

**The  
Life & Teachings  
of  
Shrii Shrii  
Anandamurti**

VOLUME - 1



by :  
*Acarya Vijayananda Avadhuta*

**THE LIFE AND TEACHINGS  
OF  
SHRII SHRII A'NANDAMU'RTI**

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SHRII SHRII A'NANDAMU'RTI**

**VOLUME 1**

**JAMALPUR: The years 1921 – 1966**



**A'CA'RYA VIJAYA'NANDA AVADHU'TA**

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## *DEDICATION*

**Baba, it is impossible to write accurately the annals of Your divine life. Still, however limited my capacity may be, the history of Your divine life, of Your undying message, must be conveyed to humanity. Out of Your boundless grace You have taught me how to best serve You. By Your grace, I was able to contemplate upon and write something about You. I dedicate this humble offering at Your lotus feet.**

**Always at your feet,  
A'c. Vijaya'nanda Avt.**

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## PREFACE

### TO THE ENGLISH EDITION

In the future, the annals of the twentieth century will write the name of Shrii Shrii A'nandamu'rtiji in letters of gold. He was undoubtedly a glittering personality unique in history. He propounded a multi-dimensional ideology, launched a global social and spiritual movement and was the spiritual master for countless truth-seekers around the world. A'nandamu'rtiji, also known as Prabhat Ranjan Sarkar, was a genius – an unparalleled thinker and activist. In 1955, at the age of 34, he founded A'nanda Ma'rga Praca'raka Sam'gha, a movement for the spiritual regeneration of society, and spread it throughout 200 countries.

His socio-economic philosophy of Prout, his ideals of Neo-Humanism, his concept of Microvitum and his revolutionary ideas regarding society, culture, civilization, science and literature have already earned the esteem of the world's intelligentsia. His unique Prabhat Sam'giit compositions – a staggering total of 5018 songs – are a rare richness in melody and lyrical beauty. They have gained the admiration from the music world. His contributions to language and literature are vast and will prove to have a great impact in bringing the world closer together.

Obviously there is interest in the biography of a such a personality. Where he was born, who were his relatives and companions, where did he study, how did he launch his movement are some of the questions asked. Until now there has been no authentic biography available, much to the amazement of many. When he was alive, A'nandamu'rtiji did not want his biography to be written. He wanted his

disciples to concentrate on popularizing his mission rather than his personality.

He was aware that fame is transitory but that a universal ideology can live forever. The ideas, objectives, visions and aspirations generated by a practical and applicable ideology will remain – a well-spring of inspiration for millions of people in ages to come. Hence, there was no attempt at all to write his biography while he was alive. It may also have been that he did not want anything written until all the acts of his drama had been played out. It is only since his Maha'praya'n' (hallowed departure) that his followers started to think about producing a bone fide biography of his eventful life and a presentation of his visions. This volume is an initial outcome of that endeavour.

Let me say a few words about the overall plan of the biography. P.R. Sarkar spent his life planning and directing all his programmes and activities from five centres: Jamalpur in Bihar; Anandanagar in W. Bengal; Ranchi in Bihar; Patna in Bihar and Calcutta in W. Bengal. It seems natural to follow this chronology and bring out the biography in five volumes. We wish to present not only the facts of his life but also the different roles he played as a towering spiritual master, a brilliant intellectual and the pragmatic renaissance man of a new socio-spiritual future for humanity.

Our intention in this volume is to present the readers whatever our investigations have yielded. Scattered all over India and around the world lying in the sweet memories of his thousands of devotees are the stories, materials and facts of A'nandamu'rtiji's life. As we gather more complete information we will, in the future, update and revise these first efforts. In this connection we would appreciate any feedback and information from our readers. This Jamalpur Volume is the first in the series covering the years from his



birth in 1921 to 1966, when he left Jamalpur for Anandanagar. It was published in the original Bengali on the occasion of the third anniversary of the master's Mahaprayan, October 1993. The remaining of the volumes are under way and will be published in the near future.

A few dedicated people have been working hard to collect all the information together led by A'c. Pran'avatmak-a'nanda Avadhuta. Without his active help and cooperation, it would have been impossible to write this volume. I wish to convey my deep gratitude to him. I also convey my heartfelt thanks to Ac. Sachinandan from Birbhum, A'c. Nagina Prasad from Bihar, Ajit Kumar Biswas from Calcutta, Amal Basu from Hoogly, Vimalendu Chatterjee from Jamalpur, Dr. Radharaman Haldar from the U.S.A., Naresh Ghosh and Suresh Ghosh from Bamunpara and others who have sincerely cooperated with us in so many ways.

This book was written originally in Bengali. A'c. Pran'ava'nanda Avadhuta, a senior A'ca'rya of Ananda Marga and a long-time close friend and colleague of mine, was kind enough to find time to translate this book into English in spite of his numerous organizational duties. He was ably assisted by Avadhutika' A'nanda Rucira' A'c. She undertook the additional task of typing and lay-out which is really a stupendous job for a busy a'ca'rya. As the author of the book I am highly indebted to both A'ca'ryas.

In conclusion, I would like to add on behalf of all those who worked on this book by saying that if the present volume serves to inspire readers about the life and mission of the spiritual master, Shrii Shrii A'nandamu'rtiji, and his mission we would consider our labour amply rewarded.

A'c. Vijaya'nanda Avadhuta  
Calcutta, December 20, 1993



# INTRODUCTION: A HISTORICAL OVERVIEW

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Anga, Banga and Kalinga – three eastern kingdoms – have always been linked together throughout the history of India, and still are today. This is natural because they are very close historically, linguistically and culturally. Banga and Kalinga have official recognition as autonomous states, but Anga, located in the modern state of Bihar, has yet to attain this status even though its political and cultural legacy is ancient. Anga is mentioned in the *Maha'bha'rata*, the historic epic of India, which is 3500 years old.

There is an interesting story connected with the name of this ancient kingdom. For a long time, the people of this land did not accept the suzerainty of pre-*Maha'bha'rata* Aryavarta, or northern India. It was the Kuru warriors of Hastinapura, who in a sudden attack, conquered and forcibly annexed it to the northern Indian empire.

Since then the area has been known as Angadesh, "the land which is part of Aryavarta". The Kuru king, Duryodhana, bestowed the kingship of Angadesh upon his friend Karna, who remained forever indebted to him for this gesture of goodwill.

Karna had built a huge palace at Karnachoura, on the outskirts of the present-day city of Monghyr. The former districts of Bhagalpur (the old name was Bhargavapur or

Bhagadattapur), Monghyr, Purnea and a portion of Saharsa roughly made up Angadesh. In the early seventies, these large districts were divided into smaller districts. Presently Purnea, Katihar, Khagaria, Madhepura, Araria, Monghyr, Begusarai, Jamui, Bhagalpur, Banka, Sahebganj, Deoghar districts and some parts of the district of Godda fall within the boundaries of ancient Angadesh.

Throughout the ages, this land has not only been blessed with natural resources and beauty, but also with many gifted people who have contributed to the intellectual wealth of the nation. The local dialect developed from Ma'gadhii Pra'krta, one of eight people's languages that came from old Sanskrit. It so abounds in "cha" sounds that the famous European linguist, Mr. Grierson, called it "Chika'chiki" language. However descriptive such a name may be, it certainly lacked phonetic sweetness. In the forties the great intellectual Shrii P.R. Sarkar popularized the name of the language as Angika.

Nowadays, in the former Angadesh, as already mentioned, there is a district called Monghyr of which the district headquarters is also known as Monghyr. It is located on the banks of the Ganges River. The political and cultural heritage of this town can be traced to ancient times. In the whole of India there are few places that have had the privilege of being a capital three times. However, Monghyr was a capital the first time during the *Maha'bha'rata* era, later it became the second capital of the Rastrakut kingdom in the middle ages, and finally in the eighteenth century, it became the capital of Bengal, Bihar and Orissa under the last independent ruler, Nawab Mirkasim. Mirkasim converted Monghyr into a powerful fort to keep its independence unaffected by the influence of the British East India Company.

Monghyr contributed notably to the history of the nineteenth and twentieth centuries under the influence of the Brahmo Samaj, a popular socio-spiritual movement of the time. A big intellectual society was organized there. Brahmananda Keshab Sen, the Brahmo Samaj leader, visited this place frequently and delivered long discourses about *Bra'hma dharma*. The poet Rabindranath Tagore visited the place several times. Political leaders such as Mahatma Gandhi, Subhash Chandra Bose, Jawaharlal Nehru, and Shyama Prasad Mukerjee addressed large meetings there. Famous political figures of Bihar such as the former president, Dr. Rajendra Prasad, the former chief minister Dr. Shri Krishna Sinha and Ac. Kripalani also visited this place several times.

About eight km south of Monghyr is a large town known as Jamalpur. About 150 years ago it was just a small village. Jamalpur got its name from a devout Muslim gentleman, Jamal Miya'n, who settled there after migrating from the village of Rajnagar in Birbhum district, W. Bengal. His grave can still be found on the eastern fringe of Jamalpur at the foot of the hill, and on the anniversary of his death there is an annual fair in his memory. On the west side of the town flows the Ganges; to the east rises the high hill of Kalipahar and between them lies a small village surrounded by thick forests.

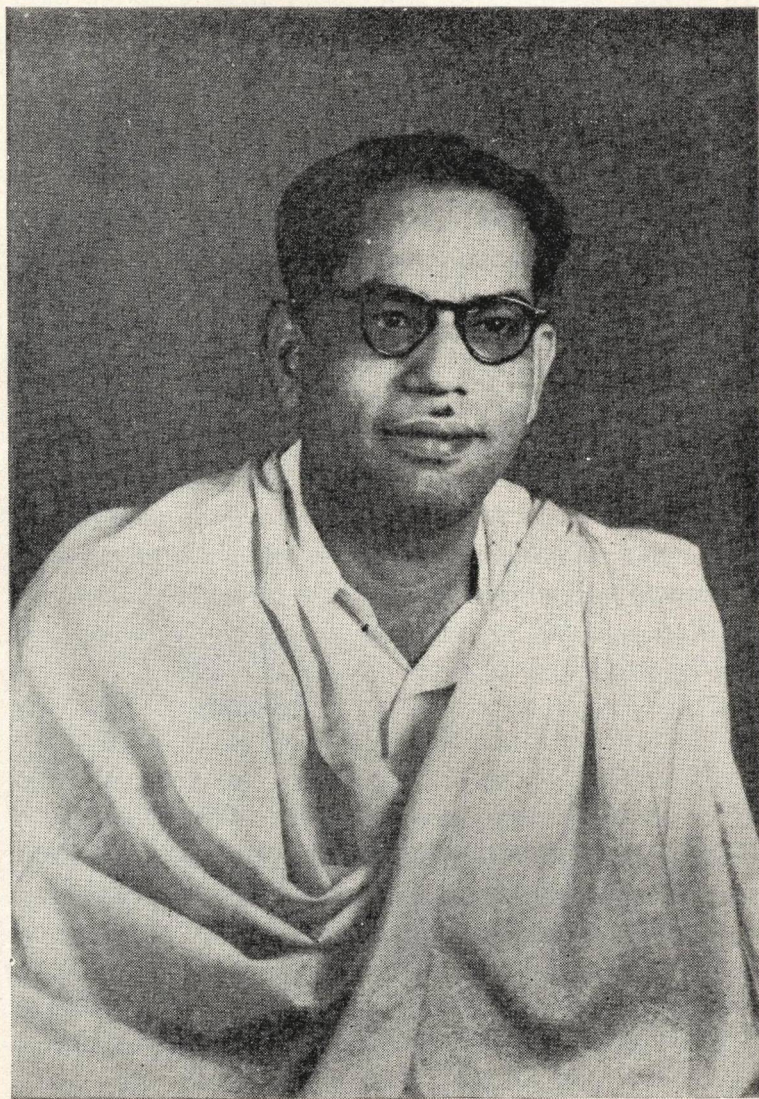
The Eastern Rail Company, in 1862, built a railway line close to this village. From Howrah it passed through Bhagalpur, Kiul and Patna and continued up to Moghul-sarai. Noting the ideal setting, the railway company drew up big plans to utilize this settlement. February 8, 1862, is a historic day for Jamalpur. It was on that day that the rail authorities decided to build a huge workshop there. In time, the biggest locomotive workshop in Asia was established in

Jamalpur. All the railway companies throughout India used to send their old, worn out engines and cars for repair. From the top of Kalipahar one can see the two-mile long workshop as well as the technical school, hostel, railway office, residences, hospitals, school, church, temple, mosque, playing fields and golf course. Jamalpur was transformed from a small agricultural village into an industrial boom-town.

The extensive railway workshop attracted thousands of people to Jamalpur. New settlers and migrants increased the population and Jamalpur grew to its present-day size. Many surrounding villages have also grown and been incorporated into Jamalpur such as Bara Keshabpur, Chhota Keshabpur, Mohanpur, Dariapur, Olipur, Nayagaon, Baidyapara, Munggora, Ashikpur, Sadarbazar, Phulka, Faridpur, Rampur Colony, Rampur Maidan Colony, East End Colony and others. With a population of over 200,000 this town is now administered by a municipality. Today, Jamalpur's boundaries extend to Safiabad airfield in the north, Dasarathpur railway station in the south with Kalipahar, the eastern end of the Khirkiria hill range, to the east and the Ganges River to the west.

The oldest area of the town is Keshabpur. According to the local population this area is named after the Brahmananda Keshab Sen, the leader of the Brahmo Samaj movement. P.R. Sarkar, also known as Shrii Shrii A'nandamu'rti, was born in Keshabpur to a distinguished middle-class family on the full moon day of May, 1921. This book aims to discuss the life and teachings of this extraordinary, world-venerated personality.

