

Sambhavami



By Āc Sugatananda Avt.

Yogendra

Sambhavam

A short biography of Shrii Shrii Anandamurtijii

By Āc Sugatananda Avt.

SAMBHAVAMI

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Editing -- A'c. Jyotirúpánanda Avt., Brcii. Kaincaná A'c.

Typesetting -- A'c. Arjuna Brc., Brcii. Vikiirná

Published by: A'c. Dhruvánanda Avt.

Prashiks'an'a Matha

Ydrefors,

59081 Gullringen, Sweden

Tel. 0492-80012

on January 1992.

(c) A'cárya Sugatánanda Avadhúta, 1990.

First Bengali edition -- February, 1985 Kalikátá (Calcutta), India

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(Cover illustration based on a photograph of Káshi Mitra Ghat', Kalikátá.

Illustration by Ajita Brc.)

ISBN: 3-921769-28-0

To my most venerable Gurudeva, Shrii Shrii
Ánandamúrtijii, who kindly came down on Earth to quell
the wicked, to protect the righteous and to establish the
glory of Dharma (righteousness).

To dispel the darkness from the hearts of all,
To free all created beings,
For your arrival, the Earth was weeping,
The signs of distress were everywhere present,
And all the happiness was lost
From carrying the heavy burden of affliction,
You light Your lamp in the hearts of all
And pour more and more wisdom into the hearts of the oppressed,
And with your clarion call
Urge them to move ahead,
With heads held high.

-P. K. Sankar

PRABHAT SAMGIITA

"You have come today to care for the suffering
To dispel the darkness from the minds of all,
To love all created beings.
For your arrival, the Earth was waiting.
The signs of distress were everywhere present
And all the happiness was lost
From carrying the heavy burden of affliction.
You light Your lamp in the hearts of all
And pour more and more sweetness into the hearts of the oppressed,
And with your clarion call
Urge them to move ahead
With heads held high."

--P.R. Sarkar

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PREFACE TO THE BENGALI EDITION

Human society is not static but moves ahead, following a particular path. Because of this movement and consequent changes, our lifestyle, rules and regulations eventually become outdated. If these are not adjusted with the flow of time, society eventually loses its momentum and may even come to a grinding halt. At such a time, values in all spheres of life are lost. Disappointment, cynicism, mutual distrust and moral degeneration reach their nadir. When society reaches such a critical juncture or transition, the need of a great soul is felt, one who with unlimited power, immense vigour and extraordinary personality can revive the society's momentum. In the past, these great souls have changed the entire social outlook and re-established cardinal human values. By them, the half-dead body of society has been infused with the elixir of a new life. The shadow of darkness is dispelled by the radiance of a new dawn. Humanity is liberated.

When, due to the mountainous obstacles, human beings cannot themselves bring about such revolutionary changes, then with boundless grace, the Divine Entity takes the form of a human being and is known as Taraka Brahma, Mahasambhuti. I want to tell you that God came in this age as Taraka Brahma to show the path of liberation to human beings and to society. The Formless One took form and His name was Shrii Shrii Anandamurtijii.

I know that an intelligent person will tend to revolt against the idea that God appears in human form, but a discerning reader will accept that the sense organs can only perceive a very small range of the vast realms of the Universe. Just so, the intellect is dumb in the fathomless ocean of intuition. To those who understand that God is all powerful but think that He cannot take the form of a human being, I must say that one who is all powerful can do anything. If we say God can do everything, but cannot take human form, then it has to be admitted that God is not all powerful.

In the Bhagavat Giita, Lord Krsna said, 'From age to age, when Dharma is almost defeated, the Lord appears to save the virtuous, to crush the wicked and to establish righteousness.' Naturally, when He appears He is not concerned with establishing His own name and fame, nor does He distract

His disciples with flashy displays and miracles. His primary mission is to re-establish Dharma and exterminate Papa (wickedness).

He makes the path of spiritual liberation easy for the sincere seekers, but He does not turn a deaf ear to the mad clamor of mechanical civilisation; rather He provides a very cool and soothing nectar for the humanity, suffering under the three afflictions (i.e. physical, mental, and spiritual afflictions). He gives a new way of life for the creation of a healthy society and a comprehensive ideology based on Dharma and spirituality. This new way of life opens up new vistas in all fields of human endeavour: education, culture, spirituality, politics, sociology, economics and so on. He brings about a total and profound revolution in all spheres of human life.

In human history, the respected personalities have been those who either achieved an exceptional spiritual radiance or who sacrificed their all for the welfare of the society. But the greatest and most respected personalities have been those who combined both of these acts. Shrii Anandamurtijii was just such a personality. In him we found the unprecedented blending of two personalities: the self-disciplined spiritualist and the warrior never afraid to take up a fight against Papa. He harmonized the internal and external aspects of life, making them inseparable. He taught his disciples to act with a subjective approach through objective adjustment (i.e. the endeavour to realize God while maintaining adjustment with the material world). He was the connecting bridge between theory and practice, between the mundane and the supra-mundane. He did not flee the real world, but rather became like Shiva in the form of 'Nilakantha', taking the deadly poison of trials and tribulations. (Nilakantha literally means 'blue throat' and was the name given to Shiva after he took poison to free the world from poison, thereby colouring his throat blue).

Gaotama Buddha did not migrate to Manasa Sarobar for his own rest and peace, even after attaining enlightenment. Rather, he came down to Saranatha to preach Dharma. The poet Rabindranath Tagore, author of Gitainjali, came down to Kalikata (Calcutta) from the placid environs of Shantiniketan to protest against the barbarous massacre of Jaliyanaoyalabag. Shrii Shrii Anandamurtijii might have remained in the peaceful town of Jamalpur, in Bihar state of India, but instead he came to the sprawling, troubled city of Kalikata and in fact travelled all over the world with the determination to establish a new society based on Neo-humanism.

The books of Shrii Shrii Anandamurtijii reveal an unfathomable depth of learning, a brilliant radiance of scholarship and a profound elevating wisdom. Qualities such as these are unique. This book therefore does not attempt to throw light on or add anything new to his writings. Instead the reader is urged to read his books themselves, or if a short introduction is desired, the reader may turn to another book by this author called Ananda Marga and Shrii Shrii Anandamurtijii. Rather, this book is intended to unfold some of the many facets of the great personality Shrii Shrii Anandamurtijii and to show his compassion and all-loving nature which surpassed even the glory of his philosophy.

I consider it necessary to mention here that Shrii Shrii Anandamurtijii is my revered Guru, and he is the Lord of my life, the soul of my soul. Yet he does not need the sweetness of my own thoughts to add to his stature. He is great in his own right. He is effulgent by his own light. But it gives me much pleasure just to think and write about Him. Many times I have tried to write about this radiant personality, this entity who can neither be explained in words nor can be imagined, but I have not had the courage. I stumble over words that are inadequate to encompass him. I am reminded many times of a verse from his own collection of Prabhat Samgiit (Songs for the New Dawn):

*"Bháv yata chila bhás'á tata náí
sádha yata chila sádhya tonái
sakal mahimá sakal garimá
tava pade táí lut'áite cáy."*

*(I don't have the words to express my innermost feelings for you;
I don't have the capacity to express my yearning for you.
Whatever qualities I might possess and all my ego, whatever I
have wants to surrender and touch your feet.)*

Or those famous lines from the poet Padmadanta:

*"Asita girisamam' syát kajjalam' sindhupátre
Surataruvarashákhá lekhanii patramúrvvii
Likhati yadi ghríitvá Sáradá sarvakálam'
Tathápi tava gun'ánámiisha param' na yáti."*

*(Even if all the oceans were ink,
And all the forest trees were quills,
And even if all the sky were paper,
And Sáradá herself the poet,*

*Still the words could not be found to express
Your incomparable greatness.)*

Even after composing eighteen Puranas (mythological hymns of the Hindus), Maharsi Vyasadeva could not find peace of mind, rather his melancholy grew worse. He was obsessed with guilt because he had tried to capture the boundless within bounds, the infinite within finite words, the invisible within visible images. Ultimately he begged forgiveness from the Supreme Lord:

*"Oh Lord, You have no form.
By attempting to describe Your form I have belittled you.
I have limited Your omnipresence
By describing places of glorious pilgrimage.
I have brought your indescribability
Into inadequate description by singing hymns.
Oh my Supreme Lord! Forgive me these sins;
They are the outcome of my inadequate mind."*

I am not Padmadanta. I am a very ordinary person with limited experience and capacity, but in spite of all fear and hesitation I know that he was not only my Guru, he was also my loving father. So although I, like all, suffer from various inadequacies, if a son expresses tenderness and affection for his father, where is the fault? Where can there be blame for my unintentional mistakes? I am only his. All my knowledge, intelligence, arguments and convictions are his gifts. So leaving aside all doubts, hesitations and fears I put the pen to the paper.

In this book I, so to speak, worship the Ganges with the water of the Ganges, so my credit is nil. Rather, of what I have intended to say hardly two percent have I been able to express. This is due to my own imperfections.

Dharma Guru (Preceptor) Shrii Shrii Anandamurtijii never declared himself as Bhagavan (God). He disliked self-publicity. Instead he unfolded his personality through Ananda Marga's all-embracing philosophy and through his organisation, Ananda Marga Pracaraka Samgha, with missionary workers and followers world-wide. These things are there for all the world to see, but he kept himself 'durat sudure' (far, far away). In this book I attempt to bring him a little closer to the public, to the extent that I myself have realized him and known him through his important disciples in family and sannyasii life. Only to that extent have I written. I know that the chances of failure are greater than that of success in this endeavor -- so much spiritual

understanding is required to make the flower blossom and the fruit mature on the vine.

Anandamurtijii, the propounder of Ananda Marga, was also known to us and addressed by us as Baba. Baba means the one who is most dear, most near. We in Ananda Marga have not got anybody else as dear and as close as he. That is why we call him Baba. He conquered our hearts by satisfying all our hopes and despairs, joys and sorrows, desires and dreams.

In writing this book I have taken the help of different books written by Baba. In addition I owe much to the realisations, experiences and advice of my fellow Margiis both in married and sannyasii life. I acknowledge my indebtedness with all humility.

None of the incidents mentioned in this book have a touch of exaggeration. The descriptions are factual. Indeed I did not have the courage to mention many unusual incidents for fear that they may appear to be coloured by my own emotions. I hope to publish them on some other occasion when the opportunity arises. Baba never confined himself to 'etherial' or supra-mundane works, while ignoring 'reality' or the mundane world. Whatever we have seen in him, whether supra-mundane or mundane, is real to us. These uncommon incidents may be called supra-psychic reality.

This book does not give the whole lifestory of Shrii Shrii Anandamurtijii, also known by his family name of Prabhat Rainjan Sarkar. It is just a small introduction. In the future, spiritual aspirants and historians will both certainly write volumes of the life of my revered Guru in all its different aspects. I will feel glorified if the present book can help the future authors in any way. For the present my labour will have been rewarded if this book creates even an iota of interest in the life of this great man.

511 Jodhpur Park
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INDIA
1.1.1985

Acarya Sugatananda Avadhuta

PREFACE TO THE ENGLISH EDITION

Ever since the Bengali edition of Sambhavami was published there have been demands for the book to be published in other languages, especially English. Due to many reasons the English edition could not have been published until now, and for making this possible I must extend my thanks to Acarya Amulyaratan, Acarya Jyotirupananda Avadhuta and Brcii. Kaincana Ac. for translating into English from the original Bengali and editing respectively. I would also like to thank Acarya Dhruvananda Avadhuta for taking the responsibility for publishing this edition and Ac. Arjuna Brc. and Brcii. Vimala for typesetting. Apart from them, others have also helped in this regard. My thanks to them as well.

The Bengali poems and the Samskrta slokas have been translated by us and not by the original authors, so it is possible that these translations may not reflect the true spirit of these compositions, for which we are to be blamed.

Readers will find, at the back of the book, a list of Samskrta, Bengali and other unfamiliar terms used, along with their explanations, for their better understanding. In the English edition some changes have been made from the Bengali original, to make the subject clearer for the English speaking readers. In spite of these changes, I do hope that the readers will enjoy reading this book.

Acarya Sugatananda Avadhuta
Vijayotsava, 9.10.1989.
12 Crieffe Road
Kingston 6
Jamaica
West Indies

EDITOR'S NOTE

I am hoping that this book fulfills the needs of two types of readers. First, there are the readers who are familiar with the subject of this book, Shrii Shrii Anandamurtijii and may well be involved with the organisation of Ananda Marga. Second are those readers who have at least some interest in yoga, in the spiritual science and practice, but they may not at all be familiar with Shrii Shrii Anandamurtijii.

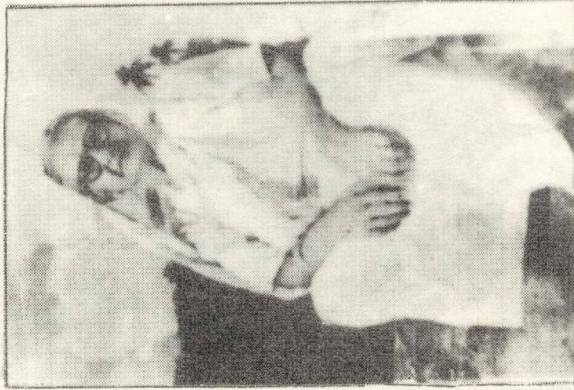
In this regard, let me make a couple of comments. It would have been possible to present this topic in a very objective way for the new reader. This would have entailed a certain amount of analysis that was not in the original version. It also would have entailed much explanation and definition. This would have made for cumbersome reading and perhaps, more importantly, much of the feeling of the author for his subject would have been lost.

One of the special points of this book is that the writer is telling the story largely from the inside. He was deeply involved with Shrii Shrii Anandamurtijii for many years, and thus can convey certain aspects of him and of Ananda Marga that would not be easy for an outsider to do. One may argue that objectivity is lost but Ac. Sugatananda Avt. does not demand that the reader draw certain conclusions. One is left to take their own view of the subject. Also, a book written by someone on the inside of a subject can be the most revealing.

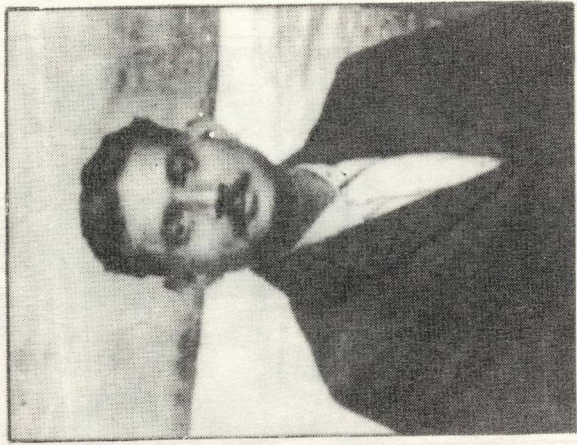
Lastly I would like to thank all those who helped me edit this book.

Ac. Jyotirupananda Avt.

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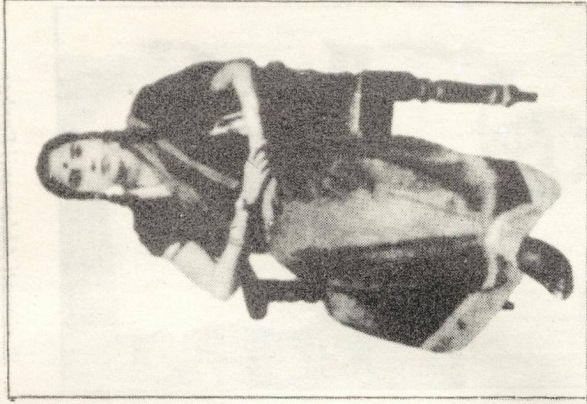
*Shriimati Abharani Sarkar,
Baba's mother.*



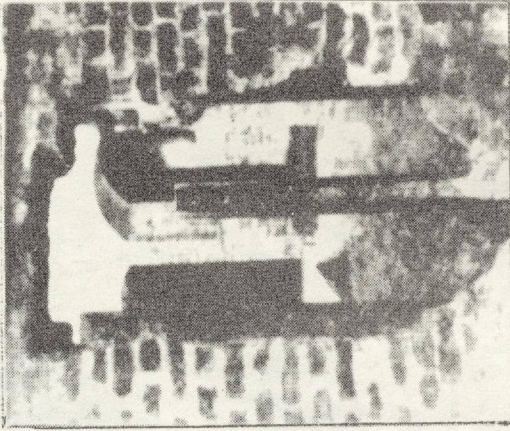
*Shrii Laksmiinarayan Sarkar
Baba's father.*



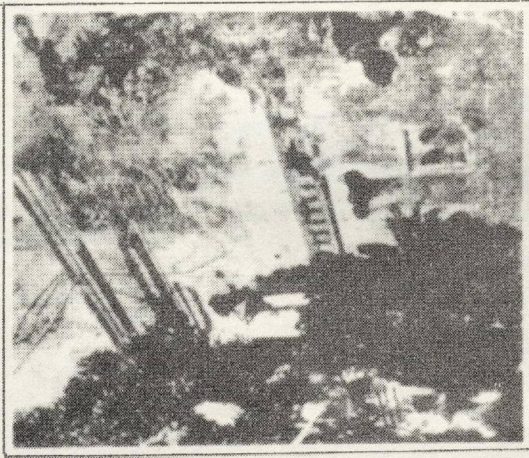
*Shriimati Hiraprabha Bose,
Baba's eldest sister.*



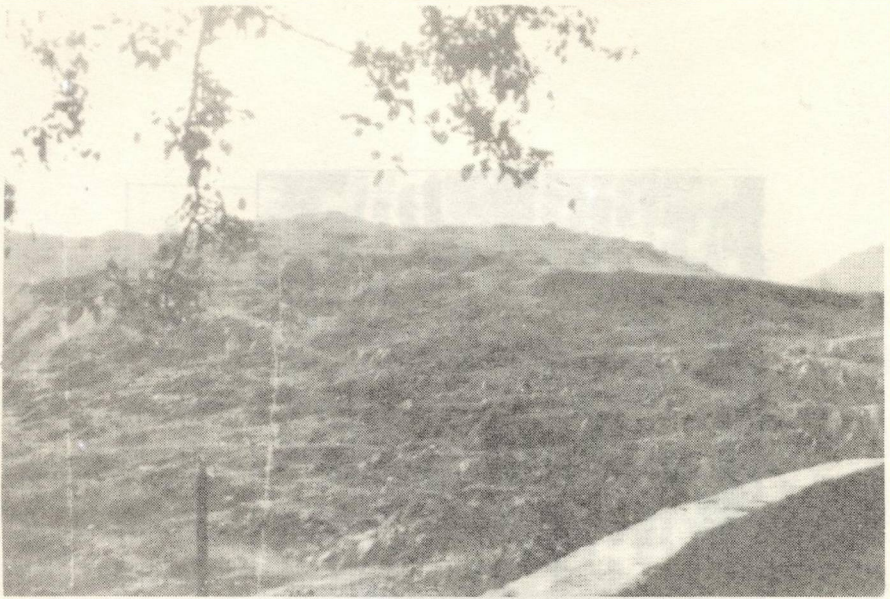
*Kumarii Bijalii Prabha Sarkar,
Baba's younger sister.*



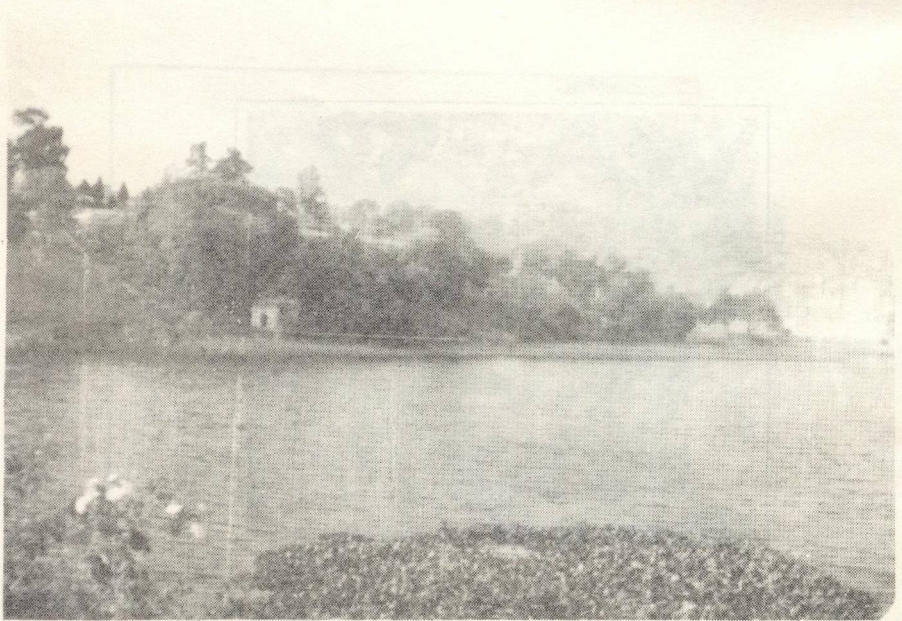
*The passage at Rampur Colony
through which Baba would go to
Jagrti every day.*



*Ancestral house at Bamumpara,
Burdwan, Bengal.*



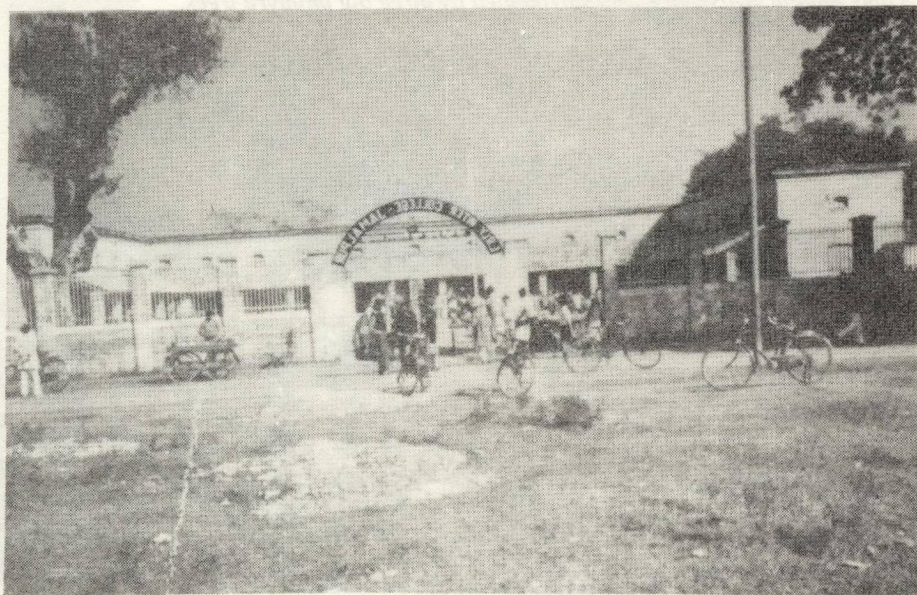
This is the hill beside the Jamalpur reservoir where Baba used to sit and play flute while a student of standard VIII.



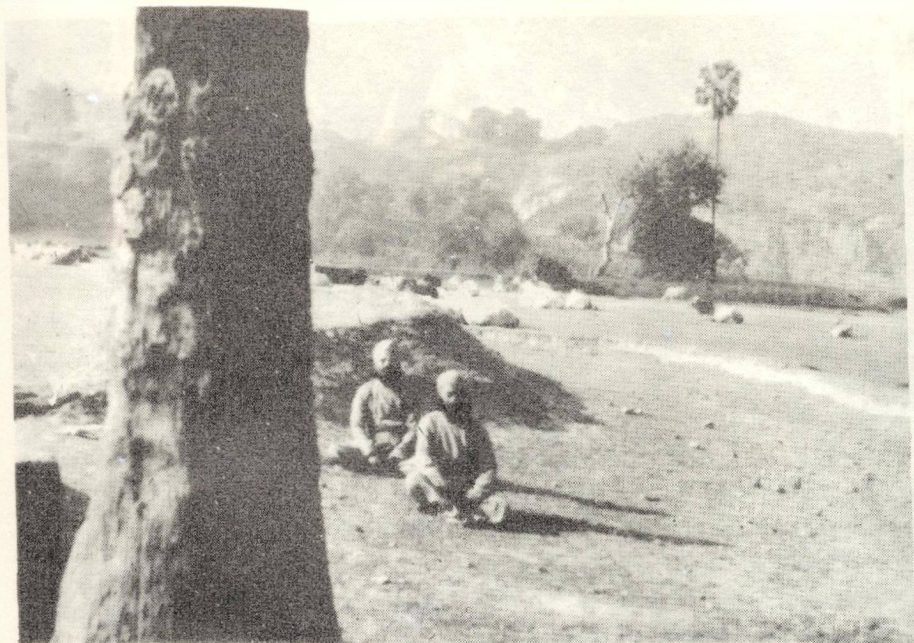
The site where Baba used to meditate on a small jetty attached to the hill while a student of standard VIII and IX.



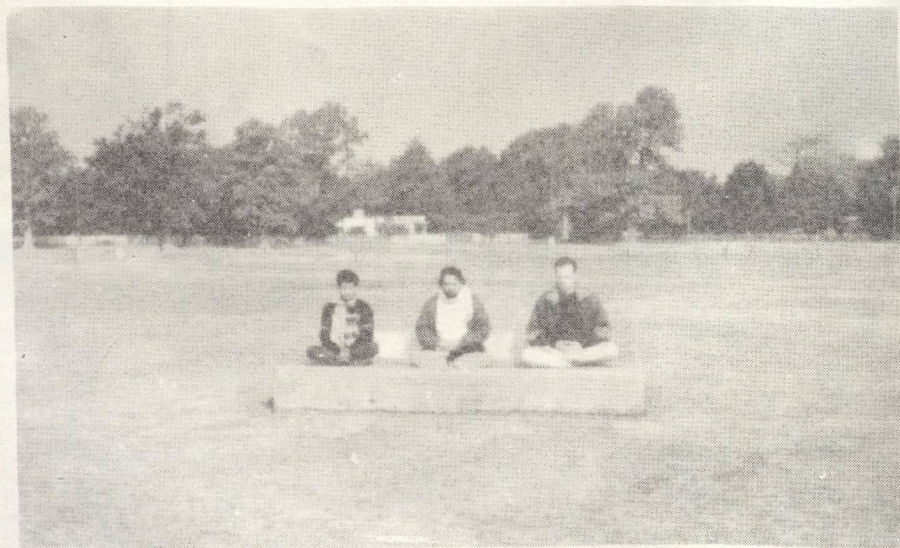
The old tamarind tree beside the reservoir where Baba used to sit and meditate while a student of standard IX.



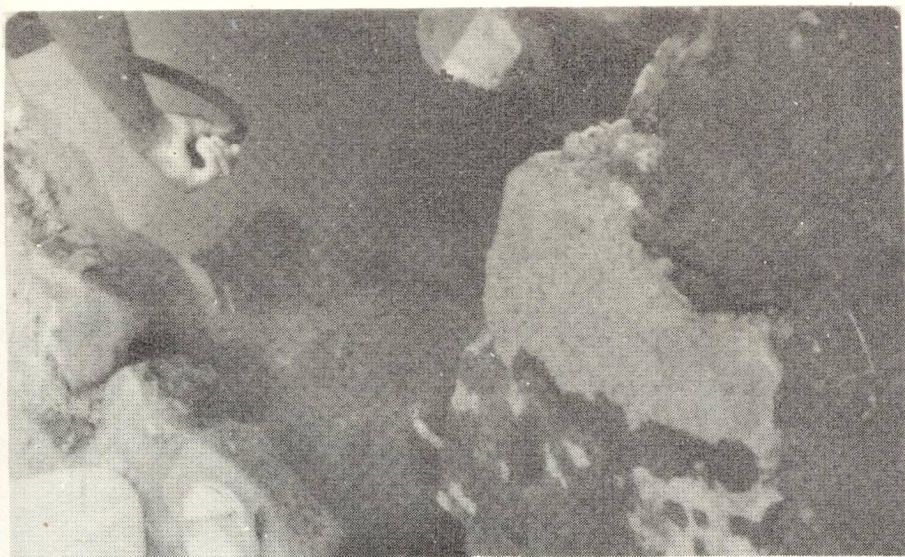
The famous Railway high school where Baba studied and passed the matriculation examination.



