your ideology, live for your ideology, and die for your ideology". Now it is clear how those holding structural power misuse discipline to destroy the mission and corrupt individuals.

There are many opportunistic, self-seeking, swindling workers (*chammachas*) who use these rules as tools to continue achieving higher posts, aiming for a life of ease with all the modern facilities and amenities. Even purodhaship is given to swindlers of this category. Today, the title 'purodha' is fast becoming meaningless - something which seriously needs to be rectified.

A Painful Transition of Power

Human differences are only skin deep. Whether from East or West, North or South, every human is similar in many ways. Whatever the race, beneath the skin the same red blood courses, and each human psyche nurtures similar characteristics – needs, hopes, longings and aspirations.

When Ananda Marga first started, a newsletter called *Ananda Yuga* was published monthly. In 1958, a quote of Baba's was regularly printed on the first page of every issue :

"It is a distorted and confused notion to conceive that one should forsake hearth and home, and go to the forests and light fires and stay beside it, in order to attain self-realisation. While delivering the normal duties of a householder, it is easier to achieve final emancipation."

At this time, Baba had not yet created His sannyasiis, and according to the stand of the Marga in those days, *sannyasa* was looked down upon, since mostly beggars chose that kind of life, away from society.

In *Ananda Yuga*, there used to be regular mockeries of sanyasiis, or renunciates, those who forsake home for the wandering life without familial and normal societal ties. Ba'ba' wrote what is referred to as the "escapist" definition in 1958, before He had created His own order of sannyasiis.

There are actually four types of sannyasiis:

1) *Vidvat* - from the very early age of about five they know that they will have to renounce materialistic life and take the righteous path of spirituality. They leave material life around the age of ten and go in search of their Guru.

2) *Vividish* - They realize by the time they enter their youth that material pursuits have only a negative effect, and by their early twenties, they leave home and take the shelter of their Guru.

3) *Markata* (Monkey renunciates) - These leave home because they don't have enough to satisfy their material desires, and so become monks. But we all know that generally if someone's sleep is sometimes disturbed in the middle of the night due to some cause they will usually fall asleep again. In the same way, these Markatas will leave their sannyasi life as soon as they find a way to earn and settle down. In Ananda Marga, although most Markatas have left, some cunning ones became purodhas and like dogs-in-the-manger, disrupt the flow of development of the Marga. Some belonging to the Vividish class became purodhas and found intense enjoyment in name and fame, world tours and sightseeing of the world, etc., forgetting their goals. These Purodhas have blackened the name of Baba. The less criminal amongst this new class have already forsaken their purodhaship, but the senior criminals have to be removed by mass rebellion of Margis and true avadhu'tas and avadhu'tika's.

4) *Arta* - That is, those who, when they become old and are troubled by disease, say to God that if He removes their disease they will become a monk or nun for the rest of their life. They get relief by the grace of Sadguru and so become sannyasiis.

Ananda Yuga thus printed and circulated that sannyasiis were parasites of society and that they live on the mercy of the householders. This was, and is still true for the majority of exploitative sannyasiis plaguing the Indian spiritual environment.

However, regarding Ananda Marga, those controversial statements appearing in the early darshans of Baba regarding the superiority of grhis or family people over sannyasiis, belonged to those early times only. The Ananda Marga sannyasiis were created years later and did not belong to the above category. Baba elevated the role of sannyasii in His wholetimers by making them social workers and spiritual guides.

By the time Baba gave *Caryacarya Part 1* in 1965, He was using a different definition:

"If it is not possible for anyone to discharge their family responsibilities because they are completely preoccupied with the propagation of dharma and social service, and if such a person takes formal initiation in sannya'sa, he or she will be called an avadhu'ta or avadhu'tika."

Baba also stated:

"Ananda Marga is not a change merely due to the cycle of time but a revolution, a radical change – in the true sense. Never before in the entire history of this world or the universe, if it could be known to mortals, has a system of life fully embracing the economic, social, mental and spiritual spheres ever been correlated in such closely knit society as in Ananda Marga. In Ananda Marga, a sannyaisii (renunciant) is as good a member of society as an ordinary family person earning their own living and maintaining their family."

(The above excerpt is from the groundbreaking discourse, *Ananda Marga: A Revolution*, published in *Tattvika Praveshika*, which every reader is encouraged to read, study and put into practice in their daily life.)

In one gathering of avadhu'tas and avadhu'tika's in Varanasi Baba said some very glowing things about the role of

sannyasiis in society. By 1966, the number of family acaryas were over one hundred, in contrast to a couple of hundred wholetimers, including about sixty avadhutas, but the number of sannyasiis soon started increasing fast.

After getting permission from Baba, the publisher and editors of AMPS at that time removed a number of statements on sannyasiis, and faced a volley of protests from the disgruntled old householder Marga rebels from Bihar and all over India. Some of them were part of the first group Baba formed, and He subsequently created circumstances and made these people request Baba permission to make the sanyasii system when they could no longer bear the full load and rigour of the work of expanding the mission.

After the wholetime workers split into two groups largely divided by ethnicity in the year 2003, the grhii acaryas went to the extent of starting their own new organisation of householders in Bihar, even creating new acaryas.

Instead of removing those comments from the original text and distorting history, the publisher should have simply put a footnote, explaining that this type of statement was part of the past history of Ananda Marga before the creation of wholetimers. This would hopefully have prevented the shameful attempts of those disgruntled elements from fragmenting and distorting the truth and fragmenting the organisation. The gist of the mandatory oath acaryas take is that their everything will be offered up for the sake of the Marga society. The crucial question to the grhi acaryas is whether it is possible for them to be truthful to *their* oath? The acaryas created by various different groups are likely to end up in the formation of a new priest class exploitation system as in the old religions.

The fragmentation of the Marga was very easily achieved in this manner with the physical absence of Baba. Baba never approved a Hinayana and Mahayana (the Buddhist division of the Non Vehicle and Greater Vehicle) type of division in Ananda Marga, and often repeated this statement until He went to jail in 1971. The main cause of Baba's unjust imprisonment was PROUT, and the subsidiary cause was His merciless opposition of a fragmentation attempt by a group of wholetimers.

It is a well known fact that on 25th March 1955, Nagiina dada took a promise from Baba that He would live for fifty more years. The great workload was consuming Baba's precious time, and He needed help with his expanding mission. For the sake of expanding the work, Baba initially made householder acaryas and gave them the power to work in the mission. Baba's first request was to ask the acaryas to take seven days leave from their families in order to do pracar for the Marga. The family acaryas took this seriously, and did a lot of pracar. Then Baba asked them do pracar for fifteen days, but the majority of them did not agree to do so.

Baba had a unique method of getting the reply He wanted from the workers and Margis. He extracted the required answer from His disciples by forcing them to think. As the mission rapidly expanded, Baba wanted the family acaryas to take a month's leave for pracar, but this they definitely did not want to do. These requests for more and more pracar created a situation in which the householders came to realize the limitations of their time and energy. They understood that dedicated full time workers were required for the proper dynamism of society to develop.

After blessing a marriage ceremony, Baba used to give the couple a garland to be kept as a sacred symbol of their matrimony. Baba would say: "Live an exemplary life as Shiva and Parvati". As the ideal householder has to obey sixteen points carefully, behave like Shiva and Parvati, and earn money righteously, where is the time for them to leave the running of their family to interfere within the sannyasii structure? If they have such inclinations, they should renounce householder life and fully embrace the monastic vows. Thus, Baba convened a meeting of all the family acaryas and asked for a solution to the problem.

The householders now unanimously requested Baba to create sannyasiis who could fulfill the need for fulltime workers. Baba had been waiting for this answer from them for a long time – the proof that the sannyasii system is essential for the existence of a healthy society.

In the beginning, it was like this: Baba selected and inspired certain young Margis to take a long leave from their homes and jobs, to do *pracar* work. Later, most of them opted to remain sanyasiis.

The first new workers were *diks'a bhratas* (brothers through initiation) of the householder *dadas*. Only a few of the householders were exemplary - offering one of their sons or daughters as a wholetimer - as did Chandranath *dada*, whose son became a wholetimer. However, most family acaryas were afraid of their sons and daughters becoming sannyasiis. Accordingly, they encouraged their children to eat *tamasika* food, go to the cinema and criticize the WT *dadas*, to lessen the likelihood of their becoming wholetimers. Moreover, the majority of the householder acaryas wanted to maintain their hold on the

power structure of the organisation. They wanted the new sannyasiis, who were their initiates, to touch their feet and display exaggerated respect, causing some tensions to arise. Financial contributions from the family acaryas fell to zero, even though their voluntary contribution percentage was well established. Sannyasiis were to take a 5% mandatory contribution of the total income of the Grhis (this was only 2% before Baba came out of jail). As a result, a powerful caucus arose.

Baba now started depending more on the WT's and began fiercely supporting them in the face of increasingly outrageous requests from the householder acaryas. Competition emerged in the field of work, with the sannyasiis doing well and most of the grhi Acaryas being much less active. This naturally made the *Grhis* jealous. It was customary to have Acarya meetings during DMCs. During every DMC Acarya meeting, Baba would come down heavily on the householders regarding their actions against the WT's. Baba would make an innocent and hard working *Grhi* acarya stand up in front of the group as a foil for scolding the real culprits. The drama would then begin:

Baba: "Stand up and reply to my questions. How many *tattva sabhas* have you conducted?"

The family acarya also knew the purpose of Baba's method of questioning, and would say, "None Baba".

Baba: "How many initiations were given?"

The standing grhi: "Baba, nil".

Baba: "When my worker came to your home, why didn't you offer him a chair to sit on? Why did he have to stand in front of you like a servant? Don't you know that I have to depend on these young boys for my work? Why do you create

hindrances in my work if you yourself cannot contribute to the work?"