The geographical, historical and cultural environs of his birthplace have been mentioned, but it is also necessary to discuss the social, political and economic background of contemporary India and the whole world. At the time of



Shrii P. R. Sarkar

P.R. Sarkar's birth, Indian and international history were passing through a turbulent period. The reader may remember that only a few years before his birth, there was a world war from 1914 to 1918 resulting in huge losses of life and property. In October 1917, the Bolshevik Revolution demolished Czarist Russia and established a new order in communist Russia. This tumultuous revolution struck forcefully at the roots of long entrenched social, cultural, political and economic values and standards. The defective philosophy of Marxism came as a bad omen for world humanity. Even the existence of God was denied; morality and dharma were despised and denigrated at every step. Marxist concepts of nation, culture, family, society and state misguided all peoples. Such was the international atmosphere.

A great transition was also going on in the national politics of India. As a result of the shocking massacre of Indians at Jalianwalabag, Amritsar in 1919 by the British general, O'Dyer, the entire India from the Himalayas to the shores of the southern ocean rose up in protest against the brutal administration of Britain. The most prominent leader of India, M. Balgangadhar Tilak, passed away in 1919 and Mahatma Gandhi's meteoric rise to power filled the political vacuum. The British passed the Montague-Chelmsford Reforms Act to control the progressively unstable political atmosphere. India's political leaders, seeing through the British tactics, rejected the Reforms Act and launched a massive people's movement. The struggle for Indian independence took a new turn and the third phase of the Indian nationalist movement started. Indians threw themselves whole-heartedly into a political movement to realize the dream of complete independence. As early as 1905, freedom fighters such as Aurobindo Ghosh and the trinity of Lal-



Bal-Pal, (Lala Lajpat Roy, Bal Gangadhar Tilak and Bipin Chandra Pal) proclaimed the slogan, "Freedom is my birthright and I must have it". The pan-Indian, non-violent, non-cooperation movement was born.

P.R. Sarkar was born during this era of great uprisings in the Indian and international arenas. When evaluating the revolutionary life and ideas of this great personality, we must keep in perspective this chaotic social, cultural, and spiritual background of the times.

## CHAPTER 2

# BIRTH AND CHILDHOOD

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P.R. Sarkar was born on Vaesha'khii Pu'rn'ima', or Buddha Pu'rn'ima' (the full moon day of the lunar month, Vaesha'kh), 1921. Lord Buddha, the living embodiment of compassion and love was born on the same day 2500 years ago. The divine child, Gautam Siddhartha of Kapila'vastu, in due course achieved the difficult- to-attain *bodhi* (enlightenment) through the practices of austerity and meditation. He became known to the world as Buddha or the Enlightened One. He delivered a new message of hope that spread throughout Asia.

On this auspicious morning, in the early hours, the devotees of Lord Buddha were chanting, "*Buddham' sharan'am' gaccha'mi,*" (I take refuge in the Buddha), while in Jamalpur, at 6.07 a.m., another divine child, Prabhat Ranjan Sarkar was born. Later he worked to illumine humanity with the sublime ideal of an all-embracing world fraternity. He came to be known as Shrii Shrii A'nandamu'rti. He propounded the philosophy of Ananda Marga (the "Path of Bliss"), and in 1955 founded A'nanda Ma'rga Praca'raka Sam'gha (the Ananda Marga Society).

Now, the reader may be interested to know how the Sarkar family came to Jamalpur. Laksmi Narayan Sarkar's family lived in Bamunpara, Burdwan, W. Bengal for seven

generations. Bamunpara is 6 miles southeast of Burdwan city and 3 miles west of Shaktigarh on the Burdwan-Howrah rail line. Laksmi Narayan passed his matriculation examination in the first division from Burdwan Municipal High School in the year 1908. Around that time, his father, Kunjabiharii Sarkar passed away during a business trip in Burma. As the eldest son, Laksmi Narayan shouldered the responsibility for the family. In quest of a better future he left Burdwan and found a job in Calcutta as a stenographer in a British firm. The monthly salary was insufficient for his needs and Laksmi Narayan again went in search of a job. With the help of a relative he secured a suitable job with the railway office at Jamalpur. India was still under British rule at the time; his British supervisors were satisfied with the work of diligent, honest Laksmi Narayan and he was quickly promoted. In this way, Laksmi Narayan and Abharani Sarkar, the parents of Prabhat Ranjan, settled in Jamalpur, Bihar in 1915.

As Prabhat Ranjan was born, the sun rose in a resplendent crimson-coloured display. This is possibly the reason why he was named Arun, meaning "crimson dawn". He may also have been called Arun because of the unblemished, unusual reddish-white colour of his body. The name was later changed to Prabhat Ranjan, meaning "that which colours the dawn". The Sarkar family were delighted that their long-awaited son was born. Close relatives and well-wishers visited the family to see the newborn baby.

Prominent among the visitors was one Indumati Mitra, the wife of Haridas Mitra, a disciple of Swami Vivekananda. Mrs. Mitra had brought a little milk in a silver pot and wanted to feed the new baby with it. This tradition is done with a bit of new cotton wick steeped in milk and slowly dripped into the child's mouth. To everyone's

surprise, the newborn grasped the wick from the hand of Mrs. Mitra and started to drink the milk. All the ladies were astonished. Grandmother Binapani Sarkar exclaimed, "A'rre! He is not a babe, he is a grown-up boy!" From that moment, little Arun was nicknamed "Burho" (old one), which was shortened to "Bubu" later on. Those who witnessed this extraordinary incident never grew tired of retelling it.

The infant, Prabhat Ranjan, started to grow like the waxing moon nourished by the overflowing affection of his parents, grandmother and elder sister, Hiraprabha. Soon, the child was toddling about and through trial and error learned to walk, sometimes holding on to a bed or a wall, now falling, now getting up again. It wasn't long before he was visiting the houses of the neighbours on his own.

When Prabhat Ranjan was one and a half years old, his younger brother, Sudhangshuranjan, was born. Mother Abharani was finding it difficult to look after the two babies who were born in quick succession. Bhojpuri-speaking neighbours who were very close to the family offered to look after Prabhat Ranjan. This affectionate and deeply religious couple had a baby daughter but no son. Laksmi Narayan, whose relationship with them was cordial, agreed to their proposal. So it came about that Prabhat Ranjan stayed with the couple during the day and returned to his mother at night. Because of this, Prabhat Ranjan could speak fluent Bhojpuri from childhood. Hearing his flowing Bhojpuri, no one could imagine that it was not his mother tongue.

In later times Ma'rga Guru A'nandamu'rti often used to say, "I feel more at ease speaking Bhojpuri than Bengali." He cared about the development of the Bhojpuri language and gave important instructions to the workers and Margiis

in this regard. In fact, he was not only fluent in Bhojpuri and Bengali, but was also fluent in all the languages originating from the old Ma'gadhii Pra'krta. From adolescence he demonstrated skill in speaking languages such as Angika', Maethilii, Magahii, Na'gpurii, Oriya, Chhattisga'rii, Assamese and others too. How he was able to do it is baffling.

Prabhat Ranjan was the fourth child in a family of eight children. The first was sister Hiraprabha, who was born in 1917 and died in 1990. The next two were Kanakprabha, who survived only two and a half years and a boy who died at birth. Prabhat Ranjan was the fourth and after him came Sudhangshuranjan. His younger sister, Bijaliprabha, died at the young age of 18. The two youngest brothers are Himanshuranjan and Manasranjan. Now the only surviving members of the Sarkar family are the three brothers, Sudhangshuranjan, Himanshuranjan and Manasranjan.

When all were alive, their close ties and affection were evident to all. On one occasion in the early seventies Hiraprabha was visiting her brother in Ranchi. At that time, she was 56 and he 50 years old. It was touching to see them sitting so close together, reminiscing about their childhood days of golden dreams.\* Coincidentally, they passed away in 1990 within six months of each other. Prabhat Ranjan also had a sweet relationship with his younger brothers, recalling the bond among the four brothers of the mythological epic, *Ra'ma'yan'a*. Such close fraternal bonds are a rarity, indeed, in modern society.

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\* The scene reminds me again and again of Durga and Apu, the children in the novel, *Pather Pa'nchali*, by Bibhutibhusan Bandopadhyaya. The book was later made into an international award winning film by Satyajit Ray.

His mother once related to us some incidents from his childhood. On the last day of the year 1966, Ma'rga Guru A'nandamu'rtil shifted his headquarters from Jamalpur to Anandanagar in the Purulia district of W. Bengal. Within three or four years Ananda Marga's popularity spread throughout the area. At the same time political conspiracies instigated by the Communist Party of India (M) against Ananda Marga increased. The central office of the organization was temporarily moved to Ranchi and the master lived there.

In the middle of 1970, Abharani Sarkar came to visit her eldest son. Some of the Central Office workers went to see her. After paying our respects, we requested her to visit the Central Office. Although she was quite old, her face radiated intelligence, her body was straight and her memory sharp. "Of course I shall come," she said, "I must see Bubu's office" (Bubu was the affectionate nickname she gave her son).

The next day she visited our office. We surrounded her and requested her to relate some stories concerning Ma'rga Guru's early life. She had heard about the songs of Ananda Sam'giita composed by Ac. Nityasatya'nanda Avt. and wanted to hear them. The composer joyfully sang a few songs in his melodious voice; she enjoyed them thoroughly. Then it was her turn to speak. At first she spoke for a time about his devotion and attachment to her. Then she said,

From an early age Bubu was very simple. He was unattached and disinterested in family affairs. That is why his younger brother Kanai (Shudangshuranjan) never allowed him to look after family matters or even to go shopping. Once, seeing that everyone was doing something for the family, Bubu expressed his desire to go shopping for the household. I gave him some rupees. He repeatedly asked about what he

should buy. As many times as I told him, he forgot. When at last he returned from the market, I saw that he had been cheated by the vendors. The brinjals were full of holes and the potatoes were tiny and useless. Virtually no vegetable was any good. I asked the reason and he said "I did not bargain; I bought whatever was available from the first vendor. He assured me that his were the best in the market." We understood from this that he was not suited to doing shopping. Since that day, his first brother has done all the household chores.

After this she spoke about Bubu's remarkable memory. She continued,

All the boys and girls in my family had excellent memories, but Bubu had an extraordinary memory. From childhood he used to recite lengthy poems by Rabindranath Tagore, such as "Nirjharer Swapnabhanga", "Africa", "Vars'ashes'a", "Panchanadiir Tiire" and "Shahjehan" effortlessly. He recited beautiful renditions in a sweet voice accompanied by all the related gestures and postures.

Many years passed by. In his office work at Jamalpur and in looking after the organization's affairs, I thought he must have forgotten many of those poems. Since childhood he has always shown me much respect. You all respect him as a master, but for me, he is an affectionate son. He always took my permission before leaving the house. One day, before giving it I said, "Well Bubu, you used to recite long poems to me when you were very young. Do you still remember them or have you forgotten them all?" Bubu replied, "Would you like to listen, mother?" He recited Tagore's long poem "Shahjehan" dramatically with all the gestures just like before. I understood Bubu's memory was as sharp as ever.

We wanted to hear about the strange dreams he had during his childhood. Mother Abharani continued her recollections:

I remember clearly those dreams Bubu had as a boy. He was hardly five years old at the time. The two brothers, Bubu and Kanai slept on either side of me. Bubu often had his dreams at midnight. After such a dream, he would wake me up saying, "Mother, just look at all the ferocious reptiles and animals entering in through one of my ears and going out the other." He didn't even know their names, but he tried to describe them, telling me about their size, eyes, face, legs, and tails.

Another night, he said, "Mother, see! A big *sa'dhu* is coming towards me with a trident in his hand. He is beckoning me to go with him." And on another occasion, he said, "Mother, I saw a peculiar country with big houses and the colour of the people's skin was very fair and brilliant white." Bubu wanted an explanation for those dreams but I could give no reply. His father fared no better. We felt apprehensive. Perhaps he was possessed by ghosts or had a nervous disorder. We consulted different doctors and physicians but got no satisfactory answer.

Incidentally, readers should go through the book, *Strange Experiences* by P.R. Sarkar. At the end of each tale the book includes one or two key words giving the psychological hints about the story. If researchers of advanced psychology delve deep into the matter, they may be able to understand something about the deeper levels of the mind, extra-cerebral memory and previous births. Maha'rsi Patanjali, who expounded yoga philosophy about 2500 years ago, explained that this can be accomplished by one established in *aparigraha*, (a principle of morality). In his treatise, *Yogasutra* he said, "*Aparigrahashtaerye pur'vajanmakath'anta' sam'bodhaha*". This means, "one established in *aparigraha* will be able to remember one's past life".



## CHAPTER 3

# STUDENT LIFE

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### BEGINNING EDUCATION: CHILDHOOD AND PRIMARY SCHOOL DAYS

Prabhat Ranjan entered his fourth year. The neighbourhood children of his age were going to school carrying books and slates. Prabhat Ranjan's parents also decided to start his education. Very close to his house was the Keshabpur lower primary school with classes from kindergarten to standard 3. There were two teachers, Kamlesh Ghosh, the headmaster, and Bijan Kumar Chattopadhyaya. Laksmi Narayan Sarkar was the secretary of the school management committee. He worked hard for its all-round development.

Bijan Kumar Chattopadhyaya was very close to the Sarkar family. Little Prabhat Ranjan commenced his education in the ceremonial tradition of India sitting on his teacher's lap and learned his first letters. Because of his loving nature, superb methods and psychological approach, Prabhat Ranjan remembered him all his life. Later, P.R. Sarkar dedicated the entire *Varn'a Vicitra'* series (over 2000 pages in 8 volumes) to the memory of all his revered teachers. *Varn'a Vicitra'* includes all his research on the science of language. The dedication is in expressive language showing profound regard for his teachers:

**Dedication:** To the sacred memory of the late Antaryamin Jha and the late Pandit P.K. Iyer, by whose grace I got training in the rhythm and metre of the Vedic language; of the late Pandit Hiyalal Jha, whose compassionate guidance helped me to cross the threshold of the world of music; of the late Maulavi Abdulla Hil Baki Marhum Saheb, at whose feet I had the opportunity to attain some knowledge of Arabic and Persian; and to the memory of the late Bijan Kumar Chattopadhyaya, on whose lap I began my education. – Prabhat Ranjan Sarkar.

