

Reminiscences of

BÁBÁ

Ácárya Keshavánanda Avadhúta

Presented to
didi Rāpatnīka.

~ Ve. Keshava Datta
29/12/10

Acārya Keshavananda Ayadhūta

Reminiscences of BÁBÁ

Ácárya Keshavánanda Avadhúta

Reminiscences of Bábá: Memoirs

Revised and translated from the original Hindi book

Mere Rahasyamaya Bábá

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© 2011 Ánanda Marga Pracárika Saṁgha (Central),

Registered Office: Ananda Marga Pracárika Saṁgha
Anandanagar, Post Office : Baglata,
District : Purulia, W. B., INDIA
PIN: 723215

First Edition: 1st January, 2011

Published by: Ácárya Keshavánanda Avadhúta
Ánanda Marga Pracárika Saṁgha
Anandanagar, Post Office : Baglata,
District : W. B., INDIA
PIN: 723215

Printed by: Royal Halftone Company
4, Sarkar Bye Lane
Kolkata - 700 007

Translated by: R. D. Singh

Price: Rs. 200.00 only

Ácárya Keshavánanda Avadhúta

Dedication

Tava dravyam Jagad Guro
Tubhyameva samarpaye

*I humbly dedicate this book
at the lotus feet of
my beloved Bábá*

Keshavánanda

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FOREWORD

For a long time, many *sádhakas* (spiritual aspirants) had urged me to write down my experiences with Bábá. However, I had not been able to decide what to write and how to express those experiences. Later on, some Ananda Marga workers also started trying to persuade me to write something.

The original version of this book was published in Hindi as *Mere Rahasyamaya Bábá*. For this first English edition, not only has all the contents of the Hindi book been translated into English, but some additional reminiscences have been added as well.

Every word Bábá spoke was invaluable and inspiring. I had the opportunity to remain with Bábá for the long period of twenty-eight years, and had the privilege of working as His Personal Assistant (PA) during the last six years of His life. Bábá used to give special discourses at the weekly *dharmacakras* in Kolkata every Sunday, as well as during Dharma Mahácakra, and when organizational festivities were held. Besides this, we had the opportunity to hear and learn something new from Him in every moment. Bábá's way of explaining things was unique. He used to explain even trifling matters with love and care, and would not leave the topic until He got a satisfactory response from us, showing that we had understood it. Bábá instructed us that when we need to teach someone, we should be like a schoolteacher, not like a college lecturer. Particularly while holding seminars, He directed us to follow this rule.

It is just not humanly possible to write down everything

about Bábá, but, I have done my best. Bábá used to explain various topics or dictate something even while taking His meals, when walking, and during reporting sessions. This information, if read and memorized, not only enriches our knowledge, it enhances our devotion and commitment towards our *Istá* and *ádarsha*. Every event is a lesson for us. We should follow these lessons both in letter and spirit.

Bábá gave the Sixteen Points for the upliftment of *sádhakas*. He instructed us to be very strict and firm on the Sixteen Points. Discipline and an honest commitment to responsibility were the hallmarks of Bábá's teachings. They are a must for every *sádhaka*. Bábá appreciated acts of sacrifice, loyalty to the organization, and love for *Istá* and *ádarsha*.

Bábá always wished the welfare of all. Regarding Himself, He always maintained, "I was a mystery, I am a mystery and I shall always remain a mystery." Could anyone understand the mystery of Lord Shiva and Lord Krśna? Yet Bábá was gracious enough to show us the path whereby we could come to know something of Him. Whoever tries to know Him with sincerity and devotion will definitely find that Bábá reveals Himself to them.

I have also mentioned the turbulent events which I was witness to while working in our Central Office. Atrocities were perpetrated on Bábá and the workers; Bábá was implicated in false criminal cases and was poisoned while in jail. A number of workers committed self-immolation in protest against the mistreatment and injustice meted out to Bábá while He was incarcerated during the horrors of the Emergency in India. Later, more torture was perpetrated in

Kolkata, with the massacre of seventeen Ananda Margis in broad daylight, at Bijon Setu, Kolkata. I believe that most readers are acquainted with these incidents of gross injustice and inhuman torture, and these murderous attacks on Bábá and the Mission. Many Ananda Margis and workers sacrificed their lives for their ideals. Can we shut our eyes to their sacrifice and impeccable love for the ideology?

I have tried to portray various aspects of Bábá's personality which inspire us to move towards Him. If this book gives even a little inspiration to *sádhakas* to establish the ideals of Ananda Marga personally and collectively, I will feel satisfied that my efforts have been fruitful.

I would especially like to thank Shrii R.D. Singh of Delhi, who kindly agreed to translate the contents of the original Hindi book and did his best to complete the work at the earliest, with deep sincerity. I am also thankful to Ácárya Vimalánanda Avadhúta, Ácárya Acyutánanda Avadhúta and other workers for editing and Mrs. Bharati Yadava, Mrs. Rachana Alawadi and Ácárya Dyutimaya Brahmacárii for typing the manuscript of the book. I would also like to take this opportunity to express my deep gratitude to all those whose help made the publication of this book possible.

With love,
Ácárya Keshavánanda Avadhúta

MY EARLY DAYS

1. MY DIIKŚÁ (Initiation)

*Yah tan vish ki belari, guru amrt ki khán,
Shiisa diye jo gurú mile, to bhi sastá ján.*

The body is a storehouse of venom; the Guru is a reservoir of nectar (*amrta*). If you are able to find the Guru, even at the cost of your life, it should be considered a small price to pay.

Kabir was a great saint. His message is based on self-realization. He said that life is short and transient. In this ephemeral world, the one who sows the seed of immortality and goads the spiritual aspirant to the immortal world is a true Guru. To attain that Guru is the real achievement of one's life.

It should be considered a bargain even if one is called upon to lay down one's life in order to be accepted by the Guru. This is because only the Guru can fully enliven a person and as an eternal companion transform one's life and take one from mortality to immortality. So in order to make one's life meaningful and blessed, achieving the Sadguru and His company is indispensable.

From this viewpoint I consider myself very fortunate to have met the Sadguru, my Master, without any effort. I

consider this His unconditional divine grace. I do not know what good karma, I may have done in my past lives, that I could meet my Master, but I feel no hesitation in admitting that the way He pulled me so close to Him was His *ahaetukii krpá* (unconditional divine grace).

Soon I realized that meeting Him was actually my rebirth. In fact, my life truly started only after my initiation and I got into His contact. With certainty I confess that in my earlier days, my day-to-day routine would not have heralded such a remarkable turning point in my life, nor could it have lit the lamp of my spiritual life so rapidly. When Bábá Ánandamúrti came into my life, the course of my life changed and my life became filled with an abundance of sweetness and bliss.

In my youth, I was a university student and was staying at a hostel. I had a close friend called Kamaleshjii, who told me about Ananda Marga and said that meditation was very helpful for developing concentration. He also said that there were no ritualistic activities in it, rather it was free from all sorts of external observances of ritual and ostentatious worship. He further said that meditation not only deepens the concentration but also calms the turbulence of the mind.

Kamaleshjii's talk impressed me. I had been spiritually inclined since my childhood. As I enjoyed spiritual books and spiritual congregations, these words of Kamaleshjii overwhelmed and inspired me and I developed a keen desire to learn meditation. As a student I felt that concentration would help me in my studies and improve my intellectual stamina.

I met a family Ácárya¹. His name was Ácárya Viśnúdevajii and he was the principal of a Police Training College. He initiated me in August 1962. After this I was both a student and a *sádhaka*. I lived alone in a room of the hostel so I faced no problems in doing meditation and would do my *ásanas* and *práñáyáma* regularly. I learned other lessons from my respected ácáryajii and performed intuitional practice sincerely.

Along with regular *sádhana*², I also attended weekly collective meditation, known as *dharma cakra*.

2. FIRST TIME I SAW BÁBÁ

We learned that Bábá was coming to Chaibásá for Dharma Mahá Cakra (DMC) on 23rd to 24th of February 1963. Both events were new to me. I had never met Bábá, nor did I know anything about DMC.

Kamaleshjii and my Ácárya often talked about Bábá. They had told that Bábá was the Sadguru and the Supreme Father, but for me these things were inconceivable and intellectual concepts. Such things don't sink into the mind unless they are realized personally. However, the news of Bábá's visit aroused intense curiosity in me.

Kamaleshjii inspired another *sádhaka* a fellow student, Nanda Kishorejii as well to attend Chaibásá DMC. He also assured us that he would arrange Personal Contact (PC) for us with Bábá.

¹ Ácárya – Spiritual teacher of Ananda Marga qualified to give initiation and teach all lessons of meditation.

² *Sádhana* – Spiritual practices, meditation.

In the morning we started off by bus from Hazaribagh and reached Chaibásá by noon. What I saw there was an unforgettable experience. The *sádhakas* were embracing each other. Some of them remained locked in each other's arms for two or three minutes, with tearful eyes. Sometimes they cried out – “Bábá, Bábá” and said to each other, “I am so glad to see you.” It was very strange to me, as I had never witnessed such emotional expressions at any other spiritual gatherings. I asked Kamaleshjii what was it all about. He explained, “They are all Margi brothers. They have come from different places to attend the DMC and they are not able to hold back their emotions as they are meeting after a long time. They are all *sádhakas*, moralists and Bábá's devotees. This flow of emotions is natural and spontaneous. In such situation *sádhakas* weep, sob or cry. It is not unusual, they are actually genuine expressions.”

He introduced me to some *sádhakas* whom he knew. All of them were spiritually vibrated. I too was able to feel the spiritually charged surroundings atmosphere.

I would like to mention here that DMC used to be the most significant event of Ananda Marga. The speciality of DMC was that Bábá would give two types of *darshana*³ – General *Darshana* and *darshana* during DMC. In the General *Darshana* Bábá would come to the stage for a brief period, both morning and evening, then leave after giving a short spiritual discourse. On the DMC day, the devotees would have a longer *darshana* of Bábá, while He spoke on some spiritual topic. The subject matter of the DMC

³ *Darshana* – to have the audience of the Guru.

discourse would be of serious nature. At the end of the discourse, Bábá would give Varábhaya Mudrá.

Varábhaya Mudrá signifies *vara* (blessing) and *abhaya* (fearlessness) simultaneously. He used His left hand for *vara* and His right hand for *abhaya*. This mudrá would generate such a strong spiritual wave that it vibrated the entire surroundings. Every *sádhaka* would become spiritually infused and submerged in the ocean of bliss. Glimpses of Bábá during that DMC filled my life with devotional vibrations, that I can never forget.

Bábá had already arrived at Chaibásá before we reached there. He was staying in Ráj Mohanjii's residence. There was a long queue in front of Bábá's quarters for Personal Contact (PC). All aspirants were hoping for PC. Kamaleshjii put Nanda Kishorejii and me in the queue.

Bábá gave PC for an hour, then He stopped. Bábá's Personal Assistant (PA) informed us that Bábá would give PC in the evening. PC started again at 4 o'clock in the afternoon, and again there was a long queue. Once again we could not get PC. When the PC programme was over, PA told us that Bábá would give PC the next morning at 9 a.m.

The next day was 24th February. It was also DMC day. Up until then Bábá had only been giving General *Darshana*, but that evening there was to be DMC. Everyone was very enthusiastic and full of anticipation.

On DMC day, Nanda Kishorejii and I joined the long queue for PC, both in the morning and at noon, yet when our turn came, PC ended and once more we missed our

chance. We could not get PC in the evening session either. Surprisingly, during every session, PC ended just before our turn came! I was sad, but Nanda Kishorejii was frustrated. I pacified him and said, "Don't worry, after all, people are making efforts to help us. Perhaps the right time for our PC hasn't arrived yet."

However, there was now no hope. DMC would take place that night itself and Bábá was to depart for Ranchi after giving General *Darshana* the next morning. There had not been any announcement by PA that PC would take place in the morning. From all accounts we concluded that there would be no chance for PC the next morning.

That evening, a big procession was held, and we also took part. We all marched through different roads and streets of the city. Bábá's DMC discourse and *Darshana* had impacted me tremendously. I was completely overwhelmed.

Bábá's Varábhaya Mudrá shook my whole being. For a few moments I lost my consciousness in the ocean of bliss. This further intensified my longing to meet Bábá personally. I was restless to meet Him, and this feeling kept me absorbed in thoughts of Him. With every passing moment, my yearning for Him grew more intense and I became even more eager and restless to meet Him.

3. MY PERSONAL CONTACT WITH BÁBÁ

The next day was 25th February. Bábá was to go by car to the DMC hall, which was situated a short distance from Bábá's place of stay. From there He would leave for Ranchi after the General *Darshana*.

By 8.30 a.m. we were ready after completing our daily morning duties and *sáadhaná*. Suddenly, a thought flashed in my mind – why not go to where Bábá was staying! Both Kamaleshjii and Nanda Kishorejii opposed this idea. They argued, “What is the use of going there? It is 8.30 and Bábá will be in the hall at 9.00 for General *Darshana*. It is better to go to the hall. “Although they pressurized me, for some unknown reason I was adamant. My desire to go to Bábá’s place of stay grew stronger. Ultimately, they also accepted my suggestion and we went there.

As soon as we arrived at Ácárya Ráj Mohanajii’s residence, a man came running up to us and asked Kamaleshjii, “*Bháí* (brother), are there a few Margis ready for PC?” Kamaleshjii was very happy to hear this news. He promptly answered, “Right now here are two people. Others may also come soon.”

I could call it a miracle – that flash of intuition and the intense desire to go to Bábá’s residence at once when Bábá was expected in the hall, my staying firm in the face of my friends’ opposition. Was it not Bábá’s divine play? Was it not the grace of the Sadguru?

Hearing this news, we raced to form a queue in front of Bábá’s room. I put Nanda Kishorejii first and stood behind him. After a short while, fifteen or twenty other brothers awaiting PC came and joined us.

Exactly at nine in the morning, PC started. A little more than five minutes later, my turn came. In a state of extreme excitement and restlessness, I entered Bábá’s room. As I

prostrated in *sástáun̄ga prańáma*,⁴ Bábá said softly, “Come, come closer to Me, you were restless for two days. Eventually I fulfilled your desire.”

Bábá’s soft, loving voice electrified me and I got lost in a surging sea of strong emotions. How half an hour passed, I do not know. It seems that while in Bábá’s presence, my mind transcended the limitations of time. Communion with Bábá left no place in my mind for other thoughts. His effulgence surrounded me from all sides.

I was unable to pull myself out of the situation. I wanted to remain longer with Bábá but I had to leave when Bábá signalled me to go. After *sástáun̄ga prańáma* I left. Everything appeared to me very strange, an unparalleled, unprecedented and inconceivable phenomenon. The entire landscape had been changed, as if I was now in a different world, transformed into a new species, finding myself in a new age and a new world. I was unable to control myself. I sat in *sádhaná* and it was only after a while that normalcy returned.

This was the first instance of Bábá giving PC at the time of His departure, although there was no declared schedule for that. This incident astonished everyone. Bábá displays His liila in many forms, expressions and styles. In all manifestations, He has been unique and unparalleled, He cannot be expressed in words and language, He is unfathomable, He is limitless, He is omnipresent. He

⁴ *Sástáun̄ga prańáma* – A method of salutation involving prostration. It is a symbol of simplicity and signifies surrender to the Supreme. In Ananda Marga it is done only to Marga Guru.

penetrates existence and He is one with existence in such a way that it seems as if no hurdle can stand in His way.

It was Bábá's unconditional grace (*ahaetukii krpá*), it was His compassionate grace (gift) which was bestowed upon me initially in the form of igniting an intense desire in me to meet Him and which later manifested into full-fledged blissful personal contact with Him. I shall ever remain grateful and indebted to Him for His grace.

After this, wherever I happened to attend Dharma Mahácakra, Bábá used to call me at least once.

4. BÁBÁ AS GUARDIAN

Kamaleshjii and I lived in the same block of the hostel. His room was in a corner of the top floor and mine was in the opposite corner of the ground floor. In October 1963 a certain incident took place there.

Kamaleshjii fell seriously ill. He was suffering from fever, and so I looked after him until 4 o'clock in the evening, then he said, "As it is evening now, go and do your *sádhaná* and other practices."

I went to my room. After washing my hands and feet, I sat for *sádhaná*. As I sat in meditation, I heard the voice of Kamaleshjii twice. He was calling me and I felt that he needed me. I stopped doing my *sádhaná*, closed the door and went to him. I saw him lying comfortably in bed. I asked him, "Do you need anything? Why did you call me?" He replied, "No, I didn't call you. I am comfortably lying in bed. Actually, I had just thought about you as I needed some tepid water."

I went in the hostel's mess and brought him some tepid water. But we both wondered who had called me in Kamaleshjii's voice. I had heard it clearly in my corner room on the ground floor.

After a few days we went to the Jamalpur Ashram for Bábá's *darshana*. We were standing side by side waiting for Bábá's arrival when He came. While He was passing, He stopped and stood near us. He said to me, "It's good that you looked after Kamalesh sincerely when he was sick, isn't it?"

We were dumbfounded to hear this from Bábá. Who had told Him? Does Bábá know everything on His own? Then we realized that Bábá's help had come in a time of need due to His mercy. It took no time for us to understand who had called me that day in Kamaleshjii's voice – it had been Bábá!

The above event is an example to demonstrate how much Bábá takes care of His devotees and how He miraculously comes to our aid in times of need.

5. GET YOUR LESSONS REVISED

Bábá is Sadguru, *Parama Puruśa* and the True Master. He gives this realization at every step. No *sádhaka*, no disciple is out of His sight. He is ever vigilant for the spiritual upliftment of His devotees.

This story is about forty-six years old. It happened on 27th July 1964. There was a DMC in Bhurkunda. I reached there with some friends at 4 p.m. in the afternoon. Bábá was staying in a government rest house. I went there to have a glimpse of Bábá. After a short while a *sannyásii* dádá

called me and said that Bábá was inquiring about me. This surprised me and I was happy to hear this. He said, "Go to Him at once," so I immediately hurried to Bábá's room.

I gave *sástáuṅga prañáma* and sat near Him. After inquiring about my welfare, Bábá asked, "How are you doing in your studies?" He paused for a few seconds, then He said, "I see, your *prañáyáma*⁵ ... your *ácárya* must be here. Go to him right now and get your lessons revised."

I obeyed Bábá's loving instructions, and as I went out of the room, I saw that my *ácárya* was standing right there at the door. I told him what Bábá had said. Then and there he took me to the next room and revised my lessons. There, I learned that I had not been doing *prañáyáma* correctly, as I had been making some mistakes. I then corrected them according to my *ácárya*'s advice.

No sooner had the revision of my lessons been completed than Bábá called me again. He smiled and asked, "Did you get your lessons revised? Was everything all right?"

I replied, "No, Bábá. There were errors in my *prañáyáma*."

Then Bábá said, "Tell me, how could I have known that you were not doing *prañáyáma* correctly? Well, now go, and do it properly from now on."

⁵ *Práñáyáma* – the process of breath control along with the imposition of the ideation of the Supreme Consciousness.

Then Bábá caressed me with His affectionate touch. Again and again my heart was moved by how concerned Bábá felt about we *sádhakas*! He was always keen that our faults in *sáadhaná*, if any, were quickly rectified.

I also realized that Bábá is the true Guru. He is integral and indivisible like the sky (*akhaṇḍa maṇḍalákáram*). He ensures the spiritual upliftment of all *sádhakas* wherever they are.

6. CHANGING ROLES

There was a DMC in Bhurkunda on 27th July 1964. At noon on DMC day, Bábá was addressing a large number of students and teachers. I was also there.

Bábá said, "Leaders say that these days the moral standard of students has fallen; the level of their character has degraded, they are unruly and indisciplined. They hold students responsible for all these defects. They are not tired of saying that during their time students were most obedient and disciplined." Then Bábá said, "In my opinion, students should not be blamed. The leaders are solely responsible, as during their leadership the education policy was framed and executed. Since in their time, the leaders who framed education policy were good and moralist, the students were also disciplined. If students of today are indisciplined, the responsibility for this goes to the leaders and teachers. Even these days students respect honest teachers."

Professor Chabi Nath Mishra was present in the group of teachers. Bábá turned to him and asked, "Chhabi, am I right? Do your students not respect you?" These words touched Mishrajii and tears came to his eyes. Bábá had

spoken the truth, as He always depicts the true scenario, so Mishrajii had nothing to add.

Bábá continued and said to the students, “However, I won’t exempt you. Realize your strength and build your character.” Giving the students a sweeping glance, Bábá said, “Today, if you feel that your teachers are not worthy to be role models for you, develop yourselves in such a manner that the teachers come to emulate you. You know, there is a proverb in Hindi, ‘*Kabhi gari par nawa, aur kabhi nawa par gari*’, this means ‘Sometimes a carriage carries a boat, and sometimes a boat carries a carriage’, here the roles change.”

7. PARAMA PURUŚA – THE BUTTER THIEF

There arises a natural desire in the minds of *sádhakas* to know the result of *sáadhaná* and this is also the case with Ananda Margis. Bábá gives clear answers to this question in His discourses. I am narrating an incident here, which Bábá gave in a Ranchi DMC discourse.

There was a DMC in Ranchi on 9th March 1964, and I was also present. During His discourse, Bábá said, “Many of you think ‘I have been doing *sáadhaná* for a long time but I am not able to ascertain what I have achieved’. You need not worry. Keep doing your *sáadhaná* and don’t bother about the results. *Parama Puruśa* is also said to be a butter thief. He steals the result of your *sáadhaná* so that you may not develop vanity or misuse it. Just as you deposit your savings in a bank, the result of your *sáadhaná* is also deposited in your account, and when you are in need, you

can withdraw it. You are the owner of it, as you are owner of the bank deposit.”

Talking about the importance of the second lesson (Guru Mantra), Bábá said, “A few days’ practice of Guru Mantra generates in you enough power to dispel a negative entity from a person. What you have to do is to fetch a little water from a well, then repeat your mantra and sprinkle it three times on the face of the victim, then watch the result. After a little while, the person will become normal. They will be free from the entity.” Nanda Kishorejii was also with me at the time and was very happy after Bábá’s discourse. He said, “Today Bábá told us the applied side of *sáadhaná*.”

A month later, Nanda Kishorejii went to his village for his summer holidays. When the holidays were almost over, one day, a girl of the village fell under the spell of a negative entity. The villagers assembled at her house, thinking that a ghost had entered the girl’s body. A sorcerer came and made the girl sit in the courtyard of the house. He started the process to free the girl from the influence of the negative entity. In the meantime, Nanda Kishorejii also arrived. He felt pained to see the torturous drama of relieving the girl of the negative entity, and Bábá’s discourse flashed in his mind. He had received his second lesson a few days before. He decided to apply it to free the girl from her unbearable suffering.

He said to the villagers, “Bring a bucketful of water from the well, and the entity will leave.” They did not believe him. They were wondering how a mere college student could have learned sorcery. However, when in trouble, people are ready to accept everything. One of them fetched a bucketful

of water from the well. Nanda Kishorejii mentally repeated his second lesson and sprinkled the charged water three times on the girl's face.

Oh, It had a miraculous effect! All present there were spellbound to see the miraculous change as the girl became normal. A few minutes earlier, she had been violently shaking her head and hitting it against the ground, but now she was quiet. The startled villagers were astonished at the power of the youth. But they didn't know that it was not Nanda Kishorejii's power, but that of the Guru Mantra given by Shrii Shrii Ānandamúrtijii.

Here it is to be mentioned that there is no existence of ghost⁶. It is psychic effect in the mind. If there is any negative feeling due fearfulness, there such things happen. To remove such things, we require a jerk of positive microvita, which was done in this case by Nanda Kishorejii through Guru Mantra.

Although the girl had been relieved of the influence of the evil spirit, Nanda Kishorejii had to pay the price. This action started having an adverse effect on his *sáadhaná* and

⁶ Bábá has in several places explained about the nature of ghost: "Recently in Valencia I explained how a man is caught by a ghost. In daytime you may be caught by a ghost. Suppose there is outer-suggestion from some corner that there is a ghost in this house. You may be thinking, "Ghost in this house, ghost – ghost." Automatically there will be an outer psychic projection of a certain portion of the ectoplasmic structure. The ectoplasmic structure will take the form of a ghost and you will see the ghost even in daytime. That ghost was of your creation." (*Ānanda Vacanámrtam* Part 12, and *Bábá in Fiesch* discourse "Everything Comes from Something", given on 2nd June 1979 evening, Lyon).

he started losing interest in meditation. His concentration was also impaired and he was very disturbed.

It was a few days before the end of the holidays. Two days before the college reopened, I went to the Jamalpur ashram and found that Nanda Kishorejii was already there. He was terribly upset and told me the whole story. I explained to him, "Although Bábá told us about the power of Guru Mantra, He doesn't allow us to apply this power. Don't worry! As you have come under the shelter of Bábá, all will be well."

The next day, Bábá came to the áshram, and we stood in a line. Bábá stopped in front of us and smilingly inquired about our welfare. Nanda Kishorejii was standing next to me. Looking at him, Bábá said, "Why are you weeping? All will be well. Don't worry." At that very moment his mind became clear and bright, and his *sáadhaná* also improved. The Guru forgives *sádhakas'* inadvertent mistakes if they repent. This is the Guru's grace.

8. MORALISTS MARCH AHEAD

There was a DMC in Dhurba, Ranchi on 10th November 1964. During the noon discourse Bábá said, "A perpetual war is going on between the demonic and righteous forces and it will continue. Good and bad, moralists and immoralists cannot co-exist. One will have to surrender before the other. There cannot be a truce between the two. It is the desire of *Parama Puruśa* that moralists should dominate the society."

Later that day, I got the opportunity to meet Bábá at 4 p.m. After inquiring about other things, Bábá asked, "How

did you like my noon discourse?" I replied, "It was excellent. But I have a question, Bábá. If you permit me, I would like to put it to You."

Bábá smiled and said, "Yes, you may." In a natural way I said, "Bábá, we are all aware that nothing happens without the desire of *Parama Puruśa*. Things happen as He wishes. As it is the desire of *Parama Puruśa* that moralists should be dominant in the society, how is it that immoralists now hold the reins? This is against His wish."

Bábá said smilingly, "*Parama Puruśa* encourages the evil forces so that the righteous forces will develop determination and stamina to unite and march ahead to fight." I could then understand that all this was the play of *Parama Puruśa*.

9. WITH BÁBÁ IN JAMALPUR

I had my first *Darshana* of Bábá in February 1963 at Chaibásá. After that, I invariably visited Jamalpur at the beginning and end of the summer and the *sharadotsava* (autumn) holidays. I used to stay for a day or two and at night I would just sleep in the corridor of the *jágrti*⁷.

Bábá used to come and stay in the adjoining room. I met Bábá in His room and also accompanied Him on His field walks. While staying for a couple of days in such an environment I used to have good meditation. I enjoyed the talks with *sannyásii* *dádás* about Bábá and His philosophy.

⁷ *Jágrti* – Ananda Marga spiritual centre; a place of awakening. In India the word *áshram* is used synonymously with *jágrti*.

Close to the ashram, there lived a brother named Gayajii who ran a restaurant, and I was able to have sentient and healthy food there. Overall, my visits to Jamalpur were auspicious and blissful opportunities for having Bábá's *Darshana* frequently from close quarters. His constant love made me wish that I should never have to leave the company.

I remember, when the first DMC at Gaya was held and on 18th April 1964, Bábá was to leave for Jamalpur by the midnight train. Kamaleshjii and I, along with some other Margis, were present at Gaya Station to bid Him farewell. Bábá went to the first class compartment and sat down. He called me and lovingly said, "Look, come to Jamalpur while I am there."

Kamaleshjii was with me, and we thought, "As Bábá is going to Jamalpur and He will remain there for some days, let's go to Jamalpur by this train." The train was to leave after half an hour, so we fetched our luggage from the dharmashala where we were staying by rickshaw, bought our tickets and boarded the train.

At five in the morning, the train stopped at Kiul station. I got out and was strolling along the platform, trying to catch a glimpse of Bábá, when I noticed that He was signalling to me with His hand. I rushed towards the window and Bábá asked me, "Where are you going?" "Jamalpur", I replied, "You told me to come to Jamalpur while you were there. So I thought that as you would be staying there a few days, I should go right away."

"Very good, very good," Bábá said smilingly. We reached Jamalpur at around 7 a.m. This was my first visit to

Jamalpur. Bábá came to the ashram around 10 a.m. and did some office work. After that, He called me and we talked about local matters and my studies. In this way, an hour passed in Bábá's blissful company. Later, I could not imagine how that hour had passed. Bábá's immense love and sweet touch gave me the feeling that I was a traveller in a divine world.

After Bábá's departure, I had to sit in *sáadhaná* for a long time in order to return to normalcy. I stayed in Jamalpur from 19th to 21st April 1964.

10. CARING BÁBÁ

This is an event which occurred in August 1964 while I was in Jamalpur for Bábá's *Darshana*. It was evening and I was walking with Bábá on His field walk. After walking along a wide road, we were passing through narrow lanes. Suddenly Bábá caught hold of my hand and said, "Don't walk on that side, people urinate there."

Bábá's loving care touched my heart. I moved away from that dirty place, realizing how much caring Bábá was.

11. ALWAYS SPEAK POSITIVELY

Once again I got an opportunity to accompany Bábá during field walk. It was evening and I was walking by Bábá's side. It had rained that day and the road was wet and filthy. We were walking slowly and cautiously.

I said, "The rainy season is bad. All we see around us is mud and filth."

Bábá didn't like my comment. Putting His hand to my mouth, Bábá advised me, "*Sádhakas* should not make such

comments. If there were no rain, life would be imperilled. Hence rain is a must.”

12. BÁBÁ HIMSELF INITIATES

In July 1964, Bábá was lying in a small room of the Jamalpur *jágrti*. I was in a group of about twenty or twenty-five *sádhakas* who were sitting before Him. A *sádhaka* from Chandigarh was also there. Bábá asked him to stand up and said, “Why did you waste two years of your life?” Looking at us Bábá explained, “Do you know, he was adamant that he would take *diikśá*⁸ from Me, not from an *ácárya*, and in this way he wasted two years of his life. He finally took *diikśá* from an *ácárya* when his friends convinced him to, and today he has come before Me.”

Then Bábá became grave. He asked him: “Tell me, in the room in which you were initiated, on which side was the door? What colour were the shirt and trousers you were wearing at the time of initiation?” Bábá then described these completely correctly. The Margi was bewildered and perturbed. He was now convinced that Bábá had been present at the time of his *diikśá*.

Then Bábá said, in an authoritative voice, “You think that the *ácárya* gives you *diikśá*. In fact, I give *diikśá* Myself. The *ácárya* is just a medium.” We were all astonished. The Margi stood before Bábá with folded hands and confessed that he had been mistaken. He said, “I am convinced. I needlessly wasted two years of my life. Please forgive me.” Then merciful Bábá said, “Well, don’t worry. From now,

⁸ *Diikśá* – The process of initiation to spiritual meditation given by an *ácárya* of Ananda Marga.

do *sáadhaná* diligently, follow *Yama* and *Niyama* properly, and all will be well.”

In this very natural way Bábá revealed the deep mysteries of *Guru-Tattva*. When *diikśá* is given by the Sadguru, then only can it be fruitful, otherwise there is no spiritual value in it.

13. THE CARE OF GUESTS

This small incident happened in Jamalpur. A Margi, who had just arrived, was sent on field walk by the Ashram Manager. When he joined Bábá for field walk, Bábá inquired, “When did you come here?” He replied, “A little while ago, Bábá.” “Have you taken your meal?” Bábá asked. “No, Bábá, I will take my meal after returning from the field walk,” the *sádhaka* said. Bábá immediately came to the *jágrti*. “Bábá has come! Bábá has come!” the people in the *jágrti* shouted. We rushed out and saw Bábá standing there.

Bábá called the Ashram Manager and angrily said, “Guests should first be given food and allowed to rest and then only should the question of taking any work from them arise. He had just come from a faraway place but you sent him for field walk.” Bábá would impart valuable lessons and teachings through such small incidents.

14. DMC AT BHURKUNDA

A DMC was scheduled to be held at Bhurkunda in Ranchi district on July 27th 1964. All the preparations were completed. I reached there on 26th July, along with a few friends of mine. A large number of Margis had come from different places and the DMC was being held in a big hall. The Margis would also eat and sleep in the same hall.

Bábá gave His *darshana* and *pravacana* on the 26th evening and also the following morning. On the 27th evening a procession was held, but after this the situation became volatile.

The cadres of the communist party were upset by the popularity of Ananda Marga, so they started gathering in good number and intended to create such a situation that DMC may not be held. They planned to disrupt the programme. However, the Margis were in high spirits and were determined to hold the DMC. The local police were desperately wondering how to handle the situation. Even the police officials were worried. Bábá was informed.

After considering the situation, Bábá called the Unit Secretary and the District secretary and told them, "I have not mentioned anywhere that DMC must be held at night only. After holding DMC tomorrow at eight in the morning, I shall leave."

With great joy, DMC was celebrated the next morning and Bábá's Varábhaya Mudrá filled the Margis heart with devotion.

This incident reflects Bábá's pragmatic approach to work. He deftly managed things according to time, place and person. The incident also reveals that *dharma* is dynamic, it has the answer to all situations; no obstacle can stop its forward march.

15. BE STRICT IN YAMA AND NIYAMA

I often used to hear news of incidents and occurrences happening at Jamalpur. Once when I went there, a Margi told me this anecdote.

The Margi came from Varanasi. Once, he had started off for Jamalpur by train without a ticket. He had no money but he had a strong desire for Bábá's *Darshana*. He was caught travelling without a ticket by the ticket inspector, who asked him, "Why were you travelling without a ticket?" He frankly replied, "I am going for my Guru's *Darshana* in Jamalpur". At this, the ticket inspector let him go free.

When he reached Jamalpur, Bábá angrily asked him, "Why did you come here without a ticket?" Bábá scolded and punished him. He also warned him not to commit the same mistake in future.

Obviously Bábá does not want any laxity in *Yama* and *Niyama*. Given a little relaxation, our minds become habituated to this. We should not allow any slackness and our conduct should be according to the principles of *Yama* and *Niyama*.

It should be noted that the ticket inspector let the Margi go unpunished because he had honestly confessed that he had a strong desire for his Guru's *darshana*. This is why the Guru protected him in that situation, but later He punished him to ensure that it did not become his habit.

16. MONEY IS NEVER SUPERIOR TO GOD

Once at Jamalpur, a Margi brother told me this amazing story.

A boy living in a village at a short distance from Jamalpur took *diikśá* and wanted to go to Jamalpur for Bábá's *darshana*. His parents were poor labourers and were not in a position to bear the cost of their son's journey to

Jamalpur. The boy started thinking that as he was being deprived of Bábá's *darshana* for want of money, it must mean that money is superior to God.

The next morning, the parents went out to work, leaving a few chapatis for the boy to eat. The boy meditated until 10 a.m., sitting form in a closed room. He wept and was terribly pained for not being able to take the trip of Bábá's *darshana*. He wondered whether money was really more powerful than God.

Back in Jamalpur, Bábá's *lilá* started. He went to His office, and after attending to His office work for a while, He left, telling His colleagues that He was going out for some urgent work and would return after some time. Bábá took a train to the boy's village and reached there around midday. He went straight to the boy's house and knocked at the door. The boy was so terribly upset that he did not open the door, not knowing it was Bábá. He was just weeping in his *sádhana*.

Knocking at the door again, Bábá said, "Open the door, I have come."

The boy had never heard such a sweet voice. He opened the door and saw Bábá standing there! He welcomed Bábá and took Him inside. Bábá sat on the boy's cot and lovingly asked him to sit near Him. Bábá asked, "My boy, why were you thinking like that? Money is not superior to God. You see, I have personally come to meet you."

After wiping away the boy's tears, Bábá lovingly said, "Look, it is already noon. Now you should eat something, and feed Me too."

What could the poor lad do? He offered Bábá the dry chapatis that his parents had left for him. He and Bábá shared the chapatis between them. Bábá ate them appreciatively and returned to Jamalpur by train.

Back in Jamalpur, things were in a turmoil. When as a routine the Ashram Manager had gone to pick up Bábá from His office, he found that Bábá was not there. While returning Bábá directly went to the *Jágrti* from the railway station. When the Margis finally found Bábá, everyone was anxious to know as to where He had been.

Bábá smilingly told them, "Well, what could I do? There was an urgent call from a devotee. It was necessary for me to go there."

God cannot resist the earnest call of a devotee. One who longs for Him, gets Him.

17. MEMORABLE MOTHERLY LOVE

In August 1968, RDS was going on in Ranchi. Being the Regional Secretary of Mumbai Region, I also attended the RDS. One day I got the opportunity to serve Bábá.

One evening at 4 p.m., I was massaging Bábá's feet and telling Him the news of the region. Suddenly, Bábá's mother came into the room and said, "*Bubu, ámi áshi*" ("Bubu, I am going", – His mother affectionately called Him "Bubu").

She had come from Jamalpur to see Bábá and now she was returning. There I witnessed an extraordinary exchange of love between mother and son. Brimming with motherly affection before leaving, Bábá's mother came to Him and

kissed Him, touching His lips and said – “*Bhálo thákbe*” (“Take care of yourself”). Bábá was lying down when she entered. He got up and touched her feet. His Mother said affectionately, “No, no, it is all right, take rest.” Bábá inquired, “Who is going with you?” Mother named someone. Then Bábá said, “All right Ma’, take care on the journey, and whenever you want to, please come.”

Their exchange of mutual affection for each other gave me an inexplicable feeling of joy.

18. TABLE TALK OR ÁRI TALK

Bábá invariably called me wherever I attended a DMC. This had been happening since my first *darshana* and PC at Chaibásá. I felt blessed to be so close to Bábá. Words are inadequate to express the blissful experience of those moments. Bábá used to talk primarily on personal, social, historical subjects, including so many others, and I felt submerged in the flow of His incessant love. When I left His room it would seem as though I had returned from a journey to some invisible world.

During the summer holidays, a DMC was to be held on 23rd May 1965 in Patna, the capital of Bihar. Along with my friends, I reached Patna on 22nd May for DMC. Arrangements had been made for Margis to stay in a hostel close to the place where Bábá was accommodated.

The next day was the DMC day and I was ready at 9 a.m., after completing my morning duties and *sáadhaná*. Kamaleshjii was also staying with me, and I proposed that we go to Bábá’s place of stay. After breakfast, we went there in a rickshaw.

As soon as we got down from the rickshaw, a family *ácárya* hurried out and asked Kamaleshjii, "Who is that boy *Bábá* is frantically calling for?" Kamaleshjii was astonished, then he smilingly indicated at me and said, "Here is that wanted boy."

Ácáryajii caught hold of me and practically dragged me inside. After a while, *Bábá* called me. I did *sástáun̄ga prańáma* and sat near *Bábá*'s chair. *Bábá* lovingly inquired about me and talked about various matters. Finally He said, "Now you are having your long summer holidays, you should tour from village to village and hold table talks." I replied smilingly, "*Bábá*, since it is a rural area, I will hold *ári* talks, not table talks." ("*Ári*" means "the elevated demarcation between two adjoining fields"). *Bábá* laughed. By His grace I was able to do *pracára* successfully in many villages.

Bábá's fatherly love and guidance as an ideal Guru were discernible in every work He did. He always called for me to inspire and awaken strong feelings in me for organizational work.

19. BECOMING A WHOLE TIME WORKER, AND MY FIRST POSTING

In mid-July 1965 I dedicated my life to the organization and became a whole time worker (WT). My deep attraction for *Bábá* and intense desire for social service inspired me to break all bonds and move ahead. I took training in Varanasi for two weeks, then *Ácárya Dasharathjii* came from Jamalpur to give me an examination.

After completing my *táttvika* and *Ácárya* training, I was

sent to Mumbai in August 1965, and I travelled there alone. Of course, the *ácárya* of Mumbai came to receive me at the station. It was my first posting as *Dharma Pracáraka* for Nagpur and Akola zones.