The family acarya would remain standing, silently smiling.

When the Margis realised who the real Grhi perpetrators were who had committed the mistake, they suddenly understood why the drama was happening, and would laugh lightly and enjoy the scene. The drama then started to intensify:

Baba: "Did you at least offer him a glass of water?"

The standing grhii: "Sorry, Baba, I committed a mistake".

Baba: "*Tum bhojan kar ke, chabar chabar pan kháte hain aur bahar thuuktei hain aur mera worker bhuukha tha*". "After a sumptuous meal, you make a *chabar chabar* sound while munching a betel leaf, and occasionally spitting out the residue (Baba showed everyone how he did it), but my worker had eaten nothing that day, and he was hungry".

At the end of Baba's drama, he got more specific: "The three districts ending with *-pur*, i.e. Gorakhpur in Uttar Pradesh, Muzaffarpur of Bihar, and Raipur of Madhya Pradesh, are notorious for the aggression of grhii acaryas against WTs. I am tired of hearing negative reports about these places." These family acarya skirmishes against WTs were also one reason why Baba stopped making *grhi* acaryas. An intelligent Margi told me recently that a wholetime worker could be transferred for committing a mistake, but local family Acaryas cannot be transferred, so they will keep on creating their group and create permanent problems for the local area. These three '-purs' were notorious for groupism and politics against defenseless wholetime workers.

In the meeting with Baba, the identity of those rich grhii Acaryas who were in the habit of treating workers poorly, would

gradually become crystal clear. At this point, they would be hanging their heads in shame, looking at the floor. When Baba found that His message had hit home, He would make some witty jokes to make everyone laugh, bringing the situation back to normal. One point He repeated in every such encounter is this line: "I have to depend upon these boys for my work".

Another eye-opening incident demonstrating the animosity of *grhi* acaryas and their blocking of WTs' work happened to me personally when I was working as DS cum principal of Patna Ananda Marga School from 1966 to 1967. As I was a new worker and did not know Hindi at all, I encountered a lot of difficulties in doing my work. Following the directions of the local Ananda Marga committee, I took over a big building in a centrally located area of Patna, and soon had about forty children as students in my school. However, the monthly expenses were huge and my income very small. I also had very little personal experience of interacting with Baba.

I was allowed to visit Jamalpur every Saturday and Sunday, and over sixty householder acaryas also lived and worked in Patna in those days. Besides working two school shifts, I had to collect every extra penny needed through non-Margi donations. The school committee was composed of both very old Margis and *grhi* Acaryas. Even though I was struggling, they would not give even a single penny towards my school expenses. After six months passed in this way, I found that the committee only wanted to control me, and were not really interested in actually developing the school, so I dismissed all of them, declaring the committee dysfunctional. The ex-committee members angrily sent a fifteen-page complaint against me to the Ashram Secretary of Jamalpur. This was the proce-

ture for filing a complaint to Baba against a worker in those days.

When I reached Jamalpur the next Saturday during the evening field walk, Baba told a story of Vidyasagar, the eighteenth century Bengali pundit who was a veritable 'ocean of knowledge'. Once, someone said to Vidyasagar that a certain person had been criticising him. He replied, "Why did he do that, as I had not done any good to him?" This meant that when you do good to someone, the recipient will often remain ungrateful.

Despite the hint in the story, I only realised that a complaint had reached Baba when He told me, "A fifteen-page letter against you has reached the office". Then He said, "Those people not only do not work, but they do not allow others to work. I will teach them a lesson and send a typical worker to them. I will post you somewhere else with a promotion, since you have done good work there". I told Baba that I would work in any humble post, but He insisted that I be posted as RS of Jaipur. It was at this time that the RS post was first created, and the SS posting did not exist yet. So the RS was next to GS, and a covetable post.

Between 1966 and 1971, I personally witnessed many such one act plays. There was some kind of controversy between the *grhiis* and *sannyasiis* in every *acarya* meeting. It was during this time Baba stopped the creation of householder *acaryas* and shifted his focus to the development of the mission through the *sannyasiis*. The last of that batch of *grhi* *acaryas* was made by Him in early 1966. I saw Baba punishing the *grhi* *acaryas* publicly with tik tiks if they spoke anything against the WTs in front of Him, or if they went against them in any way.

The only exception to this took place when Baba came out of jail in 1978, when He made three householder acaryas. Amongst these, only Acarya Govindaji is doing proper work. The other three are no longer active. In 1966, Baba made the wife of Ac Devaki Nandaji an acarya. A very sattvika lady who donated all her gold for the work of ideology, she completed training at the same time as I did. Between 1965 and 1990, Baba created only these four.

A Proposition

In my opinion, if a householder gives a son or daughter to the Marga as a sannyasii, after educating them properly in the Tantric tradition and values, as did Madalasa, then that Grhi is obviously superior to a sannyasii. Otherwise, a sannyasii and a Grhi are both equal in stature in the Marga society.

Baba declared a few times in General Darshans, that: "Laksmi (the mythological goddess of wealth) and sin are inseparably connected". Looking at the faces of poor Margis, He would often say: "Your poverty is synonymous with your spiritual evolution, so do not be worried." I have seen very honest and sincere Margis leaving home at 9:30 in the morning and reaching home at ten in the night. They work for the Marga almost every day. In fact, their work is so exemplary that they are really fit to become acaryas. Workers use these ideal Margis for their own work, not feeling that they are being overworked, with the rationalization that it is Baba's work. Many Margis speak out face to face with the acaryas regarding abuses of power and mistakes. Unfairly, in retaliation for their uncompromising honesty, they are never recommended for acaryaship. In my opinion, this courage is a proof of their spiritual elevation. What an irony of fate, without a single exception, that

those Margis do not even desire to be acaryas. Their number may be small, but the society of the Marga stands on their dedication.

It is only people with shallow thinking who will waste time trying to prove that *grhis* are superior to sannyasiis. If it was more respectable to be a family acarya, then all would have become *grhis*. With this false premise, they try to divide the Marga. Such a discussion should be quashed from its very inception. Both have equal standing, yet at the same time, should not be compared each other as they have different criterion. Just as a magnolia cannot be compared with a jasmine flower, both have their own bright sides and individual characters.

How many of us remember the sacrifices made by sannyasiis? While Baba was under arrest in the 1970s, ten dadas and didis committed self-immolation, the ultimate sacrifice for the ideal of Marga. Did any *grhis* dare to do this? Rather, it was the *grhi* Margis of Patna, in Bihar, who were too afraid to come out their homes when the first self-immolation took place. They even pretended to be non-Margis to escape the wrath of the government. The tall-talking Hindi devotees were shivering with fear while Baba was poisoned and languishing inside the jail.

Perhaps now readers can understand something of the hollowness of those so-called devotees who parade their devotion in the name of saving the organisation. It is a fact that both the *Sadgrihastas* (ideal *grhis*) and *Yoga Yukta*-sannyasiis whose every expression in their day-to-day life flows from their union with Him) are like the two wheels of the social vehicle. They cannot remain separate, and need the love and respect of each other. Those who meddle with such useless topics were

called *lokavyamohakarakah* by Sadashiva – those who try to inject the diseases of narrowness in the minds of others.

In reality, sannyasiis may often be more respected, depending on their dedication, hard work and practice of Tantric knowledge. Ideal and sincere Grhis will have minimal time to simultaneously tend for both their own family, which is their direct responsibility, and the greater Marga family at large, which is their liability.

Whatever be the intensity of the storm raging in the tea-cups of intellectual Margis through their internet emails, both sections of Marga society will be respected proportionately, depending on their active contributions to the cause of Neohumanism.

The Mahaprayan Issue: How the "Celebration" Started

Baba always encouraged work as a means of enhancing dynamism. So many of our workers could be called workaholics. He always kept a team of these workaholics with Him, reflecting His embodiment of tremendous dynamism.

In October 1991, the then General Secretary, Sarvatmanandji told me: "We are always working, and because of that, we give a lot less importance to bhakti and sadhana, so let us mourn for five days and only do sadhana, kiirtan and Baba *charcha* (spiritual discussions on Baba)". All of the workers were thrilled, and lo and behold, the Mahaprayan kiirtan was created in remembrance of our beloved Baba's passing. But instead of a mourning kiirtan ritual, it became a festival of celebration. A kiirtan always turns festive, since it naturally boosts the human spirit. Bhava samadhi, the trance of ideational absorption, is an expression of realisation, and it will also be festive. Later I asked the GS, "Why are we turning festive?" He told me that his thoughts were the same, exactly. Now, to start a festival is easy, but to stop it not at all easy.

In Bengal, when someone passes away, their obituary is sent in the form of a postcard with the caption '*Shoka Sandesh*' or 'sad news' in Bengali. The ancient practice in Bengal was to take the dying person close to the sea or the river Ganges, and keeping them there with care until they died. In Bengal, when anyone dies, their passing away is called a '*Maha Prayan*'. The word Mahaprayan is ordinarily written on the carriage of the dead body in funeral processions of Bengal. On the southern peninsula of India the printed obituary message is called '*Charam Sandesh*'. The portion in Mahabharata that deals with the final journey of the Pandavas to the forest with the purpose of shedding their bodies is known as *Mahaprasthana*. So, the people in charge of organisation thought that they would give

a different Sanskrit name altogether for Baba's Passing – that of *Mahaprayan*.

Humans come for a few years to this struggle-torn existence of relativity. Where is the time to be melancholic? Everyone seizes the nearest opportunity to be happy. In Ananda Marga philosophy, repentance is used only to ensure mistakes are not repeated; it has no other value. Chronic repentance is extremely undesirable, as it affects the conceptual power and memory. One should occasionally give it a cursory glance, using it to recharge the internal resources for future moral strength. Besides, we know from experience "As you think, so you become". One will degenerate more and more towards the depths of shameful living and become a habitual criminal through too much concentration on one's bad deeds. Wisdom lies in not repeating mistakes, and most certainly not in dwelling upon them.