Prabhat Ranjan studied at Keshabpur Primary School from 1927 to 1930. A few of his schoolmates are still alive today. They recall that even at that young age he was gifted and inquisitive. He was always curious to learn something new rather than merely the stereotyped class lessons. He would always ask his teachers and elders questions and tried to get proper replies. Whenever his teachers introduced a new topic, he would pay close attention and assimilate everything they had to teach. Moreover, with his extraordinary memory, he never forgot what he had heard even once. In later times, this exceptional memory was transformed into ever-lasting memory or *dhruva'smrti*. Of course, whether it can be said that he was born with this *dhruva'smrti* is a question for consideration. Incidentally, without *dhruva'smrti*, one can never be established in omniscience or *rtambhara' tatra prajina'*.

## ADOLESCENCE AND SECONDARY EDUCATION

After completing his primary education, Prabhat Ranjan was admitted to the Eastern Indian Railway High School in 1931. The school was at the extreme northern end of Rampur Colony, Jamalpur. Rampur Colony and Rampur Maidan

Colony were railway colonies under the railway administration, and comprised of about 2000 living quarters. Railway employees of various levels lived there with their families. Classes at the high school were from the fourth to the eleventh standard. In addition to this high school, the railway administration also ran two other middle schools. After finishing the seventh standard in those schools, students would be admitted into the high school at Rampur Colony. As students from different schools were put together in the eighth class of the high school, every class had two sections. This school was established just after the opening of the Eastern Indian rail line. The school is therefore quite old.

Prabhat Ranjan used to walk the two kilometres to and from school with his schoolmates. He never liked going by bicycle or rickshaw and kept this habit throughout his life. Later on, when he was working for the railway company, he walked every day from his Rampur Colony residence to his office in East End Colony via Dharmadas street, Sadar Bazaar and then across the railway bridge. He would return home the same way. Even after establishing Ananda Marga in the year 1955, he continued to walk to and from the office. It displeased Ma'rga Guru to see workers and Margiis using rickshaws or taxis without due cause and incurring unnecessary expenses. He used to call it a luxury to use expensive transport without a good reason. He would recall his example and say,

In school I always used to walk, and later, too, I used to walk to and fro between Kashimitra Ghat and Vidyasagar College in both the mornings and evenings. Even in the army I walked long distances with my gear on my shoulders. This is a very reasonable thing to do. Of course, if there is any important

work, then to save time one must use conveyances. I dislike people using taxis and rickshaws out of lethargy or as a part of a luxurious life-style.

Ma'rga Guru inculcated this simple habit in innumerable workers and Margiis.

During classes he used to sit very still, listening carefully, but once out of class he would change completely. He was an irrepressible boy with an inexhaustible amount of vital energy. Prabhat Ranjan loved gymnastics and sports. The sports he preferred were local games such as *kabadi*, *gadi*, long jump, stick-play, swimming, and wrestling with his brothers and the neighbourhood boys. He liked football as well. He would always finish playing games and sports within a scheduled period because he liked an orderly life. He followed the maxim:

Work while you work,  
Play while you play.  
That is the wisest way,  
To be happy and gay.

Years later, speaking on Buddha's *samyak karma'nta* (proper completion of work) to the workers of Ananda Marga, he said,

A person who does not complete his work within the scheduled period will never succeed in life. That's why one must always follow the rule of *samyak karma'nta*. *Samyak karma'nta* means to complete properly the work you have decided to undertake. Never leave a work midway.

Suppose you are fighting with an enemy, and without finishing him off, you stop midway to take a rest. In the meantime, that enemy may garner more strength and you may lose the fight. So the rule is, "Smile

[relax] only after finishing the enemy off; and rest after finishing your work".

His boyhood playmates have told us of his love for sports. In the mornings, he would play a round of games after completing his school homework. If it happened sometimes that he played late, he would stop playing, take his bath, eat lunch hurriedly and run to school.

Those were still the days of British strictness and the headmaster of the school, Bhavani Charan Mitra, was very strict. He was particularly careful about orderliness, punctuality and discipline. Every student and teacher had to be inside the school campus by the final bell. If one was late by only five seconds, the main gates closed and he would be locked out. Teachers received a strong scolding and students had to return home.

Some of us out of curiosity went to visit this school on the 3rd of July 1993. It was already noon and many teachers had still not reached the school. That old discipline has fallen by the wayside. Nowadays, an intermediate college also runs along with the high school. In another shift, classes of N.C. Ghosh Girls' High School are also conducted there.

At the time Prabhat Ranjan attended, the school had sixteen teachers and over four hundred students. The teachers who taught Prabhat Ranjan include Bhavani Charan Mitra, the headmaster; Muralidhara Varnave, the assistant headmaster; Pandit Ram Chandra Jha, master Sanskrit teacher; Sureshwar Das, the Bengali teacher; Maolavi Abdullah Hil Baki, the Urdu teacher; Siddhanath Jha; Narsingha Jha; Mahavir Prasad; Ksirod Dutta; Ksirod Ray; Jadunandan Prasad; Nalini Gan; Rupnarayan Jha; Domanlal Das and a few others.

Bhavani Charan Mitra was a formidable headmaster. He taught English to the higher classes. In Keshabpur, he lived near the Sarkar family and had a very cordial relationship with them. Most of the teachers in those times, had a great sense of responsibility and he was no exception. He had a very keen sense of punctuality. Precisely at the bell he came to school and compelled others to do the same. He was an able administrator, knowledgeable and far-sighted; he never allowed the slightest deviation from discipline and obedience to the rules.

The assistant headmaster, Muralidhar Varnave taught maths; Pandit Ram Chandra Jha taught Sanskrit. Fair complexioned and handsome with a high nose and broad forehead, Ram Chandra Jha taught his students with deep sincerity. He had a well-proportioned and serious countenance worked hard himself and made his students work hard too. Many students feared his strict discipline. Prabhat Ranjan always remembered him with veneration. He appreciated Panditji's methods of teaching Sanskrit. Even the reserved and imposing B.C. Mitra showed deference towards Panditji.

Because of the high standard of his teaching, devout Maolavi Abdullah Hil Baki Saheb created in Prabhat Ranjan a feeling of great respect and an urge to learn Urdu, Arabic and Persian. It was this respect that led him to dedicate his *Varn'a Vicitra* to Maolavi Saheb and his other language teachers. With the help of these excellent teachers he became proficient in languages.

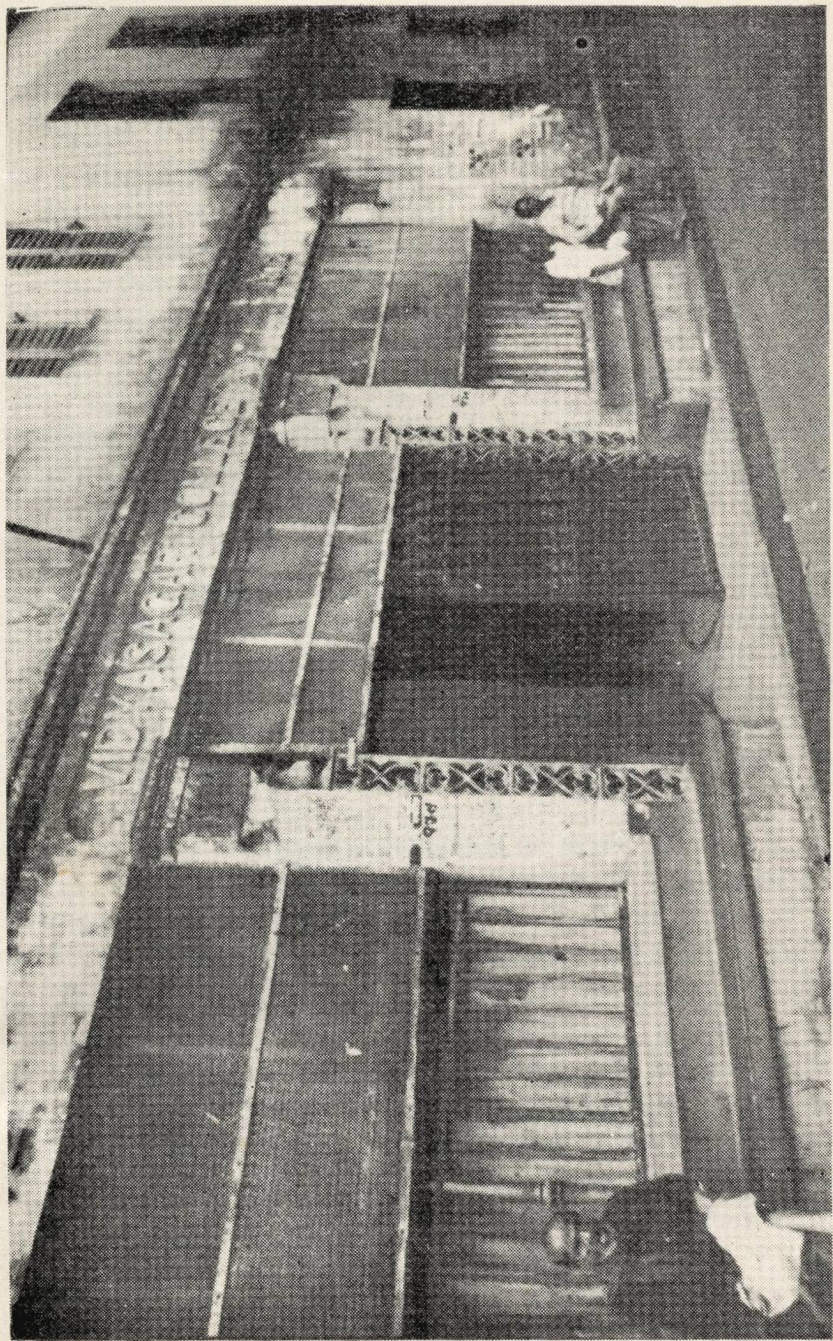
Prabhat Ranjan's pronunciation of English, Sanskrit and Urdu was flawless. In 1979 I had the opportunity to travel to several European countries with Ma'rga Guru. Listening to his speeches, speakers of English were spellbound by his expressive English. In India, people from Meerut, Kanpur,

Lucknow, Hariyana, Punjab and Jammu-Kashmir were charmed by the master's command of Urdu and Persian.

Once at a Dharma Maha'cakra in Jaipur where about 80% of the listeners were from educated middle-class families, there were many professors present from Jaipur University. Before the discourse began a lady professor asked, "Since he is a Bengali-speaking person, will he speak in English or in broken Hindi?" After hearing the hour-long discourse, the professor remarked that it was the first time she had heard such a beautiful speech in Hindi. Sanskrit was Ma'rga Guru's abiding companion. Whenever he quoted from the Vedas and Upanishads (Sanskrit scriptures), he would differentiate among the Rgvedic, Yajurvedic, Artharvavedic and Samavedic styles of intonations.

In school, Prabhat Ranjan had only a small circle of friends. His likes and dislikes were clear-cut and well-known. He had many virtues and was extremely disciplined and truthful. One could expect that such a boy would never have a large circle of friends. Only schoolmates with similar qualities and interests could be friends to Prabhat Ranjan.

Some of his schoolmates were Kalachand Singh, Ajit Ray, Mohini Ranjan Ghosh, Byomkesh Chakravarti, Bhavani Shankar Basu, Niru Niyogi, Radharaman Haldar, Vimalendu Chatterjee, Shekar Mazumdar, Shivshankar Banerjee, and Sachinandan Mandal. From among them, Shivshankar Banerjee, a police officer, and Dr. Sachinandan Mandal from Birbhum were closely associated with the Ma'rga. Dr. Radharaman Haldar, after completing his medical studies, emigrated to the United States. Ajit Ray, Niru Niyogi and Vimalendu Chatterjee, served in the railway office along side Prabhat Ranjan. Niru Niyogi and Shekar Mazumdar accompanied the Ma'rga Guru on his evening strolls. Some of his friends have since passed away.



Calcutta Vidyasagar College. P. R. Sarkar was a student of this College.



Those who could be contacted have extolled the personality of Prabhat Ranjan. Some of their interviews are given below.

First, let us say something about Vimalendu Chatterjee of Jamalpur. Prabhat Ranjan and Vimalendu studied together from class 4 to 11. They were intimate friends. Vimalendu, now more than 70 years old, still cherishes the memories of his childhood friendship. The following is the author's interview with him.

**Q:** Mr. Chatterjee, you were close to Prabhat Ranjan Sarkar and were with him for a long time. You studied with him in high school at Rampur Colony. Could you please say something about his qualities, habits or whatever you observed in him at that time?

**Shri Chatterjee:** Well, from 1931 to 1939, we studied in the same class at school. We usually shared the same bench. If I came first to class, I reserved his seat, and if he came first, he kept a seat for me. During our student life we were very close. We had another close friend, Radharaman Haldar. He now lives in New Jersey, U.S.A. and is a physician.

**Q:** How was Prabhat Ranjan in his studies?

**Shri Chatterjee:** He was brilliant in every subject, but had a special mastery of geography.

**Q:** What do you mean by "a special mastery of geography"?

**Shri Chatterjee:** I observed that even then, he was conversant with the names of the rivers and mountain ranges of the entire world. He knew the origins of the Ganges and Brahmaputra Rivers and the histories of the Mississippi River, the Amazon River and many more besides. Prabhat Ranjan knew how long and wide each river was, the type of terrains and the towns it passed through.

He knew in detail how different rivers got their names and we were enchanted by his talks. He knew all the capitals of various countries in the different continents and their seaports. His knowledge about rivers was wide-ranging. Put in another way, he had such a thorough command of geography that if the teacher was absent, the headmaster would ask Prabhat Ranjan to teach the geography class.

In our days, we studied a very thick geography book in English. It had about 500 pages and was written by Mr. Dudley Stamp. How difficult it was for us! First of all, our knowledge of English was very poor; secondly, geography was such a dry subject, and on top of that, the book was so thick! We used to get totally exhausted in our efforts to digest it. Prabhat Ranjan was the only exception. Within three months, he had mastered the whole book. I must confess that in thinking about these things, I feel a divine power must have always been at work within him. Except for this, what else can I say?