First I went to Mumbai. I stayed there for a month and from there I went to Akola and visited Badnera, Jalgaon, and Bhusawal enroute. I spent a few days there, then I went to Amaravati. There I met a senior worker, whose words still resonate in my ears.

In the evening we were strolling in an open field. Pointing to a mansion, he said, "Do you see this big building? How beautiful it is. Every year it is painted. Its doors and windows are also excellent. The owner of the house pays a lot of attention to its maintenance, but the bricks of the foundation, which hold the entire load of the house remain underground and unrecognized. No one looks at them. Remember that we are also like bricks in the foundation of Ananda Marga."

I went to Nagpur, where there were a large number of Margis. *Pracára* work there was in full swing. In Nagpur and Akola zones, I created about sixteen units in six months and initiated five hundred people during this period. A DMC was also held at Nagpur. *Bábá* came for the DMC by flight from Mumbai. A large number of *sádhakas* attended the DMC and benefited from the *darshana* and *pravacana* of *Bábá*.

DHARMA MAHÁCAKRAS

20. NAGPUR DMC

A DMC took place in Nagpur on 22nd November 1965. After the DMC, Bábá was to depart for Mumbai by air. Margis assembled at the airport to bid farewell to Bábá.

Workers and Margis surrounded Bábá's chair. In the meantime, a ninety-year-old Margi from a village called Itgaon said, "Bábá, why did You bring me to Your lotus feet at this old age? Why didn't You give me an opportunity to come to You at a younger age?"

Bábá replied smilingly, "Look, even at this age, at least you have come! Do as much *sáadhaná* as you can, and everything will be alright."

After that the Margi's condition was something to see. He was overwhelmed by devotion and felt revitalized. After that, even at such an old age, he moved around from village to village doing *pracára* work. He also donated five acres of land in his village for a master unit.

21. SURAT DMC

In June 1966, I was transferred from Maharashtra to Gujarat. I first went to Surat. Arrangements were made for me to stay at the residence of the District Secretary (now termed as Bhúkti Pradhána), Shrii Mahendra Bhai Joshi.

In July, I went to Varodara, and there I learned that there was to be a DMC in Gujarat and that the name of the place for the DMC should be decided and communicated to centre as soon as possible. At that time, only two wholetime workers were posted in Gujarat. We called a meeting of the Varodara Margis to discuss the arrangements for the DMC. The Margis were very happy.

There were a good number of Margis in Varodara. Both of us wholetime workers went to Surat and informed the Margis there about the DMC. They also called a meeting of the Margis to discuss the issue.

They requested that DMC be held in Surat. We pleaded that Varodara was almost in the centre of the state, and from the transportation point of view it would also be more practical. It would be convenient for Margis of other places to come to Varodara easily. But the Margis of Surat were in no mood to accept our pleadings. They argued that Margis who could go to Varodara could also go to Surat. They also said that they would take responsibility for all the expenses of the DMC. They convinced the Margis of Varodara and other places and took a final decision to hold the DMC at Surat.

Central Office was informed that the DMC would be held at Surat. The next day, Central Office informed us that the DMC would be held on 25th-26th September, and preparations were started accordingly. To make the arrangements for a DMC within a month was a stupendous task. However, with Bábá's grace, all the preparations started smoothly. Bábá was scheduled to travel from Mumbai to Surat by train, arriving

at 10.30 in the morning of 25th September, so the Margis went to the railway station to receive Bábá. Being busy arranging for Bábá's accommodation, I could not reach the station in time to receive Him.

When my car was nearing the station, I suddenly saw Bábá's car coming and understood that His train had arrived on time. The station was a short distance away, so I went to the station, guided the Margis there and proceeded to the place where Bábá was to stay.

When I arrived at the place where Bábá was to stay, I saw an alarming scene. The Central workers called me inside and I saw Bábá sitting on the cot with one leg down as though He wanted to leave. Bábá asked the District Secretary and other Margis, "Who made the arrangements for my stay here, and why it was done? I cannot stay here." Looking towards the District Secretary, Bábá asked, "Is there no place for Me in your house? I will not stay here even for a moment. I will stay in a dharmasala or hotel but not here. Don't you see I am perspiring? Even then, switch off the fan. I don't want that even a single unit of electricity is consumed for me. See, I am thirsty." Mahendra Bhai (the District Secretary) hurriedly brought a glass of water. Bábá refused it and said, "No, I will not even drink water here."

All of us were perplexed and were looking at one another in bewilderment. After some discussion, we proposed to Bábá that He stay in Janijii's house. (Janijii was the principal of the Regional Engineering College). Bábá accepted the proposal at once and was ready to move then and there.

Bábá's car was following Janijii's car. His house was not far away from there, so we soon reached his residence and Bábá joyfully lived there for two days.

The next day was 26th September. PC started right at 10 a.m., organized by the Central *dádás*. All of a sudden, the gentleman at whose house Bábá's stay had originally been arranged, appeared and told us, "Bábá has called me. I'm going to meet Him."

The worker conducting PC asked him to wait and went inside to enquire whether Bábá had actually called him. Bábá asked, "What is the matter?" Dádá explained and said, "This gentleman is claiming that the District Secretary told him by phone that You had called him."

Then Bábá said that the District Secretary had come to Him a short while ago, and when He had asked if everything was all right, the District Secretary said, "The gentleman at whose house arrangements for Your stay were originally made, is very upset and pained." Bábá told him, "It is but natural."

Bábá then said to that Dádá, "In fact I didn't ask the District Secretary to send him to me. But as the District Secretary has informed him by phone, then send him to me," and the gentleman was allowed to go in. He went to Bábá and after doing *sástáuṅga praháma*, stood before Him.

Bábá asked him three questions: "Do you follow *Yama* and *Niyama*? No! Am I right? Are you regular in *sádhaná*? No, isn't it? And the source of your income is not proper. Is it not true? Now tell me, how could I stay at your house?"

I am bound by *dharma*. However, you are also my son. Now, putting your hands on your chest, swear that you will endeavour to follow *Yama* and *Niyama* from this moment.”

With tears in his eyes, he promised to do so. Then Bábá said, “Well, go now and try to be good from today onwards.”

All the DMC related functions were held in the library hall of the Regional Engineering College. In the first *pravacan* of the DMC, Bábá at first spoke in *Sanskrit* language for five minutes. Then He spoke for five minutes to explain the deep essence of philosophy in English. It was difficult for anyone to understand the topic. Everyone was looking at each other in bewilderment.

After this, Bábá switched over to a devotional subject, which was commonly understood by all. As the audience was made up of mostly intellectuals and newly initiated persons, Bábá had chosen to first speak on the deeper aspects of philosophy in Sanskrit and English, in order to shake their egos.

At noon same day, after the conclusion of the DMC, Bábá called me and said, “Now you can claim and take the credit for organizing the first DMC in Gujarat!” Even until the last moment of the DMC, Bábá was in a happy mood, and He also made the Margis blissful.

22. BEFORE MY DEPARTURE I WILL SET THINGS RIGHT

A large number of Margis had come from all over Gujarat to attend the Surat DMC held on 26th September 1966. Most of them were new Margis and Bábá gave PC

to a good number of them. Bábá started giving PC on the morning of 26th September, but after a few Margis, He stopped.

Three new Margis had come from Gandhi Dham. Two of them got PC that morning, but the third one could not get it because when his turn was about to come, Bábá stopped giving PC. The name of this *sádhaka* was Gotheejii. He was a customs superintendent and a good, committed *sádhaka*. We felt sorry for him. He was not happy and expressed his disappointment to Margis. Many local Margis came and urged me to somehow arrange PC for Gotheejii.

I went into Bábá's room and saw that Bábá was in a pleasant mood. When Bábá saw me, He asked, "Tell me, what is the matter? Are the Margis happy? Is everything okay?"

I replied, "Bábá, things are okay but I urge you to extend the PC time." Bábá understood what was going on in my mind and said, "Don't worry, before my departure I will set things right." After this I could not say anything and went out of Bábá's room.

The Gandhi Dham Margis were anxiously waiting for Bábá's approval. They were quiet when I told them Bábá's message. Gotheejii was restless about not being able to get PC as he had renounced many bad habits to become a Margi. He was in conflict. All day we made efforts to pacify him, yet he was not satisfied. In the evening Bábá gave His DMC discourse, and customarily He did not give PC after giving His discourse. Finally, the following evening, Bábá

was about to leave to catch the 9 p.m. train for Mumbai from Surat railway station. We were preparing to go to the station to bid farewell to Bábá. The Margis requested Gotheejii to accompany them to the station. At first he refused, but later changed his mind and went with them.

Bábá was sitting in a first class compartment with three other people. Gotheejii, the other Margis and I were standing on the platform. Bábá's seat was near the window and He was talking to us. When the train was about to depart, the District Secretary garlanded Bábá. The guard blew his whistle. Bábá lifted the garland from His neck and garlanded Gotheejii! The train started slowly moving away and soon left us standing on the platform, while the Margis shouted "*Parama Pita Bábá ki Jai!*"

We saw that Gotheejii was crying frantically, saying "Bábá! Bábá!" He was weeping with deepest devotion and his whole body was trembling with blissful vibrations. Some of the Margis got him to sit on a bench. After some time, when he had become normal, he said, "Bábá gave my PC! I got what I longed for." He was extremely happy. We also felt relieved. Bábá's words resonated in my mind: "Before My departure, I shall set things right." Bábá denies a little at first, when He wants to give more, later. This is the moral of this incident.

23. KOTA DMC

In June 1966, a DMC was organized in Kota. I had also been called there. Arrangements for our stay had been made in a newly built two-storied dharmasala. The dharmashala was large and rectangular. Bábá was to stay in a room on

the upper storey and the workers were staying in the adjacent rooms. Bábá was happy because His workers would be around Him and He would be able to call any one of us when He desired.

General *Darshana* was arranged on the terrace. Bábá's seat was in a corner, to enable all the *sádhakas* to see and hear Him clearly. Bábá was very cheerful and asked us to sing some bhajans (devotional songs). Someone sang two or three Meera bhajans. They were sweet and were sung melodiously. By the time the singing ended, Bábá was in an especial *bháva*. With closed eyes and outstretched hands, He started saying, "Come unto Me, come."

The *sádhakas* in the front rows rushed towards Bábá. Some held Bábá's feet, some His hands. Everyone caught whichever limb of His body was accessible to them. It was an exhilarating spectacle. All were eager to sit in Bábá's lap. The volunteers were trying to drag the *sádhakás* away from Bábá's body but Bábá shouted at them, "let them come, let them come."

I was just standing there, looking at this strange scene. Overwhelmed with a surge of devotional feeling, all were drawn to Bábá. It seemed as if they would all fall upon Bábá's body. It was a wonderful scene. Surrounded by devotees, Bábá was in Mahábháva with closed eyes. After ten or fifteen minutes had passed, I signalled to the volunteers to control the Margis. Slowly, the situation came under control and the Margis went back to their seats, Bábá was also gently supported and helped to His room. Miira's songs created a strong spiritual current, known as *Miirá*

bháva, in the *sádhakas* such that the whole atmosphere of the land was changed with devotion. Perhaps Bábá was remembering those days.

24. IS YOUR DESIRE TO SEE BÁBÁ FULFILLED?

An interesting incident took place during Kota DMC. A fourteen year old boy from a good family was standing in a corner of the dharmashala. Someone from the upper storey called him, so the boy rushed upstairs. The caller said sweetly to the boy, "The water in my bathroom is running out. Would you please turn off the tap on the ground floor?"

The boy most respectfully and humbly said, "Bhai Sahab, I will go right now to turn it off, but could you kindly tell me in which room Bábá is staying?" The person replied, "First go and turn off the tap and then I will tell you." The boy went running to do this. After turning off the tap, the boy inquired, "Bhai sahib, are you now getting water?" A gentleman came out and replied, "Oh, yes. Thank you".

After some time, preparations for General *Darshana* were made on the roof. The *sádhakás* had taken their seats and the volunteers were busy in their duties. The boy was also dressed in a volunteer's uniform and was waiting for Bábá's arrival. "Bábá is coming, Bábá is coming!" There was a hushed silence, then the slogan "Parama Pitá Bábá ki Jai" resonated and everyone became alert.

Bábá entered there with folded hands. When He came

in front of the boy, He stopped and smilingly said to him, "Could you see Bábá? Is your desire to see Bábá fulfilled?"

The boy was spellbound and astonished. It was Bábá Himself who had asked him to turn off the water tap! This was the Liila of Bábá.

25. DEVOTEES ARE HEAVYWEIGHT

Through jokes and wit, Bábá made serious matters light and manageable. An incident of this type happened in Kota.

The DMC was over and Bábá was scheduled to leave for Delhi by the Frontier Mail. From the railway enquiry we learned that the train was running late. Bábá said that we should reach the station at least half an hour before the train was due to leave, and I also went there. A large number of Margis were present at the station to bid farewell to Bábá.

When the train arrived at the platform, Bábá boarded and went to sit in the first class compartment, together with some Margis. All other Margis on the platform were shouting slogans. I was also in Bábá's compartment. The train was about to move, after an extra engine had been added to it. A Margi commented, "Bábá, since you are travelling by this train, now two engines will be required from here onwards."

Three other Margis were also accompanying Bábá. Bábá instantly responded "Yes, you are right. Since you have all boarded the train, two engines will be needed to pull it as devotees are heavyweight." We laughed at His immediate witty reply. In fact, two engines were required, as the train had to go uphill from Kota.

26. YOU SHOULD DO UTKAÁ KÚRMAKÁSANA

Bábá always took care of us and arranged the things needed for our *sáadhaná* and spiritual development. The following incident, happened on 9th December 1967.

There was a DMC in Gándhidhám, Gujarat. It was 4 p.m. and I was massaging Bábá, as well as giving Him sreports about my area. At that time I was posted as the Surat Diocese Secretary.

Suddenly, Bábá inquired, "What *ásanas* do you do?" I named all *ásanas* I was doing regularly. Then Bábá said, "You should do utkaá kúrmakásana as well." I did not know the way this *ásana* was done. Bábá understood my problem. He sat up immediately and started demonstrating the process. I grasped it at once and told Bábá that I understood. Then Bábá stopped the demonstration and reclined. Bábá never left any work half finished. He would not leave explaining a topic until it was fully understood. I later learned that Bábá Himself did *ásanas* both times regularly.

27. UJJAIN DMC

In October 1966 there was a DMC in Ujjain which I also attended.

One day I got the opportunity to accompany Bábá during His field walk. While strolling along, we came to the place where the Sandiipana Muni Ashram once stood. It was at this spot that Shrii Krśna got His education. Bábá told the history of this place in detail.

After this, Bábá visited the local Ananda Marga School and we accompanied Him. When He went into the principal's office, we requested Bábá to sit on the principal's chair. Bábá declined and said, "No, it is the principal's chair. How can I sit on it? Bring another chair."

Then He went to the nearby Ananda Marga Children's home. It was a newly started Home, with ten children.

Bábá was very pleased to meet the home children and caressed them. Then He turned to the superintendent of the home and reminded him, "You are the guardian of these children. It's your duty to meet all their needs. In this way you can keep them happy and disciplined."

The next day Bábá called me and inquired about the Surat DMC. In this context, a reference was made about the Margi at whose house Bábá had refused to stay. I had not gone there since the DMC.

Bábá became rather grave, and commented, "Why should you go to a place which I have rejected?"

I later learned that unfortunately, that gentleman had not made any effort to rectify himself and had continued to indulge in his old habits.

28. MEMORIES OF DADHIICI DIVAS

I had been working in Gujarat since June 1966. Only two workers were posted there, and we had been doing *pracára* work (propagation of the Marga) jointly in the Kutch area, that is, northern parts of Gujarat.

I was the first worker to visit Saurashtra, in February

1967. I first visited Rajkot, then after doing *pracára* work there for some time, I went to Amreli, Bhavnagar, Jamnagar and Junagarh, with the same purpose in mind.

I had just arrived at Rajkot in the morning of March 6th, 1967 when the Unit Secretary told me that he had seen in the newspaper that five Ananda Marga monks had been murdered in Ananda nagar.

I confirmed this by reading the newspaper, then I went to the district library and looked in all the newspapers there. All of them had published this terrible news. I was very disturbed about this incident. In those days, telephones were few and far between. Besides this, I did not have the telephone number of the Central Office. After three days, I was due to go to Gandhidhám. I had only ten rupees left, and the bus and ferry fare from Rajkot to Gandhidhám was seven rupees.

Somehow, while in Rajkot I managed to make three rupees last for three days. In those times, undergoing hardship during *pracára* work gave me immense pleasure and even brought success.

In Gandhidhám I got more news from the local Margis there, but I only got the full report when didi Rupan Kaul returned from Ranchi.

Bengal communist goons had butchered five workers on March 5th, 1967 at our Central Office in Ananda nagar. The five slain were Ácárya Abhedánanda Avadhúta, Ácárya Sachidánanda Avadhúta, Bharat Kumar Brahmácárii, Prabhas Kumar Brahmácárii and Awadh Kumar Brahmácárii. Later,

the Midnapore Sessions court convicted all the eighteen accused, including a local Block Development Officer (eight for life imprisonment and the rest for ten years rigorous imprisonment).

5th March is observed as Dadhiichi Divas every year, to honour all those who sacrificed their lives for *dharma*. The Margis took an oath on Dadhiichi Divas, to face the immoralists with courage and fortitude.

29. RELIEF WORK IN SURAT

I received ERAWS (Education, Relief And Welfare Section) training at Ananda nagar in May 1967. After a week's stay there I went to Ranchi.

Bábá was sitting in His room in the Ranchi *Jágrti*, and I was present there along with other workers and Margis. A worker from Orissa was reporting to Bábá about the relief work done there. Bábá was extremely glad to hear the report.

Suddenly, He turned to me and smilingly said, "If you are given the opportunity, would you do this much, or more?"

I replied, "Many times more, Bábá!" Hearing this, Bábá was visibly happy. After my training in Ranchi, I was posted as Ananda Marga School Principal and Diocese Secretary of Surat Diocese.

I had been in Surat for a month when I received a circular from Centre, which explained that Bábá had divided the whole of India into four zones, according to the severity of expected storms and flooding. The areas in zone A were

prone to big floods, and those in zone B had less floods. Zone C had the least floods and zone D had no floods at all. The circular also contained an analysis of these categories. There was a note which said, "Your Diocese falls under zone A."

I called a meeting of the Margis and told them about the circular. The Margis were astonished that Surat was considered part of zone A because they very rarely had experienced any floods there. However, we started preparations. Only after three days it rained very heavily and the area was flooded! It was the heaviest rainfall in forty years. At this, the Margis acknowledged the significance of the Central circular.

With the cooperation of our school students, their guardians, Margis and workers, we did excellent relief work in Surat, which was reported by the local newspapers, radio and other media.

30. HIMMATNAGAR DMC

No one can create a dividing wall between God and His devotees. In some way or other, God surely fulfils the devotee's desire. An incident of this kind took place before my very eyes.

There was a DMC at Himmatnagar in Gujarat state on 5th April 1969. Preparations were being made with great enthusiasm. Arrangements had been made for the workers to stay near Bábá's room. The DMC was to be held in a hall a short distance from there.

It was seven in the evening. In those days, this used

to be the fixed time for DMC. The Margis had assembled in the hall and the workers were also arriving. I also came out of my room to go to the hall. Suddenly, the thought struck me – why not first go to Bábá's place of stay? I told my friends also to go, but no one agreed. Everyone argued that there was no point in going there, as it was already time for Bábá to arrive at the hall. However, my conscience implored me to go, so I left alone for Bábá's place of stay.

When I arrived at the main gate, I saw a Margi didi from Varodara standing outside. She wanted to go inside but the volunteers had stopped her. She was very pleased to see me and told me that she had brought some food for Bábá, but that the volunteers were not allowing her to go inside.

I pleaded with the volunteers, "I know this didi, please let her go in." Then I took didi inside. As soon as I reached the door, Bábá's PA called me and gave me twenty rupees to buy some hot samosas and snacks.

I asked him, "Dádájii, for whom are these?" He told me furiously, "Will you go on arguing or run and fetch the snacks? Bábá needs them."

It had so happened that before going to bathing, Bábá had said that He would not take a snack that evening. It was almost 7 o'clock and the didis who were looking after Bábá's food arrangements had already gone to the DMC hall, after locking the kitchen. At that time no one was there except the PA. Bábá had also gone to take His bath.

Upon returning Bábá told His PA, "Well, I am feeling

hungry now, after my bath. I will go to hall after taking some snacks.” PA found the kitchen locked and no food could be found. No one was there to help, and Dádájii was in a right fix. I had reached at exactly that moment, which is why he had asked me to buy snacks from the market.

I told PA dádá, “Dádájii, a Margi didi has come from Varodara. She has brought some snacks for Bábá, which she prepared herself. I know her, she is a good *sádhiká* and devotee.” Dádájii was very happy to know this. He called didi inside and examined the food. I urged PA dádá to allow the didi to serve the snacks Bábá herself, and Dádá readily agreed.

When Bábá rang, I was also there with Dádá. Didi took out the food from the new tiffin box and placed it on the table. Dádá said to Bábá, “Didi has come from Vařodará. She has brought some snacks for you.” Bábá happily ate the food, saying “She had taken so much pains for Me. How could I disappoint her?” Now we understood the reason why Bábá had earlier refused to take evening snacks.

Perhaps under normal circumstances, the Vařodará didi might not have got the opportunity to feed Bábá herself. This is how Bábá fulfils the desire of devotees. No one can create a wall between God and His devotees.

31. A FEW INCIDENTS IN MUMBAI

In March 1969, I was posted as the Mumbai Regional Secretary. Bábá’s quarters and the Regional Secretary’s (RS) office were located in a rented house in the Alta Mount area.

Bábá once came and stayed in those MG quarters, and DMC was also held in a hall near Alta Mount.

Those days Bábá would give many spiritual demonstrations. One evening, when Bábá was on His way to give General Darshan, I was standing nearby with some other *sádhakas*. Bábá called me and demonstrated different types of *samádhi* on me.

In accordance with Bábá's instructions, I concentrated on different cakras. The state beyond *ájiiṇá cakra* was indescribable. By His grace, I was able to experience different kinds of *samádhi*. Bábá directed the *sádhakas* present to let me remain peacefully in this state for some time and after that to give me some hot milk to drink. He said, "He will gradually become normal."

32. OBEY WHAT PARAMA PURUŚA SAYS

In June 1967, Bábá came to Mumbai and stayed at the residence of Shrii L.C. Ánanda. A Margi was also staying with Bábá. He had been forbidden by Bábá to go out without His permission, but he didn't obey Him, and moved around by car.

After some time we heard that he had met with a car accident. When Bábá was informed, He became grave and said, "If you don't do what I tell you to do, it is excusable. But if you do what I tell you not to do, it will land you in trouble."

33. A SÁDHAKA'S VANITY

Bábá was staying at Alta Mount. It was about nine or ten in the morning. Bábá said, "Before my field walk I will

give PC to some people”, so the PC began, conducted by a Central dáda.

A Margi from Pune had come, who was the head of the philosophy department of Pune University. He was proud of his knowledge. During his PC he started quizzing Bábá! “How much knowledge of the *Giíta*, the *Puránás*, the scriptures and Vedas do You have?” he asked. Bábá replied in a natural way “A bit of everything.” Then Bábá asked, “Have you gone through the *Jiivan Veda*?” The Margi had to admit that he hadn’t, as he had knowledge of only four Vedas. When Bábá referred to the *Jiivana Veda*, he was astonished, and thought, “Where did this fifth *Veda* come from?” Bábá said lovingly, “First go and read the *Jiivana Veda*, then come back.” At first, the professor was bewildered, then he asked Bábá, “Who is the author of the *Jiivana Veda*?” Bábá smiled and replied, “It is an Ananda Marga publication.” The professor went out of Bábá’s room, bought a copy of the *Jiivana Veda (Guide to Human Conduct)* from the bookstall and read it. Meanwhile, Bábá went on His field walk. As He was returning, all the Margis lined up by the road. That Margi professor was also there, standing next to me. During that short time, he had read a few pages of the *Jiivana Veda* and the influence of it was visible on his face.

Just before returning to His room, Bábá stopped in front of that Margi and asked, “Well, did you read the *Jiivana Veda*?” Tears welled up in the Margi’s eyes and he started weeping. He replied, “Bábá, kindly pardon me. I was trying to measure the depth of the ocean with a small stick. Please give me one more chance.”

Bábá lovingly advised him, "Be regular in *sáadhaná*, and everything will be alright." Then Bábá called me inside and told me the whole story.

34. DO PRACÁRA WORK COLLECTIVELY

This incident happened in 1968. Bábá was to return to Delhi from Mumbai. One worker had been posted in Mumbai as Diocese Secretary. Many Margis were present at the airport to bid farewell to Bábá.

Three Margis were permitted to accompany Bábá up to the plane. One of them said, "Bábá, Mumbai is a cosmopolitan city, so please post a worker here who knows English well."

Bábá instantly said, "What is wrong with you? You are proficient in English. You will do *pracára* work and my worker, who is an *ácárya*, will give *diikśá*. What is the problem?" The Margi understood Bábá's spirit. He felt embarrassed and apologized to Bábá.

35. SEMINARS

It was August 1969. At that time, I was Regional Secretary of Mumbai region and had gone to Ranchi for RDS. Bábá had introduced a new programme of seminars and wanted that it should be implemented down to village level. The workers and Margis were doing their best to materialize the programme. It was made a must for every Margi to first attend a seminar and then organize further seminars in their local place. Bábá personally used to visit the places where seminars were held, when they were organized near Ranchi.

Bábá gave the slogan – “Seminars, seminars, more and more seminars, still more seminars, village level seminars.” Later, this programme became an important part of the organizational activities, and spread out across the world with terrific speed. It became a must for every Margi to attend seminars. Bábá made seminars an important item of the Sixteen Points.

In order to impart knowledge of Ananda Marga philosophy to the Margis and accelerate the organizational speed, seminars were accorded great importance. As a result, the desired targets were successfully achieved. Even today, this programme is sincerely organized and strictly followed.

36. HUMAN SOCIETY IS ONE AND INDIVISIBLE

In March 1970, I was posted as Regional Secretary of Mumbai Region and had to attend the monthly RDS in Ranchi. RDS stands for Review, Defects and Solution. During the RDS Bábá would review the reports of work done, and if not done, what were the defects, and lastly Bábá would guide the workers how to accelerate the speed of the organizational activities.

I would usually travel by the train Mumbai–Howrah Mail. I used to get down at Chakradharpur and from there I would go to Ranchi by bus. One day, the train was late, so I missed the morning bus and could not reach Ranchi by noon.

At the end of the evening reporting at 6 p.m., Bábá called me to His room. After inquiring how I was, He asked me a question – “One chaoka?” “Four!” I answered. (I took the

meaning to be 1 x 4 in the sense of multiplication in Hindi, not referring to a hearth, as Bábá was.) Bábá commented, "You don't know."

I said – "No Bábá, four is right." Again Bábá said, "No, you don't know." I was at my wit's end. I could not understand what Bábá meant. Then Bábá asked again, "What time did you arrive here?" "Around 2 p.m." I replied.

Bábá said, "That's why you don't know. At noon today I gave a slogan: '*Ek chulha ek chaoka ek hai manava samaj*' ('One earth, one kitchen, one human society'). Then He asked me, "Tell me, how did you like it?"

I humbly said, "Excellent, Bábá, the slogan is most practical and useful for society." I later memorized a poem based on this slogan and in the next month's RDS I read it to Bábá. He appreciated it very much.

*Gujj úthi hai áj vishwa me,
Sadviproñ ki ek áwáz!
Ek chaoka, ek chúlhá,
Ek hai mánava samáj.*

The message of the *sadviprás* (moralists) will reverberate the entire world. One hearth, one kitchen, one human society.

37. WHAT WILL BE THE DIFFERENCE?

The relationship between Master and disciple is unique. Sometimes, Bábá created peculiar situations and asked questions that were difficult to answer. I once faced this kind of situation.

This happened in March 1968. I had come from Mumbai to Ranchi for monthly reporting in the last week of March. Reporting was in progress. One evening I was given the opportunity to massage Bábá. I entered Bábá's room and did *sástáunga prańáma*. No sooner had I started massaging Him, when Bábá inquired about Mumbai Region, about the Margis, and took a progress report of some of the various organizational departments.

Then, all of a sudden Bábá asked, "Keshavánanda, today I am in a physical body, and tomorrow, if I left it, what would be the difference?" I was shocked. Putting my hand to His lips, I said, "Bábá don't speak like this. You must not leave us." Bábá then explained, "Tomorrow does not just mean tomorrow. After all, as I have assumed a physical form, one day I will have to leave it. This is the reality of life. Ponder it intelligently and tell me the difference."

I was totally perplexed. I was unable to think what to say. Bábá was lying on His bed and I was massaging His feet. I contemplated while holding His feet. For a while I wanted to meditate with closed eyes, but I thought, it is pointless to visualize His form mentally when He is here before me physically. After this, I meditated on Him with open eyes.

After a few moments, I had a sudden thought. I said, "Bábá, in my opinion, the difference would be that while in a physical body, You solve our problems by speaking directly, through love or punishment, through Your *darshana*, touch and *pravacan* (discourses). Without a physical form,

You would definitely still solve our problems, but how you would do this, you alone know, Bábá.”

Turning on His side towards me, Bábá said, “Yes, you are right. You know, at that time I will emanate more spiritual waves, but *sádhakas* will have to do more *sádhana*.” Even while hearing this, I could not anticipate that Bábá would leave His physical body before my eyes.

On 21st October 1990, I was with Bábá in Tiljala, Kolkata, as His Personal Assistant. On that day, when Bábá left His physical body, the 1968 incident flashed on my mind and I recollected everything that Bábá had said that day. But then there would be such a difference, such a huge difference, before my own eyes, that I could not imagine.

PATNA PHASE

38. LUCKY RAMCHEEJ

We learnt from books of spiritual stories that in order to liberate different devotees, *Parama Puruśa* had to take birth at different places in different forms and perform spectacular miracles. Similarly, what did Bábá not have to do for His devotees!

Frightened by the ever-increasing popularity of Ananda Marga, its impeceable philosophy and the extra ordinary personality of Shrii Anandamurtijii, the then Government of India, in collusion with the materialistic communist forces, created a heinous conspiracy to destroy Ananda Marga. As a result, Bábá, although innocent, had to remain in jail for six years, seven months and five days. Finally, Bábá was honourably acquitted and released on 2nd August 1978.

Bábá narrated the following stories to me on 4th August 1978, at His Patliputra quarters in Patna.

At the beginning of His jail period, Bábá was kept at Buxar central prison for two months. According to the jail regulations, higher-class prisoners are given another convict as a helper (In Bihar the helper is called Paniha). Bábá was also given such a helper; his name was Ramcheej Rajwar.

A few days in Bábá's company were enough to evoke his reverence and devotion and he served Bábá with utmost sincerity and love. He took very much care of Bábá. He tried his best so that Bábá should not feel inconvenienced or discomforted. He was a humble, simple-hearted, Bhojpuri-speaking villager.

One day Bábá asked him, "Ramcheej, how old are you?"

"Around fifty, Bábá." He replied, "*Karib pachas sal hoi*" (in Bhojpuri). "Only fifty? No, you seem to be older than me." Bábá said.

Then he said, "Bábá, I did not add the ten years I spent in jail" (*Bábá, Jelia me je das sal rahal bani ou naikhi jorle*).

"Why?" Bábá queried.

Ramcheej innocently replied, "Those years were spent in my jail sentence – how can I add them to the years I have lived!" (*Bábá, u to sajá me katal bá, umar me kaise jorai*). Bábá laughed, and understood that he was more than sixty years old.

39. THE UNWAVERING FAITH OF A DEVOTEE

One morning, Ramcheej came from his ward and went into Bábá's cell. Bábá said to him, "Ramcheej, My stomach is upset. A drink made from baked unripe wood apple (bel sherbet) would be good for it."

Ramcheej went out at once in search of a wood apple (bel), without informing Bábá. There were two bel trees in the prison premises. Ramcheej climbed up one of them to pick a good bel fruit for Bábá.

While he was up in the bel tree, a warder came running to Bábá's cell in search of Ramcheej.

Bábá said, "He was here a little while ago, I can't say where he has gone."

This was the time of day when the prisoners were counted. After counting them all, one prisoner was found missing. He was being searched for everywhere. The jail officials were about to ring the pagalii Ghanti (alarm bell) to signal an emergency and mobilize all available staff to search for the missing prisoner.

The jailer personally came to Bábá and inquired about Ramcheej. He said, "Ramcheej is missing. Should we ring the pagalii ghanti? Bábá asked "Is there any bel tree on the premises?" On receiving an affirmative reply, Bábá suggested, "Don't do that, if there is bel tree he may be there."

The suspicion proved to be correct, and he was found up in the bel tree. Some jail officials and police went there and demanded, "What are you doing up there?"

He innocently replied, "I am picking an unripe bel for Bábá."

"Do you need so much time to pick a bel fruit?" the jailer shouted.

Unruffled, Ramcheej replied, "Can Bábá take just any kind of bel? I am searching for a nice bel for Him." He came down when he had found the good one. He could have been severely punished, but the jail authorities decided

to let him off, seeing his innocent reply and devotion to Bábá.

Ramcheej baked the bel in fire with great devotion, made it into sherbet and offered it to Bábá.

Bábá told him not to climb any more trees without the permission of the jail staff. But, Ramcheej's devotion was praiseworthy. Without caring for the jail regulations, without fear and unmindful of the possible consequences, he just wanted to please Bábá. Indeed, Ramcheej had unwavering devotion for Bábá.

40. RAMCHEEJ CAME BACK TO LIFE

One day, Bábá asked Ramcheej, "What will you do when you are released from jail?"

Ramcheej replied with folded hands, "I am now over sixty years old and will not survive much longer. When I do die, it will be my second death."

Surprised, Bábá asked, "What do you mean by "second death"? Did you already die once before?"

Bábá was curious. Ramcheej started his story in this way – "Long ago, it seemed as if I was leaving my body and something was oozing out. I felt that I was dying. My family members and co-villagers believed I had died. I had a vision that the Messenger of Death (Yamdoot) came and dragged me to the King of Death (Yamráj). There was a house with a big gate, similar to this jail.

The Messenger of Death (Yamdoot) made me stand before Yamráj, saying, 'Sir, I have brought Ramcheej.' An

assistant opened a register to check my name and address. After consulting the register, he said, 'Oh! You brought Ramcheej Rajwar. His time has not come. You should have brought Ramcheej Ahir instead. Go and bring Ramcheej Ahir from the same village.'

Yamráj, the king of death, also expressed His displeasure at Yamadoot's mistake. Yamadoot lifted me onto his shoulders and took me back to my house and I was brought back to life. Slowly I entered my body. I started to feel a sensation in my arms, and then I was able to see.

The people around me were afraid. They ran away, saying 'He is a ghost!' They were shouting 'Beat him, beat him.'

I slowly sat up and signalled to them not to fear. I told them, 'I am not a ghost. I am your Ramcheej.' Then I told them the whole story but they were still suspicious and did not believe me. A few young boys ordered me not to move from there. 'We are going to the house of Ramcheej Ahir to verify the facts', they said.

At Ramcheej Ahir's house, they saw a scene of mourning. Inside the house people were weeping. They told the boys that Ramcheej Ahir had suddenly collapsed while milking his buffaloes. The boys returned to my house and told the villagers what they had seen and heard there. Now, finally, people believed my words. My wife, relatives and children came to me and I recognized them. After that, things became normal and I lived happily together with my family."

When I asked Bábá how could this have happened, He

said smilingly to me, “I just narrated what Ramcheej told me.”

Later on, Bábá gave a discourse in Kolkata on 24th February 1980 (Ánanda Vacanámrtam Part 18, Hindi edition, Kolkata 1994. Article title is *Yamaráj kii kathá*), in which He clarified that Yamadoot – a mythological personification of death, cannot make such mistakes. He takes away the right person at the right time. The arrangement made by *Parama Puruśa* is so perfect that everything is done in the right way at the right time. Ramcheej actually dreamt that whole experience.

41. RAMCHEEJ IN AN AWKWARD SITUATION

One day, Ramcheej told Bábá, “Bábá, You are a high-class prisoner and entitled to food rations, so I will cook for You. Why should You bother to arrange for people to bring Your food from their homes?”

“Well, as you like,” Bábá replied, but He did not tell people to stop bringing Him homemade food from outside the jail.

The next day, Ramcheej went to the prison store to get foodstuff for Bábá. He brought the food rations, vegetables and so on, from the store and started cooking food.

It was around 1 p.m. when Bábá asked Ramcheej to bring His food, so Ramcheej arranged the vegetables and pulses on some plates. While serving the rice on a plate the pot he noticed that rice in the upper part was half cooked while the bottom layer was burnt! Now Ramcheej was in a fix. He was at his wit’s end, unable to think what to do.

After a little while, Bábá called Ramcheej to serve Him. Ramcheej was very worried. He said, weeping, "The rice in the upper part of the pot is half cooked but in the bottom the rice is burnt!" (*"Bábá, ka kariñ, upar wala bhát kachá bá aur niche wálá jar gail bá!"*)

Bábá asked him to bring it. After examining the rice, He said, "Oh, you didn't put enough water, that's why it happened. Never mind, don't worry. Go to the gate and bring my tiffin carrier."

No, Bábá, I already asked them not to bring it. The tiffin carrier won't be there. (*"Bábá ham to kal hi mana' kar dele rahali hain!"*)

Bábá said, "You might have said that, but I asked them to bring it as usual because I knew this would happen."

Relieved, Ramcheej rushed to fetch the tiffin carrier from the gate and offered the food to Bábá.

Bábá was very practical in His approach.

42. I WILL GO TO HEAVEN WHEN I DIE

"Sangat se guña hot hai, sangat se guña ját"

The company of good people makes a person good, while the company of bad people makes a person bad.

Bábá's divine company transformed Ramcheej – a notorious criminal – into a devotee. His devotion was steadily increasing. He served Bábá for about two months in all, with devotion and joy, and was very careful to make sure that Bábá did not face any discomfort.

One day, Bábá asked Ramcheej, "What will you do when you are released from jail? What are your future plans?"

"Bábá, I am over sixty. I will only survive a few years more. When I die, I shall go to heaven." replied Ramcheej.

"Incredible! How can you go to heaven? You are a criminal. Don't you know what sins you have committed? Now tell me, how many murders have you committed?" Bábá retorted.

"Four", said Ramcheej. Bábá was not to be taken in. "Four or five?" He asked pointedly. Ramcheej replied, "No, Bábá! Only four." Castigating him, Bábá said, "What about the murder of the contractor that you committed in the forest?"

Hearing this, he fell at Bábá's feet and started pleading with Him! "Please don't reveal this to anyone, otherwise a new case will be opened and I will spend the rest of my life in jail. I am already serving a life term for four murders."

Bábá reassured him, "Don't worry, I will not tell anyone. But you told me that you would go to heaven after death. How is it possible?" With folded hands, Ramcheej prayed, I have served You for a month. Have not all my sins been washed away? I am a hundred percent sure that I will go to heaven when I die. (*"Ham je raur ek mahiná sevá kaile báni, okara se hamár sab páp kat' ná gail ká! Hamará purá vishvás bá ki ham maralá ke báda swarge jaib."*)

Bábá was extremely pleased with his innocent reply, and said, "Go and wash your hands and feet, then come to Me." ("Já tú háth, pair dho ke ába") Then Bábá gave him náma mantra.

This was Bábá's extraordinary shower of grace upon an ordinary prisoner. Ramcheej's innocence, purity of heart and unflinching faith earned him Bábá's grace.