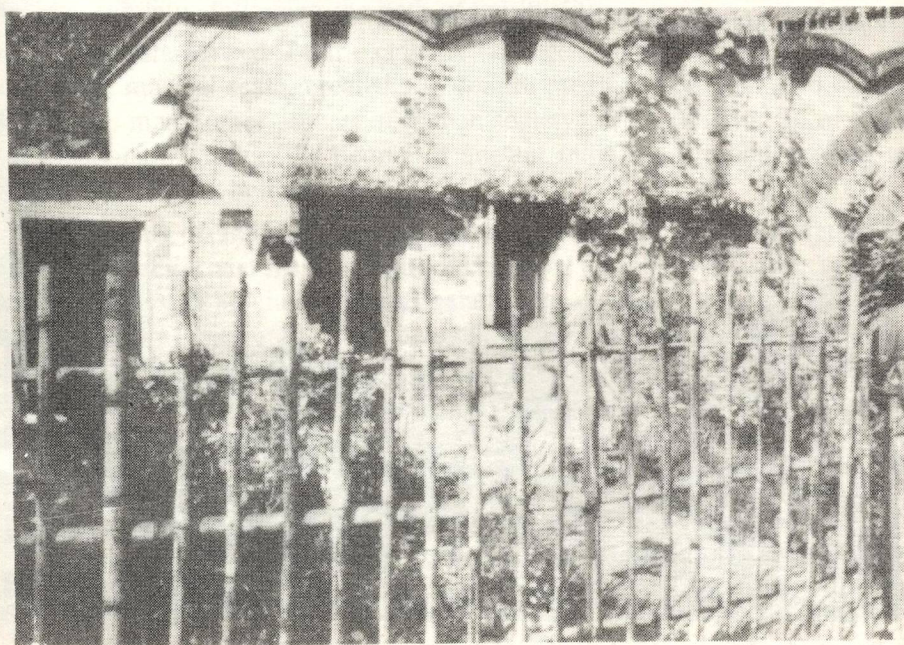
The holy site where Baba used to sit for meditation after 9th standard examination. This is the holy place where the famous Nath yogii Praviira Nath became Siddha. This place was surrounded by three big palmyra trees.



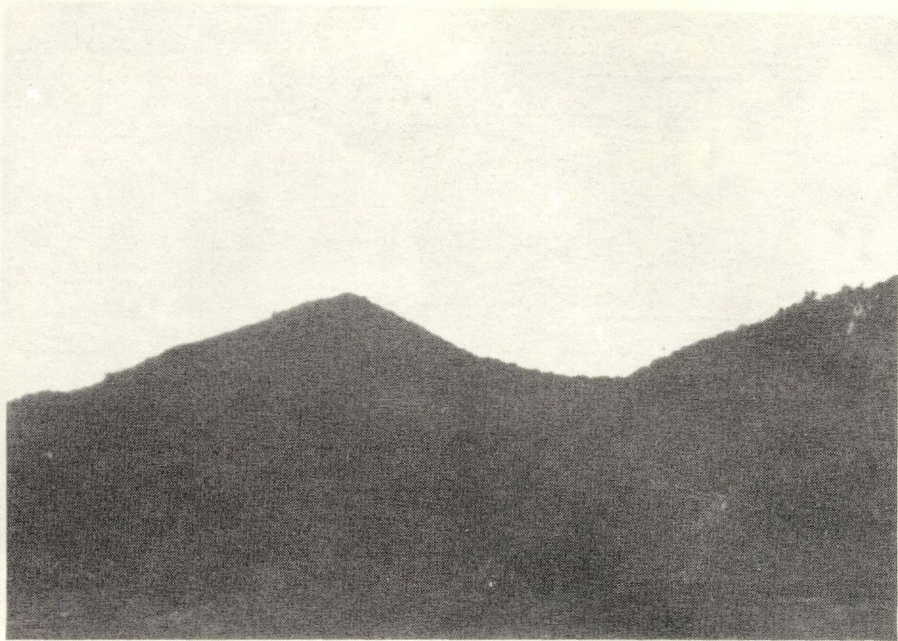
This is the famous Tiger's Grave in the big field where Baba used to sit during His evening walks with the visiting margiis. Actually this was His most favourite place for meeting the devotees after the site pictured on top of this page.



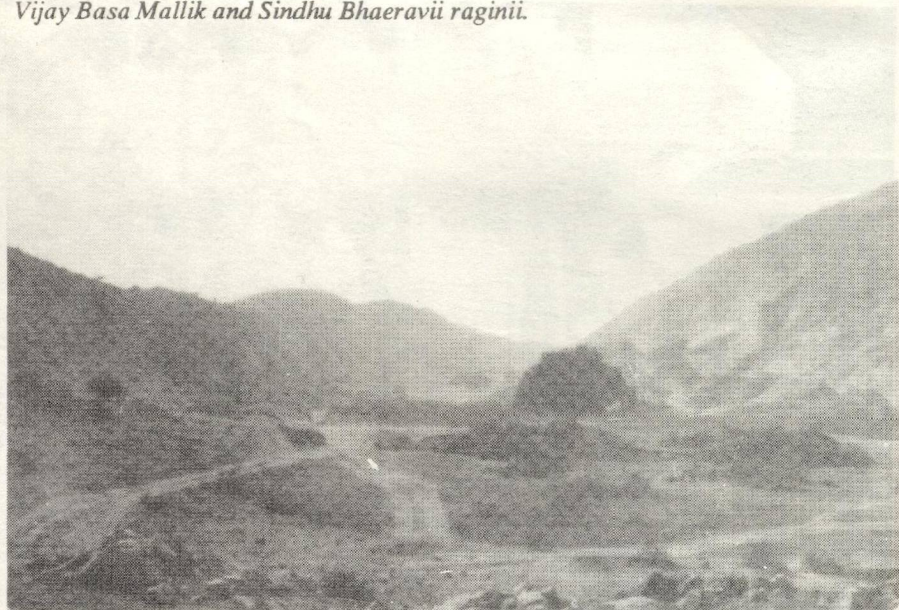
The famous water spring from which Baba used to collect water to drink. Sometimes while seated in the Tiger's Grave, He sent persons to collect water from this spring. The water spring is still there and lots of people gather water from here even today.



Jamalpur railways quarters at Rampur colony where Baba lived during the last days of His official career. From here He signed from His service and went to Ananda Nagar.



The summit of the Jamalpur hill where Baba used to meet many sadhakas and eminent social workers. Baba mentions this hill in His short story on Viresh Vijay Basa Mallik and Sindhu Bhaeravii raginii.



This is the famous Death Valley of Jamalpur where Baba used to go and sit under the tamarind tree. Baba had a number of mystic realisations here in His younger days. He used to pay frequent visits to this Death Valley in His youth.

HISTORICAL ADVENT

*"Nidárun' dukkhaváte mrtyugháte
Mánus'a curn'ila yabe nija martyasiimá
Takhano dive ná dekhá devatár apár mahimá."*

*(When the night is filled with distress...
When humans are still stalked by death
having done their best...
Will not then the Glory of God become manifest?)*

--Rabindranath Tagore

About 7000 years ago, to this planet known as Earth came a great man known as Sadashiva. The human beings of that time were not at all intellectually advanced and their self-centeredness kept society fragmented. Sadashiva gave those people a system for forming a proper society and organized every branch of human life so that it could rise from brutality towards subtlety, following the path of spirituality.

He systematized Tantra sadhana (a system of spiritual practice), invented the musical scale, created a system of medical treatment, and helped develop so many other aspects of human society. Remembering all of these contributions of Shiva, the people of ancient India used to address him as Baba (respected or beloved father).

Students of anthropology are acquainted with the name 'Harappá', a Sanskrit word derived from 'hara', which means an entity who steals or takes away all kinds of bondage ('Harati bandhanam ityarthé harah'). Shiva was super-human. One of his most beloved qualities was that he used to take upon himself the sorrows and suffering of others. That is why, even to this day, one of his names is 'Hara'. Still we hear people chanting 'Hara Hara Mahadeva' or 'Hara Hara Vyom Vyom'. So 'Hara' means Shiva and 'Áppá' means father. Hara and Áppá = Harappá, meaning 'Shiva is the father of all of us'.

Even 5000 years ago Shiva was very popular. Thus the great seat of urban civilisation that grew in the Indus valley in ancient times -- a holy place of progress -- was called Harappá by the people of that area. This was simply another mark of respect for Shiva and testified to his continuing popularity. Shiva was the original spiritual father and preceptor. He was the first man to give spiritual direction and the first pioneer of the human society.

The history of Bharatavarsa (the proper Samskrta name for India) as known is replete with great personalities who have contributed to human knowledge and to every aspect of human endeavour. Shiva is considered the epitome of all-round excellence. After him, another name that comes to mind representing this same level of accomplishment, is Shrii Krsna.

At the time of Krsna, about 3,500 years ago, Bharatavarsa was divided into many small states. The rulers of those states were constantly fighting amongst themselves, but they were not fighting for any ideology. They simply fought out of greed for territory. Indeed they had no ideology nor any urge for Dharma. Krsna wanted to unify these states so as to form a strong society, a Mahabharata.

Krsna envisioned a Bharata far more developed than anyone else at the time could conceive. He saw the possibility of a stable, well-knit society where individuals could have a cohesive, collective life, enriched by mutual cooperation. Thus all, contributing their special qualities and distinctive personalities, would help each other to attain happiness, prosperity and bliss.

So by his advent, by his intelligence and by his skill in warfare and diplomacy, he created Mahabharata. He crushed the wicked and protected the righteous and kept alive the ideals of Dharma. The work of Krsna established one of the great epochs in human history. It is noteworthy that his glorious work could not be separated from his personality. On one hand he was the gentle, playful Krsna of Vraja, playing his flute; on the other hand he was the wielder of the Sudarshana Cakra, 'Bhiis'anám Bhiis'anádapi' ('One who is dreaded to the dreadful'). This second role earned him the name of Parthasarathi, Krsna of Kuruksetra.

But what is the condition of the world today? Economic disparity, political instability and social disorder are rife throughout the world. In this second half of the twentieth century, in this glorious scientific age, humanity has walked on the moon. Human babies are taking form in scientific laboratories. In all areas of knowledge, particularly in the physical sciences,

in thought and intellect, we are attaining great heights. But these accomplishments are not matched by a growth of all-round social security or individual happiness. Something is amiss.

Deadly weapons, the symbol of materialism, have been produced beyond any imaginable need. Humanity is stricken with the terror of war. The mind has been bartered for money. The inventor of machines has become a slave to these machines. While we are generally cut off from our past heritage, the future is overcast with the smoke and mist of uncertainty. Where is the way to liberation, to unity, to universalism? The world seems to be sitting on a destructive volcano about to blow. We ourselves are the main threat to our own existence. Our supreme terror is of ourselves. The demon in the form of so-called civilisation has spread to every country and every corner of the world.

Thus, even in this age of advanced science, millions of people in Asia, Africa and Latin America are passing their days in starvation, feeling the constant pangs of hunger. The common people of Russia and China, somewhat past the stage of starvation, are instead thirsty for mental and spiritual liberty. This wave has also washed to the shores of Hungary, Poland and Czechoslovakia.

On the other hand, great numbers of people in the USA, Japan and Western Europe -- seated on the sky-scraping peak of material wealth and abundance -- have become victims of mental and psychosomatic diseases. In their materialist philosophy, appearance has priority over honesty. There is glory and honour in wealth but not in the development of the mind. There is the urge for speed, but to what end? No profound and clear progress exists. Forgetting the subtler aspects of human existence, Western civilisation has proved in many ways to be a cultural graveyard. The mind has weakened, the family unit has weakened, the values of life have been split asunder, and the moral base of society has sunk as if into quicksand.

In the madness of a restless, reckless, thoughtless race to some indeterminate goal the West, once the seat of civilisation, is moving as if towards the mythological underworld of the death pit. And who is to blame?

In spite of tremendous advancements in science and technology, humanity is still not freed from hunger, nor are we free from narrow and divisive sentiments based on caste, race, community, religion, etc.

There is no easy answer to why we have such profound problems, but briefly, let me suggest that one important reason is that the intuitional part of the mind has not, within most people, developed with the same speed as the intellect. Thus, while our powers of rational and analytical thinking are increasing by leaps and bounds, our more subtle, synthetical and comprehensive faculties have not developed as much. One can say that the mental power of the mechanic or technician has not increased in the same proportion, as the blind force of the machine. Thus we must ask, 'Who's in charge -- and why?'

We cannot say that there has been no forward movement of civilisation. But clearly balance and harmony have not been maintained. Thus an analogy could be that a certain man has had tremendous success in a particular field, but on the other hand he has not developed a well-rounded personality. This lack of balance may allow him to fall victim to various types of narrowness, superstition, reaction, vice, self-centeredness, etc. It may well be that his work has helped many other people, but he has at the same time endangered his own development. This is one of the painful paradoxes of the present day.

How can we correct the situation? There must be a change of outlook from material to spiritual, the practical application of Neo-humanism, the introspective study of all relevant topics and a purposeful and happy blending of the internal and external, individual and social aspects of our lives. This happy blending will bring:

Unity

Beauty of union

Shine and vigour in modesty

Moral determination amidst allurements

Enjoyment through renunciation

Courage to fight against obstacles

Synthesis beyond the struggle

Not just speed, but harmonious development

Luster of intuition in the light of intellect

Welfare of each and welfare of all

*And fully blossomed individuals,
like sunflowers in the garden of collectivity*

To synthesize this multi-faceted human lifestream is indeed a very difficult task. Indeed the various branches of this lifestream seem to be devouring each other, rather than joining together to make a greater river. In this case it is our foremost duty to protect the basis of life. But who will

provide such an all-embracing solution in the midst of the cultural and spiritual erosion of our world?

Human society is replete with guides and teachers who can provide answers to certain personal or societal problems. In the terminology of yoga this type of guide is called a guru. Depending on their experience and profundity, a guru can help to a certain extent.

When a problem is not so difficult, it can be resolved by the Samaja-gurus (teachers or guides of the human society). The teachers, professors, the recognized leaders of the society, and other particularly honest people are called Samaja-gurus.

But when the problems become more difficult, these Samaja-gurus also are unable to resolve them. Then they feel the necessity for a more powerful, more determined leadership. The failure of Samaja-gurus necessitates the coming of Sadvipras (spirituo-intellectuals) to solve the problems.

Sometimes, when the flowing stream of human society throws humanity into a calamitous whirlpool, the accumulated omissions and lapses of proper conduct over a long period imperil both the individual and the collective existence. The stream of society stagnates and does not provide the needed vitality. At this time the members of society look for a new path, a new vehicle to move in and a new pioneer as their leader, as neither the Samaja-gurus nor the Sadvipras are able to resolve the situation. It is at this moment that a Mahasadvipra (a creator of Sadvipras) is required. A Mahasadvipra and no one else can provide the panacea to this colossal miasma of society. This Mahasadvipra is the Mahasambhuti or Taraka Brahma.

The countless omissions and deceptions of thousands of years have culminated in today's grave situation. To counter this crisis of human civilisation, we need a great person with divine power.

The Yogic and Tantric scriptures, evolved over millennia by many thoughtful seekers, list a series of qualities that we can expect to find in the personality and daily life of a Mahasadvipra. These include:

- One who is a great personality -- an entity who cares for all and who is like Paincavaktram in kindness and firmness ('Paincavaktram' literally means "the one with five expressions", viz: Vamadeva, Kalagni, Daks'ineshvara, Iishana and Kalyana Sundaram. The term specifically refers to Lord Shiva.)

-One who is capable of elevating an individual from animality to humanity and from humanity to the heights of divinity.

-One who can bridge the gulf between philosophy and facts and between theory and practice.

-One who has the capacity to bring about a purposeful blending between relative and absolute truth. In the yoga scriptures this is described as the ability to reveal and explain the potentiality of an ocean in one drop of water and the importance of that one drop within the ocean.

-One who can help all to purify and rid themselves of all bondage through the proper balance of knowledge, action and devotion in their lives.

-One who has the foresight to lead others towards the future, while keeping the past in perspective and moving with the present.

-One who is eager to solve all problems whole-heartedly, with love and devotion, and peace and amity, but if needs be has also the mental power to become a non-compromising, adamant warrior. Equally important is the ability to be 'Bhiis'anám Bhiis'anádapi'.

-One who can propound a theory that is capable of balancing the deep spiritual insights of the East with the scientific and technological capabilities of the West. Such a theory, like Shrii P.R. Sarkar's 'Progressive Utilisation Theory' (PROUT), would guarantee the basic necessities of food, clothing, shelter, education and health care to all beings. Also like PROUT, it would inspire people to develop themselves physically, mentally and spiritually while living together in a cooperative manner.

-Above all, one who is capable of imparting the powerful psycho-spiritual process of Tantric meditation to all human beings of the universe, so that they can develop themselves fully in body, mind and spirit.

In this century that Mahasadvipra, that Mahasambhuti, that Mahakaola was and is needed more than ever. The entire universe has been waiting to call forth and receive with devotion that complete personality.

There cannot be an effect without a cause: if this rule of action and reaction is unailing, then the auspicious moment for observance of the great promise given by Parthasarathi Krsna some 3,500 years ago -- 'Paritrán'áya sádhunám' vinásháyaca duskrtám' (to liberate the righteous and to crush the wicked) -- must certainly be imminent.

The scorching heat of a summer forest fire precedes the showers of the rainy season. The refreshing sunshine of spring crosses the barrier of the ice-cold winter and provides a life-spring of energy and warmth to all. Such is the wonderful cosmic order that preserves balance in the natural functioning of the universe.

Time and again sociologists have marked this cosmic arrangement in the flow of the social cycle, i.e. they also understand that such a balance also exists in the human society. Leadership has emerged through the ages in the fields of politics, economics, industry, technology, etc., but in the past no single person has been able to provide leadership in all these areas. Every society, every ideology, has been incomplete, fragmented. Thus human society has moved forward at a slow pace. For the solution of the innumerable problems of humanity, we need the complete circle; that is to say, we need: 1) the way, 2) the means to move along the way, and 3) the pioneering leader.

Shrii Shrii Anandamurtijii appeared in the world as a perfect incarnation, a Mahasambhuti, a Mahasadvipra, a Mahakaola. He fulfilled the unflinching law of the social cycle at this great juncture in human history. He came to bring humanity to this full circle.

What is the way? He said that the way is the directions given in the total philosophy of Ananda Marga. What are the means to move along the way? He said the means include sadhana, service and sacrifice. Who is the pioneer? He said, 'Take shelter in the vibration created by Shrii Shrii Anandamurti. Through his introduction of Varabhaya and Janusparsha Mudra move yourself and the world towards all-round well-being.'

The King of Kings came down to the world of dust. Endless suffering and torture, reminding us of the garrisons of Kamsa and the injustices of Duryodhana, are burning humanity in a seemingly inextinguishable fire of affliction. A static peace, that is, the peace of the graveyard, is encircling the world. In compliance to the assurance of Krsna, the entity of bliss came down to the Earth through the encircling darkness, through the mists and skeletons of that dreadful cremation-ground. What has been his form -- Vamadeva, Kalagni, Dakshineshvara, Iishana or Kalyana Sundaram?

He alone knows His way. It is by His grace alone that His real form will be known to those who seek. He came as Sadashiva (7,000 years ago). He came as Shrii Krsna (3,500 years ago), and now as Shrii Shrii Anandamurtijii. He is the entity of bliss. He is eternal and omniscient. Let humanity welcome Him with all honour. He is the entity of knowledge. Let those

lacking in knowledge be freed from their blindness with the help of His spiritual guidance and be enabled to recognize the Lord of Knowledge. He is the entity of action. Let humanity discover the Lord of Action in the midst of His continuous movement throughout the universe.

"Today I have been hoping that the divinity of the Saviour is coming to our rescue, indeed, but I shall be awaiting the divine message of consolation that He will bring. I am sure He will carry words of great assurance to humanity from His eternal Father."

Robindranath Tagore

Ranchi (the southwest region of West Bengal and the adjoining State of Bihar, in India) was the starting point of civilization and the birth of human culture. This ancient land is known by different names in various parts of the world. The Chinese named it "Lanchi", the Greek named it "Ganga Kidi", and the Aryans named it "Ratna". A host of warrior kings and daughters of this illustrious area have spread its glory to all humanity by their sacrifice, forbearance and humane endeavours.

Vardhaman (Buddhism) is a very old township of this land of Ranchi. It has been said that it is the oldest living city in the world. Panamunga is a locality nearby. The late Lakshmi Narayan Sarkar was born here. For generations the Sarkar family has lived at Ranchi. Both the Tantrik cult and the yogic practices of this old land influenced the young and many disciples delved deeply into the path of spirituality. Others few went in quest of that precious knowledge that ultimate knowledge. Lakshmi Narayan left the ancestral home and eventually came to Jamalpur in Bihar State as a railway employee. He soon won the hearts of all types of people in Jamalpur due to his amiable and vocal personality. Besides this, he was very knowledgeable in homeopathic methods of medical treatment. There was hardly any family in Jamalpur which had not consulted him in this respect. He also used his free time to help in various kinds of social work and he was respected for this as well.

The late Abha Kanti, wife of Lakshmi Narayan Sarkar, was the third daughter of the renowned physician, the late Upendranath Basu of Vaidya-kona, in the district of Hooghly of the State of West Bengal. Her intelligence and sweet, amiable personality marked her as a noble woman. But even in this happy household, Lakshmi Narayan had a point of sorrow. According to Indian

THE GREAT ADVENT OF A DIVINE LIFE

'Today I have been hoping that the birthday of the Saviour is coming to our penury-stained hut. I shall be awaiting the divine message of civilisation that He will bring. I am sure He will convey words of great assurance to humanity from this eastern horizon.'

--Rabindranath Tagore

Rarh (the southwest region of West Bengal and the adjoining areas of Bihar, in India) was the starting point of civilisation and the hub of human culture. This ancient land is known by different names in various parts of the world. The Chinese named it 'Lati', the Greeks named it 'Ganga Ridi', and the Aryans named it 'Rattha'. A host of worthy sons and daughters of this illustrious area have spread its glory to all humanity by their sacrifice, forbearance and humane endeavours.

Vardhaman (Burdawan) is a very old township of this land of Rarh. It has been said that it is the oldest living city in the world. Bamunpara is a locality nearby. The late Laksmii Narayan Sarkar was born here. For generations the Sarkar family has lived in Rarh. Both the Tantrik cult and the yogic practices of this old land influenced the family, and many members delved deeply into the path of spirituality. Quite a few took to asceticism in search of that precious knowledge that ultimate knowledge. Laksmii Narayan left the ancestral home and eventually came to Jamalpur in Bihar state as a railway employee. He soon won the hearts of all types of people in Jamalpur due to his amiable and sociable personality. Besides this, he was very knowledgeable in homeopathic methods of medical treatment. There was hardly any family in Jamalpur which had not consulted him in this respect. He also used his free time to help in various kinds of social work, and he was respected for this as well.

The late Abha Ranii, wife of Laksmii Narayan Sarkar, was the fourth daughter of the renowned physician, the late Upendranath Basu of Vaidvabati, in the district of Hoogly of the state of West Bengal. Her intelligence and sweet, amiable personality marked her as a noble woman. But even in this happy family, Laksmii Narayan had a point of sorrow. According to Indian

tradition, he needed a son to carry on the family name. He had two lovely daughters, but the absence of a male heir made the entire family morose in the midst of an otherwise happy life. At last, after four years, the long awaited moment came.

It was the full moon day of the month of Vaeshakh, 1921, at seven minutes past six in the morning. The new sun, whose amorous attraction is felt even before it illuminates the world with its radiance and removes all that is dark and inauspicious, was rising. Since it was the day of Buddha Purnima (the birthday of Lord Buddha), much of the Eastern world was engaged in meditation on Bhagavan Tathagata. The chorus of morning prayers was heard in every house. At this great historical moment, a flow of bliss came down into the house of Laksmii Narayan, radiating a divine glow. Laksmii Narayan was impatiently waiting for the desired son. At last there appeared a celestial baby, pure and shining in complexion, with all the characteristics of divinity.

One can hardly fail to remember this holy day. On this same auspicious day over 2 millennia ago, the blessed Lord Buddha appeared. By sprinkling the holy water of compassion, he showed a new path to a society buffeted by the divisive feelings of caste and creed. And on the same day in 1921 there appeared another living entity of love, bliss and compassion. He had come to purify the living beings affected with the three afflictions (namely, physical, mental, and spiritual) by bathing all in the soothing water of peace and establishing a new world free from exploitation.

Needless to say, that newly born son of Laksmii Narayan and Abha Ranii is known today as Shrii Shrii Anandamurtijii.

THE CHILDHOOD OF SHRII SHRII ANANDAMURTIJII

*"Nityánandam' paramasukhadam kevalam' jinánamúrttim
Vishváitiitam' gaganasadrsham' tattvamasyádilaks'an'am
Ekam' nityam' vimalamacalam' sarvádhiisáks'iibhútam
Bháváitiitam' trigun'arahitam sadgurum' tvam' namámi."*

(The Lord is ever blissful, full of joy, the embodiment of knowledge. He is beyond the universe. His vastness can only be compared to the blue void. He alone knows the secrets of creation. He is the one pure witness of everything. Beyond conception, devoid of bondage... O Sadguru, I salute to Thee.)

The newly born baby received the name Arun for two reasons. His complexion at birth was like that of the crimson rays of the dawn, and the Sarkar family hoped he would be like the enchanting morning sun that heralds a new day, removing the deep darkness of night -- the type of dawn that brings on a new and better life. Just so, the family hoped that Arun would help bring a new dawn to human society, removing the long accumulated inertia, staidness and darkness from the world.

After Arun had grown up a little, wonderful events started happening in his life. He often used to have special dreams at night, and he would tell his mother, 'Mummy, Mummy, just now while I was sleeping, different animals were entering into one of my ears and coming out of the other. Why does that happen?' His mother was startled to hear such fantastic dreams from such a little boy. She could not understand it. She would just console her son (and perhaps herself!) by saying, 'Don't worry. It is nothing. You've just had a strange dream.' But how could one see such fantastic things every day! Arun used to tell his mother such things as, 'Mummy, see how the big planets and satellites in hundreds are floating before me. What strange animals are moving around me!' It was very surprising that this boy could give vivid descriptions of giant animals such as the dinosaurs that had left this Earth millions of years ago. Naturally his mother, Abha Rani, was perturbed. She even feared that her son was suffering some type of mental breakdown. So after discussing the matter with her husband, she arranged a medical checkup for Arun.

Arun was then only four. It was Shiva Ratri night. Along the way, they came to a Shiva temple. When the three of them came to the head priest to offer worship, small Arun started reciting the Prayer of Shiva with accurate Vaedik intonation:

*"Dhyáyennityam' mahesham' rajatagirinibham' cárucandrátvam'sam
Ratnákslojvalám'gam' parashu-mrga-varábhiitihastam' prasannam
Padmásiinam' samantám' stutamamaragan'aer vyághrakrttim' vasánam
Vishvádyam vishvabijjam' nikilabhayam' paincavaktram' trinetrám."*

(One should constantly meditate on Maheshvara, who is like a silver mountain, whose ornament is the lovely moon, whose limbs are brightened with the splendour of jewels, with axe in hand, holding animals, bestowing boods ever blissful, seated in lotus posture, wearing a tiger skin, worshipped by all the gods, the seed, the cause of this vast world, who removes the boundless fears of the entire universe, the one with the five faces and three eyes.)

The head priest of the temple was amazed to hear such a beautiful and accurate recitation from such a young boy. This verse of praise, which had take the priest so many days to memorise, could be recited so rapidly and precisely by a little boy! After a few moments he said to Laksmii Narayan, 'You might have taught the verse to the boy?' Father Laksmii Narayan was just as amazed: 'How is it possible?' He had never taught his son this verse, neither had he ever heard Arun recite this verse before. Then who had taught it to him? All we can say is that many things happen in this universe that cannot be explained by reasoning.

During this era India was fighting for its independence from England. One of the greatest freedom fighters of those days, Deshabandhu Chitta Rainjan Dash died in 1925. On the day of Deshabandhu's death Laksmii Narayan's brother was blessed with a son. He named him Chitta Rainjan. In Bengali tradition, it is common that all the males of a generation will have the same middle name, whether they are brothers or cousins. As the name Chitta Rainjan was very important to his brother, Laksmii Narayan and Abha Ranii agreed to change the name of Arun. Accordingly, Arun became Prabhat Rainjan. His next brother, named Kanai, became Kanai Rainjan. After Kanai Rainjan, a daughter was born, and named Bijliprabha. Later two more sons were born, respectively named Himanshu Rainjan and Manas Rainjan.

STUDENT LIFE

'One will not be able to know anything unless one develops the psychology of "I know not." It is the fundamental spirit of a true aspirant.'

--Shrii Shrii Anandamurtijii

Prabhat was now five years of age. His father enrolled him in Jamalpur Primary School. From the beginning Prabhat was gentle and calm as well as prompt. He soon caught the attention of his teachers due to his sharp intelligence. In fact, he became their prize student. Strangely though, the boy who was so highly regarded at school was quite unusual outside. He was, for example, reading palms, telling fortunes and causing supra-psychic phenomena.

Prabhat's childhood passed in this way. His parents however, were becoming very concerned about his future because they could not understand these phenomena and they contemplated removing him from the environment of Jamalpur. So, finally, his father sent him to the original home of his ancestors, in Bamunpara of Vardhaman district in West Bengal. They thought that in the lonely lap of Nature, Prabhat's mental attitude might change.

So he went to Bamunpara. In time there was some change, but on the other hand, Prabhat was often found lying in bed in a grave state of mind, as if he was in deep thought, his mind travelling to some distant place. He was calm, self-absorbed, engrossed and outwardly silent, but in the psychic sphere, the child Prabhat would sink into the bottomless sphere beyond the edge of the world to collect the gems, pearls, diamonds and emeralds of the mysteries of creation.

During that period, his elder sister was also at Bamunpara. One day she said, 'At this age, boys learn many things, whereas you pass your time lying on your bed. What are the things you think about while lying there? You have not even been able to learn Bengali well yet.' (Bengali was his mother tongue).

But Prabhat was not a boy to be subdued. That very morning he sat down and in no time wrote his name in Bengali, Arabic, Roman, Devanagari and Tamil scripts. His elder sister was astonished to see this. She had wanted to rebuke her brother but herself became speechless.