**Q:** Did you ever ask him how he knew so much?

**Shri Chatterjee:** Yes I did. Whenever I asked such question, he would say, "You just don't read properly. If you study well, you, too, will know everything."

**Q:** Did you ever see him studying hard at all?

**Shri Chatterjee:** I saw him doing that in school. I did not notice him playing in the school fields. If ever he went to the playing fields, he went with books in his hands. But later I understood that one cannot gain that type of deep knowledge by studying books alone.

**Q:** What types of books did he read?

**Shri Chatterjee:** His textbooks. I don't ever remember seeing him reading novels or dramas.

**Q:** What else did you notice?

**Shri Chatterjee:** Prabhat Ranjan was very disciplined from a very early age. I was his intimate friend, yet I never imagined that this classmate of mine would one day become world-famous. Prabhat Ranjan never quarrelled or got into an argument with anyone; rather he would mediate if others quarrelled and settled the dispute with a cool head.

**Q:** Did your friendship continue after you started your job?

**Shri Chatterjee:** Even in his working life, he was very cordial and friendly towards his childhood friends.

**Q:** In his working life, what special things did you notice?

**Shri Chatterjee:** Prabhat Ranjan always observed rules and discipline strictly. In both his student days and in his working life he was particular about that. He came to the office punctually and always completed his quota of work within the given time. I have never seen or heard of him leaving any work pending.

**Q:** Do you know anything about his skill as a palmist?

**Shri Chatterjee:** I have heard from many, many persons that his knowledge of palmistry was very deep and it won him universal acclaim. I heard one peculiarity about him was that he would read one's palm only if one came in the morning without having touched water. It was also a well-known fact that whatever he said came true. Once, one of my friends showed his hand to Prabhat Ranjan without telling me. He later confided to me that whatever Prabhat Ranjan had told him was totally correct.

I also heard that Prabhat Ranjan was adept at astronomy as well. While playing in the field at the foot of Kalipahar hill, I often saw Prabhat Ranjan discussing with friends the positions and movement of various planets and constellations. Once, gazing at the sky, he pointed towards a particular star and said, "Look Vimalendu! That

constellation that you can see now was also visible during the war of the *Maha'bha'rata*."

**Q:** What sort of dress did he like to wear?

**Shri Chatterjee:** He always dressed simply in a dhoti and shirt. He wore only light-coloured shirts. In the lower classes he wore shorts and when he was older he wore a dhoti.

**Q:** Did he keep up his earlier friendships after he started work or after establishing Ananda Marga?

**Shri Chatterjee:** I noticed no change whatsoever. With the advance of age, he naturally became more serious, but in dealing with his boyhood friends he always maintained his usual friendly courtesy. If ever I went to him for help with any work he spoke very cordially took trouble to help me. If I went to his office on any official business, he would receive me warmly and with all hospitality, but he never spoke at all to me about the Marga.

Once I had the opportunity to travel with him. My seat was next to his in the coach. I was standing at the door of the compartment feeling hesitant to go in because there was a big crowd of monks and Margiis greeting him. I saw that many members of the Marga had come to garland him. I was to see this at many stations on the way from Jamalpur to Varanasi. The moment he saw me, he called to me and asked me to sit next to him. We had tea and talked over many intimate affairs.

**Q:** What sort of intimate talk did you have?

**Shri Chatterjee:** We talked about how the family is, where the boys and girls of the family are, what they were all doing, and so on.

**Q:** Didn't you ask him where he was going?

**Shri Chatterjee:** I just asked, "Where are you going?" and he replied, "Varanasi". He also asked me about my destination.

**Q:** Didn't you ask him the reason he was going to Varanasi?

**Shri Chatterjee:** No, I didn't. I knew Prabhat Ranjan's temperament. Prabhat Ranjan was always very polite to me. It was only proper for me to talk to him following proper etiquette. I never said anything or did anything that took advantage of my old friendship with him lest the friendship be strained. Moreover that sort of thing does not make a friendship last.

Like Vimalendu, Dr. Radharaman Halder was another close classmate. After completing his studies in medicine, he emigrated to the United States and currently lives in New Jersey. In an interview with one of our representatives, he reminisced about his old classmate.

**Q:** You studied together with him for so long; how did you find him at close quarters?

**Dr. Halder:** You know, a long time has since passed. From 1931 to 1939 we were very close and some special qualities did come to my notice, for example, he was a voracious reader and he had very quiet temperament.

**Q:** Was he a philosophical or an emotional type of person?

**Dr. Halder:** He was a serious person. He had, no doubt, an interest in philosophy or spirituality in addition to his textbook studies. He had an extraordinary capacity to know people and that was mostly the topic of our long discussions. I have never heard him pass a light remark. He never participated in the banter and revelry of his peers. He was gentle, quiet and taciturn.

**Q:** Did he play in the school compound?

**Dr. Haldar:** He was not a person to waste his time romping around. He always preferred to save his time as much as possible to utilize for serious and important work. In the lower classes, he drew my attention but maybe myself being younger I hadn't yet learned how to be analytical.

When he was studying in the eleventh class, his special attributes attracted me. For the first time I noticed that he had a very special personality in contrast with those surrounding him. I feel sorry that I didn't pay more attention to him at that time.

**Q:** We have heard he used to walk towards Kalipahar hill when dusk was about to fall. Did you ever notice it?

**Dr. Haldar:** Yes, it came to my notice several times. He would go there for long sessions of contemplation and meditation in total seclusion. I feel that after school he had another world of his own in the secret hide-outs of Kalipahar. I also noticed that he had a subterranean spiritual flow in him. Really, it is a big thing. This special quality can transform an ordinary person into an extraordinary one. Now I understand that he had a special mission in his life and to reach it he used to contemplate alone for long hours.

In later times, some who used to work with him inquired about the purpose and goal of life. One of them was Shivshankar Mukherjee. I knew him well and would question him about Prabhat Ranjan.

Shivshankar once asked him, "You have a great mission. Why don't you utilize your time to work for mission rather than working in this job here?"

The way he replied gave me immense happiness. Prabhat Ranjan said, "You see, I have not taken this job for the monthly salary. I want to set an example to the world that while doing one's work and looking after one's family, one can reach the supreme goal of one's life."

What he said was invaluable to me. The blending of many such good attributes in a person can make him both venerable and memorable. According to me, this was one of the miracles of his life.

**Q:** Do you think that P.R. Sarkar had a greater aim in his life than studies and meditation in lonely places?

**Dr. Haldar:** I firmly believe that he did not reveal himself and knowingly kept himself concealed. That's why, even though I was so close to him, I could not understand him. I often felt that only his physical body used to be with us, but his mind was somewhere else. Of course, this was only my personal experience.

We ordinarily speak so much and do so many things without any reason in our teenage years, but Prabhat Ranjan never took part in shallow and frivolous jokes or passed indecent remarks. He did not use one excess word without reason as adolescents usually do. When other boys used to make light talk or light jokes Prabhat Ranjan would never take part in it. Either he remained silent or he eschewed their company and went elsewhere.

We often discussed among ourselves as to how a person can be so reserved at such a young age. If someone crossed the bounds of decency, Prabhat Ranjan would remark, "They don't know what they are saying; they don't know what they are doing." Because of all these qualities, we became very good friends; that is how he attracted all of us.

## BIHAR EARTHQUAKE OF 1934

Those were happy days for the Sarkar family. Prabhat Ranjan grew up in the affectionate atmosphere of the family and under the caring guidance of teachers. The family's economic condition was quite comfortable. Apart from his

monthly salary, Laksmi Narayan had other sources of income as well. He was well-known in the Jamalpur area as a competent homeopath; his homeopathic practice augmented his monthly income substantially. The ancestral home at Bamunpara, Burdwan District had a house, cultivated land and orchards. This, too, brought in a fixed income every year. All these contributed towards the Sarkar family's income.

In the home an academic atmosphere prevailed. Music was also encouraged as were reading, discussions and studies. Mother Abharani was a good singer. Prabhat Ranjan's elder sister, Hiraprabha, also learned the songs of Rabin-dranath, Nazrul, Atul Prasad, Dijendra Lal and Rajani Kanta. Pandit Hiyalal Jha gave her sitar and violin lessons. Prabhat Ranjan used to sit beside his elder sister listening intently. During the summer holidays Laksmi Narayan would take the family to Bamunpara for about a month. In the pure fresh air of their rural surroundings they delighted in a bounty of mangoes, blackberries, jackfruits, dates and baenci fruit. The entire summer holidays drifted by comfortably. Occasionally, the house would be filled with a crowd of friends and visitors discussing religious topics enthusiastically.

However things never stay the same for anybody; likewise for the Sarkar family. It was 1934 during the days of *Makar sam'kra'nti* (the transition of the sun from Sagittarius to Capricorn). The school was closed for the half-holidays. Laksmi Narayan had gone to Calcutta to make arrangements for his daughter's marriage. Prabhat Ranjan and Sudhangshuranjan were playing outside. Mother Abharani who ordinarily never left her home before late afternoon, unexpectedly went to visit a friend in another locality, taking along Himangshuranjan and Manasranjan.



Suddenly, a powerful earthquake shook everything – homes and fields. Her hostess hid under the bed with fear, but quick-thinking Abharani understood what was happening and ran out into the open. She persuaded her friend to come out of the house too. Meanwhile, Prabhat Ranjan and Sudhangshuranjan saw that one side of the playground had sunk and the other side had risen. The two brothers ran to find their mother.

When they returned home, she and her four sons safe, Abharani saw that a section of their house had collapsed down. The roof had caved in on the part of the house where she normally took her mid-day siesta. She would have been sleeping there on that day as well, had she not suddenly decided to visit her friend. Now the immediate problem was how they would spend the night with the house damaged as it was. Other neighbours were facing the same problem. Together they put up tents for all who needed them. They spent a month in this temporary camp.

The next day, Laksmi Narayan returned to Jamalpur from Calcutta. He was deeply saddened to see the damage and loss of life all around. After a few days, he went to Monghyr where he found the whole town in ruins. He was deeply moved to see the extent of devastation and death and jumped into the rescue work. The Bihar government put him in charge of the relief work. He made superhuman efforts to distribute relief materials such as clothes, dry goods, medicines, baby foods, blankets and other necessities. But the responsibility of caring for his family, his duty at the dispensary, his regular office work and on top of that the burden of organizing relief work all combined to take a heavy toll on his health.

In the year 1935 on November 22, Hiraprabha was married to a young man from Chinsurah. In the midst of

so many preoccupations Laksmi Narayan had to make the necessary arrangements for his daughter's marriage. His health was steadily deteriorating although he didn't pay much attention to it. Eventually, when he could no longer ignore it, prominent physicians were consulted. However no one could diagnose his ailment. They advised him to take complete rest and a change of climate. Laksmi Narayan decided that if it was absolutely necessary, he would go to Mandar Hill for a rest.

To go to Mandar hill one takes the train from Jamalpur to Bhagalpur and then changes trains again. Mandar Hill was a beautiful place. Its environment, water and air were very conducive to good health, and food was cheap and easily available. In those days many tourists visited Mandar Hill for health reasons. The Sarkar family decided to spend three months there, but after two months, Laksmi Narayan's health took a serious downturn. He was suffering from a high black fever and the family decided to return to Jamalpur immediately. Well-known physicians were consulted, but their efforts were in vain. Laksmi Narayan Sarkar passed away at 11.20 p.m. on February 12, 1936. He was 44 years old.

Laksmi Narayan was the only bread-winner in the family. Prabhat Ranjan was then fifteen years old. His other brothers and sisters were even younger. Strong-willed Abharani took the responsibility of raising the family into her own hands. She was determined to provide for the children properly and educate them.

There is a saying, "God helps those who help themselves", and help was at hand for the Sarkar family. Observing that Abharani was bravely facing the family crisis head on, many relatives and well-wishers offered to assist the family.

Uncle Nirmal Chandra Sarkar was a big official who lived in Sahibpara, the European neighbourhood at the foot of Kalipahar. He kept contact with his sister-in-law and took interest in his nephews and niece. With the sympathetic co-operation of many neighbours and friends they were able to get through the initial shock of adversity.

## COLLEGE YEARS

Three years passed following the death of Laksmi Narayan. Prabhat Ranjan continued with his studies through all the family misfortunes. In 1939, he passed his high school examination with distinction. The question then arose – what to do now? Normally he would have been expected as the eldest son to now shoulder the family responsibilities. There was the problem of raising and educating three brothers and a sister.

There was no male member of the family capable of earning a livelihood after the death of Laksmi Narayan Sarkar. Mother Abharani would not agree to her eldest son discontinuing his studies. It was decided that Prabhat Ranjan would go and stay with his maternal uncle in Calcutta and continue his higher studies there. Sharat Chandra Bose loved his sister and her children very much. He insisted in helping them and took his nephew to Calcutta where he was admitted in Vidyasagar College. Prabhat Ranjan's uncle lived in his own house at the junction of Kashimitra Ghat and Dhanada' Ghosh Street in Calcutta. Ajit Kumar Biswas, a cousin of Prabhat Ranjan, also passed his entrance examinations in the same year and he, too, was admitted in Vidyasager College. Prabhat Ranjan took up science and Ajit Biswas studied arts.

Thinking back over his college life Ajit Biswas has related some details about that time. He used to come daily from Belgechia to Panch Matha Mar in Shyam Bazaar and wait for Prabhat Ranjan. Then the cousins would walk together to the college. They shared a deep love for each other and were great friends. Every day one would wait for the other until classes were over. Then they returned to Shyam Bazaar together where they separated to go to their own homes. This was their special arrangement on college days. Sundays and other holidays would find them at each other's houses. Sometimes they would go for long strolls, mornings and evenings. Other days they sat for hours on end in a park discussing important matters. Ajit Biswas admitted that most of the time Prabhat Ranjan talked while he would be the avid listener. (Refer to the appendix for an interview by Shri Biswas.)