43. SOME INTERESTING EVENTS IN PRISON

A top police official was also a Margi. One day he went to Bankipur central jail in Patna in connection with a case. During this period Bábá was in the same prison. The police official was waiting for the accused in the jail superintendent's office. He was thinking, "Bábá is here in this prison but I am unable to have His *darshana*."

He was contemplating what to do to get Bábá's *darshana* but he was reluctant to seek the superintendent's help. He was aware of his helplessness, yet at the same time, his desire to see Bábá was becoming irresistible. Suddenly, he saw Bábá standing and smiling behind the curtain, and He rushed to the door. No one was there, but he experienced the sweet fragrance of Bábá's body. He was fully satisfied and was convinced that Bábá had fulfilled his desire in this way.

Later when he got the opportunity to meet Him, Bábá told him smilingly, "When you came to the prison and had a deep longing to meet Me, I came to you, as you were not able to go to Me."

44. THE RESPONSIBILITY OF A BHÚKTI PRADHÁNA

Bábá asked the prison guard on duty at His prison cell, "How are you?"

He replied, "Bábá, my brother is harassing me. He wants to grab my property but my financial condition does not permit me to go to court. I am helpless and I don't know what to do."

Bábá replied lovingly, "You should not worry. Go and meet the Ananda Marga Bhúkti Pradhána of Patna. His name is Harinathjii. He will solve your problem. You can get his address from Keshavánandajii."

When I was at the jail gate on my way to meet Bábá, the prison guard asked me the address of the Patna Bhúkti Pradhána. At first I was alarmed, suspecting some possible problem. But when I came to know the story, I felt that my suspicion was unfounded and I gave him the address of Chiraiyantand *ashram*, Patna.

Bhúkti Pradhánas have many duties, and to settle civil or criminal cases is one of them. Bábá was sending this case to the Bhúkti Pradhána from His prison cell!

That same evening, I met the Bhúkti Pradhána at his home and told him about the incident. I helped him to open a Bhúkti Pradhána office in a room of the local *Jágrti* and arranged for him the map of the Bhúkti and other relevant files.

45. NILAKAÑTHA DIVASA

On 12th February 1973, an attempt was made to kill Bábá by administering him poison disguised as medicine. Bábá's life was saved, but this incident shocked tens of thousands of Margis across the world, arousing anguish and anger. Representation were sent to the Governor of Bihar, the President of India and others, demanding a judicial inquiry. Through Press Releases, contacts, rallies and public meetings, attempts were made to create pressure for a judicial probe.

When Bábá's Personal Assistant, Rámánanda Avadhúta, went to meet Him, Bábá said, "As Lord Shiva drank the poison which was produced during churning the sea (Samudra Manthan), I have also consumed poison. You will all observe this incident as *Nilakañtha*⁹ Divasa".

In the capacity of Acting General Secretary, I immediately convened a meeting of Central workers. We discussed the best way to observe *Nilakañtha* Divas. It was decided to observe it on 12th February every year in the way Dadhiici Divas is observed. On Dadhiici Divas, Margis fast all day until the evening.

On *Nilakañtha* Divas, our lawyer Ácárya Ram Tanukájii went to meet Bábá. After discussing some legal matters, he said, "Bábá, we are observing *Nilakañtha* Divas today. All Margis are fasting for the whole day. They will be meeting in the Central Office at Pataliputra colony in the evening.

⁹ *Nilá* means blue and *kañtha* means throat. *Nilakañtha* is the one who has swallowed so much poison that made his throat blue. *Nilakañtha Divasa* commemorates the day when Shrii Shrii Ánandamurtijii was poisoned in Bankipur jail, Patna, India.

where they will break their fast after collective kiirtana, and meditation.” Bábá instantly said, “Why fasting? They [the CBI] attempted to kill Me, but I survived. It is a matter of jubilation and joy. So why should you fast on *Nilakañtha* Divas? Inform everyone that they should not fast, rather they should rejoice and celebrate.”

When I learned this, I stopped fasting. In the evening we organized collective kiirtana, *sádhana* and a feast. It was decided to observe *Nilakañtha* Divasa in this manner on 12th February every year.

46. MY FIRST TIME IN JAIL

After the attempt on 12th February 1973 to kill Bábá by poisoning Him, His demand for a judicial enquiry was also ignored. To protest the injustice and torture done to Him, Bábá started fasting from 1st April 1973.

On 9th April, Ácárya Divyánanda Avadhúta self-immolated. After this, the police arrested Ácárya Rámánanda Avadhúta, who was Bábá’s Personal Assistant at the time, along with other workers and Margis, and implicated them in this case. They were incarcerated in the Phulwarisharif camp jail and released on bail after six months.

In November 1973, I went with Rámánandajii to meet Bábá. After discussing some organizational matters, Bábá suddenly asked me, “Keshavánanda, have you ever been to jail?” “Never, Bábá.” I replied. Bábá replied, “Okay. Have you explained everything to Rámánanda?” “Yes Bábá,” I said. Then we did *sáshtaunga pránam* and went out.

We met our lawyer and went straight to the Pataliputra office, as some new workers were to be given postings. After

making appropriate arrangements we posted them in the field.

That same day, at around five in the evening, our office was raided by the police. All the workers and I were arrested and sent to Phulwarisharif camp jail. Raids and arrests were usual incidents in those days. There were eighty-five of us Ánanda Margis in the prison! Living together in a large barracks was like enjoying life in a camp. We celebrated Marga festivals and had our own separate kitchen.

After six months I was released on bail. When I went to meet Bábá, He said smilingly, "Well, Are you back from jail? How did you feel about it?"

I said, "It was fine Bábá. It seemed as if we were enjoying life in a camp. Again Bábá smiled and said, "Yes, one should not fear jail."

47. SELF-IMMOLATIONS

We organized many public meetings and exhibitions in Patna. Letters were written to the Chief Minister, the Governor and the President of India urging them to meet humanitarian demands of Bábá. Appeals were even made through telegrams, but all fell on deaf ears. No words of assurance came, and the Margis and workers were restless.

One day, Ácárya Divyánanda Avadhúta, who was Central Education In-charge One (EI -1), came to me in emotional turmoil. He said, "Dádájii, it appears that the Government is determined to kill Bábá in jail. No one is listening to our demands. It is difficult for me to bear that Bábá is suffering so much. If I cannot do anything else for Him, at least I can sacrifice my life for my Íśá." I made

all efforts to pacify him and also tried to console him, then he went.

A few days later, he wrote a letter to the Government of Bihar and stated that he had decided to immolate himself at the Assembly gate in Patna on 9th April, 1973. We were alarmed to learn of his decision but were unable to get in touch with him again.

However, he stuck to his decision and immolated himself on 9th April, at the Bidhan Sabha (Assembly House) gate in Patna. This was a most shocking incident, which made the headlines in all newspapers.

The news of the self-immolation spread across the world like wildfire, as it was an unparalleled, exemplary case of devotion and supreme sacrifice for the Íśta. The Margis took it very seriously. Telephone calls and letters started pouring in from all over the world.

Others now also wanted to commit self-immolation, and it became very difficult for me to control and manage the situation.

I discussed the matter with my Central colleagues and we decided to stop this reoccurring by all possible means. In the meantime, Ácárya Dineshvaránanda Avadhúta immolated himself at Puraná kila (the Old Fort) in Delhi. This also deeply affected the *sádhakás* of both India and overseas countries.

In 1973 and 1974, three workers self-immolated in India. In February 1978, after the Emergency had ended, Bábá was still in jail and had already continued His fasting for five years. Margis and workers were worried about Baba's health

and tortures meted out to Him in the jail. From 8th February until 2nd July 1978, five overseas workers (both brothers and sisters) self-immolated in Berlin (Germany), Dallas (USA), Manila (Philippines) and Geneva (Switzerland).

The following workers made this supreme sacrifice of self-immolation in different parts of the world, to register their protest against the ongoing tortures and inhuman treatment being meted out to Bábá in jail.

1. Ácárya Divyánanda Avadhúta, aged 27, on 9th April, 1973, at Bihar Assembly gate, Patna.
2. Ácárya Dineshvaránanda Avadhúta, aged 30, on 23rd April, 1973, at Purana kila, Delhi.
3. Ácárya Atulánanda Avadhúta, aged 27, on 11th December, 1974, at Bankipur Central Prison, Patna.
4. Ácárya Lokesh Brahmácárii (Helmut Kleinknecht), a German citizen aged 28, on February 8th, 1978, in Berlin, Germany.
5. Brahmácárinii Umá Ácaryá (Erika Ruppert), a German citizen aged 24, on February 8th, 1978, Berlin, Germany.
6. Ácárya Gagan Brahmácárii (Kim Peter Balmer) a citizen of the Philippines aged 28, on February 17th, 1978, in Dallas, Texas, USA.
7. Brahmácárinii Asitimá Ácaryá, (Elizabeth Weniger) a Swiss citizen aged 29, on June 14, 1978 in Manila, the Philippines.
8. Brahmácárinii Shánti Ácaryá (Lynetter Phillips), aged 26, on July 2, 1978 Geneva, Switzerland.

48. THE SELF IMMOLATION OF ÁCÁRYA ATULÁNANDA AVADHÚTA

ÁCárya Atulánanda Avadhúta was lodged in the cell next to Bábá in Bankipur central prison, Patna, and used to look after Bábá. He wrote many letters to the Bihar Governor when the tortures inflicted on Bábá became unbearable for him, but all in vain. Then he vowed to immolate himself. Self-immolation in jail was unthinkable – how could he manage to do it? He informed the jail authorities in writing that should they ignore his demands he would immolate himself on 11th December 1974. I also heard this worrying news.

I was upset. Two valuable lives had already been lost. I thought, if this goes on unchecked it will become unstoppable. I met Dádá Atulánandajii in jail and tried to dissuade him but he was firm in his decision.

On 11th December, I went to the jail gate at 9 a.m. and submitted an application for permission to meet him again. This was my last effort to persuade him not to commit self-immolation.

I waited for an hour but they didn't allow me to meet him. Suddenly, at 10.30 a.m., the news spread like wildfire that someone had burnt himself to death in the jail. The alarm bell (Pagali Ghanti) was ringing and policeman and jail officials were running helter skelter. It was a strange scene.

Two constables came and took me into their office. From there I saw an ambulance enter the jail compound and the half-burnt body of Atulánandajii was carried to hospital.

Senior police officials also arrived. I was detained for two hours then let go. I rushed to the hospital and learned there that it was an eighty percent burn case.

Immediately, I prepared a press release and sent it to all the newspapers and media. The shocking news was unbelievable and startling, that someone could commit self-immolation inside the jail, and that too after giving prior notice!

I feel that had the jail authorities allowed my meeting with Atulánandajii at 9 a.m. that morning, this tragic incident could have been prevented. Dádá breathed his last at 5 p.m. that day.

We learned later that he had soaked his blanket in kerosene oil, and after covering his entire body with it, he set himself on fire. He was the third worker to make this supreme sacrifice for Bábá.

49. THE MURDER OF ÁCÁRYA TYÁGISHVARÁNANDA AVADHÚTA

Ácárya Tyágishvaránanda Avadhúta was a senior and committed worker of Ananda Marga. His brutal murder took place in Bhagalpur jail in June 1975. He was one of those martyrs who sacrificed their lives for their *Istá*.

50. A TEST OF DEVOTION

In order to meet Bábá in jail, we had to face many obstacles. I was able to get permission to see Bábá at the end of 1974, only after a lot of effort.

Indian and overseas Margis were coming in large

numbers to see Bábá. The scheduled time to meet Him was on Mondays at 11 a.m. At that time they would have the opportunity to see Bábá, in His frail condition, and receive His blessings.

One day, Doctor D.N. Ghistá, a Margi from Madras (Chennai), came to see Bábá. As his flight was late he had not been able to reach Patna by Monday morning. He landed in the evening and missed the chance to meet Bábá.

I told him, "Now you will have to wait for seven days. But he requested me to arrange an earlier meeting with Bábá for him as he had not taken enough leave from his job to stay for a week. He was a professor at IIT Chennai. He was sad and upset as he had not been able to meet Bábá and kept on requesting me to do something to arrange Bábá's *darshana* for him.

"Let's meet the jail superintendent tomorrow morning and see whether there is any chance to meet Bábá," I suggested.

The next day, we started off from Patliputra Colony office at 8 o'clock in the morning. Ghistájii is a jolly man by nature. He said, laughing, "Today the influence of the General Secretary (I was Acting GS at that time) of Ananda Marga will be tested." I replied in the same humorous way, "It will also be a test of your devotion. If you have strong devotion, then you will certainly get Bábá's *darshana*."

Smilingly, we accepted each other's challenge.

After some time our rickshaw stopped at the prison superintendent's residence. We met him and placed our

request before him. He said, "Swamijii, you are fully aware of the situation. There are many hurdles. Without the personal presence of a CID [Criminal Investigation Department] official, no meeting with Bábá is possible, and today there is no chance of a CID official being present."

I said, "Please try", and Ghistájii also urged him to do his best to help us.

The superintendent called office to see if the CID officer was there, by chance, in his office. Miraculously, the CID officer, in charge of Ananda Marga cases was actually present in the jail in connection with another case. He readily agreed to help us if the prison superintendent gave his permission.

We already had an application ready with us, and with the permission of the jail superintendent, we went up to the jail gate. A few minutes later, Ghistájii was taken inside Bábá's cell. After Bábá's *darshana*, his joy knew no bounds.

While we were returning to Pataliputra colony by rickshaw, he joked, "By Bábá's boundless grace, we both passed the test. The honour of the General Secretary and my devotion have both have been preserved!"

51. ARRESTED UNDER MISA

This incident took place in January 1975. At that time I was central ERAWS Secretary, working as acting General Secretary, and also supervising Bábá's legal cases and other cases on the organisation (there were about seventy-five of them).

DMS was held at Aurangabad on 11th and 12th January

1975. It was addressed by Ácárya Samanvayánanda Avadhúta.

On the request of the Margis, I also went to Aurangabad by jeep, returning to Patna on 13th January at around noon. The next day was the Makar Samkranti festival. On 14th, all newspapers flashed the news that MISA would be enforced against Ananda Marga and some other organizations. MISA, the *Maintenance of Internal Security Act* was a draconian law under which anyone could be detained without notice.

I was going to do my meditation with another worker at 6 p.m., when the Deputy Superintendent Police Patna arrived with the police at Pataliputra Áshram. He said, smilingly, "I am sorry Keshavánandajii, I have to take you." "In what case?" I queried. "I don't know. You will know it at the Police Station." he replied. We both got ready and were taken to the police station. The other worker who was taken in custody along with me was sent to Phulwarisharif camp jail and I was left alone at the police station. After a few minutes, the CID inspector came. He was in charge of Ananda Marga cases. He informed that I had been arrested under MISA. He consoled me and said, "I will personally meet the District Magistrate to discuss this matter."

I spent the whole night at the police station. The next day, at around ten in the morning, the CID inspector came with the District Magistrate's (DM) order. One copy of the order was given to me. The DM had ordered my arrest under MISA. I was lodged in Buxar jail as an 'A' class prisoner.

I was taken to Buxar by jeep and we reached there

around 4 p.m. Being an 'A' class prisoner, I was lodged in a well-equipped cell - number 4. As I desired, separate arrangements for my food, and so on, were made. My cell was locked at nine in the night. After setting up a mosquito net over my bed, I did meditation in the dim light of a lantern, then I went to sleep.

On this first night in jail, I had a dream. Bábá was sitting at my bedside. He said, "Why are you worrying? I am also here." I was roused from sleep and tried to hold Bábá. But when I opened my eyes, I saw no one there. It took me a few minutes to remember that I was in Buxar jail.

I looked at my watch. It was 9.30 p.m. Bábá's voice was resonating in my ears. Since the time I had been taken into custody, I had been trying to understand why I had been arrested. I had committed no wrong, and I was scheduled to meet Bábá after five days. These thoughts had been haunting me.

Then Bábá came in my dream and completely removed all my worries. I remained in jail for 27 months, but those thoughts never troubled me again. I always felt that Bábá was with me.

52. CHESS

It was February 1976, and I had passed a year in Buxar jail. During this period many politicians were incarcerated there after the declaration of Emergency¹⁰. Those with a

¹⁰ *Emergency* – a prohibitory declaration by the government of India gagging freedom of expression from 25th June, 1975, to 22nd March, 1977.

spiritual bent of mind were put in my cell. After the Emergency was revoked, many of them became members of Parliament, members of the legislative Assembly and government ministers.

One of them was Badri Prasad Arya from Bhabhua. He was arrested in COFEPOSA (Conservation Of Foreign Exchange and Prevention Of Smuggling Activities) case. He had his own business and was an Arya Samajii. On his request I agreed to share my kitchen with him.

Every day, we studied the Vedas and discussed their meaning. Another businessman from Buxar was also lodged in my cell. He had also been convicted under COFEPOSA. One day he came to me and urged me to play chess. I did not know how to play the game, so I declined. But he insisted, saying, "Dádájii, it is an international game. You should play it. It enhances the power of concentration and intelligence." Although I was not interested in playing, I accepted his request with a view to learn the game, and he taught me with great sincerity.

In a few hours, I developed a taste for it. The next day, too, I played for an hour. By the third day I had become rather good at it. In this way, we would play chess for an hour a day.

After three or four days of this, I suddenly lost interest, as this game disturbed my routine. Badri Babu also expressed his desire to stop playing chess, as it was affecting our discussion on the Vedas. I mentally decided to stop playing it from the next day.

That night I had a vision in a dream. It was a scene

of *Dharma Mahácakra* (DMC) and it was time for Bábá to arrive. The *pandal* was packed to its capacity with Margis, and so many workers were sitting in the front rows. Somehow, I found no place for myself to sit. Where should I sit? Where should I sit? I was relentlessly searching for a place and still had not found one, when Bábá arrived. However, I just managed to find a space in the rear corner of the *pandal*.

Bábá started speaking. During the discourse, Bábá said, "People say that they don't find time for *sádhaná*, but they waste time in gossiping, criticism, playing cards and chess."

This struck my mind, as I had recently started playing chess. At that very moment I swore that I would never play chess again. The next day, as my cell was opened, I went to that person and returned his chess board and chess pieces. I also told him about my dream of the night before. Everyone was astonished. They said, "Bábá is so caring! He is an all-knowing Entity."

53. TWENTY-EIGHT NEW INSTITUTIONS

The cruelty and notoriety of the then Central Government did not cease with Bábá's arrest alone. The Government was seeking to create the appropriate political environment in order to frame Bábá with their fabricated cases against Him. This opportunity came when a National Emergency was declared on 25th June, 1975.

A week later, on 3rd July 1975, the Government imposed a ban on Ananda Marga and some other organizations. Ananda Marga schools, printing presses, Children's Homes, medical units and offices all over India were seized and

sealed, and so many workers and Margis were arrested and jailed. Hardly a single jail remained in which no Margi was imprisoned.

At that time I was running the organizational activities from Patna, and from there I was managing Bábá's case. I had been arrested and incarcerated in Buxar jail six months before the declaration of the Emergency. Through a sinister campaign, the government agencies had created an environment of hatred and fear towards Ananda Marga. All workers and active Margis were arrested and put behind bars.

In order to get a favourable verdict, this was the most ideal time for the CBI (Central Bureau of Investigation) and government to hold a trial of the cases against Bábá, as there was no one to pursue the case and give financial support for Bábá's case. The lawyers were also intimidated, however, Shrii Nageshwar Prasád, an eminent criminal lawyer, argued the case. Unfortunately, the CBI still managed to get a life term for Bábá from the committed court.

Time passed slowly, yet every evil has its eventual fall. The CBI officials were eager to contact Bábá to assess His attitude. In May 1977, a high-ranking CBI official (Joint Director Srii Hingurani) met Bábá in Patna jail. Bábá was lying on his cot in the cell. Mr. Hingurani said, "Mr. Sarkar, Ananda Marga is finished now. All your saffron clad sannyásis have changed into civil dress. What will you do now?" Bábá replied smilingly, "It doesn't matter. I will set everything right when I get out."

The CBI officer quietly came out and told his colleagues, "He is certainly not an ordinary person. Although in such

a horrible situation, He remained undeterred and determined. He is incredible!”

On 22nd March 1977, the Emergency ended and the ban on the organization was lifted. Workers and Margis were set free and we were able to meet Bábá in jail.

Organizational activities were revived, and Bábá infused new energy and dynamism in the organization by creating twenty-eight new institutions: AMURT, AMURTEL, AMSAI, AMJAS, AMPES, AMUPRESO, FARPRO, INPRO, and others.

54. NEWSLETTERS

After the Emergency period was over, our various organizational activities started functioning well from our central office at Patna. As General Secretary, I started meeting Bábá every Monday.

One day in June 1977, Bábá told me, “We should publish our newsletters at district levels. I mean that the Diocese and Dit. Secretaries (DS and Dit.S.) will certainly do this, but the Bhúkti Pradhánas are also to be instructed to publish newsletters.” At this, our publications started increasing worldwide. A copy of each newsletter received from all over the globe was directly sent to Bábá in jail.

By October 1977, the number of these newsletters grew to about 250. They were published in different local languages and it was a difficult job for the jail intelligence personnel to scrutinize and check them. Bábá was getting information and progress reports about various welfare activities of the organization from the district level, through newsletters alone.

55. THE PUBLICATION OF "SUPREME GUIDE"

In June 1977, I started an ERAWS Central monthly magazine called *Supreme Guide*. When Bábá saw and read it, He was very pleased.

Later, in December of that year, I urged Bábá to bless the magazine. In January 1978 Bábá gave His blessing in these words: "Education and social service are the guiding factors for civilized people. I hope that *Supreme Guide* will represent the spirit of the name."

56. BHÚKTI PRADHÁNAS AND UPABHÚKTI PRAMUKHAS

We had revived our Patna office and started running it from June 1977. Monthly reporting (RDS) also resumed as before. Bábá used to give some new programmes from time to time, to accelerate organizational speed.

In July 1977, when I went to see Bábá, He gave a new programme regarding Bhúkti Pradhánas. He also gave guidelines for the election of Bhúkti Pradhánas. ("Bhúkti" means "district", and in the organisational structure, the Margis of the Bhúkti will elect a Bhúkti Pradhána. Likewise, the Margis of a Block, now known as Upabhukti, will elect an Upabhúkti Pramukha. Previously the secretary of the District was simply known as "District Secretary".) It was most astonishing that Bábá also started taking reports regarding Bhúkti Pradhána elections right from the next week! I also sent Bábá's instructions to the Diocese Secretaries (DS), and Dit. Secretaries (Dit. S) through the Central ISMUB Secretary (Inspection Seminar Movement Utilization Board Secretary). In this way, the process of

electing Bhúkti Pradhánas got underway. All the Sectorial Secretaries were also informed. The next week Bábá inquired, "From where have you received election reports?"

I replied, "Bábá, elections have been held in Bhagalpur."

Bábá expressed His pleasure. Then He said, smilingly, "Have there been any complaints?" "Yes, Bábá, there has been a complaint." I replied.

"From where?" Bábá asked.

"From Bhagalpur," I replied.

Bábá commented, with a smile, "I knew there would be a complaint from there. What action did you take regarding the complaint?"

I said, "I have sent the Central ISMUB Secretary to inquire about it." "That's right, you have done the right thing." Bábá commented.

The next week, Bábá inquired, "What happened regarding the complaint?"

I said, "The ISMUB Secretary went there, but despite having prior information of his visit, the complainant did not turn up." Bábá said, "The complaint might have been wrong, but you people did your duty."

Soon after that, election reports started pouring in from all over the world, through newsletters.

57. THE FIRST CONVENTION OF BHÚKTI PRADHÁNAS

Following Bábá's order, the first convention of elected Bhúkti Pradhánas was convened in Ánandanagar on 25th and

26th October 1977. Ácárya Shraddhánanda Avadhúta presided over it and Ácárya Chandranáthji gave a brief historical description of Ananda Marga and inspired everyone to be strict in their observance of the Sixteen Points.

Eighty Bhúkti Pradhánas from the states of Bihar, West Bengal, Assam, Tripura, Orissa, Uttar Pradesh and so on, attended the convention.

Bábá used to read the information about the Bhúkti Pradhánas with keen interest.

One day, when I was with Bábá, He said, “‘Bhukti Pradhána’ is wrongly spelt in many of the newsletters. It should be *bhú*, not *bhu*.” I told Him, “Earlier, they spelt ‘Bhukti’ as ‘Bhakti’ and now it has become ‘Bhukti Pradháná’ from ‘Bhakti Pradháná. Later on it will become ‘Bhúkti Pradháná.’”

After hearing this from me, Bábá laughed, then He explained the meaning of the word ‘Bhúkti’. He said that ‘Bhúkti’ means “an area in which the residents are making efforts for their all-round progress – economic, educational, cultural, and so on.

In December 1977, Bábá gave some guidelines regarding Upabhúkti Pramukhas and their elections.

From then onwards, the election of Upabhúkti Pramukhas started on the block level. This was made successful with the help of the Dit. Secretaries and Bhúkti Pradhánás.

58. PRÁJIṆA BHÁRATI

In August 1977, respected Ácárya Shraddhánanda Avadhúta and I went to see Bábá in jail.

Bábá talked with Dádájii about organizational matters and the Margis. Then He said, "Look, we have many magazines, but none are published by the boards. I want there to be a magazine from the Táttvika, Ácárya, Avadhúta and Purodhá boards, in which articles in English, Hindi and Bengali are published. You may decide the name of the magazine."

Bábá also gave directions and guidelines for the publication of the magazine, and Dádájii was very happy.

I whispered to Dádájii, "Why don't you request Bábá to give the name of the magazine?" So he urged Bábá to give its name. First, Bábá tried to sidestep the request, saying to Dádá, "You yourself are an experienced journalist, so whatever name you decide, I shall approve."

When Dádájii remained adamant, Bábá gave the name, "Prájiṇa Bháratī". In the very month, the first edition of the magazine was published. Since then it has continued to be published regularly.

59. BÁBÁ'S WORDS CAME TO PASS

In June 1977, after the revocation of the Emergency, we went to Patna to reorganize the ERAWS activities. Barring one or two cases, we were able to get back all our establishments.

However, our school and áshram at Laheriasarai, Darbhanga, had been occupied and the culprits refused to leave. We made great efforts to get back the building. Apart from taking a legal approach, the local Margis and workers even resorted to agitational methods, and the

school guardians also gave their full cooperation. In this connection, three workers and five Margis were arrested and put in jail.

One day, when I met Bábá in jail, He directed me to go to Laheriásarai and meet the arrested workers and Margis and tell them that He had sent me. Bábá also gave me guidance and directions to go to Laheriasarai.

I boarded a bus from Patna to Muzaffarpur, and from there went to Laheriasarai. I reached the gate of the jail at 4 p.m., but visiting time was already over and the prisoners were being counted. Now I would not be able to meet them until the next day. I was in a fix, not knowing what to do, as I had no address of any local Margi where I could go and stay. Besides, I was supposed to return to Patna that night.

Suddenly, I saw Dr. Rahamantullah, the prison doctor, standing there. He had previously been posted in Bankipur Central Jail, Patna. He told me that he had been transferred from Patna to Laheriásarai jail a few months ago. He asked me why I had come, and I told him that I had come to meet the Margis imprisoned there. I said that I had not been able to meet them as the wards were being closed for the night, and I didn't know how I could meet them that evening itself.

He immediately called the head constable and ordered him to bring the Ánanda Margis. A few minutes later, they were brought to the jail gate and I was very happy to see them all. Tears rolled from their eyes when I told them that Bábá had sent me to see them. I gave them some sweets, and then they went back to their ward.

While I was on my way to the bus stand, Dr. Rahamantullah hurriedly approached me with folded hands and requested me to go to his residence. I politely declined the offer, telling him that I had urgent work in Patna.

He did not insist, but with folded hands, said, "Please convey my *salám* (salutations) to Bábá and tell Him that what He told me has come to pass." I could not understand what he meant.

The doctor then said – "During my tenure at Bankipur central jail, Patna, I had a severe chronic stomach disorder. I was fed up with this problem, so one day I urged Bábá to save me and prescribe me some medicine.

"Bábá laughed when I told Him this, then He said, "You yourself are a doctor and prescribe medicines to others. How can I prescribe medicine for you?" When I persistently urged, He closed His eyes for a few seconds and said, "Try to get yourself transferred from Patna to North Bihar, and all will be well."

"According to His advice, I managed my transfer from Patna to Laheriasarai, and within a month, without any medication, my problem was gone! I wonder how this miracle happened. Please do convey this to Bábá."

I did namaskár to the doctor and left for Patna.

When I met Bábá and told Him all this, Bábá smilingly said, "The doctor was born in North Bihar and the major part of his life was spent there, so his body is accustomed to that climate. This is why he became well when he returned there."

60. THE SIXTEEN POINTS CHART

It was July 1977. Bábá had introduced the Sixteen Points in September or October 1971. He made it mandatory for every Margi to follow the Sixteen Points strictly, particularly regarding *sádhaná*, *ásanas* and fasting. During reporting, Bábá was very particular about checking whether the Sixteen Points were being followed properly.

After the Emergency, I went, along with two other workers, to see Bábá. After inquiring if we had any news, and so on, Bábá said, "Although every *sádhaka* has been trying to follow Sixteen Points sincerely, I now want them to be more strict and sincere. So, prepare a Sixteen Points chart. Every *sádhaka* will fill it up every day, so that they themselves will be able to know where they are faltering. You [structural workers] should check the charts from time to time." He gave us one day to prepare the chart.

By His grace and inspiration the chart was prepared within twenty-four hours. Bábá was pleased to see it and gave permission to print it.

61. THE BENEFITS OF FASTING

While writing these reminiscences, I am reminded of an interesting event, that took place in November 1971.

Monthly RDS was going on at Pataliputra colony. At that time I was posted as Regional Secretary of Bangalore Region, and I was also there for the reporting sessions. (Bábá had given the Sixteen Points only a few months before). A workers' meeting was being held.

Among the newly introduced Sixteen Points, the matter of dry fasting was difficult for us to adjust to. Whole Time

workers (WTs) were required to fast four days a month, on the full moon (*Púrñimá*), the new moon (*Amávasyá*) and the eleventh days after the new and full moon (*Ekádashi*). Just three days after *Ekádashi* come *Púrñimá* or *Amávasyá*, and the workers had to fast on all these four specific days. In the meeting, we workers were discussing how to manage this. How could we fast, then fast again just after three days, especially as we were to fast without water! We finally came to a consensus that if we have to fast four days a month, why not to do it on four Sundays or four Mondays, or any other day of the week? We reported our suggestion to the General Secretary (GS) and requested him to place the proposal before Bábá.

GS dáda met Bábá and explained the problem to Him. Bábá summoned all of us, and we gathered in His small room.

Most affectionately, Bábá said, "Do you think I am your enemy, that I prescribed those four fasting days in the Sixteen Points just to harass you or inflict trouble on you? No, no, not at all. There is a science behind fasting on *Ekádashi*, *Amávasyá* and *Púrñimá* days. You will have to fast on those days only."

Then and there, Bábá explained in detail about the scientific reasons behind fasting on *Ekádashi*, *Amávasyá* and *Púrñimá*. After this, we assured Bábá – "We will fast only on those prescribed days, and will follow the rules strictly."

62. THE UKK PROGRAMME: UTILISATION, KATHÁ, KIIRTAN

Bábá introduced the system of seminars in 1969. These were held from state to village level in two

phases every year. Since that time, this programme has been continued from the end of January to May in the first phase, and from the end of June to December in the second phase.

When the Emergency ended, we Central workers gathered in Patna and were discussing which programme we should take up now. When I met Bábá in the first week of July 1977, intending to ask Him about this issue, He himself said, "This year, instead of seminars, hold a UKK." He also briefly described its function. This activity was new, fascinating and attractive, including kiirtana, Bábá stories, and developing and utilising the potentialities of the Margis and workers.

Detailed guidelines were prepared and the programme was launched in the month of August itself. Its rules and regulations were similar to those of seminars. This programme was conducted for two years, and proved most useful in arousing new awareness and a new spirit in the Margis.

63. DREAMING OF A SCHOOL

This incident took place in November 1977. It was a Monday and a large number of Margis had come to see Bábá. While they were waiting for Bábá's *darshana*, a Margi brother came to me and told me a strange story.

He was an engineer, an employee of the Bihar Government. One day, he was at home, having taken three days leave. On first day of his leave he had a strange dream. In the dream, Bábá awoke him by pulling his ears, and said, "Are you sleeping? I had asked you to open a school there

(in the place of his posting). Go there at once and open a school.”

Weeping, the Margi replied, “Bábá, I tried hard but I could not find a house.” Then Bábá assured him, “Go, try again you will find one this time.”

The Margi awoke, and both his ears were aching! He told the dream to his family, and after breakfast, went to the place where he was posted.

The family members wondered why he was going so soon, as he still had two more days of his leave. After reaching at the place of his posting, he made an effort and found a nice house for rent. The school was started the very next day!

64. PRASÁDA

This incident happened in 1977. During Bábá’s days in prison, He used to give prasáda to the visitors. I had a question in my mind, “How does Bábá make prasáda?”

One day, I went with some sádhakás to meet Bábá in the jail. After doing *sástáun̄ga práñama* we sat down on the floor of Bábá’s cell. I was sitting close to Bábá’s bed. Under His cot, there were seven or eight Horlicks jars containing sugar candy. Bábá used to offer some candy as prasáda to the visitors. By mistake, I knocked one bottle with my hand and it fell down. Bábá immediately asked, “Which bottle fell down?” I checked, and said, “The fourth from the left.” Bábá said, “All right. I had only converted the candies of the other three bottles into prasáda, so far.” I was surprised to know that Bábá actually blessed the *prasáda*, and kept track of it.

65. THE DISTRIBUTION OF PRASÁDA

When the Margis learned that Bábá used to make prasáda to offer to visitors, they took sweets with them when they went to see Bábá. Bábá touched the sweets to turn them into prasáda. This practice continued for some time.

One day, Bábá told me, “Am I a statue of the temple’s deity, to whom people bring sweets to turn into *prasáda*? No, I don’t like it. From now on, I shall offer the sweets of ‘A’ to ‘B’ and of ‘B’ to ‘A’.” Since that time, the number of sweets being brought for making *prasáda* became less.

66. SHRÁVAÑII PÚRÑIMÁ

On *Shrávañii Púrñimá* day in August 1977, Bábá was in a very happy mood and He gave this váñii: “I wish that all the good people of the world will love my children.”

Speaking of *Shrávañii Púrñimá*, on 28th August 1977, Bábá said, “On this day, the moon comes into the zone of a planet called *Shrávaña*. On this day, Lord Shiva initiated His first disciple (Bhairava).”

Bábá also gave *diikśá* (initiation) to His first disciple, Kálícharan, later known as Kálíkánanda in 1939, at Káshi Mitra *ghát* (Ganges river bank) in Kolkata on this very day. On the occasion of *Shrávañii Púrñimá*, a good number of Margis gather at this place and celebrate with great festivities, with Prabháta Saṁgiita, kiirtana, collective meditation and a feast. In Ananda Marga this day is celebrated as the day of the first initiation given by Shrii Shrii Ánandamúrtijii. Bábá Himself gave the story of how He happened to initiate the dreaded criminal Kálícharan.

“It is an important day. Then I was very young, studying in Vidyáságar College in Calcutta. One evening a very interesting event took place. Suddenly a wicked person approached me. I use the word ‘wicked’, but it is not a permanent state of human beings. A person who is wicked today may be a noble person tomorrow, and one who is dull or stupid today may be wise tomorrow. These are all relative matters bound by the bondages of relativity. No one can be called permanently wicked. It should always be born in mind that one should always try to develop the good and the subtle in a wicked person. That evening a certain wicked person approached me. What could he expect from me? But anyway he came. In accordance with natural human psychology, I asked him, “What do you want? Why did you adopt this evil path?” In the course of our conversation, he realized that he should change the course of his life, and he took initiation. That was the first spiritual initiation I ever imparted to anyone. That was perhaps in 1939.” (Shrii Shrii Ánandamurtijii, *Ánanda Vacanámrtam*, part 21, Bangla and Hindi Editions “*Shrávañii Púrñimá*”, Discourse on 25th August 1980)

67. RU/RAWA

Sometimes, Bábá used to emphasize particular institutions. For instance, sometimes opening new schools and at other times doing relief work, and so on.

RU/RAWA had been founded on 25th January 1958. In Patna, one day in August 1977, a good number of artistically inclined Margis were present among those who had come to have Bábá’s *Darshana* in jail. That day Bábá spoke about RU (Renaissance Universal) and RAWA (Renaissance Artists’ and Writers’ Association).

In His speech, He said, "RU will be an intellectual force creating mental clash in the society, resulting in intellectual-cum-spiritual progress. RAWA, by its sentient vibration, will create a taste for spirituality in society. RU clubs should be formed in every town, and progressive artists and writers can take part in these units." In this way HE gave guidelines for the establishment and development of the RU/RAWA programmes.

68. PUBLISHED LETTERS

The letters that Bábá had written to the Governor and other Government officials had been published in the form of a booklet, and a copy was offered to Bábá. The jail superintendent lost his temper on seeing the booklet. He took it to Bábá and asked, "How did these letters come to be published?"

Bábá replied, "It may have happened that, as I used to tell Keshavánanda about those letters, he might have memorized them and written them down later on."

The Superintendent retorted, "Is Keshavánanda's memory so powerful that he remembered the letters and wrote them down later? Bábá angrily replied, "Who are you to judge the memory power of my Keshavánanda!"

The superintendent abruptly left.

69. THE ETERNAL SONG OF THE MORALISTS

It was August 1977, and I had gone to see Bábá in the jail, along with some Central workers. At that time Bábá's voice was feeble due to His physical weakness.

After talking about organizational matters, Bábá started

quietly singing. His voice was so faint that we had to stay very close to Him so that we could hear and write down the song. Bábá called the song, "The Eternal Song of the Moralists".

Morality is the demand of the day.

PROUT, the cry of the suffering humanity,

Wise you be, may not or may,

If sincere, success a certainty,

Fee, fy, fo, fum

Expel the demons from physical stratum.

Fee, fy, fo, fum.

Expel the exploiters from economic stratum.

Fee, fy, fo, fum

Expel the brutes from psychic stratum

Fee, fy, fo, fum

Expel the parasites from spiritual stratum

The human body is to serve one and all,

The human mind to attend the cosmic call,

The human spirit at the altar Supreme,

Surrender and be Supreme.

70. THE WORK WILL NOT SUFFER DUE TO LACK OF MONEY

In March 1978, I went with some Margis to see Bábá in jail. I first had some organizational matters to speak to Bábá, and then I went to sit close to Him. The Margis completely filled the small cell.

Looking at the intelligence personnel sitting on a stool at the gate, Bábá said, "Did you know that I gave Margis everything except money? Well, If I did not give wealth, I at least saved them from unnecessary expenditure."

The police personnel asked humbly, “Bábá, I could not understand. Please clarify.”

Bábá began to explain, “Look, I prohibited Margis from taking any intoxicants. Will there not be some savings on this account? Not only this, I also ordained that before making any special expenditure, Margis will have to get clearance from their *ácárya*. They are also forbidden to take loans for celebrations.”

With folded hands, the police personnel commented, “It is a great thing, Bábá.”

Then Bábá turned to the Margis and said, “There is one more thing. No auspicious work will suffer for lack of money.”

71. NEVER GET DISTURBED BY THE ACTS OF EVIL FORCES

On 4th February 1978, when some workers were leaving after meeting Bábá in jail, He said, “Inform all the Margis not to be disturbed by the acts of evil forces. Face them all with courage. Courage is always victorious, not the crude forces. Ultimate victory will be yours.”

72. BÁBÁ'S ACQUITTAL AND RELEASE FROM JAIL

Bábá was arrested at His residence in Pataliputra colony, Patna, on 29th December 1971. The CBI had arrested Him on fabricated charges. It was due to the despicable conspiracy and nefarious planning of the government at that time.