In later years, while describing this time in Bamunpara, Shrii Shrii Anandamurtijii said, 'A list of my activities for the future and the method of doing them, as well as a rough plan, were prepared by me while lying on the bed of that hut in Bamunpara. Whatever you see today is the yield of my thought process at the age of seven years.'

After completing his primary education, Prabhat was enrolled in Jamalpur Railway High School. He had a deep love for Samskrta (Sanskrit) and English during his student life. He mastered these two subjects, with one instructor, the late Ramchandra Jha, being instrumental in developing Prabhat's ardent love of Samskrta. Soon Prabhat acquired so much knowledge in so many different branches of learning that various teachers and students called him a living encyclopedia. They did not know that this student was not only a 'Living Encyclopedia' but also an 'All-knowing Entity of Enlightenment'.

Jamalpur is a railway township rich in natural bounties and encircled by forests. The unbearable noise of the mechanical civilisation of modern urban life is not heard there. There is no overflowing population. The calm sky and the sweet air are its constant companions.

On one side of the railway station there are the dwellings of the local people. On the other side, at a considerable distance, there are sprawling fields, a few hillocks and a dense forest. This side of the town actually is rather frightening; even during daytime people ordinarily do not go there. Even at noontime a brave person may feel palpitations of fear while passing through this side of town. The lonely environment was not the only reason for this fear. Close by lay the grave of a tiger which serves to remind all of a horrible tale, a time of cruel death, which earned this place the name 'Death Valley'.

Once a hunter shot at a tiger there, but the shot was not accurate and the animal was only wounded. A struggle between the two warriors, hunter and tiger, ensued. The horrible drama came to a close with the death of both combatants. The local people buried the bodies where they lay and since then the area has been known as Death Valley.

Taking all these things into consideration, the environment of this side of Jamalpur was so dreadful that common people used to shudder in fear even on hearing its name, but adolescent Prabhat used to go alone to the area, in the morning or evening, feeling no uneasiness. He did not know what fear was. Due to this habit of walking there, however, his friends and companions gradually left his company.

There was not an iota of slackness on the part of Prabhat in his studies, however, even though some of his other habits were obviously strange. The teachers were eloquent in praising him, but still his father was worried about the strange activities of his son. Just as he was just thinking of persuading Prabhat not to go to the forests, a hunter came to inform Laksmii Narayan that at dawn, when he had entered the forest to hunt birds he found Prabhat coming out from the jungle.

At this time a sad event took place in the Sarkar family. Laksmii Narayan died at the age of only 45 of Kala-azar (black fever). Prabhat was then only a student of class nine. Mother Abha Ranii fell into deep despair, and finances became a problem. In spite of this, Prabhat passed his matriculation examination in 1939. Though in the midst of financial straits, his mother was not prepared to stop his higher education and, after he finished high school, sent Prabhat to Kalikata (Calcutta) where he enrolled in the science department of Vidyasagar College.

In college life Prabhat Rainjan hardly read the books in the curriculum. Rather he read books on all other subjects, particularly ancient culture and philosophy. He had such a deep knowledge of so many subjects that besides his own classmates who would regularly come to him for help in their studies, the students of the third and fourth years also came to him for help. As well as in science, he helped the others in philosophy, economics, Samskṛta, anthropology, etc. While in college, Prabhat did tutoring to support himself. With the extra money he earned from this, he would help his poorer classmates and other people in distress, as his mind used to weep at the want of people.

In this way his active student life passed and he handled the various struggles and clashes that are part and parcel of this human life. His life-stream was then at the point of taking a big turn. It was as if preparations were afoot for the announcement of a very great event in the advent, existence, and activities of Prabhat Rainjan Sarkar. An auspicious and benign chapter was soon to begin.

Imagine... it is Kalikata; the Ganges river is flowing with a melodious sound. What is that tune? What is that sound? The tones vibrate the layers of his mind with the tune of Omkara -- the sonic symbol of the Supreme Being. He was hearing the mantra of the root of the universe -- Māntra Caetanya, Mantraghat, Diipani Shakti, Diipajinana and many other aspects and mysteries of Tantra and sadhana. There was a transformation in the mind of young Prabhat -- the latent Mahakaola in this young student started functioning. Mahakaola-Mahatantrik Guru Prabhat, while a college student, gave his first initiation to a man desirous of salvation, from a planet we call Earth, on the bank of the Ganges at Kashi Mitra Ghat on the evening of the Shravani full moon night. A new chapter began on this day. How that historic event took place will be described in more detail in the next chapter.

FIRST INITIATION

*"Diipajinānam' yato dadyát kuryát pápaks'ayam' tato.
Tasmát diiks'eti sá proktá sarvatantrasya sammatá."*

(All the Tantras agree that spiritual initiation must enkindle the light of knowledge and exhaust one's samskaras.)

In those days there was a world of difference between the environments of Kalikata and Jamalpur. Jamalpur was a place where silent nature, the calm sky and the mountain peaks seemed to be absorbed in deep meditation. And Kalikata? A sea of people, houses and brick buildings, a stone-hearted abode of brick-kilns and iron cages. Calmness was not to be found there, nor the tranquility of a sentient environment. But here in the compound of a house on the bank of the river Ganges Prabhat Rainjan found a new type of bliss. It was in the company of his maternal uncle, Sharat Chandra Basu. Shrii Basu was an ardent practitioner of Tantra, and regular contact with him gave Prabhat a congenial setting in which to explore the spiritual world. It was in Kalikata that Prabhat gave his first initiation as a Guru, as a spiritual preceptor.

The great saviour Shrii Shrii Anandamurtijii sowed the first seed of human liberation in a world pervaded with darkness at the Kashi Mitra Ghat of Kalikata on the bank of the Ganges, during the cloudless Shravanii full moon night. His regular schedule had been disturbed that day. Great events often take place in an unexpected manner. The king of the hearts of innumerable devotees and spiritual practitioners of today, Shrii Shrii Anandamurtijii was then a college student, known only as Shrii Prabhat Rainjan Sarkar, though possessed of an uncommon, god-like and pleasing personality.

Every evening after returning from college, Prabhat used to go for a walk to the Nimtala Ghat on the bank of the Ganges. As a companion, one of his close friends, Ramesh Chandra Shethi, would go with him. That day was an exception. In the thickening evening on the shore of the Ganges, Prabhat Rainjan, his mind absorbed in the serenity and quiet of the evening, suddenly realised that Ramesh was not with him. That same moment, instead he saw a strange giant of a man standing before him, holding a shining sword,

obviously ready and able to use it. He was advancing towards Prabhat, ready to snatch away everything from the young man, including perhaps his life.

Young Prabhat had no difficulty in recognizing this man. He was the ill-reputed robber, the notorious Kallicaran Bandyopadhyay, popularly known as Kali Dacoit. Little did Kallicaran know what great changes were in store for him that evening.

The ferocious, turbulent, Kallicaran stood before the young Prabhat, who had been deeply absorbed in meditation, facing the moonlit Ganges. Prabhat Rainjan now looked at the flashing eyes of the forbidding Kallicaran. Prabhat called in a grave voice: "Kallicaran!"

Lo and behold! The whole body of this giant man started shivering. He thought, "How could he know my name? Who is this youth?"

Immediately came another call: "Kallicaran, come here!"

The normally unruly Kallicaran came forward like a gentle boy. Prabhat became more grave and said, "Sit down." The strong willed Kallicaran became somewhat overwhelmed. Prabhat asked, "Kallicaran, what do you want? Tell me, what is your want? 'Are you really in need of anything?"

Kallicaran was not at all prepared for such direct, pointed questions. The same question came again and again to his mind. 'Who is this young man? How could he know my name?' Again came the question, "Tell me Kallicaran, what do you want from me?"

They talked for some time, with the result that Kallicaran threw away his gleaming sword. Then with slow steps he climbed down to the water of the Ganges, that great river which is the mother of many civilisations and the witness of so much history. The waves created by the strong currents of the river were singing a welcome in high and deep tones. The turbulent waves of the holy Ganges seemed to be the harbinger of a great new beginning for him.

After having taken a holy bath, Kallicaran came with his eyes cast downward and stood humbly in his wet clothes before young Prabhat Rainjan. Even at the age of eighteen, young Prabhat was radiating bliss, compassion and divinity. In a deep and serious voice he said, "Kali, sit in front of me."

Kallicaran sat at the lotus feet of the Guru - calm, dedicated, determined and with intense internal desire in his eyes. He was ready to enter the kingdom of infinity.

Bhuta Shuddhi, Asana Shuddhi, Citta Shuddhi, Ista Mantra. The initiation was over. The golden gate of a new dawn opened in the life of Kallikaran. That turbulent dacoit Kallikaran took a new direction, towards the life of a great Tantrik and a great devotee and became known by his spiritual name of Kalikananda Avadhuta.

Lonely nature, the full moon in the sky and auspicious eternity were the only witnesses to this inestimable historical event on the bank of the sacred Ganges. Shrii Shrii Anandamurti gave his first initiation on this planet to a living being named Kallikaran, so that this humble being could attain the state of Godhead.

Blessed was Kalikananda. Blessed were all the spiritual aspirants of Earth.

Another important event soon occurred in the student life of Prabhat Rainjan. Considering the deep significance of the event, this will be described in Baba's own language.

'Quite some time ago, perhaps in 1940, in the month of Bengali Jaeostha, I had gone to a village in Bankura district in West Bengal as a member of a marriage party. It was the marriage of one of my friends who also came from Bankura. The marriage took place in another village eight to ten miles away from his own village. Due to the heavy rush in the train, I could not sleep well the previous night.

'So on the day of the marriage, I had a long sleep at noon time and started, toward evening, to the brides's house along with the bridegroom. The auspicious moment for the marriage was midnight. All our friends agreed that whatever be the delay in the marriage, we would take our dinner together. Serving of meals started in the early evening, but in that crowd and noise I felt disturbed. I was not feeling fresh due to the sleep at noon and so I thought of slipping out alone.

'As I thought so I did. With a torch in my hand I started walking through the open fields following the beaten track of bullock carts. After having gone about three miles I found a vast upland. There was no sign of any village in the proximity. There were some small bushes scattered on the upland. A few jackals were roaming about. A few myrobolam trees were found scattered around and Sheorha (a kind of wild tree), Mahua and one or two Palash (different native trees). I had gone there because I have a hobby of walking, otherwise nobody would go there voluntarily. From beyond the

trees, the cries of cremation ground vultures and of the largest and ugliest species of other birds, were coming intermittently. The darkness was compact and calm. The stars in the sky could not show the path along which I walked in that darkness, rather they enhanced the horror. The howling of jackals and cries of owls broke the calmness, and as this increased so did the depth of the horror. Then I appeared to be in a strange environment. What is this place? Is it a cremation ground? Maybe -- there was the skeleton of a cow; the flesh had been shared by the jackals and vultures. Yes, there is an abundance of skulls. So this was both a place for depositing the bodies of dead animals and a cremation ground. I thought, "It is very good. Let me see how beautiful horror is. Let me see how much I can love fear in this environment."

'It occurred to me that could I have expressed in words this scene to someone who had come along with me then both of us could sit and enjoy the beauty of horror. With the same feeling I lit my torch and sat down on a clean piece of land. "Who would not become a philosopher in such an environment. Perhaps I could also do the same." But the opportunity was spoiled. As I sat alone, it appeared that a shadow was advancing towards me. I asked, "Who are you?" There was no reply. Then the shadow stopped. After some time it started advancing again. Now it was not silent. A man started singing a song:

*"Sáunga hala jīvan khelá
Bháunglo re bhái bhaver melá
Bhaver mánus cal re phire cal."*

*(The Game of Life is over.
The earthly parade has ended.
O mortal humans, return home.)*

'He had a pleasing, melodious voice. I asked, "Who are you? Would you like to come over here?" He came slowly. Again I asked, "Who are you? Where is your home?" He replied, "Pathik ámi pathei basa; ámar yeman yáoa temni ása. (I am a traveller. The path is my home, I come as I go). However, I don't want to pretend any ostentatious show; when people ask me where I come from, I answer that I am from Chandil police station." (In India, people often identify their general area of residence by the name of the closest police station.) I asked, "What is your name, please?" He replied in his own dialect, "You ask my name here also? People call me Kamalakanta Mahapatra."

'I said, "Sit down Kamalakanta, sing for me". Thereafter Kamalakanta sang five or six songs one after the other for me. Beautiful songs. I realised in my heart that Kamalakanta had the capacity to bring the beauty of heaven to the darkness of the burning-ghat.

'Kamalakanta stopped abruptly. He asked me, "Where do you come from, sir?". I said, "I came to a particular village for a marriage party". He said, "That village is very far from here. It must be about six miles." I said, "Yes, and for that my legs are aching". He said, "Please lie down, sir. Let me massage your legs, you have to walk again". I said, "No, no, you have also come from a great distance and have become more tired." He said, "No sir, I am not tired. As I told you the path is my home. You lie down. You are a small boy." I told him, "Howsoever tired I may be, I do not think it proper that an elder man should massage my legs." He then said, "Then you do one thing. Put your head on my lap and lie down, stretching your legs."

'I did so. I do not know when sleep overcame me. The marriage of my friend had been performed in the meantime, and they might have searched for me so anxiously! But I had a deep unperturbed sleep on the lap of an unknown person in the heart of a cremation ground.

'I woke up towards daybreak with great pain in my legs. When I sat up I found Kamalakanta pressing my legs with both his hands. My head was not on his lap anymore. Beneath my head he had placed three skulls. I called. "O Kamalakanta! Don't you hear? Are you sleeping? I told you that I do not think it's right that an elder man should nurse me. But you did not listen to me." Kamalakanta was speechless. What's the matter? Why does Kamalakanta not speak? Is it possible to sleep in such a sitting pose? Even if it is possible to hold somebody's legs so tightly? Kamalakanta was holding my legs so tightly, that due to the stoppage of the natural process of blood circulation I woke up in pain. I again called, "Don't you hear, Kamalakanta?" There was no response. I gave him a mild push and his body turned. Is he then senseless? I tried to ascertain his state by examining him as far as I knew. There was no sign of life in his body. The whole body was icy cold. Kamalakanta was no more in this world.

'He who has made the path his home has gone somewhere on the path of this universe...he moves...goes on moving...the man of the universe might have left the path for an unknown, unfamiliar destination. I soon stood up.'

The spiritual implication of this incident can easily be deduced by the reader. The physicists have proved that iron particles turn into induced magnets when in close association with a magnet. The philosopher's stone turns iron into gold. A man desirous of salvation attains salvation in the extremely rare company of a Sadguru. Although this may appear to be unbelievable, it is a tested truth.

SERVICE CAREER

'The flame of a lamp lights up countless lamps. The touch of a great personality wakes up innumerable sleeping hearts. In the same way, the eternal glow of the boundless elan vital of cosmic consciousness has been illuminating the life-lamp of universal humanism since time immemorial, is illuminating it, and will do so in the future even more intensely. That is why I say, the future of the human race is not dark, rather it is strikingly resplendent. So proceed on, ignoring the frowns of darkness.'

*--Shrii Shrii Anandamurti
Ananda Vanii, 1.1.1978*

In spite of the strong desire of his family and himself for his higher education, Prabhat Rainjan had to give up his studies and return to Jamalpur. There was financial distress in the family, and he had to ensure that his younger brothers were properly educated. Meanwhile the results of the intermediate science examination had also come out and Prabhat was one of the first ten. In the same year, that is 1941, after leaving school, he joined the service of the Jamalpur Railway Workshop, working in the accounts department.

In 1943 he joined the army. Of course, later on he again joined the railway service and continued working there until 1966 when he gave up the job to devote himself fully to the work of the Samgha (that is, Ananda Marga Pracaraka Samgha).

Returning to the old environment of Jamalpur from school in Kalikata, Prabhat felt happy. Again he engaged himself deeply in the spiritual world. In the meantime, by his extraordinary attraction he had built up a spiritual sphere of his own. The people around him started to regard him very highly.

While working in the railway service, one of his many qualities, that of a palmist, made him a quite popular among the people of Jamalpur. He read the palms of two or three of his intimate friends and his readings came true. This news did not remain unknown. Rather, it quickly spread near and far. People came in droves to have their palms read and to discover their future from him.

Prabhat Rainjan also used a special mirror for telling fortunes. People named it 'the magic mirror.' This was really a wonderful mirror. Predictions about the whereabouts of lost children and lost articles, recovery from illness, etc., used to come out correctly in that 'magic mirror'. Although the people outside were very happy for these superhuman qualities, inside his home mother Abha Rani was very unhappy, for whenever Prabhat used the magic mirror for telling fortunes he used to fall ill. Because of his psycho-spiritual proximity to the person for whom he was predicting, he would often acquire some of their karma, which in turn caused him to be physically ill.

His mother wanted this fortune telling to stop at any cost. Prabhat, however, did not stop it then, for despite his mother's insistence and the bouts of illness, he could not refuse his friends' requests.

One incident stands out. Prabhat had just recovered from illness at home when one of his aunts came to see him. She wished to know about the well-being of her son, who was studying in England. Mother Abha Rani objected because of Prabhat's ill health, but when his aunt strongly insisted, he agreed. The aunt came inside the room and sat before the 'magic mirror'. Placing her question, his aunt remained seated before the mirror. Gradually a picture of a floating ship on the ocean appeared in the mirror. Her son was seen standing on the deck of the ship. The aunt was surprised and happy at the same time. But Prabhat fell seriously ill after this incident, and mother Abha Rani was so annoyed that she broke the mirror into small pieces.

His mother did not like it when he continued with these super-human activities. Moreover, innumerable people began waiting day in and day out for him to tell their fortunes. Many were obstinately wanting to know about this or that. Prabhat Rainjan was not in good health, partly due to his mother's disapproval and partly to the mounting pressure from so many people. He had never intended to create such amazement by showing miracles and telling the past or future; but when pressed by friends or moved by the weeping of the depressed, he would have to predict or tell something. But from the day the mirror was broken, Prabhat permanently and voluntarily severed any connection with fortune telling.

Everybody in the family heaved a sigh of relief at this. Needless to say, the magic mirror had no magic of its own. Rather Prabhat used it merely as a vehicle with which to demonstrate his superhuman powers. The real seer was his unfathomable power of intuition.

While in service, his colleagues started to gradually realize many things about him. His deep learning, his divine ability to tell the future and above all his bottomless spiritual power made a great impression on them.

The news of his powers came to the ears of the head of the railway workshop, an Englishman. This gentleman had developed faith in the Indian way of meditation and in spiritual practices. One day he was very perturbed and came to Prabhat's desk. His wife, in England, was seriously ill. The doctors were not in the position to make a proper diagnosis. The only way to save her life was by a kidney transplant, they said. In such a situation the Englishman wanted to know if Prabhat could say anything.

Prabhat had discontinued fortunetelling by this time. But his divine power of knowing the minds of others was still intact. So he closed his eyes and then said, 'No, no, don't worry too much. A simple operation will do.' The Englishman was both surprised and delighted. But he did not know what a greater surprise was to be born from the womb of the future. After a few days a message came to him that his wife was fully cured and was coming to India.

After her arrival, out of courtesy, the Englishmen invited Prabhat Rainjan to a tea party. His intention was to introduce his wife to him and to find a little time to show his palm and that of his wife to Prabhat. Seeing Prabhat there the lady was astounded and asked her husband, 'Who is he? When the surgeons were almost ready to remove my kidney in the hospital, this gentleman advised them that a minor operation would do and that a kidney transplant was not necessary. On his advice only, the doctors were satisfied, and they conducted the minor operation and I was cured.'

The Englishman was stunned to hear this. He started thinking, 'How could Prabhat have gone to England as a doctor?' Moreover, he had not taken leave during that period. The gentleman may well have thought that many things happen in the world which common intelligence cannot explain.

In this way, with many wonderful incidents, the service life of Prabhat Rainjan Sarkar continued.

ESTABLISHMENT OF THE ANANDA MARGA ORGANISATION

'The humans of today are possessed of spirited intellect and accomplished wisdom. They are keen to advance with rapid steps shattering the shackles of dogma. They will no longer be entrapped by any illusion of opportunism. On the eastern horizon, the rays of the crimson dawn of a new humanity have started weaving textures of colours on their eyelids and in the subtler recesses of their minds. As for those who have been dreaming so far to keep humanity imprisoned by dogma, their days are numbered; their blissful dreams are shattering into pieces. I call upon all the enlightened people and say -- "Go ahead with courage. Humanity has been awaiting you. Establish it in the excellence and grandeur of glory."

*--Shrii Shrii Anandamurti
Ananda Vanii, 1.1.1980*

Meanwhile, the Second World War had ended. This forest fire of a war had not only burnt the peaceful abode of the human race but had simultaneously increased unrest, mutual suspicion and distrust a hundred times. The integrity of humanity and the people's love for virtue had been destroyed by showers of bullets and bombs. Humanity gradually moved towards animality and away from the true spirit of society.

At this juncture India followed a path similar to that of many other newly independent nations. Simply speaking, the imperialists replaced the outmoded political imperialism with the cruel and more hateful and painful economic imperialism. This poisonous snake brought pessimism, dejection and disillusion into the minds of freedom seekers throughout the world. The imperialist and capitalist countries, already rich, used any means necessary to increase their lot while countless others in the same cities and towns suffered the pain and disgrace of imposed poverty.

Similarly, during the early decades of this century, Marxism emerged from the pages of books and into was put into practice. Initially it carried the dream of human liberty but soon proved the dream false, as it made humans little more than beasts seeking a full belly. It snatched away the fundamental right of freedom of speech, guaranteeing little more than food and clothing. In return for this bare security, the people in the Marxist countries had to accept a pervasively materialistic way of life.

In India, as elsewhere at this time, adulterers, black marketeers and profiteers flourished. An unobstructed reign of hypocrisy, falsehood and bribery was established in daily life. Everybody was busy with their own interests. People seemed haunted rather than blessed by the eternal voice of the soul of India, as realized by the ancient sages as calling to all: 'Across the darkness, know the luminous entity, and attaining it, march ahead towards the realm of divinity.' In stark contrast to this image, nobody could even set up a unified social order that would provide the basic necessities of life.

At this critical phase of history, at this critical moment of civilisation, a few people sought ways to save human society from all-round erosion. How could it be saved from internecine fighting and killing, which brings nothing but shame to humanity?

In the midst of this turmoil Shrii Shrii Anandamurtijii saw clearly what was lacking. Moral erosion is a mental disease. As physical ailments can be cured by medicine, so mental disease is to be cured by mental treatment. The way to purify the heart is not through bookish knowledge, drugs, medicine or a plethora of theories. This is obvious to a practical person. Instead of talk, what is needed is the cultivation of a scientific spiritual practice.

Shrii Shrii Anandamurtijii did not ignore this. The history of human society indubitably shows that whenever there has been a degeneration of Dharma, humanity itself degenerates. Progressive thoughts and subtle ideas are obstructed, and humanity sinks into the filth of superstition and dogmas. The spiritual preceptors, the spiritual leaders, have in all ages and in all countries shown the way to society. Real spirituality (as distinct from religion) has always saved both individuals and society from the clutches of social decline and has given them new hope and direction. Taking a holy dip in spirituality, humanity has again and again begun moving towards its ultimate goal. Shrii Shrii Anandamurtijii commenced his work to inspire people to practice spirituality in order to establish them in morality and spiritual strength.

In the beginning, Prabhat Rainjan taught spiritual practices only to his colleagues at Jamalpur. While the different countries of the world were witnessing the traditional prattle of theoreticians expounding on human liberty, there was in calm and beautiful Jamalpur a real movement full of human vitality and courage, out of the public eye. The seed of the giant fruit-bearing tree to come was at first sown humbly and quietly.

Shrii Shrii Anandamurtijii built a new way of thinking with a handful of followers who had a new and spiritual outlook. His personality was changing as he began to manifest more learning, gravity and divine power. His followers had great regard for him, and they started to realize that he was not an ordinary man but indeed an extraordinary personality.

According to Indian spiritual tradition, the guru (preceptor) is addressed as Baba (father). Adiguru ('first guru') Shiva, is addressed as Baba by the Indians even today. The big Shiva temples which are treated as places of pilgrimage are called 'Baba Dham', 'the abode of the father', even today. The followers of Shrii Shrii Anandamurtijii thus started addressing their beloved guru as Baba. His contemporaries and his elders also started accepting him as guru, or Baba, in their hearts.

The seventh of November, 1954 is a memorable day in the history of Ananda Marga. On this day, at 338 Rampur Railway Colony, Baba delivered his first address to a gathering of his disciples. In that gathering Baba declared for the first time, 'Your goal is Brahma'. Since attainment of Brahma was the goal, the name of the organisation became 'Brahma Ista Marga' (literally, the path of those whose goal is Brahma). Later, on the full moon of the month of Shravanii, the organisation was given a new name, 'Ananda Marga Pracaraka Samgha' (literally, the organisation that is propagating the Path of Bliss).

A week later the disciples had another meeting at the same place. This time a greater number of sadhakas attended. At this meeting Baba disclosed to some extent the mystery of life and death. By his spiritual power he took out all the vital airs from the body of one sadhaka. (Yoga defines ten vital airs in the human body which are necessary for many important functions of our body and mind). The lifeless body of the sadhaka lay on the floor. Everybody witnessed the scene. But soon the vibration of life returned to the 'dead body', according to Baba's wish. The sadhaka told others that death was as painless as discarding a torn shirt. Baba assured the people there that the fear of death is only due to ignorance. A sadhaka can easily overcome this groundless fear.

On the ninth of January, 1955, the first Dharma Maha Cakra (DMC) of Ananda Marga was held in the same quarters. In this first DMC of Ananda Marga the slogan of 'Shrii Shrii Anandamurtijii kii jay' was raised for Baba. That historical DMC was well received and was followed by a collective dinner.

The organisation which took root under such modest circumstances began to sprout innumerable leaves and flowers. Numerous books were published and the followers began to travel to many places far from their homes and families to spread the ideology. Originally the followers were all family people with household responsibilities, but as the work load increased and problems of travel and extended stays away from home grew, the organisation felt the need for people who could work full time, i.e. people who could devote all their time to help the activities of the organisation. And so Baba introduced an order of sannyasiis, monks and nuns. Since then, due to its rational and scientific philosophy, its great ideology and, above all, due to the attraction of Baba's extraordinary powers and personality, educated young men and women from many different countries have renounced the small boundaries of family and nation and dedicated their lives to building a universal home for the universal family. Their waiting over, these wanderers on this new path became ready to open the gates of dawn.

A chronological history of some of the main steps in the growth of the organisation follows:

1939 - Baba as Guru (preceptor) gives his first initiation to Kallicaran Bandyopadhyay on the Shravanii full moon evening at Kashi Mitra Ghat in Kalikata.

1955 - Ananda Marga is established. On 9 January the first Dharma Maha Cakra was held in the Railway Colony of Rampur, Jamalpur.

1959 - Baba gave his spiritual philosophy in the book *Idea and Ideology*, which also elaborated on his revolutionary socio-economic system known as the Progressive Utilisation Theory (PROUT).

1960 - The order of sannyasiis (those practicing a life of renunciation and service) was introduced in the organisation.

1962 - The Central Office of the organisation was set up at Ananda Nagar in the district of Purulia in the state of West Bengal. The Education Relief and Welfare Section (ERAWS) of the organisation was also established this year.

1964 - In order to implement its education system the Ananda Marga Board of Education (AMBE) was established.

1965 - The Women's Welfare Department (WWD) was set up. The first Avadhutika of the organisation was initiated.

1966 - The first Avadhuta left India to propagate the ideology abroad (in Africa). The Tribal Welfare Section of Ananda Marga was started. The Ananda Marga Degree College was set up at Ananda Nagar.

1967 - The Communists killed five sannyasiis of Ananda Marga at Ananda Nagar.

1968 - The Ananda Marga Institute of Technology (AMIT) was opened. Kenya recognized Ananda Marga as a religious organisation. (NB: It should be noted that Ananda Marga does not define itself as a religion. Rather it is considered a spiritual movement. However, as per the laws of most countries, the term religious organisation is most applicable to Ananda Marga).

1970 - The Ananda Marga Universal Relief Team (AMURT) was started.

1971 - Baba was arrested at Patna (the city where he was residing, in the state of Bihar) on 12 December, while preparing to go to the city of Varanasi for DMC.

1973 - Baba was poisoned at Bankipur Central Jail, Patna, on 12 February. As a result of this poisoning he started his historic fast on the 1st of April.

1978 - Baba was declared innocent of all charges by the honourable Patna High Court. He was released from jail on 2 August. At this point he broke his record fast of 5 years, 4 months and one day.

1982 - Baba propounded the philosophy of Neo-humanism.

On 30 April, 17 Sannyasiis and Sannyasinis of Ananda Marga were brutally tortured and murdered by members of the Marxist-Communist Party, India.

In the pleasant environment of Deognar in Bihar state, Baba started composing his Prabhat Samgiita (14 September).

1983 - The Canadian government recognized Ananda Marga as a religious organisation, and the Supreme Court of India declared Ananda Marga a religious denomination in the historic Tandava case.

Baba completed his 1,000th Prabhat Samgiita song on 2 November.

He wrote the first volume of Varna Vijinana a unique book on philosophy and phonetics.

1984 - On 18 October he completed his 2,000th song. Another significant book on philology and phonetics, Varna Vichitra, was written.

1985 - He completed his 3,000th song.