It is generally the birth of a great personality that is celebrated, never the passing away. Since Baba's birthday is celebrated for only a day, then why would His passing on October 21 be celebrated for six days, even without taking into consideration the many weeks of effort taken in its preparation? Thoughtful people have been pondering this, and many have come to the conclusion that it is a sin to celebrate His passing away with such fanfare.

Since nothing, not even the bending of a blade of grass happens without the will of Parama Purus'a, why did this Cosmic drama happen?

In the past, Baba had spoken several times regarding the history of *Diipavali*, the Indian festival of lights, during its celebration, and I was present on three such occasions. A few days before His passing, it was Diipavali. During the day, Baba gave His *Varabhaya Mudra*, in what would become the last DMC of His life on earth. At this final DMC, He again reiterated the incidence of *Diipavali*.

He said, "Mahaviir Jain passed away during a new moon in October (*Aswin-Kartika* of the Bengali months). It was a cold month, and the darkest night of the new moon. Mahaviirji said to his weeping devotees that he had come for the liberation of mankind, and that he would get nirvana, or liberation, in the Jain terminology. 'So, why should you all cry?' he said. 'This occasion of my leaving the earth should therefore be celebrated. One should not grieve on this occasion'. The festival of *Diipavali* thus came to prominence in India." Baba could not ask His devotees directly to celebrate His passing, since to foretell His passing away would have created havoc among them. The love for Him amongst Margis was so intense that He did not dare to hurt them by pronouncing His departure.

On a few occasions, when devotees were crying ecstatically, Baba had said sweetly:

*"Tu divan tu divan mero,
Mei ghulam Mei ghulam tero»*
„You all are mad, mad for me,
And me thy slave, thy slave".

He might have thought that His passing away should be celebrated, as He had come for the sake of creating Ananda Marga as a new future society, a new global civilization, and had contributed Prout, Neohumanism, a new ideology, and sadhana, to mention a just a few. The following Prabhat Sam'giita should always be remembered:

*Duniyávalon, tákte raho;
Ham nazrnonká
Nazrán'á diye gaye.*

*Insáníyát kii yah roshnii phael gayii;
Rúhánii insáníyat dil me áyii.*

*Dildárone yah kyá kiyá;
Ham to sabonke dilonse casap gaye.*

"O people of the world, behold!
To those who were seeking Me,
I have gifted them with what they sought.

Now the light of humanism has spread,
Spritual humanism has entered the hearts of all.

And those with heart, what have they done?
They have affixed me with in those hearts."

"Purport: O people of the world, behold! Those who were seeking Me, I gave them what they wanted. As a result, a wave of humanism is flowing through the world, and that humanism is blended with spirituality.

Now in this world, who are the most fortunate beings? Those who are endowed with a developed mind. And what have they done? Out of their deep love for Me, they have brought Me so close to them that in all their hearts, in all their minds, I have closely associated Myself. From these individual minds I cannot remain apart. I am completely affixed with them, I am inseparably linked to them."

The "Celebration" Controversy

His cosmic desire was manifested through the human heart in the form of Mahaprayan, but the controversy surrounding the appropriateness of this elaborate grief festival began after the first year. So, what action can be taken by devotees? They need to think deeply and change the name of the festival from Mahaprayan to some other more appropriate name. Now, what name would best fit this occasion?

Human existence is predominantly psychic. To adjust to the evolved psyche, there needs to be a change in the corresponding physical structure. Human evolution cycles from instinct to sentimentality, and then onward through emotional clashes, to arrive at rationality. Hence, sentiment plays a paramount im-

portance in our lives, and cannot be ignored. If you study human history and social movements, you will find words like 'jihad', 'evangelical crusade', and a lesser known sentiment in India of the Arya Samaja, known as *Krinvanto visvamarayam*.

In fighting for its existence, Christianity invented the concept of evangelical crusades. This was a strategy to continue expanding the number of conversions through transforming entire generations into religious warriors. Using the metaphor of the shepherd (Jesus, or in a lesser sense, Christian missionaries) and his flock (the people), they took the determination not to rest until the last "sheep" was brought back to the fold, or the "true faith", as they saw it. In this way, the compulsive efforts of conversion to a dogmatic religion were perpetuated throughout the last two thousand years of history. Muhammad followed suit, as he was extremely intelligent, creating the idea of 'jihad' to convert people to Islam by sword or by crook. Maharshi Dayanandji, who played a key role in the independence struggle of India through his Arya Samaja and Dayananda Arya Vidyalaya schools in northern India, was a person endowed with deep intuition. He coined the slogan, '*Krinvanto visvamarayam vasudhaeva kutumbakam*', which means that no Aryan will take rest until everyone on earth is converted to an Aryan, and one family of God is established on this earth.

For several years, I was wondering why Baba did not give a sentiment matching the above examples, for us as well. Finally, in the Acarya meeting of *Vaeshakhi Purnima* of 1985, He took an oath from the *grhi* acaryas to take care of the food, shelter, clothing, medical care and educational needs of the renunciates of the Marga. In the Avadhuta meeting of the same DMC, He took an oath from the sannyasiis that they take care of the dharma, or spiritual development of the *grhi* householders. The most important occurrence of this DMC was that apart from this, He gave the much awaited and important sentiment, '*Krinvanto Visvam Ananda Marginam*' to Ananda Marga. On the same day, He changed it to '*Kurvanto Visvam Ananda*

Marginam' and '*Kurvanto Visvam Karminam*', because *Krinvanto* was in the old Sanskrit, and *Kurvanto* is the modern Sanskrit equivalent of *Krinvanto*. This translates as: "We will not take rest until the last human being becomes an Ananda Margi; and that Margi, a local part-time worker".

This desire of Baba is reflected in the following discourse:

„Sadaishiva was the first Tantric Mahaikaola on this planet. His mission was *Kurvanto Vishvami Taintrikam* – "To get the whole universe initiated into the Tantric cult." To become a Tantric means to fight directly against the opposing forces and obstacles on the path of progress and to preach the lofty gospels of universal humanism. That human beings are the greatest of all living beings is to be proven in action, not in mere words or theoretical moral principles."

(*Bhaerava and Bhaeravii, Discourses on Tantra Part 2*)

Baba was very particular in emphasizing that while Islam and Christianity used military expeditions to expand their missions, we will only use rationality and education in the Marga mission to remove dogma - the main enemy of mankind - and never force.

Baba had made a system for the avadhuta meetings, in which it was mandatory for a senior avadhuta to give a small speech about the purpose of the meeting. In that particular avadhuta meeting of 1985, He had given me the duty of giving that introductory speech. That day, I explained the history of the words 'jihad' and 'evangelical crusade', and why had Baba created the sentiment '*Kurvanto Visvam Ananda Marginam*'. Before my original speech in 1985, Baba's personal assistant, Ramanandji was the one who had briefed me on the details of Baba's new decision.

A few years ago, when the controversy about the use of the word Mahaprayan arose, I again referred to my copy of that speech, with the proposal to change the name Mahaprayan Divas to *Kurvanto Divas* or *Kurvanto Day*, as I had been told

that I was to talk on this subject again in the next avadhuta meeting. Before going to the Central Committee with the text of the speech, I briefed PA Ramanandji on my proposal and he agreed that I may present this possible alternative to the committee. However, the committee tossed the proposal aside, due to an unfortunate combination of closed-mindedness, lack of interest, and a chronic Indian characteristic that is as deadly as a disease. Many original, thoughtful ideas and rational opinions have thus come to a dead end in Central AMPS.

Our purodhas of the Central Committee might have thought that no one else minded about the name, since there was no movement or petition, so I decided to become vocal and spread awareness about this issue, of course receiving a bad personal appallation in return. The Sufi lines, „*Mujhse' pehle uss galiin mein merei afsanei gaye'*”, “The story of my ill repute reached the lanes before me” capture the essence of the situation perfectly.

Once, a dada told me a story to illustrate the perpetual problem of intense Indian jealousy: In a certain Hong Kong market famous for crab meat, a Japanese man went to purchase a few crabs. To his great surprise, he found that in one basket the claws and legs of the crabs were tied, while in another basket they were left free to move. Upon asking the reason for this different treatment, he was told: „The bound crabs are Japanese, while the free crabs are Indian.” Why is this, he asked? The reply was that, if any Japanese crabs wanted to escape the certain death that awaited them, their compatriots would help them to escape, hence they were tied up. In the case of the Indian crabs, however, if any of them tried to escape death, they would be grabbed and pulled down to die by the other Indian crabs. Thus, their claws and legs were left free.

‘*Kurvanto Viswam Ananda Marginam'* - “We take a solemn oath to make all in the universe Ananda Margis”. This important event and sentiment is slowly being forgotten by the work-

ers. Unless we reverse this trend, after a few years, this historical incident and the name of this sentiment which Baba gave will certainly be forgotten. At the time of writing this book, there is a controversy raging between Margis all over the world regarding the sanctity of the observance of Mahaprayan in Kalikata. If the name is changed to Kurvanto Divas, which is a short form of *Kurvanto Viswam Ananda Marginam*, then the negative connotations of this beautiful kiirtan programme can be removed. This observance is a very sentimental issue for the Kalikata Margis and workers.

I am convinced that eventually the name of Mahaprayan will be changed and the present controversies will subside. A most important fact to ponder is that the generation who were personally with Baba is starting to disappear. There is a danger that many people and situations, including this important historical incident of Kurvanto Divas, may be forgotten in future. It is the duty of each of us to portray these occasions with proper respect for Baba's legacy; to maintain the mission will this sentiment, as He wished, for future Margis.