Bábá's trial was held in 1975, during the Emergency, when the organization was banned. Practically all the

workers and senior Margis had been put behind bars. In this terrible situation we could not defend Bábá legally. Our lawyers tried their best to defend Him, but a negative verdict was given, as expected.

Nobody could have guessed how this Liila of *Parama Puruśa* would play itself out. The Emergency ended on 22nd March 1977, and we all were released from jail!

From 3rd April 1978, the High Court in Patna began hearing Bábá's appeal. I was also present at the High Court. After hearing the arguments of Shrii Shankar Das Banerjee, a lawyer from Kolkata, I left the court at 4.30 in the evening. Suddenly, a senior CBI officer walked up to me and said, "Keshavánandajii, start distributing sweets. Now your Bábá will be freed."

I replied, "You are already disheartened on the very first day of the hearing."

The hearing of the appeal continued up to 4th May 1978. A few days after the conclusion of the hearing, the Patna High Court found all the allegations unfounded and ordered Bábá's acquittal. On Bábá's acquittal, the workers and Margis all over the world were jubilant. Bábá was released from prison on 2nd August 1978. The scene on that day was spectacular and beyond description. People came from all over India to greet Bábá. Margis came from Bihar in large numbers, and so many people from Patna arrived to witness this historic occasion.

The main jail gate was unlocked and Bábá's car was allowed to enter to fetch Him from the jail to Pataliputra colony, people were standing on both sides of the road to

catch a glimpse of Bábá. Margis were running behind Bábá's car. A lot of journalists were also there to cover the event.

Bábá stepped out of Bankipur jail at around 1 p.m. The whole city of Patna was resonating with the sound of "Param Pitá Bábá ki – jai!". Bábá's car took an hour to reach Pataliputra colony, though it normally takes hardly fifteen minutes to cover that distance.

Everyone on the way was eager to catch a glimpse of Bábá. Bábá was sitting in the car with folded hands. He broke His historic fast of five years, four months and two days at His residence with maosambi (sweet lemon) juice.

Bábá's long incarceration of six years, seven months and four days, finally came to an end. While in jail, Bábá did not put His feet upon the ground for four years and eight months, nor could He see even a ray of sunlight. Bábá's long fast had made Him physically weak, so during that period, He had remained confined in bed.

Bábá ordered that a Dharma Mahácakra be organized in Patna. Accordingly, a DMC was held in Patna on 4th August 1978. Thousands and thousands of Margis attended the DMC and were blessed, spiritually vibrated, by Bábá's Varábhaya Mudrá.

Despite Bábá's extremely weak physical condition, He held meetings of workers and Margis and successfully conducted the DMC. He inspired the workers and Margis by His *Darshana*, speeches and contact. In a few days, Bábá infused new energy, new life, new speed and a new direction to the organization.

After staying in Patna for some days, Bábá made a tour to Delhi, Mumbai, Kolkata and Chennai, staying a week in each city. DMCs were also held in those places on the eve of His visit. From these places, programmes for the surrounding area were planned. In this way, Bábá infused new dynamism into the whole of India in a very short time and the workers and Margis started organizational activities with renewed spirit and enthusiasm. Within a short span of time, the organization moved ahead with renewed speed.

73. BÁBÁ'S BUSY SCHEDULE

After His release from jail, Bábá stayed in Patna for about three months. After this, He stayed in Kolkata for two weeks, from 31st October to 14th November 1978, with a DMC on 12th. Then He went to Delhi from 15th to 20th November, with a DMC on 19th. Next, Bábá visited Mumbai from 21st to 27th November, with a DMC on 26th, and finally He went to Chennai from 28th November to 4th December, with a DMC on 3rd December. After this, Bábá returned to Kolkata.

74. THE KAOŚIKII DANCE

On 6th September 1978 in Patna, Bábá introduced the *kaosíkii* dance, which He had invented. As well as being an excellent physical exercise for women, it is also a medicine, which cures many diseases. Men will also get benefits from this dance.

It is a psycho-spiritual dance – it starts on psychic level and culminates on spiritual level. *Kaosíkii* comes from the Saṁskṛta word *kośa*, meaning 'sheath' or 'cell' of the mind. *Kośa* also means one's self. Thus *kaosíkii* is the dance that

gives the proper expression of the inner self. It is the dance of mind expansion.

“This dance is both an exercise, and a medicine for twenty-two diseases. It is a sort of panacea for almost all female diseases, and for many male diseases in younger boys. It is a medicine for most liver diseases. It assures safe deliveries for women, and also delays the advent of old age.” (Shrii Shrii Ánandamurtijii, *Ánanda Vacanámrtam Part 6*, “Cosmic Father has a Special Responsibility”)

On different occasions during reporting and workers meetings, Bábá would mention about the benefits of *Kaošíkii* dance. These were noted down and after some time the list reached to twenty-two benefits. At that time Bábá mentioned that this should be the final number. The list of these benefits is presented here below:

The Twenty-Two Benefits of the Kaošíkii Dance

1. Exercises all the glands and limbs from head to foot.
2. Increases longevity.
3. Makes for easy delivery.
4. The spine will become flexible.
5. Arthritis of the spine, neck, waist and other joints will be removed.
6. Gout in the spine, neck, hands and waist will be lost.
7. The mind becomes strong and sharp.
8. Irregularities in menstruation will be cured.

9. Glandular secretions will become regulated.
10. Troubles in the bladder and urethra will be cured.
11. Gives control over the limbs.
12. Adds charm and shine to the face and skin.
13. Removes wrinkles.
14. Removes lethargy.
15. Cures insomnia.
16. Cures hysteria.
17. Fear complexes will be removed.
18. Hopelessness will be lost.
19. Helps in self-expression and develops one's potentiality.
20. Spinal pain, piles, hernia, hydrocele in men, nervous pain and nervous disability will be cured.
21. Cures kidney and gall bladder troubles, gastric trouble, dyspepsia, acidity, dysentery, syphilis, gonorrhoea, obesity, thinness and liver diseases.
22. Increases the capacity to work until 75-80 years of age.

75. BE REGULAR IN ÁSANAS

In October 1971 at Patna, Bábá started checking Sixteen Points. During reporting, Bábá used to check how the workers and Margis present there were following the Sixteen Points. When he found that some items were not being observed, He would explain their usefulness and emphasise that they should be followed strictly. One day, while giving

instructions regarding *ásanas*, He said, "You have to do asanas twice a day. If you are short of time, do at least two *ásanas*."

76. *ÁNANDA VACANÁMRTAM*

For a few months, when Bábá was in Patna, He gave General *Darshana* every day at noon. The publication of *Ánanda Vacanámrtam* began with the collection of the discourses given in Patna General Darshans during this period. The series of *Ánanda Vacanámrtam* continued in Kolkata and other places and have been published in thirty-four volumes.

77. THE PLANTS PROGRAMME

Bábá started His Plants Programme in Patna in July 1980. Bábá Himself used to give direction as to which plants would be planted in every MG quarters and in different units in Ananda nagar. Twenty thousand plants were brought by truck from Kolkata and were sent to different places. After this, plant reporting became a regular affair. In Ananda nagar, tens of thousands of plants of various kinds and species were planted.

BÁBÁ'S VISIT TO BERLIN SECTOR

78. DMC IN FIESCH

For a long time, there had been the request to hold a DMC in Berlin Sector. At least three hundred Margis from European countries had already come to see Bábá when He was in jail.

Taking into consideration the strong desire of the Margis there, Bábá planned a month's tour of some European countries, to start on 5th May 1979. It was decided to hold a DMC in Fiesch, Switzerland. A plan was made to cover seven European countries, namely, Switzerland, West Germany, Holland, Sweden, Spain, France and Italy.

A team of nine people were approved to accompany Bábá on the tour: Ácárya Rámánanda Avadhúta, Ácárya Vijayánanda Avadhúta, Ácárya Nityasatyánanda Avadhúta, Avadhútiká Ánanda Karuńá Ácáryá, Saumitra (Bábá's nephew), Dr. Sudhir Pathak, Shrii Baldeo Das Rathi, his wife Shriimáti Radha Ráthi, and myself.

We took an Air India flight from Kolkata at 10 p.m. on 5th May and landed at Mumbai at 12.30 a.m. A large number of workers and Margis were present at the airport to receive Bábá.

That night we stayed at the home of Shrii Lakshmi

Chanda Ananda, and next morning at 8.45, we caught an Air India flight to London.

During the flight, Bábá was telling us stories related to the ocean we were flying over. He was in a very pleasant mood and we were all sitting around Him. Bábá said smilingly, "From Baglata to Berlin." Then He threw a glance at Ácárya Nityasatyánandajii and smiled.

I immediately understood the reason, because Nityasatyánandajii had just come from Anandanagar (Baglata), so Bábá's hint was for him.

Bábá also told us, "During a journey, your mind should be kept relaxed and deep thinking should be avoided. The study of very deep, serious subjects should also be avoided. Your food should also be light, preferably more liquid than solid." In this way, the time passed as Bábá talked, and we reached London at four in the evening. From there we had a connecting British Airways flight to Geneva. When the plane landed, Bábá walked ahead of us and we followed Him at a short distance.

When Bábá entered the airport, some Air India officials were waiting to welcome Him. Seeing us, some officials inquired, "Are you in P.R. Sarkar's team?" Bábá Himself stepped forward and said, "Yes, you are right, we are together." Then they introduced themselves, saying, "We are Air India officials and have been instructed by our Mumbai office to take care of your comfort." Bábá stood for a few minutes with them, waiting for all of us to join Him.

When we all arrived, Báábá said, "Speed is needed everywhere. You all wasted so much time in getting off the plane."

Finally, we all assembled there. The Air India officials had arranged accommodation for us in a hotel next to the airport, but Báábá declined, saying that we would wait at the airport itself for the next flight.

After four hours, our plane took off for Geneva. From the airport we were taken to Fiesch by car, where the DMC was to be held. We reached late in the night. The arrangements for our stay were excellent. Fiesch is a tourist centre, and there were large pavilions and a big hall in which the General Darshans and DMC took place. We stayed there from 7th to 13th May 1979. The DMC was held on 12th May, which was also *Ánanda Púrñimá*. The Margis celebrated *Ánanda Púrñimá* in Báábá's company with great jubilation, feeling so fortunate to have this great opportunity.

A large number of Margis from different European countries, Taiwan and America had come to attend the DMC. Báábá delivered thirteen discourses in all. Thousands of Margis came from England, Switzerland, West Germany, France, Italy, Spain, Greece, Austria, Holland, Denmark, Norway, Sweden, Finland, Iceland, the USA, Canada, Tunisia and Taiwan, and participated in *kiirtana*, *kaosikii*, *táńdava*, *ásanas*, and collective meditation. They also attended spiritual and organizational classes and pledged to spread the Ananda Marga ideology to every corner of Europe. Accordingly, they also prepared a plan to materialize

the various Ananda Marga programmes. Their enthusiasm and zeal knew no bounds.

The subject of the 12th May DMC discourse was "Microcosm and its Object of Ideation", in which Bábá explained that the unit mind is the manifestation of the Cosmic Mind. He said that the final destination of the unit mind is to merge into the Cosmic Mind, and that the sooner human beings understand this fact, the better.

Here, the programmes of PC, field walk, and so on, took place as usual. On DMC day, the Margis went by bus to a nearby city and held a procession.

79. LIKE PURNEA DMC

DMC was held in Fiesch, a tourist town of Switzerland, on 12th May 1979 on the eve of *Ánanda Púrñimá*. A large number of Margis from Europe, America, Taiwan, and other countries, had come to attend the DMC. With profound devotion they were singing bhajans, doing *kiirtana* and listening to Bábá's *Pravacana* (discourse). Every day, *kaosíkkii*, *táńdava*¹¹ and collective meditation were regularly done. The surroundings were serene and the place was quiet. Our (WT's) lodgings were near Bábá's place of stay. Bábá stayed there for a week, during which He gave morning and evening *General Darshana*.

¹¹ *táńdava nrtya* – a vigorous dance for male spiritual aspirants invented by Lord Shiva. It affects the glands in a way that facilitates the development of courage and fearlessness.

The DMC activities were carried out in a spiritually charged environment. When Bábá came to His residence after the DMC programme, He was very happy. He asked me, "How was DMC?" I replied, "Superb. It looked like a DMC in Bihar".

Bábá smiled and said, "Not like Bihar, like DMC in Purnea". A few days after returning from Europe, DMC was held in Purnea and I had the privilege to attend it. I arrived there from Kolkata on the day of DMC itself. The Margis' devotion, zeal and sincerity towards the organization were unprecedented and matchless. Their dedication to *Istá* and *Ádarsha* was unparalleled. This is why Bábá compared Fiesch DMC with Purnea DMC. The Bhúkti Pradhána of Purnea at that time was Shrii Krtnarayan Pyara. He played a key role in making the event historic and successful.

80. OTHER EVENTS

One morning in Fiesch, PC was in progress. Two Margis had come from Taiwan, one was a Margi sister who spoke English and the other was a Margi brother who spoke only Chinese. He was a Bhúkti Pradhána in Taiwan, and a devotee of Bábá. He was given permission for PC.

We were curiously waiting outside, to find out how Bábá would give his PC. When the brother came out, after about twenty minutes, we saw him deeply overwhelmed, with tears in his eyes. His face was shining, with a deep flow of devotion in his heart. His mind was full of ideation of the supreme and he was uncontrollably sobbing.

He came out and sat in a corner to meditate. After meditating for some time, when he had become somewhat normal again, he said, "I got what I wanted."

He explained to me (with the help of the sister who spoke English), "Bábá talked to me only in Chinese! And I clearly understood every word that He said to me. Bábá gave me so much love and affection. I am so fortunate. It is true that in the sphere of spirituality, language is no barrier."

A large number of Margis and LFTs (Local Full-Time workers) had come to attend the DMC. There were also some who had once been LFTs and had given up their duty as LFTs and were now working as ordinary Margis.

On 12th May, the day of the DMC, Bábá asked for suggestions from the Central and local workers present there as to what action should be taken against those who had given up their responsibilities as LFTs. For WTs there is a tough rule, but for LFTs there was none. A few of the workers thought that the rules for LFTs should not be so strict, while others wanted the rules for LFTs to be the same as for WTs.

At four in the evening, Bábá ordered, "The rules for LFTs shall be the same as for WTs." As Bábá's directive was announced, there was some restlessness. There were about thirty former LFTs present, who, according to the new rule, would not be allowed to attend the DMC. A few of them offered to become WTs and some of them

applied to become LFTs again. The remaining six were helpless, as they could not attend the DMC. They appealed for mercy, but their pleas were not accepted.

The next day, these former LFTs went by car to Frankfurt, Germany, where we had just arrived from Switzerland. They again filed appeals for mercy but they were again rejected. Even then, they didn't lose hope and followed us to Berlin and Timmern, and then on to Holland. The day we arrived in Stockholm, Sweden, they also reached there on the same day. However, we came to know that they had been involved in a car accident at noon that day, and were seriously injured. They had been admitted to the local Government hospital. We gave this information to Bábá.

At around 4 p.m., Bábá called me and directed me to go to the hospital to see them and instructed me to convey to them that He had sent me.

I met them in the hospital. Two had deep head injuries, and another two also had other serious injuries. As soon as I reached their room and told them that Bábá had sent me to see them, they were thrilled and overwhelmed.

I came back and reported everything to Bábá. I also conveyed their hearty *prañáma* to Him. He accepted their *prañáma* in the mudra of *pratinamaskára* (with folded hands) and said, "They will recover soon." Not only this, Bábá Himself visited the hospital the next

day, at 11 a.m., during His field walk, and met them and inquired about their welfare. He blessed them by wishing them an early recovery and also met the other expelled LFTs.

The Margis were surprised to see all this. On the one hand Bábá was so strict in following the rules, yet on the other, He was so compassionate and loving. Such was Bábá's magnanimous and great heart, loving them like a father.

81. FRANKFURT

From Switzerland we flew to Frankfurt, Germany, by plane. Arrangements had been made for us to stay nearby. We stayed there from 14th to 16th May, 1979. Margis came from the surrounding area and participated in collective meditation and *kiirtana*, as well as spiritual and organizational meetings.

82. BERLIN

We arrived in Berlin on 17th May and Bábá was given a rousing reception at the airport. The Margis did the *kaosikii* and *tándava* dances, and one Margi was dancing with a snake in his hand.

Bábá inquired, "Is it a live snake?" When He was told that it was not live, but a plastic one, Bábá stopped him. He said, "If anyone does the *tándava* dance with a snake, it should be a live one."

Later, a live snake was brought, which was used during the *tándava* dance at other places too. It was so popular

that the snake travelled with us by plane, in a bottle, under the safe custody of the pilot!

The Sectorial office of Europe was located in Berlin, and a large number of *sádhakás* from Berlin Region were present. Around 150 young Margis took an interest in Bábá's socio-economic philosophy, PROUT, and they attended classes. They also made a plan to publish their own daily paper in Germany.

83. TIMMERN

Timmern is situated 250 kilometres from Berlin, in a peaceful, scenic place. We own two large buildings there, which radiate spirituality to the surroundings.

On the evening of 20th May, Bábá gave a General *darshana*. In fact, Bábá was so pleased that He declared this General *darshana* as a DMS (*Dharma Mahá Sammelan*). The discourse was very good and spiritually elevating.

After *Dharma Mahá Sammelan*, the Margis decided to do *kiirtana* the whole night. The hall in which *kiirtana* was being done was located on the upper floor. At around midnight, Bábá came out of His room and went upstairs to the hall. He stayed there for a while and blessed the devotees.

His presence heightened the sweetness of the *kiirtana*, as if it were filled with nectar. The Margis were overwhelmed by a deep flow of devotion, feeling so fortunate and enjoying the bliss of the *kiirtana* all night.

84. HANNOVER, GERMANY

We reached Hannover on 22nd May, travelling from Timmern by car. We had a RAWA centre in the middle of the town. In His discourse here, Bábá talked about the cultural heritage of Germany.

85. ROTTERDAM, HOLLAND

From Hannover we landed at the airport in Amsterdam, Holland, on 23rd May. From there, we went to Rotterdam by car, where there was a grand *Jágrti* owned by Ananda Marga. A large number of Margis from Denmark, Holland, Belgium, Luxemburg and Iceland had come for Bábá's *darshana*. Apart from bhajans, *kiirtana* and classes, general *darshans* were given by Bábá. One day, we went to Den Bosch – sixty miles away from Rotterdam – where there was an Ananda Marga *Jágrti*, printing press and cooperatives.

It was about 10 a.m. and we were flying from Amsterdam to Stockholm. I was sitting next to Bábá. Sitting in front of us were Dr. Pathak and Saumitra (Bábá's nephew). After a few minutes, we could hear them start to argue. Bábá inquired, "What's the matter? It seems they are quarrelling". Then Bábá intervened and asked Dr. Pathak, "What happened, Sudhira?" Dr. Pathak replied, "Bábá this boy is telling a lie. He is saying that I ate six cheese sandwiches for breakfast, when I only ate two!" Then Bábá asked Saumitra, who said, "No, Bábá, I saw it with my own eyes." The situation was serious, as both were adamant that they were right. Then Bábá said to Dr. Pathak. "Let me see your face". The doctor turned back to face Bábá. Bábá intently

gazed at his face, then He joked, "On seeing your face, it seems you have not even eaten two!" We all started laughing and this dissolved the tension.

86. STOCKHOLM, SWEDEN

On 25th May 1979, we went from Rotterdam, Holland, to Stockholm, Sweden. We stayed there for four days. A large number of Margis from Sweden, Norway and Finland had come. The *kiirtana*, sung to Scandinavian tunes, was so sweet and charming that all the *sádhakás* and *sadhikás* present there were lost in a divine flow. One day, before leaving the stage after His evening General *darshana*, Bábá made an unusual mudra (gesture) and asked the Margis, "Are you sinners? No, certainly not, you are My children".

All the Margis were overwhelmed. The next day, Bábá gave PC to the trainees who had come from Sweden Wholetimer Training Centre.

All the trainees were directed to stand with their trainer, Ácárya Dhruvánanda Avadhúta, in front of Bábá's room at the time He was due to leave. When Bábá came out, he said to the Shramana (trainer), "See, all these little boys and girls of mine are very good and they sincerely want to learn. Finish training them soon. They are eager to go in the field and want to work for the mission. Am I right?" They all loudly replied, "Yes Bábá" in unison.

Then He turned towards the trainees, and looking at them, He said, "Your trainer is also a very hard

working, competent and experienced worker. He was with Me in Jamalpur for a long time. Get the benefit of his experiences”.

Then they gave farewell to Bábá with the slogan, “Paramapita Bábá ki – Jai”.

87. VALENCIA, SPAIN

From Stockholm, we reached Valencia on 29th May 1979. When our plane landed, hundreds of Margis, who had come from all over Spain and Portugal, surrounded Bábá at the airport. As per routine, *kaosíkii* and *táńđava* dance were done. bhajans (devotional songs) and *kiirtana* sung to English and Spanish tunes made the environment sweet and charming.

We were all to stay in a Catholic monastery, and good arrangements had been made for our food and lodging. We reached there at 8 o'clock in the evening. Bábá went to His room and we workers and Margis also proceeded to our lodgings. After *sáđhaná*, at about 10.30 at night, Bábá called all the workers in His room and said, “You see, the arrangements here are fine, we can stay here together nicely. All is well, but I cannot stay here, because I heard with my own ears the inconvenience the host experienced due to our stay here. One should not stay at a place where the host feels uncomfortable. But where will all of you go in the late hours of the night? All of you stay here, but make alternative arrangements for me”.

It happened like this. The chief priest of the monastery was a Margi, but his assistant was not. The assistant priest

arrived at about 10.30 in the night, in an abnormal condition. He wanted to go past Bábá's room to get to his own room, and our volunteers were trying to stop him, as there was an alternative passage to the priest's room a short distance away. He was asked to go by that way, but he did not agree and expressed his annoyance. Bábá heard this, so He refused to stay there.

The Margis and workers were worried as what to do at this late hour. They tried to persuade Bábá but nothing worked. He was adamant.

Then the Sectorial Secretary came out and placed this problem before the Margis. A Margi sister said that she had the key of her friend's new flat near the sea shore, three or four kilometres from the centre.

Bábá agreed to stay there, so we immediately took Bábá to that place. As I was with Bábá in the car, He said, "This is the third time that I have not stayed at the place where arrangement for my stay had been made".

I said, "As far as I remember, this is the second time, Bábá". Bábá corrected me, "You see, the first time was in Surat, where you were also present. The second time was in Katihar, and the third time was here".

The next day, Bábá sent the Sectorial Secretary and some Margis to visit that assistant priest to express our gratitude to him. Not only that, he was also invited to visit Kolkata and stay in our *áshrama* if he ever happened to come to India. After hearing this, the priest apologized with folded hands. Bábá gave four discourses in Valencia.

88. LYON, FRANCE

We reached Lyon on 1st June 1979. Although we had our own *jágrti* there, with Bábá's comfort in mind, arrangements had been made for Bábá to stay in a good hotel.

As Bábá was entering the hotel room, He quipped, "Why a hotel? We have our own *jágrti* here. No, I will only stay there."

Within two hours, arrangements was been made for Bábá to stay in the *jágrti*, and Bábá was taken there. Bábá comfortably stayed there for three days. Morning and evening General Darshans were given in the dhyána mandir of the *jágrti*. One day, someone from the neighbouring area complained to the police that there was too much noise coming from the *jágrti*. The police came immediately. It was noontime, and *kiirtana* was going on. I was standing at the back of the hall, when a Margi came to inform me that the police had come. I asked the police to come inside and verify the complaint. Two police personnel came inside and had a look. There was a good flow, and *kiirtana* was being sung to a melodious tune. Even the police were charmed by the sweetness of the *kiirtana*. They said, "No, it is not mere noise, but a very pleasant environment". They apologized and left.

It was about 8 a.m., and we were on a morning flight to Milano, Italy. We had already decided to take our breakfast in the plane, and were carrying Bábá's breakfast with us. The female flight attendant asked, "Veg

or Non-veg?" Bábá Himself replied, "We are pure vegetarian". She asked Him, "What does pure vegetarian mean?" Bábá explained that we don't eat meat, fish, eggs, mushrooms, garlic, onions, etc. The flight attendant was confused, and she said, "Then what do you eat?" We all laughed. However, she brought four kinds of egg free bread.

89. MILANO, ITALY

On 4th June we took a flight from Lyon to Milano at 8 o'clock in the morning. After landing at Milano airport, we went to pick up our baggage. When some immigration officials took us to an office and demanded our passports, we realized that something fishy was going on. Our visas had been cancelled! They had already arranged to send us back to Lyon on the return flight. We were fifteen people in all. A large crowd of Margis had assembled at the airport and we informed them about this unfortunate incident. We had no option but to board the plane so we took our baggage and went back to the plane.

I started contemplating why they had deported us. We felt sad because Bábá was also being harassed. At that very moment Bábá called me near Him and said, "Don't get upset. We are moving ahead with an ideal. Obstacles and sufferings are inevitable. There is nothing to worry about." By then we had reached the plane, so we boarded it and took our seats.

Bábá called the Sectorial Secretary and I, and gave us some instructions: "We will not go back to Lyon *Jágrti*.

From Lyon airport we will go to Mumbai. We will use the days, which we were to stay in Milano, to hold a *Dharma Maha Cakra* in Mumbai, instead. We will fly on to Mumbai today. Make arrangements accordingly”.

It seemed unlikely that we would be able to suddenly find enough places for all eleven of us who were on our way to India on the same flight, but by Bábá's grace and the sincere efforts of the Sectorial Secretary, it was arranged. Just two hours later, we flew to Paris. From there we took an Air India flight via Moscow and Delhi and reached Mumbai on 5th June at 11 a.m. On 8th June, a DMC was successfully held in Mumbai, and on 9th June, we reached Kolkata.

90. A SYNOPSIS OF BÁBÁ'S TOUR

Bábá visited seven countries in the course of His one-month tour, He delivered thirty-six speeches and addressed hundreds of group meetings. Thousands of *sádhakás* were benefited by Bábá's discourses. The discourses were multidimensional, covering various subjects. Most interesting of all were the discourses on the ancient Aryan and Mediterranean Aryan civilizations, Alpine civilization, the flora and fauna of ancient Alpine countries, and Western and German philosophy.

During our stay in Fiesch, Switzerland, Bábá went on a field walk every day, morning and evening, with about fifteen or twenty Margis. Wherever Bábá went, he would narrate about the history from ancient times of that particular place. He spoke in a very interesting way about

the link between ancient Latin and the ancient Vedic languages.

While strolling in the landscapes of the Alpine region, Báábá talked about plants and medicinal herbs, which grow in temperate zones. Wherever He visited, He talked about various topics and facts related to those places.

Thus, we can conclude here that Báábá's tour of Europe was not only spiritually elevating but it was also highly educative. His discourses covered spiritual science, ancient history, art, music, archaeology, medicinal plants and farming. Báábá's tour certainly proved to be a blessing and a boon for Europe and for Ananda Marga.

91. NOTHING COULD BE RECORDED WITHOUT HIS PERMISSION

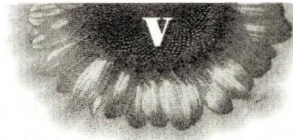
On 7th June 1979, Báábá returned to Mumbai after a month's tour of Europe. He had already given permission to organize a DMC in Mumbai on 7th and 8th June, just before leaving Europe. The local Margis had made excellent arrangements with great enthusiasm.

Deepakjii, a good singer of the local RAWA unit (Renaissance Artists and Writers Association) informed me that he had composed a cassette of Bhajans (devotional songs) and wished to fill up the blank portion with *kiirtana*. He urged me to allow him to record the *kiirtana* that would be sung before Báábá because the vibrational bháva would be better. At that time I was also central RAWA secretary,

as well as holding the post of Central ERAWS Secretary (Education, Relief And Welfare Section). As he desired, arrangements for recording the *kiirtana* were made in the back corner of the hall.

Although the kiirtans sung in the General Darshan had been recorded, it was later found that the cassette had remained blank. The next day, the cassette was successfully completed with some *kiirtana* recorded at the residence of a Margi.

This proves the fact that any work done in the presence of Bábá could be successful only when permitted by Him.



KOLKATA PHASE

92. KOLKATA

After living in Patna for about three months, Bábá came to Kolkata on 31st October 1978. Bábá was received at Dum Dum airport by about 7000 devotees. Hundreds of non-Margis were also there, eager to have a glimpse of Him.

As soon as the plane landed, Bábá was taken to the airport lounge. He was garlanded many times, and flower petals were showered on Him.

As usual, He was greeted by a display of the *kaosíkii* and *tándava* dances, in which forty Margis took part. The entire airport was filled with joyful and blissful spiritual vibrations.

From the airport Bábá was taken to His residence in a flower bedecked car, escorted by motorcycles. His car was followed by a long convoy of cars decorated with banners, with Margis shouting slogans.

Bábá stayed in Kolkata until 14th November. He addressed Margis and workers at DMC on 12th November, then left for Delhi on 15th November. Programmes had been organised for a week in each of the cities of Delhi, Mumbai and Chennai.

93. MADHU MÁLAINÇA

During this period, efforts were made so that Bábá would be able to have His own quarters in Kolkata. After four months of relentless efforts, in March we finally succeeded in purchasing a newly built house in Lake Gardens. On 4th March 1979, Bábá entered this house and named it *Madhu Málainça* (Sweet Garden of Flowers). Bábá liked this house very much and started decorating it according to His taste and necessity.

It was a double storey building, with four rooms on the upper floor, one of which was Bábá's room. By removing a partition wall, two ground floor rooms were made into one hall, to be used as the *dhyána mandir* (meditation hall). Bábá used to give General *Darshana* and deliver discourses in this hall on Sundays and festival days. Gradually, this house became the nucleus for all, as Margis from India and abroad started to visit. From this house, Bábá strengthened the organization and gave momentum to its activities. Workers from all sectors came for monthly reporting sessions. From 9 a.m. to 11 p.m., the house was flooded with Margis, giving the appearance of a mela (spiritual festival).

The Ananda Marga Central Office was situated in a rented house a short distance away, in Jodhpur Park, and Bábá used to go there at 10 a.m. every day. The Central Office was also a two-storey building. On the upper floor there was a room for Bábá and a hall, in which He would give General Darshans. The ground floor was utilized for office work.

When Bábá started living at Lake Gardens, in March

1979, He started decorating it. Work on the garden and museum was started, and twenty-seven locations were selected for plantation. Apart from the grounds, the roof and terrace were also utilized for growing plants collected from different parts of the country and the world.

Fossils collected from Anandanagar and the Rárh area were preserved in two rooms on the ground floor, and a museum was made in a room on the upper floor.

He composed 3749 songs of Prabhát Saṁgiita here and gave Microvita Sádhaná to 147 sádhakás, Avadhuta Diikśá to 570 workers and personal contacts to workers and Margis in thousands.

94. THE GARDEN

Within one-and-a-half years, the garden became very attractive and worth visiting. The following varieties and species of plants were planted in Bábá's garden:

- many species of rose
- ” species of gladiolus
- ” varieties of champa flower (magnolia)
- ” varieties of lily
- ” varieties of lemon and banana.
- ” varieties of mango
- ” varieties of non-Indian different seasonal flowers
- ” varieties of marigold flowers
- ” varieties of Beli and Kamini flower (a kind of Indian jasmine)

many varieties of Kalavati flower

” varieties of Juhi flower (jasmine)

” varieties of Tulsi (Holy Basil)

” varieties of Chandra maliika (chrysanthemum)

” varieties of dahlia

- More than 100 varieties of climbers. The plants of monkey bread of Russia, Jhau of Korea, Nag Lingam of South India, Japanese Jhau, lavanga (cloves), karpur (camphor), elaichi (cardamom), and so on.
- Apart from these different colours and different varieties of rubber, water lilies, Croton, different species of orchids from different countries, and fifteen varieties of pineapple were also planted.
- Two hundred kinds of Ayurvedic plants (medicinal plants and herbs) were planted, and besides these, Cladium, Anthurium and cacti of different species were also planted.
- Rare fruits, flowers and decorative plants from different countries, such as America, Australia, Brazil, Africa, Europe, Japan, Malaysia, Mexico, the West Indies, and the Pacific Islands, were also brought.

Plants from cold countries were placed in airconditioned greenhouse. It was the rule that every Margi and worker would have to bring with them the plants of the area they come from.

One of the most special aspects of Baba's Mission was

His plant programme, in which all main species of plants from the nine sectors of the globe were brought to His global botanical gardens in Kolkata at *Madhu Málaiñca*, Lake Gardens and *Madhu Koraka*, Tiljala. Many of these plants were then dispatched to gardens and farms in other locations such as Anandanagar, Anandapur Master Unit¹² and many others. Many plants were also sent from India to other sectors where they were nurtured in the local Master Units.

Many observers were amazed at the vast efforts involved in this project, and the meticulous concern, which He personally bestowed on even the most seemingly insignificant plants. If indeed there will be radical earth changes due to polar shift, which could obliterate many forms of life on this earth and cause ecological disaster everywhere, He Himself set the example and prepared for the resultant of this change in environment and ecology by rearranging the distribution of plant species throughout the globe.

95. THE ARCHAEOLOGICAL MUSEUM

Arrangements were made to preserve the prehistoric fossils collected from Anandanagar and different areas of Rárh, and the fossils collected from other countries, as well as other ancient archaeological articles, in two rooms on the

¹² Master Unit – Model rural multi-purpose development centres. Master Unit should be self-sufficient and all the branches of Ananda Marga should be represented there. Apart from providing minimum requirements, Master Unit will also provide services and involve in various research activities.

ground floor. Other types of articles of ancient periods were brought, and were also displayed in these rooms.

Within a short span of time, fossils of dinosaurs, mammoths, a saber toothed tiger's teeth, the fossils of birds hundreds of thousands of years old, and different kinds of human skeletons, metallic rocks, lava (procured from Iceland and Hawaii), and the fossils of different parts of trees, were also brought here.

During His demonstrations, Bá bá used to explain scientifically and very clearly, how humans, trees and animals become fossilized.

Bá bá divided fossils in two main groups – those prior to the ice age and those formed after the ice age. During natural calamities, the remains of plants and trees, and also dead animals and human beings were buried very deep under the earth, where they remain in the same state for millions of years.

Bá bá explained how, in special geographical conditions, these buried remains do not normally decompose in a natural way, but become transformed into fossils. These collected fossils of the prehistoric age have been preserved in this museum at Madhu Má lai n ç a, where they can be seen.

96. THE ART GALLERY

In the small hall of the two-storey building at Lake Gardens, a museum based on art and culture was also made. Reproductions of the art of many renowned artists of the world were collected and displayed in this museum.

There are separate shelves to display oil paintings, carvings on stones, colourful dolls, handmade bamboo boats, Chinese art, and a doll of corn silk made by a Denmark artist, all of which are very attractive and worth seeing.

Beautiful statues of Párthasárathi Krśńa and Lord Buddha in Dhyána Mudra, carved in sandalwood, attract the gaze of interested visitors. These are rare collections. Other pieces of excellence are a necklace of pearls given by the Queen of Turkey, a Norwegian nightingale, paintings from Finland, and a portrait of Tagore made by an artist from Krsna nagar.

97. KRŚŅĀ LIILA

Bábá gave a programme to use a room on the upper floor to display miniature scenes based on the Krśńa Liila. An artist from Beharampur, Murshidabad constructed these by the guidance of Bábá. He made background paintings, then he modelled clay miniature figures, painted and dressed in colourful costumes depicting twenty-four historic and relevant events from Krśńa's life. Later, these models were recreated in fibreglass. These scenes are displayed in twenty-four wooden glass-fronted cabinets.

Another attraction is the art exhibition, where rare, 1,300 year-old hand written scripts brought from north India can be seen.

98. SHIVA LIILA

As the Krśńa Liila scenes were nearing completion, Bábá instructed us to get the classes by Lord Shiva on various spiritual topics depicted in oil paintings.

An artist from Shántiniketan was called, and under Bábá's direct guidance, he made oil paintings of different aspects of Shiva life. The paintings of Lord Shiva's Liila were framed and displayed above the Krśńa Liila showcases. These unique twenty-two paintings demonstrate the contributions, which Lord Shiva made for the welfare of human beings.

In this way, Bábá established a botanical garden and museum in *Madhu Málaiṅca*.

Bábá started Garden Demonstration programme in November 1980. A team consisting of twenty-two Margis, workers and Marga sympathizers, were invited to visit the garden and see the museum and art gallery in *Madhu Málaiṅca*.

Bábá used to spend around three hours on these demonstrations. Those who got the opportunity to be participants of a demonstration felt as though they had toured the world in those few hours. During the demonstrations, Bábá used to explain the uses of different plants and where they could be grown.

99. THE CENTRAL JÁGRTI

In the course of time, the number of visiting Margis and workers increased by leaps and bounds, and it became difficult to accommodate them all at the Central Office in Jodhpur Park, and in *Madhu Málaiṅca* at Lake Gardens. On Sundays, not an inch of space was left in the dháyna mandir to accommodate more workers and Margis. At this time, Bábá directed us to build a big house for a new Central Office. He also hinted that the land should be purchased

at a little distance from the main road because it would be cheaper, and that sooner or later an access road would certainly be built.

The search for the land began and we looked at many places. Ultimately, some land in the Tiljala area was selected, and was purchased from Shrii Vinaya Kumar Singh. He was a man who cared about the society and was associated with many philanthropic organizations. We told him our plan and explained what the land was needed for. He readily agreed to sell us the land at a reasonable price. An acre was purchased in January 1980. Later, we needed more land for Bábá's quarters and the Central Office of the Women's Welfare Department. In total, we purchased about five acres of land. The land was registered in February 1980. We received the full support and cooperation of an eminent and respected man, Shrii Chitta Chakravarty, in materializing the transaction and during the initial construction of the building.

100. CONFLICT BEGINS

We started constructing the boundary walls of the Central Office, Bábá's quarters and the Women's Welfare Department. At this, the CPI(M)—Communist Party of India (Marxist) — the known enemy of Ananda Marga started panicking. An Ananda Marga Central Office in their stronghold! They could not tolerate this and were determined to stop the offices from being built. Work on constructing the boundary walls had started under the supervision of Shrii Chitta Chakravarty, but on 13th February 1980, CPM goons attacked, armed with stout sticks, spears, pistols, metal rods and knives. They assaulted Shrii Chakravarty and seven

supervisors, and looted construction materials worth 35,000 rupees.

Shrii Chakravarty had to be hospitalized for a few days. After leaving the hospital, he was taken to our Jodhpur Park office. One day, Bábá went to see Shrii Chakravarty, and I accompanied Him. Bábá recited one of Ravindranáth Tagore's poems to console him, and encouraged him to face the evil forces with courage and fortitude.

In the face of these formidable obstacles, the construction work continued. First the boundary wall for the Central Office and *Jágrti* was completed, and then the boundary wall for the MG quarters was finished. Lastly, the boundary wall for the Women's Welfare Department was completed. Three teams had been set up for simultaneous construction of the buildings in all three places.

101. THE SECOND ATTACK

The construction work of Ananda Marga Central *Jágrti* in Tiljala, Kolkata, was in rapid progress. Right from the very beginning, the CPM had started an all-out obstruction of the construction work with full force, but we were going ahead with our construction work fearlessly. At this, the local CPM leaders felt offended, and instigated their cadre of goons. The latter were constantly being provoked to destroy and loot the building materials and to intimidate the áshram inmates and drive them away by beating them.

This is what happened on 1st January 1982, while I was in Tiljala. It was about eight in the morning, and most of the workers had gone to Anandanagar for the New Year's *Dharma Mahácakra*. A handful of antisocial elements

suddenly attacked our áshram, shouting CPM slogans. After a little while, some of them, armed with lethal weapons, scaled the boundary wall and came inside. They snatched the key from the security guard and opened the main gate to enable the other intruders to enter. They hurled bombs and began terrorizing the ashramites by abusing and assaulting them mercilessly. They ransacked and vandalized the office and looted the property. Three scooters, a car and a jeep were badly damaged. The fury of lawlessness and destruction continued for two hours.