1987 - Baba completed his 4,000th song, surpassing any other songwriter or poet in volume of compositions.

1988 - Ac. Rangunathji represented Shrii P. R. Sarkar at the Conference on Futures of World Development in Economy, Culture, Ecology and Education at the invitation of the government of the People's Republic of China.

AMURT received the Indicator International Human Rights Award for outstanding relief work rendered to the victims of apartheid in South Africa.

1989 - AMURT officially registered as a relief organization in the Philippines.

1990 - Ananda Marga Neo-humanist education system officially approved by the new Education Ministry in Rumania. Marga Guru completed 5018 Prabhat Samgiita compositions on 20 October.

October 21, Shrii Shrii Anandamurti made his Mahaprayana, his great departure, leaving his physical form.

One of Baba's special organisational talents was his utilisation of people. Instead of engaging only the so-called learned and intellectual people of the society, he ran the organisation with ordinary men and women. When asked one time why he works in this way, he replied, 'If need be I shall get the rocket to fly by goats.' By this he meant that if humans failed to take up this great task, he could find other ways. And this is his specialty.

A most ordinary rock which is not given any importance by anybody will lie by the roadside neglected and uncared for. But when given a beautiful sculptural shape by one using their full artistic talents, this rock can become most valuable, both artistically and economically. Similarly the most efficient heavenly architect, the mythological Vishva Karma, turned the most ordinary boys and girls into extraordinarily dynamic persons. It is in the task of developing the human personality that Baba is unique, incomparable and unequalled.

But how is it that young people by the thousands have come to his mission, relinquishing their own kith and kin and their many social bonds and attachments? Certainly the timeless ideology of Ananda Marga has inspired them. But above all, Bāba's incomparable talent, the attraction of his irresistible love and affection, has awakened profound feelings in thousands of people and inspired them to embrace this unique and comprehensive ideology.

It is that same type of attraction that impelled Queen Miira to leave her palace, ignoring the entreaties of her husband. It is that same attraction which inspired Crown Prince Siddhartha to leave his kingdom and young wife to become a monk, later to be known as Lord Buddha. It is this same irresistible attraction that has inspired numerous young men and women to drop all temporary attachments and become sannyasiis and sannyasinis of Ananda Marga. How many will take up this great work of service and sacrifice in the future nobody knows. Perhaps it is this great attraction which has been depicted by Rabindranath Tagore in the following lines:

*"Shudhu jāni ye shuneche káne
Táhár áhván giita, chut'eche se nirbhúik parán'e
Sam'kat'-ávtamájhe, diyechē se vishvavisarjan,
Niryátan layeche se baks'a páti, mrtyur garjan.
Shuneche se sam'gúiter mato, dahiyáche agni táre,
Biddha kariyáche shu'la, chinna táre kareche kut'háre.
Sarvapriya vastu tár akátare kariyá indhan,
Cirajanma tári lági jveleche se hom hutásan
Hrtpinda kariyá chinna rakta padma-arghya-upaháre
Bhaktibhare janmashodha shes' pújá pújiyáche táre..."*

*(We only know
the one who has heard His call
has run fearlessly in the midst of troubles,
has forsaken everything,
has accepted torture,
has heard the roars of death as music.
Fire has burnt him,
the trident has pierced him,
and the axe has torn him.
Yet, leaving aside the dearest ones,
he has enkindled the sacred light for his Lord forever.
Tearing out his heart,
he has offered it as homage at His altar
to worship Him for the last time, with utmost devotion.)*

Ananda Marga which was, so to speak, 'Ananda Marga of Jamalpur' in 1955, has now extended its branches to almost every country of the world. This rapid expansion of the organisation has not been possible without strains; it has made clear its path by crushing the pebbles of obstacles through strength and effort.

The scriptures say: 'Shreyám'si bahubighnáni' (the virtuous have many obstacles). Truly speaking, since its inception the organisation has faced a lot of opposition. For example, in 1967 the conspiracy of the CPI (Communist Party of India) led to the brutal killing of five sannyasiis at the Central office of Ananda Marga at Ananda Nagar. Acarya Abhedananda Avadhuta, Acarya Saccidananda Avadhuta, Acarya Abodh Brc., Acarya Bharat Brc. and Acarya Prabhas Brc. became the first dadhiicis (those who have made the supreme sacrifice for the ideology of Ananda Marga).

In 1969 the CPM (Communist Party of India [Marxist]) government of the town of Koochbihar was instrumental in murdering one householder of Ananda Marga, Ravi Sarkar, and illegally arresting Baba for a brief period.

But why should these political parties be concerned with the relatively small Ananda Marga Mission anyway? We can note here that in the fertile spiritual soil of West Bengal the organisation was expanding rapidly. Ananda Marga children's homes and schools were being set up in each district, and the sannyasiis as well as the non-sannyasiis were propagating and running public service projects of Ananda Marga in many villages and towns. But sunshine cannot be tolerated by lovers of darkness. The Communists of both the CPI and CPM saw this progress of Ananda Marga and feared for their own popularity. Political power and rationality rarely go hand in hand; and instead of trying to improve their own programs and platforms, they tried and still try their best to nip in the bud this tree that stands for the building of a healthy society for today and the future.

Such actions against spiritual people are not unknown to Communists elsewhere in the world. History will bear out that in the 20th Century, wherever any people propagated open-minded or progressive ideas or talked out against communism, the Communists have done their best to destroy both the idea and the thinkers themselves. In Russia, for example, the communists injected the germs of dreaded diseases such as syphilis and gonorrhoea into the blood of Christian clerics. Later, when the symptoms of those diseases appeared, photos were taken and shown to the public so as to condemn the characters of those well-meaning social workers. Similarly in China, measures were taken by the Communist government for character assassination,

if not the actual assassination, of the Buddhist monks. The reader may know of many other examples of the Communists' efforts to crush spiritual ideas whenever possible.

In this light we can more clearly examine the various attacks on Ananda Marga. In 1971, at the instigation of the then Jana Samgha government, the Central Office of Ananda Marga in the town of Ranchi, Bihar was ransacked. The followers of Ananda Marga, both men and women, were attacked.

Soon after this, the Central Government of India appeared on the scene. Circulars were issued that prohibited government employees from association with Ananda Marga. (This action was eventually overruled by the courts.) For years, the Central Bureau of Investigation (CBI) filed false cases of all sorts of crimes, including murder, against Margiis. One result was that they were thus able to keep Baba in prison for seven long years. It should be noted though that no cases ever ended in final conviction against the Margiis.

Internationally, the Russian news agency, TASS, the newspaper "Pravda" and Russian radio were regularly spewing malicious venom against Ananda Marga.

One of the latest incidents in this regard was on 30 April 1982. On that day, as noted before, the hired thugs of the CPM brutally tortured and killed 17 unarmed sannyasiis and sannyasinis of Ananda Marga. The Margiis were assaulted and burned, and acid was thrown onto their bodies. The inhuman, brutal way in which these dedicated servants of humanity were burnt alive has granted the perpetrators a special place in the annals of barbarism.

It should be noted here that in India, male and female renunciates are given a special regard by the people. Merely to show outward disrespect to them is considered very bad manners. To even touch a woman sanyassinis is considered extremely ill behavior. Thus, to beat, let alone to murder, a sannyasii is considered among the lowest of human deeds.

The above incidents are only some of the more noteworthy examples of the Communists malice against Ananda Marga. Other books, such as Tales of Torture and Politics of Prejudice, give more detailed accounts of these actions.

Baba has never let himself nor the members of the organisation become discouraged by these difficulties. Rather he used such incidents to call the members to greater heights of dedication and selfless service. I am reminded of the statement in a widely circulated weekly of Mumbai (the correct name of Bombay) some years back: 'Ananda Marga loudly invites obstacles.'

From where do the Ananda Marga workers get this robust mental outlook? In his most important book, Ananda Sutram, Baba said that 'Obstacles are those helping forces that establish one in the desired goal.' Many Margiis have noted that this attitude has helped them to accomplish difficult or seemingly impossible tasks. Thus they are easily able to accept Baba's 'Abhay Vanii' (assurance of security) as an essential part of their life.

Despite innumerable obstacles, Baba always enjoyed constant mental peace. He was carefree, unworried and unyielding. Nothing disturbed his tranquil heart. This combination of firmness and mental patience even in the midst of any impediment is an exemplar quality, worthy of all people's emulation.

Baba was also particularly adept at utilizing various programs, as well as the talents of the individual workers, to infuse more speed and vitality into the organisation. And if a particular program loses its dynamism for some reason, a new program can quickly replace it. The new program will not just be a replacement. Rather, it will often give even more speed and activity within the organisation. So no worker need ever say, 'Well, no more work today.' There is always some constructive work to engage in.

Only people such as these can bring a new chapter in world history by building a Sadvipra Samaj (a society of spiritual moralists) to solve the problems of the present day. In Baba's own words: 'Today I extend my earnest request to all reasonable, virtuous and moral fighters to form a good, well-disciplined Sadvipra society without further delay. These Sadvipras shall work for the good of all countries, for the all-round emancipation of the entire humanity. The downtrodden humanity of this disgraced world is looking to the eastern horizon, eagerly awaiting their advent with earnest zeal. Let cimmerian darkness of the interlunar night disappear from their faces. Let human beings of the new dawn wake up in a new world.'

History shows that any epoch-making organisation or movement has had to pass through four stages: 1) Non-recognition, 2) Suppression, 3) Oppression, 4) Recognition. Only after a seemingly endless long, dark night of insult and torture will an ideology or organisation be garlanded with

victory. After long battles, when seated on the throne of recognition, the proud marks of victory will then glitter like a halo.

But that does not happen overnight. Mountains so difficult to climb, deserts so hard to cross must first be surmounted. Ananda Marga has for the last thirty years endeavoured to cross these mountains and deserts of dogma and bondage. How far away can the threshold of success be?

All entities of the universe are, knowingly or unknowingly, seeking bliss, infinite happiness. This simple statement encapsulates much of the purpose of Ananda Marga, which seeks to help all to reach this state of infinite bliss as quickly as possible. And this ideal is personified most in the person of Shrii Shrii Anandamurti -- whose name literally means personification of Bliss.

Some may well ask, 'When will the ideology of Ananda Marga be materialized?' Ananda Marga's ideology is comprehensive and its members are indeed sincere in their desire to change the world. But one must wait for the proper time -- the 'historic moment'. At that point people will finally see the need for this most subtle and expansive socio-spiritual mission.

Even the unparalleled statesman and spiritual master, Krsna, had to wait for the proper time. Until the situation had reached the climax, he had to restrain the powers of the five Pandava brothers, but when the appropriate time came, the final victory belonged to him.

Much of the life of Krsna is described in the Mahabharata, one of the great epics of world literature. Within this book is the Bhagavad Gita (literally, *The Song of God*), an extensive poem that is arguably the most complete and sublime spiritual treatise ever written.

On one level, the Mahabharata describes a great war between two nuclear families, each with their allies. The two families, the Pandavas and the Kauravas, were cousins, adding much to the tragedy of the war. For many years, as the story goes, the five Pandava brothers suffered constantly and deeply at the hands of the more numerous and seemingly more powerful Kauravas, a clan centered around 100 brothers of the same generation as the five Pandavas. In the end, however, the Pandavas decisively defeated the Kauravas, though throughout the way they themselves had often seemed on the edge of defeat.

On a deeper level, though, it is not a war of family against family. Rather it depicts the eternal human battle of good and purity against evil and temptation. A close reading of the Mahabharata shows that Shrii Krsna used the existing circumstances of his time to prepare this war of purification for the benefit of all people. In the same way, Baba's mission is today preparing for and awaiting the climax of this age. Indeed, the outcome of the present day struggles is obvious to some.

JAIL LIFE

'Those who introduce new ideas are invariably subjected to the trammels, tyranny and the lure of sinful temporality. But people must not yield, people must not stop. Remember that light, not darkness, is the veritable truth of life. The light of new ideas shall certainly illumine every nook and cranny of human habitation, in spite of the inroads of countless forces of denunciation, denigration and contempt.'

--Shrii Shrii Anandamurti
Ananda Vanii,
Ananda Purnima, 1972

The long stay in jail is an important chapter in the public and organisational life of Baba. History shows us that whenever any great person has tried to materialize progressive ideas or a great ideology, the immoral forces have always applied their strength against him or her. This perpetual immoral force has crucified some (notably Jesus Christ), has poisoned some (for example, Socrates) and has kept some in jail year after year (such as Shrii Aurobindo). Following this trend, these immoral forces sent Baba to jail on false pretexts and contrived charges.

Baba was first sent to jail in 1969 during the time of the Koochbihar (a town in West Bengal) DMC. He was in jail for just a short time. Then in 1971 he was arrested in Patna, Bihar but was released on bail that same night. Then he was taken to Ranchi (also in Bihar) because the Ranchi police had filed a case against him. Finally, just before DMC in Varanasii, Baba was arrested in the early morning of 29 December 1971, at his Pataliputra Colony residence. Only after more than seven years of extreme suffering in jail was he released on 2 August, 1978.

Baba was subjected to oppression and torture during this period. Those episodes have been published in various journals and books, so instead of describing all of them again, I shall simply try to throw some light on a few significant events.

When we came to know the real cause of Baba's arrest in 1971 it was not at all difficult for us to understand its significance. The charge against Baba was that he was involved in the murder of some persons who had left the organisation. There was the difference of heaven and hell between this charge and the relatively light charges framed against him on the two previous arrests.

An important part of this difference was in the makeup of the organisation itself. Since his two earlier arrests a few wholtime workers had been expelled from Ananda Marga on grounds of indiscipline. Because of the loss of these workers, the political authorities who were against Ananda Marga thought that the organisation must be very weak. Thus, they assumed, the arrest of the person who was both the spiritual teacher and the organisational director would easily destroy the movement. Baba, however, was prepared for their attack.

Nineteen seventy-one marked the end of one phase of Ananda Marga's growth. As 1972 continued it became evident that Baba's imprisonment and isolation was to be indefinite. Thus something new was needed to maintain the vitality of the movement, to make both the sannyasii and the householder Margiis develop noble characters. Thus Baba introduced his system of '16 points', a code of conduct for daily life. He knew that the Margiis would need strong mental force in order to overcome the setbacks and stormy days lying ahead. Basically this meant that they would have to have unimpaired faith and unwavering confidence in the Guru (Ista) and the Ideology (Adarsha). He knew that for laying the foundation of such faith and confidence, a system had to be adopted which would make every devotee physically healthy, mentally developed and spiritually elevated.

A clear look at these sixteen points will show that these are the surest and safest steps for the trifarious development of human beings. Baba repeatedly instructed us, during the entire year, both directly and indirectly, to follow the sixteen points strictly.

In 1973 Baba was still being detained on false charges. We demanded his release by sending petitions signed by tens of thousands of people to officials ranging from the District Magistrate in Patna to the Secretary General of the United Nations. Yet in India those in power were far from heedful of these petitions. Rather they were secretly preparing to strike the last blow against Baba. On 12 February, 1973 Baba was administered poison in the guise of medicine. To protest against this poisoning and to demand a full

scale enquiry into this incident, Baba started a fast from 1 April of that year. This unequalled fast lasted for about five and a half years.

Shortly after starting the fast, Baba wrote a letter to the Governor of Bihar state, informing him of his decision and the reasons for it:

"Sir,

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

1) That I was arrested by CBI (Central Bureau of Investigation, of the Indian Government) on 29 December, 1971 at 6 o'clock in the morning on some charges concocted by the CBI with certain malafide and political motives. 28th December, 1971 being Ekadashi (11th day of the moon) was my fasting day. On the 29th morning after I was arrested by the CBI. They did not allow me to do my morning duties throughout the day. They did not allow me to even take a single drop of water and they produced me before SDO Patna in the afternoon. My remand order to jail was kept ready in SDO office before I was produced in SDO's chamber (not court). This shows that the SDO decided to send me to jail (SDO was a lady) even before she saw the arrested person. She did not ask me a single question and so I did not get the scope to narrate the tales of torture. I was brought to Buxar Jail (it is in another district) at about 11 o'clock in the night. I had to remain without food and water for about 60 hours at a stretch. 2) Due to unhygienic conditions prevailing in jail I became sick and on 25th February 1972 I was sent to PMCH (Patna Medical College Hospital) for treatment. There I was kept under inhuman tortures by CBI and State Police for all the 24 hours up to 3rd April, 1972. There I was kept without food continuously for three days from the 25th February, 1972. The motive was clear and simple. They wanted to kill me as per the secret instructions of CBI in the PMCH room no. 17. I was forced to remain within the four walls of the room of the entire period up to 3rd April. I was not allowed to peep through the window or to raise the curtain of the door to see the sky. They did not allow me to read newspapers coming from my house. They did not allow me to take food coming from my house and forced me to take unhygienic food prepared by the men of their choice. They did not allow any of my friends and relatives to see me even from a long distance. They created disturbance even in my spiritual practice.

3) I was sent to Bankipore Central Jail in the first week of April, 1972. Just a few days after my coming here the authorities stopped my interviews with my relatives and friends. Even now nobody can see me without written order from the court of law.

4) In the first week of June 1972 my mother died. I am her first son. As per usage of India, the first son is to do spiritual observance of the parents. But the cruel, inhuman authorities of the government did neither allow me to see her in her death bed nor did they allow me to do her last rites.

5) In Bankipore Central Jail also the authorities stopped my food continuously for fifty hours with the intention of killing me as per verbal instructions of the CBI.

6) I am an aged man of above 50, but because of my regulated and routine life I used to maintain good health, but due to continuous torture by the government authorities in general and jail department in particular my health has been ruined. Four persons who used to look after me became the eyesore of the jail authorities. Two of them were transferred to Daltonganj Jail and two to Buxar Jail, although none of them has got any court case in Daltonganj and Buxar. The only intention of transfer is to keep me alone and kill me conveniently.

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

8) On 12 February, 1973 I felt very much unwell in the afternoon. The jail doctor came and prescribed certain medicines for diarrhoea and dysentery. On the same day at 9 o'clock in the night I again felt unwell. The doctor was informed and he came at about 10.30 PM. He said that he would be informing the civil surgeon in Patna. I requested him to please inform my men also and gave him my residential address and phone number. The doctor came again at about 11 o'clock and told me that he had informed the jailor to send the news to the address of my men. Afterwards I came to know that the jailor did not convey the news to my men and suppressed the facts for reasons best known to him.

9) At about 11 o'clock in the night of 12 February 1973, the jail doctor said, 'The civil surgeon is not to come to see you, but he prescribed a medicine for you.' He administered that so-called medicine which was actually poison. Just after taking the medicine I became senseless. I came back to sense at

about 7 o'clock in the morning of 13 February, 1973. At the time I was undergoing the five reactions of poison:

They were:

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

On 14th morning I felt the sixth reaction and that is, I was unable to see anything clearly even from a short distance. I became almost blind. A few days after that an eye specialist came and said that I was suffering from conjunctivitis. On 15th night two more specialists came. At that time my blood pressure was 180/100. On 16th morning my urine was examined, the sugar was +++(3+). I have got no doubt that I was poisoned on 12th night and all these diseases are reactions of that poison. On 19th February, 1973 a first class Magistrate was deputed by District Magistrate to record my statement. In the statement I have stated that in case of medical treatment the faith of a patient plays a very important role and as I have lost faith in these government doctors and as a strong suspicion has been created in my mind that they have poisoned me as per direction of CBI, I would like to be treated by my private doctor. On the night of 21st February, 1973, I requested the jail authorities verbally and on 27th February, 1973 in writing, to request the District Magistrate, Patna to depute a first class Magistrate to record my statement demanding a judicial probe. I further told them that I want that in that judicial commission there may be any judge of Supreme Court of any other High Court excepting that of Patna High Court (because Patna is the place of occurrence). But as ill luck would have it I have not yet been favoured with the presence of a first class Magistrate to record my statement.

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

Yours faithfully,

S/d Prabhat Rainjan Sarkar

5/3/73

Bankipore Central Jail. Patna

1. Copy to President of India for information and necessary action.
2. Copy to Secretary General, UND for information.

The disciples and the Margiis could not take this terrible blow sitting down. Rather, the followers of Ananda Marga in India and worldwide took to the path of struggle to oppose the anti-Ananda Marga conspiracy of the CBI and the then government of India.

Human dharma does not call for passivity in the face of immoral, oppressive forces. Rather, just as a volcano spews forth its molten lava, we must rise and ignited by the fire of ideology, burn the fetters of injustice.

The devotee faces these trials while offering a red lotus in homage to death and giving of themselves as Dadhiici (a mythological saint who gave his bones for preparing a weapon to kill a certain demon) gave of himself. The devotee tolerates the seemingly intolerable oppression in the uneven, thorny path towards victory by passing a long solitary period inside jail. The bleeding body of the devotee pierced by bullets and bayonets, rolls on the white altar of ideology like flowers of golden palms presented to a deity. The auspicious moment of trial comes -- the call for an ordeal by fire is heard.

In this sense, the year 1972 was a preparatory stage for the Margiis. Afterwards the Guru wanted to test the devotees. In this context, on April 9, 1973 a massive procession was held on the main streets of Patna to support Baba's demands. A memorandum was also submitted to the Chief Minister of Bihar. The same day in the early morning, Acarya Divyananda Avadhuta immortalized himself as the fabled Dadhiici. He self-immolated in front of the Legislative Assembly buildings, according to his earlier announcement, so as to make the people more aware of the demands of Baba and to awaken the public conscience worldwide. In all of human history this was the first immolation in the cause of the guru.

To save the race of gods, on their own request, the original Dadhiici gave his bones. Acarya Divyananda freely and willingly gave this ultimate offering of life, not at the request of anyone, but of his own volition and the call of his inner heart. Ac. Divyanandajii's self-sacrifice -- both for ideology and for the Guru himself -- will be recorded in golden letters when the spiritual history of this age is written.

On the night before his self-immolation Divyanandajii had said: 'Man can tolerate everything, but oppression of his Guru is intolerable. So in protest against the oppression of my most revered Guru, I am self-immolating of my own volition. It is my firm belief that the dormant human conscience will be awakened one day by my self-immolation, and as a result my most revered Guru will be released.'

When the father's treasures are thrown into the dusty streets, how can his children tolerate it? With this attitude Divyanandajii offered his precious life in the name of the Giver of life.

The government, however, circulated a distorted version of the self-immolation. They claimed that Divyanandajii was killed and then burnt. Consequently those who had assembled to pay the last homage to Divyanandajii were imprisoned on the charge of murder. What a naked, vulgar and shameless trading of falsehood for truth!

This callous treatment was accompanied by the opposite claim by other government representatives, that Divyanandajii was pressured into self-immolation. The two contradictory statements suggest that the government had no substance for either of its claims.

Shortly thereafter, on 23 April 1973 the Margiis staged a rally at the Delhi Boat Club, attended by thousands of people. The Central Government at Delhi also attended, in the form of the police. The Margiis declared a sort of jihad against the false charges and the oppression of Baba. Their mood was naturally angry, though their actions were peaceful. The police on their part, were both angry and brutal against this unarmed group of people. Hundreds of innocent people were sent to jail.

To protest the perverted version of the self-immolation of Ac. Divyanandajii, as well as to honour the ideology and the Guru, Ac. Diineshvarananda Avadhuta committed self-immolation sixteen days after Divyananda. This took place inside the Old Delhi Fort. The news of the self-immolations of the two sannyasiis had now spread to all corners of the country and abroad.

The so-called democratic government of India started to pervert the news of both of these self-immolations in all possible ways, in order to save its own face. Diineshvaranandajii's self-immolation inspired the government to fabricate various charges against Ananda Marga workers which led to a number of them being arrested.

In this way 1973 passed. It was a year when the Guru tested the disciples so much; we can say that perhaps the disciples passed the tests, for the time being.

Nineteen seventy-four brought more protests against the perverted propaganda of the Indian government, concerning the two self-immolations. The protests this time culminated inside the estate of the government, in Bankipur Central Jail in Patna. On 11 December 1974 Acarya Atulananda Avadhuta, then the Private Secretary of Baba, self-immolated.

It is not out of place to mention here that five more self-immolations eventually took place, all outside of India, and all to protest the injustice against Ananda Marga and the Guru. These were:

Brahmacarini Uma Acarya and Acarya Lokesh Brahmacari in Berlin on 8 February, 1978.

Acarya Gagan Brahmacari at Dallas, Texas on 17 February, 1978.

Brahmacarini Asiitima Acarya in Manila on 14 June, 1978.

Brahmacarini Shanti Acarya in Geneva on 2 October, 1978.

To return to the main point, Baba knew that although the immoral forces had failed to destroy him even through poisoning, they would not stop. He felt that next they would simply try to destroy the whole organisation. Thus, Baba observed that the organisation must gain more respect and popularity in the public mind, and the mental strength of the members of Ananda Marga must be more firm.

Thus, in 1974 he gave a program called Utilisation and Katha-kiirtana (UKK). This program served to give more inspiration and motivation to Margiis all over the world. 'Utilisation' here refers to taking actual steps to utilise our personal and organisational resources to increase the effectiveness of all Ananda Marga's programs. 'Katha' refers to spiritual stories and commentary, to uplift the morale of the Margiis and the general public. 'Kiirtana' is a spiritual dance, accompanied by the singing of a certain universal mantra, 'Baba Nam Kevalam'. This mantra can be translated in various ways into English: 'Love is all there is', or 'The name of God is everywhere', etc. This kiirtana (also known as Nam Kiirtana, i.e. Kiirtana expressing the name of God) has many spiritual, mental, and physical benefits for the individual and is psychically beneficial for all listeners.

The message of 'Baba Nam Kevalam' spread extensively all over the world in a systematic way. Thus from two opposite directions -- the self-immolations of 1973 and 1974 and the Nam Kirttana of 1974 -- Ananda Marga gradually gained more popularity among the public.

Nineteen seventy-five was for Ananda Marga the year of the acid test. In the dead of night, on 25 June, when the people of India were in deep slumber, the government declared a State of Emergency. Before the next day was over, hundreds of workers of Ananda Marga were arrested on false charges.

The organisation was formally banned on 4 July, 1975, along with numerous other groups. By banning a spiritual organisation in India, the historical motherland of spirituality, the government of that time did their utmost to add a tarnished chapter to modern history.

The onerous burden of autocracy was placed on the heart of the presumed democracy of India. The indwelling spirit of India was terribly crushed by this pressure. Thousands of freedom-loving people were subjugated to an indefinite jail life, having been whisked away from their homes with neither notice nor reason. In the name of 'Press Censorship', the freedom of the newspapers was curtailed. Radio and television also became pawns in the propaganda machinery of the government. The judicial process, the last safeguard of freedom, became a mere extension of the will of the central government.

Democracy gasped for breath, while the naked dance of dictatorship took its first steps in India. A devilish reign of terror and intimidation came to prevail everywhere. The common people waited in anxiety, day after day, month after month, for social liberation.

In this way 1976 peeped slowly through the clouds. In the meantime, the organisation had spread to many countries. Meetings and demonstrations had started in protest against the Indian government's ban on Ananda Marga. Statements were issued through all the media in many countries.

For Ananda Marga, the climax of that fateful year was November 26th. On this date the court was set to announce its sentence against Baba. Rumors had already spread that the charges against Baba of conspiracy to commit murder had been established in the court. The punishment for such offenses was either death or life imprisonment.

There is a little background to this particular period. The Emergency was in full swing throughout the country and the atmosphere was overcast with dreadful uncertainty and suspense. It was a reign of fear and terror. Even a slight slackness in loyalty to the ruling class could bring punishment and imprisonment.

Most of the workers of Ananda Marga and many of the Margiis were in jail. Others were underground or forced into silence concerning their involvement in Ananda Marga. There were, of course, many legal cases against the Margiis, but the most important was against the leader of Ananda Marga -- Baba. A most bitter irony was that at this time it was impossible to mount a proper defense for any of the accused. When Ananda Marga was banned, all of its assets were frozen, so no lawyers could be hired by the organisation itself. The only other ways to obtain legal representation were: a) if the Margiis and sympathizers contributed out of their own pockets, or b) if the lawyers were willing to work for free. However these alternatives were nearly impossible. In the first instance, anyone contributing to Ananda Marga's legal defense could certainly be construed to be a Margii and thus find themselves in danger. And, besides, to whom could they contribute funds? There was no Ananda Marga in India to contribute to. In the second instance, it is difficult to get a competent lawyer to defend a major case for free. The time and expense would be very burdensome. Also, the information needed to mount a defense was very difficult to obtain under the Emergency rule. For most lawyers, even if these problems could be worked out, there was one last pitfall. To defend Baba or any other Margii for free would imply that they were also Margiis. Thus they would be in danger of arrest or harassment under the Emergency Laws.

However, as we shall see, there was a glimmer of hope. The chance of justice from the courts was minimal. Fear crippled the judges. Like others, they were not free from this poisonous atmosphere. The position of radio and television was the same. In this grim atmosphere of fear, the judicial proceedings for Baba's sentencing started. The Ananda Marga workers, most of whom were in jail, and a large section of the public of India anxiously awaited the verdict of this important case.

A silence as of death overcast the court immediately before the commencement of the proceedings. Nobody uttered a word. Had the circumstances been different, the courtroom would have been packed for such a sensational case. But due to the Emergency there were only a few officers of the CBI and a few advocates.