A New Beginning

*„Shakti sampatena cakra gativardhanam kranti,
tiivra shakti sampatena gatirvardhnam viplava”*

“Gathering strength to accelerate the speed of the social wheel is evolution, Tremendous application of force to accelerate that speed is revolution”

(Ananda Sutram, Chapter 5, Sutras 3 and 4)

“If the common sentiments of human beings are given prominence, and the points of unity are made the basis of collective development, diversity will enrich humanity rather than tear it asunder.”

(Proutist Economics, Socioeconomic Groupifications)

Samaja, defined by Baba as signifying a group of people who move together, is the expression of the diversity of our ethnic variations – as in the art through which flowers of different hues are gathered into one centerpiece with their attractive multiple colours distinctly evident, yet still part of the whole bouquet. PROUT is the impersonal form of our Master, and samája is an expression of its practical application. With this understanding, the common sentiments of human beings can be built on the groundwork of practical values, both social and cardinal, and firmly based in Neohumanism. This is the only path for the unity of moralists.

When even a few of our wholetime workers become gripped by the fiery determination and zeal to materialise this project based on Neohumanism, a unity will emerge which will be

greater than the unity that we witnessed while our Master still walked this earth.

Our Master has defined cardinal human values in the following ways:

"Pleasure, pain, hopes and aspirations are the common sentiments of human beings. These four basic urges, evident in each individual, should be treated sympathetically and brought to one common societal pedestal, guiding the resultant wave after bringing it into equilibrium, and guiding it towards universal consciousness. The quintessential virtues of humans which bring this about are called cardinal human values."

Baba came in the form of a human being two hundred years ahead of time and fulfilled with determination the great task He had taken to do, but devotees have to understand their own human limitations of not comprehending the range and extent of it.

He gave system and order to the organization and proposed a permanent purodha pramukha. This only adds to His maganimty of mind. But as disciples, our devotional maturity lies in gracefully surrendering our posts back to Him alone as He is inimitable, permanently residing in our hearts and everywhere else simultaneously. He silently expects this from our humble minds.

We should never forget the experience of blindly following the directive and selecting a purodha pramukha who did not have the required spiritual elevation. This was the direct cause of the break-up of the organisation. Should we repeat this blunder again?

A sannyasii should never even dream of venturing to sit on Baba's chair as His heir apparent. Purposely, **Baba left no suc-**

cessor to replace Him, leaving instead detailed instructions on how to run the organisation through democratic means. There is no guesswork involved here. Direct communication through dhyana, both individually and collectively, is required to solve all problems, big or small, as they arise. Let us collectively understand this, and decide to have a Marga Guru Representative (MGR) elected for the time of DMS; and for all other functions, let there be an acting president with a compulsory term of only one year, who will be elected through the avadhuta board.

"Where animality ends, humanity begins; where humanity ends, divinity begins. The meeting point of the highest attainment of humanity and the blossoming of divinity is the base on which the cardinal human principles are established."

(A Few Problems Solved Part 2

Social Values and Human Cardinal Principles)

Our Master has explained cardinal human values through the age-old basic observances required for a spiritual practitioner in the yogic traditions of India in the following ways. Let us take a moment to peruse again these golden, unchanging values upon which our spiritual base rests. The English equivalents are a mere approximation - the reader is requested to contact an acarya, or read the books of Ananda Marga in order to understand the detailed meanings of these Sanskrit words in full.

Yama (Control over external expressions) - *ahim'sa, satya, asteya, brahmacarya and aparigraha.*

(Non-harming, benevolent truth, non-stealing, seeing Brahma in all, and adjusting with the minimum requirements of life)

Niyama (Internal Purifications) – *shaoca, santos'a, tapah, svádhyaya and iishvara prañidhána.*

(Internal and external cleanliness, mental contentment, service with sacrifice, to read or hear and clearly understand any spiritual subject, and to move with accelerated speed towards the Supreme by practicing sadhana.)

(For a detailed explanation, see *A Guide to Human Conduct.*)

The ten indicative virtues of a Dharmika – one who follows dharma:

Dhriti, ks'amá, dama, asteya, shaoca, indriyanigraha, dhii, vidya, satya and akrodha.

(Patience, forgiveness, self-control, non-stealing, cleanliness, control over the sensory and motor organs, keeping the mind always fixed on one's spiritual goal, self-knowledge, the right application of thought and words for the welfare of humanity, and free from anger.)

(See *The Ten Characteristics of a Dharmika* in *Ánanda Vacanámrtam Part 4*)

The seven secrets of Shiva as told to Parvatii:

*Phalisiyatiiti vishvasah siddherprathama laksanam;
Dvitiyam shraddhaya yuktam trtiyam gurupujanam.
Caturtho samatabhavó pañcamendriyanigraha;
Sasthaiñca pramitaharo saptamam naeva vidyate.*

(*Shiva Samhita*)

[There are seven requirements for success in any mission. The first is firm determination: "I must succeed." The second is reverential love. The third is guru puja, or constant remem-

brance of one's spiritual master. The fourth is equanimity of mind. The fifth is control of the senses. The sixth is a balanced diet. The seventh – if the previous six points are followed, there is no need for a seventh requirement.]

(See *The Seven Secrets of Success in Discourses on Tantra*
Volume Two)

The Qualities of Intensely Loyal Devotees

Resolute devotees will have one, and only one objective in life - the attainment of self-realization. The work they do for humanity arises from their devotion, and is the real karma yoga. For them, all the three yogas of jnana, karma, and bhakti are triune, or three in one. The ideation they take from madhvidya, the second lesson, is nothing but bhakti in the form of jnana yoga, or awareness. Bhakti is expressed through their actions as karma yoga, and through longing for Him as bhakti yoga itself. Bhakti expressed through training oneself to look at everything in this universe as God Himself is jnana yoga. All three are one, yet expressed in three diverse dimensions. The separate classification of jnana and karma yoga is mere intellectual jugglery.

The sixteen points are the road and not the goal. There are those who merely follow sixteen points mechanically, yet are often critical and intolerant of others. This kind of sadhaka often does more harm to the mission than some others who are less speedy in following sixteen points. Those people who have 'built their houses on the road' do not awaken their conscience through sincere and deeper sadhana. It is found that many of them leave the organisation after inflicting a lot of damage to the mission.

To a great extent, intensely loyal devotees need to be somewhat austere - following aparigraha in life - so as to sacrifice a greater part of their earnings, energy and time for the welfare of those in need. They have to maintain the suppleness of their minds by increasing their knowledge through sadhana, study and reflection. Although the number of steadfast devotees may be less, they can be recognised through two traits: they do not exploit others, and they stand up to injustice. They will fearlessly expose all wrong doing - whether perpetrated by petty exploiters or demons in human form - without caring for any verbal or physical abuse inflicted upon them for their courageous deeds.

Besides doing sadhana - taking the ideation of the supreme - and practicing the sixteen points sincerely, a true devotee has to imbibe the spirit of *Caryacarya*, which depends on understanding and internalising the assets of our Marga.

These are:

(i) our sublime ideology

(ii) universal love

(iii) *ati ugra ekata*, which is translated as 'excessively awe-inspiring unity'. In the official version of *Caryacarya Part 1, Chapter 34*, this excessively awe inspiring unity has been loosely translated as 'unshakeable unity'. *Ati ugra ekata*, can be achieved only if it is firmly based on ideology and mission, as Baba set out in *Treasures of Ananda Marga in Caryacarya Part 1*.

As we have accepted a great responsibility from our Baba - that of serving and uplifting humanity - each and every one of us has a responsibility to make a greater effort to come to terms with each other and unite. This means rising above trivial personal differences and understanding the views of others,

with a clear and balanced mind. The following quotes are from the chapter entitled *Miscellaneous* in *Caryacarya Part 2*:

"Unity should be maintained even at the risk of one's life."

"The ultimate reward for laying down one's life for the cause of unity is moksha."

"...to remain united and solve all problems big or small together, as well as remaining watchful and vigilant at all times."

Sadviprah vriksha: tasya múlam ca sádhana

Kshiiné vrikshé naeva patram na shákhá

"Sadvipra is the tree, and its roots are sadhana and austerities. There will be no branches and leaves if the tree is not nurtured through intense sadhana and austerities."

Proper planning for the rebuilding of our organisation cannot be done unless we understand certain conventions, specifically those which our beloved Master laid down. He did not express them openly due to our immaturity, therefore, much study, dhyana and careful reflection are required to understand them as written. He might have felt that we needed time to understand and then plan them, so He hid them within His writings until our wisdom develops sufficiently to find and understand them.

The older generation of workers need to renounce their hunger for power, and instead focus on training younger workers to become fit leaders of the mission. Even after handing over responsibilities to these workers, the senior workers still need to supervise and guide wisely, just as our Master Himself trained them in the earlier years of Ananda Marga.

There is a need to convene a meeting of elders who spent much time with Baba, along with thinkers who have studied, and are continuing to study Baba, to decide priorities and the

best way to proceed for the welfare of the mission. This approach had not been contemplated in the past due to the arrogance and ignorance of those presently controlling the structure. However, it is high time that this vital work commences, since it is the best way to conserve time and energy and preserve the human resources we still have, for the greater cause of humanity beyond the confines of our organisation.

Note: The reader might jump to conclusions if the following section of the book is read with shallow concentration. Ideally, it is best read intently while leaving aside at least temporarily, one's preconceived ideas.