Two of our people were grievously wounded and were later hospitalized. At Tiljala Police Station, a FIR (First Information Report) was lodged, with names and addresses of the looters, but the police did nothing. The black deed of this attack was a well-thought design, under political protection. No action by the police was destined or expected, because Bengal had CPM Government at that time. We gave full detail of the attack through telegrams and letters to the Governor, Home Minister, Prime Minister and President, but received no response from any of them. Then we started reorganizing things and restoring normalcy. Margis were called to help with the construction work and it was restarted with renewed zeal and determination. Struggle motivates and encourages one to move forward. We decided to complete the following as quickly as possible:

1. Construction of Bábá's quarter.
2. Construction of our global *Jágrti Bhavan* with *Dhyána Mandira* (Meditation Centre).
3. Construction of the Women's Global *Jágrti Bhavan & Dhyána Mandira*.

4. A five storey Central Office.
5. A four storey Global Office for the Women's Welfare Department.
6. Our own water supply system, including a deep tube well, jet pump, and large water tank with a ten thousand gallon capacity.
7. Our own electricity supply system through generator.
8. Our own telex, telephone and post office.

In this way, the work was carried out in a planned manner. All the workers and Margis made their full efforts to ensure the early completion of these projects. Slowly and steadily, we managed to develop all the necessary facilities. In March 1981, the Central Office was shifted from Jodhpur Park to Tiljala, beginning a new phase.

102. THE THIRD ATTACK

The information that we had shifted our Central Office to Tiljala made the CPM leaders and officials agitated. It was like grinding pulses on their chests. It made them feel incensed and they were fuming in rage. They used all their force in order to try and stop Ananda Marga.

Their third attack took place in February 1982. A group of armed goons entered the áshram, attacked the residents and started hurling bombs. They ransacked and vandalized the office, looted the property, and damaged the building and vehicles, but no steps were taken by the police. A number of workers were injured, and immediately

hospitalized. A First Information Report (FIR) was lodged. The Governor, Prime Minister, President, and so on, were informed through letters and telegrams, but no action was taken by any of them.

103. THE MASSACRE AT BIJAN SETU IN KOLKATA

(The Heinous Murder of Seventeen Ananda Margis)

On 30th April 1982, with the implicit support of the state Government, CPM goons massacred seventeen innocent Ananda Margis and workers in broad daylight, between 7 a.m. and 9 a.m., dragging them out of their taxis at Bijan Setu and Bondel Gate crossing. It was a scar and a black spot on the forehead of West Bengal. The intellectuals of Kolkata made a silent procession and condemned the carnage. The media also reported on the incident. Indian and overseas Margis demanded a judicial inquiry, but it was not heeded by the Government.

The victims had come from different parts of the country and were on their way to attend an educational camp in Tiljala.

Every year, on 30th April, a huge number of Ananda Margis assemble at Bijan Setu, from 3 p.m. to 6 p.m., protest to the brutal, inhuman murders, and offer their *shraddhāñjali* (homage) to the martyrs. The names of those killed in the carnage are below:

1. Ácárya Bhaveshvaránanda Avadhúta
2. Ácárya Kripashivánanda Avadhúta
3. Ácárya Kamaleshánanda Avadhúta

4. Ácárya Prashivánanda Avadhúta
5. Ácárya Girishánanda Avadhúta
6. Ácárya Sutreshvaránanda Avadhúta
7. Ácárya Arttasevánanda Avadhúta
8. Ácárya Adishivánanda Avadhúta
9. Ácárya Venkateshvaránanda Avadhúta
10. Ácárya Virendra Brahmacárii
11. Ácárya Suvrata Brahmacárii
12. Ácárya Mukul Brahmacárii
13. Ácárya Somanath Brahmacárii
14. Ácárya Balabhadra Brahmacárii
15. Avadhútiká Ánanda Praceté Ácáryá
16. Sri Rámraghuvarjii, from Jaipur, Rájasthán
17. Ácárya Vrajagopal Brahmacárii

104. PROTEST

In June 1982, the construction of the building for women's department was in full swing. A culvert was being built on the small canal just next to the construction site, to facilitate the access of vehicles to the main road. Seeing this, the CPM decided to disturb the work, and, with the help of their goons and the police, started obstructing the construction of the culvert. Ultimately, we went to the Kolkata High Court and were granted justice. We built the culvert in three days, after getting High Court's verdict in our favour.

With Bábá's grace and the untiring efforts of the workers and Margis, all three projects, (the Central Office, Bábá's

quarters and the Women's Welfare Department Central Office) were completed in about two years. After this, the offices started functioning properly. Bábá gave the name *Madhu Koraka* (Sweet Flower Bud) to His residence at Tiljala Central Office.

105. MADU KORAKA

On 17th May 1981, Bábá stepped into His Tiljala quarters for the first time, a two-storey building with three halls, nine rooms and four garages. Bábá used to go and stay there every Sunday, as well as on festival days, so that the maximum number of people could avail the opportunity of Bábá's *Darshana* and discourses.

Bábá composed 602 songs of Prábhat Saṅgiita here. Avadhúta *Diikśá* was given to 215 workers and Microvita *Sáadhaná* imparted to 8 *Sádhakás*. Many workers & margis received personal contacts hers. He established a big, beautiful and planned garden with plants of many varieties from throughout the globe. It is worth mentioning here that it was mandatory for every worker & Margi coming from any part of India & abroad to bring plants from his/her place. So we used to get so many plants of different varieties from different places of the world every month. Within a very small span of time, the garden was further developed with flowers and plants of all varieties viz roses, creepers, orchids, magnolias, jasmine, mangoes, bananas etc. Lily pool, Tálibiithi, shade for orchids, cactus house etc. are centres of attraction today.

The garden abounds in certain important and useful plants viz avagado, asofoetida (hing), vanilla, coconut, betel nut, different kinds of palms, magnolia grandiflora,

cardamom (iláyaci), sandal-wood, bonsai, varieties of medicinal plants, cycus, cactus of different varieties, sago, coco, cinnamonum etc. along with seasonal flowers like Chrysanthemum (large & pumpum), dahlia, adinium etc.

Every year flowers of this garden wins many prizes in flower show competitions organized by Agri-Horticultural Society of India, West Bengal Legislative Assembly, Calcutta High Court and other organizations. It has already earned a very good name in the horticultural and floricultural fraternity.

Bábá used to walk in the garden daily at day time during his stay here and at night time, either on the roof or in the court yeard on the ground floor. DMC's were also held here on 3rd February, 1985, 9th June, 1986, and 1st January, 1987.

106. *ÁNANDA PÚRÑIMÁ* 1980

On 30th May 1980, it was Bábá's birthday – *Ánanda Púrñimá* – and He entered His sixtieth year. This was a most auspicious occasion for the hundreds of thousands of Margis. *Ánanda Púrñimá* was celebrated in the Central Office in a grand manner.

At about nine in the morning, I and all the other Central workers went to Bábá's room with garlands and sweets. Bábá was in a very pleasant mood, and said, "I wish you a very happy life and glorifying achievements, I wish your versatile progress in all arenas of human existence."

A full flow of bhajans (devotional songs) and *kiirtana* had been resounding since the morning. The celebration started with the blowing of a conch shell, thunderous slogans

and fireworks. The celebration started at seven minutes past six in the morning [the time of Bábá's birth]. There were collective bhajans, *kiirtana*, meditation, and a feast. Classes were also organized. Bábá's *Váñii* (spiritual message) was read out in thirty-two languages. In the evening, RAWA presented a cultural programme. The entire day was packed with various activities. At 12 o'clock noon, Bábá gave His *darshana*, His discourse, and blessed the devotees.

107. DHARMA SAMIÍKŚÁ

It was the first week of June 1981, and the Dharma Mahácakra programme in Kolkata had just finished. A few days later, Bábá announced a new programme called *Dharma Samiikśá*. In this programme, Bábá used to personally analyse the physical, mental and spiritual progress of each *sádhaka*.

During this programme, a group of ten to fifteen *sádhakás* would go into Bábá's room, and each would stand before Him in turn. Bábá made a thorough scrutiny of each *sádhaka*'s physical and psychic state, detected their flaws, and prescribed *ásanas*, yogic treatment and diet to cure them. The *sádhakás* were also punished for their past wrong actions.

As the news of *Dharma Samiikśá* spread, *sádhakás* and *sádhikas* started pouring into Kolkata in large numbers. Every day, there was a long queue of *sádhakás* at Jodhpur Park Central Office. Bábá conducted both the morning and evening sessions of *Dharma Samiikśá*. On some days, four or five hundred *sádhakás* stood in the queue.

For outsiders, it was a strange and unbelievable experience. They were astonished to see that educated cultured people, even from abroad, were standing in a long queue for hours, awaiting their turn. *Dharma Samiikśá* was unique and unprecedented. Each *sádhaká*'s life was overhauled during *Dharma Samiikśá*. Those who could avail of this opportunity considered themselves blessed.

The ladies stood in a separate line, and their *Dharma Samiikśá* was done in groups. This programme continued until 26th July of the same year. Thousands of Margis were benefited by this programme. Due to the intense pressure of working day and night, Bábá became physically weak, so this programme was brought to a halt.

This *Dharma Samiikśá* given by Bábá was the first ever in history. Even Lord Shiva and Lord Krśna did not give this to their disciples. *Dharma Samiikśá* was Bábá's especial gift to humanity.

108. THE DEATH OF DÁDÁ AMITÁNANDA

In June 1981, I was in Kolkata. After giving the daily report to Bábá, I came to know that Ácárya Amitánanda Avadhúta was seriously ill and had been admitted to an intensive care unit in Bokaro.

Bábá was informed, and He called me at once. He said, "Although I am not in favour of sending you, since no Central worker is available here right now, you yourself should go to Bokaro and look after Amitánanda. Stay there until I send someone in your place." Bábá also guided me how to get there. He said, "First go to Dhanbad, and from there go to Bokaro by bus."

I travelled by train, reaching Dhanbad that evening. The next morning, I took a bus to Bokaro and then went straight to the hospital. A few AMIT (Ananda Marga Institute of Technology) students were there, looking after Dádá Amitánandajii. He was the Principal of AMIT.

I called a meeting of the main Margis to ensure that he would receive proper treatment, and also met the other Margis there. Amitánandajii was happy to know that Bábá had sent me to take care of him. He was able to speak audibly. I stayed there for two months, and returned to Kolkata when a worker came to relieve me. I had been informing Bábá every day by telephone about Amitánandajii's state of health.

However, Amitánandajii survived for only five more months. On 21st January 1982, we received the sad news that Amitánandajii was no more. This news was painful and shocking. We held a condolence meeting to pay our homage to the departed soul.

Bábá directed us to cremate him in Anandanagar and put up an epitaph with the inscription "Hush! he sleeps", at the *samádhisthal*.

Amitánandajii was very popular with Margis from all over the world, and he worked as Anandanagar Rector Master for a long time. He deserves full credit for starting AMIT. His sincerity, devotion for *Iśta* and *Ádarsha*, straight forwardness, dynamism, and above all, his leadership qualities, had given charm to his personality and endeared him to all. His commitment and hard work were matchless. His death struck a heavy blow to the organization.

After this, Ananda Marga Pracárika Samgha dedicated the main building of AMIT to him, to be known as the Amitánanda Memorial.

Amitánandajii had a very sharp memory. Báábá also publicly recognized his talents. One DMC, Báábá honored him with the title “*Táttvika*¹³ of the Day” and offered His pen to him as a gift.

Amitánandajii loved one and all, and was very strict regarding the organizational rules and discipline. The local villagers loved him because they found him always ready to help them, to share their sorrow and happiness.

He had developed a strong bond with Purulia district. One day, he told me, “You know, when I enter Purulia district, I feel it is my territory, and become fearless.”

109. BÁBÁ VISITED THE LAKE TOWN JÁGRTI

On 21st November 1983, at 9 a.m., Báábá was about to go on His morning field walk, when He suddenly said, “Today I will go to see the Lake Town *Jágrti*”. We had a small *jágrti* there, in which we were running a school. The land had been donated by Doctor Narendra Mallik of Bangaon, and a small hall had been built on this land by the local Margis.

Many of the Central workers went with Báábá, and a few Margis also accompanied us. When the local people came to know about Báábá’s visit, they came in large numbers for

¹³ *Táttvika* – one who knows the spiritual philosophy of Ananda Marga and can clearly explain it to others.

His *Darshana*, so it was very difficult to escort Him to the *Jágrti*.

Prabháta Samígiita and *kiirtana* were sung in Bábá's presence, and He stayed there for twenty minutes. By this time, the crowd of people seeking His *darshana* had grown to around four hundred persons. With great difficulty, we managed to make our way to the car with Bábá. As the car was about to start, Bábá called the Bhúkti Pradhána (Mohan dá) and said. "I came, I saw and I felt good", (*Elum, dekhlum, bhálo láglo*).

110. MARGA GURU'S QUARTERS IN ALLAHABAD

Bábá visited Allahabad in August 1982, and stayed in a rented house in Judges' Colony for eight days. While leaving Allahabad on 6th September, He summoned the General Secretary and me and said, "Allahabad is a legendary religious and cultural place. The history of this place is very old and the climate is also healthy. I want that an MG quarters should be built here. One of you can stay here for a few days, and after arranging some land, come back to Kolkata. Both of you discuss together and decide who will stay."

We came out of Bábá's room and I told GS dádá, "Please go to Kolkata with Bábá and give me the responsibility of arranging the land for MG quarters here." Within three minutes we went to Bábá and informed Him of our decision. He expressed His pleasure and said smilingly, "It is good that Keshavánanda has taken the responsibility on his own."

Then He gave me detailed knowledge of the topography of Allahabad and hinted as to which area I should search for the land. He then left for Patna by car.

I started searching for land immediately. I called the Margis and requested them also to search for land. Despite my best efforts, we were not able to find suitable land within the stipulated time given by Bábá, so I went to Kolkata and requested Bábá to give me some more time. Bábá was kind enough to agree. I again started searching for land. Despite my best efforts, the kind of land we needed could not be found. With a heavy heart I went to attend the November RDS in Kolkata. I didn't know how to face Bábá, but Bábá Himself started consoling me, saying, "It is difficult to find land in cities. Don't worry. Go, and this time you will find the land."

In the first week of December I again went to Allahabad and began the work of searching for suitable land. The 15th of December was my last target date. On the evening of 14th December, I heard about a piece of land, which was suitable from all points of view. After inspecting the land, I immediately gave a deposit. A non-Margi lawyer helped me in this venture.

In the first week of January 1983 the land was registered. When this news was given to Bábá, He commented, "We got the land but when will the house be constructed?"

Somehow, the responsibility of building the house also fell on my shoulders, and I threw my whole energy into constructing it. After getting the building plans approved, construction work soon started.

In February 1984, while construction was still in progress, Bábá decided to visit Allahabad. I doubled my efforts to complete the construction work and by the end of January, the casting of the roof was complete. It was decided that Bábá should stay in this house.

After only three or four days of casting the roof, we removed the supports, etc. of Bábá's room and His bathroom. Everyone feared that this could damage the roof. However, there was no other option, as we needed to finish plastering Bábá's room. Somehow, we managed to quickly level the floor, lay marble slabs and spread carpets over them. In this work I received the full cooperation of Ácárya Rudránanda Avadhúta.

Bábá arrived at about midday on 2nd February 1984. Before going to His room, Bábá inspected the building. He looked at the other rooms and the boundary wall. Then He went into His room and took a bath. After taking rest for a while, He called me and asked me lovingly, "How did you do all this work so soon?" I replied, "By your grace, Bábá and with the help of the workers during every RDS."

Bábá said, "I know, all the workers gave you their full support."

Bábá's sweet, loving words brought tears to my eyes.

Later, Bábá named the house *Madhu Mandriitá* (Sweet Vibrant Home). While speaking in the workers' meeting, Bábá called this house the workers' MG quarters. Of course, the workers' help was considerable, but the contribution of the local Margis was no less. Bábá stayed

there for eight days. *Dharma Mahácakra* was held in our school's premises on 5th February, then Bábá went on to Kanpur.

111. MARGA GURU'S QUARTERS IN DELHI

It was 1984, and the construction work of the Allahabad MG quarters was nearing completion. One day, during reporting in Kolkata, Bábá told His PA, "I think the responsibility of building an MG quarters in Delhi is Keshavánanda's, isn't it?" At first I hesitated, but I accepted the task as it was Bábá's wish.

I called a meeting of the Delhi Margis. Shrii Mahabir Prasad Jain of Delhi knew of a two acre farm at Gadaipur, near Maharouli, with three newly constructed rooms. He asked me to come from Kolkata and then showed it to me. We both liked it very much and thought it was a most appropriate place for MG quarters.

We paid a deposit and secured it. In the meantime, Bábá came to Delhi from Kanpur, via Agra. A DMC had been organized for 25th February in Delhi. A rented house had been arranged for Bábá's stay, and just next to this, a hall had been booked for the DMC.

Two days before the DMC, at 4 p.m., we few Central workers suddenly thought, "Let's try to hold DMC at the farm itself. We can get the key from the landlord if we pay him half the price of the land in advance. We contacted a few Margis in Mumbai by phone and got a very good response from them. Three Margis made major contributions. The remaining amount was managed from the Margis in Kolkata and Delhi. We decided to have the money sent from

Kolkata and Mumbai by air the next day. The planes arriving from both places were to land in Delhi at 11 a.m.

Shrii M.P. Jain and Mangal Beharijii from Delhi received the money at the airport. Together, they went straight to the landlord. On handing over the payment, the relevant documents were prepared and signed. Shrii M.P. Jain and Mangal Beharijii returned at about 8 p.m. with the key of the farm.

At that time, Bábá was about to go on His field walk and He was told the good news. He was happy and said, "Then let us go there right now."

"We need some time to clean the premises," I said. Bábá agreed and directed, "Well, thirty to thirty-five people should go there tonight to clean the premises. Tomorrow morning I will take my breakfast there. DMC will also be held there."

As per Bábá's desire, the next day all the programmes took place there, in our own place. Bábá named this MG quarters *Madhu Kánana* (Sweet Grove).

Within a week, the land was registered on payment of the full amount. Bábá strolled there itself that night, saying, "The space here is large, so for walking, there is no need to go out." It gave us satisfaction because Bábá was happy. Later on a *Dhyána Mandira* (meditation hall) and other buildings were constructed there.

112. PRABHÁTA SAMGIITA

On 10th September 1982, Bábá left Allahabad for Patna, while I stayed behind in Allahabad to arrange some land for MG quarters.

After two days stay in Patna, Bábá went to Deoghar, and I received a phone call that Bábá had started composing songs, and had already given two or three songs. Later, the collection of these songs was called *Prabháta Samágiita*. Bábá started composing *Prabháta Samágiita* on 14th September 1982, and continued until 20th October 1990. He composed 5018 songs in all.

14th September is celebrated as the *Prabháta Samágiita* Divasa. On the occasion of this day, in all the units and institutions of Ananda Marga, song competitions, drama, song-drama and other celebrative events are held. In Kolkata region a public *Prabháta Samágiita* competition is organized on the basis of its songs, dance and paintings. This has become a popular event and is organized on different levels by local units and culminates in a final competition in Kolkata by the end of September every year.

Bábá created a flow of songs, mostly in Bengali, as well as in Sanskrit, Hindi, English, Maethilii, Magahii, Urdu and Angiika. They were composed in different styles, to be sung at different occasions, festivals and seasons. The songs express the different devotional feelings felt both in daily life and deep meditation in a very poetic and expressive language.

In Ananda Marga Schools, cultural programmes are organized on themes based on *Prabháta Samágiita*. Bábá exhorted us all to learn and sing *Prabháta Samágiita*. After some time, cassettes of *Prabháta Samágiita* were made. Before the cassettes were made public, Bábá used to listen to the songs. Only after His clearance and approval were the cassettes accepted as final. Bábá had no free time to

listen to the cassettes, so He did this while going in the car for His field walk or while travelling.

Bábá gave the melodies of the songs as well as composing the lyrics. The lyrics of *Prabháta Samgiita* should be sung in the original language and to the melodies given by Bábá.

Bábá would remember all the songs and lyrics He had composed and would make corrections if there were any errors or omissions in noting down the song lyrics, while singing for Him, or in the cassettes.

113. SING PRABHÁTA SAMGIITA!

In December 1984, Bábá suffered from an abscess between two toes of the right foot. A surgeon was called and did the operation at Bábá's quarters itself. Some of the Central workers made a duty roster so that one of us would remain on call at Bábá's door at all times, so that we could attend to His needs. One day, I was on duty from four to six in the morning. I was sitting at Bábá's door and Bábá was lying on His bed. Suddenly, the thought came to my mind – why not do *sáadhaná*? So I sat in *dhyána*. Then I thought – why should I do *dhyána* with closed eyes, when my Ísta is in front of me? With this thought in mind, I started meditating with open eyes, looking at Him.

After some time, Bábá, while lying asked, “Who? Keshavánanda? Now you are on duty? It's alright. Sing a *Prabháta Samgiita*”.

I began singing, and as soon as I began, Bábá Himself started singing. I continued, singing along with Him. After

the song was finished, Bábá asked me, "How was it? You sing well, too."

Smilingly, I said, "No, Bábá. You sang the whole song – I just followed". Bábá laughed.

Such was Bábá's love for *Prabháta Samgiita*. Every song and its melody was always fresh in His memory.

114. PRABHÁTA SAMGIITA IN THE NURSING HOME

11th August 1990, early morning Bábá was admitted to a nursing home for the second time. I would sit by His side on a stool while He was sleeping.

On 17th August, it was around four in the afternoon, when Bábá abruptly said, "You have a good knowledge of melodies, but not much about lyrics. You also sing well. You sang well in your school days, but stopped singing when you went to college." Bábá was right.

Bábá then said, "A song has just flashed in my mind." I said, "Bábá, this is a nursing home. You are a patient. It would not be proper to compose a song in this situation." Bábá said, "It will disappear from my mind if I don't give it now. Note it down and pass it on to the others when they come during the visiting hours."

Before I could respond, Bábá started humming, and I understood that I had no choice but to write it down. I took out a small notebook from my pocket and started writing. After I finished writing down the song, Bábá said, "Now sing it with me."

Then He said, "Now sing it on your own." After this,

expressing His pleasure, He said, "You sang very well. Now, during the visiting hours, you can pass it on to the authorized persons of *Prabháta Samágitá*."

Bábá said, "The number of this song is 4944," then He explained the meaning of the song and asked, "Tell me, how did you like it?" "Very sweet, Bábá!" I replied, but I was worried what would happen if a doctor or nurse suddenly arrived.

Bábá instantly said, "No, you needn't worry. The doctors and nurses will not come to know about it." After this, He was in full flow. On some days He gave seven or eight songs, and I found it difficult to remember all the tunes. I dictated the songs and their melodies to the morning and evening visitors. In this way, Bábá gave sixty-two songs while in the nursing home! It was very strange that no doctor or nurse ever appeared while He was giving the songs. There was no fixed time for this, as He could compose a song at any given moment.

Everything in this universe happens as per His wish. He is the controller of all events, all things happen as He wishes. This is why one remains fearless and calm in His presence.

Just before Bábá was about to leave the nursing home, Dr. A. K. Vardhan came into His room. Bábá smilingly said to the doctor, "I have utilized my time here while I was sick", Dr. Vardhan said, "How is that, Bábá?" "I have composed sixty-two songs during my stay in this nursing home," Bábá replied. "Songs in a nursing home!" the doctor exclaimed in amazement, "I am going to question the junior doctors and nurses!"

Bábá replied, "No, there is no need to question anybody. I have given songs on my own, from time to time. They were not even aware of it." After that we came back to Tiljala.

115. BÁBÁ DANCED TÁNDÁVA

In December 1984 Bábá had an abscess on His right leg, so a surgeon was called. The operation was conducted at His residence and a doctor came every day to dress the abscess.

Three or four days after Bábá's surgery, the doctor was transferred to a remote hospital in Ulberia. Even then, he was brought by car for Bábá's checkup and dressing, so that He would be able to recover as soon as possible.

In this way, eight days had passed. One day, while the doctor was examining the wound, Bábá said, "I feel better now. I didn't feel any discomfort while doing *tándava* today." The doctor was astonished: "What! You have been doing *tándava* in this condition? Bábá, kindly don't do that. Wait for a few days more. Allow the wound to heal first and then do *tándava*."

Bábá said, "No, I was just testing if I could do *tándava* or not." I was also present there, and we laughed, hearing the conversation between Bábá and doctor. Obviously, Bábá was following the Sixteen Points rigidly in His personal life. Whatever He had made mandatory for the Margis He would strictly follow them Himself.

116. DHARMA MAHÁCAKRA IN KOLKATA

DMC was soon to be held in Kolkata on 3rd February

1985. Due to the operation on His foot, Bábá was not able to walk comfortably.

One day, I was again on duty in Bábá's room from four to six in the morning. I had been meditating at the door of His room, when I opened my eyes and saw that Bábá had got up and was sitting in meditation. He was meditating with crossed legs. I was not sure whether I should stay or go out, but I decided to stay, as I had to perform my duty.

I continued my meditation with my gaze fixed on Him. After about ten minutes, Bábá uncrossed His legs and lay down on the bed. Then He enquired, "Who is there?" "I am Keshavánanda, Bábá," I replied. Bábá said, "I was just checking to see whether I would be able to sit in DMC or not, because it will be held in a few days. But I felt fine. I will be fully recovered by that time."

Needless to say, DMC was held most successfully.

117. MY POSTING AS BÁBÁ'S PERSONAL ASSISTANT

In September 1985, I was posted as Bábá's PA. The day I started my duty, Bábá called me and said, "I will brief you my whole day programme for the twenty-four hours. After that, you will have to perform your duty on your own."

For me, it was a challenging task. As PA, it was my duty to remain with Bábá twenty-four hours a day, and take care of Him. Besides this, I had to keep an eye on the organizational activities and keep in mind all the details about each worker. It was also an integral part of my duty

as PA to systematically conduct daily, weekly and monthly reporting sessions, to make arrangements for personal contact with Bábá, to ensure proper arrangements before DMCs, festivals and general *darshans*, and to implement Bábá's meticulously timed daily routine.

It is true that whenever Bábá gives some duty, He also gives the strength to accomplish it. I plunged myself in my duty with full surrender, devotion, commitment and sincerity, and continued carrying out this duty with full dedication until Bábá's physical departure on 21st October 1990.

Sometimes even when I did commit mistakes in carrying out any particular task, but Bábá always inspired me to go ahead. I am not claiming that Bábá was never displeased with me, sometimes He did punish me, but His love was always much more than any atonement He gave, and it never created negative feelings in me.

Now I can say with pleasure that by His grace, during this period Bábá utilized me well as an instrument to help bring about the MG quarters in Allahabad, Delhi, Vishnupur, Digha, Lake Town in Kolkata as well as AMURT relief centre at Pundag, and the Ananda Marga Invalids Home at Guridih in Anandanagar under the 'Food and Care' project.

I also gave the Ananda Margis as much contact with Bábá as possible. I was always keen to bring workers and *sádhakás* to Him. I kept myself busy from five in the morning until 1.30 a.m. Bábá was also busy in giving dictations on one or another subject, giving *Prabháta Sańgiita* songs, in reporting, or giving PC. I took proper care of Bábá's breakfast, lunch, dinner, bath and rest and so on, during these six years. Many important events took

place, and I had the opportunity to witness these. I shall try to present them before the readers as accurately and elaborately as possible.

118. MY FIRST CAR JOURNEY WITH BÁBÁ TO ANANDANAGAR

In December 1985, Bábá was going to Anandanagar for DMC. The journey started by car from *Madhu Málaiñca* at 7 in the morning. As we reached Prince Anwarshah road, Bábá muttered something that I neither heard properly nor understood. I asked the bodyguard, "Did you understand what Bábá said?" "Don't worry, I understood", he replied.

Bábá had spoken about the route to Anandanagar after crossing Howrah Bridge. We came to Anandanagar via Delhi Road, then Tarakeshwar, Chapadanga, Aarambag, Vishnupur, Bankura bypass, Hudda, Lalpur, Purulia, Chas mor and Pindra jora mor. Bábá explained the historical importance and special features of the important places along the way.

We arrived at *Madhu Karńika* (Sweet Heart of a Flower), M.G. Qtrs. Anandanagar after listening to Bábá's talk on Tarkeshwar, Vishnupur and Bankura.

119. MADHU KARŃIKÁ

When Bábá had shifted from Jamalpur to Anandanagar on 31st December, 1966, two rooms were constructed for His stay on the bank of the river Dakśińá. Later on, 2 more rooms with a kitchen were constructed on the ground floor. In 1983, the 1st floor with a big hall (*Dhyan Mandir*) and 4 rooms was constructed. Today it is a double storied building with 9 rooms and one big hall located in about

one acre of land. From May, 1987, He used to conduct DMC's on the occasion of New Year's day & Ánanda Púrímá at Anandanagar only. Many workers and margis started frequently visiting the place. He gave many personal contacts to workers, BP's/UBP's and even conducted reporting in the hall. He continued His dictations on topics of literature and composed 142 songs of Prabhat Samgiit. His last DMC was held here on 3rd June, 1990. When ever He was here, He used to visit regularly almost all the units of Anandanagar. He gave many projects of ERAWS, Farm, Industry, AMRUT, PCAP and other departments of the organization including that of Ananda Marga Gurukul (University). Many service projects like relief centers, medical centers, sáyars etc. were implemented under His holy guidance and supervision.

Bábá also established a museam where He presented the gifts articles and fossils collected from areas near by Anandanagar.

There stands a very beautiful garden having different kinds of flowers and plants. The soil is very suitable for roses of various colours. So there are many roses of different colors. There are fruit plants and forest trees too. There are many sandal wood plants here which is considered to be a very rare phenomenon in the land of Rááh.

Some of the important and useful plants to be found here are different varieties of palm, cycus, cactus, zinia, qualities of mangoes, jackfruits, plum, wood apple, brihatphalam, orchids etc.

He used to walk on the roof of His residence daily. How can one forget the sweet vibrations of 'BABA NAM

KEVALAM' sang by thousands of devotees on the road in the front of "Madhu Karnika" while He strolled on the roof. His Namaskar and blessings with folded hands still create waves of thrill in the hearts of *sádhakás*.

He conducted 14 DMC's at Anandanagar from 4th November, 1966 to 3rd June, 1990.

120. THE PERSONAL CONTACT PROGRAMME

On the third day of my posting as PA, Bábá called me at ten in the night and said, "During my time in jail, many overseas workers could not get PC after finishing their training. The workers in India were able to get PC when they came for monthly reporting." He asked, "Can you organize PC for those who could not get it up till now?"

"Certainly, Bábá, I will do it." I replied, and was given two weeks time to organize this. The next day, I prepared a list. There were eighty-four such workers who were posted in various countries of different sectors. Through the departmental heads and the Sectorial Secretaries, the information was conveyed and all of them were given PC within the targeted period. This made Bábá happy.

One worker had been posted in Ghana, Nairobi sector. After having his PC he told me this interesting story.

One evening I was talking to a new person and he asked me, "How is your Guru?" I told him that I had never met my Guru. He asked with surprise, "Oh, You have never seen your Guru physically and you are propagating His Ideology?" I told him that I felt that my Guru has merged Himself with His Ideology. However in the evening during

my meditation I was feeling in my mind and requesting Bábá “How will I see You? I am in Nairobi sector at such a long distance. How can I see You Bábá? I don’t know when shall I get a chance to meet You.” The next day morning I got a telephone message from my Sectorial Secretary that I have to reach Kolkata for my personal contact with Bábá. I was surprised and pleased to hear how Bábá fulfilled my desire and started making preparations to come here and today I came and really *Dádá*, I am so happy.

I was also surprised to hear this story as the time that he mentioned having the desire to meet Bábá was around the same time as Bábá had asked me to call those workers for PC.

121. PERSONAL CONTACT FOR LFT’S

For many months, Bábá had only given PC to whole timers. One day, Bábá said, “If you can manage it, I want to start giving PC to LFTs [Local Full Timers].”

“I can certainly do that, Bábá,” I replied, Then Bábá said, “All right, start it from tomorrow.” Whenever Bábá used to give a programme, He started implementing it at once. When they heard this, the departmental heads were upset, “How can we do it in such a short time?” they said.

“Let’s start with the LFTs in Kolkata,” I suggested. “We can call them from tomorrow.” They agreed, and so we started. After this, LFTs from Delhi Sector and other sectors started pouring in.

One day, a strange incident occurred. It was 1 p.m., the time that Bábá would normally take His lunch, after taking bath. That day, eight LFTs had been selected for PC, and

Bábá had already seen four of them. I thought it would be best to arrange PC for the remaining four the next day, as it was already 1 o'clock, Bábá's time for lunch, and overwork would be harmful to Bábá's health.

As the PC of the fourth brother was completed, I entered Bábá's room and urged Him, "Bábá, it's 1 p.m and there are still four more brothers. It's Your lunch time now. If you agree, I want to call them tomorrow."

"All right", Bábá said.

After taking His, bath, Bábá said, "Look, Keshavánanda, I remain in an especial bháva [flow of ideation] while giving PC. You were wrong to stop it. From this moment on I am going to stop this programme."

I was bewildered and shocked. I pleaded, "Bábá, I did this keeping in view your routine and health. Please don't stop it. The LFTs are happy and it also benefits the organization."

Bábá retorted, "No, it is not possible now. I don't like interference in my responsibilities."

I told Him, "I'm very sorry, Bábá, I didn't know that. What I did was for your health. I would feel guilty if I became the cause of discontinuing this useful programme. Please don't stop it, Bábá!" I urged Him again and again, then Bábá took His lunch.

After resting, Bábá called me in and said, "You are right. As my PA it is your primary responsibility to take care of my health. Very well, the PC programme will continue."

I felt happy and relieved, and plunged myself into this task with renewed zeal and enthusiasm.

122. PERSONAL CONTACT FOR BHÚKTI PRADHÁNAS AND UPA BHÚKTI PRAMUKHAS

After giving PC to LFT's for one month continuously, Bábá said, "There should be a competition between Bhúkti Pradhánas at Sectorial Level, and amongst Upa Bhúkti Pramukhas at Regional Level. Those who rank first, second and third, will be entitled to PC. The Bhúkti Pradhánas will have to reach here by Global RDS time, and the Upa Bhúkti Pramukhas may come at any time."

Bhúkti Pradhánas and Upa Bhúkti Pramukhas started coming from all Sectors and Regions, and this PC programme became a daily routine. PC started every morning after breakfast, and lasted for two hours. When they were in large numbers, PC continued in the evenings as well. Many *sádhakás* were benefited by this programme and the speed of the organization also accelerated.

123. SOME INTERESTING INCIDENTS DURING PC WITH BÁBÁ

The Bhúkti Pradhána of Malta came for Personal Contact. He had played an important role in establishing Ananda Marga there. Malta is a tiny island but is an independent country.

This *sádhaka* was facing some personal problems. Since the PC for Bhúkti Pradhánas was given during RDS, but as he had arrived late, therefore he was unable to get PC.

Someone informed Bábá that his performance in Malta was very good. After three or four days, he met me one night and told me about his problem. I consoled him.

He told me that he had previously been Bhúkti Pradhána of Malta, but he had been defeated in the recently held Bhúkti Pradhána elections. However, he had now been elected as a Upa Bhúkti Pramukha. As we had no full knowledge of his case, he was not getting PC.

I advised him to come the next morning at 9 a.m. He came on time and I informed Bábá about his case. I told Bábá that the Margi who had come from Malta had previously been Bhúkti Pradhána, but in the recently conducted elections he had been elected Upa Bhúkti Pramukha. He had done good work for the organization, such as creating units, constructing a *jágrti*, social service, *Dharma pracára*, and so on.

Bábá readily agreed, and the brother got PC. His joy and zeal were indescribable, and he did excellent work on his return to Malta. In this way I arranged PC for five other *sádhakás* from Malta.

When I went to Malta in 1998, these Margis participated in a three-day *Sáadhaná Shivira*. They were very happy to meet me. Later, I learned that they were role models for the Maltese Margis, who said that those who got PC with Bábá were blessed. I advised them to be very firm in following the Sixteen Points.

* * * * *

One day, a Margi came from America. He had missed the flight from Delhi to Kolkata, so he could not attend

DMC at Anandanagar. He decided to join Bábá's reception at His Lake Garden residence.

He waited there from noon until 4 p.m., waiting to welcome Bábá, then he went to a nearby shop to buy some snacks. He returned after twenty minutes to find that Bábá had already arrived, so again he missed the opportunity to join Bábá's reception as well.

The next day, he came to me and urged me to arrange his PC, as he was an Upa Bhúkti Pramukha. I told him that he would have to wait for a week because after DMC Bábá usually takes rest and only does routine work. After four days I requested Bábá about the PC, but He declined.

However, on the fifth day Bábá agreed. I came downstairs to call the brother for PC. He had been coming to *Madhu Málaiṅca* every day at nine in the morning, but that day I could not find him there. He had not come on the fifth day because he was disappointed that he had come continuously for the last four days without any result.

I felt embarrassed. Bábá was waiting to give him PC but the *sádhaka* was absent. I ran to Bábá and told that he had not yet arrived, saying that he might be caught in a traffic jam.

Bábá said, "If he has not come, leave him." and started other programmes. A few minutes later, the brother arrived. When he learned what had happened, he started weeping and said, "Dádájii, I missed DMC, I missed Bábá's reception and now I missed my chance for PC. It appears that only 'missing and missing' fills my life."

He came for two more days, but could not get the chance

for PC. On the third day he said "Dádájii, my flight is leaving today. I will go now."

I told him to wait a few more days, assuring him that he would surely get PC, but he left to catch his flight. The next day I saw him at 9 in the morning. I asked him, "What happened? Your flight was yesterday evening." He replied, "Dádájii, I missed my flight as well!" Then he said, brokenheartedly, "It seems my saṁskáras are bad." He was very unhappy.

Consoling him, I said, "Never mind, this is a positive sign and you might get PC. This might be the reason behind missing your evening flight. Please come tomorrow morning at 9 o'clock sharp." The next day he was present at 9 a.m. as usual, in the *Dhyána Mandira*.

I informed Bábá that the *sádhaka* had again come and was waiting for his PC with love and devotion.

Bábá said, "All right, bring My shirt (kurta), I will give PC today."

The brother got PC and was very happy. He realized that a ray of hope had entered his troubled life, and vowed to use his energy in establishing Ananda Marga institutions devoted to social service.

Bábá loves His devotees. It is His responsibility to mitigate devotees' sufferings, and Bábá does it dutifully.

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One day, a Bhúkti Pradhána Kevalajii from Papua New Guinea (PNG) came for PC. He got the PC in a routine way, as per schedule, in Lake Gardens.

After PC he came out and sat with me. With great joy he told me, “Dádájii, I am a mechanical engineer and work on a ship. It is almost one year since I learned *sáadhaná*. One night, I was meditating on the top deck, under the open sky. The ship was going from the port of Moresabi to Sydney. Suddenly, a thought flashed in my mind: will Bábá give me PC? At that very moment I felt a deep attraction for Bábá. That night, I had a dream. Bábá was telling me, ‘When you come to Kolkata, you will get PC.’ What I saw in the vision was the same as I saw today during PC. I dreamt that I had arrived in Kolkata. I entered a house like *Madhu Málaiñca*, decorated with flowers. Bábá was sitting on a cot, and He gave me PC. I felt immense pleasure to see the physical replica of the dream here.”

The above incident proves that Bábá fulfils every uplifting desire of a *sádhaka*.

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June 1990. I had called some children of senior Margis to Kolkata for PC, as I wanted that these second generation Margis should also become staunch devotees like their parents.