All of a sudden, attracting the attention of all, the seniormost advocate of Patna High Court, octogenarian Nageshvar Prasad, rose up to plead our case. Everybody gave their full attention to hear his arguments.

Looking to the judge once and then to the audience. Nageshvar Prasad started. 'Your Honour, with high fever all over my body, I have come to appear on behalf of the main accused, spiritual preceptor Shrii Shrii Anandamurtijii. Ignoring the temperature of my body, I have come in view of the importance of today's trial and particularly of this great man, Shrii Shrii Anandamurtijii, who is involved in today's trial.

'Sir, I have already submitted that the main accused of this case, Shrii Shrii Anandamurtijii, is innocent. All the charges against him are fabricated and false, but unfortunately the charges have perhaps been found to be established. I know that for this, either death or imprisonment for life will be awarded to him. In earlier occasions in all such cases, I have prayed for imprisonment for life, but today I am requesting you to award the death sentence to Shrii Anandamurtijii.'

While the rattling sounds of vehicles and the loud shouts of so many people seeped in from the streets of Patna, the capital city of Bihar, a deep silence as of the vast, endless sky was prevailing in this small trial room of the District Court of Patna. The wall clock had also seemed to forget to sound its bell that day. After a few seconds pause, old Nageshvar Prasad again started.

'For propagating a lofty ideology, Jesus Christ was crucified by the immoral forces. This torture made Jesus immortal in history. The immoral forces got Socrates to drink poison and thereby made a place for him in history. There are many examples in history of torture and oppression having been meted out to propagators of spirituality, social reformers and scientists by the immoral forces. Similarly, hanging will be the best reward for Anandamurtijii who has come for materialisation of a great ideology. It is my firm belief that this extreme punishment which is the outcome of the conspiracy and collusion of the immoral forces will make him immortal in human history. Therefore, Your Honour, I am praying for the death penalty for spiritual preceptor Shrii Shrii Anandamurtijii who is the main accused in this historical case.'

A pin-drop silence prevailed in that courtroom. One could perhaps have heard the beating of one's heart, if one had listened for it. All present were thinking, 'Had Nageshvar Prasad gone mad that day?'

But no, the judge could not catch the subtle thrust of the experienced and mature advocate. Thus he awarded life imprisonment to Baba. (It was learned later that the judge, before trial, had wanted to give the death sentence).

When the players of a circus demonstrate their feats on the trapeze at a height of forty feet, the audience stares at their daring tricks with open mouths and remembers the Almighty, but the experienced trainer does not worry at all. He is aware of the technique of the game and of the skill of the players. Similarly, Baba did not show any sign of restlessness or change of mental state after hearing the judgment of 26 November 1976. As if nothing had happened, that smile that holds the world under a spell was on his face.

It is said that time waits for no one. According to the infallible law of eternity, the night comes at the close of the day, the day comes at the close of the night and again the darkness of the night appears when the day is over. The same flow holds true with months, years and so on. Each turn of time brings with it new hopes. In the same way, when the black days of 1975 and 1976 were over, the year of 1977 came, bringing more changes for Ananda Marga.

According to the laws of existence, the sky becomes clear after the storm has passed. After the forest fires of summer, the cooling showers of the rainy season come; after the shivering icy wind of winter, the pleasant mild breeze of spring starts to blow; otherwise the equilibrium of creation would be disturbed. The cruel mockery of fate is such that each and every autocratic ruler of human society has shown the audacity to move the hands of the clock of history in the reverse direction, ignoring the bloodshot eyes of the masses and the howling of the demonic forces. But eternity has thrown the autocrats into the dustbin of history, each in their turn. In the same way, the political scene of India changed dramatically in 1977. The Emergency was lifted and simultaneously the prohibiting orders against the organisations imposed under the Emergency were also lifted.

Ananda Marga restarted its world wide activities with new vigour. Its messengers of peace were sent everywhere for the propagation of this great ideology of the New Era.

The release of political prisoners was one of the pre-election promises of the new ruling party. So no sooner did the party come to power than the release song of prisoners began to be played in each corner of the country; but surprisingly enough this particular tune could not pierce the stone walls of the Bankipur Jail. Innumerable political cases were withdrawn throughout the country, with a solitary exception.

The wheels of the chariot of eternity roll on. There is no end to this movement, and as a result, happiness follows dejection, and victory follows defeat. History teaches us that time is dispassionate. It discards falsehood mercilessly and happily bows its head as it welcomes truth.

We find in the Mahabharata that for some years the Kaurava family humiliated their cousins, the Pandavas, in many ways, from the game of dice to the insult of Queen Draupadi in the open royal court. The Kauravas constantly took recourse to hypocrisy, through which they won the first battles. But ultimately, after the great battle of Kuruksetra, the Goddess of Victory garlanded the Pandavas. History has repeated itself in the same manner in the battle between moral and immoral forces through all ages and in all places. There is never an exception.

As with the Kauravas and Pandavas, so 1978 brought victory to truth and justice. It was not out of compassion, for no government authority offered the least bit of kindness or apology. On 4 July, 1978, the two honourable judges of the Division Bench of Patna High Court declared Baba innocent and acquitted him.

The saying of the saint, 'Satyameva jayate' (Satya alone wins in the end), rang true. The date itself is significant. Just three years before, on this same date, the immoral forces tried their best to crush Ananda Marga forever by declaring it a banned organisation. That day the Lord of Lords must have laughed unnoticed, because it is the lesson of history, 'Re Kam'sa, tomáre badhibe je, Gokule bár'iche se', (O Kam'sa the one who will bring your death is growing up in Gokula).

According to Lord Shiva, 'Dharmasya shuks'má gatih' (The ways of Dharma are very subtle). Although there may be delay, ultimately spirituality will be victorious, else the equilibrium of the creation will be disturbed. In the words of the poet Tagore:

*"Bale jáya dyutacchale dánavera mūr'ha apavyaya.
Granthite páre ná kabhu itibrtte sháshvata adhyáva."*

*(The Lord teaches through His messengers
that the foolish endeavours of demons
cannot build the everlasting chapters of history.)*

During these seven long years when the immoral forces were trying with all their might to obliterate Baba and this organisation from the surface of the earth, when millions of peace loving spiritual people were looking to Baba and his organisation, eager for freedom both for Baba and for the organisation, what was Baba doing?

During these years, Baba had turned Ananda Marga into a truly world-wide organisation. He said shortly after his release, 'Before I went to jail, Ananda Marga had spread to five countries, and now it has spread to over 95 countries.' During these seven years Baba had made the workers of his organisation very active and dynamic and so had proved himself as a great spiritual preceptor. During these seven long years eight promising young disciples committed self-immolation in protest against the tortures meted out to him. There has never been any greater sacrifice than that of self-immolation for the Guru.

During these years Baba had shattered the spirit of the enemy, though they had thought they could do the same to him. The enemy knew that Baba was the source of inspiration for all the workers. They also knew that he was the 'elan vital' of the organisation, so these forces thought that if Baba was annihilated, or at least isolated, Ananda Marga would soon vanish. Taking the whole burden on his shoulders, Baba not only saved his organisation and the workers, he ultimately broke through the line of the enemy and freed himself. This strategy of Baba's and his leadership made the skeptical become faithful and the faithful become more firm. The revelation, 'Rudrer áshiirvád áse abhisháparupe' (Rudra's blessings come in the form of a curse), came true.

In this way, after having closed the final chapter of his jail years, Baba came out of the Bankipur Central jail at Patna, Bihar State, on the 2 August, 1978.

After a long fast, the pleasure of tasting different delicious of foods cannot be expressed in words. The thrill created in a mother's heart after securing her lost child is also beyond description. Similarly, this author is unable to describe his joy when Baba, who is more dear to us than our lives, was finally released from jail.

Thousands of followers of Ananda Marga, from every far hidden corner of India as well as from many other countries, assembled at Patna that day. Almost everybody's forehead was stained with perfumed red powder (in accordance with oriental traditions for festive occasions). Nobody could say how much red powder was purchased that day nor how many decorated arches were raised along the route from the jail to Baba's residence at Patna, to welcome him back home. The memory of that day, marked by the abundance of song, dance and joy of the Ananda Margiis, will remain for a long time to come in the history of Patna.

*His mark is on the white peaks of the snowy mountains
and on the waves of the blue seas.
His vibrations are there in the creepers, in the leaves, in the
flowers.
We all aim to flow in His spiritual dream.*

Pranava: Om Namo Bhagavate Anandamargi

We have whole heartedly taken refuge with the heart as a witness in the Mahasambhuti. In the realm of beauty, surrounded by the divine music, lies this divine ecstasy. He is the connecting link between the higher spiritual realm and this created universe. In the former he is an eternal, absolute entity from an intangible, unmovable, unchangeable and uncreated world, a formless entity that cannot be comprehended by human beings limited to their material realm. But Mahasambhuti has his human form as well. Sambharam yoga, yoga. That is, taking on human form he comes to this transitional world from the 3rd yuga. There he adapts to the light and shade of happiness and suffering, to the narrow social boundaries of give and take and assumes a physical body. How and why does this spiritual being take a human form? This is a very significant and inspiring story.

How did he act with equity? How delightful was his relation with his family? How far were his human expressions as a member of the common people? What was his role as a lowly man? What was his efficiency as in-charge of a section of a government office? What was his role as a loving

After a long fast, the pleasure of eating different dishes of foods cannot be expressed in words. The thrill created in a moment's heart after securing her lost child is also beyond description. Similarly, the author is unable to describe his joy when Babu, who is more dear to us than our lives, was finally released from jail.

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As history shows, Babu had no other choice but to go towards being a prisoner. The only good news was that he was not being sent to a distant jail but was being kept in Patna. He was not being kept in any of the jails of Bihar but was being kept in Patna. He was not being kept in any of the jails of Bihar but was being kept in Patna. He was not being kept in any of the jails of Bihar but was being kept in Patna.

During these years Babu had shared the spirit of the Ananda Margis, though they did not know the name of the Ananda Marga. The Ananda Margis knew that he was the source of inspiration for all the workers. They also knew that he was the 'eyes and ears' of the organization, so they were always ready to help him in any way possible. Ananda Marga was a very young organization at that time, but it was growing rapidly. Babu was the one who was leading the organization. He was the one who was leading the organization. He was the one who was leading the organization. He was the one who was leading the organization.

In this way, after having closed the first chapter of his jail years, Babu came out of the Bankipore Central Jail at Patna, Bihar State, on the 2 August, 1951.

SOME IMPORTANT ASPECTS OF SHRII SHRII ANANDAMURTIJII'S LIFE

*"Dyuloke bhūloke tārāi padadhvani tāharai ran'ane anurān'an.
Himānii-girir shubhra shikhare nīlodadhi d'heuye tārāi likhan
Latáy pátáy kusum rekháy maner kon'ete raunin meláy.
Sakal bholár shes' bhābanáy theke yay shudhu tārāi spandan.
(Tai) D'ak diye diye bale cale yai tārāi dhárá karo anusaran'."*

*(In the earth and heaven we hear only the resonance of His
footfalls.*

*His mark is on the white peak of the snowy mountain
and on the waves of the blue seas.*

*His vibrations are there in the creepers, in the leaves, in the
flowers.*

We call all to flow in His spiritual dream.)

*--Prabhat Rainjan Sarkar
Prabhat Samgiita*

We have whole-heartedly taken Baba into our hearts as Sadguru. He is the Mahasambhuti. In the realm of infinity, shrouded by depthless mystery, lies this divine entity. He is the connecting link between the purely spiritual realm and this created universe. In the former he is an eternal, blissful entity from an intangible, untouchable, unseen and unknown world, a formless entity that cannot be comprehended by human beings limited to their material realm. But Mahasambhuti has his human form as well. 'Sambhavámi yuge, yuge.' That is, taking on human form he comes to this transitory world from age to age. There he adapts to the light and shade of happiness and suffering, to the narrow social boundaries of give and take and assumes a physical body. How and why does this spiritual being take a human form? This is a very significant and inspiring subject.

How did he mix with society? How colourful was his relation with his family? How far were his human expressions akin to those of the common people? What was his role as a family man? What was his efficiency as in-charge of a section of a government office? What was this role as a loving

father? How lovely was his demeanor as a precious infant son deeply devoted to his mother?

Even in the small matters of day to day life, Baba exemplified an extraordinary man. We shall see through a few events how these good qualities of Baba, though human, have left a permanent imprint on the minds of those who have known him. It should be noted that one of Baba's insistent themes was that all of the divine qualities of a Sadguru are inherent in every person. Depending on one's urge for spiritual development, more or less of these qualities are manifest. With this attitude we see that the guru does not want to place himself above others, but rather raise others to his level.

A) DEVOTION TO MOTHER

'The only way to do service to one's mother after her death is to help every female member of the Universe to progress on the path of highest development.'

--Shrii Shrii Anandamurti
Caryacarya, Part 2

Baba was living in Jamalpur. His adorable mother was still alive. During those days Dharma Maha Cakra was held in different parts of India, and Baba of course had to leave Jamalpur periodically for this purpose. In preparation for one such program, Baba, like a most obedient and gentle boy, asked his mother. "Mother, there is a program of Dharma Maha Cakra, and the General Secretary of the organisation has been requesting me to go out of Jamalpur for this purpose. May I go?" In spite of being such a great philosopher and the Guru of millions of people, Baba has never undermined the principle that a son should be courteous and full of devotion towards his mother.

Another incident on the same point occurred later when Baba was in jail at Patna as an under-trial prisoner under the false charges noted above. Unexpectedly the news of his mother's death came like bolt of lightning from a calm blue sky. Baba applied to the jail authorities for leave on parole to perform the last rites for his mother, but alas, the jail authorities turned a deaf ear, and the application was rejected. Baba was thus deprived of performing the last rites for his dead mother. (It is useful to note that in India it is the custom for the eldest son to perform the last rites for his parents. We may also note that at the time of the request Baba had not been convicted

of any crime.) These incidents exemplify his deep reverence and devotion for his mother.

B) EDUCATION THROUGH CONDUCT

'Your ideal is represented by your conduct. Your learning, your social or economic status have got nothing to do with your ideal.'

--Shrii Shrii Anandamurti
Ananda Vanii, 1.1.1961

Baba had firm faith in the saying, 'practice what you preach'; that is, he liked to teach others by his own conduct. He first did a thing himself and then directed others to do it. Some examples of this follow.

(1) SACRIFICE

When Baba was working at the Railway Office in Jamalpur, he used to give his entire salary to his mother and would keep nothing for himself. Mother Abha Ranii gave him pocket money, first two rupees a month (a very small amount), and later up to five rupees per month. Baba would never buy anything to eat from the market because he used to take only homemade food, and so he started saving this pocket money. Later on, when the Relief and Welfare Section of the organisation was founded for rendering service to the public, an Ananda Marga Children's Home was established in Jamalpur. In the opening ceremony for the home, Baba proposed that they also open a nursing home, and he himself donated a large sum of money for this purpose. Needless to say, whatever little amount mother Abha Ranii had given him, he had saved.

Step by step he was able to donate to different programmes, not only Ananda Marga's, but programmes outside Ananda Marga as well. This naturally inspired the Ananda Margiis also to give financial assistance for public services. And so we can see how Baba taught through his own example.

(2) LOVE FOR EDUCATIONAL INSTITUTIONS

While at Ranchi, also in Bihar, Baba came to know about the financial distress of the local Bengali high school. One day he personally met the headmaster of the school and gave 1000 rupees from the 'Marga Guru Relief Fund'.

In this way Baba set an example of giving financial help for public welfare and service, whether or not the activities were organized by Ananda Marga. He later made it a rule that each Margii donate two percent of their gross income for works relating to public service. The message of a great person is given in their everyday life.

(3) MAXIMUM UTILISATION OF ALL THINGS

One of Baba's mottos is 'maximum utilisation'. He never liked to waste anything, rather he used everything as far as practicable.

An incident that occurred in the Ananda Marga office at Ranchi may be mentioned in connection with this. A worker holding a high position in the organisation was reading out to Baba a draft of a letter written on one side of a blank white piece of paper. Baba advised, 'Look here, when you prepare a draft or rough copy, instead of writing it on a white foolscap sheet, make it on the other side of a rejected paper. This may make a saving of only a few rupees in the whole office, but is that small amount really small for a volunteer organisation?' In this way Baba educated us even through seemingly insignificant incidents.

(4) NOT TO WASTE ANYTHING

One particular instance of Baba's habit of not wasting anything is very educative. Baba would never throw away anything, not even a small piece of soap. Even when new soap was given to him he would mould the small piece into the new soap and then use it as one piece. This attitude applied not only to soap, of course, but to his whole life. In this way, Baba was teaching us many lessons.

Many people throw away their clothes when they are even slightly torn. But with a little care if they are washed, ironed and kept properly, they can be donated to the poor or distributed during emergency relief work, keeping in view the maximum utilisation of everything. Baba set up a relief wing of the organisation called AMURT, that is, Ananda Marga Universal Relief Team. Among the many activities of this team, one in particular involves collecting these torn, used and discarded clothes, cleaning and

organising them and distributing them among the poor and to victims of natural calamities.

(5) LOVE FOR DISCIPLINE

Baba's love for discipline will always be a source of inspiration to us. An example follows: Baba used two sets of spectacles, one for near vision and another for distant vision. While in jail, unless specifically needed, he would not wear them. When he needed them, the dadas who were also in jail and were attending him would bring them with the case from the pocket of his shirt which would be hanging from the hanger. Once when a sannyasii asked him in which pocket the spectacles were, Baba told him in clear terms, 'Listen, I always keep the case of the spectacles in the right pocket. Even by mistake I don't keep it in the left pocket. I keep only my handkerchief in the left pocket. If I keep anything else in that pocket, in some unguarded moment while taking out the handkerchief that thing may also come out.' It may not be out of place to mention here that this was not a new system for Baba. Since childhood he had been following this habit regularly.

However small this incident, its significance is not small. In all affairs of life, small or big, Baba always followed the same discipline. This was not just for his convenience but also for the education of others.

(6) DEEP SENSE OF RESPONSIBILITY

Once while in Kalikata, Baba visited the central office of the organisation unexpectedly at 11 pm. Normally he never came to the office that late, so nobody in the office was prepared for the visit.

It so happened that a new applicant for acaryaship was ready to start training. However, Baba had not yet approved the application so his training could not begin. Baba called the in-charge of that department and signed the application, saying, 'The training of this worker was held up for me. His training may start from right now. Why should he waste his time even for a night?'

(7) PUNCTUALITY

While employed in the railway workshop at Jamalpur, Baba used to reach the office at 8:55 am, that is, five minutes before the office opened. In both matters of attendance and in work he would not leave anything undone. This sense of firm self-discipline and a strong sense of dutifulness in every aspect of life, whether small or big, has naturally been reflected in Ananda Marga and has given Ananda Marga its impetus as a global organisation even though it has been in existence for a short span of time.

(8) ETIQUETTE

Once while at Ranchi, Baba was on the way from the Central Office to the jagrti by car. A senior worker was seated in the back seat with him. Baba asked him about another worker in a respectful manner. Baba wanted to know when the latter was likely to come. Hearing the question, the worker seated by Baba replied in a smiling way. Baba asked why he was laughing and he replied, 'Your use of the words "tini" (the respectful term for "he" in Bengali) and "pouchuben" (the respectful term for "to reach someplace") made me laugh.'

Baba wanted to teach the worker that whenever any discussion is made about a respectable person who is absent, respectful words should always be used

(9) MODESTY

Modesty is another precious human quality. Although possessed of such vast powers, there was never even the slightest lack of modesty in Baba's behaviour. Rather he taught us with many of his actions how to be modest. It is more courteous to ask about others' welfare. A gentle person will always show respect to others. Thus to ask Baba about his own well-being was most difficult, as he was always asking about our well-being, with folded hands (a sign of respect in India), before we could ask about him.

In this connection it may be mentioned that once a worker of Ananda Marga mentioned the name of a well-known Vaesnava person in some connection. The worker did not use the word 'Thakur' before the name of the Vaesnava. Baba immediately corrected him and said, 'It is customary

to use the word 'Thakur' before the name of a Vaesnava gentleman.' Needless to say, Baba always followed this custom.

The Liberation of Intellect -- Neo-humanism is an epoch-making book of Baba's. The theme of the book is how to liberate ourselves from the bondage of narrow dogmas, how to consider all living beings, all objects as manifestations of divinity. It discusses how a proper lifestyle can help anyone to attain pure happiness and perfect tranquility. While there has been an excellent union of intellect and intuition in the book, Baba also demonstrates a high degree of respect and modesty, in the dedication of the book, which is as follows:

'Those who think for all... who offer others seats of honour and respect... who venerate others, instead of waiting to be venerated -- to them I dedicate this book with humble esteem and deepest salutations.'

(10) THE SENSE OF SOCIAL COURTESY

At his residence in Kalikata (known as Madhu Malainca) Baba has established a botanical garden and a museum of rare objects from all over the world. The garden is replete with flora from nearly every part of the world. In the early days of this garden and museum he used to take workers of Ananda Marga, householder Margiis and neighbours on tours of them.

After one such tour, Baba respectfully asked a neighbour, 'Now may I leave with your permission?'

This is only one small example of the constant respect that Baba showed to all worthy people, regardless of their status in society.

C) A PERENNIAL SOURCE OF INSPIRATION

'Encourage everyone to build their career in a nice way. Let none get the scope to think that their life has become useless.'

--Shrii Shrii Anandamurti
Ananda Vanii,
Ananda Purnima, 1963

Another aspect of Baba's life which moves us deeply is his robust optimism. He did not ever like to hear negativity. Rather he expressed his disdain for negativity. He once noted, 'I am an optimist. Everybody must be an optimist in all matters, big or small. I have been singing songs of optimism for human beings and shall continue to do so. As far as I know, those who aim at perfection must win.'

In many messages of Baba we find the luminous flow of his optimism. In one message he has said, 'People have great expectations from fellow human beings. In order to fulfill those expectations, go on working without the least respite. Remember that a healthy human society free from exploitation, hatred and malice must be built.'

Naturally this optimism has resonated strongly in his collection of songs, known as Prabhat Samgiita (literally: Songs of the New Dawn). One example follows:

*"Ke yena ásiyá kaye geche káne nūtan prabhát ásibe
kálo kuyáshár yabaniká pare sondíi jīvan hásibe
Thákibe ná ár byathá háhákár bahibe ná ár shudhu án'khydár
Sab vedanár u'rdhvalokete prán'er parág bhásibe.
Sneha mamatár ei ye bhuvan áshá bhálabásár madhur svapan
Sakal maner marme pashiyá sàb kálo cháyá náshibe."*

(Somebody has whispered to me, 'A new dawn shall rise after the darkness, and golden days shall laugh. No pains, no waiting, no tears shall ceaselessly flow. At the peak of all suffering, the pollen of life shall overflow. This world of love and affection with dreams of hope so sweet, shall remove the obscuring darkness and enter the deep love of the heart.')

Baba doesn't ignore anybody, even those who consider themselves to be heinous sinners or to be worthless. Rather he also had words of optimism for them. He advised all such beleaguered people, whose lives may be a continuous sea of tears or who may be soaking in the red of blood or feeling shattered by helplessness, that they should not settle for this fate. Rather they should say to Parama Purusa, 'Parama Purusa, why have you not yet brushed off our dust and lifted us to your lap?'

Not only through words and music, but in day to day life, he spread this optimism. Even in the midst of adversity in his personal life he kept this attitude. During part of his stay in Patna jail, the black days of the Emergency (described above) brought terrible fear to the minds of many

people. One day a senior officer of the CBI falsely informed Baba that each and every sanniyasii of his organisation had deserted him and left his organisation. Baba smiled at him and replied. 'Is it so? But what of that? After my release from the jail, I shall again build up hundreds of dedicated workers within a few months.' Then he quoted a verse from the poet Tagore:

*"Vishva yadi cale yáy kándite kándite
Eká ámi par'e rava kartabya sádhite."*

*(Even if the whole universe leaves the field weeping,
I alone shall be there to discharge my duties.)*

The morning after his release Baba gave a general darshan for all the Margiis. In that talk the most important point was: 'Now proceed on with the help of the rope of the chariot of victory. The victory will follow you. You cannot run after victory.' To say it so emphatically and lucidly was perhaps possible only by Baba.

Just a few days earlier, that is on 4 July, 1978, when all charges against Baba had been dropped by the Patna High Court, Baba said to all present: 'To construct a strong building, it must be seasoned properly after curing with water and drying in the sun. Of course, that takes a little more time, but then the house thus built will be very strong. Today, some persons may be disappointed with us, some persons may say, "the opportune moment for marriage passed away before the bride could be adorned." But I say, "No, no the auspicious moment is not lost. It is still to come and you shall enjoy the celebration."' "

D) THE LOVING FATHER

*"A'ji shubhadine pitár bhavane
Amrta sadane calo yái.
Calo, calo, calo, bhái.*

*Eta ye sukha áche, ke táhá shuniyáche
Calore sabáre shunái
Balore d'eke balo. Pitár ghare calo
Hetháy shoka-táp náí."*

*(On this holy day, unto the father's home
Let us walk, to the holy home.
Let us walk and walk, and walk on.
Such pleasure is never heard of.
Let us tell all.*

*Call all of them to say, 'Walk unto father's home
No distress, no misery is there.'*

--Rabindranath Tagore

Though Baba was the creator of a comprehensive philosophy, the constitutional president of a global organisation and guru to millions, he never shirked the responsibility of a loving father in his day to day work. He considered the requirements of each and everybody in the vast universe. That is why he was the universal father.

In his organisational life, he carried out all his duties most efficiently. I saw many times in winter when the workers came to him, he himself inquired as to whether they had enough warm clothes or not. For economic reasons, sometimes workers have difficulty in acquiring certain necessities. Whenever necessary, he personally arranged that the worker got the necessary items. For how can the father let his children suffer?

The relationship between Baba and the devotees is a two-way street. As we want a deep, personal relationship with him, so does he with us. The ancient scriptures of India say: 'God is great; He is infinite, I am very small and insignificant.' This feeling is called 'Mahimjinána', but this approach is in fact a great hurdle in the spiritual path which has been discarded in Ananda Marga philosophy.

Baba has said, in this respect: 'For every sadhaka it is proper to work according to the will of Parama Purusa,' and while working in consonance with the desire of that Great Entity, we must remember that God is not the oppressing boss, rather he is the loving father. The relationship between human beings and Parama Purusa is not merely official; it is a relationship of love and affection, a family relationship, out and out a personal relationship. The desire for this close, personal relationship that Baba wants with each of us was exemplified also in his speech. He preferred to be addressed with the pronoun 'tumi' (Bengali for 'you' in an informal, loving sense) instead of 'apni' (respectful term for 'you'). For the same reason he addressed most of his sannyasiis as 'tui' (loving and affectionate expression for 'you').

Indeed Baba was known for his hair-splitting judgements of philosophy as well as for his great contributions of fresh knowledge to the universal treasure of knowledge. This he acquired from the endless store of cosmic knowledge, but this same Baba never ignored the human side of life either.

When alighting from an airplane on a cold morning in Europe he stepped into a car with some of his workers. His first words were, 'Close the window and wrap something around you. See that you do not catch cold.' Once, while in jail, he awoke in the middle of a terribly hot night. He saw that some of his workers, who were also being detained with him, had been fanning him by hand all night. He said to them, 'What! You haven't slept yet? The night is almost over. What tortures you have to go through, my boys. Now please go for your sleep.'

Then in utter surprise and deep regard our heads bow down in devotion as we realize the love of our affectionate father is deeper than the sea, and his big heart is larger than the sky, and it reverberates in the very core of our heart.

*"Náhika bhakti, náhika shakti
Prán'bhare shudhu jánái pran'ati
Tumi e pran'am kariyá grahan' more
Sárthak korecho."*

(Neither have I any devotion nor any strength. With all my life I tender my compliments. By accepting my compliments you have made me happy.)

E) THE PROPOUNDER OF UNIVERSALISM AND NEO-HUMANISM

1) UNIVERSALISM

'Since the very dawn of civilisation, numerous "isms" have emerged before humanity... various rhythms of movement have appeared... but none of these has taught us to look upon the entire humanity as an integral and indivisible entity. Hence, there is so much infighting... so much intolerance amongst human beings.

'The human society of today has made considerable advances in the intellectual sphere. So it must no longer sit inert. By applying all its might, the march of universal humanism must be made smooth by hook or by crook. Hence no latitude in procrastination or cowardliness of any sort should be permitted in this regard.'

--Shrii Shrii Anandamurti
Ananda Vanii,
Ananda Purnima, 1979

Baba has described the human society in his philosophy as one and indivisible. Those who want to create differences between people are in no way friends or well-wishers of the human society. All people are the progeny of the same supreme progenitor, so He is not prepared to allow any such discrimination to arise between them.

Baba propounded Neo-humanism and universalism, so how can he accept the barriers of geography? He was never ready to accept any distinctions between people, whether of race, of community or of creed. Baba said rather that we should let blacks shake hands with white, let the Hindus and Muslims embrace, let the Russians and Americans bind themselves in mutual fraternity.

But then how to establish this universalism? How can these artificial differences be removed? On the hard crust of this earth, how can a heaven of imagination be built? In reply we can say that there are some points in common as well as some points of difference among the various human races in this universe.

Our duty is to encourage, to focus on, the common points (i.e. those that lead to that subtle unity) and to discourage or at least de-emphasize the points of difference. One will notice that those who emphasize the differences between peoples are generally exploiters who well understand the maxim: 'United we stand, divided we fall.'