So far, the attempts I have made to create dharma-based understanding and Baba-focused solutions to the problems plaguing our Marga have led to some people declaring that I have blind sentiment for Bengal and the Bengalis. To clarify this matter at the very outset, I would like to inform you, the reader, that those certain Bengali workers and Margis who give a bad name to *Banga Bhumi* (Bengal) can be compared to muddy drainage water hiding the huge treasure trove of precious stones and gold which is the heritage and future potential of the Rarh civilization of Bengal. Only impressionable minds jump to immediate conclusions. Even if a few Bengali workers of the Marga behaved in an unbecoming fashion in the past, their whole civilization cannot be forced to carry the blame for their regrettable behavior. I am not supporting Bengalism; I am supporting the legitimate Bangala cause, the Bhagavata dharma-based civilization of Rarh. On the behest of Baba, I have personally been working for the reawakening of Rarh since 1989, being posted by Him in Ananda Nagar for this purpose. At the end of the last chapter of *Rarh: The Cradle of*

Civilization, Baba made a plea to those people of awakened conscience all over the world to come forward and save this slowly dying civilization from the exploiters:

"Today the backbone of the people of Rarh is breaking due to the intense exploitation of the capitalistic outsiders. To save Rarh an all-round socio-economic rehabilitation plan is required. Nature has bountifully blessed Rarh with inexhaustible resources. Even then the people of Rarh cannot fill their stomachs with nutritious food and so it is a heartrending sight. It may not be possible for the present inhabitants of Rarh to save themselves from this miserable plight. Therefore people from outside Rarh will also have to come forward to save them from the present situation. Otherwise, a culturally and civilizationally rich and highly advanced assemblage of people will be destroyed from the face of this earth."

"The common people of Rarh today are emaciated due to starvation. Struck miserably by misfortune, Rarh is in a deep slumber due to lack of economically utilitarian consciousness pertaining to this age. I request the thoughtful, rational people of this globe to consider collectively the problems plaguing this ill-fated Rarh and help them to get rehabilitated."

*(translated by the author from the original Bengali,
Cradle of Civilization)*

A palpable vision of how Baba planned the group of samajas or Unit Samajas of Bharata, in India - with a common defense programme, and based on the common cardinal values of the Rahr civilization - can be attained only if Shabdha Cayanika, as a supplement to Prout, our social philosophy, is carefully read and understood.

Bengalis have the greatest cultural and genetic potential to lead this march from cimmerian darkness towards light and from death to immortality. The rest of the samajas around the globe and particularly in India, will take rebirth only when this task has been accomplished. It is for this reason that Baba made Bengal the nucleus in His formation of Ananda Marga. For further information and deeper reference, I suggest carefully studying the *Shabda Canyonika* series, as well as *Bangala and Bengali, Rarh: The Cradle Of Civilization*, and *To The Patriot*. I request the reader to kindly read the aforesaid books intensely and thoroughly before drawing conclusions or directing any criticism.

In ancient days, the social life of Bengal was based on Tantra as introduced by Shiva. (*The History of Bengal - 2*)

In India today, Sanskrit is dying due to the forceful imposition of Hindi as a national language. Sanskrit alone has the capacity, depth and richness to both unite and individually strengthen each of the forty-four local languages of India. Every local language in India carries more than sixty to seventy-five percent Sanskritic vocabulary. Sanskrit sustains the roots of each Indian language, and hence the adoption of a linguistically poor language such as Hindi as the lingua franca has resulted in the slow death of all other richer local languages. I am not against Hindi; rather I mean that Hindi, too, would have gradually become a richer language by accepting Sanskrit as the common link language. Ananda Margis are not against Hindi. Baba created an improved grammatical system for Hindi, as at present its grammatical system is somewhat lacking. He also created 'Hindi Bharati', a special faculty in our Gurukul University.

Therefore I reiterate: *for a successful endeavor it is of the utmost importance that the planning and rebuilding solutions for Ananda Marga be centered on Bhagavata dharma and the legacy of Shiva.*

Strategically Crucial Conventions of Baba

Baba made some mandatory observances, known as conventions, to be followed by both wholetimers and Margis, which could be misinterpreted due to lack of proper study and deep thinking. The following points are fundamental to this end:

1) Baba gave all His literature in Bengali. Nagiina Dada's *Ananda Katha*, the first devotional book published on Baba, explicitly states that Baba gave *Caryacarya* in Bengali and then translated it into Hindi (pp 226 - 227, English translation). On the same page it is said that Baba also dictated the first book *Ananda Marga – Elementary Philosophy* in Bengali and subsequently translated it into Hindi. Everyone who loves Baba and deeply investigates His life will come to realise that He carefully planned the whole of His lifespan while still a boy, between five and ten years of age.

2) Baba selected Kalikata as His camp headquarters, and Ananda Nagar as His global headquarters.

3) He did not post any non-Bengali worker in Bengal, except for a few in Ananda Nagar.

In January 1980, when Baba came to Delhi, He asked me to go with Him to South India, the place where Baba first gave me this body. I was still immature, and feeling that my sannyasa (renunciation) might possibly be lost by returning to the region of my human birth, I became sad. When I expressed my dislike of going, Baba told me that He Himself would do my work there. He insisted, explaining, "One day every worker will

have to go to their own language area and work for the ideology." He wanted to quickly bring Prout to the mass level everywhere. Bengal is the model experimental field for this, hence the adherence to the above policy. For speedy implementation of the Ananda Marga mission and ideology, this policy has to be adopted all over India and the globe. This will help in the translation of His works into the local languages, which is the vehicle for spreading the real concept of mission and ideology. Today, out of fear of losing workers, neither of the administrations materialise this policy in general.

4) Baba generally trained only Bengali workers in key administrative posts and other high internal posts, although He also posted some non-Bengali workers in other important trades. He made these unwritten conventions of ethnic reality in postings to bring about rapid changes in Bengal. These conventions will be removed when the proper time comes. In the future, our electoral system must take a genuine form based on this ethic.

5) Baba passed over the reins of Ananda Marga to the Bengalis. This is a temporary policy for financing the Amra Bengali movement, and can be removed once the Prout government is formed.

6) He gave the *Bhakti Shastra*, or Prabhat Sam'giita, almost entirely in Bengali.

7) He stayed the last eleven years of His life, from October 1979 to October 1990, only in Bengal.

8) He transformed the Bengali Samaja into an ethnic reality as a means to safeguard the interests of the ordinary uneducated masses. Baba replaced the word nationalism with *samája*. In His book *To the Patriot*, Baba proved that nationalism is a

sentiment which dies in the absence of enemies attacking a group of people bound in the different sentiments of common language, religion and customs. While stressing the need for Sanskrit, He knew the importance of English as the current global language, and its role in advancing the development of science, the use of which would create a dynamism which the third world badly needed. Hence, Baba made His case for retaining English in His book *To The Patriot*.

9) Baba encouraged the concept of Bengalistan in *Shabda Cayanika*.

10) In almost all of His *Shabda Cayanika* series, and in *Bangala and Bengali*, Baba re-incorporated the Bengali-speaking areas of Bihar of British India, and Orissa back into Bengal proper. Because the white exploiters were afraid of the Bengali intellect, they divided Bengal in 1905, distributing the mineral-rich areas of Bengal to Bihar and Orissa. They also they brought Nepalese workers into India and employed them in the tea growing areas of Darjeeling. This was how the English took their revenge upon the Bengalis.

11) Baba wrote two songs encouraging the sentiment of Bengalistan - Prabhat Sam'giita numbers 4646 and 4647.

12) He went to the extent of making a plea for help from the thinking and rational people of the whole world to come forward to rescue Rarh, the oldest civilization of the world, which is 7,000 years old and near to destruction and total dissolution (see *Socio-Economic Exploitation in Rarh*, the last chapter of *Rarh: The Cradle of Civilization*).

The people of Rarh have Sanskrit in their blood. It is their native language. If Bengali is the language of our veins and arteries then Sanskrit is the language of our bone marrow.

13) Baba both directly and indirectly encouraged everyone of the world to study Bengali. Bengalistan is the only hope for Prout in India, as all the other samajas are dead. Yet, if Bengalistan is materialised, then all the other samajas of the world, or at least in India, will get a fresh lease of life and opportunity to resurrect their own samája.

There are two very important quotes to be constantly remembered in understanding Baba's vision for Bengal. Firstly, in *Shabda Cayanika Part 5*, Baba says explicitly:

"If you say 'Bengalistan', the Mahabharata is not going to be polluted. As it is said in India — Rajasthan, Nagaland, Maharashtra, Mizoram and Tamil Nadu (land of the Tamils), so is Bengalistan. Bengalistan means 'the land where Bengalis are born'."

Secondly, *Shabda Cayanika Part 7* says: "In many walks of life of Bharata (India), the confluence of these three undercurrents of thoughts or lineages, namely the Vedic, the Mongolian and the indigenous (Tantric), could be found in the social and religious rituals and the cultural arenas of expression. Viewed broadly, due to a constant exchange of thoughts amongst these three legacies, a social uniformity was achieved until the age of the Mahabharata i.e. about 3,500 years ago. The well refined, grammatically accepted, phonetically ordained, firmly and bountifully cultured Sanskrit language was the unifying link.

Do not try to remove Sanskrit. Charmed by momentary sentimentality, or hypnotised by the traps of attractive, but narrow, shallow and irrational thinking, one should not try to remove Sanskrit from the day-to-day life of Indians. Removing Sanskrit would mean the complete destruction of the cultural

uniformity of India. This would ultimately result in the multiple fragmentation of the unified Bharata and in the final summoning of death and destruction. Why should I speak only of Bharata? From Gandhar (Afghanistan) to Southeast Asia, even to the extent of the Great Barrier Reef situated to the east of Australia, there is only one huge sea of languages and only one socio-cultural equilibrium, based on Sanskrit. I am not extolling the virtues of Sanskrit, but I only ask everyone to accept and move ahead keeping awareness of the bare facts and reality of the truth concerning Sanskrit."