With the passage of time, these children have grown up and become doctors, engineers, managing directors, and are active Margis. They came for PC from Mumbai, Delhi and Chennai and they all reached Kolkata on the same day.

I explained to them about their organizational duties and prepared them for PC. The thought that they were now going to have PC made them very happy. They had seen

Bábá in their homes when He had gone there during His tour programmes.

The next day I informed Bábá that some young students had come, and that they had accepted the responsibility of becoming Upa Bhúkti Pramukhas.

Bábá gave His consent to everyone on the list, except one. Bábá said, "I cradled that boy in my lap when he was six years old, so he doesn't need PC." The boy was very sad when he learned that everyone would get PC except him.

When all of them had been given PC, I urged Bábá to give that boy PC as well, as he was weeping and saying that when Bábá had cradled him he was a child and he did not remember it. "He needs PC now," I said. Bábá replied, "Well, do one thing. When I am about to go for field walk, bring him to my door, but he must be alone, no one else should be there."

I arranged things accordingly. As soon as Bábá saw him, He said, "Oh, my Jiitu, you have grown so big! Now you have become my guardian." Saying this, Bábá caressed his cheeks and blessed the boy with His hand on his head. The boy was completely satisfied, and was so happy that he sat in my room and meditated for an hour.

Afterwards he said, "Dádá, Bábá gave me more than PC!" All the boys then happily returned to the places they had come from.

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Once, a Margi surreptitiously got his name enlisted for

PC a second time. As he entered Bábá's room, Bábá instantly intervened, "I gave PC to you on such and such a date, time and place. Am I right?"

The boy had been thinking that as Bábá gave PC to thousands of Margis and workers, how would He remember that He had already given PC to him? He was taken aback by Bábá's revelation.

Pleading forgiveness, he said, "Bábá, my intense desire to see You impelled me to tell a lie. Bábá, kindly forgive me." Bábá said nothing. He blessed him and sent him back.

No one could escape Bábá's notice if He happened to see the person even once. After this incident, the Margis became very cautious. Dádá also checked the Margis carefully to avoid the recurrence of such incidents.

124. FLOOD IN TILJALA

21st to 23rd September 1986, the Sectorial RDS of Delhi Sector was being held. Bábá was not happy with a particular worker, who had not done much constructive work during the period. Bábá was very unhappy with his output and told He did not want to see his face. Although Bábá was unhappy and had asked that this worker should be removed from His eyesight, but internally He was affectionately caring and concerned for him.

That night, Bábá asked about him: "What does he say?" We all told Bábá that the worker was very repentant and had given his words that he would work more diligently and show satisfactory output. The next day, during reporting, Bábá enquired about him again. After our words of support

and a strong appeal from the worker, Bábá agreed to again accept him, and gave him a new posting.

On the same day in the afternoon, a downpour of rain started. It rained so heavily for three or four days that the whole of VIP Nagar and its neighbouring areas were submerged under water. There were five to seven feet of water in our Tiljala áshram.

Most of the workers and LFTs were there, so we started doing AMURT and AMURTEL¹⁴ relief work from that evening. First we did rescue work, using boats to save stranded people. Then we started distributing dry food (such as beaten rice, raw sugar, bread, biscuits and milk powder) and also started a free kitchen on the nearby Eastern Metropolitan bypass, from which we supplied cooked food to five or six thousand people daily. This work was given good coverage and positive reports in newspapers, on the radio and in television broadcasts.

For safety, on 25th September, we brought Bábá from Tiljala to Lake Gardens. From His quarters, we took Him by boat as far as the bypass, and from there we took Him to Lake Gardens by a minibus.

The next day, Bábá asked the General Secretary, "GS, which worker is doing the best work during the relief operations in Tiljala?" GS dáda replied and told the name of that worker. I was with Bábá at the time, and He looked at me and said, "This is the worker, with whom I was very much displeased during RDS and asked him to be removed

¹⁴ AMURT — Ananda Marga Universal Relief Team, and AMURTEL — Ananda Marga Universal Relief Team Ladies.

from my eyes! Just see, many workers are not capable of what he is doing today.” Then referring to a senior worker, Bábá said: “Could he do this work? No, but if there is any meeting of intellectuals, he will do better. That is why both are equal in my eyes. Every worker has his own quality and speciality.”

After hearing this we realized how much attention Bábá keeps on the workers, and that He wishes that they should always be sincere to their responsibilities. His blessings are always with us.

125. THE LOST BIRD

May 1989, one day, a parrot fell onto the main gate of *Madhu Málaīṅca* and a volunteer caught it. The bird was a tame one, so it submitted without any fuss. Then it was put in a cage and fed. When the bird became accustomed to its new environment, it started talking: “Who are you? Why did you come here? Is it all right?”

Everyone loved the bird. Bábá was informed, and He instructed, “Take proper care of it. Feed it on time and wait for a week. During this period, if its owner turns up, hand it over to him, if not take it to Anandanagar, to PASÁKÁ.” (PASAKA means **Parivesh Samvardhana Kánana** – Our ecological park for the protection of birds and animals, this project comes under the department of PCAP, Prevention of Cruelty to Animals and Plants.) We tried to find the owner of the parrot, but were not successful.

One day, when we were just about to leave Lake Gardens for Tiljala, Bábá expressed His desire to see the bird. Bábá stood near the car and the bird was brought to Him in its

cage. The bird started speaking: "Who are you? What is your name? Where is your *ghar* (home)?" Bábá replied smilingly, "What is your name? How are you?" The bird replied, "I am okay, I am okay".

The parrot spoke in Bengali. Then Bábá got into the car and we started off for Tiljala. We had hardly gone a hundred yards, when Bábá said to me, "You see, the owner of the bird must be either from Bankura or Purulia district." I asked, "How is that, Bábá?" Bábá replied, "Didn't you hear it? The bird asked me, 'Where is your *ghar*?' The people of Bankura and Purulia call their home *ghar*, so its owner should be from Bankura or Purulia district.

On the seventh day, at 10 a.m., the bird's owner happened to pass by Bábá's house. He was talking to someone. The owner heard his parrot's voice and the parrot heard its master's voice. As the bird recognized its master's voice, it started saying, "I am here, I am here!"

The owner stopped there and looked around for the bird. The volunteers informed him how the bird had come there a week ago. The owner instantly recognized the bird and went running to it. The bird and its master were happy to see each other. He expressed his desire to take the bird.

When Bábá was informed, He instructed to hand over the parrot to the owner at his house, and things were arranged accordingly. The owner was very happy to get the bird back and expressed his gratitude. We later came to know that the owner was a retired pilot and a resident of Bankura district. He loved the bird. Looking after this parrot was his hobby.

The local workers developed a good rapport with him. Two days later, it was the *Ánanda Púrñimá* celebration, and this gentleman sent a basket of fruits and sweets for *Bábá*. *Bábá* was also happy and instructed us to also send sweets to him, as *prasáda*.

Since then, he has been sending fruits and sweets every year on *Ánanda Púrñimá* day. Through his bird he came in contact with *Ananda Marga*.

126. NAMING CHILDREN

During the early days of *Ananda Marga*, *Bábá* used to personally name the *Margis'* children. *Sádhakás* in those days considered *Bábá* their father, and *Bábá* considered Himself their guardian. What the name of their children should be, in which school they should be admitted, where they should be married, what the name of their house should be – all these family matters were done in consultation with *Bábá*.

As the *sádhakás* grew in number, *Bábá* faced time constraints, so He introduced a system for naming children. *Ácáryas* were authorized for this job. Sometimes I had to face a very ticklish situation when senior *Margis* were adamant that *Bábá* name their children. *Bábá* advised some of them to ask *Vijayánanda dádá* to give the names, but some devotees, especially those from *Jamalpur*, remained unmoved. They were determined to get their children's names from *Bábá*, as they had been enjoying such privileges since the very beginning.

One day, *Kranti didi* from *Jamalpur* arrived in *Kolkata* with a group of *Margis*. She wanted names for five children

from Bábá. I told her that Bábá was too busy to spare time for this and advised her to get the names from Vijayánanda dádá. She refused to listen and said, "If Bábá will not give them names, there will be no naming ceremony!"

I noted down the dates and birth times of the children. That night, while giving reports about Jamalpur, I informed Bábá about Kranti didi's arrival and the purpose of her visit. Bábá said, "You have given her the right suggestion. She should get the names from Vijayánanda."

I said, "Bábá, they were adamant and unflinching." Bábá kept quiet and said, "I have no time now." However, the next day, at five in the morning, Bábá called me near the gate of His room and then from inside His room, gave names for the five children in five minutes.

If you put a matter in Bábá's mind, He will certainly give a solution to it. The Margis from Jamalpur performed the naming ceremony with joyful enthusiasm.

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I was caught in a similar situation in August 1990. Two Margis from Mumbai came to Tiljala with their children. They had the same insistence in getting a name from Bábá, or else they would hold no naming ceremony for their children. In those days, Bábá was very busy with the Anandanagar projects, and had no time even to talk to us. The Mumbai Margis had been waiting for the last three days.

It was the fourth day, at 8 o'clock in the evening, Bábá said, "Now you can go. I will go for field walk after my bath and *sáadhaná*. Is everything okay?"

I noticed that Bábá was in a light-hearted mood. I told Him, "Bábá, that is all very well, but the Mumbai Margis are adamantly awaiting names given by You for their children." Bábá then asked for the children's details and named them Chapal Krśńa and Vishvánshu. In an instant, the problem was resolved. When they heard, the Margis were mad with joy.

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Once, Arunjii, a Margii from Daltonganj requested Bábá to name his child. He gave the name while He was in His car on the way to field walk.

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Here is another story. One day, a senior Margi from Patna asked Bábá to which school should he send his child. Bábá named a school, so the Margi went to meet the principal of that school. However, the principal regretfully said that he would not be able to admit the Margi's son, as no place was available. The Margi argued, "My Gurudev advised me to put my child in your school, so either my child will study here or nowhere." The Principal was moved by the intensity of his desire. He said, "As Sarkar Babu sent you here, I am bound to honour His words and grant admission. Please come here tomorrow with your child."

127. HOW BÁBÁ BLESSED LADOO

It was 1969. Bábá was in Ranchi, and from there He was supervising all the organizational activities.

One day, He visited a local Children's Home (Shishu Sadan). Twenty children lived there. A child came to garland

Bábá, but Bábá gently took the garland from the boy's hands and put it on Himself. Then He asked the child, "What kind of sweet would you like to eat?" "Ladoo," the child innocently answered. Bábá laughed and had some ladoo sent for him and all the other children.

Fifteen years later, I was at Bábá's Lake Gardens residence in Kolkata. One day, Bábá said, "Fifteen years ago I visited our Children's Home in Ranchi. A sweet home child wanted ladoo from Me, and I sent some for him and the other children of the Home. Later I learned that all the home children had started calling the boy 'Ladoo'. Find out which Home the child is in now."

After making some enquiries, I found that the boy was studying Mechanical Engineering at our Kolar Polytechnic Institute in Karnataka. I also learned that a few days ago, during his holidays, he had come to Kolkata and then gone to Patna. I contacted him and told him to come to Kolkata at once. I informed Bábá accordingly and He was very happy. The next day Ladoo was in Kolkata.

As per Bábá's instruction, the boy was told to stand by the main gate of the house when Bábá was to go for His field walk. As Bábá reached the gate, the boy prostrated before Him in *sáshtánga prańáma*, then stood up with folded hands. Bábá turned to him and lovingly said, "Ah, My little Ladoo has grown so big! (*"Are, hamará wahi chhotá Ladoo itná bará ho gayá."*) Very good, very good!" Then he took out a hundred rupee note from His pocket, gave it to Ladoo and blessed him.

Tears welled up in Ladoo's eyes. We all felt a strong wave of sweet vibrations around us.

This is a shining example of how Bábá keeps an eye on all of us, and how caring He is.

128. GIFTS FOR BÁBÁ

All gifts brought for Bábá were noted down in a register. After lunch I used to read the list to Bábá, or sometimes He looked at a gift Himself. One day, a new worker brought a guava for Bábá. He had finished his training only two months before.

When I read out his name, Bábá stopped me and said, "He is a very new worker. It must have been very difficult for him to arrange the money to buy this guava. He took so much trouble to bring the guava for Me, so give it to Me for My breakfast tomorrow."

This worker told me that on his way to see Bábá he had found very good quality guavas on sale at the station and decided to buy one for Him.

Then he asked me if Bábá had liked it or not. I said "He not only liked it but ate it during breakfast. He appreciated your devotion." The worker was very happy to know this.

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From 1989 onwards, Bábá preferred to wear brightly coloured kurtas at General Darshans and festivals. One day, some Margis expressed their feelings about this. They said that brightly coloured kurtas did not look nice on Bábá.

Accordingly, the next Sunday, I gave a plain coloured kurta for Bábá to wear. Bábá said, "It seems the stock of kurtas is exhausted." I said, "No, Bábá, there are brightly

coloured kurtas, but some Margis don't want to see you wearing such clothes, that's why I did not give You one of those." "Who are they to suggest that?" Bábá asked. "A *sádhaka's* gift of a brightly coloured kurta reflects the mental colour of the donor. I wear it for their satisfaction. Why this should bother those Margis? Those who complained have never brought anything for Me."

I was amazed, as Bábá was completely correct. Those who had complained had never brought any gifts for Bábá.

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A Upabhúkti Pramukha had come for PC from Rohtas district in Bihar. He had brought some okra (bhindi) for Bábá from the local *jágrti*.

When I mentioned the name of that place in the course of reading the list of gifts, Bábá said, "I once visited that *jágrti*." Bábá continued, "Long ago, I was going from Patna to Varanasi by car. I stopped along the way and inquired about that village (Barej), and was told it was nearby. There was a *jágrti* in the village, so I went there. A large crowd gathered. It was a small village but most of the villagers were Margis. They were quite poor. A Margi had donated a small piece of land. Together, all the Margis of the village built a 25 by 10 feet hut, which they used as a *jágrti* for their weekly *Dharma Cakra*."

Seeing the car, they recognized it and shouted, "It's Bábá's car!" The Margis' joyful confusion was hilarious. How should they receive Bábá? They were unable to think what to do. They had never imagined that Bábá would give them a surprise like this. Bábá said to them, "I have come to see your *jágrti*." Their *jágrti* was a humble hut.

They cleaned it immediately, spread out a blanket, and Bábá sat there happily. The people accompanying Bábá were bewildered. Bábá remarked, "It's a nice *jágrti*! Doing *Dharmacakra* in own *jágrti* is most enjoyable. I want that every unit will build its own *jágrti*. It does not matter whether the *jágrti* is big or small, *kachha* or *pakka* [mud house or bricks and concrete house]. That depends upon the economic condition of the Margis."

The Margis offered Bábá a glass of milk. He drank half of it and offered the other half to them. Bábá stayed there for half an hour, then He continued on His way to Varanasi.

When Bábá had finished telling me this story, He said, "I would like to take those *bhindi* during lunch." They were fried and served to Bábá, and He enjoyed the meal very much.

129. THE VISHNUPUR MÁRGA GURU QUARTERS

It was December 1988. Bábá was going by car from Kolkata to Anandanagar having started the journey at 7 a.m. Bábá always guided the driver along the route to Anandanagar. After leaving Kolkata, Bábá used to lie on the back seat of the car, but on this day He sat quietly for one and a half hours. I urged Bábá to lie down and rest, as we knew the route.

Bábá said, "It is not because of that. I have been unwell since last night. Had I told you, you would have postponed the programme. I am feeling some pain, and it will be aggravated if I lie down. I want to rest for a while in

Vishnupur, then go ahead, if you can manage it.” Bábá ignored His health matters, putting the interests of the organization first. I replied, “Rathijii has already been sent to Vishnupur to arrange some accommodation there.” Bábá replied, “Very good, that’s nice.” Rathijii was waiting at the road near Vishnupur. He had already booked a room at a Government Rest House.

We went to Vishnupur together, where Bábá took a bath and rested. After two hours rest, Bábá continued His journey to Anandanagar. A strange incident took place in Vishnupur.

Only one room had been booked, yet we were eight carloads of people, so the caretaker of the rest house was annoyed. However, many of us took rest in the vehicles and the manager calmed down. When we were about to leave, Bábá called the manager, but he sent his assistant. Bábá thanked him, saying, “Although I only stayed here for a short while, I liked this place very much. Whenever you come to Kolkata, please visit our *áshrama*.”

The atmosphere completely changed. The assistant manager and other staff members were overwhelmed on hearing Bábá’s sweet words. They stood with folded hands, regretting that they had not provided more comforts. Bábá said, “No, it was nice.” Then Bábá blessed them and we set off for Anandanagar.

As we were leaving Vishnupur, Bábá said, “Vishnupur is a historic and religious place. There are 108 temples here. It is situated halfway between Kolkata and Anandanagar. Let us build a small MG quarters here, where I can rest while travelling to or from Anandanagar.”

I assured Bábá that I would accomplish this shortly. Within three months we had bought some land and built a boundary wall. We were ready to get the building plans approved and build the MG quarters. The location was ideal, near the bypass. Soon, construction was in full swing, as we wanted to complete it before May DMC.

130. BÁBÁ'S FIRST STAY AT VISHNUPUR MG QUARTERS

On 26th May 1989, Bábá was going to Anandanagar for DMC. It was planned that on the way to Anandanagar He would stay over night in Vishnupur, although the MG Quarters there had not yet been completed. The casting of the roof for four more rooms and a hall was still in progress. Only two rooms and a kitchen were ready. We covered the other rooms with tarpaulins.

We reached Vishnupur in the afternoon. As soon as we arrived there it started raining. Storm and heavy rain lashed the building all day and night. Strong winds threatened to blow away the tarpaulin cover and the unfinished rooms were flooded with rainwater. We somehow managed to save Bábá's room, although water trickled down through the leaky roof. We saved the overhead water tank by securing it with a rope. The power supply was also cut off.

Somehow, that terrible night passed. We assumed that Bábá would resume his journey in the evening, as the rain and storm had not stopped. Bábá got up at five in the morning and said, "We will leave for Anandanagar at 8 a.m."

The access road, about fifty feet from the MG quarters, was flooded with muddy water. Bábá's car was dragged from

the road to the MG quarters, then, with the help of the workers and volunteers, it was pushed again to the road, amidst the lashing rains of the storm.

We had hardly travelled a kilometre, when Bábá said, “Keshavánanda! A song has just flashed in my mind. Note it down.”

The storm and rains had not yet stopped. We wondered – Bábá is composing a song at this time! However, we noted down the song (number 292). For us it was unusual, but for Bábá it was completely natural. The song reflected the present scenario.

The world could not understand Bábá. But by His grace, His devotees can realize His greatness.

Bábá named the Vishnupur MG quarters *Madhu Madhavii* (Sweet Spring Flower). It has six rooms, a hall, and is surrounded by a beautiful garden. Bábá stayed there on 26th May and 5th June, 1989, as well as on 30th May and 5th June 1990, while going to and from Anandanagar. During His stay on 5th June 1990, Bábá addressed the Margis of Burdwan and Vishnupur area. The subject of His discourse was, “*Kuru puńyam ahorátram*” “Do Virtuous Deeds Day and Night.” He also gave two *Prabháta Sańgiita* songs during His stay there.

131. THE MG QUARTERS AT DIGHA

In the first week of June 1988, Bábá returned to Kolkata after Ánanda Púrńimá DMC at Anandanagar.

Bábá called me and said, “We don’t have any engagements for the next month. What should we do? Where

shall we go? It would be good to go to Ranchi or Ananda Shiila, but we cannot go from here, now. We could have gone directly from Anandanagar. Darjeeling is also a nice place but it is far away from here. Yes, Digha is a good place. It lies at the sea-shore. Its beautiful climate and clean air are good for the health. We could go there if we had MG quarters there. Try to build MG quarters there as soon as possible, so that whenever I wish, I could go and stay there for a few days.”

“Bábá, I will get it done very soon” I replied. Digha is situated at the Bengal–Orissa border in Midnapur district, about 200 kilometres from Kolkata. It is a health resort. By Bábá’s grace we were able to buy land near the railway station.

Within six months we had built a two-storied building. In addition to Bábá’s room, there were five rooms and a hall on the upper floor, and four rooms and a hall at the ground floor, with attached toilets. We also planted a beautiful garden there.

Bábá came and stayed there for the first time from 10th to 14th February 1989. He came again and stayed from 3rd to 7th May in the same year. He named the MG quarters *Madhu Kalápa* (Sweet Plumage of a Dancing Peacock). The feathers of a dancing peacock are called *kalápa*.

Bábá used to stroll on the roof and sit there and He would give General *darshana* in the hall of the upper floor. He addressed the Margis on 10th February 1989. The subject of the discourse was “*Kárya siddhir kaushal*” (The Secrets of Success). Bábá also gave two *Prabháta Samgiita* songs

during His stay there. Bábá said, "The seashore is an ideal place for *sáadhaná*. You will have good meditation. The amount of ozone (O₃) is much more in the sea air. It is good for the heart and also boosts the appetite. You will feel your nostrils and your fingertips a little swollen after living in an ozone-rich area for some time."

132. BÁBÁ'S TOUR OF DEOGHAR, BHÁGALPUR AND BURDWAN

In 2nd February 1987, Bábá planned to visit first Deoghar, then Bhagalpur, from Anandanagar. At about 8 a.m. we started by car from Anandanagar and reached *Madhu Mañiká* (Sweet Jewel) (MG Quarters), Deoghar in the evening at around 6 p.m. Due to the road being in disrepair, the journey was troublesome. Bábá gave General *darshana* in the evening and left for Bhagalpur the next morning. Bábá was given a rousing reception at the Angika border. We reached Bhagalpur around noon. The Margis had built a new MG quarters there with three rooms and a hall. It was a small but beautiful house. Bábá named it *Madhu Aṅgiká* (Sweet Land of *Auṅga*).

The building was surrounded by a mango orchard, which added elegance and charm to the house. DMC was held in a nearby field on 4th February. A large number of Margis were present. Bábá also composed two *Prabháta Saṁgiita* songs. He was very happy. He also gave General *darshana*.

Bábá returned to Deoghar on 5th February. Starting from Deoghar on 6th February in the morning, He reached Burdwan at noon. He spent the night at our school and gave a General *darshana*. The next day we proceeded to Kolkata.

133. A SHORTAGE OF PETROL

It was June 1988. We planned to return to Kolkata after Ananda Púrñimá DMC at Anandanagar. Due to short supply, the Rector Master could only manage to put fifteen litres of petrol in Bábá's car. He requested me to buy petrol on the way to Kolkata. I said, "Don't worry, I will get some in Purulia."

As we arrived in Purulia, I saw a large crowd of about two hundred Margis at the petrol pump. Since Bábá does not like to stay long in crowded places, I didn't stop at the petrol station and thought to get petrol at Aramabagh. When we had almost reached Aramabagh, a yellow light started blinking on the dashboard, signalling that very little petrol was now left in the tank.

There were three petrol stations at Aramabagh, but none had any petrol. My anxiety worsened – how could we go ahead without petrol? The jeeps escorting Bábá's car ran on diesel.

I requested the attendant at the third petrol pump to arrange at least ten litres of petrol, but he was not able to, saying, "We don't have a single drop of petrol."

Bábá was lying on the back seat of the car. He inquired, "What's the matter?" I replied, "Nothing Bábá! We are filling up with petrol." But my heart started beating even faster. What could I do? What would people say if Bábá's car was forced to stop due to lack of petrol? I was very nervous and mentally prayed to Bábá for help.

The crisis took an alarming turn. The dashboard indicator

now pointed at "No petrol." This meant that by consuming the last drop of petrol, we would not go farther than four or five kilometres. Internally, I was desperately crying for Bábá's grace.

Now we reached Chápádángá crossing. Here, we should have taken a left turn to reach the Tárkeshwar-Delhi road for Kolkata, but instead of taking a left turn, we drove straight through Chápádángá crossing.

By this time Bábá was sitting up. He peered through the window and said, "It seems we have taken the wrong route. Did you take a left turn at Chápádángá crossing or not?" The driver replied, "No Bábá, we are going straight through Chápádángá crossing." "From the roadside trees, I guessed that you were taking the wrong road" Bábá said, and asked us to stop, "Let us go no further" He insisted.

The driver put on the brakes and the car stopped with a jolt. I looked to the right side of the road and saw a small petrol pump. I asked the driver to park the car there. "We have enough petrol", said the pump attendant. I was happily amazed. We filled up the tank with petrol, and I felt so relieved.

Bábá said, "Find out the name of this place." On hearing the location, Bábá said, "Chápádángá is not far from here. On the right there is a road. Quite near here there is a left turn. We can get to the Tárkeshwar road from there, but get this confirmed by some local people." When asked, the locals said, "Yes, the road on the left goes to Tarkeshwar."

We took that road. Bábá said smilingly, "Keshavánanda, how do you feel now?" I replied, "Bábá, You handled the crisis and avoided a very unpleasant situation!"

A wrong turn became a blessing. Had we not taken that road, we would not have found the petrol, as there was no petrol pump on the road to the left, which we usually took.

It is miraculous that the three big petrol pump stations at Aramabagh were empty and yet this small petrol pump had plenty of petrol. It is His grace alone. Bábá truly saved me. Even today, I feel thrilled when I recount this incident.

134. A POEM IN HINDI

It was 26th July 1987. In the morning, Bábá was strolling on the terrace of *Madhu Málaiñca* and dictating a part of *Shabda Cayaniká*. He was explaining the word *Khañdakávya*, ("vákyañ rasátmakañ kávyam") a story, which is explained in a lucid way, in a very systematic way. With the spirit of the word *Khañdakávya* He composed poems in Sanskrit, Urdu, Oriya, Bengali, Maethelii, English and Hindi. After reciting the poem in Hindi, Bábá asked, "Tell me, what do you feel about this poem?" I was overwhelmed by it. The poem in Hindi is as follows:

Jai hii jai unke sath thii
Mukh unake shaur karojjwal
Girishring ko tukaron me bāñtkar
Dhulisát karne ko chanchal
Dhulrenu mey bhi hai pahár

Dhulrenu bhi hai mahán
Dhulrenu hai virát vishál
Dhulrenu nahin shirf upal

Shabda Cayaniká, part 12, pp. 191
 (Bangla edition, 1987)

They were always victorious,
 Their faces were resplendent in sunbeams.
 They were intensely keen to pulverize mountain peaks
 into dust.

Even the dust have mountains in them,
 They too have nobleness.
 They are truly large and vast,
 They are not merely rocks.

135. FARMERS HAVE MORE DEVOTION

In July 1988, I was with Bábá in *Madhu Málainca* in Lake Gardens, Kolkata. Bábá told, "Do you know, there is more feeling of devotion in the minds of farmers who are dealing with farming directly." I asked Him, "Bábá, how is it so?" Then He explained that human beings are the most developed beings and have the most scope for expression. They can express through language and other different ways. Animals have less chance for expression but they can convey their feelings through speaking or uttering sounds. But plants can't even speak, but even so, they do express their feelings. Normally we can't understand them but because the farmers are directly associated with them, they develop intuitive understanding of the feelings of the plants, what time they need water, manure or other requirements. To understand such subtle expression of unspoken feelings of plants certainly requires a subtle mind. To have devotion one has

to make one's mind subtle. That is why farmers naturally develop more devotion.

In the village areas, it is often seen that in the evening time the villagers will gather and sing some devotional songs for one or two hours and then go to sleep. They naturally feel devotion for the Supreme after being in contact with the nature.

136. MICROVITA SÁDHANÁ

In the morning of 15th July 1988, Bábá called GS dáda and me. Bábá said that He was going to start a new programme from today. Bábá said, "I will mention the names of the *sádhakás* to you and they should be informed to come over here at the appointed time. If they are present, then I shall call them and teach them this *sáadhaná*." This was *Microvita sáadhaná*, by which He infused positive Microvita in *sádhakás* for their spiritual realization. It was His special grace.

From 31st December 1986, Bábá started giving a series of discourses on Microvita that have been published in the volume called *Microvita in a Nutshell*. *Microvita* are entities, which come within the realms both of physical and psychic expression. They are smaller and subtler than atoms and sub-atomic particles, and in the psychic realm they may be subtler than ectoplasm or mind-stuff. By the grace of Guru, *sádhakás*' spiritual advancement can be accelerated through the application of positive Microvita.

Bábá Himself used to decide who should be called for *Microvita sáadhaná* and by when they should arrive. Not only the *sádhakás* of Delhi sector were to be given this chance,

Margis of other sectors were also called and given a certain time period in which they should reach.

Bábá called the *sádhaká's* one by one, then reviewed their *sáadhaná* and enhanced their spiritual realization. After this, the *sádhakás* felt totally transformed. They experienced that both their body and mind were revitalized and rejuvenated.

Some workers were also among those who were given this special *sáadhaná*. They were selected by Bábá Himself. Bábá taught me this *sáadhaná* on 12th August 1988. Even today, my whole body trembles when I recall those moments. It was His very special grace.

Many *sádhakás* and workers got this *sáadhaná*, although those who did not arrive by the given time had to wait for three or four days, or even for a week, in order to get the opportunity. Those who turned up on time were given the *sáadhaná* that very day.

I recall an interesting event regarding Bábá giving Microvita *sáadhaná* to a particular Margi. His name was Jagannáthjii of Ludhiana. He had a bulky body, and was a simple man, a great devotee of Bábá. He was supposed to reach at six in the morning, and he arrived at the appointed time. When Bábá called him to teach him this *sáadhaná*, He detected that Jagannáthjii needed to have his *sáadhaná* lessons revised.

Bábá called me immediately and said, "Take him to Ácárya Shraddhánandajii or Ácárya Vijayánandajii, whoever is available, and get his lessons revised." Ácárya Shraddhánanda dádá was present, so he revised

Jagannáthjii's lessons. Báábá again called Jagannáthjii into His room at around 1 p.m., and I was again called by Báábá, to get a particular lesson of his revised. Dádá Shradhdhánandajii again revised the particular lesson, explaining it in detail. Due to his bulky physical body, Jagannáthjii found it difficult to do all the lessons properly.

Báábá again called him at four in the evening, but sent him out again, telling him to do *sáadhaná* properly.

Báábá returned from his field walk late that night, at around 10.30. While going upstairs, He said, "Look, I don't leave any work pending – send him once again. If I find he has rectified his mistakes, I will give him *sáadhaná* today."

Jagannáthjii finally emerged from Báábá's room at about 11.15 at night, looking rejuvenated and energized. He was happy and overwhelmed.

That day, Báábá took his dinner at around midnight. Báábá would only eat when His work had been completed. Báábá was very firm in His resolve. Once He made up His mind to do something, He would complete it, whatever the circumstances.

In this way, the Microvita *sáadhaná* programme continued until 9th March 1989, and a hundred and fifty-five *sádhakás* were blessed with this special *sáadhaná*.

EVENTS RELATED TO KIMSHUK

137. THE ADOPTION OF KIMSHUK

In the first week of December 1987, Bábá called me and said, "You may know that I have disowned Gautam. All my family members know this. I have already informed Sudhánshu, Himánshu and Mánasa [Bábá's younger brothers] about my decision. I want to adopt the son of a nice Margi family. What is your opinion?" I replied, "Bábá, you always take the right decision." Bábá continued, "I have asked GS to look out for a suitable Margi boy. Discuss the matter with him. If you have anyone in mind, tell Me." Then I discussed with GS to know the requirements for the selection of the boy and started searching.

On 12th December, Bábá called GS dádá and inquired if they had found anyone. GS suggested three names. Bábá chose Rajat, the son of Shrii Ranglal Dutta of Ranchi, and instructed him to come.

Rajat arrived the next day. He was a production engineer in a private Multinational Company at Durgapur. He was highly qualified – a postgraduate in chemistry from Burdwan University, M.Tech from Jamshedpur (Lubrication and Science of Surface Coating) and DIIT (High Pressure Technology and Technical Gas Reactions) from IIT,

Kharagpur. He had also completed his PhD thesis on "Boron Compound with Therapeutic Value", but could not submit it. He got his primary and higher secondary education in Anandanagar from 1966 to 1974. He was the most eligible candidate for adoption as Bábá's son because he was born to and nurtured by staunch marga devotee parents.

When Bábá was informed that Rajat had come, He said, "Bring him to Me tomorrow morning." On 14th December, he appeared before Bábá dressed in new clothes. After fifteen minutes, Bábá called GS dádá and me. In the presence of the boy Bábá said, "From this moment I adopt this boy as my own son. I am naming him Kimshuk Rainjan Sarkar. He should be properly looked after. GS will educate him in organizational duties, and I shall educate him in family matters." Then he turned to Kimshuk and said, "If you need anything, ask him [Keshavánanda]."

After a while, Bábá instructed me to arrange for Kimshuk, accommodation, a new cot, bedding, clothes, and so on, which I managed to do that very day.

Bábá personally examined his new clothes. Kimshuk had chosen them himself. Bábá wanted a brighter shirt for Kimshuk, but his choice of clothes showed Bábá that Kinshuk wanted to lead a simple life.

Bábá asked: "Where are your shoes and sandals?" He replied, "I only bought sandals." Bábá asked him to buy shoes as well. Bábá was finally satisfied when he returned from the market at 10.30 p.m., with a pair of shoes.

I distributed sweets to the workers and Margis to

celebrate the occasion. The next day, Bábá personally visited Kimshuk's room and checked the arrangements. He instructed Kimshuk as to where to lay his head on the bed, while sleeping. Bábá said, "It is good to sleep in an east-west direction. The north-south direction is bad for the health during sleeping because the magnetic pull in a north to south direction increases the blood pressure."

From the next day, Kimshuk took over the responsibility to serve breakfast and other meals to Bábá. He stayed with Bábá while He was taking His breakfast and other food. After three or four days, he took charge of the store as well. Gradually, he started looking after the entire household affairs. In a matter of only a few days, he earned the love and affection of all by his simplicity, humility and sweet behaviour.

On the organization level, he was made additional Global AMURT Secretary. Later on, he was given responsibilities in other departments. He was very close to Asiimánandajii, who trained him in gardening and horticulture. He learned sincerely and with dedication, and soon became expert in this field. Bábá started sending him with Asiimánandajii to buy plants from the nursery.

One day, Bábá sent Kimshuk to a nearby nursery to buy plants. He bought so many plants that he could not fit them in the car, so he told Bábá that he had ordered them and the nursery owner would later send the plants by truck.

On the evening of the same day, a RAWA programme was to be held in a big hall. Kimshuk was to attend the

function. As the plants had not arrived by the evening, Bábá sent Kimshuk to the nursery to inquire what had happened to the plants.

Kimshuk checked that the plants had been put in the truck. He arrived at 9 p.m. with the plants, but missed the RAWA programme. Bábá told him, "First work, and then social functions."

Just eight days later, Kimshuk became a Tátvika and Grhi Ácárya (Family Ácárya). When he became an Ácárya, Bábá told him that from that day onward he could initiate people. But Bábá explained that as non-Margis cannot enter MG quarters, he would not be able to initiate in Lake Gardens MG quarters. However, he could initiate a person in the Tiljala *Jágrti*, and then that person would be eligible to enter the MG quarters.

While pursuing his studies, he was taking part in organizational activities and actively participating in pracára work, as well as thoroughly studying Ananda Marga literature. This was the reason that he took very little time to qualify as a Tátvika and Ácárya.

In December 1987, Kimshuk went to Anandanagar to attend DMC, then returned to Kolkata. In the first week of February 1988, Bábá said to him, "You can learn *vishéśa yoga* if you like, but for that you will have to give your application to Ácárya Shradhánanadajii (The Purodhá Board Secretary). Meet him and try." Bábá called Ácárya Shradhánanda dádá and instructed, "If Kimshuk applies for *vishéśa yoga sádhaná*, allow him only after properly scrutinizing his case."

The next day, when Dádá Shraddhánandajii presented Kimshuk's application before Bábá, He inquired, "Have you thoroughly checked the case?" "Yes, Bábá! I have thoroughly scrutinized it. It is okay." He replied.

Then Bábá approved the application. After this, Dádá Shraddhánandajii taught him *vishéśa yoga*. Kimshuk started practising *vishéśa yoga sádhaná* (special higher lessons of meditation) earnestly and diligently and learned all the lessons by July 1988. He became a member in the reconstituted *Purodhá Board* in December 1988 and remained a board member until 1994.

In 1988, Bábá passed an office order for Kimshuk regarding the management of the MG quarters. As instructed by Reverend Marga Guru, all MG Quarters are under the care and supervision of Ácárya Kimshuk Rainjan Sarkár. No one is allowed to visit or stay in M.G. Quarters without his prior permission. Where he is not physically available, the concerning Dit.S./D.S./R.S. shall grant such permission having necessary arrangement with Ácárya Kimshuk.

138. SOME INTERESTING INCIDENTS ABOUT KIMSHUK

In February 1983, Bábá was in Ranchi. One day, He asked Sudhánshujii – a committed Margi of Ranchi – to bring *mochá* (banana flower). He searched it everywhere but could not find any. Finally, he went to the house of Ranglaljii (the laokik father of Kimshuk) in search of it. His wife said, "Yes! I can give you some." She gave not only one, but two banana flowers.

The *mochá* was cooked and served to Bábá for His lunch. Bábá called Sudhánshujii and inquired. "From where did you get this *mochá*?" He narrated the whole story. Bábá relished the vegetable and commented, "She sent *mochá* for my lunch with great devotion, but it will prove costly to her."

The mystery of His strange comment was revealed years later when Bábá decided to adopt Kimshuk as His son.

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One day, about ten days after his adoption, Bábá asked Kimshuk, "Do you know how to drive?" "No, Bábá." He replied. Bábá said, "To know how to drive is a must. Why should you depend on a driver? Learn how to drive at once."

A week later, Bábá inquired if Kimshuk had got his driving license. By that time he had not learned so much. He was trying to study in the night. Bábá was not satisfied with his progress and gave Kimshuk just one week's time to complete the course and get his driving license. Kimshuk thought he would need more time. However, after one week he got the opportunity to go for a test drive.

Kimshuk arrived at the transport office in his car, and the transport officer appointed a driving instructor to test his driving skill. When the instructor was about to sit in Kimshuk's car, a man drove up, who had a prior appointment for his driving test. The driving instructor sat in that man's car instead and directed Kimshuk to follow him.

As Kimshuk had not fully learned how to drive, he was nervous, but he had no choice but to follow that car.

Fortunately, he found it comparatively easy to follow the car. After a little driving, both passed the test!

By Bábá's grace, he got his driving license very quickly. When Bábá was told of this, He was very happy and said, "When I go to Tiljala, I want to see how Kimshuk drives."

Kimshuk was a bit nervous. He thought that to pass Bábá's test would not be so easy. After a few days, Bábá told Kimshuk, "Tell GS to arrange a car of your choice. He will manage it." On 12th December 1989, on the occasion of his marriage, a new Ambassador car was presented to him.

* * * * *

Sometimes Kimshuk cooked the food of his choice for Bábá. Particularly in winter, Bábá relished *Soru Chakuli* (just like *dosa*, a South Indian food preparation) cooked by him. Sometime He Himself asked for it.

* * * * *

One day, Bábá asked Kimshuk, "What book are you reading?" He said, "I am reading *PROUT in a Nutshell*, Bábá."

Bábá told, "If you read a PROUT book for one hour, you will have to do *sáadhaná* for four hours, only then will there be balance in your mind."

I had managed to get a laptop for Kimshuk and he was earnestly learning how to operate it. Gradually, he developed a craze for it. After a few days, he started typing in and cataloguing the list of plants late at night. One day, Bábá

inquired, "Does Kimshuk go to bed early or not?" I said, "It gets a bit late, as he types the list of plants into the computer at night." "No! Tell him he should go to bed early at night and do his work in the daytime" Bábá replied.

Later that day, when Bábá was going for His evening walk, he asked Kimshuk, "Whom do you love more? Your computer or Bábá?"