It was from that time in college that Prabhat Ranjan's intellectual nature started to give expression to many original thoughts and ideas. The decade of forties were a turbulent and chaotic period of wars and upheavals in India and throughout the world. During the thirties the Nazi dictator, Hitler, terrorized many countries. One by one, Germany devoured the countries surrounding its borders. After signing the non-aggression pact with Soviet Russia, Hitler heeded no one. Great Britain, France, Soviet Russia, and the U.S.A. were all alarmed by his meteoric rise to power. Another world war was in the offing.

Taking advantage of these volatile circumstances in world politics, the All-India Congress president, Subhash Chandra Bose, decided to consolidate the congress party and stir-up the popular movement against British rule. As a result of this stand, his relationship with Mahatma Gandhi and his followers, who were non-violent and sought

compromises with the British, became strained. All these factors contributed to emergence of a new collective psychology.

Living in Calcutta, the centre of politics young Prabhat Ranjan was able to witness all this from close quarters. It seemed he was waiting for the post-war era to emerge with its changed social, political and economic climate before introducing his cherished ideology of neo-humanism to the world. We know that Prabhat Ranjan from the very beginning of his life was highly conscious of social and historical perspectives. Yet there was a certain reserve in his character; he never let himself be carried away by self-conceit or emotional outbursts. In conversations with his college peers, the issue of the Indian struggle for freedom would occasionally come up. Of all the national leaders of India, he loved Subhash Chandra Bose more. Once, in a lengthy article about Subhash Chandra and Gandhiji, he didn't hide his admiration for Subhash. Although he loved Gandhiji, the man, very much, he was a vociferous critic of his role in politics and economics. Prabhat Ranjan dedicated his book *Problems of the Day* to Subhash Chandra Bose.

We have learned about some of his college friends who have since passed away. One of them was Rabin Mazumdar who came to earn a long-standing reputation as an actor in Bengali and Hindi cinema. Another friend was Anil Kumar Dey who was a popular football player. He played as right half on the Mohan Bagan team and later, on the national team of India.

Recently we recovered a physics laboratory notebook that Prabhat Ranjan used in his 2nd year Intermediate Science class at Vidyasagar College. His role number in that class was 65.

Prabhat Ranjan used to contribute articles for various publications in addition to his studies. He used to write for *Juganter*, *Amrit Bazaar Patrika* and other contemporary periodicals. His second brother, Himangshuranjan Sarkar has mentioned in his book *Param Shraddheya Agraja – Shrii Prabhat Ranjan Sarkar (My Revered Elder Brother – Prabhat Ranjan Sarkar)* that Ramananda Chattopadaya, the editor of *Modern Review* and *Pravashii* magazines, was his acquaintance.

Prabhat Ranjan's special habits and activities were well known. Some sources have told us that he used to teach dance at that time. Later, when composing Prabhat Samgiit, he spoke at length about songs, musical instruments and dance. He wrote a short book entitled *Nrtya, Vadya, O Giit; Tine Mile Samgiit (Dance, Song and Instrumental Music)*. It was known that he often shared a substantial portion of his income, derived from different sources, with his poorer friends.

From 1940 to 1946 he wrote stories and essays for Urdu and Bengali magazines. As he never kept any copies all his poems, stories, essays, and songs from this era are lost. Once some of us were taking an important dictation from Ma'rga Guru.

Suddenly, he paused and said, "You know, when I was between 20 and 21 years of age, I had composed about 150 poems in English." He continued reminiscing,

One day I was sitting at Kiul station. The train from Patna was delayed. Suddenly an Urdu song came into my mind. I wrote it on a piece of paper. Then its melody also came to my mind. Later on, I lost that paper, but the lyrics of the song and its melody are still fresh in my memory.

The master sang that Urdu song and said, "I have now established Prabhat Samgiit *gharana* (a school of music

named after a particular composer or musician). That's why I translated that Urdu song into Bengali, but I kept the melody in tact."

Bengali and Urdu dailies from Dhaka in undivided Bengal also used to publish his articles. His articles in Urdu magazines were published under the pen name of Aftab Uddhin which is Persian for "Prabhat Ranjan". Although he wrote a great many articles, songs and poems, only two of the works written at that time have come into our hands. Both are children's literature. One is *The Golden Lotus of the Blue Sea* and the other *Under the Fathomless Depths of the Blue Sea*. These stories are so sweetly written that it is hard to believe that the writer was twenty-three at the time. The introduction, the description, the characterization, the dialogue, the style and the mastery of the language carry the author's distinct mark.

## THE FIRST INITIATION - KALIKANANDA

It was during his college years in Calcutta, that Prabhat Ranjan's astounding spiritual powers were first manifested. In 1939 Prabhat Ranjan was a first-year student. His regular evening strolls were already a habit from his days in Jamalpur. In Calcutta his evening walks took him along Kashimitra Ghat in the direction of Howrah Bridge. Ramesh Shethy, thought to be a classmate, often accompanied him.

About fifty or fifty-five years ago those banks along the Ganges abounded in thick woods that grew in the fertile alluvial soil. That secluded area was a haven for dangerous robbers. On the evening of Shra'van'ii Pu'rn'ima' (full moon day of August) young Prabhat Ranjan, took his habitual walk along the banks, then sat on the Kashimitra Ghat for a little rest. The moon had just risen and the Ganges River shimmered in the moonlight. The river was surging from

the monsoon rains. In that enchanting atmosphere, Prabhat Ranjan sat alone in an absorbed mood.

Suddenly, a huge, fierce-looking figure approached the young man intending to rob him, "Young man, give me whatever you have," he growled.

The youth looked at him unperturbed and said, "Kalicharan, I know you. Now, give me everything you have." Not understanding the full implication of what was said, Kalicharan was struck dumb by the young man's courage. He continued, "Tell me whether you are interested in changing your life?"

After some more conversation of this nature, Kalicharan, as if mesmerized, bathed in the Ganges and knelt down before the young man to receive initiation onto the spiritual path. After initiation he changed completely and became a great *sa'dhaka* (spiritual aspirant) and he was given a new name, Kalikananda. This was the first initiation as a spiritual master Prabhat Ranjan Sarkar gave. His role as a spiritual guide for millions, as Shrii Shrii A'nandamu'rti, began here at Kashimitra Ghat on that evening of Shra'van'ii Pu'rn'ima'.

After A'nanda Ma'rga Praca'raka Sam'gha was founded, Shra'van'ii Pu'rn'ima' has been celebrated annually. In a general audience on one Shra'van'ii Pu'rn'ima', Ma'rga Guru said:

Many of you know why we celebrate our Shra'van'ii Pu'rn'ima'. I was young then, and reading in the Vidyasagar College. That evening an event occurred. A man – an evil-minded person – came before me.

I used the word "evil-minded" for the reason that the person who is evil-minded today can become a saint tomorrow. One who is an idiot today can be learned afterwards. In this world everything is relative and has no eternal form. No one can be called evil-minded permanently.





Margaguru Shrii Shrii Anandamurtiji

So I was saying that an evil-minded person came to me. I was an ordinary small boy. I inquired according to the normal psychology of human mind – "What do you want?" "Why have you chosen this path?" and so on. Afterwards, for a little while, he conversed with me and then he understood what should be done by him. Then he took initiation. That was the first initiation. Today the anniversary of that day has again returned. Many years have since passed. Perhaps it was in 1939, an event of forty-one years ago.

### KAMALAKANTA, THE SECOND INITIATION

In 1940, Prabhat Ranjan was still a student of Vidyasagar College. A friend was getting married somewhere in Bankura District, perhaps at the village of Betur. Prabhat Ranjan and his friends set off from Calcutta by train and at Bankura proceeded to the wedding by bullock cart. Everyone was tired from the long journey and slept early.

There was a large cremation ground a short distance from that village. Prabhat Ranjan had always enjoyed roaming mountains, forests and lonely places like cremation grounds; so instead of sleeping, he started for the cremation ground. Dusk had fallen by the time he reached there. He listened as he heard a voice singing in the darkness:

Your coming to this world is imaginary,  
Your cries and laughter are complete.

"Who is there?" he called out.

At first the singer did not respond.

When asked a second time he said, "I am a Baul (mystic), son." Prabhat Ranjan beckoned him to come close. Coming near, the wanderer introduced himself as Kamalakanta Mahapatra of Betur. He lived with his maternal uncle there,

though he was born at Chandil in Ranchi District. Then he sang several Baul songs for Prabhat Ranjan.

Prabhat Ranjan inquired, "Why are you wandering in the cremation ground in the darkness?"

"My master," Kamalakanta replied, "has promised to teach me Tantra *sa'dhana'* and for that I am waiting here. I am expecting my master to come at any time and am anxiously awaiting his *darshan* (sight of an elevated person) with intense desire." He continued, "Look at my misfortune. My *gurudeva* says that the proper time has still not come for my initiation and that's why he has delayed in teaching me. Now tell me, what am I to do so that my time may quickly come?"

Prabhat Ranjan made some inquiries. "Will you be able to do whatever your master asks of you?"

Kamalakanta responded, "Yes, of course. If he asks me to die, I'm even ready for that."

Hearing his reply, Prabhat Ranjan thought to himself, "His time has come so why is his master not teaching him?"

In the meantime Kamalakanta jumped up and caught hold of Prabhat Ranjan's feet in supplication. He repeatedly begged him for initiation.

Prabhat Ranjan said, "I am just a boy, what can I teach you?"

"No," Kamalakanta implored, "you must teach me. You know everything."

Then Prabhat Ranjan gave him his long-sought Tantric initiation. Afterwards he said, "You will meditate after midnight. It is time for me to go now."

Kamalakanta respectfully folded his hands and said, "I have a request to make. After this, I will never make to you any other request."

Prabhat Ranjan nodded his assent and Kamalakanta said, "Tonight you stay here with me."

"How can I do that? At the house, the marriage party will be looking for me,"

Kamalakanta persisted, "It is my first and last request." Seeing his fervent prayer Prabhat Ranjan agreed to stay there. Kamalakanta said, "You look tired, please take rest,"

Prabhat Ranjan laid his head in Kamalakanta's lap and went to sleep. After a short time Kamalakanta rested Prabhat Ranjan's head on three human skulls. He started to serve him by massaging his legs and soon was lost in *sama'dhi* (transcendental trance). In the morning when Prabhat Ranjan awoke, he felt intense pain in his legs. The blood circulation had stopped. He called to Kamalakanta, but there was no response. As he tried to touch him, Kamalakanta fell over. He managed to free his legs from the grip of Kamalakanta's frozen hands. Kamalakanta's body had become very stiff.

Prabhat Ranjan made his way back to the marriage party; they were just about to go out in search of him. He then related everything that happened the night before and in the morning. Upon hearing such a fantastic tale, his friends rushed to the cremation ground where they only found the three human skulls but no Kamalakanta. This mystery was a spectral incident to all who were there.

Of those supernatural stories in Prabhat Ranjan's book *Strange Experiences* only this incident has no explanation following it. When asked about it, Ma'rga Guru replied, "This matter concerns spiritual practices, what explanation will I give?" Kamalakanta was one of those unforgettable *sa'dhakas* who accomplished the goal of *sa'dhana*' in just one night. In the *Jataka Tales*, a collection of Buddhist stories, it is said that Sudatta, the last disciple of Buddha, also attained realization with only a few hours of *sa'dhana*' after initiation.

## CHAPTER 4

# WORKING YEARS AND PRE-MARGA PREPARATIONS

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### JOINING THE JOB

Prabhat Ranjan passed his intermediate science examination in 1941 with distinction from Vidyasagar College. In September he then returned to Jamalpur and joined the accounts section of the railways where his father used to work. His father had been known as a selfless social worker, a compassionate physician and an experienced accountant. Naturally, his old friends and colleagues looked upon young Prabhat with special affection and love.

Prabhat Ranjan's latent intellectual and intuitional powers increasingly developed as he grew up. There were now two tasks before him. The first was to continue discharging his usual family responsibilities with honesty and discipline; and the second and more important work was to build the strong foundation for an organization capable of introducing to the world the mission for which he was born. The period from 1941 to 1954 can therefore be described as a period of preparation prior to the founding of Ananda Marga.

Those who had the opportunity to work intimately with him noticed that he knew how to begin a work, how to continue it and how to take it to its successful conclusion.

He fully used both his intellect and intuition to this end and that's why he had such remarkable results. In service life, he was extremely systematic. Discipline and respect for rules and regulations was deeply rooted in him. In the early hours of each day, he prepared a daily schedule and then set out to accomplish everything on it. He was punctual and reached the office just as the second hand reached the hour. This excellent habit was appreciated by many of his office colleagues. His supervisory officers also showed him due respect for his outstanding qualities.

He would return home after the office to perform his evening practices and with the permission of his mother would go out for his regular evening walk towards Kalipahar (hill). One of his habits was to visit the Railway Institute on the way. It was located just beyond the second railway bridge, near the rail line. It housed a large library and subscribed to many renowned newspapers and journals. He used to sit there for a few minutes and give a cursory glance over the headlines of the day. His companions would join him there, then together they would stroll towards the huge meadow at the outskirts of town.

This big field at the foot of Kalipahar plus Death Valley, Kalipahar, and the Kali and Shiva temples at the crest of Kalipahar were all destinations for his evening walks. Prabhat Ranjan had been going to this meadow since his boyhood. There were attractive reasons for choosing this site. First, it had a natural beauty that was most enchanting; and secondly, the whole place had a long spiritual tradition. The meadow was almost a hundred acres, full of refreshing greenery soothing to the eyes. The meadow was bounded by paved, tree-lined roads on all sides with a big lake on the southeast corner. The lake was always full of water pumped from the Ganges. Then the silt-free water was pumped to a

huge storage tank atop the hill. From there it supplied water for the entire Jamalpur town.

On the western bank of the lake were many big, old trees and between them passed the road to Death Valley, another remote spot. Proceeding from the lake towards the Valley one soon comes to an old, overgrown tamarind tree. It is said that under that tamarind tree and on the tops of nearby hills surrounding the valley many *sa'dhakas* had practised meditation. I had observed when I visited there in the mid-sixties, that if one went to these places after sunset, one would invariably meet with frightful experiences.