The strong and far-seeing plea to retain Sanskrit as the national language in the aforesaid quote cannot escape the eye of staunch adherents of dharma, those active in society, with spiritually awakened intellects. When Israel could do the job of reviving the ancient language of Hebrew as their national language, then surely Indians can do the same with Sanskrit.

Swami Vivekananda declared that, "If you protect Dharma, India will be protected". If Sanskrit is removed, Dharma gets destroyed, and if Dharma is devastated, India will be ruined. Therefore, Baba said, "If India lives, who dies?" This means that if India lives, retaining its lifeblood of Sanskrit and spiritual dharma, every script and language of the globe will be protected. Unity in diversity will be preserved as Neohumanism will begin to truly flourish.

There are several reasons why Baba gave the Bengali language a position in the nucleus of the framework of Ananda Marga. The main reason for this is that the Bengali language abounds in Sanskrit vocabulary – in fact, nearly 92% of Bengali words come from Sanskrit.

Having enumerated the above points, it is time to shed light on the causes which led to the present chaos within the organisation.

An Ideological Responsibility to Materialize Prout

Before passing away, Baba created a war between the Marga and the Leftists of India, especially in Bengal. When the Bijen Setu and Bundel Gate incident took place on 30th April 1982, resulting in the massacre of eighteen sannyasiis and sannyasiniis, the then PRS of AMPS was terrified, and asked Baba to shift the Marga headquarters from Bengal to somewhere else. The reply Baba gave should be remembered. He was most vexed at this intrusion and said '*Haramzyada! Ham Dushman ke Chhathi pe dal dalayenge.*' "Son of Hari and Ram! I will pound pulse on the chest of the enemies." This meant that they should not shy away from struggle, but continue the fight courageously. The fight continued until He passed away.

The central position Baba gave to the Shaeva civilization in the form of Bengalistan has to be accepted sooner or later by all devotees. A proper analysis of this vital issue is beyond the subject of this study. But its importance should not be overlooked.

According to Baba's work *Bangala and Bengali*, the maximum blending of Aryan, Austric, Mongolian and Negro blood has taken place in the civilization of Rarh, and by extension, India. It is vital to give equal importance to all the ethnic groups that exist around the globe. Differences based on ethnicity will remain distinct until a proper society with the blend of all ethnic groups is created. This will take time. We have to accept that the disease of racism still exists in the minds of people,

and attempt to find a rational cure. The acceptance and recognition of this problem, combined with the Marga system of marriage, is the first step towards peaceful co-existence through gradual change. There is no short cut to a healthy transformation of society.

Baba laid out conventions regarding Bengal only because of its strong Shaeva and Bhagavata dharma value orientation. To properly understand this alignment to cardinal values, one has to spend at least twenty years in Bengal, studying, observing and reflecting on the culture and values based on the book *Rarh: The Cradle of Civilization*, and in ideating on Parama Purusa. A disciplined life will have no meaning if it is not firmly based on this ideological fundament.

Now I put every sincere Margii a question that if laying down these conventions are his Is'ta's mistakes or carefully planned strategy.

Right Thinking and Defective Thinking

Differences of opinion are the causes of disunity. So it is important here to consider what is right thinking and how to guide one to the right way of thinking. The last important point I want to emphasise relates to what Baba told me in Jamalpur: "Right-thinking people think alike".

We know for certain that each and every one believes that whatever he or she thinks is the only right way of thinking. It is quite natural to do this. In past centuries there lived many deep thinkers who discovered many concepts such as ideology, mission, culture, civilization, etc. These people were all only partially correct in their thought processes. Baba came to correct all of these thoughts and integrate all existing dimen-

sions into a unified whole. While Baba accepted the aforementioned words commonly used in existing languages, He often gave starkly or subtly different interpretations. Take the word 'mission' for example - a Catholic and a Hindu would interpret this word in very different ways. However, Baba went even further than just giving a different meaning to certain words, by giving a universal definition acceptable for all that would transcend the boundaries of different languages and belief systems.

While on the subject of right thinking, there are diverse factors to be taken into consideration. It is very important to mention that religions, through the dogmas they have propagated, have trained the common people to think defectively. Glandular defects are another cause of negative thinking. Where poverty is rife and literacy is lacking, it is very difficult for people to rise beyond their immediate daily needs and conceive of higher aspirations. The common people tend not to think so deeply, as they do not need it for their survival. Even educated people tend to confine their thinking to their field of specialization or research. In order to have wholistic thinking, everyone has the need for a philosophy which touches all aspects of life. This, our Ananda Marga philosophy has done. As the final word on this matter, the Bhagavad Giita says:

Yad yadacarati shreshta, tastaeva iterejjanah

Sa yat pramanam kurute' lokastadanuvartate'

That is, the common people who never get a chance to be particularly mentioned, always follow great people who pioneer a path and establish the veracity of its practicality and universality.

And elsewhere Krs'na has said,

"Mama varlma anuvartante'

Manushyah Partha sarvashah"

Oh Partha! Humans always tread and follow only the pitch road I create.

Baba says the seventh occult power, *vashitva*, is used to attract defectively thinking people to the right path. *Vashitva* affectionately attracts them, then leads them towards right-thinking, which is thinking in a way that encompasses the welfare of all universally, not limited just to the members of a particular way of thinking or religion. Biopsychological defects also contribute to wrong thinking. To give a more specific example of *vashitva*, it could be said that Baba affectionately attracted wrong thinking people and made them think like Him. This is mentioned in *Namami Krs'na Sundaram, Chapter 23*.

It is obvious that all of us have some mental defect or another in visualizing and thinking. He attracted our *hiranyamaya kosa* to allow us to think like Him. This should allow each individual the capacity to realise that no one is perfect, that something is lacking in each one of us. This gives us the impetus to correct ourselves and move in the direction of what He wants us to think. When we develop the capacity and take the time to habituate ourselves to think in the right way, then we are learning to think like Him. Without deep study and sustained thinking on His complete works, and enlightening at least the leaders, this whole dream of conceiving a new civilization like Ananda Marga becomes next to impossible. The question is, how many of us have the verve and desire to do this? The recent fiasco occurred only due to this reason. Should we give up, as this appears impossible? No, we should not. If we do not accept this great undertaking, Nature will produce capable people from the womb of time. The mission will certainly be materialised. This should take time, and this is the answer.

Here is a suggestion for the careful consideration of well-wishers who want to see a united Ananda Marga. There are two types of reading. One type is casual reading, which is commonplace. The other is intense reading, the act of reading thoroughly like a meritorious student studying for an exam, who is thinking deeply about what the subject means, beyond a mere superficial reading. Intense reading allows one to reflect on the idea from all angles and get more enlightened on that particular subject. Casual reading just cannot give a palpable view of what Baba visualized, so intense reading must be developed, as it is the only way to absorb Him effectively through the written word. Since the talent of intense reading is not possible for all, there could be a think tank or group of workers and Margis set up to do this intense reading and interpret it for others. This would be desirable work for certain types of devoted intelligentsia.

The unity of right-thinking people is what is required

"Samanam ejati iti samajah...Here 'moving together' does not mean march or double march, here 'moving together' means that all portions of society, all portions of the collective body, should have the spirit to move ahead."

(Prout in a nutshell Part 3)

The applied side of Prout is Samaja, which accepts both ethnic reality and sentimental legacy. Currently, both sides who are clamoring for power do not have the moral integrity to accept this truth. So, let us experiment with a Central Committee formed according to this reality and see if it works. If it

does not, after careful discussion of the alternatives, we can try different methods. It is well known that Baba Himself paved the way for Bengalistan. When our own leaders cannot understand the reality of Samaja extensively, how can they understand that the practical application of Prout is Samaja? This ignorance coupled with a lust for power has resulted in a power struggle that has fragmented the organisation.

It is of paramount importance that certain portions of the Central Committee, specifically the purodha board, should remain suspended until universally accepted purodhas are created. Until then, the avadhuta board should control the entire organisation. There should be no purodha pramukh until a universally accepted person is found to represent Him.

To begin with, the Central Committee should initially have a total of forty members. Sixteen seats should be for Bengali speakers, sixteen for the other Samajas of India, and eight for the rest of the globe. Each sector will represent the collection of Samajas there. Initially, these eight should be one representative from each sector of the world, excluding India, and represent all the Samajas of that sector. Also, the members will be elected by the groupification of the respective ethnic areas. In plain terms, there will be the actual demonstration of the acceptance of ethnic reality and the sentimental legacy which Baba has requested in *A Few Problems Solved*.

Let us realize that we have to start everything anew after the passing away of our beloved Master. Here are my further suggestions:

- ✦ The Avadhuta board election should be executed in a fair way.

- ❖ The Avadhuta board will control the entire structure.
- ❖ For each DMS, the Avadhuta Board should appoint a Marga Guru representative.
- ❖ The Grhiis will work in their own part of the structure Samaja-wise.
- ❖ Real unity will only be realized when the Margis are gripped with burning zeal for Prout (Prout ka Junoon).

Western workers and Margis are often more dynamic than some of their counterparts in India. Within the last several years, various largely non-Indian based groups have sprung up, resulting in a third fragmentation that cannot be ignored. Rather than labelling these as mere reactionary internationalism, they should be seen as a kind of far-flung samaja of mainly non-Indian workers and Margis, who are disgruntled by what they experienced as unfair treatment by the Indian administration.

Realigning the structure of Ananda Marga with its ideological foundations and solving the root of current problems through a mission-based vision and implementation, would gradually but firmly build up a firm, trustworthy and unshakeable base. This would serve the causes of the various groupifications, which would naturally become obsolete, as the most dynamic and sincere workers and Margis there in, seeing the beginnings of true unity, would join the collective effort to establish our mission wholeheartedly.