Kimshuk understood Bábá's hint.

* * * * *

In July 1988, when Bábá started giving Microvita *sáadhaná*, Kimshuk was one of the early recipients. When the Microvita Research Committee was later formed, he was a member and contributed significantly to its development. Kimshuk worked hard, collecting and preparing the articles for the book *Microvita in a Nutshell*. Being always close to Bábá, he was able to note down whatever Bábá said about Microvita.

* * * * *

I have already mentioned that Kimshuk earned the love and affection of all by his simplicity, *sáadhaná*, hard work and devotion. His nature endeared him to all the Central workers. Some had been his teachers during his school days at Anandanagar.

He was very committed, following Bábá's instructions earnestly and with zeal. I remember an incident when Bábá directed him to publish *Ananda Marga Karma Sannyása* in both Bengali and English. He published the books in time,

with the cooperation of Vijayánanda dádá and presented it to Bábá. Bábá was very pleased. Kimshuk was ever ready to shoulder all types of responsibilities.

One day, Bábá told him, “Whenever you wish to do night meditation, do it at any place between *Madhu Karńiiká* [the MG quarters at Anandanagar] and AMIT [Ananda Marga Institute of Technology].”

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One day, Bábá said to Kimshuk, “Is it not a fact that during your school days at Anandanagar, you were afraid to go near the *shimúla*¹⁵ tree at AMAL¹⁶, behind the hospital? Did you feel uneasy there?” He replied, “Yes, Bábá, it was very discomfoting to be there. I felt uneasy for two or three days.”

Bábá told him of an incident. “One night, I came out of *Madhu Karńiiká*. The volunteers were sleeping. I saw a red light at the main gate and moved towards it. As I came nearer, the light moved further away. In this way, it reached the *shimúla* tree and vanished at a particular spot. I stuck a twig in the ground there as a marker and went back to bed. The next day I went to that place with Amitánanda and dug at the spot I had marked. We found a human skeleton there.”

¹⁵ *Shimúla* (*Salmalia malabarica* (D.C.) Schott and Endl.), one of the five sacred plants known as *pañcavati*. *Pañcavati* consist of five sacred trees: 1. Nimba – margosa. 2. Bilva – wood apple. 3. Shimúla 4. Bat – banyan indica. 5. Ashvatha – Indian fig tree.

¹⁶ AMAL: Ananda Marga Academy of Light – Home for the Blind.

Then Bábá spoke about the place, "In that area, there once lived a notorious robber. There he buried those whom he had robbed and murdered. If you dig this land you will find human skeletons. This is why the area is fearful." Afterwards, Amitánanda dug the land and found many skeletons buried there.

Then Bábá added, "I have given the programmes of many units around this place. As people will assemble and *sádhakás* sing bhajans and *kiirtana*, the vibration will change and negative Microvita will be expelled by positive Microvita. Thus, in due course, the area will be purified and become pleasant."

139. HEALING OF A SÁDHAKÁ'S WOUND

It was March 1988, and Bábá had been speaking on the science of Bengali grammar every Sunday in Kolkata. Some Bengali-speaking Margis with a particular interest in the subject had the privilege to sit in the front row and also noted down Bábá's words. A Margi who taught Bengali in a high school and was very proficient in the language, always sat at the front. Bábá loved him very much.

When he didn't turn up for two or three Sundays, Bábá inquired about him. We learned that due to an abscess on his back, he was unable to come. That evening, at 4 p.m., Bábá called Kimshuk into His room. He touched the tip of Kimshuk's finger and said, "Go to that Margi, and with that finger, make a circle around the wound, but don't eat or drink anything there."

I sent a man with Kimshuk to go by car to the house

of the ailing Margi. The Margi was very happy to see Kimshuk, and his joy knew no bounds when he learned that Bábá had sent him. As directed by Bábá, Kimshuk moved his forefinger around the wound, and came back.

Incredibly, within two days the abscess had healed, and the Margi again started coming on Sundays. He realized that by Bábá's grace he had been cured. Only Bábá knows in how many ways and forms He helps His devotees. How could Bábá remain silent when His devotee was in trouble! He came to his rescue and healed his wound.

When the Margi expressed his gratitude to Bábá for His grace, Bábá said smilingly, "It was the miracle of Kimshuk's finger. I did nothing." We all laughed.

140. MICROVITA HEALTH PRODUCTS

Bábá directed us to build a laboratory in Tiljala, where Kimshuk would conduct Microvita research. The laboratory was ready by 1989, and Kimshuk started work on the production of Ayurvedic medicines on the basis of Bábá's formulas. Bábá tested the medicines and gave some valuable suggestions. After a few months, Bábá again tested them, and approved the production of eight medicines. The products included cough syrup, Amrita Niira, a medicine for piles etc. Bábá advised Kimshuk to also produce cosmetics such as shampoo, hair oil, skin cream, and so on. Shampoo and soap were produced and shown to Bábá. Bábá strictly prohibited him from revealing the formula to anyone. If any of our departments want to produce them, all possible assistance should be given, but he must remain vigilant on their quality and price control.

By Báábá's grace and his own hard work, Kiríshuk produced many varieties of medicines. They were called Microvita Health Products. At present, Ayurvedic medicines for more than fifty diseases, as well as ten types of cosmetics, are produced. They are herbal products. Further research work is in progress. Those who are vegetarian and follow strict discipline regarding lifestyle are sure to be benefited by these Ayurvedic medicines.

Some of the main medicines and the disease they help to cure are:

Ajiirńa Churńa – dyspepsia

Hing Salt – dyspepsia

Digestive Tablets and *Acidity Salt* – indigestion and constipation

Bhaskarlavan – sudden stomach problems or indigestion

Pileen and *Balileen* for piles

Microvita Chyavan Prash – physical weakness

Shumńla Churńa – impotency and infertility

Brainex – mental tension and weakness

Heartex – blood pressure and heart disease

Rheumatic Oil and *Rheu Syrup* – for gout and rheumatism

Asthex for asthma

Leuco Powder and *Leuco Oil* – leukoderma i.e. unpigmented spots on the skin

Nem oil – anticeptic oil

Cosmetics: shampoo, soap, cream, hair oil, and so on.

Some medicines are a sure cure for specific diseases. Thousands of people have been benefited and are getting helped by these products. These products are in great demand at DMS. Margis use these products with faith and regularity and they are being benefited.

Bábá also told Kimshuk to conduct research in all different branches of medical science, such as Ayurvedic, Unani, Homeopathy, Allopathy, and so on, because each branch is unique in itself.

141. TISSUE CULTURE

The development of the *Microvita Health Products* was going on well. In September 1990, in my presence, Bábá told Kimshuk, "Look, the science of tissue culture has been breaking new ground. Try to establish a tissue culture laboratory so that you can conduct research on different plants and accelerate their evolution."

As a result of the untiring efforts of Kimshuk and the openhearted cooperation of the workers and Margis, a tissue culture laboratory (tissue culture-biotech) was established in Tiljala on 26th August 2001 near the *Microvita Research Laboratory*. It has been named *Asiimánanda Biotech Centre* in the memory of Ácárya Asiimánanda Avadhúta.

At present, different varieties of bananas, orchids, philodendrons and gerbera are being developed. These plants are being taken by Margis to their places of residence, and they are also being planted in our units and master units. The commercial side of tissue culture is also in the process of being developed.

142. MICROTEx

Kimshuk has produced a rooting hormone powder and has named it *Microtex*. It has been found very effective. There is a great demand for this product from various nurseries around Tiljala.

143. THE MARRIAGE OF KIMSHUK

In November 1989, we were in Tiljala. One day, Bábá called me and said, "You are my guardian. Now I want Kimshuk to get married. What is your opinion?" "Whatever you decide is good", I replied. Then Bábá said, "Himánshu has been given the responsibility to choose the bride, but you will shoulder the financial responsibility of the marriage." "I shall certainly do that, Bábá", I replied.

By the end of the month, Himánshu dádá settled the marriage with the youngest daughter of Ácárya Hara Prasáda Haldar of Krishnanagar. Bábá approved the choice.

It was decided to hold the marriage function in the hall on the upper floor of *Madhu Korak*, MG quarters, Tiljala on 12th December 1989. Bábá instructed that due to lack of space, only invitees would be present in the hall. Himánshu dádá was given responsibility for printing the invitation cards and inviting relatives. He had to ensure that no relative was left out.

In the first week of December, Himánshu dádá, his wife Shriimati Kalyáni didi and I purchased the necessary clothes and ornaments etc. Bábá Himself had a look on these things

and approved our choice. Almost all arrangements had been completed.

A feast was arranged in *Madhu Kōraka*, as well as in the general dining area. Three days before the marriage, Bábá told Kimshuk to invite his friends. Kimshuk invited Ajay Pratáp Singh from Lucknow and some other friends. Ácárya Amulya Ratna Sárangijii from Ranchi was given the responsibility to conduct the marriage ceremony.

The bride's father, Ácárya Hara Prasáda Haldhar, was advised not to bring anything with him. He was asked just to come with his daughter and relatives to Tiljala. It was just the opposite of social custom – traditionally the groom goes to the house of the bride, but here, the bride was coming to the groom's house. It should be mentioned here that Ácárya Hara Prasáda Haldar and Bábá had been colleagues at the Jamalpur workshop. Probably he was the first Ananda Margi. Because of his friends' discouragement, he had to fight hard to become an Ananda Margi. His love and attraction for Bábá made him an ardent Margi. Later, he became an Ácárya and also learned *vishéśa yoga*. He was very endeared to Bábá.

It is said that while working in Jamalpur office, they had decided to marry their son and daughter to each other. This was in the year 1960. Perhaps that commitment was going to take shape now. Hara Prasáda dá was a simple man and a great devotee of Bábá.

As per Bábá's advice, he reached Tiljala at 4 p.m., along

with his relatives. That morning, Bábá told me that He would not do any organizational work during that day. He would spend the day meeting the relatives. Whenever the relatives would arrive, I used to make a name list and gave it to Bábá. He used to call them with love and gentleness and met them in His room. This continued for the whole day.

The marriage hall was tastefully decorated. Two sofas were placed near the stage – one for Bábá and the other for His maternal brother and classmate Shrii Ajiit Biswas (a retired joint secretary in the Fishery department of the West Bengal Government). All the invited guests, from both the groom and bride's sides, took their seats. On the stage were seated Ácárya Sárangijii, the bride and groom, and their parents. After *Dharma Cakra* (collective meditation), the marriage ceremony began. Bábá arrived in the hall at about 8 p.m. and said, "I welcome you all. Now you are going to witness the marriage of My son Kírnshuk and the daughter of Krishnanagar resident Ácárya Hara Prasáda Haldar. This is a revolutionary marriage. It will be conducted as per Ananda Marga system. All of you will bless the couple. Now begin the ceremony."

Ácárya Sárangijii began the marriage ceremony, and it was completed in twenty minutes. In the presence of all, the bride and groom garlanded Bábá, then He blessed them. Then Bábá told the guests: "Enjoy the function and leave only after taking your dinner."

Bábá returned to His room.

Bábá said to me, "Tell my relatives that they should meet

Me before leaving.” Himánshu dádá took this responsibility. He took the relatives to Bábá in groups. It was a very unusual day. The catering arrangements were superb, and a large number of Margis and workers were present at the occasion.

Bábá had composed a song to commemorate Kimshuk’s marriage (*Prabháta Samgiita* No. 4659). He said to the ladies – sing this song when the bride and groom enter the house after the marriage ceremony.

The song is reproduced here:

*Eso eso nava badhu, ye sansáre eso,
Ye Madhukorake eso, madhurimáya heso.
Vishuska marute jala dháliá eso,
Bishiirna bálukáte phul phutáiya eso.
Arunimáya eso, mahámahimáya eso,
Jayadhvajáya nabhe bheso.
Eso tumi atmáte, eso átmiiyáte,
Eso annajale, eso grhastháliite.
Eso puśpábharaṇe, eso smitánane,
Sabáre samána bhálo beso.*

New bride, come, please come into this family,
Come into this *Madhu Koraka*, sweetly smiling.
Come pouring water into arid deserts,
Come making flowers bloom in dry sands,
Come in crimson radiance, with your majestic glory,
Floating in the sky with the victory flag.
Come to our souls, come in a bond of family relationship,
Come to give all food and water, come to discharge all
domestic responsibilities.

Come, decorated with flowers, come with a sweetly smiling face.

Love everyone equally.

Bábá gave a new name to the bride – Tanuká Sarkár. She is a graduate from Kalyani University. The next day, Bábá Himself taught Tanuká how to cook different types of dishes like *pulava* (fried rice with vegetables), *narkel murkii* (sweet with coconut and sugar), *bangla nimki* (salty fried flour cake in triangular shape), and so on. Bábá also taught her how to decorate the house. He explained that the part of the house one sees on entering it should first be decorated well.

Tanuká knew sewing, embroidery, painting and designing very well. Bábá also explained the art of family management. Bábá told her, “The male member of the family spends lavishly.” He advised her to save some money and foodstuff every month, which would stand her in good stead.

She used to remain with Bábá at the time of His breakfast, lunch and dinner. Bábá also taught her how to arrange the food items on the plate (*thali*). He advised her to arrange *shukto* (mixed vegetables with bitter gourd), *shák* (leafy vegetables), *ghanta* (mixed vegetables), *dál* (pulse), *bhájá* (fried vegetables), *dálná* (soupy mixed vegetables), *chatni* (soupy preparation of tomato, tamarind, etc. with or without sugar), *páyas* (milk with rice or *sevai* i.e. thinly rolled and dried stick of flour) and *curd* (yogurt) in this order around the rice. Tanuká cooked Bábá’s meals with love and devotion. Kimshuk and Tanuká shouldered

the responsibility of cooking Bábá's meals and serving Him during the meal. A domestic helper also assisted them.

There was always suspense about what Bábá would have for dinner. Bábá used to tell the items He would like for dinner late at night, after field walk and finishing His organizational work. The food had to be served within five minutes. Tanuká and Kimshuk were on tenterhooks, they would keep ready *sujii roti* (chapati), puris, rice – whatever Bábá might desire.

Bábá understood their predicament. One day He said to Tanuká, "Look, I am going to tell you a formula. Prepare my meal according to this formula. The formula is – Su - Lu - Pá, which means – *sujii roti* (chapati made from semolina and wholewheat flour), *luci* (puri – unleavened bread, puffed by deep frying) and *páwa roti* (bread). Give my dinner in this order" [it meant that apart from vegetable items, the aforementioned items should be given on alternative days]. It made the task easy for both Tanuká and Kimshuk. They understood and followed the system.

Sometimes Bábá discussed *sáadhaná*-related matters with Tanuká. One day He told her, "Ego is the biggest obstacle in *sáadhaná*. Sleeping on the ground is the best way to overcome this impediment. Sometimes you should also sleep on the ground." On some days he asked her to sing *Prabháta Samgita* and she performed well.

Bábá mentally prepared Tanuká to bear the pain of her father's death. One day He said, "Your father is

unwell, your mother is giving him water to drink. Now he is better.”

Again, on another day He said, “will you be afraid if you have to go somewhere in darkness?” During lunch He said to her one day, “I had a strange dream to night. I was going somewhere in a train. Senior Margis were boarding the train at every stop. In this way a large number of senior old Margis boarded the train. Then the train vanished somewhere. After that I woke up. A few days after the dream, a few aged Margis passed away.” With this story Bábá closed the conversation.

On 6th August 1990, Tanuká’s father, Ácárya Hara Prasáda Haldar died at Krishnanagar. She was sent to Krishnanagar for a few days.

When she returned from Krishnanagar after three days, Bábá inquired, “How did you find the house – did you feel lonely or afraid?” She replied, “No, Bábá, nothing like that, we never felt that Father was not with us.”

Bábá said, “You are right. I created an entity there. Due to its presence you will not feel lonely. By emanating special vibrations, I have changed the environment in the house. In the situation like this, you all will have the same feeling there.”

On 5th August 1993, the couple was blessed with a daughter. She was named Devárati. After getting her initial education in local Ananda Marga School (lady manazged) and then completing the School Final year with 94% marks in science subjects in South Point High School, she is

enrolled in Delhi Public School, Ruby Park now, to complete her Higher Secondary Education.

144. THE FLOWERS OF BÁBÁ'S GARDEN WIN A PRIZE

February 2006. Márğa Guru's splendid garden in Kolkata has different varieties of beautiful flowers. It is nurtured by Bábá's son Kimshuk Ranjan Sarkár. This garden is unique and unparalleled, due to its collection of rare species of plants and flowers.

Various institutions organize Flower Shows and Competitive Events in January and February, and the winning flowers are awarded prizes. Amongst the Flower Shows, a prominent one, is organized by the Agri-Horticulture Society of India. It is situated in the Alipur area. This institution is three hundred years old. All varieties of flowers are grown there and competitions amongst various kinds of flowers are regularly organized. Other notable names are the Bengal Rose Society, the Flower Fair at Belgharia and the Flower Exhibition at Barasat, Kolkata. In addition to these, another organization is the Forest Department of Bengal at Eden Gardens, which also takes interest in organizing Flower Shows. The Kolkata High Court and West Bengal Assembly also organize Flower Exhibitions. These institutions have awarded sixty-eight prizes to flowers of *Madhu Koraka*, out of which thirty-five prizes have come from the Agri-Horticulture Society of India alone. The Bengal Rose Society, which organizes rose competitions, has awarded eleven prizes to *Madhu Koraka*. The Belgharia Flower Fair have awarded sixteen,

and the Basarat Flower Exhibition have awarded four prizes by this year, 2010. The Forest Department of West Bengal has also awarded two prizes to the flowers of the garden of our MG quarters.

The Horticulture Society of India and the Bengal Rose Society organize a “Challenge Cup” competition. The flowers of the MG Quarters garden have won the “Challenge Cup” a number of times.

Two species of Chrysanthemum (*chandra malliká*) – “Pumpum” and “Giant”, were brought from Italy and grown in our garden. They won the year 2006 trophy.

Bábá decorated His garden with flowers and plants brought from different parts of the globe. He personally ensured that the plants were properly nurtured so that they could grow and flourish. As a result of the hard work of Kimshuk and workers the flowers of *Madhu Koraka* garden have won prizes in competitive events in Kolkata and suburban areas.



VII

DOCTORS SERVICE

145. BÁBÁ FALLS SICK

On 19th December 1989, Bábá was in Tiljala. He rang the bell at eight in the morning. He was lying in bed when I entered His room, and said, "I am having difficulty breathing." I immediately called Kimshuk and GS dádá. Dr. Satish Dutta was called. Dr. Sunil Sen, an eminent cardiologist of Kolkata, was also contacted.

Both doctors arrived in half an hour. They tried to bring the situation under control by giving emergency treatment. Despite visible improvement, Dr. Sunil Sen suggested admitting Bábá to the Woodland Nursing Home.

Bábá reached there in an ambulance at 11 a.m. Dr. Sunil Sen had already informed the Woodland Nursing Home by phone, so Dr. A.K. Vardhan, the Head of the Cardiology Department was waiting for us.

Bábá was taken to a room on an upper floor. I was with Him. Meanwhile, Dr. Sunil Sen also arrived. He told Dr. Vardhan, "The patient [Bábá] is not an ordinary man. He is an enlightened person. Let His PA stay in the departmental visitor's room. He can assist Bábá when He needs medicine or any other thing. The nurse can call him from the visitor's room when Bábá needs him."

Bábá was admitted to the ICU (Intensive Care Unit). When Bábá needed medicine, a nurse called me from the visitor's room. I would take the medicine from the nurse and give it to Bábá. In fact, I spent a lot of time sitting near Bábá.

Around five in the evening, Bábá told me, "I will take a bath and do *sáadhaná*." When I informed the nursing staff, they were astonished – how could an ICU patient take a bath! Besides, there was no bathroom facility in the ICU. However, on my request the nursing staff managed two big tubs and some warm water. But I was advised only to clean His body with a towel and warm water.

Things were arranged accordingly. Bábá took half bath. I noticed that first, Bábá splashed water on His face sixteen times. Then I cleaned His body with warm water and a towel. The next morning Bábá also splashed water sixteen times, when only twelve times have been prescribed in our Sixteen Points. When I asked Bábá about this, He said, "Look, one should splash water more times than the prescribed number according to the rule. If you have miscounted, in this way it would be compensated for, and you would not be guilty of violating the rule." Bábá used to say great things in a simple way. The point of this simple practice is that if you splash water sixteen times instead of twelve times, it will not harm you, and you will be amply following the rule, of which twelve times is the minimum.

Dr. A.K. Vardhan used to come every day at eight in the evening and spend some time with Bábá. On the very

first day, he asked Bábá, "What is Ananda Marga?" I thought that Bábá would ask me to explain, but instead, He Himself explained. Dr. Vardhan was so impressed that he expressed the desire to devote at least half an hour daily to spend with Bábá and learn something from Him. Gradually, he developed devotion for Bábá and looked after Him with love and devotion.

After recovering somewhat, Bábá was shifted from the ICU to the PC-6 room. Dr. Sunil Sen also had tremendous respect and reverence for Bábá. On 22nd December, Dr. Ramesh came from Ranchi to see Bábá. Bábá was glad to see him and said to me in his presence, "Did you know that good doctors possess developed intuition? This is why at the very first sight they understand the problem of the patient." Then He glanced at Rameshji and asked, "Am I right?" Dr. Ramesh replied, "Yes, Bábá!"

Later, Dr. Ramesh told me that during the past few days he had realized that he had developed enhanced intuitional power by Bábá's grace.

146. MARGI DOCTORS IN SERVICE OF BÁBÁ

Bábá came from the nursing home to *Madhu Koraka* in Tiljala, Kolkata on 1st January 1990 in the noon. There were many Margis present there on the eve of New Year's Day. Bábá gave General *darshan* and New Year's blessing. Dr. Rameshji after talking with the doctors of Ranchi gave a proposal that one doctor from there will remain at least for 15 days in Kolkata to check-up Bábá's health regularly. Turn by turn they will come here. Bábá also gave approval of

this proposal. Dr. Mrs. Karuńá didi was first to remain here from 4th January 1990.

Likewise Dr. P.D. Singh, Dr. Mrs. Punam didi, Dr. Amar Sinha (son of Dr. Rameshjii), Dr. Sarojjii, Dr. Aniljii, came from Ranchi and later on Dr. Goswamijii from Raipur, Dr. Kaushal Kumar from Bhabhua (Bihar) and Dr. Vidya Jain from Bhopal also joined the team. In turn they extended their services with full dedication and devotion up to 21st October 1990. We had also made good arrangement for their stay and food.

Daily, in the morning after Bábá's fieldwalk, they would check-up Him. Bábá in a very pleasant mood used to ask their welfare. Who will loose this rare chance to have direct talk with Bábá? One day Dr. Karuńá didi asked Bábá. "We know how to massage the body after *ásana*, but we don't know the method of massaging *Brahma Talu* [crown of the head]." I was bit worried as He may be annoyed, but He sat down and started explaining lovingly, "see, before the massage of Brahma Talu you should do the massage of eye, nose, face, ear and the neck. Then you should do the massage of Brahma Talu like this..." and He demonstrated the way to do it. She was extremely happy to learn this from Bábá directly. Bábá always fulfils the desire of the devotee.

One day Dr. Karuńá didi told me "it seems the nails of Bábá's hand have grown longer, so it should be clipped and I shall be obliged if you give this chance to me." I told didi that I shall do it tomorrow myself. But she was having inner desire to do it herself. Next day morning after

checking up His health, when we were about to go out, Bábá Himself told me: "See on my bag there is a toilet-box and in the right corner there is a nail cutter, you take it from there and give to Karuńá who will clip my fingernails." I was thinking to do it myself after Karuńá leaves the room. But Bábá always fulfils the desire of the devotees. So happy to get this chance she completed the job with full devotion and care.

One day, when Dr. Poonam didi was on duty, Bábá told me, "See, among all the doctors, she takes the least time for my check-up, which I like very much." When her turn was over and she was about to leave, Bábá was so happy with her, and told her: "Look, I am very pleased with your service. Ask me whatever you want." She knelt down with folded hands and said to Bábá with full devotion, "I only want that all my family members should always remain at Your lotus feet." After a while, Bábá told her: "It will be as you desire, and one thing more – whenever you wish, you may come here." She was so happy to get such a blessing.

Dr. P.D. Singh was on duty in Kolkata from 15th to 30th September 1990. One day, he needed to take a drop of blood from Bábá's finger for testing Bábá's blood. Humbly, and with full devotion, Dr. P.D. Singh requested, "Excuse me Bábá, I need to take a little blood sample from Your finger." Bábá extended the index finger of His right hand. Dr. Singh told Bábá humbly, "Don't ask me to take blood from this finger, as You may have pain when You write. Please give me Your ring finger." Bábá smilingly said, "As the doctor

wishes. We will have to accept the advice of the doctor.” We all started laughing.

In 1984, due to wound in the right toe, Bábá had been operated but some problem was still there. Dr. P.D. Singh was an orthopaedic doctor, so he started treating it. He was to do the massaging of right leg with massage oil from Germany and myself the left leg. Bábá with a smile said: “As a proper doctor, he will make me all right.” The doctor was overwhelmed in hearing this from Him. He was also blessed by Him.

147. BÁBÁ’S SPECIAL GRACE FOR DOCTOR RAM

On 22nd December 1989, Dr. Ram came from the United States to see Bábá. He was a cardiologist. Bábá’s sonography was to be done that day. When Dr. A.K. Vardhan came to know that Dr. Ram was a cardiologist at a renowned hospital in the States, he asked him to be present during the sonography.

After the sonography, Dr. Ram, Dr. Vardhan and I escorted Bábá up to His room, then the two doctors left the room.

Bábá asked me to call Dr. Ram, so I went to get him and brought him to Bábá at once. Bábá was the only patient in the room. As Dr. Ram entered Bábá’s room, he prostrated before Bábá in *saśtāngā prañám*. Bábá called him close to Him. He blessed him by reciting a shloka and keeping His hand on his head. Bábá’s fingers were touching Dr. Ram’s

*ajijná*¹⁷ and *sahasrára*¹⁸ cakras, and complete silence and peace pervaded the entire environment. The room was filled with strong spiritual vibrations. It was a very blissful moment. After a few minutes Bábá asked me to escort him from the room.

Dr. Ram's condition was unusual, his whole body was trembling and his face had a unique radiance. Somehow, he managed to slowly walk out of the room.

When he had left, Bábá said to me, "It was a special type of blessing. From this moment onwards, I shall grace others as well, with this blessing. Tell Me the names of those who have come to see Me, and call those whom I name."

Those who had the privilege to be graced with this special blessing that evening, were a Margi couple, L. C. Ananda from Mumbai, Dalpat Bhai, a couple from America, and a few other Margis and workers.

* * * * *

One day, I presented Bábá with flowers brought from *Madhu Málaiñca*. Bábá directed me to place them on the window ledge, then He gave some of those flowers to Dr. Sunil Sen and Dr. Vardhan in turn, and asked them to keep the flowers in their homes.

¹⁷ *Ajijná cakra* – psycho-spiritual plexus located at the point in between the eyebrows, at the pituitary gland.

¹⁸ *Sahasrára cakra* – the plexus of the one thousand petals, located at the crown of the head.

Bábá conveyed His special grace through the medium of flowers, but Bábá's grace did not end here. He even told them, "In the event of any type of distress or calamity, remember Me and you will be helped."

148. A NURSE'S DESIRE FULFILLED

A nurse, named Mrs. Modaka, was very much devoted to Bábá. She looked after Bábá, not as a patient, but loved Him as a devotee. Bábá also showered His affection on her, yet she felt pained that Bábá did not accept more service from her.

One day, she developed a strong desire to personally give Bábá His medicine. Bábá had just finished His lunch, and she was standing with a spoonful of medicine for Bábá. On other days, she gave the medicine to me, and I gave it to Bábá. On that day, Bábá signalled to her to put the medicine in His mouth herself. She instantly put the spoon in His mouth. After taking the medicine, Bábá handed back the spoon to her and said, "Are you happy now?" She had developed a strong desire to give medicine to Bábá herself, and Bábá had fulfilled her desire even without her request. Her joy knew no bounds. Bábá is such an omniscient, magnanimous *Guru*.

149. THE MATRON LEARNS FROM BÁBÁ

One day, while the Matron of the Nursing Home was making her rounds; she came near Bábá's bed and asked, "Bábá, How are you?" "I am fine", replied Bábá. She said, "Okay." Bábá asked, "Do you know how the word "Okay" came into existence?" She said, "No, Bábá." "Sit here, I

will explain!” Bábá said, “Once, a great battle was fought on American soil. Most of the soldiers were Spanish speaking. They did not know English very well. They wrote ‘oll korrekt’ (all correct) in the letters they sent home to their kin, to tell them that they were well. Gradually, ‘oll korrekt’ became ‘OK’.”

Again, Bábá asked, “Do you know how the word ‘tablet’ was born?” She replied, “No Bábá, I don’t know.” Then Bábá explained, “In the past, medicines used to be round in shape and looked like a table. As a small river is called a rivulet (*induminitive form*), similarly from ‘table’ the word became ‘tabulet’. In due course, in popular language it became ‘tablet’.” The Matron was happy to know this.

Again, Bábá asked, “Do you want to know how the word ‘jeep’ was formed?” “Sure!” She replied. Her curiosity was increasing. Bábá explained, “A vehicle was invented in America which could be driven on hilly terrain and bumpy roads. It was named General Purpose Vehicle, in short, GP Vehicle. Later on, this GP changed into ‘jeep’. The Matron was very enthusiastic. She paid compliments to Bábá by saying “You know so much!” Bábá modestly replied, “By your grace!” Everybody laughed. The Matron was deeply impressed and said, “I would like to come every day to learn something from you, Bábá!”

150. BÁBÁ’S SPECIAL GRACE FOR A DOCTOR

Bábá slowly recovered. On the evening of 31st December 1989, Doctors Vardhan and Sunil Sen told Him, “Bábá, You have fully recovered. You will be discharged tomorrow. But you will have to stick to the routine at home. Don’t work

hard nor strain yourself. And take your meals at the proper time." Bábá thanked them.

The next day, 1st January 1990, at 10 a.m., just as preparations were being made to take Bábá home, Dr. Vardhan came into Bábá's room.

He was very happy to see Bábá in new clothes. He smilingly said, "Bábá, You are looking very handsome. I am happy to see You are going home. I cannot wish you back here, because it is a hospital. However, if you happen to come to this area during field walk, I would be happy to show you the Nursing Home." "All right," Bábá replied.

Then Bábá turned to him and said, "Ah! I am seeing something unfortunate." He asked Dr Vardhan to stand still. After looking at him intently, Bábá said, "You are going to be in serious trouble in the near future, but don't get unnerved. Remember Me, and it will be all right." Then we left for Tiljala.

After three months, Dr. Vardhan met one of our workers and inquired about Bábá. He asked him to convey his *prańáma* to Bábá and tell Him that what Bábá had said had come true.

That worker passed on the doctor's message and requested me to tell Bábá. When I conveyed the message to Bábá, He said, "Don't you remember? I had told Dr. Vardhan that in near future he would be in serious trouble. It did happen. He had problems with the management. I am happy that the crisis has now been averted."

151. BÁBÁ FALLS SICK AGAIN

Bábá fell ill again on the night of 10th August 1990. The moment He told of His illness, Dr. Sunil Sen and Dr. Satish were called. After examining Bábá, Dr. Sen advised hospitalization.

He contacted the Woodland Nursing Home by phone and made the necessary arrangements for Bábá's admission. Dr. Satish accompanied us to the Nursing Home. We reached there at around 1.30 in the night on 11th August 1990. Bábá was obliged to share a room with another patient, as a single bedroom was not instantly available.

I parked my car in the hospital premises and slept in it. I went to Bábá at 6 in the morning. Bábá said, "I am feeling well now." After morning duties, Bábá said, "I will do *sáadhaná* for some time." I closed the room and stood at the door so that Bábá's meditation would not be disturbed. A nurse came at 7 a.m. to give medicine to the other patient in the room. I requested her to wait a little, as Bábá was doing *sáadhaná*.

After waiting for some time she said, "I can't wait any longer, as the other patient needs to take his medicine now." I peeped through the door and saw that Bábá was doing *práñáyáma*. I urged the nurse to wait for two or three more minutes.

A few minutes later, Bábá called me. The nurse also came in and gave the other patient his medicine. Bábá said, "After *sáadhaná*, I feel better, so let us go, it is no use to

waste time here.” I said, “How can we go without the doctor’s permission?”

At around 10 a.m. Bábá was brought to a single bedroom. Just after that, Dr. Vardhan arrived and examined Bábá. He said to Bábá, “Due to unavoidable circumstances you had to share a room last night. I came to see you today only after arranging a single bedroom for you. After examining Him, Dr. Vardhan said, “Bábá, why are you falling sick again and again?”

Bábá replied, “When my organization is hurt, the impact affects my body and I fall sick.” During that period, workers and *sádhakás* in Anandanagar were being attacked and killed. A few had already been brutally butchered.

In a few days, Bábá’s health improved. To control His diabetes, Dr. B.R. Sengupta, a diabetes specialist, was called. He was deeply influenced by Bábá and developed reverence for Him.

During His first sickness, I was alone with Bábá around the clock. During His second sickness, Ácárya Akśayánanda Avadhúta was also there to assist me. I remained with Bábá almost the whole day, until nine at night. Ácárya Nigamánanda Avadhúta served as a contact person between the doctors and Bábá. He did this work with great sincerity and devotion. Kirínshuk’s responsibility was to bring for Bábá breakfast, lunch and dinner from the house.

Bábá had much concern for those who served Him even a little. He said, “Note down the names of the doctors, nurses or other staff who ever did even a little for Me or for My Mission, and I will never forget them.”

152. AS YOUR ACTIONS, SO YOUR THOUGHTS

One day, three central workers came to meet Bábá in the nursing home. I arranged for them to meet Him, one by one. When they had gone, Bábá asked me to sit near Him and said, "I am going to tell you an interesting thing. A little while ago, three central workers came. As they are absorbed in their departmental activities, their mental waves and thoughts have been attuned accordingly. One narrated the opinion of professors of different universities about *Shabda Cayaniká*, another conveyed the ideas of lawyers about Ananda Marga, and the third one briefly reported about *pracára* work going on around the world."

Then Bábá laughed and said, "It so happens that as your actions, so are your thoughts." I also laughed.

153. INSPIRATION FOR SÁDHANÁ

In the Nursing Home, there was a nurse whose name was Mrs. Modaka. She was a religious lady who looked after Bábá with sincerity and devotion.

One day, Bábá inspired her to learn *sáadhaná*. It was noontime and Kirnshuk was also with me in Bábá's room. Bábá said to Mrs. Modaka, "Human beings should also devote some time for *sáadhaná* in addition to their worldly duties."

She said, "Bábá, I don't have time. I come from Ichhapur and have to start at 7 a.m. to reach here. It is 8 p.m. when I leave to go home, Bábá."

Bábá said, "You can find time if you wish." But Mrs. Modaka was reluctant. She kept on saying, "Bábá, I don't have time." Bábá was persistently trying to bring her around, as He wanted to bless her. He asked, "Well, don't you sleep at night?" She said, "Yes, Bábá, but it is midnight when I go to bed." "And don't you get up in the morning?" Bábá asked. She replied, "Yes Bábá, I do get up. But I have to prepare tea, send the children to school, and perform other household duties".

Then Bábá said, "Well, along with all this work, spare one minute before going to bed at night and one minute after getting up in the morning for *sáadhaná*. What Bábá said proved to be inspiring guidance for her. She said, "I can certainly give this much time, Bábá!" Bábá said, "Go and do this much and you will be happy." Then Bábá blessed her. This was Bábá's especial grace.

154. THE MEANING OF A NAME EXPLAINED

Diabetes specialist Dr. B.R. Sengupta, gradually developed faith in Bábá. Before examining Bábá, he would do *prańama* to Bábá with reverence. All the other doctors also used to touch Bábá's feet before they examined Him. One day, Bábá asked Dr. B.R. Sengupta, "Do you know the complete meaning of your name"?

He said, "No, Bábá, please explain it." Bábá said, "Your name is Bhava Raijána. The word 'Bhava' has come from the root verb 'bhú' which means 'to be' and the word 'bhava' means that which has come into existence. The word 'Raijána' means 'to dye' (to colour). The word

Bhavarainjana means 'one who dyes the world with one's own vibrations'.

Sengupta – the word sen has come from the sanskrit word 'siin' which means 'shining' and the word 'Gupta' means 'inner'. So the purport of the word sen is 'one who shines with the brilliance of his intellect' and the word 'Gupta' connotes 'one who impresses others with one's inner magnanimity'.

After explaining the meaning of Bhava Rainjana Sengupta, Bábá said, "I hope you will honour your name and title. You will discharge your duties and responsibilities properly."

Dr. Sengupta paid tribute to Bábá for making him understand the deep meaning of his name. He expressed his pleasure and smilingly said, "I shall always honour the meaning of both my name and title, Bábá!"

155. THE INFALLIBLE WORDS OF A FAITHFUL SÁDHAKA

I recollect one more story about Dr. B.R. Sengupta. After having recovered fully, Bábá had returned to Tiljala. It was the second week of September 1990. From time to time we had called Dr. Sengupta to Tiljala for consultation. His uncle also worked in the accounts section of the Jamalpur workshop. He was head of the department where Bábá had worked. Dr. Sengupta's uncle had told him when he was child, "When you grow up, surely you will meet Shrii Prabhata Rainjan Sarkar."

He grew up and became a doctor. Being involved in worldly affairs, he forgot his uncle's message. In the meantime his uncle also passed away.

When he came in contact with Bábá, his uncle's words flashed in his mind. He also learned that Bábá was the same person about whom his uncle had spoken in his childhood days.

One day, he came to examine Bábá at seven in the evening. After examining Bábá, he asked, "Bábá, may I ask something?" Bábá replied, "Yes, you may." He said, "Did you work in the accounts section of the Jamalpur Railway workshop?" and mentioned a particular year. "Yes", Bábá replied.

"At that time my uncle was also working there" and he mentioned the name of his uncle. Bábá said, "Yes, I know him very well, why do you mention this?" Then Dr. Sengupta said, "He was my uncle. After my father died, my uncle brought me up, gave me an education and made me a doctor." Tears flooded his eyes.

Bábá knew everything. He said, "He was a very good man. You need not worry about him, he got what he wanted." Again Bábá asked, "Did he use to go out in the evenings?" Dr. Sengupta replied, "He used to go out towards the jungle at seven in the evening, and would return late at night, when I was already asleep." Bábá again reaffirmed, "Don't worry about him, his desire has been fulfilled."

The doctor was very happy. After offering pranáma to

Bábá, he went. Bábá called me and said, “I gave *diikśá* to his uncle. The doctor also confirmed that he used to go towards the jungle. Sometimes he meditated in the jungle and sometimes in Death Valley. He was a very good *sádhaka*.”

On analyzing the entire scenario, we can confirm that the words of an elevated *sádhaka* always materialize. We have seen that what Doctor Sengupta’s uncle had told him thirty-five years ago, in his childhood, later came true.

Bábá’s illness, Dr. Sengupta being called for consultation, and other events, are not merely coincidences. They reveal a definite pattern, which testifies that the words of elevated *sádhakás* are always fulfilled.

The next time I met doctor Sengupta, he said, “Swamijii! I am very happy. My uncle was like a father to me. He made me a doctor. After his death I had wondered where he had gone and how he was. After Bábá’s revelation, my anxiety has disappeared and my mind has become light. I am a happy man to learn from Bábá that he had attained the goal of his life. His desire has been fulfilled. Bábá has done a great favour to me. I am extremely grateful to Him for His blessings.”

156. A DOCTOR RECEIVES BÁBÁ’S PROFOUND GRACE

Bábá was in the Nursing Home. One day, around noon, Dr. Sunil Sen, the cardiologist, came by on a routine visit. Kimśhuk, Nigmánandajii and I were present in Bábá’s room.