To encourage the unifying points our duties should be: 1) To remove all economic and social disparities; 2) to encourage all such sentiments which help build up unity among people; 3) to preach the same spiritual ideology to all (i.e. the same Parama Purusa, the same God is the pole star for all humans, regardless of the name we give).

Conversely, the points of difference must neither be encouraged nor given any importance. Such factors include food, dress, language and religion. By encouraging the points of unity and ignoring the differences, Baba began the establishment of a universal nation where we all understand our true goal in life. It should be noted that the word nation originally indicates place of birth, not a political unit. Thus we want to realize that our true place of birth is the universe.

*"Jagat jur'iyá ekjáti áche se játir nám manus'játi.
Ekai prthiviir stanye páliita ekai ravi shashii moder sáthii."*

(There exists only one worldwide nation of humankind. We are suckled by the same Mother Earth, and the sun and the moon are our common friends.)

Only when we can establish this in all our minds, will this great truth take root in the hard soil of this earth.

During the biannual DMC's of Ananda Marga, tens of thousands of people from every race, every political or religious background and every corner of the world come together, and completely forgetting these, vibrate the gathering atmosphere with the collective recitation of the ancient Samskrta sloka:

*"Sam'gacchadhavam' sam'vadadhvam'
Sam'vo manám'si jánatám,
Devábhágam' yathápu'rve sam'jánáná upásate.
Samáni va ákútiḥ samáná hrdayánivah
Samánamastu vo mano yathá vah susahásati."*

(You all move together, radiate one and the same thought wave and form a universal mind with all unit minds. You shall unitedly enjoy everything in the universe in the same manner as the sages, who in olden times used to accept the Havih (food of a Yajina). You shall have a common ideal, and all of you shall be inseparable from one another. Infuse your minds with one common sentiment whereby you may be well united.)

As we start to feel ourselves more and more resonating with the rhythms of universal harmony, the various superficial barriers, whether geographical or otherwise, lose their meaning. In fact, they lose their very existence. As we start to deeply feel and experience the universal waves which contain all colours, all vibration, then the petty differences of caste, creed, etc. yield to the true feelings of cosmic kinship. The present-day map with so many disparate nations will then vanish in the courtyard of universalism. And above all of this, the heavens will keep on with their perpetual reverberations of the sweet melody of eternal love and mystical union, issuing from the cosmic conch shell of Krsna's Paincajanya.

2) NEO-HUMANISM

'All the beings of this universe are the kith and kin of one another... none is despicable... all are equally respectable... all are entitled to equal love and affection. No problem is to be ignored as an individual or group affair. Every problem is to be considered as the collective problem of the universal humanity and the same to be resolved collectively... resolved it must be.

'Let it be the vocal panorama of the newer world of today --the continuous musical notes behind the movement of Neo-humanism.'

*--Shrii Shrii Anandamurti
Ananda Vanii,
Ananda Purnima, 1982*

Numerous philosophies have appeared on this Earth throughout human history. On the basis of sentiment they can be generally divided into three categories.

Some of them have thought of the betterment of a particular piece of land or a particular geographical area, and in this attitude there was no thought for the improvement of other areas or of people outside of that group. Rather these people tried to suck the vital juice from others for the betterment of those living in the same land as themselves. This philosophy is called Geo-Sentiment.

Perhaps this attitude has benefitted certain people of a certain place. But this philosophy does not seek the progress of all the beings of creation.

Another type of philosophy thinks for the benefit of a particular race or social group. It may be more expansive than Geo-Sentiment, as it may think for the benefit of a larger amount of people. However, this perspective, called Socio-Sentiment, has led to countless conflicts between different groups, communities and nations. Clearly, as with Geo-Sentiment, the interests of all beings are ignored.

A third school of thought has sought to expand human vision above these narrow sentiment so as to include all humanity. This sentiment, called Humanism, seems fruitful, but it ignores the welfare of the countless non-human beings in this universe, and in the practical field, even many humanists do not think for true, all-round human development. Often these so-called humanists still think for one nation or one type of people, rather than for all humanity.

These types of limitations come from a lack of universal perspective. If one can accept Parama Purusa as the perennial source of inspiration, then we quickly move towards the realisation that we all belong to one universal family. But if this inspiration is absent, then there is incessant rivalry between people, as well as between humans and other animals.

A practical example is the United Nations. It was presumably created to encourage unity among nations and peoples, but today we find that it is little more than a showpiece, doing nothing while its members equip themselves with more and more tools of oppression and aggression.

When we think of the well-being of all humanity without considering Parama Purusa as the permanent source of inspiration, this is called ordinary humanism. Virtually all world leaders today claim that they are concerned about the welfare of the human race. But still the sharp competition between the different nations continues. They are collecting devastating weapons in their arsenals and continuing their cold war. Only now it is often dressed in a attractively coloured garb of humanism. To term such humanism as pseudo-humanism would be more logical.

When the vital force which inspires us to humanism is spread out to the whole universe, only then does our existence as humans become meaningful. When we move forward with the idea of seeing all beings as one family, then we can say that we are fulfilling the ideation of the sloka:

*"Vistārah sarva bhūtasya vishvārvishvamidam' jagat
Dras't'avyamātmavattasmādabhedena vicaks'an'aeḥ"*

*(In the course of expansion every object becomes the Supreme.
Those who remember this reality,
who keep this realisation ever alive in their hearts,
are said to have attained perfection in life.)*

Molecules, atoms and still subtler particles are all expressions of the same single Visnu (the all-pervading entity). When this thought will continue to ring in the core of our hearts, only then will humanity realize that the existence of all other beings is as dear to them as our own existence is to us. Being inspired by this realisation we will attract all to this sublime idea singing:

*"Caran'atale ei ye mât'i
Nikhât sonâr ceyeo khân'r'i
Savuj châyáy mrger máyáy
Nácche notun abhis'eke."*

*(The soil under the feet,
purer than genuine gold,
is dancing a new celebration
with the love of the flora and fauna.)*

This humanism freshly evaluated will teach us that all the entities of the entire creation, irrespective of mobility or immobility, having consciousness or not, are all the offspring of the same Parama Purusa. This feeling for the welfare of the entire humanity, flora and fauna, is called Neo-humanism.

In the same way, to tie all the people of the universe onto one thread, Baba created a branch of Ananda Marga known as 'Ek Manava Samaj' (EMS) which literally means 'One Human Society'. Its purpose is to unite the different human races into one human society through language, literature and cultural interchange.

Also considering the condition of the plant and animal kingdoms, Baba created another branch known as P.C.A.P. (Prevention of Cruelty to Animals and Plants). Its purpose is to save these the members of these two kingdoms from unnecessary death and destruction.

Not only in theory, but also in practicality, in daily life Baba's love, affection and compassion for all creatures is evident.

In this connection I am reminded of an abandoned puppy which took shelter in Baba's house in Ranchi. Baba used to collect information daily as to whether the little puppy was being served with food regularly and was healthy.

Many are aware of the care Baba took of plants, and while visiting his house in Kalikata, Baba would get terribly irritated if a plant died for want of proper care and often took the concerned worker to task.

Scientists have proved that even plants have consciousness. They have also proved that plants have sensitivity like human beings. Also most people do not know that plants respond to spiritual vibrations. It will perhaps not be out of place to mention a particular episode here.

Once Baba went to visit a fairly big graveyard in the Philippines, along with some Margiis. There Baba and the Margiis sat under an old banyan tree. The Margiis started singing 'Baba Nam Kevalam' collectively. Surprisingly enough it was noticed after a while that the leaves of the banyan tree started to move very slowly. The Margiis, struck with surprise, asked Baba why, Baba replied, 'The birds and the beasts and even the plant kingdom vibrate to the same spiritual vibration as humans. The spiritual kiirtana has delighted the tree and as such it is moving its leaves in token of its expression of delight.'

Even in the guidelines for conduct that Baba developed, he stressed the need to love and care for the plant and animal kingdoms. The fundamental guidelines are known as 'The Sixteen Points'. In these points he stresses that we should all take care daily to render all-round service to all living beings.

People may wonder why he gives so much attention and affection to creatures and plants which may seem insignificant to many of us. We may think that such a busy person and such a spiritual master would think of other things. But Baba is a guide and loving father to all, not to just a few. No one, no being is insignificant to him.

In the spiritual scriptures this idea is called Samadarshita. It is a quality that is fully developed in godlike persons.

We have seen that the human love of a deserted king could provide the motivation to build the Taj Mahal, indeed a unique specimen of beauty. So we can imagine that the motivation of a great number of well-meaning sadhakas can build up a graceful, if unforeseen, structure in the history of the spiritual world. This unprecedented structure will be built for the benefit, pleasure and well-being of all, not just a few. It will exist on the physical and mental levels, as well as the spiritual. It will indeed be a 'Neo- Universe', based on Neo-humanism.

SADGURU

'After reaching the supreme goal through intuitional practices, when anyone resolves to embrace the bondage of Prakrti for a specific period voluntarily and assumes a physical form, he is the only person capable of being Guru. He remains under the bondage of Prakrti only for the period when he is in a physical form and after death he again merges into the absolute entity. The supreme qualified entity or God is alone free and that is why he is Guru. This means there is no difference between Guru and God.'

--Shrii Shrii Anandamurti
Ananda Vacanamrtam

The path of spirituality is totally unfamiliar to most people. Along this unknown path who will lead us? From the darkness of ignorance who will guide us and lead us step by step to the sacred seat of absolute knowledge? He who carefully bears this responsibility is the only true Guru. As the blind cannot lead the blind, so also an ordinary person cannot be the Guru or the spiritual guide of another since neither of them has seen the goal. Parama Purusa alone is the Guru. When Parama Purusa comes down to the dust of the Earth for the salvation of all creatures he is called Sadguru. The word Sadguru is derived from the words 'Sat' and 'Guru'. 'Sat' means unchangeable, absolute; that is, the Guru who is above relativity is the Sadguru. What does the word 'Guru' mean? The root 'Gu' denotes darkness and 'ru' means one who dispels.

How will the darkness be dispelled? When a person acquires the knowledge of the Supreme Entity, that is, Absolute Consciousness, then and then only the darkness in them disappears. But then, who can know the unique signs of Parama Purusa, the Supreme Self? How can a person know that they have met his or her Guru? Parama Brahma alone knows the signs. This Parama Brahma is the Guru. Baba, in his book Ananda Sutram has stated, 'Brahmaeva gururekah náparah' (Brahma alone is Guru; He is one, there is no other). It is Taraka Brahma alone who comes to this earth to show the path of salvation to all those who are seeking Moksa (liberation).

But who is Taraka Brahma? Parama Purusa has two states; qualified Brahma and non-qualified Brahma. When Parama Purusa is free from the influence of Prakrti, we say this is the state of non-qualified Brahma. The state of Brahma wherein He has come under the influence of Prakrti is called qualified Brahma, and in this stage He manifests himself into many and thus this panoramic universe was created.

However, there is a state of Brahma between these two states. This state of Brahma is the connecting link between the qualified and non-qualified Brahma. He is called Taraka Brahma (literally, the Brahma who can liberate). Here He is beyond philosophical analysis, because of the limitations of the human mind. He is here the greatest steersman, ferrying us across the course of worldly bondage. Through the touch of his endless mercy all creatures become one with God. As the tiny drop of water loses its form and merges into the fathomless, boundless infinity of the vast ocean, so do humans ultimately merge into Brahma.

Over the ages, sages have come to understand that the idea of Taraka Brahma is such a large concept that the mind cannot quite grasp it. Thus it is accepted through experience, not through analysis. The sages thus label this idea of Taraka Brahma as a tangential point between absolute and relative consciousness, between qualified and non-qualified Brahma. Thus Taraka Brahma is in both these states and able to link together those in the relative state with that absolute unchangeable entity.

It should be understood that when Brahma takes on qualities, that is form, then He also takes on samskaras (reactions in potential). Indeed, any being living in physical form must, by definition, have samskaras. Hence, there is some practical limit on His absoluteness. On the other hand the non-qualified Brahma is beyond our reach. Without having a physical form, how can He guide us?

Thus we have the idea, indeed the reality, of Taraka Brahma who is the bridge between qualified and non-qualified Brahma: 'Bhāvah bhāvātī-tayoh setuh Tāraka Brahma.' Since Taraka Brahma is between these two states of Brahma, He alone can discharge the duty of both.

I want to emphasize that 'Taraka Brahma is not a figure of philosophy, but it is a creation of devotional sentiment.' In Tantra this created universe is called Sambhuti. Taraka Brahma takes birth on this Earth out of his own will, utilizing the five fundamental factors. So here He may seem limited.

But actually He is in the true sense non-qualified. Taraka Brahma is also known as Mahasambhuti and Mahakaola.

The sadhaka who can take his kulakundalinii from muladhara cakra to sahasrara cakra is called 'Kaola'. (Kula is the lower point of the spinal cord. Kundalinii shakti resting on this kula is called kulakundalinii). But there is one type of person more powerful than a kaola. This person can raise the kundalinii of others as well as his own and can do it in a moment if he so wills. This person is known as a Mahakaola.

The Tantras give certain descriptions of how to recognize a Sadguru. One famous verse is:

*"Shánto dánto kuliinashca viniitah suddha veshaván
Shuddhácárii supratish'ah shucirdaks'ah subuddhimán
A'shramii dhyánanisthashca tantramantravisháradah
Nigráhánugrahe shakto gururityabhidiiyate."*

*(A Sadguru should have the following qualities:
tranquility and purity of mind; modesty and humility; sober dress;
maintaining right conduct and livelihood; leading a family life;
established in meditation; possessing control over the functions
of the mind; possessing control over the kulakundalinii; loving
and governing the disciple.)*

All actions of humans, either of attachment or detachment, are performed through the mind. Such faculties as shravan (hearing), manan (thinking) and nididhyasana (profound meditation concerning a particular idea) are also actions of the mind. One who has controlled all such actions of the mind except the last one is called 'shánta'. The indriyas (motor and sensory organs) have important functions. The person who has control over all the workings of the different indriyas (except those three mentioned), is called 'dánta'. One who meditates on Kulakundalinii, who is adept in purashcaran, is called Kuliina. Only this person can be called a Kulaguru.

The guru must be humble, soberly dressed, pure in conduct, honest in living and clear in mind and thought. He or she must have perfect dexterity in the field of spirituality and know how to practically apply the theory. They must be not only highly intelligent but also benevolent. He or she must be an ashramii (a family person), as according to Tantra, none but a family person can be the guru of another family person.

The guru must also be well accomplished in the practices of dhyana (meditation) and all aspects of sadhana, well-versed in matters of Tantra and mantras, and an embodiment of both knowledge and skill (vishárada). 'Nigraha' means punishment, and 'anugraha' means mercy. The guru must be able to both punish and love the disciples. If the guru has only one of these two qualities, he or she cannot truly bring about the disciples' fastest development, so the real guru will embody kindness as well as harshness, sweetness as well as sharpness.

If we look into Baba's life, we find that he expresses all these divine powers. Thus, we can call Baba a Sadguru. There are other criteria by which to know a Sadguru. God does not randomly come to this earth, but for the purpose of helping the noble-hearted and punishing the cruel to establish Dharma. Thus, with the advent of the Sadguru, oppression and exploitation soon become alleviated, and so one of the essential philosophical points about a Sadguru is that he or she will not let these immoral acts go on unabated.

When Lord Krsna took birth, he created the Mahabharata (one great India) by solving all the problems of the society at that time. The Sadguru of the present age also has many different social problems to solve -- be it economic disparity, political instability, social disorder or whatever, and must form a glorious, benevolent society, a 'great universe' ('Mahavishva' in Samskṛta), free from exploitation.

The creation of a well-rounded society is not possible through tall talks, empty arguments or a lot of noise. Rather, we need a comprehensive ideology which will provide the answers to all our problems and serve as a beacon for a society free of exploitation.

Baba propounded the Progressive Utilisation Theory (PROUT), a comprehensive socio-economic theory, for the establishment of just such a society. This scientific social philosophy contains guidelines for the management of property ownership and its distribution and utilisation and so many answers to our social problems. Baba never wanted to leave any social problems up to Providence for a solution. This attitude marks a fundamental difference between him and many other gurus. Most gurus are silent about exploitation and corruption in the society. There are, of course, a few who are vocal against these problems, but they have not given any well-thought-out philosophy to end the exploitation.

The fact that he gave PROUT philosophy has made him unique among gurus. PROUT must of course be implemented in the practical field. For this purpose Baba had been creating moral and dedicated workers who are working to serve humanity and the whole creation tirelessly. He was constantly training them so they can act as manifestations of the Supreme Self.

While searching for a guru, a spiritual aspirant usually takes careful note of the guru's behaviour and spiritual ability. Similarly the guru gives certain tests to the disciple. These have the effect of steadily drawing the disciple closer to the Guru and strengthening the disciples in their sadhana.

It is hard to explain how the tests of the guru work. Even if one could come close to explaining these spiritual tests, it would still be nearly impossible for the reader to really understand the challenge and difficulties faced by the disciple while undergoing the guru's tests.

A famous story in this regard is that of Draupadi, the wife of the Pandava brothers. The story is described in The Mahabharata. At a particularly tragic part of the story she was being stripped of her sari (Indian dress) by Duhshasana, a mortal enemy of the Pandavas. At first she tried to hold onto her sari with one hand and beckon to Lord Krsna for help with the other. But soon she realized her complete physical helplessness. Then she lifted both hands to beckon to Krsna; she had come to understand that no one else could save her. This act of complete spiritual surrender brought an immediate response from Krsna -- he made her sari unending, i.e. no matter how much material of her sari Duhshasana pulled, it still had more and kept her covered.

The average reader may indeed be fascinated by this miracle. But it is more important in this context to reflect on the difficulty of complete surrender of the petty ego.

A similar case is that of Arjuna, a great devotee of Lord Krsna, and also one of the greatest warriors of the Mahabharata. During the war, Krsna directed him to kill his half-brother, Karna, who was fighting against the Pandavas. To do so, he would have needed to act surreptitiously, going against certain of the codes of war of the day. Although this action went against every experience of Arjuna's, still he followed the guru's orders and so was successful.

Baba once told us, 'The period from the start of sadhana to the attainment of the supreme goal can roughly be divided into seven stages or conditions. During this period the guru puts the disciple through several tests.' Baba said, 'I personally conduct the last test in the life of an aspirant.' It is difficult to predict correctly when the time for such a test comes in one's life, but the attainment of God follows success in this test. Baba at another time told us, 'I shall create such a condition before the disciple that he or she will lose their faith in me.'

Naturally the aspirant will wonder if their spiritual attainment is guaranteed. Baba himself has solved this problem saying, 'I make just the appropriate arrangements so that the aspirant does not suffer any downfall. The only reason behind the aspirant's downfall is if they forget their own oath and commitments.' Needless to say, if the aspirant remains alert then there is no chance for a fall. On the one hand, while the guru creates misgivings and doubts in the minds of the disciples, on the other hand, through his (Baba's) Varabhaya Mudra, he provides inspiration to the disciples to proceed towards their goal and follow the ideology. If aspirants start to judge their doubts and shortcomings with their relatively limited intelligence and do not turn to the goal and ideology, their shortcomings and doubts will push them into trouble. Hence every disciple must be sufficiently alert on this point.

Even while discharging his responsibilities as the constitutional president of the organisation, Baba has been performing his duties as a guru faultlessly. Today, as the organisational leader, he is showering his energy for the all-round progress of the organisation. At the same time, as a guru, he is always active for the spiritual progress of his disciples, allowing them to come close through personal contact, group contact, field walks and dharma samiiksa, and he is always infusing divine love into their hearts. Needless to say, in his divine company or by his grace, the aspirants gain experiences which cannot be explained in words. The Sadguru possesses real spiritual powers. There is nothing in the field of sadhana which is impossible for him. I will narrate one event here to illustrate this point.

In 1979, DMC was held at Ludhiyana, in the Punjab. On this occasion, during Baba's stay there, a meeting of the responsible householder Margiis was held. When the meeting was over, a young Margii from Himachal Pradesh who had been sitting close to Baba lay prostrate in obeisance. Baba put his hand on the brother's head and blessed him. At Baba's divine touch he sank into samadhi. He was in this condition for more than two hours.

THE DIVINE ATTRIBUTES OF BABA

"Páche dhará par'a táí ananta hayecho

Ei kathá bujhíte bákii náí.

Páche savár májhe ese háráo milemishe

Bhaye bhaye lukáye ácho táí

Lukáye rayecho ákáshe, ságare, gahane, vátáse, bhúdhare.

Akásha gangáy dúr nihárikáy, se bhálobasár siimá náhi pái

Lukáye rayecho patra rekháy, ghana baras'áy jaladergáy.

Dhvam'se bibhíis'ikáy madhur cetanáy,

Maner mainjus'áy jeneo bhule yái."

*(I understand You have made Yourself infinite
for fear of being exposed.*

You have hidden yourself

for fear of being lost in the crowd.

In the sky in the sea, in the forest, in the air --

You are in the hills and in the furthestmost galaxies.

You know no bounds, for Your love knows no bounds.

You hide in the streaks of colour on the leaves,

and also in the clouds that bring heavy rains.

Even though I know you reside in destruction and catastrophe,

In sweet consciousness and in the deep innermost self,

Still I forget it.)

--Prabhat Rainjan Sarkar

Prabhat Samgiita

Generally by 'Iishvara' we mean the Creator of this universe, but in spiritual philosophy 'Iishvara' is the one who possesses eight particular occult powers ('aeshvaryas'). These occult powers as delineated by the yogic sages are An'imá, Laghimá, Mahimá, Prápti, Iishitva, Vashitva, Prakámya and Antaryámiitva (Roughly, the abilities to become very small, very light, very great, to obtain or create anything, to direct and guide any entity, to control and unify all forces, to take any form, and to perceive throughout anything.). Viewed objectively, we can say that even a person who is neither the Creator of this universe nor the Supreme Entity can be the master of some of these aforesaid attributes, but in the Supreme Entity all these attributes are to be

found. Through different events in his life, we saw all these qualities in Baba. In 1969, which Baba declared as 'the year of sadhana', he vividly expressed these qualities. At this time Baba was living in Ranchi in Bihar. Both in the morning and in the evening, Baba used to delve deep into the mysteries of spirituality, at times demonstrating these mysteries through the sadhakas who were present.

Once a sadhaka was suffering from a serious disease, but he never told anyone about it. He used to always keep engaged in sadhana and the service duties of the organisation. Occasionally, however, the thought of the seriousness of the disease would disturb him very much.

Once he came to see Baba at Ranchi. After general darshan in the morning, Baba asked him to stand up. Baba touched the ajina cakra (the cakra situated between the eyebrows) of another sadhaka with his stick and asked him to see the disease in the stomach of the first sadhaka. After some time the second sadhaka (who was of course charged with Baba's power) said that the first one was suffering from a serious stomach cancer. Baba asked the first sadhaka to come closer and touched his navel point with his stick. Then Baba ordered the second sadhaka again to look into the stomach of the first. This time he said that 90% of the cancer had healed. Baba then told the first sadhaka, 'I have cured a lot. The rest will heal up with sadhana and social service.'

People may ask why Baba did not cure him completely. Baba left a little part of the disease so that the sadhaka, after considering a certain bad action of his which eventually led to the disease, would not repeat this action. In that 'sadhana year' Baba relieved many sadhakas of their sins according to necessity and built a graceful future for them.

This next event took place somewhere near to Jamalpur, where Baba was living at that time. As per his regular habit, Baba was going for field walk with some Ananda Margiis. There was a muddy patch on the road. One of the Margiis accompanying Baba was very strong and well-built. When they approached the muddy patch, he thought, 'What can Baba weigh? If I carry Baba in my arms then he need not have to undertake the trouble of negotiating this mud.' As such he expressed his desire to Baba, and Baba gave his consent, but when he tried to lift Baba this strong Margii found that not only was he unable to lift him, it was not even possible for him to move Baba. Baba smiled at him. Then Baba asked him to try again. This time he could easily carry Baba.

Another event at Jamalpur involved a gentleman not connected with the organisation of Ananda Marga but who had respected Baba very much since childhood. By chance this man's wife slipped and fell down on the concrete floor of their house. The injury was very serious. He took his wife to a reputable local physician, but despite his best efforts, the doctor could not cure her. Next he took her to the Jamalpur Railway Hospital. At that time the hospital was well-respected. The people of Jamalpur knew this man to be benevolent and of good conscience. On various occasions he and his family members had donated much needed blood to this very hospital and was of course well-known to the staff. The doctors made tremendous efforts to save her life, but alas, their efforts seemed in vain. They informed him that his wife may not survive. He was so shocked that he simply left the hospital. He thought to go for a walk in the big open area where Prabhatda used to go for his regular evening walk. (At that time some people of Jamalpur used to call Baba by the name of 'Prabhatda', 'Da' or 'dada' meaning elder or respected brother.)

While going out of the hospital gate he heard something and felt that somebody had put their hand on his shoulder and was asking him to return to the hospital. He became alert and understood that it was the voice of his Prabhatda. Baba was asking him to return to the hospital and donate blood for his wife. He immediately returned and found that his wife required blood. However, to find her blood type was quite difficult. Family members offered to donate their blood but the doctors, from their past donations, knew that they had different blood types from hers. Disregarding this, the husband requested the doctors to test once more the blood of all the family members present. Ultimately the doctors agreed to do this and found that they all had the same blood type as the patient, even though in the past they had had different blood types.

One is reminded here of a verse of Rabindranath Tagore:

*"Duhkher baras'áya caks'er jal yei námla,
Vaks'er darajáya bandhur rath sei thámbla."*

*(As soon as the Rain of Sorrow caused tears in my eyes,
My friend's chariot arrived at the door of my heart.)*

The doctors were shocked into silence by this event. The gentleman, far from being silent, shouted, 'Here is the miracle of Prabhatda. Prabhatda could do what science could not. On several occasions we have given blood, but this time the blood group has changed. How is it possible?' Of course,

what the physical science cannot do, the spiritual science can do. Where intelligence is mute, intuition is eloquent.

Another incident occurred when Baba was an under-trial prisoner in Patna jail. As usual during the case, a senior worker of Ananda Marga went to the court. Here he learnt that the news of the death of Baba's mother had been telegraphed from Jamalpur to the Ananda Marga office in Patna. After the court work, he went to the jail and was reporting the day's events in the court to Baba. This was the regular routine at this time. After this report the worker was hesitating to inform Baba of his mother's death. Baba himself stated; 'Well, have you anything more to report?' The worker replied haltingly, 'I say that from Jamalpur...' Immediately Baba completed the sentence: 'Right you are. A telegram has come from Jamalpur carrying the news of my mother's demise. Isn't it so?' The worker had been afraid that the news would affect Baba negatively, as his health was not good then. But Baba again demonstrated his omniscience. Thus Baba had no reaction. Ordinary people may easily be disappointed and dejected by common events, but no sad news could disturb the divine calmness of Baba.

On several occasions Baba's capacity to know other's minds has been established. Once a young Margii from Jamshedpur came to the Ananda Marga office in Ranchi with the monthly report of Ananda Marga activities in his area. (Baba was living in Ranchi then). After submitting the reports to the office he joined the people attending Baba's midday darshan at the jagrti. As soon as the young man entered the room, Baba asked him, 'Why were you afraid to come to Ranchi? Remember, when anyone is afraid their mental colour becomes blue, and when that feeling is removed the colour returns to white.' Baba then utilised another sadhaka to ascertain the mental colour of the first sadhaka, and it was found that by that time it had returned to white; by then the fear had almost disappeared totally from his mind.

In reply to Baba's query, the first sadhaka said that while at Jamshedpur he could not properly follow the Yama and Niyama moral code of conduct, so he had the lurking fear that when he faced Baba at Ranchi, Baba would rebuke him. Later, after reaching Ranchi, he received such loving and kind treatment from Baba instead of the scolding he had expected, that naturally the fear disappeared from his mind.

On that day Baba explained that each and every object of this universe, be it crude, subtle or spiritual, has a wave and a matching form and colour. As a common person can easily feel the vibration of an object, so a sadhaka possessed of high spiritual power or a Sadguru can also see the mental waves or mental colour of others.

Some people say that 'Religion is the opium of the masses', meaning that as opium intoxicates people, so religion makes them indifferent to practicality. Others have also said, 'Religion is the keystone of the perverted civilisation.' They argue that since God is not visible his existence cannot be accepted. In reply to this we can but ask, 'Can you see the amoeba with the naked eye?' Unless we use a particular instrument, a microscope, we can not have visual proof of its existence, but to say it does not exist simply because we cannot see it is simply foolish. Similarly, God may not appear easily to the naked eye but when the mind of a sadhaka is well concentrated through regular practice, God does appear in their mind.

In a scientific laboratory, using certain pressure and temperature, water is produced by the reaction of hydrogen and oxygen. This is a scientific fact. Similarly, in the mental laboratory of a sadhaka, the realisation that is felt, through the intuitional practices taught by the Sadguru is equally a scientific fact. If the formation of water is accepted as science, then what is wrong in accepting the extra-sensory realisations experienced in the minds of sadhakas, through the scientific process of sadhana as taught by a Sadguru? Rather, we can note that the present lack of acceptance, or unawareness of spiritual truths, points to the lack of subtlety in society.