If anyone from any group is interested to join the Samaja Movement, they should be welcome. In the timeless traditions of Bharata (India), universities were the gathering places where one felt that all on earth are as one family. There was no place in the minds of the Bharata elders for geo- and socio-senti-

ments. Let us recreate the atmosphere of that environment here and now.

All the problems in question should be discussed amicably, and necessary changes can be brought about once the unity movement starts to function.

At the Threshold of Transformation

Through the experiences of the past fifteen years, we have come to realize how dangerous it can be if the organisation is controlled by people who are not sufficiently spiritually elevated. One way to overcome this problem is to accept the groupification of Samajas. The only alternative is to recognize and nominate a few spiritually elevated people who are adept in sadhana and who have become transparently pure through experiencing bhava samadhi. This remains a remote possibility at present, however, since most such persons have conscientiously run away from the struggle for power.

We are on the threshold of a transformation which demands of all of us an unprecedented effort to change ourselves at the deepest level – individually and collectively. Unity will remain a far cry unless we become selfless and put aside ambition through deep sadhana, study and sacrifice. This is possible only if bhava samadhi is realized. This will help in experiencing Neohumanist love, and in looking for the defects within oneself only, like the example of the venerable tantric bhakti poet Saint Kabir. Those who dream of unity will have to be themselves ideal through regular and strenuous spiritual practices. This is the first and most crucial basic requirement. The sanyasiis of Ananda Marga have to realize that they have the real power to create a samája. First the sanyasiis should create the Samaja and then they can hand over powers to the *grihastas* or householders to

put that samája into practical day-to-day reality. If the sannyasiis are dreaming that the householders will fight the enemies of a new and value-oriented civilization and bring about a new era or Yuga, then they are living in a fool's paradise.

Without two wheels, a chariot cannot move. The *grhiis* and sannyasiis have to work together like the two wheels of a chariot. Both the avadhuta and householder boards should not interfere with the affairs of each other's section, except where the possible violation of dharma is involved.

A famous Sufi saint, Bulle' Shah of the Punjab, said, "If you believe that you can attain godhood by going to the jungle, then pigs and elephants should achieve it, since they live in the jungle from birth to death. If you can get godhood by taking bath in a river, then the fishes should get it first, since they live only in that water. It is one's intentions that actually matter". Severe austerities and penance can be practiced only while functioning in society, since the real and most vital place for struggle is while one is in the midst of all sorts of attractions and challenges.

Struggle is the essence of life. Unfortunately, Buddha and Jaina practically destroyed the seeds of struggle from the Indian gene bank. Therefore, Taraka Brahma had to come to perform the herculean task of reviving the struggle both against the negative propensities within, and externally against the enemies of society.

The last speech of our beloved Master was on the night of 20th Oct 1990. This discourse was called *The Dangers of Communalism*, and was published in *Prout in a Nutshell Part 18*. It is important to study this speech in depth and seek to deeply understand Baba's parting words, His last advice, to us. Here

He clearly connected the so-called post Independence period with His Mission.

In the light of this, we can understand why our Master spoke of the vital necessity of the economic independence of India, and further, of the whole humanity. The first task on hand, therefore, is to liberate India from both indigenous exploiters and from the increasing influence of multinational corporations, many of which disguise themselves as religious or philanthropic organizations. In India, the priest class and the capitalists have already made an unholy alliance.

A most important and necessary undertaking is to restore the forty-four economically balanced zones based on the local language – a practical application of Prout. Bengal alone has the vitality left to perform this Herculean task, hence the the first phase of our Master's plan to implement Prout is focused on Bengal. The next step would be to form the United Samajas of India (USI).

All the nine sectors of the globe should also form their own Samaja groups, according to what is appropriate in each region. At a later stage, the Global Proutists Sarva Samaja Samiti should replace the present UN. It could well take hundreds of years of sincere, dedicated, individual and collective effort to transform this globe into a unified Proutistic community, with this Great Universe our common mother land. Ananda Marga is the blueprint of this Great Universe.

In his vision for the future Baba carefully selected Bengal as a role model. There are several reasons for this, which are elaborated in His twenty-six volume series *Shabda Cayanika*. These were directly dictated by the author to the Ananda Marga Publications departmental workers.

Each chapter in this book will need to be thoroughly researched and elaborated by future scholars and historians. It is my humble duty to draw the attention of both the spiritually minded people of today and those of the future, to the splendid and precious materials our Master left as His legacy.

The spirit of the word Samaja (society) signifies a group of people who move together. All are not of equal strength or intellect. Hence the shortcomings in one must be compensated for by another. Different people have varying abilities: some have physical strength but no brains; others have the brains but not the strength to work; and others have neither the strength nor the brains, but work well and with a peaceful mind under the guidance of their supervisors. We can always see around us people of differing types and qualities. Judged by the crude codes of this world, no one is totally independent. Everyone relies on someone else in some way or other. Everyone makes up for their deficiencies by taking help from others. Whenever a large group of people strive to make up for their relative differences on terms of mutual understanding, we call it a society.

(The Spirit of Society, DMC 1956 from A Few Problems Solved,

Part 6)

Glossary

acoustic root	the sound produced while an action is done, eg sound <i>ha ha ha</i> is the acoustic root for laughing; <i>bija</i> mantra in Sanskrit
adarsha	ideology
adharma	opposed to dharma
A'gama	the theoretical side of practical tantra
agrya buddhi	pointed intellect
Amarakosha	the first lexicon, compiled by king Amar Singh
AMPS	Ananda Marga Pracaraka Sam'gha
Amra Bengali	a politico-cultural organisation created to save the rich, ancient culture and civilization of Rarh, the cradle of civilization
AMURT	Ananda Marga Universal Relief Team
Ananda Marga	the path leading to spiritual bliss.
Ananda Nagar	The global headquarters of Ananda Marga
Ananda Sutram	a book of aphorisms which contains the essence of Ananda Marga spiritual and social philosophy
Anandamurti	the spiritual Master of Ananda Marga
aparigraha	simple living and high thinking

Arjuna	the third son of Kunti, who is the wife of Pandu, in the Maha Bharata epic
Aryan	in Sanskrit this means a person who has reached the heights of culture and civilization; this does not mean a race; generally considered as the name of a race originating in the West
Atharva Veda	the fourth Veda, compiled in Vidarbha or Nagpur district of Maharashtra, which has a blend of the finest teachings of the Tantras and Vedas
ati ugra ekata aum	extremely awe-inspiring unity the three syllables or acoustic roots which form the universal sound: <i>a</i> representing the entire creative world of Brahma, <i>u</i> the acoustic root of preservation or Vishnu, and <i>ma</i> the accoutic root of complete dissolution
avadhuta	a traditional Shaeva Tantrika, who has cleansed his mind of negative and selfish motives.
Avadhuta board	The board controlling the activities of the avadhutas of AMPS
avadhutika	a nun who is a traditional Shaeva Tantrika, who has cleansed her mind of negative and selfish motives
Avestan Aryans	the Aryans who migrated from

	Iran
Bengalistan	birthplace of the people who speak the Bengali language; like Rajasthan in India, which means 'the land of kings'
Bhagavad Giita	the lofty philosophy Taraka Brahma Krs'na taught to Arjuna on the battlefield. <i>Ya bhagavata giita sa Bhagavat Giita</i> ; or 'the songs sung by <i>Bhagavan</i> Krs'na
bhagavata dharma	the spiritual science of searching God within. Its four limbs are <i>vistara</i> - enlarging the conceptual power through the art of meditation; <i>rasa</i> - the art of creating a parallalism between the cosmic rhythm and individual rhythm; <i>seva</i> - trying to balance oneself through hard work and grace of God; and <i>bhagavat</i> - ultimate realization of the Supreme
Bhakti Shastra	science of devotional practice
bhakti yoga	art of pleasing God through selfless service to the needy
Bharata	country where physical, mental and spiritual food is available in abundance; India
bhava	the sentient mood obtained through the practice of surrender to the Supreme
bhava samadhi	trance of ideational absoption

bijja mantra	acoustic root
Bundel Gate incident	A massacre in 1982, when CPM vandals mercilessly killed 18 Ananda Marga sanyasiis and sanyasiniis in broad daylight, with the connivance of the then CPM government
cakras	psycho-spiritual energy centers of the human mind, located at various points in the body
cardinal human values	guiding principles for which people of awakened conscience live and die
Carya pada	a secret language of Tantric yogiis, in which the practical processes are revealed; also known as twilight language or <i>Sandhya bhas'a</i>
Caryacarya	the social code, dos and don'ts of Ananda Margis.
Central Committee	governing body of AMPS
chakra (weapon)	Shrii Krs'na favourite weapon – a disc with a magnetic device which returned after decapitating his enemies
conch shell (use)	blown through to create a strong sound for challenging the enemy; or an auspicious sound on festive occasions
CPM	Leftist Marxist Communists of In-

	dia
Dada	elder brother
deva bhasha	Sanskrit, known as 'the language of divine beings'
dharma	'innate characteristic'; for human dharma, see 'bhagavad dharma
dharmacakra	Collective meditation of Ananda Margis.
dhatu	Root word used in Sanskrit, also 'factor', such as pitta, kapha and vata in the ayurvedic system
dhyana	communion with God through meditation.
Diipavali	Festival of Lights in India.
DMC	Dharma Maha Cakra – a spiritual congregation of Margis when the Guru will give a discourse and special blessing
geo-sentiment	attachment felt for the place or country of one's birth
Giirvani	Sanskrit
Giita	Krs'na teachings on spirituality
grhii acarya	spiritual teacher who is also a householder
grihastas	householders or family people
GS	General Secretary of Ananda Marga
Gurukul	ancient Indian system using lin-