A few others were also present. Dr. Sunil Sen had already developed devotion and reverence for Bábá, but now it had increased.

Bábá suddenly said, "All of you go and wait outside, and leave Dr. Sen here alone." We were astonished. Was Bábá going to give PC in the Nursing Home, and to a non-Margi?

Five minutes later, when Dr. Sen emerged from the room, his face showed that he must have received a special blessing from Bábá. Later, we learned that Bábá told him three things – (1) "I know you are an eminent physician, but you cannot do anything unless I will it." (2) "My people want to fly me to America or elsewhere for treatment. Don't agree to this." (3) The third thing was personal, and he didn't disclose it.

I had no difficulty in understanding what the third thing might have been. Bábá must have fulfilled his spiritual desire by His grace. The doctor's happiness was indescribable.

One day, when Dr. Sen was examining Him, Bábá asked, "Do you have your own house or not?" He replied, "Yes, I own a flat, Bábá, but I am in search of a suitable plot in a good locality." Bábá said, "You will find a good plot of your choice. Your house should have a garden in the front, a fruit orchard at the sides, and a piece of land at the back, to grow vegetables. You may consult my farm secretary Ácárya Asiimánandajii, he will explain to you in more detail." Dr. Sen was extremely happy.

157. BÁBÁ SHOWERS HIS GRACE ON SOME NURSES

On 2nd September 1990, all of the hospital staff knew that Bábá had fully recovered and would soon be discharged.

About twenty nurses were working in the cardiology department. They were unhappy because they were not able to serve Bábá as much as they wished. They also didn't have the opportunity to talk to Bábá, so they planned to meet Bábá in His room, all together.

When I arrived at about 9 a.m., I saw that all the nurses were standing in front of Bábá's door. They urged me to let them see Bábá together. I asked, "For what purpose?" They replied "We will only tell this to Bábá."

I met Bábá and informed Him that all the nurses wanted to meet Him together. I said, "They know that you will be discharged soon and might be eager for your blessings." Bábá said, "Alright, let them come in." The nurses came in and stood around Bábá's bed. They were each asking the other to start speaking with Bábá. At last, they urged Mrs. Modaka to speak for them all.

Mrs. Modaka said to Bábá, "We are extremely sorry for not having served you as much as we should have done. Are we really unworthy to serve you?" Bábá said, "No! Never allow such thing to enter your mind. You all lose your sleep and serve sick people day in and day out. You are as dignified as other women of the society are." One of them asked, "Bábá, You don't even like to talk to us."

Bábá responded, "Well, I can only talk when you first talk to me. See, am I not talking with you, now that you have come to talk to me?" All the nurses said in unison, "Yes, Bábá, You are right! We never came to meet You, ourselves."

Then, Mrs. Modaka asked, "How is my future, Bábá?" Glancing at her, Bábá replied, "On the whole, things will go well, but you may have some problems in future. Don't worry. Just remember Me, and all will be well."

I thought that if all the nurses started asking their future, it would be troublesome for Bábá, so I immediately interrupted and said, "Now, please go and do your work and let Bábá also take rest."

Bábá blessed them in Namaskár mudra and the nurses slowly walked out. They were very happy, as their desire to talk to Bábá had finally been fulfilled.

OTHER IMPORTANT EVENTS

158. ANANDA MARGA GURUKULA

On 3rd September 1990, when Bábá was in the Nursing Home, He asked me, "What are the responsibilities of the Education Incharges – EI-1, EI-2 and EI-3?" I briefly stated their responsibilities. Bábá kept silent.

On 4th September 1990, at about 4 p.m., Bábá came back from the Nursing Home to *Madhu Koraka*, Tiljala. When Bábá was ready to leave, Dr. Vardhan came into the room. Seeing him, Bábá said, "You all did a lot for Me. I give My thanks to you all. Let all of you be happy."

Bábá gave His plan for **Ananda Marga Gurukula** on 7th September. Ácárya Shambhushivánanda Avadhúta was given the post of Kulapati (Chancellor) of Gurukula with the responsibility of establishing it. Gurukula is our concept of an ideal university and will also guide and control educational standards for all the Ananda Marga schools. In ancient times, Gurukulas were educational institutions where moral and spiritual education was imparted to students in addition to the mundane knowledge. Today, Ananda Marga Gurukula is a revival of that ancient tradition – offering a blending of occidental analytical approach and oriental synthetic subjective knowledge. The aims of Gurukula are

to serve humanity with Neohumanistic¹⁹ spirit and to acquire knowledge for that purpose.

159. AVADHÚTA *DIIKSÁ*

Bábá had fixed 2nd August 1990, for Avadhúta *diikśá*. At that time I was the secretary of the Avadhúta board. Four or five days earlier, He had said, "I will only give *diikśá* when there is a minimum of fifty workers."

I thought that the target could be reached with the combined numbers of Dádás and Didis. But Bábá insisted that the whole fifty should be Dádás from Delhi sector. When the appointed date for *diikśá* arrived, the number had only reached thirty-eight applicants. After great persuasion, Bábá agreed to initiate them and they received Avadhúta *diikśá* from Bábá the next day.

On another day, Bábá said, "If you can manage fifty candidates, I will give Avadhúta *diikśá* on 13th October 1990. After a lot of effort, I was able to select fifty Dádá's names from Delhi sector. The combined number of those Dádás and Didis reached to seventy-nine. It was the largest batch ever for Avadhúta *diikśá*. In Ananda Marga history, it was the record number. Never before had so many workers got Avadhúta *diikśá* on a single day. Bábá approved all the names and they were given Avadhúta *diikśá* on 13th October 1990.

¹⁹ Neohumanism is the philosophy propounded by Shrii P.R.Sarkar in 1982 in His book *The Liberation of Intellect - Neohumanism* is concerned with the interest and well-being of humans, animals, plants and all animate and inanimate creation.

160. THE AGE OF A SÁDHAKA

In August 1990, the preparations for *Shrávaṇīi Púrṇimá* were in full swing. Margis from other places had started arriving. Often Bábá inquired, “Up to now, from which places have Margis come?”

I replied, “Some Margis have come from Bhagalpur. An old Margi also came from there.” Bábá asked, “What is his name?” I replied, “Sorry, Bábá, I can’t remember his name.”

Then Bábá inquired, “How long has he been in Ananda Marga?” I replied, “For at least 20 years.” “Then he is only 20 years old. How a man of 20 years can be old?” Bábá expressed surprise. This new concept of age of Bábá’s was wonderful and most pleasant.

A few days later, I read a story about Lord Buddha. As Buddha was on his way to a village, he saw an old farmer ploughing a field. He called the man and asked him, “How long have you been working?” The farmer replied, “What is my age, Lord?” Buddha replied, “About eighty years.” The man pleaded with folded hands, “No, Tathagat, I took *diikśá* just three years ago. After initiation I realized that I was really born three years ago. Since then I feel that I am three years old!”

After reading this story I understood what Bábá meant when He said that the age of the Bhagalpur Margi was just 20 years.

161. THE DUTIES OF PARAMA PURUŚA

Once a *sádhaka* asked Bábá, “Why did you give a human body to a sinner like me? Finish me off, Bábá!”

Bábá smilingly said, "Imagine you are visiting a town in the company of a few friends. If one of you gets distracted and falls in a drain, would you leave him there? I don't think you would, rather you would pull him out of the drain, give him a wash, put clean clothes on him, then you would slap him once or twice to warn him, so that he would be careful in future. This is what *Parama Puruśa* does."

* * * * *

Once, while addressing some *sádhakás* in Jamalpur, Bábá said, "Society is undergoing *rejuvenation* and change. The train of society-building is moving along the track. You should sit in the train. When a train goes from Kolkata to Delhi, people say, "We have journeyed to Delhi from Kolkata" – but it is not like that. In fact, it is the train that has travelled to Delhi. The passengers were just sitting in the train. Similarly, people will give credit to you for society-building, but the real builder is someone else.

* * * * *

One should strive to be clean, vigilant and careful in maintaining purity of one's food, thoughts and conduct. People should always remain alert and careful so that they are not degraded in any sphere of life.

Moving forward through *sáadhaná* is the real identity of a *sádhaka*.

162. BÁBÁ'S JOKE

A king had put up an advertisement to recruit a flatterer.

Three hundred candidates turned up for the interview. The king called them one by one, to interview them.

He quizzed one of them, "You cannot flatter me, can you?" The man replied, "Your Highness, I can flatter you." The king rejected this candidate. In this way, 299 candidates were rejected. Finally, the king repeated the same question to the last man, "You cannot flatter me, can you?" The man replied, "You are right, your Highness. I cannot flatter you." Then the king told him, "You can try," and the man replied, "Your Highness, I can try." The king selected this man.

163. AVARICE

A man in a village was leading a very happy and peaceful life. However, his neighbour was jealous of him and made a secret plan to disturb his peace and happiness. He made a small packet of ninety-nine rupees, and at night, stealthily threw it into the man's house.

In the morning, the owner of the house found the packet. He untied it and found to his amazement that the packet contained ninety-nine rupees. Ninety-nine – just one rupee less than a hundred. He thought, "If I earn one rupee and add it to these, it would make a hundred."

He cut wood from the jungle, sold it in the market and so turned ninety-nine rupees into a hundred. Now he developed the temptation to turn the hundred rupees into two hundred. As greed has no end, the cycle of greed took away his peace and happiness. In this way he fell victim to the cycle of greed (*ninanabe ka chakkar*).

164. HOW TO BE FIRM IN SÁDHANÁ

One day, in September 1990, we were in Kolkata, and Bábá called me at around four in the evening. I went and did *saśtāṅgá prañám* to Bábá. He was cheerful. Looking at me, Bábá said, “Keshavánanda, do Margis sometimes say, “Dádájii, now-a-days our *sáadhaná* is not going well. We are afraid that we might lose complete interest and abandon the path of *sáadhaná* altogether. Kindly tell us what to do?” I humbly replied, “Yes, Bábá, the Margis often make such complaints.” Bábá asked, “What did you tell them?” I replied, “I told them not to get upset, that slowly and gradually things will improve, and not to leave their *sáadhaná*.”

Bábá said, “No, no! Your answer is not correct.” “Then what should I say Bábá?” I humbly asked. Bábá said, “When someone says this, you should say, It means that your *sáadhaná* is going well.” I got upset and said, “Bábá, then the *Margis* will get annoyed!” Bábá said, “No, no!” Then He explained, “What is *sáadhaná*? The psychic waves of all human beings are curved. As you progress in *sáadhaná*, the curvature goes on decreasing and the psychic waves are gradually straightened. A day comes when the psychic waves become parallel with total alleviation of curvature, facilitating merger of unit mind into Cosmic Mind.”

I asked Him, “Bábá, how long will it take to develop interest in *sáadhaná* again?” Bábá replied, “It depends upon the individual *sádhaka*. It may happen in a day or it may take a long time.” Being encouraged by Bábá’s interest in

replying my queries, I asked, "Is there no way?" Bábá said, "Yes, there is. Do three things: first, *kiirtana*²⁰ – secondly, *svádhyáya*²¹ – and thirdly, *satsaunga*²². If one follows this dictum, again *sáadhaná* will be better. A day will come when unit psychic waves will come in close contact with the Cosmic Wave. Slowly the merger of unit mind into Cosmic Mind will be attained."

165. THE GREATEST PRACTICAL CONTRIBUTION OF ANANDA MARGA

In August 1990, one day Bábá asked, "What is the greatest practical contribution of Ananda Marga?" "PROUT", I replied, thinking that PROUT (**P**rogressive **U**tilization **T**heory) was the most important contribution to humanity that Bábá had given. PROUT is a socio-economic theory propounded to solve the age-old problems faced by human society. It envisages a system in which humans will lead a decent life. It offers the method to build a healthy human society in which people will live with dignity and bliss. That was the reason I said that PROUT is the greatest practical contribution of Ananda Marga.

But Bábá did not agree. He said, "That is not the correct answer. Tell me the correct one." I said, "Microvitum." Bábá propounded Microvitum to solve many intricate and complex

²⁰ *Kiirtana* - devotional singing in which the name of the Lord is sung either individually or collectively. This practise is very good for controlling the mind and preparing for meditation.

²¹ *Svádhyáya* - studying of spiritual books in order to gain a clear understanding of their true meaning.

²² *Satsaunga* – keeping the association of spiritual aspirants as well as good people, to create a positive psychic environment.

problems in the field of science. But this answer too did not satisfy Bábá.

He said, "No, not even that." Then I said, "Bábá, It is AMURT (Ananda Marga Universal Relief Team)", because I thought, it is offering relief to suffering humanity across the globe.

Bábá was not yet convinced. He said, "Many organizations are doing good relief work." All of a sudden an idea flashed in my mind. I said, "Revolutionary Marriage, Bábá!" Bábá said, "Yes!" He added, "RM is the greatest practical contribution of Ananda Marga."

Elaborating this point, He added, "You see, intercaste marriages without dowries are taking place, but they are very few. I have given this an organized, systematic form. This is why RM in Ananda Marga has gathered momentum. Its speed will further be accelerated in days to come. In due course it will be an acceptable norm of society."

The ideal of Ananda Marga is to create a human society in which there will be no scope for a divisive caste system. After all, human society is one and indivisible. Our goal is a cosmic society. *Parama Puruśa* is our Father and *Paramá Prakṛti* is our Mother, the whole universe is our home. Hence, the walls of caste and religion are bound to collapse. In this endeavour, Revolutionary Marriage as practised in Ananda Marga will be of great help.

Bábá meant this when He said that RM is the greatest practical contribution of Ananda Marga.

166. THE TREATMENT OF DISEASES

Bábá used to prescribe different types of treatment for various diseases that included *ásanas*, *pránáyama*, food habits, and so on. These are contained in His books. During reporting, Bábá also diagnosed people's diseases on sight, and prescribed treatment.

One day, in 1989, Bábá called an LFT (Local Full Timer) and castigated him: "Sometimes you experience chest pain. Why didn't you tell Me? Well, no need to bother. Before sleeping, eat a piece of *sandesh* (a Bengali sweet)." We all smiled. What nice medicine – a piece of *sandesh* every night, before sleeping!

Bábá called the medical in-charge and said, "It is your responsibility to arrange a piece of sandesh for him every night for one month. You have to manage it." He instantly accepted the responsibility. The LFT was a teacher in the Howrah Ananda Marga school.

In yet another case, an LFT was a heart patient. Bábá called him and lovingly moved his fingers around his chest and said, "Henceforth you won't have this heart problem. Do *sádhaná* properly." Then Bábá looked at me and said, "I have some jars of Horlicks, bring one." I brought one at once. Bábá gave it to him and said, "Take it daily. Don't worry, you will soon be cured."

From this time onwards, the worker worked for the organization wholeheartedly, with full devotion and zeal.

In this way, Bábá cured many workers and Margis, bestowing His compassion, love and grace on them.

I used to note down the health guidelines, which Báábá often prescribed in general, or to individual *sádhakás* in particular. These are given below:

A. DISEASES*

1. LIVER PROBLEMS:

CAUSE – Irregular diet, overeating, fatty foods, toxic drinks, which produce heat in the stomach, fried foods or ghee (clarified butter) should be kept to a minimum or not used at all. All types of leafy vegetables (*saag*) are good for the liver but leafy soups are the best. *Parval* is the best of all vegetables for this problem. Yoghurt or yogurt water (*ghol*) is preferable to milk. Meals should be taken at the proper time.

Crush two leaves of *kalmegh* (*Andrographis paniculata* Nees), add a little honey and eat the mixture on an empty stomach, to get instant relief. It is useful to take two leaves of Chandan tulsi (sandal basil) with honey in the morning, before eating any food.

2. PSORIASIS – The cause of this disease is psoriatic poison in the blood. The disease appears in the form of round, grey, itchy scabs, and can spread over the entire body. Its suppression can cause tuberculosis, asthma, arthritis or ear abscesses. The germ causing psoriasis needs to be eliminated as soon as possible.

Take raw turmeric root (a third of the length of your finger) and chew it with neem honey, or any other good type of honey, if neem honey is not available. Before lunch, eat something bitter (*teeta*) like small bitter gourd, neem

leaves, etc. Before going to bed, chew 3-4 leaves of *shyam tulsi* (black basil), and use a hard bed. Use soap while taking your bath, but rinse the body at once. Do a lot of meditation (*Iishvara Prañidhāna*) and *Dhyāna*.

3. GENERAL WEAKNESS (Worse in the morning)

Chew three *tulsi* leaves (basil) on an empty stomach. Eat two pieces of *tulsi* (basil) root, each two inches long, with a betel leaf or a wood apple (*beḥ*) leaf. Eat easily digestible food, for example, semolina (sujii) preparations, boiled rice and chapatis. Beaten rice (chiura) and white flour (maida) should be avoided. Take plenty of soup at lunch and eat less pulses. Don't take pulses at night.

*Āsanās*²³: Morning – *Gomukhāsana* and *bhastrikāsana*.

Evening – *Gomukhāsana* and *cakrāsana*.

Avoid eating dinner after 9 p.m.

4. DYSENTERY – Undigested food, mixed with contaminated air in the stomach, causes dysentery. Letting the stomach remain empty is not good. Eat small amounts of food at short intervals. Food cooked in ghee, eaten hot, is a remedy for this disease. Hot *jiilebī*²⁴ or hot *rasagullas*²⁵ are a medicine for dysentery. Yogurt (curd) with

²³ *Āsanās* – postures that improve general health, help in meditation and cure physical and psychic problems. For further details and instructions regarding *āsanas*, please contact an Ananda Marga Ācāryā.

²⁴ *Jiilebi* – an Indian sweet made of chick-pea flour, deep fried in oil or ghee and soaked in sugar syrup.

²⁵ *Rasagullas* – spongy and juicy sweet made of milk and soaked in sugar syrup.

water and salt acts like a medicine. Dysentery should not be suppressed by medicines.

5. DIARRHOEA – Diarrhoea is caused mainly by water contamination or indigestion. Fasting is helpful in curing it. Its symptom is the passing of large amounts of stool. Curd (yogurt) acts as a medicine. No leafy vegetables of any type should be taken.

6. NERVE WEAKNESS – A drink made of ripe wood apple with water (bel sharavat, Bilva or Marmelos sherbet) can be taken from time to time, ripe, black-skinned bananas, and a morning drink of roasted chickpea flour (sattu) with lemon juice and a little salt, eliminate nerve weakness. The daily use of these also prevents constipation.

7. ARTHRITIS – The application of castor oil mixed with thorn apple (Datura) seed on the joints gives instant relief from pain.

8. WEAKNESS DUE TO FEVER OR TUBERCULOSIS – Hot chapati (roti), hot soup, potatoes, parval (small pointed gourd) and papayas are very useful to combat the weakness caused by TB or fever, but juice of any kind is not good when one has an upset stomach. Physical and mental rest is advisable. One should do *sáadhaná* or japa kriya (silent repetition of one's mantra) while lying in bed.

B. ADVISES FOR GOOD HEALTH

1. SATTU DRINK — A drink made with roasted chickpea flour (sattu), lemon juice and salt, taken in the morning gives energy.

2. SHOBHANJAN – Other names: *Drumstick tree, Sahajan, Munaga, Sejane*. The leaf, bark, fruit, and flowers - all parts of this plant are beneficial. Its seed oil is a medicine for skin disease. In spring, it prevents pox. Its twigs are a medicine for toothache and strengthen the teeth and gums. Its green foliage is food for silkworms, and from it, Munga silk is produced.

3. BAN UCHCHHE – Other names: *Small bitter gourd, chhota Kareila*. The soup of this vegetable, if taken in the morning on an empty stomach, increases the ability to stop frequent urination. It also helps to cure bed-wetting. It's fried preparation or vegetable is very useful for Diabetic patients or persons having liver problems.

4. WELL-RIPENED BANANA (banana with a blackened skin) – A paste of this with warm milk gives as much energy to infants as mother's milk.

5. KAOŚIKII – The kaośikii dance enhances one's singing capacity. Lemon juice in warm water with salt smoothens the vocal cord.

167. ATTACK OF NEGATIVE MICROVITA

The world does not know about this incredible incident. A killer microbe came to earth from another planet. In Bábá's words, it was 'negative microvita'. This happened on 5th October 1989 in Ahmedabad.

The first victim of this dreaded disease was the trainer of Ahmedabad Training Centre. Then the trainees were affected by it. The symptoms of the disease were: sudden inflammation of the hands, legs and other organs,

breathlessness, high fever, interruption of urination, intense pain in the anus and blood vomiting.

As soon as Bá bá was informed He said: "This has come from the source of water and it is its after effects. It increases in the late night (12 a.m. to 3 a.m.) and decreases with the effect of the sunlight. The disease affects more to the youth and the ladies." He further instructed that the following instructions should be conveyed to the Ahmedabad Training Centre immediately.

If there is more inflammation in the leg, hand or testes, put warm leaves of the Kadamba Tree (*Autchocephalus Cadamba mig*) and tie with woollen or cotton cloth. The patient should do *vyápaka shaocha* (half-bath) with lukewarm water. Do not look at the sun or moon. Sit even for some time in the sun as it helps to remove the negative *Microvita*. Do *násápána*²⁶ regularly as per the system. It is better to use stream and well-water for drinking. It is suggested to have a daily walk, even in the room as per the capacity of the patient.

Regarding diet, He advised: Just in the beginning the patient should take only warm juice of red tomatoes with rock salt (not common salt), starting from morning, before taking anything and then it should be taken 3-4 times a day. Yogurt water (*ghol*) with rock salt should be taken 3-4 times a day. Don't allow them to take milk as it takes much time to digest. Any kind of cold drinks must not be taken. After

²⁶ *Násápána* is cleaning the nostrils with water. It is done by slowly sipping water through the nose and then spit it out by the mouth.

a day or two, *Átapa-rice* (a fine quality, very white type of rice, not boiled in the process of husking) with green leafy vegetables like spinach (Palak), Bathua, wax gourd Pafol (Palta), and papaya should be taken. Very little amount of oil may be used. Only boiled food should be taken.

Bábá asked to bring red flowers from the garden. Immediately red roses and hibiscus flower were brought, as many as the number of trainees in the training centre. He touched all the flowers one by one and asked to send there urgently. According to Bábá's instructions, each trainee and the *shrámana* (trainer), after taking bath should touch one flower with the whole body, one flower each separately and thereafter these flowers were to be buried or thrown in to a running stream. The training centre was to be shifted from there and all the belongings including clothes, blankets, beds and bed sheets were to be burned.

All the trainees were shifted to Gandhidham. Bábá's directives were carried out in both letter and spirit and gradually normalcy returned.

In this way, Bábá prevented the spread of this terrible disease and thereby saved the inhabitants of this earth from the attack of those negative Microvita that had come from another planet.

168. A MYSTERIOUS INCIDENT

One evening in March 1990, we were in Kolkata. It was about 6 p.m. and I was massaging Bábá. During this period Bábá was living in *Madhu Koraka*, Tiljala. Suddenly, Bábá said, "Look, today I have some special work, so I shall go

for field walk a bit earlier. Ensure that the arrangements for my bath, etc. are done in time.” I arranged things accordingly. Bábá said, “Now you can go, I want to be ready soon.”

I came out of Bábá’s room, thinking that since Bábá had indicated that He would be ready soon, I had better not go towards the *Jágrti* to meet workers and Margis. I decided to remain there and finish my *sádhaná*.

There was another worker with me, and he was already meditating outside the door of Bábá’s room. I also sat near him for *sádhaná*. After ten minutes we heard a strange sound in Bábá’s room: “*Unha-unha*”, then silence. Our *sádhaná* was interrupted. What had happened? What should we do? Anxiety overtook us. After a little while, we heard the same sound – it seemed that someone was trying to come near Bábá, but He was driving them away.

I was in a fix – not able to decide what I should do. Fear overtook me – was Bábá ill? Should I open the door and see what had happened? I was totally confused. I thought, if Bábá is doing *sádhaná*, it would be a crime to disturb Him. After a few minutes we again heard the same voice. Now I could not restrain myself, and decided to open the door and go inside.

I opened the door slowly and carefully and saw that Bábá was lying in the bed as before. Standing at the door, I was contemplating what I should do, then, I saw that, seemingly in His sleep, Bábá was brushing away something with His hands, uttering the sound “*Unha-unha*”, then again there was silence. I decided to wake up Bábá, so I started slowly

massaging His feet. As I touched His feet, I felt an electric shock-like sensation, but Bábá spoke in a benign tone, “Who is it? Keshavánanda! You had gone out. How come you are here?”

I narrated the whole story. Bábá smilingly said, “I will tell you everything. Ask Me after a few days. I am going to prepare Myself for field walk.”

Exactly three days later, Bábá was strolling in the garden, with Kimshuk and I walking close to Him. The *Prabháta Samáji* team was behind us. Again, we saw that Bábá was brushing away something with His hands, making an “*Unha-unha*” sound. Kimshuk and I both saw this. Bábá stood up and asked us, “What did you see?” We said, “We felt as if someone was trying to come to You and You are angrily driving him away.” Bábá said, “Yes, you are right.” Then He said to Kimshuk, “If you want to see, tell Me. I can show you. Some *sádhakás* are in invisible bodies. They will remain in this state until their *saṁskáras* are exhausted. Sometimes they want to touch My feet, as they will be liberated by this. I don’t allow those to touch My feet who are yet to exhaust their *saṁskáras*. This is why I drive them away.” Then he turned to me and said, “Did you understand?” Then the incident that happened three days ago, appeared before my eyes. I happily replied, “Yes, Bábá!” I understood fully. Even today, my whole body shivers when I recapitulate this mysterious incident.

169. THE USEFULNESS OF BHASTRIKÁSANA

In February 1990, in Kolkata, Bábá was speaking on *Shabda Cayánika* every Sunday. Bábá then gave dictation

on the same topic from Monday morning until Tuesday or Wednesday. Dádá Vijayánanda then prepared the discourses in the form of a book. It was very laborious and difficult work.

Although three people took the dictation, it was up to Dádá Vijayánanda to give it final shape and send it to the press that Friday. On Saturday, the book was ready to be read to Bábá.

It was very intricate and tough work, yet Dádá Vijayánanda did it meticulously with utmost sincerity and devotion. One day, after giving dictation, Bábá said, "Vijayánanda, you do so much mental work, do *bhastrikásana* three or four times a day. It will rejuvenate your mind."

I was strolling with Bábá on the roof of *Madhu Málañca*. Glancing at me, Bábá said, "Did you understand?" I replied, "Yes, Bábá." Today you have told us something very useful. Bábá smilingly said, "Vijayánanda works hard. He needs this."

170. THE BRUTAL MURDER OF ÁCÁRYA ASIIMÁNANDA AVADHÚTA

I had known Ácárya Asiimánanda Avadhúta since 1965. At that time he was doing *Dharma pracára* in Andhra Pradesh and I was doing the same in Maharashtra.

We usually met in Nagpur. He was a simple, soft-spoken, modest man. While I was posted as Acting General Secretary in January 1973, some time later, he was posted as Central Education Secretary III with the additional responsibility of

Farm in charge, and we worked together. During the Emergency he did commendable work.

On 8th July 1980, Bábá came to Patna from Kolkata. I was with Him. It was the time when Bábá started the plant collection programme. All departmental heads were instructed to give five plants every day (later the number rose to 150). In the beginning, I prepared a list of plants and distributed them according to Bábá's directions. Three weeks later, Bábá returned to Kolkata. I gave details of the plants to Asiimánandajii. By that time, Bábá had made it mandatory for all Margis to bring rare and valuable plants, which were specific to their areas.

Besides departmental quotas, heads of departments had to bring "atonement plants" as punishment if previous targets had not been fulfilled. In this way, hundreds and thousands of plants were to be managed and properly accounted for.

In addition to their local and botanical names, Bábá gave Sanskrit names for these plants. Besides planting them in the MG Quarters in Kolkata (*Madhu Málaiṅca* and *Madhu Koraka*), plants were dispatched to Anandanagar and other units. Bábá took care of the plants in *Madhu Málaiṅca* Himself. Hundreds and thousands of plants brought from different parts of the world were planted in twenty-seven different plant compounds. These were properly taken care of by Bábá.

Bábá took special care of sick plants, and replaced them if they could not survive.

Dádá Asiimánanda was an agricultural scientist. He loved plants. He nurtured them sincerely and kept a full record of them. His attachment to plants made Bábá happy.

Bábá instructed Kimshuk to learn gardening and farming from Asiimánandajii, so Asiimánandajii used to take Kimshuk to different nurseries to buy plants. He educated him about them. While strolling around the garden, Bábá would give sanskrit names for the plants. Kimshuk always accompanied Bábá during these walks of His.

Kimshuk too developed respect and love for Asiimánanda dádá. In the course of few months, Asiimánandajii taught Kimshuk much about plants.

In February 1988, Bábá gave a new programme called Developing Service Spirit (DSS). On this occasion, Bábá told us that DSS is Ananda Marga's *karma sannyása* and AMURT is Ananda Marga's *karma yoga*. DSS will awaken service spirit in people. Asiimánandajii was appointed the first central secretary of DSS. A few months later, a newsletter and a book named *Ananda Marga Karma Sannyása* were published.

Asiimánandajii fell sick in 1989. Suffering from fever for a long time had made him weak. When he recovered, Bábá instructed him to live in Kolkata, and rest. He also prescribed his diet. During his sickness, I looked after all plant-related activities.

Asiimánandajii wanted to go to Anandanagar to plant and care for the tens of thousands of plants, which were pouring in there, but Bábá did not agree, despite his insistence. When

he persisted, Bábá asked for a doctor's advice. Dr. Satish Dutta was treating Asiiimánandajii and said that, he did not have any complications, but his health needed to be taken care of.

Finally, Bábá reluctantly allowed him to go to Anandanagar, but warned that he must not go beyond the Farm premises.

In third week of March 1990, I took over charge from him. When he was leaving for Anandanagar after handing over charge, I asked him, "Why are you going? Who will give the monthly report on 5th April, which is only a few days away?" He replied, "Keshavánandajii, don't worry, I will be here by 6 a.m. on 4th April.

Asiiimánandajii stayed at the Farm office and was looking after the farm activities from there. On the evening of 2nd April, he was informed that there was some trouble at the farm unit in Chhataka village – about five kilometres away from central Anandanagar.

Considering the seriousness of the situation, he rushed by jeep to the place of the incident in Chhataka village. The situation there was very tense. Armed CPM goons pounced on Asiiimánandajii. They butchered him and other four Margis. When our workers heard about the massacre, they rushed to the scene of the crime, and the police also arrived.

Dádá Asiiimánandajii's body was taken to Purulia and a postmortem was done on 3rd April. His dead body arrived in Tiljala at six in the morning on 4th April – was this a

coincidence or destined to be? He had told me that he would be present on 4th April at six in the morning, so as to be in time for the monthly reporting on 5th April. I was shocked and bewildered. As his dead body lay before my eyes, what he had said erupted like a volcano in my mind, "I shall surely be here at six in the morning on 4th April, 1990." He had kept his word, but had not arrived alive.

Kimshuk dedicated the tissue culture laboratory in Tiljala in the memory of Ácárya Asiimánanda Avadhúta and named it the *Asiimánanda Biotech Centre*. At present, research on bananas, orchids, philodendron, gerbera, etc. is being conducted there.

Bábá also gave the programme to open the *Asiimánanda Agricultural School* at Márlong in Far-South (*Pratyanta*) Anandanagar.

171. A FEW USEFUL PLANTS

On 19th June 1989 in Kolkata, Bábá made it compulsory to grow the following plants in all the units of Anandanagar and other Master Units, these plants may also be planted wherever possible. They are useful as vegetables, fruits, medicines and are of commercial value. They need relatively small space to grow so they can be planted even in one's house yard.

1. *Alocasia Indica* Scott (Mankachu, Giant taro)
2. Papaya (Papita)
3. Lemon (Nebu)
4. Basil (Tulsi)

5. Banana (Kela)

6. Sandalwood (Chandan)

172. LEARN AND PRACTISE THE SÁDHANÁ LESSONS

In the early year 1990 on Sundays in *Madhu Koraka*, Kolkata, Bábá gave a series of discourses on *Gandha Vijiñána* (the science of smell). Bábá explained words such as *gandhakarika*, *gandha kothii* and *gandhottama* in a very lucid and comprehensive way. One day He said, "I shall give a practical demonstration on the science of smell today. Let one of you come forward." A *sádhaka* from the front row stood up.

Bábá inquired, "Do you do the *dhyána lesson*?" He replied, "No, Bábá, I have not yet learnt the *dhyána lesson*." Bábá said, "Then sit down. You cannot be the medium for this demonstration."

Another *sádhaka* stood up at once and said, "I do the *dhyána lesson*, Bábá!" Bábá said, "All right, stand erect." Then He touched the palm of the *sádhaka* and asked, "What is the smell like?" He replied, "It is the fragrance of jasmine (Chameli) flowers. Then He touched the palm of the brother's other hand and asked, "Now what is the smell like?" He said, "It is like a rose." Bábá said, "How can it be? One hand emanates the smell of roses and the other hand emanates the smell of Chameli flowers." Bábá touched different parts of the brother's hand with His stick and he experienced the fragrance (*gandha*) of different flowers. He was astonished, as were the other Margis. Finally, Bábá said,

smiling, "Well, this is the liila of *Parama Puruśa*. You will feel the way He desires."

He called the first *sádhaka* and asked, "For how long have you been practising *sáadhaná*?" The *sádhaka* replied, "Four years." Bábá then said, "Did you not learn all the lessons of *sáadhaná* in four years?" Bábá expressed surprise. Then Bábá said, "I worked hard to construct these lessons. What is the use if you don't learn them? All the lessons of *sáadhaná* are essential and useful. Everyone must learn them. You should learn as well as practise them. *Sádhakás* must develop the urge to learn the lessons, and the *ácaryás* will also be vigilant." Bábá's assertion produced a deep impact and the *sádhakás* became alert. They were keen to learn the lessons and sincerely practise them.

173. SAPTÁSHVARATHA

When the white colour of the sun is split into seven colours (VIBGYOR: violet, indigo, blue, green, yellow, orange and red), it is called *saptáshvaratha*. It also means rainbow radiance.

In June 1988, Kolkata, Bábá declared seven places of our activities as Saptáshvarath. These seven programmes are like seven horses driving the chariot of the organization. These are:

1. **Jágrti** – A centre of all spiritual and social activities of Ananda Marga.
2. **School** – Ananda Marga schools are based on Neo-humanistic principles and provide children and young people

a strong moral base, love for all creatures, standard education and spiritual outlook.

3. **Dispensary** – Providing medical services by starting medical units (Ábhá Seva Sadan) and organizing medical camps.

4. **RU/RAWA Club** – Renaissance Universal Clubs give a platform for intellectuals to discuss and debate various subjects. Renaissance Artists and Writers Association is the cultural wing of Ananda Marga, which has the objective “Art for Service and Blessedness” and tries to activate and encourage local artists and writers to lead society towards harmony and spirituality.

5. **Children’s Home** – Ananda Marga Childrens Home for poor and destitute children of the society.

6. **Relief Centre** – Starting relief stores preparing for any natural or man-made calamities.

7. **Library** – Providing the published Ananda Marga books, periodicals, and papers.

It is the responsibility of every Margi to start the aforesaid activities in all the units and to make arrangements for their security.

174. THE REMAINING STORIES

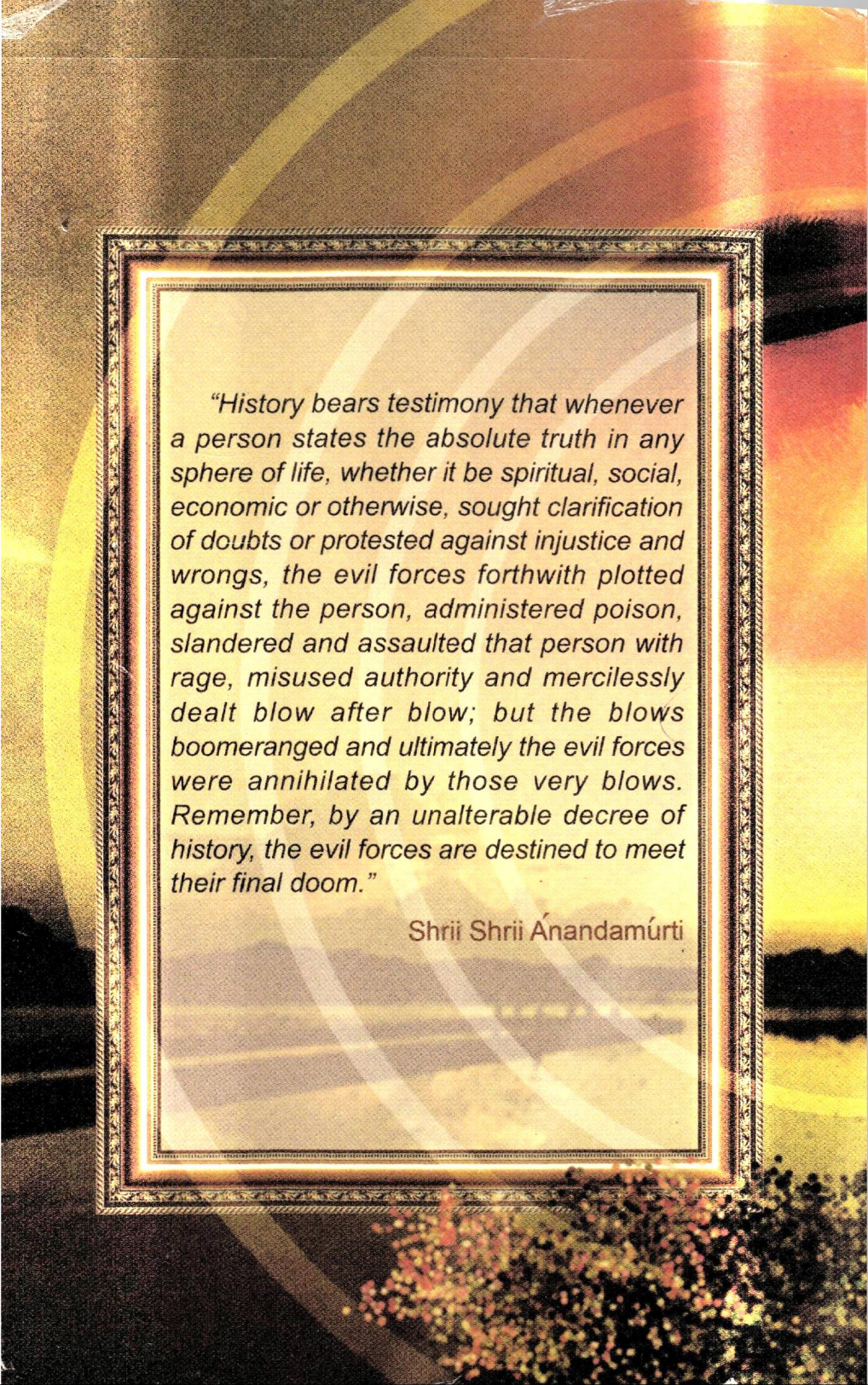
Bábá’s Liila and His glories are endless. There can’t be an end to something which is endless. It is also true that my intellect and ability are limited. How can the infinite be fathomed by something finite? The unit gradually

loses its limited identity when it ideates on the Supreme One.

The human intellect, with all its lustre, loses its sharpness and radiance before the brilliance of the Supreme One. So here I want to lay down my pen. Here, at the end of this book, I just want to tell you all, that Bábá is indescribable and unparalleled. He is incomparable, peerless and beyond comprehension.

I have ventured to share some of my most treasured moments with Bábá in this book.

Bábá is everything to me. I own nothing beyond Him. He is the beginning and end of my life.



"History bears testimony that whenever a person states the absolute truth in any sphere of life, whether it be 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 mercilessly dealt blow after blow; 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."

Shrii Shrii Anandamúrti