Another example of Baba's capacity to know other's minds follows. A Local Full Time worker (L.F.T.) was looking after different legal matters of the organisation. Once he was coming from Purulia to Ranchi to discuss the complexities of a certain case with Baba. As soon as he entered the Ranchi ashram, Baba asked another worker, 'Well, tell me the routine of the last twenty-four hours of the worker who has just arrived from Purulia.' The worker could not say, so Baba himself started saying that in that last evening while doing his sadhana, a desire came into the mind of the L.F.T. to discuss this case with him. Baba then narrated the entire routine of the past day of that worker; when and where he had boarded the bus, where and when he had taken hot jilapii (a tasty Indian sweet) and in which shop. After this the worker reverently said that what Baba had stated was completely accurate.

We are directly aware of not only one but thousands of such events concerning Baba's capacity to know other's minds. The workers, or sadhakas, who have come in his contact know well that at the time of Dharma Samiiksa, as well as on other occasions, Baba pointed out their urges, bad habits and imperfections in life. He vividly described incidents which often may hardly have seemed noticeable at the time. He could tell when someone has not booked a train ticket, what one has done in a sugarcane field, when one has misappropriated funds, etc. Nothing is unknown to him. As he himself said in Prabhat Samgiita #10:

*"Máya mukure
Ke ki bháve ki kare
Sabai jána ogo devatá
Prán'era spandan yuga bibartan
Sabai jána gopana kathá"*

*(Through this mirror of Maya, my Lord,
You know well what one does, thinks and performs.
You hear all the secrets of the mind,
Feel all the vibrations of life and know the flow of time.)*

An X-ray machine can make different parts of the body visible, but no X-ray has been invented that can examine the various thoughts, worries and woes of the human mind. Hence the mind remains an entity that is not so easily understood. But Baba had this capacity. His 'X-ray machine' not only presented images of the present but also images of the distant past and the unborn future.

DIVINE POWERS OF BABA

*"Tumi yadi baks'omáñhe tháko nirabadhi,
Tomár ánandamúrtti nitya here yadi,
E mugdha nayan mor, parán'aballabha,
Tomár komala-kánta caran' pallaba,
Cira sparsha rekhe deya jīvan-tariite,
Kona bhay náhi kari báncite marite."*

*(Oh my dear, the Lord of my life,
If Thy kind, handsome, soothing feet keep a permanent touch on
me, and if Thee permanently dwell in my heart,
If my eyes get the chance to see Thy eternally pleasing shape
always, My Lord, it matters not to me whether I live or am left
dead.)*

--Rabindranath Tagore

The scriptures explain 'Bhagavan' in two ways: firstly as 'effulgence' or 'effulgent entity', and secondly as the one in whom all six attributes are collected. Let's briefly explore these six attributes and how they relate to Baba. They are Aeshvarya (divine or occult powers): Viirya (power or force), Yashah (fame), Shrii (attractiveness), Jinána (knowledge), and Vaerágya (non-attachment). One by one we will discuss them.

Aeshvarya: Baba was the master of eight different types of Aeshvaryas or occult powers. This has been discussed in the preceding chapter.

Viirya: One who is powerful. Here power means effectiveness. One who can get the work done, who can give orders and punish, who can exercise purposeful and controlled anger -- we call them Viirya. Many people can to some extent do this on the mundane level, but on the spiritual level it is much harder. Many events in Baba's life demonstrated this might and vigour.

Baba preferred to live in a cool environment, so we can imagine, considering the scorching heat of Patna, the suffering he had to bear while in jail. After some time in these circumstances, Baba, being a class one prisoner, legally and justly applied to the jail authorities for the installation of air conditioning. Not only would they not consider installing an air

conditioner or even a fan in the cell, they would not even permit a fan to be fitted at the expense of Ananda Marga. Baba then sent a few letters to the higher authorities, particularly the Inspector General of Prisons (I.G.). These letters received normal treatment; that is to say, the I.G. did not reply to any of them.

After some time the I.G. came to inspect the Patna jail. It is worth noting, not without irony, that in independent and democratic India, an I.G. of Prisons avails of the same honour and privileges as were enjoyed by the Viceroy of India in the pre-independence era. Hence, on the occasion of his visit, the whole jail was given a face-lift and everybody was alerted. When he came, he was, as one might expect, surrounded by a variety of sycophants and henchmen. Fearful and in awe of this imposing figure, the prisoners gave him a nervous welcome. At last, the I.G. came to Baba's cell. Baba steadily started outlining to him the unhealthy environment of the jail, as well as his personal inconveniences. Baba also wanted to know why the I.G. had not acknowledged his letters regarding the air-conditioning. Such an attitude from a prisoner quickly enraged the esteemed Inspector General of Prisons. How could a mere prisoner use such strong language to the I.G., whom the prisoners dread as Yama (the Hindu god of death)? With all the pride of his official status, the I.G., forgetting all courtesy and social manners, shouted 'It is my verbal order that you will not get an air conditioner!' It seems Baba was expecting this. He then replied, 'But your verbal order will not help me to take shelter in the court of law', meaning that the I.G. should make this order in writing, so Baba could use it as evidence in court, or he should not make such foolish statements at all.

Baba was always a lion of a man, in all spheres of life, be it in service to society, as an under-trial prisoner, or as a spiritual leader. A worker who on one occasion had been fearful and timid, came to see Baba in Patna jail, during the time of Baba's continuous fast of more than five years. Although Baba was frail and bedridden, to teach that worker how he should be, Baba roared at him, 'In all circumstances of life live like a lion, not like a lamb!!' Due to the boundless vigour and valour of Baba, the enemies of Ananda Marga have not been able to destroy the organisation, despite their best efforts, nor will they be able to do so in future.

Yashah: When others praise a person, these words of praise are called Yashah, (literally 'fame'). Yashah has both a positive and negative side. Thus apayashah (defamation) always accompanies yashah. When Lord Krsna was on this earth, moral people, including the five Pandava brothers, used

to praise him. At the same time, many other people used to defame him and even tried to kill him. Likewise, Baba has experienced the heights and depths of yashah and apayashah. On the one hand, eight sannyasis (male and female) gladly self-immolated as a mark of the highest order of devotion to their guru. Rarely has a person been able to inspire such selfless sacrifice in the hearts and minds of intelligent people. On the other hand, we have seen several serious attempts by various persons to remove Baba from this world. Even today certain persons would gladly defame his memory. Such positivity and negativity amply prove that Baba possessed the divine attributes of Yashah.

Shrii: Shrii means charm, one who is an attractive personality. In Lord Krsna, we see this attribute amply manifested. It is said that the gopiis used to rush to him, forgetting even their house and home affairs when he was playing his flute. Although this attraction came from within, i.e. it was spiritual attraction, still Krsna chose to inspire them by playing his mysterious flute. But this time, Baba had no flute. He was not attracting us with the tune of a flute. This time he came with his precious, sweet smile and loving, affectionate eyes. Even cruel hearts melted at the sight.

A small example occurred after an otherwise normal DMC. At the end of DMC Baba used to give his Varabhaya Mudra to the audience. At this particular DMC, however, he created so much vibration that the thousands of Margiis present expressed their feelings of joy and ecstasy very loudly. After Baba gave his Varabhaya Mudra, a senior acarya, as per the custom, was to conduct Guru Puja (Offerings to the Guru). He shouted to the attendees, 'Kindly be calm and quiet.' Baba later reprimanded him for this. He explained that the vibration created in the hearts of the sadhakas due to the spiritual attraction of the Guru makes them restless. This is not an external outburst, but is the natural expression of the devotees' internal feelings due to the attraction of the Sadguru. I am reminded of another incident. A certain new avadhuta used to visit Baba's quarters every afternoon in connection with the work relating to the propagation of Ananda Marga ideology in the Kalikata area. Several times he was reprimanded by senior workers because he would go and see Baba without proper permission. Once he was asked: 'Brother, why do you go to Baba's quarters without first talking to the proper in-charge? You can go there as well after getting permission.' To this the young avadhuta replied, 'Do I at all go there myself? When the afternoon comes I feel someone dragging me to that house. That attraction makes me so restless that I am forced to go there.'

*"Ucát'an man ná máne báran',
shudhu tárai pán'e chute yáya."*

*(The restless mind rejects any prohibition.
It simply rushes and rushes unto Him.)*

How much more is the anxiety of a sadhaka for the universal lover than that of a beloved for her sweetheart in the dead of the night, and how much heartrending there is can only be felt by one who has had such an experience. The attraction of that 'Unknown Traveller' in the unattached heart of the sadhaka makes him restless in the silent hours of the dark nights. Needless to say, the pangs that devotees feel when they are separated from their adorable one are true in all ages, in all places.

The other name of the irresistible attraction is 'Shrii'. One may or may not understand it, may or may not know it or be able to verbalize it, but in their heart of hearts they feel a peculiar fascination for that attraction.

Jinána: Here Jinána does not mean bookish knowledge. Rather, it means 'subjectivisation of external objectivity'. Bookish knowledge or worldly knowledge is called the aparájinána (non-transcendental knowledge). It is true that with this bookish knowledge worldly well-being may be achieved; but this knowledge is of no importance for higher mental conceptions or for psycho-spiritual attainments. Here knowledge means self-realisation, i.e. spiritual knowledge, the transcendental achievement. He who attains these transcendental realisations becomes the master of all worldly knowledge and can achieve worldly knowledge without the study of books. Baba once told us, 'Knowing oneself is the real knowledge.'

Self-realisation is the only real knowledge and all other knowledge is its reflection. Those who have the opportunity to come closer to Baba know very well that Baba is the master of this transcendental knowledge. All the material knowledge of the universe, the bookish knowledge, is under his control. When Baba deals in philology even the PhDs find much to learn from him. A few examples are given here:

Baba explained how the word 'gama' came into the Bengali language. The Aryans came in contact with wheat (gam) only after reaching Persia (now Iran). In old Samskrta 'gam' (wheat) is not mentioned although 'yaba' (barley) is mentioned. Paddy also had not been named then. On reaching Persia they came in contact with wheat. What did they call it? In Samskrta 'go' means the tongue., 'dhuma' means pleasant. There is a saying which goes, 'Dhum dhám' which means that which is done with pomp and show.

What was very tasteful to the tongue and was very pleasant to eat was given the name 'godhuma'. From godhuma came gohuma and then goham. In Oriya it is called gohama. In this way the modern Bengali word 'gama' came about. In Bihar it is 'gohuma' and in Hindi it is 'gehu'.

Another time Baba explained how the word 'rice' in English is derived from the Vaedik word 'brhii'. Coming in contact with rice, the Aryans found to their surprise that from this peculiar commodity different types of food could be made, e.g. khal (parched paddy rice), murhi (parched rice), bhat (cooked rice), chira (flat rice), etc. In the Vaedik language a good dish is called brhii. So rice was thus called brhii. In old Persian, 'brhii' turned onto 'rihi', and in Latin 'rihii' turned into 'ricee'. From 'ricee' came the word 'rice' in modern English. Thus from 'brhii' evolved the word 'rice'.

Several of Baba's books display some of his fathomless knowledge of philology. These include Varna Vijnana and Varna Vicitra. In the former book he wrote that the Samskrta words having a suffix 'trrn' are similar to the Latin, French, English and even somewhat to the Persian. The Vaedik Word 'pitr' has the pronunciation of 'pitar'. The Yayurvaedic pronunciation is 'pitri', and as per the ancient text of the Atharva Veda it is pronounced 'petru'. From there it has taken the following forms:

Latin - pater; French - pe're; Persian - pedar; English - father.

Other examples of this type of evolution are:

Vaedik - bhatri (Rgvedic - bhrater); Latin - frater; French - fre're; Persian - Berader; English - brother.

Vaedik - matri (Rgvedic - matar); Latin - mater; French - me're; Persian - madar; English - mother.

Baba moves freely throughout the whole realm of knowledge. Be it morality, political science, archaeology, sociology, linguistics, literature, music, or whatever, he displays the highest dexterity in all. Some of the depth of his unfathomable knowledge and originality is displayed in his books such as Idea and Ideology, Abhimata (The Opinion), The Human Society, Sabhayatar Adi Vindu Rarh (Rarh, The Starting Point of Human Civilisation), The Liberation Of Intellect -- Neo-humanism, etc.

There is an interesting story elucidating Baba's unfathomable scholarship and boundless knowledge. Baba was at the time at Jamalpur. Once an idea struck the mind of a college student that since Baba talks every day on so many subjects, so absorbingly and scholarly, he must have deeply studied

many books. So Baba must have a big library in his home, otherwise how could he derive such vast knowledge?

On the next day, after general darshan, Baba was returning to his quarters. All the sadhakas present left Baba at the gate to his house. Baba invited only this particular boy to come inside with him. After showing him all the rooms of the house Baba asked him, 'Did you find any library in the house?' The doubts of the student vanished and a current of pure devotion started flowing in his heart. As he had done with so many others, Baba had understood this brother's thoughts and answered his unexpressed question in a most appropriate way.

Of course, scholarship can be acquired in a few subjects by study, but to acquire final knowledge in all the scriptures and all other subjects is possible only for a divine personality. Baba's divinity naturally includes mastery of the invaluable parajinanana (transcendental knowledge).

Vaeragya: Another term which is relevant here to describe some of Baba's qualities is 'vaeragya'. Each and every object in this universe has a particular colour, and people are attracted by the colours or the external beauty of these objects. But when they have reached such a state of mind where they are not attracted or affected by these colours or the external beauty, then their mental state is called vaeragya.

When Baba was an under-trial prisoner in Patna Jail, during the Emergency period, he was visited one afternoon by an officer of the C.B.I. This man said to Baba, 'We shall withdraw all cases against you and also release you from jail on one condition. You will have to assure us that after going out you will not preach the PROUT philosophy.' Baba roared out like a raging lion, in strong rejection of the proposal.

Baba is a great man of principle and ideology. He himself taught us, 'Fight for your ideology, be one with your ideology, live for your ideology, die for your ideology.' So there is no question of his compromising any part of his ideology.

To a person who has real vaeragya, the worldly pleasures and comforts, lusts and desires carry no weight. Due to our weaknesses and propensities we tint our mind with the colour of different worldly objects, but Baba is beyond all objects. No rhythm, no colour could affect or distort his mind.

According to holy scriptures, the entity in which the 'Bhagas' (six qualities) have collected is 'Bhagavan'. From the above discussions we find that all these discussions are there to the fullest extent in Baba. Hence, after considering this, and all other aspects of Baba's life, would we not be denying a self-evident truth if we did not call Baba a truly divine personality -- veritably 'God in man'?

— Sri Sri Anandamayi
Jagadgururaj Mahadevji

Devotion is the best ladder for reaching the highest. All human knowledge and karma (action) also have its perils. Our experience shows us that the mere pursuit of knowledge makes one's heart dry, and we also see that as our devotion increases our karma in the life of a devotee. Devotion is the antichamber of bliss. It is more appropriate to call devotion the goal of life rather than merely a path.

What is meant by devotion? One has said that the effort to please Parama Purusa is devotion. Human beings should make the idea in their minds that Parama Purusa is the life of my life and the soul of my soul. I shall love Him and adore by each and every desire of His. He is my creator and I am His child.

What is meant by love? What will be the manner of love with Parama Purusa? The love of a devotee is the creation of Parama Purusa. All the qualities of the offspring of Parama Purusa. Parama Purusa's attributes will be possessed if we love each and every thing in His way only will a real devotion of love be possible with Parama Purusa. This love cannot be had otherwise. Therefore, the devotee must please Him. Now why do we need any instrument of love and devotion with God? The only thing by His grace we can attain is His love. His love is the only thing which is the source of all our happiness. The love of God is the source of all our happiness. The love of God is the source of all our happiness. The love of God is the source of all our happiness.

THE GOD FOR HIS DEVOTEES

'He is not like the stars in the distant sky nor like the nebulae of the endless void. He is not like the pearls in the oyster living in the depths of the unfathomable sea. Rather, He is a brilliant jewel carefully protected in the deepest layers of the human mind.'

--Shrii Shrii Anandamurti
Namami Krsna Sundaram

Devotion is the best ladder for success in sadhana. Of course, knowledge and karma (action) also have importance, but experience shows us that the mere culture of knowledge makes one's heart dry, and we also see that action devoid of devotion increases egotism in the life of a sadhaka. Devotion is the embodiment of bliss. In fact, it is more appropriate to call devotion the goal of life, rather than merely a path.

What is meant by devotion? Baba has stated that the efforts to please Parama Purusa is devotion. Human beings should nurse the idea in their minds that 'Parama Purusa is the life of my life and the soul of my soul. I shall love Him and abide by each and every desire of His. He is my creator and I am His machine.'

Baba has said, 'What will be the manner of love with Parama Purusa? As the whole universe is the creation of Parama Purusa, all the creatures are the offspring of Parama Purusa. Parama Purusa therefore will be pleased if I serve each and every creature.' In this way only will a real relation of love be established with Parama Purusa. This love cannot be had otherwise. There is no other means to please Him. Now why do we need this relationship of love and affection with God? The reply is that by this humans beings get satisfaction; their hearts become happy. But those who are devotees of a higher order will say that, 'Yes, a relation of love is to be established with God, but not because I shall get pleasure, but rather so that the Lord will get pleasure. It is immaterial whether or not I get pleasure.' The relation between the devotee and God is so sweet that the latter must fulfill the desires of the former.

Below are a few instances of how Baba has fulfilled the desires of his devotees:

At the time of the following incident, Baba was working in the Railways Department at Jamalpur. It involves a colleague of his who was working in the same department. Though he was not connected with Ananda Marga, Baba loved him very much. Before the loving eyes of the father everyone is equal, nobody is an alien, all are his own. However, for the discipline of the organisation some rules and regulations are essential. That is why there are some restrictions for non-Margiis attending upon Baba.

That colleague once appeared at a departmental examination for promotion in the Government Service, but unfortunately he could not pass. After some time Baba enquired as to his success in the exam. When he informed Baba of his failure Baba advised him to appear again. The colleague said, 'Baba, I have failed once; and I do not want to fail again.' After a pause he asked Baba, 'Shall I be successful the second time? If you assure me that I will pass, then I shall take the exam.'

Baba assured him that he would pass. He also advised him to bring a red flower and show the flower to Baba once before sitting for the examination. The colleague did this, and after taking his seat in the examination he started writing rapidly in the answer book. He did not know what he was writing; he only heard the voice of Baba from an invisible source and wrote accordingly. Of the group that took the exam, only he passed.

When Baba was a student in Jamalpur Railway High School, Pandit Ramchandra Jha was the Samskrta teacher. Due to Baba's erudition and desire for knowledge, Pandit Jha loved him very much. His wife used to visit Baba's mother and talk with her, and a friendship developed between them. Not long after this, Panditjii's mother died at a time when his wife was not present. His wife was therefore very sad. While talking to mother Abha Ranii one day, Panditjii's wife expressed her grief and said, 'I could not see my mother-in-law at the time of her death. I could have some peace if I could have seen her even if just for a moment.'

Hearing this Baba said to his mother, 'Mother, kindly ask whether she will be frightened if I show her her dead mother-in-law. If she wants, I can show her.' Hearing Baba's proposal, Panditjii's wife readily agreed and said, 'Yes, I want to see my mother-in-law.' Baba called her inside a room

and again asked whether she would be afraid to see her mother-in-law alive. The lady replied she would not be afraid at all.

Then she saw her mother-in-law appear before her in a boat. After some time Baba asked the lady if she was seeing her mother-in-law and if she was satisfied. She replied, 'Yes, I see, and I am satisfied.' The Lord does not keep the desire of a devotee unfulfilled.

In this regard, some lines of Prabhat Samgiit appear in the crystal core of the mind:

*"Se yadi cáya pás'án'a káráya
Phus phor'áte páre go,
Se yadi cáya ándhár nisháya
Alo jharáte páre go."*

*(If He wants, the stone jail can blossom.
If He wants, the darkest night can be full of light.)*

Shows of wealth and the arrogance of supernatural powers cannot bring one to God, but when the devotee is restless and anxious for Him, God surrenders to the devotee's heart. This Lila (divine play) of Parama Purusa is beyond the scope of human intellect. As Krsna, He prefers the broken grains of rice given to him by Vidura's wife over the royal feast at the palace of the Kauravas. The enjoyment of this divine play can be realized by one who is endowed with yogic grace; to others it is an impossibility.

SADASHIVA, SHRII KRSNA, SHRII SHRII ANANDAMURTI - A REVIEW

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

*--Shrii Shrii Anandamurti
Ananda Vanii, 1.1.1956.*

Throughout human history there have been so many great personalities; sadhakas of divine quality and highly gifted godlike individuals have come. Their glorious deeds and contributions in the fields of intellect, wisdom and intuition have brightened the way for human society. The names of these great people have been written in the pages of history in golden letters; but the glorious deeds of two epoch-making personalities have made them not only revered, but even immortal in the annals of human history. They are Sadashiva (known as Shiva) and Shrii Krsna.

Shiva's contributions to human society are virtually countless. Before the time of Shiva there was little of what could really be called human society. People had deep-rooted sentiments for their own tribe or clan, and thus fighting between these tribes and clans was rampant. Shiva was the first to inspire them to unite under one banner and demolish all the narrow psychic boundaries that separated them from one another.

At that time, for instance, there was no system of marriage. The mother of a child was of course known, but it was often difficult to identify the father. This resulted in various social problems. By introducing the marriage system Shiva was the first person to bring a sense of discipline to family life and to give a systematic structure to society. In fact, Lord Shiva and Parvatii were the first married couple in the world.

Before Shiva there was no proper system of medical treatment. He developed the Vaedyak Shastra, a system of medicine based on surgery and dissection. This contribution of Lord Shiva was epoch-making for medicine, thus one of his names is 'Vaedyan'áth' (Lord of Physicians). Because he

introduced both theoretical and practical procedures into medicine, Shiva continues to be regarded as an epochal personality, revered for all time.

To the people of those days the science of phonetics (the modification of voice) was unknown. Shiva alone developed this science. On a larger scale he could also prescribe to people how to keep a proper rhythm and balance in their daily lives.

The mind has two main functions, to think and to remember. Before the time of Shiva there was no exercise for developing these two functions. Lord Shiva introduced an unprecedented and unique dance called 'Tandava', giving due consideration to all the glands, all rhythms and all poses of the male body. Tandava benefits the body and mind, and elevates the soul.

Shiva developed the art of mudra (i.e. gestures for dance), and taught a system of dance which is still practiced in India and other countries today. These together earned him the name of 'Nataraj' (Lord of Dance). His contributions to dance are closely related to his contributions to the field of music. He made rhythm more pleasant by introducing the seven musical notes. Present-day music is totally based on these notes.

But Shiva's most prominent and significant contribution is in the field of spirituality. Truthfully speaking, people of his time were in some ways not far above animals. They had no systematic understanding of spirituality, spiritual consciousness or spiritual longing. The great Shiva gave the practices of Tantra a regular and systematic form and showed people how to reach the highest spiritual state. His teachings of Shivukti and Shivopadesha have been guiding and inspiring humanity up until today and are likely to do so for all time.

So long as humans live on this earth, long for spirituality and feel attraction for the Great, the name of Lord Shiva will remain written in golden letters in the annals of human history.

One of the three meanings of the word Shiva is blessedness. With the advent of Shiva every dust particle became pure and every living being has benefited, so we call him Sadashiva. People who have real spiritual powers are addressed reverentially as 'Deva' or 'Devi' by common people, but the spiritual powers of Lord Shiva were of such a height that people worship him even today not as a simple deva, but as Mahadeva - the Devata of Devatas, (Devánám' deva ityarthe Mahadevah).

The above comments give the reader just a small idea of how extensive and important Shiva's contributions are to human society. Baba notes Shiva's great role in building up human civilisation and culture in his book, Namah Shivaya Shantaya. He concludes that Shiva's work in developing civilisation and culture is unparalleled and irreplaceable. While it is difficult to talk accurately about civilisation and culture without Shiva, still we can talk highly about Shiva even without remembering these contributions. Any true history of human society will give great prominence to Lord Shiva.

In the preliminary stages of sadhana, sadhakas feel that they are like animals ('pashu' in Samskrta), and so their Lord is known as Pashupati, the Lord of the Animals. As they struggle against their weaknesses during the course of spiritual practice, they gain strength and become brave ('viira'). At this stage these brave sadhakas address their Lord as Vireshvar (Lord of the Brave). Finally they attain divinity ('devatva' in Samskrta) and they address their Lord as Mahadeva (Lord of the Devas).

Through the ages spiritually elevated or enlightened persons who had acquired divine qualities used to address their Lord thus:

*"Tava tattvam' na jánámi kiidrshohasi Maheshvara,
Yádrshohasi Mahádeva tádrsháya namo namah."*

(Oh Mahadeva! To perceive You, to know You and measure You is not possible by the unit mind. Whenever I try to measure your depth I realise that You are fathomless. Hence I do not know what you are, and so I bow my head again and again to you as ever you may be.)

About 3,500 years after the life of Sadashiva, and 3,500 years before the present era, Shrii Krsna lived. The people of his time, and indeed people ever since, have held him in equally high esteem with Shiva. In the time of Shiva, the human beings were little better than animals in some ways (as we have noted above). Thus much of his role was to give a certain rhythmic order and discipline to the people. His great contribution to the various arts and to the spiritual system of Tantra are, we can say, the feather in his cap.

By the time of Krsna, the social environment was much more complex, and so he instilled in the people a social awareness and a sentiment to fight directly against all sorts of evil. Krsna did not give a social, economic or political theory as these were not so necessary for society at the time, but he

inspired the people to be conscious in the social, economic and political arenas, and thus he prepared the ground for the future.

Krsna's greatest contribution to human society was that he inspired people to wage war against evil, injustice and wickedness and taught them that a war to save human society is indeed sacred and just. He clearly taught, through the Bhagavat Gita, that to engage in this type of war one has to shake off mental weakness and cowardice. When Arjuna hesitated in this regard Krsna strongly declared, 'Klaevyam' másmá gama Pártha'. (Oh, Arjuna do not be a coward.)

Krsna taught by example as well as by words. In his own life he killed such oppressors as Jarasandha, Shishupala and Kamsa, all of whom were kings. He also established the rule of justice. In the war between truth and untruth, justice and injustice, etc., ultimately justice wins. This he clearly demonstrated in his life, thereby providing a permanent inspiration to pious and God-loving people.

This, however is only one of Krsna's roles. In the above role we know him as Pathasarathi Krsna or Krsna the King. In another role we know him as Vrajakrsna. In the former role he fought against evil and established the rule of Dharma (justice and virtue). Thus he taught the people the value of shaking off all weakness and cowardice. In the latter role he brought forth from his flute such sweet tunes that the people were naturally drawn to him. He loved them and gave them a taste of the utmost spiritual pleasure and inspired them to turn unto God. Both of these roles of Krsna are unique and incomparable.

In Krsna alone we find three points which the yogic scriptures call the 'uncommon qualities'. These are: 1) to forgive, 2) to free others from sins and 3) to accept the sins of others. Only Krsna could truthfully say:

*"Apicet sudurácáro bhajate mámananyabhák
Soapi pápavinirmukto mucyate bhavabandhanát."*

(Even if the most wicked person worships me with a concentrated mind, I will liberate him or her from the three bondages. One should not worry about one's future.)

This is not to suggest that wicked people can escape the karmic consequences of their deeds, nor even the social and legal consequences. The worship and concentration Krsna mentions is not a casual or easily attainable state.

In this way the worst sinner is assured of liberation if they will take his shelter. So, to protect the pious and virtuous persons of society, he promises to come on this earth time and again:

*"Paritrán'áya sádhunám' vinásháyaca duskrtám
Dharmasam'sthápanártha'ya sambhavámi yuge yuge."*

(I incarnate myself in this world from age to age for the annihilation of the wicked and the protection of the virtuous.)

After considering all his actions and all of his attributes, the sage Maharsi Garga made a statement which quite sums up Krsna:

*"Tulá vá upamá Krs'n'asya násti
Krs'n'astu bhagaván svayam."*

*(Krsna had neither parallel nor match;
He is the Lord Himself.)*

Today we live in a world devoid of rhythm and balance. As this imbalance is apparent in our internal and external behaviour so it is also clear in our individual and collective life. This is felt in every nation. Thus:

*From man to man lies a gulf of difference;
While in some fields, individuals have marched ahead,
The rest of the society is lagging behind.
Though people in one part of the globe have made tremendous
progress,
Those in the other part have been left in darkness.
To one side flows the flood of plenty,
In other places prevail the intolerable pangs of poverty.
On one side there is a huge stock of killer weapons,
At the other side awaits the all-round destruction
begotten by poverty.*

*While on one side there are attempts to raise the moral standard,
The other side is ruled by the nude, naked dance of sex.*

Neither in the East nor West have humans been able to adjust their high ideals to the earthly realities, so like Tagore's Meher Ali, everybody is crying, 'All in vain, all in vain.' In the lopsided development of the present civilisation there is comfort but no peace. We have acquired the glory of material wealth but not the richness of the mind. We have lost ourselves in the diversity of creation and failed to identify ourselves or our relation with the Creator. We are engrossed in worldly attainments, but have never tried to reach the greater truth of that Great Entity beyond the material world.