As a boy, Prabhat Ranjan played a flute. He would go to the top of a hill on the west end of the valley and play his flute. He was then a student of the seventh class. At the foot of this hill was a spring of sweet water. After playing the flute, Prabhat Ranjan would climb down from the hill and treat himself to the water of this spring. Then on the way back from Death Valley, he would sit on the shore of the lake, not far from a water storage tank. There, on a mound close to the lake, he would meditate for a time. When he was studying in the eighth and ninth standard, he continued this practice.

To the north of Death Valley, there is a water works. If one walks a little further northward and down the slope, one will find another big, tamarind tree. Prabhat Ranjan was in the 9th standard when his evening walks brought him to this tree for meditation. East of the tamarind tree is Kalipahar. On the top of Kalipahar stands a Kali temple and about 80 metres away is the Shiva temple. Kalipahar rises several hundred feet above the lake. In 1934 - 35 the whole area was densely forested. The entire hill was covered in green vegetation and in the middle stood a natural lake. Thick woods surrounded the hill and was a haven for wild animals. At

that time, the lands at the foot of the hill were possessed by Britons and entry was prohibited for most Indians. It is astonishing how Prabhat Ranjan was able to trespass there and move about freely avoiding the eyes of the owners especially in an area full of wild animals.

Sometimes he would go to the top of Kalipahar just beyond the meadow. From there one has a panoramic view of the entire town of Jamalpur and to the west the winding course of the Ganges. The hill range extends for about sixty-five kilometres to Kiul. The Kali temple on top of the hill is ancient. A priest used to perform the ritual worship during the day and return home. After sunset, no one wanted to stay in that secluded, awe-inspiring atmosphere. Even today, no one remains there after dark.

During his student days Prabhat Ranjan used to frequent that place. Sometimes he went alone and on other occasions he took a few friends along with him. Those who went once would never risk going there again. But Prabhat Ranjan loved to roam those lonely grounds. Long-time residents of Jamalpur say that on that side of Kalipahar many savage animals used to prowl. Sometimes these animals would stray to the playing fields or wander to the lakes for water. Once an English railway foreman found himself confronted by a tiger that had appeared from the forest. An intense fight ensued and both were killed. In the meadow where man and beast met their deaths, twin graves memorialize the event.

For about thirty years until the mid-1960's Prabhat Ranjan regularly roamed that secluded, fearsome hill. It's not at all sure whether he ever confronted any wild animals, but visitors to that area would relate inexplicable sightings to his father. Greatly concerned, they would inform Laksmi Narayan that they have seen young Prabhat Ranjan face-to-



face with savage beasts. The members of the family questioned Prabhat Ranjan, but he never answered their anxious queries.

After climbing down Kalipahar or returning from Death Valley, he often sat on the tiger's grave. Poor tiger! He had no name or address and therefore no epitaph was written on his stone. But on the grave of the English youth his colleagues had put a memorial:

Sacred to the memory of Thomas Quilem Roberts, formerly of Vulcan Foundry, Warrington and afterwards Foreman of the Locomotive Erecting Workshop, Jamalpur, who lost his life for the effects of an encounter with a tiger near this place. Died on the 13th day June 1862 age 27 years. This monument is erected by his fellow workmen of the East India Railway. In the midst of life we are in death.

Prabhat Ranjan's favourite meeting place was the tiger's grave. The grave was the silent witness to many historical events of the Ananda Marga organization. Ma'rga Guru initiated many spiritual aspirants and he gave exclusive audiences to scores of *sa'dhakas* in these tranquil surroundings. Hundreds of demonstrations on spiritual topics took place here, and the first books were dictated by candlelight. It was at this grave that many important decisions were made concerning Ananda Marga.

Ma'rga Guru would set out from his Rampur Colony residence around seven or half past seven in the evening and would reach the grave at about eight. Any initiation to be done would take place before 9.00 p.m. If there was to be dictation of books, he would complete it in the first half hour. Then he would speak on many interesting topics to the waiting *sa'dhakas*. People from different corners of India used to come to Jamalpur to visit him. Professors,

physicians, engineers, lawyers, officials, as well as the plain and simple devotees from rural backgrounds would join in these intimate gatherings. Most of them got the opportunity to join in these "field contacts" with the master.

A distance of about twenty metres separated the two graves. About 30 metres to the southeast of the tiger's grave there were three old palm trees. Those three trees formed a perfect triangle. Ma'rga Guru often said that the entire place was an ancient *siddha-piit'ha* (place of spiritual attainment). The famous Natha yogi, Praviiranath, attained self-realization meditating there. Many Ananda Marga *sa'dhakas* learned their yogic and Tantric meditation in that ambience. One day, in the course of his talk, Ma'rga Guru said that the entire area from the tiger's grave to Kalipahar is a *siddha sa'dhana' piit'ha* (a place where many *sa'dhakas* had meditated and attained self-realization). A great many *sa'dhakas* practicing various systems of meditation have performed long *sa'dhana'* in that area. To the east and west of the graves are two banyan trees that add to the spiritual halo of the place. Seeing the rough trunks of these trees one can understand how ancient they are.

During the evening walks, a new personality found its expression in Prabhat Ranjan Sarkar. In the initial stages of his working life, some of his close friends would also accompany him on evening walks. Among those close friends were Niru Niyogi, Ajit Roy and Shekar Mazumdar. In those days, Prabhat Ranjan was generous in sharing his knowledge on various subjects. He spoke authoritatively on a spectrum of subjects such as geography, history, literature, philosophy, economics, music, astrology, *ayurvedic* medicine, *hatha yoga*, *ra'ja yoga*, and many other

topics. His companions were completely awed by his deep and wide-ranging knowledge.

Recalling those days, Ajit Roy said, "We used to humourously address him as 'Sir Brajendranath Shil' (a great scholar). Noticing the extraordinary erudition of our friend, some of us would call him a living encyclopedia." This custom continued until the year 1947. After that, only those intelligent young men who accepted his visions and ideology had the opportunity to accompany him on his evening walks. Later on, they came to work full time for Ananda Marga.

He was in the office daily from 10.00 a.m. to 5.00 p.m. During tea-breaks the office staff would bring up many subjects, both serious and light, to remove the monotony of office life. Prabhat Ranjan, though, never participated in any light-hearted discussions. Knowing his nature, nobody would mention any such topics in his presence. On the other hand, when gentle, inquisitive persons would solicit his opinion, Prabhat Ranjan would joyfully give his considered views.

From 1941 to 1945, the Second World War raged on; the Allied and Axis forces staged relentless battles in the European, African and Asian theatres. In southeast Asia, Netaji's (Subhash Chandra Bose) Indian National Army was trying to inflict a fatal blow on the British forces. Everyone in the office was anxious to know the latest news. The news media censored any news that was against British interests; it was impossible to get accurate information. Prabhat Ranjan, using his clairvoyant powers, was able to perceive the events of distant lands and would accurately convey to interested listeners the latest positions of the war in full details.

Some of his colleagues even sought his intervention in family problems. And domestic troubles were not few. Someone's son or daughter would be sick and Prabhat Ranjan would refer them to the most suitable physician. An *avidya*' Tantric (black magician) would be manifesting bones and other nuisances on someone's property; Prabhat Ranjan would give tips on how to stop it. If someone's wife had lost her mental balance, he would give the best remedy. If a patient in serious condition needed an unavailable blood type, Prabhat Ranjan would somehow arrange for it. If a wife of a colleague sought help from Prabhat Ranjan because her husband had squandered his salary in liquor, he would advise her on how to stop it. In a word, Prabhat Ranjan had a solution for every situation.

In this context, I would like to relate a few incidents. A'c. Dhruvananda Avt. was in charge of Jamalpur Ashram in the sixties. He was close to many of Prabhat Ranjan's railway office colleagues and they used to relate many strange incidents from the office days. Ac. Dhruvananda compiled and published these stories into two books, *Baba Loves All* and *Supreme Friend*. The following stories are quoted from *Baba Loves All*.

Niirenjii was a good Margii brother from Jamalpur. His sister-in-law was suffering from meningitis and was admitted to the Jamalpur Railway Hospital. It was a good hospital and the doctors were taking the best possible care of her, but in spite of all their efforts, her condition deteriorated daily. The doctors had given up hope of curing her, so they advised the family to transfer her to the Patna Medical College Hospital (PMCH).

Niirenjii then went to Baba [as Prabhat Ranjan Sarkar was known to his disciples] to solicit his advice. Baba instructed him to go to his Personal

Assistant (PA). The PA heard the story and also told Niirenjii that his sister-in-law should be transferred to the PMCH. Niirenjii went a second time to Baba for advice.

"Did you ask my PA?" inquired Baba.

"Yes, he also told me to go to the PMCH."

"Then you follow this advice."

Niirenjii kept silent. Baba asked, "Will you do this?"

Niirenjii said, "Baba, our financial condition does not permit us to take her to the PMCH."

"Do you want me to help you? Bring me a red flower from the garden." Niirenjii complied. Baba took the flower and then gave back to him saying that he should let the flower touch the body of the patient.

Feeling great joy, Niirenjii rode on his cycle to the market and purchased an amulet into which he put the flower. Then he proceeded to the hospital and put the amulet on the body of the patient. Within a few hours her condition was rapidly improving. The doctors expressed amazement and sought an explanation. Niirenjii explained that the red flower was from a great spiritualist. The doctors admitted, "Yes, this is working now, not our medicines." The patient was not a Margii, but Baba's remedy cured her. We have seen this kind of grace in the case of Margiis and non-Margiis alike.

Harishankarjii, a Margii brother from Chapra District in Bihar, worked as a railway clerk in the Jamalpur railway workshop, and had much contact with Baba. He had a deep love and respect for Baba, but at one point in his life as a *sa'dhaka*, some doubt crept into his mind about *sa'dhana*' and about Baba.

Once he went on a business trip to Dimapur in Nagaland during the summer. One night he was sleeping in a bus. Because of the great heat he removed all his clothes except for his short underwear and put them into a bag which he kept under his head. When he woke up in the morning he found

that the bag containing his clothes and valuables had been stolen.

Finding himself in this predicament, he addressed Baba mentally, thinking, "Baba, what have you done? Couldn't you take care of your child?"

Then he heard Baba's voice inside rebuking him, "Why did you sleep so carelessly?"

Again he thought, "Yes, Baba, I may have been careless, but you could have taken care." Just at that moment an old man was walking past the bus and said to Harishankarjii, "Don't just sit there like a fool, go to the station quickly."

Without understanding the reason for this unsought-for advice or waiting to ask questions, he rushed to the station. Reaching there, he found his bag in the hand of a man; he immediately approached demanding his bag. Then an argument started and a large crowd gathered. Both men were claiming, "This is my bag," and the people around them were debating about which of them was the real owner. Both of them were able to correctly list the contents of the bag, for the thief had already had a chance to see what the bag contained. Then Harishankarjii struck upon a question which the other found impossible to answer. "In the bag is a camera. How many pictures have been taken and what is their subject matter?" On the basis of this question the people determined that the Margii brother must be the true owner, so he got his bag back.

Since many people had also come to know that he was in possession of a large sum of money, he wanted good protection, and the station master provided it for him. From this incident he could see how Baba was taking care of him and had made quick arrangements for his benefit. His previous faith returned to him.

One day in the Jamalpur school, it was almost tiffin time, but Vishvanath Mukherjee, the father of my [A'c. Dhruvananda Avt.] student Jayadeva, had

not yet come with his son's tiffin [light refreshment] then he came suddenly, riding his bicycle in a great hurry. "Today I would have come earlier," he said, "but I was sitting with Prabhatda, and something amazing happened."

"I had put the tiffin box on his desk. Then as we were talking, Prabhatda suddenly stopped and stared at the desk. He said, "I am seeing a tragic image on this desk.' Then everyone became curious and asked, 'What are you seeing?' He said, 'someone is working on a boat at a dock; he is the relative of one worker here. He falls, and I see his death. But please don't tell your colleague this. Just suggest that he inquires after his relative's well-being.' After I heard this, I didn't want to give my son that tiffin, since it had been near the vibration of death. So after dropping Prabhatda's suggestion with my co-worker, I went to fetch another tiffin for Jayadeva."

A couple of days later Vishvanath heard from his colleague that his relative had died in a dock accident. This is another example of Baba's *antaryamiitya*, the vision which penetrates through all matter and any distance.

Hundreds of people from Jamalpur, Monghyr and Bhagalpur benefited from Prabhat Ranjan's guidance and counseling. Himangshuranjan Sarkar's in his biography of his brother he write of many incidents of this kind. The following are two such stories from his book:

In 1955 I was posted at Sahebganj. One of my colleagues was Mr. Ramranjit Bhattacharya. In his family were his widowed mother, his wife and his younger brother, Bubai. Bubai was not very studious and his association with ill-natured friends spoiled his otherwise good personality. His mother was extremely concerned about her son. She had heard of the miraculous powers of Prabhat Ranjan and had found out that he was my elder brother. One

day she asked me if I could intervene for her and speak to my brother on her behalf.

Every weekend I went to Jamalpur to spend time with my family. I left for Jamalpur on Saturdays and returned to work on Mondays. The following weekend I spoke to my brother about Bubai and the anxiety of his mother. As soon as I began to speak about the matter, my brother started to describe in graphic details the young man's physical and mental characteristics. He said that the youth was light-skinned, tall and lean with a broad chest, small eyes and a comparatively small head. Though he has some bad habits he has some good qualities as well.

"Remind his mother of his good characteristics and encourage her," he said. "Tell her not to be anxious about her son. He will soon change entirely." Suddenly he asked me, "By the way, what time is it?"

"Just now it is three o'clock."

"Right at this moment," he continued, "he is experiencing a type of psychic spasm. It will be imprinted in his mind for a long time to come."

I returned to Sahebganj the following day. I saw his mother and reassured her. Out of curiosity, I asked the young man if anything unusual happened the day before.

"Yes." He was bewildered at my question. "Yesterday I was studying and at about 3 p.m. my mind suddenly jerked as it were. I was lost in a dreamland for a short while."