	eages of masters, where the teacher provides for the students' all round needs.
hiranyamaya kosa	the last mental sheath which hides true oneness in one's relationship with God.
ishvara pranidhana	ideation of God.
Is't'a	the personal expression of one's chosen ideal
Jain	an Indian religion
Jamalpur	the birthplace of our Master
jinana yoga	to know oneself is the real Jinana Yoga; the subtle changes that takes place within the nervous system and brain which enhance the capacity of the brain
Kabir	an Indian mystic poet of the medieval era
Kalikata	the pronunciation of Calcutta or Kolkata according to its historical origins, preferred by Ananda Margis
kapalika sadhana	tantra practices performed at midnight in burial grounds
Ka'raṇa Brahma	Causal Brahma. Brahma as the nominal cause of phenomenal expressions
karma yoga	service performed to all unit beings with the ideation of serving God
Ka'rya Brahma	the expressed Universe, consid-

	ered as the One in many evolution
kranti	
krinvanto visavamaryam	oath taken by the members of the Arya Samaja: not to rest until everyone has been made an Arya Samaji, similar to the oaths taken on Jihad and evangelical crusades
Krs'na	The second expression of Taraka Brahma, the hero of the Mahabharata
Krs'nology	the history Krs'na made in the annals of Indian history by living an unparalleled, exemplary life.
LFT	local full-time worker of Ananda Marga
lila	the cosmic play of God, when you are unaware of the reason for that play
Mahabharata	the Epic written in poetry by Vyasadev
mahabhava	the divine madness and divine intoxication one undergoes in one's last phase of God realisation. One overcomes all human defects only through this madness and the final attainment is possible only through this path.
Maha'kaola	that Guru who alone possesses the power of lifting the Kulakundalini of His disciples and guiding them through different stages of

	realisation, and who alone can perform such tough tasks as infusing new power in shabda (sounds) and awakening the shabda as a mantra.
Maharishi Panini	the sage who first compiled the science of grammar and phonetics.
Maharishi	a great sage
Mahaviir Jain	the propounder of the Jain religion.
Margi	one who practices the spiritual science of Ananda Marga
microvita	a type of life form which in most cases, cannot be perceived by ordinary human senses. In the history of science, this amazing discovery was first revealed by P.R. Sarkar.
microvitum	singular form of microvita
moks'a	the unqualified stance of salvation*
moralist	a person who has a goal of self realisation to be achieved and so is not swayed from the path of truth
Nataraj	Shiva the King of dance. (Shiva invented the art of dance, hence He is given this epithet)
Neohumanism	humanism newly interpreted. Most

	religions permit the merciless killing of animals and felling of trees. But Neohumanism does not allow any biodiversity to be disturbed
Nirguna	Unqualified Brahma – Supreme Consciousness in a state beyond all bondages
Niyama	a set of five principles which purify the practitioner: cleanliness, both internal and external, complete mental contentment, penance, reading books which are morally and spiritually edifying, and taking God as the only refuge
occult power	cultured psychic power
PA	Personal Assistant
parabhakti	love for God without seeking any reward
Parama Purus'a	the Supreme Cognitive Principle or God
Paramestin Guru	the Supreme Master, like Shiva or Krs'na, who is capable of giving instant realisation to any disciple
Parthasarathi	Krs'na in his role as the charioteer of Arjuna or Partha
Patanjali	the first yogi or rishi who formulated the aphorisms of yoga
pointed intellect	when the whole mind gets focused in order to dive deep and discover inner truths.
Prakrta	the original existing language be-

	fore the emergence of Sanskrit.
pralaya	final dissolution
prapatti	the philosophical approach which believes neither the fluttering of a blade of grass nor a volcanic eruption takes place without the will of God
prarambika yoga	a simple lesson of concentration of mind for beginners
prayoga shastra	the hidden texts of spiritual practices
Prout	The Progressive Utilization Theory – social philosophy of Ananda Marga
PRS	Public Relations Secretary
purodha	the highest spiritual title given by Ananda Marga
purodha pramukh	the chief who leads the Ananda Marga movement
raja yoga	the royal science of yoga
rajasika	mutative; having a stimulating effect on the body and mind, but not any static effect
Rarh	the name of the first civilization which came into being about seven thousand years ago
Rarhology	the history of Rarh, the forgotten civilization of Bengal

RAWA	Renaissance Artists and Writers Association.
Rg Veda	the oldest of the Vedas, which is about 15,000 years old
RS	Regional Secretary
RU	Renaissance Universal.
sacrifice	serving others, even at a cost to one's self
Sadashiva	the first expression of Taraka Brahma, the great Master who invented all that is required for a sentient life.
sadhana	spiritual practices which enable us to connect with our inner world.
sadharana yoga	simple spiritual lessons for beginning aspirants of Ananda Marga who are not able to follow very strict discipline
sadhya	the attained goal
sadvipra	spirituo-moralistic fighter against injustices perpetrated by the rich on the populace.
sadvipra samaja	society of moralists
Saguna	qualified Brahma, Consciousness under bondage, in the form of the expressed universe
sahaja yoga	a system of seven lessons of spiritual practices taught to spiritual aspirants

samaja	a society of people having the same mother tongue
samgacchadhvam	'Move together', an ancient Sanskrit hymn
sandhya bhasa	twilight language of twilight, a secret language in which is hidden methods of spiritual practice
sannyasa	renunciation
sanyasii	renunciate
sattvika	sentient, pure
shabda	sound
Shabda Brahma	Brahma or God expressed through the form of sound
Shabda Cayanika	a collection of 26 volumes of books written on selected Sanskrit words which carry several meanings, showing the correct way of writing the meanings, derivatives, history, origin, roots, suffixes, prefixes, and so on
Shaeva civilization	the first human civilization of planet earth
sha'stras	those sacred spiritual teachings which, when practiced, lead to liberation, company of spiritual people.
Shiva	the first spiritual Master, born in India 7000 years ago
Shivology	the history of Shiva and His contributions, written in the book Namah Shivaya Shantaya by Shrii Shrii Anandamurtiji.

shruti sha'stra	the Vedas
siddhas	a type of luminous body composed only of ether, not the cruder factors
sixteen points	the essential physico-psycho-spiritual and social practices stipulated for members of Ananda Marga.
smriti sha'stra	social code
socio-sentiment	sentiment of belonging to a particular faith or society
SS	Sectorial Secretary
Sudama	childhood friend of Krs'na
Supreme Command	Prime Directive
Supreme Entity	God
Supreme Progenitor	God as Creator
svara'	vowels
tamasika	static
Tantras	the texts of practical spirituality propounded by Shiva
Tantric	a practitioner of the spiritual science taught by Shiva
Taraka Brahma	Brahma in the role of Guru, directly advising and liberating spiritual seekers from bondages
tik tiks	a simple, innocuous punishment in which one stands, then squats a particular number of times, given by the Guru or performed by the spiritual seeker for self-rectification

tridan'd'a	the concept of time, place and person
Upanishads	the quintessential teachings of practical spirituality
vaera'gya	state of mind in which one is neither attached to nor repulsed by worldly comforts
vaesha'khi purnima	the full moon in May
Vaishnavas	an Indian cult of devotion which follows the path propounded as <i>Vishistdvaitis</i> or qualified non dualism
Va'lmiki	the sage who wrote the first great epic, the Ramayana in verse; the first poet
Vedas	the oldest texts of spiritual knowledge
Vedic (language)	world's oldest language, used in the Vedas
vijinana	perfect spiritual science
Vishesh yoga	The system of yoga practices invented by Krs'na and known as <i>Shrividyā</i> amongst the adept Himalayan Masters
vista'ra	the spiritual practice of expanding the conceptual prowess of one's mind
vritti	propensity or proclivity of mind.
vyakarana	grammar

vyanjana	consonants
wholetimer	a term used in Ananda Marga for monks and nuns who have dedicated their whole lives to the mission
Yajñavalkya	a sage who first taught the art of yoga to the world, through his wife Maitreyii
Yama	the five principles of controlling external expressions: nonviolence, truthfulness, noncovetousness, and the relentless attempt to fix the mind always on God
yoga	the science of merging the unit soul with the cosmic Soul
yuga	used for an age lasting many centuries, also for a period of 12 years.

Mission and Ideology gives the reader a panoramic view of the flow of Tantra, inextricably merged with the vitalizing current of Sanskrit, from the time of Sadashiva, to that of Krs'na, down through the centuries to the present day. Its special focus is Sadguru Shrii Shrii Anandamurtijii and how He gradually unfolds the master plan of His mission, the Mahavishva or "Great Universe" through the medium of Ananda Marga, founded by Him at the critical historical juncture of 1955. Here can be found fascinating stories of the scintillating personality of the Master and of the undulating journey Ananda Marga has taken up to the present day. The importance of Bengal and Bengalees as a nucleus for spiritual and social change is also elucidated. The book is studded with personal anecdotes and insights, advice, inspiration, and finally, a glimpse of a shining future.

"Without the proper cultivation of the Sanskrit language, it is impossible, not only in the field of the science of language, but also in the world of psychic expression, to be considered a true scholar or learned person. The cultivation and teaching of Sanskrit is indispensable in the world of education."

(Eka to Eka'un^ga, Shabda Cayanika Part 2)

"Italian, French and Spanish use prefixes and suffixes the same way that Latin does. The Latin language is very close to Sanskrit."

(More on Suffixes and Prefixes, Varn'a Vijina'na)

"The people of Rarh have Sanskrit in their blood. It is their native language. If Bengali is the language of our veins and arteries then Sanskrit is the language of our bone marrow."

(Phonetics - 1, Varn'a Vijina'na)

"In ancient days, the social life of Bengal was based on Tantra as introduced by Shiva."

(The History of Bengal - 2)