In this second half of the 20th century, we are indeed empty and helpless. For even after building up the massive structure of civilisation and relaxing in the shade of skyscrapers of plenty, there is a want of internal richness. Many people, sunk deep in utter disappointment, have accepted perverted sex or drugs as their last resort of comfort; but their relief is so momentary, and the consequences destructive. All the nations of the world are playing the same suit blindly. Under such circumstances we are reminded of the question put to the lost traveller of Bengali literature: 'Oh friend, have your lost your way?'

So we can see the social condition today is not identical to that of the times of Shiva or Krsna. The problems now are more deep-rooted, more complex, but is there no solution? Yes, there must be. A quote from Rabindranath Tagore comes to mind. On his 70th birthday, in his talk 'The Crisis of Civilisation', he said,

'It is a sin to lose faith in humanity. I will maintain my faith till the last. I hope that after the holocaust is over, from this eastern horizon, a new bold chapter of history will begin in the clear, cloud-free sky of altruism, and one day the unconquered humanity will again proceed on the victory march, surmounting all obstacles in the process of regaining their lost glory.'

But then is this success possible through human effort alone? No, it certainly seems not. However, when all our efforts end in futility, then the endless mercy of God appears. In Baba's words:

'When, in the interest of humanity and for the well-being of the people something is to be done, what does Parama Purusa do? On those rare occasions He takes a human form and feels an urge to push the humanity in order to awaken them and create the motion of life in them. I will not allow the misuse of precious human life in such idleness and inaction.'

When he comes down on the earth for creating a stir in the human society, he is called Mahasambhuti. The word 'mahat' means the Great or uncommon; Sham - bhū + ktin = 'sambhu'ti', a created being. So Mahasambhuti means the Great Creation, the Great Entity. In the past, whenever it seemed necessary, Parama Purusa came in this form. One Mahasambhuti was Sadashiva and another was Krsna.

I have said before and I will repeat that in similar circumstances, in today's critical juncture in human history, the saviour came as Mahasadvipra, Mahakaola, Mahasambhuti, in the form of Shrii Shrii Anandamurtijii.

But what events will actually take place in this era? A statement of H.G. Wells, the eminent British historian, comes to mind. He concludes his book, The Shape of Things to Come this way: 'Plainly the thesis is that history must now continue to be a string of accidents with an increasingly disastrous trend, until a comprehensive faith in the modernized world state, scholastic, cosmopolitan and creative, takes hold of human imagination, when the existing governments and ruling theories of life, the decaying religions and the decaying political forms of today have sufficiently lost prestige through failure and catastrophe, then and then only will the worldwide reconstruction be possible. And it must needs be the work, first of all of an aggressive order of religiously devoted men and women who will try out and establish and impose a new pattern of living upon our race.'

The constitution of this vibrant, comprehensive social order is possible neither through a spiritual idea alone nor through an economic theory alone. Rather, the human race is to be moulded through a fresh ideology based on a fresh evaluation of each and every aspect of life. Certainly Shrii Shrii Anandamurtijii has done this. He has evaluated all these matters minutely considering all aspects of modern life and developed and advocated a solution to each and every problem. The sum of these points, his ideology, reaches us through the organisation of Ananda Marga. About Ananda Marga Baba himself has said: 'The only way to solve the problems of the world is to propagate a correct spiritual philosophy. From this point of view the ideal of Ananda Marga can be considered the touchstone. As the poetic imagination converts everything into golden objects, so also the philosophy of Ananda Marga certainly provides a moral and judicious solution, no matter to whatsoever problem it is applied.'

Naturally then, Ananda Marga is the zeitgeist, the demand of the day, and Shrii Shrii Anandamurtijii is the man of the age. It stretches one's imagination to grasp how spiritual philosophy, spiritual practices, and knowledge of economics, politics, sociology, philosophy, grammar, history, anthropology, medical science, music, aesthetic science and all worldly affairs could manifest in one and the same person. It is equally surprising that the highest qualities of a philosopher, a loving Sadguru and a leader could all manifest in the same person. Though perhaps unbelievable, all these qualities and more were manifest in Baba.

Normally spiritual preceptors do not like to be dragged into controversies by preaching, for example, economic theories, and Baba's formulation of Prout has brought him numerous adversaries. Again I quote Baba: 'That one will devour the food of others will never be justice. To assure a fair and rational amount of the basic necessities for all it is necessary to regulate the distribution of physical resources. Implicit in this is a maturing of human consciousness, so that friendship and trust become the norm, unlike today. A system, a theory that can embrace all these factors has never before been created on this planet.'

In the absence of such a theory there has been a disparity in human social life, and this has brought all sorts of miseries and sorrows. This must be stopped. Beings of truly developed intellect would not let such major shortcomings continue day after day. Ironically, the lack of resources in the material world and the resultant disparities in society are themselves the causes of so many troubles. Thus we have little, if any, peace of mind.

Part of the reason for PROUT is to remove such inequalities. More broadly, the ideology aims at elimination all worldly miseries and sorrows. A tall task indeed, but without such a universal philosophy such miseries will continue for untold centuries.

The alternative to PROUT is the continued exploitation of the simple, credulous people. This takes three forms: oppression, suppression and exploitation (the last point includes repression). It is imperative that all are saved from such suffering, by hook or by crook and that all the miseries of the material world are removed.

The situation of women in most of the world today shows one clear example of the dire need for deep structural changes in the social system. Most of the world today is under the sway of male domination. Even when a woman reaches a high echelon in society she has usually been forced to adopt strictly male modes of thinking, male attitudes. Thus, economically and psychologically women are kept as second-class citizens. But females constitute half the population and are as necessary as males for the stability and progress of society. Logic alone tells us that while forming an ideal society women cannot be ignored. The rational balance of the spiritual and social sciences in PROUT makes it clear that we have to stop the oppression of women and take care so that they develop in all spheres of life.

As, by his versatile talent Anandamurtijii solved various other problems of the society, similarly this matter was not overlooked by his sensitive mind and that is why he created a unique spiritual dance, Kaoshikii, especially for women.

We know that Shiva developed the Tandava dance for the males, and Parvatii created the heart-touching Lalita Marmika dance which arouses spiritual feelings in all people. At last Baba introduced the epoch-making Kaoshikii for the all-round development of women.

With the practice of this dance, longevity increases, females can have smooth natal delivery, and the spinal cord remains flexible. As a result, the infirmities of old age can be checked. It can also mitigate and cure at least twenty-two diseases. Regular practice increases the internal strength of the female body. The mind becomes fresher and stronger. In Baba's words: 'It helps in self-expression. All over the world the women are subdued, they are considered second-class citizens in every country. If they practice this dance, they will not remain subdued any more. This is not any hidden secret of the dance, but it is my inner motive.' In this way, by designing Kaoshikii, Baba immensely benefited all women directly and society indirectly.

One of Baba's most significant contributions in the theoretical field is his concept of the six spokes of the social cycle (Sadara Samaj Cakra). These are: 1) spiritual philosophy. 2) spiritual practice. 3) socio-economic theory. 4) social outlook, 5) spiritual scriptures and 6) preceptor.

The basic tenet of this theory of the six spokes is that for any society or any community to advance in social and individual life with the least problems and with the most advantages for all, these six factors must be present. This book is not the place for an in-depth study of this theory, but let us note one or two points. Many social philosophers have tried to determine what are the ideal components of a truly beneficent society. I dare to say that none have truly succeeded. Either the theory was impracticable or the method of putting it into practice proved faulty. Baba has given a very concise, understandable answer to this question, based on his deep observations of human history and psychology. One may say, 'But this theory has not been put into practice'. This is only partly true. Any successful society has incorporated at least some of these six spokes. We are only waiting for a society to include all of them.

It may be worth mentioning here a statement by the modern day saint, Shrii Aurovindo, about the advent of the Avatar: 'He will not only be a religious guide, but the political leader, the great educator, the regenerator of the society, the captain of the cooperative industry, with the soul of the poet, scholar and artist. He will be, in short, the summary and grand type of the future...which is rising to reshape and lead the world.'

To spell out a theory is different from its translation into action. There is a gulf of difference, a mountain of obstacles between the theory and its practice. Howsoever beautiful we may consider the heaven of ideology, it is all the more difficult to give it shape in the hard soil of practicality. It is very difficult; it is very hard penance. That is why we see that while many great persons have spelled out theories, generally they have failed to put them into practice.

Humans are not machines to be activated by pressing a button. We have feelings, sentiments and, above all, ego. It is therefore found that even people inspired by the same ideology will fight among themselves over petty interests. Under these circumstances the only solution is to inspire people towards a greater ideology. When our goal is great, we are more likely to rise above all sorts of pettiness. For this we must be inspired with the principles of 'sadhana (intuitional practice), service and sacrifice.' In the fire of spiritual practice all the gloom, dirtiness, blemishes and stigmas of life will be burnt and made pure, awakened and pious. Only then will people become successful media for manifesting ideology. That is why Baba gives tremendous emphasis to spiritual practices. Baba's system of materialisation of theory is indeed novel.

Yogic teachings consider that we have not become human beings in the highest sense of the word until we have taken up the practice of sadhana. People may think that it will take hundreds or thousands of years to teach sadhana to everyone. Indeed, by that time this social system may be destroyed. Then what use will sadhana be? We must not forget however, that only one shepherd controls thousands of sheep. So accordingly only a few thousand Sadvipras will suffice to guide this society which has been assailed by immorality. Baba has noted that, 'The power of the mutative force is 100,000 times greater than the static force, and again the strength of the sentient force is 100,000 times greater than the mutative force. Therefore don't be afraid of any force in the universe.' Hence it can be said without doubt that all these vigorous Sadvipras possessed of sentient qualities will be able to establish, with the help of PROUT, the truth that 'This earthly

world is for humans and not for devils.' (Mánus'er tare mátir Prithivii, dánaber tare nay.)

One of the aims of Ananda Marga is to establish a united, indivisible society throughout the whole world. Naturally, to do this the organisation has to be expanded to cover the whole planet. Here we should note that Ananda Marga is not financially dependent on any government nor does it compromise with the vested interests for financial aid. Hence to operate, the organisation has to collect quite dedicated persons as workers. We see that on this planet only some thousands of dedicated persons drawn from every corner of the earth have built up the global organisation. Credit for this goes to none else but our Baba.

A close look at Ananda Marga will help us to see that its comprehensive ideology and universal outlook will, with Baba's guidance, usher in a new era to this world.

Keeping in mind the contributions of the great personality, Sadashiva to the history of humanity it has been said, 'Tulá vá upamá Shivasya násti' (Neither is there any match to Shiva nor is anything comparable to him), and considering the role of Krsna, the great saint Garga stated, 'Tulá vá upamá Krsnasya násti' (Neither is there any match to Krsna nor is he comparable to anything).

In Baba we find an unprecedented combination of the two: an uncommon wisdom and extraordinary capacity for work, as with Sadashiva, and an unprecedented skill in work and the incalculable personality of Krsna. So is there any comparison to Baba? Some may ask who is the greatest of the three. It is a useless question. Each played his own role according to necessity, contributing what was required in his own age. I daresay that with the petty human intellect, even to try to judge their greatness is nothing but a waste of time. Rather, going deep into their achievements we find that the same Taraka Brahma appeared on this earth, first as Sadashiva, second as Lord Krsna and now as Shrii Shrii Anandamurtijii.

They all deserve our salutations.

Glossary

(A note on pronunciation:

a - as in 'among'; á - as in 'father'; ú - as in 'tool';

*r - as 'ri'; ks' - as 'kk'; v like 'b' when the word is from Bengali,
and like 'w' in the middle of a Sam'skrta word;*

c - as in 'charm'; ch - as in 'much harm';

*t', d', s' and n' are pronounced from the crown of the head with
the tongue pointed toward the roof of the mouth, s' rather like*

'sh'; y at the start of a word is as '.')

Abhaya Ván'ii - message of fearlessness.

A'darsha - practical ideology which leads to the goal of unification with the Supreme Consciousness.

Ádiguru - literally, first guru; Shiva.

Aeshvarya - literally, wealth; the eight supernatural powers (occult powers) obtained through spiritual practice.

A'nanda Mára - literally, path of bliss; the spiritual practices and ideology of Shrii Shrii A'nandamúrttijii; the organisation formed by Shrii Shrii A'nandamúrttijii.

A'nandamúrtti(jii) - literally, personification of bliss; name of the guru and founder of A'nanda Mára, also known as Shrii Prabhát Rainjan Sarkár. 'Jii' is used to show respect.

Asanashuddhi - the process of withdrawing the mind from awareness of the body and concentrating it on a particular point during sádhaná.

Avadhúta/Avadhútiká - whole-time monk or nun, respectively, of the highest order of A'nanda Mára, who initiates others into spiritual practice and performs social service, giving their life completely to bring the entire world to a state of peace, harmony and moral and spiritual advancement.

Avatár - literally, incarnation of God.

Bábá - literally, 'father', one who is very dear to one. In A'nanda Mára the word refers to Shrii Shrii A'nandamúrttijii.

Bna'kurá (Bánkura) - a district of West Bengal, India.

Bengal - West Bengal, a state of India.

- Bha'gavat Giitá - a famous scripture of India.
- Bhagaván - one endowed with the six divine graces, namely aeshvaryas, vigour, fame, beauty, knowledge and non-attachment.
- Bhagaván Tathágata - another name of Lord Buddha.
- Bháratavarsa - The Sanskrit name of India. The word means the land that can feed her people:
- Bhiis'anám Bhiisánádapi - one who is dreaded by the dreadful, i.e. one whom the immoralists fear.
- Bhutashuddhi - the process of withdrawing the mind from external objectivities during sádhaná.
- Bihár - a state of India.
- Brahma - God; Cosmic Consciousness.
- Brahma Cakra - the movement, in the process of creation, away from God, from the 'subtle' to the 'crude', from consciousness to matter, and then from the 'crude' to the 'subtle', back to God again.
- Cakra - a psychic and spiritual energy centre to be found along the spinal column in the human body.
- C.B.I. - Central Bureau of Investigation - the highest intelligence department of the Indian Government.
- Cittashuddhi - ideation on the Supreme Consciousness by the unit mind during sádhaná
- C.P.I - Communist Party of India - one of the communist parties in India.
- Dadhiiici - A saint of Hindu mythology who dedicated his life to save the lives of the gods. His bones were used to make a weapon that could save them.
- Darshan/General Darshan - presence of the guru before the disciples; in this book, it means when Shrii Shrii A'nandamúrttijii came and sat in front of the gathered A'nanda Márgiis.
- Devatá - In Hindu mythology, a god.
- Dhám - a holy place.
- Dharma - inner nature, the essential characteristic of an entity; righteousness.
- Dharmacakra - a weekly collective sádhaná of the A'nanda Márgiis.
- Dharmaguru - a spiritual master.
- Dharma Mahá Cakra (DMC) -A great gathering of devotees about the Guru. In A'nanda Márga the biggest DMC's were held on the first of January and usually in May on the occasion of Bábá's birthday.
- Dharma samiiks'á - All-round scrutiny and guidance of the A'nanda Márgiis by Shrii Shrii A'nandamúrttiji.

- Dhyána - A pure state of absorption in the Supreme.
- Diipajinán - Enkindling the light of knowledge.
- Duryyodhana - The eldest of one hundred Kaurava brothers, who was responsible for the battle of Kuruks'etra, better known as the battle of the Mahábhárata.
- Five fundamental factors - In A'nanda Marga philosophy, the five basic factors from which the universe is created, namely etherial, aerial, luminous, liquid and solid.
- ERAWS - Education, relief and welfare section of A'nanda Marga.
- Ganges - One of the biggest rivers in India.
- Ghát - The bank of the a river, pond, etc.
- Gokula - A village in India where Krs'n'a lived as a child.
- Gopii - A devotee.
- Gun'a - Any of the qualifying, binding principles that crudify Purus'a and bring about creation. The three gunas are sattva (sentient), rajah (mutative) and tamah (static).
- Guru - A spiritual master; one who dispells darkness and ignorance, leading disciples to the supreme stance of truth, knowledge and bliss.
- Iishvara - Literally 'God'; in philosophy one who possesses all the eight occult powers.
- Indriyas - Organs, both sensory and motor.
- Intuitional practice - See 'Sádhaná'.
- Is't'a - The personification of ideology; the personal aspect of spiritual goal, which the spiritual aspirant attains.
- Is't'amantra - Personal mantra given by a spiritual teacher.
- Jaeos't'ha - The second month of the Bengali calendar.
- Jágrti - A centre for spiritual practice in A'nanda Marga.
- Jáliyánaoyálábág - A place in Amritsar in India where many peaceful protesters were killed by the British soldiers.
- Jana Sam'gha - A socio-political party.
- Jánusparsha mudrá - A very powerful spiritual mudrá which symbolises blessing.
- Jiha'd - A crusade for a principle or belief.
- Jilápii - A kind of Indian sweet.
- Jinána - Knowledge.
- Kaoshikii - A spiritual dance/exercise especially beneficial for women. It was introduced by Shrii Shrii A'nandamúrtijii in 1978.
- Kam'sa - The immoral king, enemy of Krs'n'a, and who was killed by Him.

- Karma - Action.
- Kaola - One who can raise one's kulakundalini.
- Kiirtana - Chanting aloud the glory of the Lord.
- Krs'n'a / Shrii Krs'n'a - a Sadguru who lived 3500 years ago in India.
- Kulakundalinii - Psycho-spiritual force lying at the base of the spine (until awoken).
- Kuruks'etra - A place in the north of India where the Kauravas and the Pándavas of the Mahábhárata fought each other.
- Lalita mármika - a spiritual dance, performed during kiirtana, for the elevation of the mind. It was introduced by Párvatii, wife of Shiva, 7000 years ago.
- LFT - A dedicated 'local full time' worker of A'nanda Márga.
- Madhu Málainca - Bába's residence in Lake Gardens, Kalikáta.
- Mahábhárata - Literally 'Great Indiá, an Indian epic.
- Mahádeva - Literally 'Great God'; Shiva.
- Mahákásh - The vast endless sky.
- Mahákaola - A great spiritual master who can raise others' kulakundalini.
- Mahásadvipra - One who can create sadvipras.
- Mahásambhúti - According to tantra, the incarnation of God is Mahásambhúti.
- Mahátántrik - A great tántrik.
- Maháviskva - Great Universe.
- Mahuá - A kind of butter-tree or its seed or flower.
- Maláinca - A flower garden.
- Mánas sarovar - A holy place in Tibet.
- Mantra - Literally 'that which liberates the mind', a sound vibration used to focus the mind on in sáadhaná.
- Mantra-caetanya - Awakening a mantra, which is possible by proper repetition and ideation.
- Mantraghát - Striking by repeating the mantra on the kulakundalini.
- Miirá - A queen in India who was spiritually elevated.
- Moks'a - The merger of the unit mind into non-qualified cosmic consciousness, Nirguna Brahma.
- Mumbái - The correct name for Bombay.
- Mutative - 'Rajah' in Samskrit, one of the universal flows, which causes restlessness, agitation, nervousness.
- Neo-humanism - Humanism, newly explained to extend the affectionate embrace of love for all humanity to include all creation.
- Nirguna Brahma - Non-qualified Cosmic Consciousness.

- Niyama - One of two sections of yogic ethics, each comprised of five principles; 'observances' designed to help one maintain harmony with oneself.
- Om'kára - The sound Tanmatra created by the universal Cosmic Mind.
- P.R. Sarkár - Shrii Prabhat Rainjan Sarkár, the propounder of A'nanda Márga philosophy and president (constitutional) of A'nanda Márga.
- Páincajanya - The conch blown by Lord Krs'n'a, especially in battles.
- Palásh - A kind of tree or its beautiful red flower which have no fragrance.
- Pándavas - The five sons of Pandu from the royal clan of Hastinapura, and heroes of the Indian epic Mahábhárata.
- Pápa - Sin.
- Parama Brahma - The Cosmic Consciousness.
- Parama Purus'a - Cosmic consciousness; the source of all creation.
- Párthasárathi - Krs'n'a, king of Mathura.
- Párvatii - A great spiritualist who was married to Shiva.
- Pashupati - Literally, 'lord of the animals', Shiva.
- Pat'ná - The capital city of Bihár state in India.
- Prabhát Sam'giita - Literally, 'the songs of the new dawn'; songs written and composed by P. R. Sarkár.
- PROUT - Pro-gressive U-tilizaton T-theory. A comprehensive socio-economic-political theory propounded by P.R. Sarkár and based upon spiritual humanism and the progressive utilisation of all resources.
- Purán'a - A mythology.
- Purashcaran' - Awakening of spiritual power in a shabda (word).
- Pu'rn'imá - Full moon.
- Rárh - An ancient land in eastern India, and also the place of the origin of civilisation.
- Rs'i - A sage; the creator of something new.
- Rudra - One of the names of the Lord in his aspect of causing sorrow for the purpose of welfare.
- Sadguru - Spiritual master of the highest order.
- Sádhaka - A spiritual aspirant.
- Sáadhaná - Literally 'sincere effort'; spiritual practice, meditation.
- Sadvipras - Those spirituo-moralists, recognisable by their conduct, devotion to service and dutifulness.
- Sad'aráh Samáj Cakra - Six spokes of the social cycle that influences the society. They are: Spiritual ideology, spiritual practice, socio-economic theory, social outlook, scripture, preceptor.

- Sagun'a Brahma - Qualified Cosmic Consciousness.
- Samádhi - The highest state of spiritual experience wherein the sádhaka experiences divine bliss.
- Samáj - Literally 'society'; moving together towards the same goal.
- Sambhúti - According to tantra the whole creation is called Sambhúti.
- Sam'skára - The potential reaction of one's action.
- Sannyásii/Sannyásinii - Literally 'one who is devoted to truth', a monk/nun.
- Satya - Benevolent truthfulness.
- Scripture - Guidance for individual and collective welfare, written by spiritual masters.
- S.D.O. - Sub-Divisional Officer; one of the administrative officers in India.
- Sentient - 'Sattvá in Sanskrit; the most subtle of the three gunas (principles), which causes awareness and gives the unit mind the feeling of 'I exist'; force of love, peace, purity and joy.
- Shakti - Another name of Prakrti (Cosmic Energy).
- Sha's'tra - Scripture.
- Sheorhá - A kind of wild tree.
- Shiva - Consciousness, God; also a historical figure whose greatest contribution was the systemisation of Tantra and who lived about 7000 years ago.
- Shivokti and Shivopadesh - Quotations and advice of Lord Shiva.
- Shiva Rátri - The night of the fourteenth lunar day of the month of Phálgún (a month of the Bengali calendar), when Shiva is worshipped.
- Sloka - A proverb-like verse which forms the basic unit of the ancient Vaedik scriptures.
- Shravánii Pu'rn'imá - The full moon day/night in the fourth month of the Bengali calendar.
- Shrii Shrii A'nandamúrttijii kii jay - Glory to Shrii Shrii A'nandamúrttiji.
- Sixteen Points - Rules followed by A'nanda Márgiis for all-round development.
- Sipáhi - A constable, a soldier.
- Social cycle - Cyclical movement of the human society involving four classes based on their qualities.
- Spirituality - Our concept of spirituality is different to that of religion, as follows: 'Spirituality is not a utopian ideal but a practical philosophy which can be practiced and realized in day-to-day life, however mundane it be. Spirituality stands for evolution and elevation and not

for superstition in action or pessimism. All fissiparous tendencies and group or clan philosophies which tend to create the shackles of narrow-mindedness are in no way connected with spirituality and should be discouraged. That which leads to broadness of union alone should be accepted. Spiritual philosophy does not recognize any distinctions and differentiations unnaturally made between man and man [people], and stands for universal fraternity.'

Static - 'Tamah' in Samskrit - That force of the Cosmic Energy, Prakrti, which creates inaction, inertia, death.

Shudra - One of the four classes of the social cycle; worker or labourer mentality.

Sudarshan Cakra - Krs'n'ás weapon, used against the unrighteous immoralists.

Svarashástra - When a person is breathing slowly and deeply, or even stops breathing, their awareness is increased and powers of perception greatly enhanced. This science of breathing is called svarashástra.

Tándava - A vigorous dance for males which promotes all-round development. It was introduced by Lord Shiva 7,000 years ago.

Tantra - A scientific spiritual path which leads to the realisation of the Ultimate Truth.

Táraka Brahma - The link between Nirgun'a Brahma (Non-qualified Cosmic Consciousness) and Sagun'a Brahma, (Qualified Cosmic Consciousness). Though very rarely, Táraka Brahma comes in human form to show the path of liberation to human beings and to establish a new society.

Thákur - A surname; this word is used to show respect to certain people.

Three Afflictions - Suffering on the physical, psychic and spiritual levels.

Vaes'n'ava - Worshipper of Vis'nu.

Vaedyana'th - Shiva as master physician.

Vaeshákh - The first month of the Bengali calendar.

Varábhaya mudrá - A spiritual mudrá given by Shrii Shrii A'nandamúrttijii for blessing and fearlessness.

Viireshvar - Literally, 'the greatest hero'; Shiva.

Virát'a Purus'a - A great personality.

Vis'n'ü - All-pervasive entity.

Vishva Karmá - The architect of the Universe; God.

Vital airs - Ten internal and external vayus (airs) responsible for many important activities of our body and mind.

Vraja - A village near Mathura in India where Krs'n'a passed his childhood.
Vraja Krs'n'a - Krs'n'a of Vraja, who had a sweet personality, who used to be very close to his devotees.

Vyásadeva - The author of the Mahábhárata.

Yama - Literally, 'control', abstinences; one of the two sections comprising the five sections of yogic ethics.

Yajina - Ritualistic performance for religious purposes.

CONCLUSION

'However dense the cimmerian darkness may be, the crimson dawn must follow. The fiends of hell may burst out in loud laughter, but their all must fade in the void with the sunrise. The light of sadhana shall dispel the thick darkness. Notwithstanding the night of the pangs of humanity the sun is destined to shine in human life.'

*--Shrii Shrii Anandamurti
Ananda Vanii,
Ananda Purnima, 1973.*

What is the role of this most pious of men? He was considered by all who know him to be unscathed by sin, to be bestowed with endless virtues, endowed with sharp intellect and unlimited knowledge, uncommon organizing talent and endless spiritual powers. Then, why did he who possesses all these unparalleled qualities come? Perhaps he is the best person to answer the question. But for our part it is necessary to explain as best we can his historical advent, otherwise there could be misunderstandings about the purpose of his presence in this era.

We say Baba came to materialize his great ideology, 'A'tma mok-sártham' jagaddhitáya ca' (liberation of self and welfare of the whole of creation). To Baba this means liberation for all beings. Individual liberation and social welfare go hand in hand. True freedom in individuals in an unfree society is a misnomer.

Whenever we meet a great personality of high spiritual power we like to ask something of them. This is so even though Baba has taught us that 'Prárthanárcaná mátraeva bhramamulam' (There is no need to pray to God, because God provides everybody with all their necessities, unasked.)

Still, being overpowered by human weakness, we tend to ask for something, but what should we ask for in our individual lives? The very goal of human life is to be one with God, so we should only say, 'Oh effulgent entity, we know beyond doubt that by thinking of you, ideating and meditating on you we shall become one with God.' And what should we ask for in collective life? 'We know with this advent of yours all the hungry people

in this universe will be able to satisfy their physical needs. In the intellectual realm humans will be released from the bondage of dogma and narrow '-isms'. In the social field the fragmented humanity will be converted into a new, dynamic and unified world order, and in the spiritual field millions of human beings on the earth will walk the luminous path of righteousness and be freed from the cursed bondage of dogmatic beliefs.'

But will this be the end of all our longings? Certainly not. Rather, we also say, 'Oh my Friend, my Companion, my Father, may Your desires be fulfilled.'

In Baba's words, 'You all have rallied together, and all the pious, holy persons present in the society will all come together at your call. At the present time polarisation has started in these world as it did in the past. Honest people are invariably with you, and they shall remain with you; and those who are dishonest will naturally try to disturb and harass you, but you need not worry. Whenever a fight between the just and the unjust occurs, wherever it may be, you should simply wait for the victory.'

'...As soon as the socio-economic philosophy (PROUT) is established by you, the Satya Yuga (Age of Spiritual Truth) will begin. My wish is that through your collective efforts, may the Satya Yuga be established in this world of dust.

'On the dust of this world at the earliest moment, let it be established. And it is my firm conviction, with sincere and collective efforts you children shall be able to establish Satya Yuga. May you be victorious.'

Oh the immortal entity of Bliss,

Oh, the dark-removing, noble appearance,

Oh, the wielder of the sword of new hopes,

Oh, the victorious hero,

I beg to prostrate before you always.

My Lord, let Your desires be fulfilled.

'We did not know what a great plan the Lord of the Universe had made for the 20th century. Suddenly it is in front of us. Today we must see the Lord of the Universe; in no way will we return as blind persons. Today is the great day of celebration and this festival is not either just for a day or two, but for the whole century. This festival is neither for a particular place nor for a particular nation. This is a festival for the whole of humanity.

'Let us come together and celebrate. When a king comes and we come out to receive him, we leave our dirty and torn clothes behind and decorate ourselves in beautiful new clothes. Today not only the king of a state, but the King of the whole world has come to us. Bow down your rising head. Throw out all the dust accumulated from the past year. Purify your mind. Be calm, be pious and after touching His feet, return to your home. Let Him shower blessings on you.

*'Let him shower beneficence
Let him shower his grace.'*

--Rabindranath Tagore

BOOKS BY SHRII P. R. SARKAR

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

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☎ 409827, 409534, 409135 Fax : 409237

ISBN: 3-921769-28-0