One and a half years later my brother and my mother came to visit me at Sahebganj. Bubai had, by then, changed completely. His mother was full of gladness to meet my brother.

Emotionally she said, "You have saved my son. He has come around to righteous living. He is now employed in steady work in the Lilua railway workshop in West Bengal. We are a happy family now."

There was a certain social worker who was an ardent admirer of my elder brother. Once his wife



fell seriously ill. The hospital authorities told him he must arrange blood for a transfusion in order to save her life. In those days there were no blood banks. The gentleman had the blood of his family tested but none matched his wife's type. He was very dejected and went to my brother for advice. My brother had just gone out for his evening stroll. The social worker ran to the field where my brother was walking and let out all his frustrations to him.

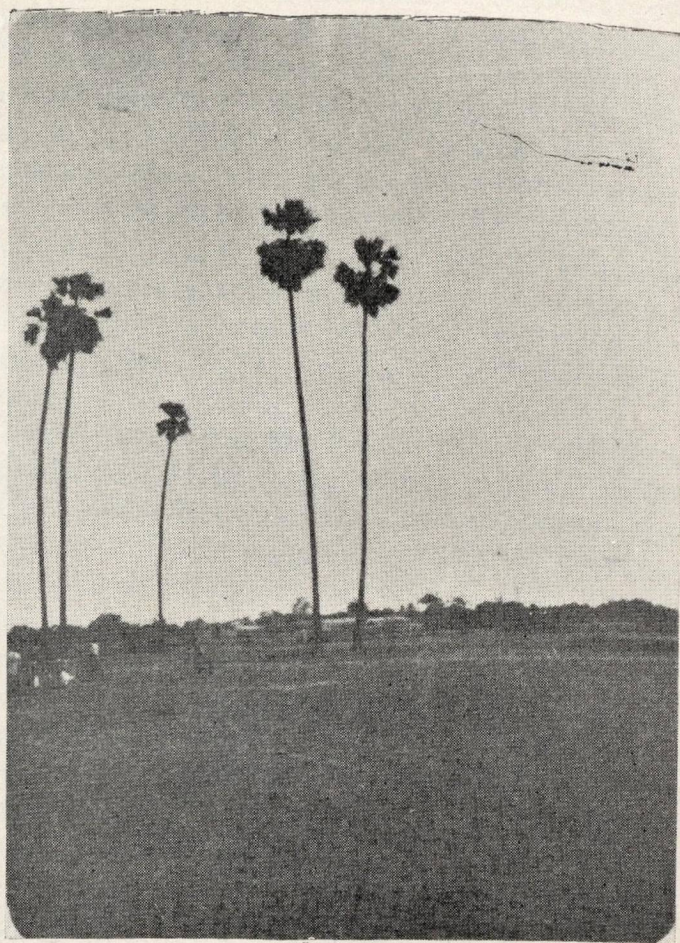
My brother advised the man to run the blood tests again. Strangely enough, this time his wife's blood showed as the universal type that can accept all other blood-types. Her physicians, family and husband, especially, were utterly astounded. She received the requisite amount of blood and gradually recovered her health fully.

Thus P.R. Sarkar was the constant source of hope and consolation to whoever came to him.

## DAYS IN THE TERRITORIAL ARMY

Prabhat Ranjan did one more thing in the 1940s. When he started work in the railway office, the Second World War had already begun. In view of the volatile political situation in India, the British government had issued a circular directing all railway employees from 18 to 45 years of age must undergo military training. The territorial army opened its headquarters in grounds on the outskirts of Jamalpur. Under its control and direction, the railway employees began training in training centres at Bandel in West Bengal and Guahati and Tejpur in Assam. Although it was not compulsory, the younger railway employees joined these camps in large numbers.

We don't know what considerations made Prabhat Ranjan, then 23 years old, join the army but he spent a few months



The three famous palm trees at Jamalpur Maidan.  
Marga guru initiated many sa'dhakas into Yoga  
and Tantra at this place.

at Bandel and Guahati. All employees with army training had to come to the office in uniform. This rule was enforced up until the end of the Second World War. . A photograph of Prabhat Ranjan in army uniform is on view in the photo gallery of Ananda Marga's Calcutta headquarters. After the war, when the British decided to grant political independence to India and Pakistan, many British railway and army officials left India voluntarily. Although the territorial army did not stop its work completely after independence, the training programme was no longer running on a war footing. The big houses once occupied by the army in Jamalpur have now been taken over by the railway administration.

Interestingly, Prabhat Ranjan used to tell us many experiences from his military training period. For example, many commanders at the Bandel training centre were from the Scottish highlands. Because of their thick accent, most Indians hardly understood their English. While commanding parade they would shout unintelligibly: "Il-left. Ar-right". Unable to understand their accent, the Indian cadets would step with the right foot when they heard "il-left", and step with their left foot when they heard "ar-right". It was an extremely odd affair. One clever Indian trainee developed a curious remedy. He suggested to the commanders that all those cadets who could not follow the English commands properly should stand in a separate line. To their left foot they should tie straw (*khar*), and to their right, rice paddy (*bichali*). Then instead of "Il- left and ar-right", the commanders should order "*Khar - Bichali*". This was done with much better results.

During training, there was less rice and more bread in the rations than expected by some of the cadets. Some people were unaccustomed to eating bread felt deprived,

particularly those from Orissa, Bengal, Karnataka, Tamilnadu and Kerala states. Because of this, many trainees left. Prabhat Ranjan in the meantime had become close to some of the trainees. One of them was feeling disturbed for want of enough rice to eat. Prabhat Ranjan happily gave his portion of cooked rice to that poor fellow and ate bread instead.

### THE MAGIC MIRROR

From boyhood Prabhat Ranjan was knowledgeable in various branches and sub-branches of *sa'dhana*'. Spiritual practices may be broadly divided into three broad categories. The first is *vidya' sa'dhana*', the second, *avidya' sa'dhana*', and the third, *upavidya' sa'dhana*'. Sadashiva was the exponent of these branches of spiritual practices more than 7000 years ago. Here I would like to say a few words on *upavidya' sa'dhana*'. One might have heard of *nakha darpan'a* or nail-gazing and *spha'tika darpan'a* or crystal-gazing. Any practitioner who has perfected *nakha darpan'a* may use a fingernail like a mirror to see into the past or the future of a petitioner. A crystal can be used in the same way; the image created is just like the screen of a television. Prabhat Ranjan was adept in *upavidya'* even as a student. Before giving any readings of this sort, he would instruct the interested person to seek the prior permission of his mother, Abharani. Close relatives and friends of the Sarkar family knew about this unique talent of Prabhat Ranjan's. Communications abroad were cut off because of the war and many relatives were worried about their dear ones. Concerned parents would approach Prabhat Ranjan for information about their children living abroad. Or for instance, somebody had died and bereaved relatives wanted

consolation about the dead one. Such type of anxious and inquisitive people would plead with Abharani to give permission for readings from her son. After receiving his mother's permission, Prabhat Ranjan would take the person inside his bedroom and bolt the door from inside. In a corner of that room there was a medium-sized looking glass. The petitioner would sit in a chair in the corner of the room and Prabhat Ranjan would sit on a meditation seat on the other side of the room. He or she would be asked to gaze into the mirror without blinking and Prabhat Ranjan would also stare into the mirror. In a few minutes a picture would emerge in the mirror. Through this image questioners could see their loved ones and could understand about their well-being. For years Prabhat Ranjan relieved the hearts of many anxious parents and relatives through that mirror, although he would feel indisposed after each reading. Mother Abharani finally smashed that magic mirror out of concern for her son's health and Prabhat Ranjan stopped giving readings of this sort. In 1982 he composed a song about this magic mirror for his Prabhat Samgiita collection:

Ma'ya' mukure ke kii bha'be kii kare  
 Sabi ja'no ogo debata'  
 Pran'era spandan yuga bibarttan  
 Sabi shono gopana katha'.  
 Toma're luka'ye kii karite pa'ri  
 Toma're bhula'ye kii bha'bite pa'ri  
 Sakal bika'sh ma'jhe tumi a'cho sab ka'je  
 Niiraba madhurata'.

In Your magic mirror, what we think, what we do,  
 Oh Lord, You know all  
 The pulsation of life, the evolution of the ages,  
 You listen, you hear all the secrets  
 By hiding from You, what can we do?  
 By making You unmindful, what can we think?

You are in all manifestations, and in all actions  
In the sweetness of silence.

An interesting story regarding this ability of Ma'rga Guru's comes to my mind. It happened perhaps in 1969. An advocate from Gouhati had come to the ashram in Ranchi. The master was then in Ranchi and giving general *darshan* to about sixty devotees. The discourse was on the ever-changing nature of the universe. Ma'rga Guru was explaining that nothing in this world is permanent. Everything advances through change. One's name, address, so-called caste, or other considerations are always changing. That is why from the viewpoint of the Absolute no one has either permanent dress or address. In one life a person may be a European wearing a shirt and trousers and in another be born in the rural surroundings of a different country wearing a dhoti and kurta.

Ma'rga Guru A'nandamu'rti then turned to that advocate and said, "Look towards this glass tumbler in my hand. You will see an image emerging." The advocate continued to gaze steadfastly at the tumbler. After a while a scene emerged. Ma'rga Guru asked, "What image do you see?"

The advocate replied, "I see an aged gentleman wearing a dhoti, kurta and wrapped in a shawl. He has a long tuft of hair (a sign of an orthodox Hindu). He is in a city in West Bengal going somewhere in a hand-drawn rickshaw."

Ma'rga Guru asked, "Do you recognize the gentleman?" The advocate shook his head and the master continued, "Sixty-four years ago you were that aged man. You were born in a Bhattacharya family in Nadia, West Bengal. Even then you were an advocate. So you now understand that there is nothing like a permanent dress or address for anyone.

Prabhat Ranjan spent his years during the war doing all types of things. The Second World War left many scars in the peoples' minds all over the world. In the course of 25 years two world wars were fought. Property and lives were devastated and people started searching for the ways and means to get peace. The League of Nations was reorganized as the United Nations Organization. One after another, colonies in Asia, Africa, Middle and South America gained their independence from imperialist powers through massive peoples' movements. Pakistan and India attained their independence from the colonial rule of Britain on August 14th and 15th, 1947 respectively and made their places on the map of the world. Prabhat Ranjan had already finalized his plans for the future. He was just twenty-six years old.

Prabhat Ranjan had a special mission in his life and he knew how he was going to materialize it. Powerful people seldom accept the directions of others. Acharya Prafulla Chandra Ray, Swami Vivekananda and others subscribed to this irrefutable maxim. Prabhat Ranjan, too, knew he had to establish his mission in his own way in order to bring it about. He had indicated to friends and colleagues as to what the post-war future will bring and about the things he was attempting to do. One time he told to one of his colleagues, "You know, I have a deep desire to do many great things such as starting good schools, colleges, universities, hospitals, and orphanages. Yet I have neither finances nor people. Anyhow, let me see what can be done."

Prabhat Ranjan began to set his plans into motion. First, he needed a group of well-educated, disciplined and moral people. Second, he needed an organization and third, he needed a large number of dedicated workers. He started to look for morally strong people from that early stage. In the

biography of Shrii Ramakrishna Paramahansa, it is written that in 1878-79 he would stand on the open roof of his temple residence and pray anxiously to the Universal Mother, "O Mother! Those who will do my work have not yet come. Send them soon. I don't like to remain alone anymore." Soon after this his disciples started coming one by one. In 1881 Narendranath (Swami Vivekananda) took initiation. Around the same time other future swamis came to the master's doorstep. Every master yearns for his disciples who will fulfill his life's purpose. Not only Shrii Ramakrishna, but all masters of the past and, surely, all masters of the future will undergo this same experience.

In the devotional scriptures there is a well-known adjective for the Supreme Entity. It is *Bhaktava'inchakalpataru*, the divine tree which grants the desires of the devotee. There is another adjective, *Mumuks'umuktida'yakam* or one who grants emancipation to the spiritual aspirants. When a person evolves spiritually, he/she will desire liberation (*mukti*) or salvation (*moks'a*) and restlessly invoke the Supreme Entity (*Paramapurusa*) for guidance. Then *Paramapurusa* will respond to that call by inspiring a *mukta purusa* (emancipated soul) to show the path of liberation to that seeker. Whenever a *mukta purusa* emerges in the world, there will be around him a circle of people born seeking liberation.

Shrii Aurobindo once said, "The guru chooses those who are already chosen by God." The Supreme Entity sends emancipated souls to perform in the role of capable masters only to help those who have the intense urge for liberation. The *Sadguru*, or true spiritual master, guides only those on the spiritual path who have been selected by the Lord. It is said in *A'nanda Su'tram - Muktya'ka'unks'aya' sadguru-pra'ptih* - when a vehement desire for emancipation is



awakened, one attains one's *Sadguru* or true spiritual preceptor. This is demonstrated through the life stories of all spiritual aspirants.

The pattern is the same for all seekers of liberation. Whenever an intense urge arises for *mukti* (liberation) or *moks'a* (salvation) in the heart of anyone, immediately that *sa'dhaka* comes in contact with the true spiritual preceptor or *Sadguru*. One who has learned *sa'dhana'* from a *Sadguru* and has earnestly practised through *pran'ipa'ta* (surrender), *pariprashna* (spiritual inquiry) and *seva'* (service), achieves oneness with *Paramapurus'a* in the end by the grace of the Supreme Entity and the master. When a *mukta purus'a* comes to guide the way to all-round liberation for humanity, with him comes a group of close companions and followers. Didn't it happen with Caitanya Maha'prabhu, Gautama Buddha, Jesus Christ and Mohammed? That Shrii Krs'n'a and the Pandavas were born at the same time in the *Maha'bha'rata* age was not a mere coincidence. For Shrii Shrii A'nandamu'rtiji there would be no exception to this pattern.

Because of this manifest law of the spiritual world, many truth-seekers came in contact with Ma'rga Guru one after another. Prabhat Ranjan tested their spiritual longing, devotion and sincerity, then taught them the deep secrets of spiritual life. Those who came to Prabhat Ranjan at this time included Pranay Kumar Chattopadhyaya of Hooghly, Halaprasad Haldar of Nadia, Dr. Sachinandan Mandal of Birbhum, Shivshankar Banerjee of Bhagalpur, Chandranath Kumar of Muzaffarpur, Kishunji Singh of Bihar, Nagina Prasad Singh of Muzaffarpur, Gopendranath Mukherjee of Calcutta, Virendra Kumar Asthana of Delhi, Haragovind Mandal of Bankura, Rasamaya Das of Karimganj, Assam, Bindeshvari Singh of Jamalpur, Baban Tewari, Rajnarayan

Mishra of Muzaffarpur, Rampari Kumar of Muzaffarpur, Dr. Vishvanath Singh of Bihar, Diipanarayan Singh of Saharsa, Arun Mazumdar of Monghyr, Taradas Ganguli of Monghyr, Harisadhan Ghosh of Jamalpur, Prabodh Mitra of Calcutta, Shishir Dutta of Jamalpur, Jitendra Tyagi of Delhi, Raguvir Prasad of Bareilly, Shripati Ray of Ballia (now A'c. Shraddha'nanda Avt.), Mahadev Prasad of Bhagalpur, Natkhat Kedar of Saharsa, Dr. Nagendra Prasad Singh of Patna, Sukumar Bose of Jamalpur, Indubhusan Chatterjee of Calcutta, Shivanath Mukerjee of Monghyr, Krishnachandra Pal of Howrah, Govind Haldar of Nadia, Ragonath Ray of Bhaglapur, Rameshvar Baitha, Dasarath Ojha, Bhagavati Prasad, Ramchandra Tuwari, Kuldip Narayan Dubey, Biren Banerjee of Hooghly, Dr. Subodh Chatterjee of Jamalpur, Kumud Bandhu Dutta of Jamapur, Babunandan Singh of Madhepura and Krishna Bahadur. There were many others alongside these first disciples.

In 1946 the British Government announced that it would grant freedom to India and Pakistan in 1947 and started its departure preparations. Many British officers began returning to England. High-ranking Muslim officers in anticipation of the partition of India, proceeded to newly-created Pakistan and took citizenship.

The situation was no different in Jamalpur. Many British and Muslim officers left all at once. There was an urgency to fill the vacancies. A high-powered railway service commission was formed. It issued a circular that new appointments would be made to fill the vacancies. Many young men from different states of India applied for those positions then after numerous interviews the commission made its new appointments. When the newly-hired employees joined the work force in Jamalpur, housing became a problem. Only a small number were able to get into the

railway quarters allotment. Unmarried young men got together and started private boarding houses. One was the Bandhava Sammelani mess. Almost all the members of this mess came in close contact with Prabhat Ranjan. They were all attracted to his charismatic personality. This was before the Ma'rga was founded. The *sa'dhakas* knew their master only as Prabhat Ranjan Sarkar. Everyone kept confidentiality in regards to their *sa'dhana*'. The secrecy of their spiritual practices was so strictly kept that none of them realized that there was anyone else involved. Each one used to think that he was only disciple of Prabhat Ranjan. Their *sa'dhana*' was performed either in the privacy of their homes or alone in the forest or other natural surroundings. This instruction was fully followed by all his early disciples.

Prabhat Ranjan kept a close watch on the lives of his followers through his omniscient power. He could see any slight deviation or laxity in his disciples' observance of *yama* and *niyama* (the 10 cardinal principles of morality). If they showed the least negligence or laziness in practising their meditation then he carefully performed his duty as a true master. Pranay Chatterjee said, "Observing only a slight indifference or mistake in our *sa'dhana*', he would point out those defects to us at the first opportunity. Every *sa'dhaka* felt that two unseen eyes are always following them."

Prabhat Ranjan was mainly teaching the eight-fold meditation (*astanga yoga*) at this time. He also taught Tantra and *ra'ja'dhira'j yoga* whenever he found a deserving candidate. It's impossible to say exactly what he taught to different persons at that time. Prabhat Ranjan taught all three, *ra'ja yoga*, *ra'ja'dhira'j yoga* and *vidya*' Tantra to disciples depending on their mental elevation. Both master

and disciple maintained confidentiality regarding the process of *sa'dhana*'. He would direct aspirants to follow the 10 principles of morality before teaching them meditation. When the Ma'rga Guru was certain of the moral standard and the spiritual longing of a person he would then teach them *ra'ja' yoga*. Many *sa'dhaka's* from that time have preserved with care the papers on which Ma'rga Guru wrote instructions. The following is a sample of some of those instructions:

*Yama sa'dhana'*: *Ahim'sa'satya'steyabrahmacarya'parigraha' yama*. That means that *ahim'sa'*, *satya*, *asteya*, *brahmacarya* and *aparigraha* together are known as *yama*.

1. *Ahim'sa'*: Not to inflict on anybody pain or hurt by thought, word, or action is *ahim'sa*.

2. *Satya*: The right use of words and proper thoughts and actions keeping the spirit of welfare for others is *satya*.

3. *Asteya*: To eschew the desire of taking what belongs to others is *asteya*.

4. *Brahmacarya*: To constantly engage the mind in the thought of *Brahma* by introverting the sense organs is *brahmaca'rya*.

5. *Aparigraha*: To accept only those amenities which are essential to life and not to accept anything extraneous is *aparigraha*.

*Niyama sa'dhana'*: *Shaocasantos'atapasa-sva'dhya'ya iishvara pran'idha'na'ni niyamah*: That is *shaoca*, *santos'a*, *tapah*, *sva'dhya'ya* and *iishvara pran'idha'na* make *niyama*.

1. *Shaoca*: a. physical cleanliness b. mental purity  
The ways to maintain mental purity are: kindness to living creatures, charity, helping others and engaging oneself in proper action.

2. *Santos'a*: To remain satisfied with whatever one gets in lieu of his labour.

3. *Tapah*: To lead one's life, serve elders and one's teachers through physical hardship.

4. *Sva'dhya'ya*: To read books and understand their meaning

5. *Iishvara pran'idha'na*: means to surrender oneself to the Supreme Controller according to the path shown by the master.

In those times Prabhat Ranjan used to attend his office work regularly and would maintain his normal relationships with his relatives, friends and colleagues although his mind would remain with his sincere devotees. Whenever he found time or opportunity, he met with them separately answering their questions and he encouraged people to move on the path of spirituality. He warned the sadhakas about the occult powers that create impediments on spiritual path. In this way A'nandamu'rti lovingly guided all who came to him.

ଅମ ସାଧନ

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## BAMUNPARA

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Prabhat Ranjan's second brother, Himanshuranjan Sarkar has reproduced the Sarkar family tree in his book *My Most Revered Elder Brother – Prabhat Ranjan Sarkar*. Seven generations ago Krishnananda Dev left Dhaka in present-day Bangladesh and came to Calcutta to find work. He was employed by the East India Company but for some reason he could not adjust to working for the British. He left Calcutta and came to Burdwan where he accepted a job in the government of the king of Burdwan in the land and land revenues department.

Ramananda Dev, Krishnananda's son, married Madhumati, the daughter of Mukunda Ghosh. She came from Bamunpara and was the lone sister among seven brothers. Ramananda Dev moved his family to Bamunpara because his wife's prosperous father had constructed a house for her in the centre of a cluster of homes built for his sons. And so Bamunpara became the ancestral home of the Dev family. The Dev family members were eventually commissioned to higher responsibilities and as a result the title "Dev" was changed to "Sarkar". The word *sarkar* comes from Persian and is a title for high-ranking officials in the government. Ramananda Dev had a son Gaurhari Sarkar and his son was Kunjabihari Sarkar. Kunjabihari Sarkar's first

son was Laksmi Narayan Sarkar, the father of Prabhat Ranjan.

Bamunpara is located about 7 miles from Burdwan in the direction of Calcutta. As the name indicates, some time in the past this village was dominated by the brahman caste. Presently, the village has a mixture of people belonging to various castes and communities. The number of brahmans nowadays is negligible. The village Bamunpara falls under the jurisdiction of Belna Mouza (a revenue village) in Burdwan Sadar Block in Burdwan District. Bamunpara is the largest of four villages under the jurisdiction of Belna Mouza. Long ago, the Damodara River flowed close to this area. Once the river burst its dam and caused devastating floods. After that it changed its course, and creating a new off-shoot divided Belna Mouza into two parts. Now on one side of the river is Bamunpara and on the other side is Belna. This new river's name is Gangur.

It is said that this is the famous Gangur River where Sati Bahulah placed the dead body of her husband, Lakhiindar, on a raft and started her journey for unknown lands. Today's Bamunpara is surrounded on the east by Belna, on the west by Amirpur, on the north by Kandarsona and on the south by Devidaha along the Damodara. Vegetation grows abundantly in this area that is covered by the fertile silt of the Damodara. All types of fruit such as mango, berry, jackfruit and date palm grow there. Crops such as rice, jute, pulses, potatoes and wax gourd grow well in this sub-tropical environment. Incidentally, one of the most prominent Bengali litterateurs, Raj Shekar Basu, was raised here in the home of his maternal uncle. Although Prabhat Ranjan's grandfather, Kunjabihari Sarkar lived in Bamunpara with his family, he frequently traveled to Burma for his business. When returning one time from Burma, he suffered an attack



of cholera and died on the ship itself. Laksmi Narayan and Nirmal Chandra were his two sons. Laksmi Narayan after passing his entrance examination shouldered the family responsibilities including educating his younger brother. After he moved his family to Jamalpur in 1915, continued visits to Bamunpara were a part of his family's tradition.

Jamalpur was extremely hot in the summer even though it is surrounded by hills. Every summer the Sarkars used to visit Bamunpara. Bamunpara was comparatively cool because of the abundant vegetation in the area and it was quite comfortable to spend summer vacations there. Besides, Grandmother Binapani Sarkar lived in Bamunpara alone. She adored the grandchildren and doted upon them continuously. The children, too, loved to spend time with their grandmother. The Sarkar family orchards were laden with summer fruit such as mangoes and jackfruits. There were huge orchards growing in the rich alluvial soil of the Damodara. Hiraprabha and Prabhat Ranjan loved the fresh fruit of the orchards and Grandmother Binapani would always insist that family should stay for at least a month.

To come to Bamunpara from Jamalpur by train was a long journey. First the family had to travel to Burdwan, change trains for Howrah and from there take a train to Shaktigarh station. Laksmi Narayan would always inform his mother as to when they were expected and a bullock cart would be waiting for them at Shaktigarh when they arrived. They traveled merrily along the village roads to their grandmother's home. It was about five kilometres from the station. When small, Prabhat Ranjan had to ride in the cart but as he got older, he liked to run behind the cart teasing and playing with his smaller brothers.

For townspeople, particularly children, it is really an adventure to ride in a cart through the village or stride along rural paths. Once in Bamunpara, Prabhat Ranjan's joy knew no bounds. There was no pressure of studies and no restriction on his movements. He thoroughly enjoyed the open, uninhibited, rural surroundings. On some days he would walk along rural pathways for two or three kilometres to reach a nearby village. When he grew up a little, he would sometimes leave the village behind altogether to wander along the banks of the Devidaha. He was delighted to be in that wonderful, charming environment. Later, Prabhat Ranjan wrote a very pleasant, educative short story centring around Devidaha. His days would pass like dreams roaming under the shade of the mango and jackfruit orchards by the banks of Big Village Ponds in Bamunpara.

Prabhat Ranjan continued to visit Bamunpara as often as he could until the foundation of Ananda Marga. Even during his days at Vidyasagar College young Prabhat Ranjan occasionally would spend a few days with his grandmother at Bamunpara. Grandmother Binapani provided full liberties and comforts to her very affectionate Bubu. Ma'rga Guru cherished fond memories of his compassionate, devout grandmother all his life.

When urbane Laksmi Narayan and his family came to Bamunpara, this sleepy village would suddenly overflow with hectic activity. Laksmi Narayan Sarkar was a renowned homeopath. He was well-versed in the scriptures and could argue deftly on spiritual topics, and was up-to-date with the latest developments around the world. What specially drew the attention of the village was that Hiraprabha was an excellent singer and played the violin and sitar. In the evenings many from the village would come to listen to mother and daughter singing. Hiraprabha would

entertain visitors by singing the devotional songs of Rabindranath Tagore, Dwijendralal, Atul Prasad, Rajanikanta and Shyama' Sam'giit. The elders of Bamunpara even now treasure joyous memories of those days.

As he got older, Prabhat Ranjan would go from door-to-door collecting old manuscripts and books. He studied them thoroughly. His cousin, Naresh Ghosh, was his companion in this work. Naresh Babu, now in his late sixties, still reminisces about how Bubuda' collected worn-out, antique books and manuscripts and studied them in minute detail as would an inquisitive archaeological researcher. Later in life, when he was an auditor of the railways, if Prabhat Ranjan got a tip while on official visits to Magadha, Mithila, Angadesh or Chottonagpur, he would go to visit the ruins, temples and caves of the ancient Buddhist, Jain or post-Shaeva Tantra eras. Still later on he wrote many short stories and essays based on this research. He gave graphic descriptions about the relics of many Buddhist and Jain centres.

The people of Bamunpara and the surrounding villages came to know that Prabhat Ranjan was proficient in palmistry, physiognomy and astrology. Naturally, they would wait expectantly for his arrival. News spread fast whenever he came. Even now many of Bamunpara remember Prabhat Ranjan with deep respect. Some of them are Anil Ghosh, Naresh Ghosh, Dhiren Basu, Shailen Ghosh, Suresh Ghosh, and Paresh Ghosh.

Anil Babu of Bamunpara is now about 80 years old and is a relative of Prabhat Ranjan. He recalls,

It happened in 1950 or 1951. I was a contractor in Calcutta. Even though Bubu was a younger relative, I still showed him much deference. We would visit him as soon as we heard of his arrival. One day we

saw that Bubu was doing something inside his room. His grandmother was my sister-in-law. On inquiry she replied, "Bubu is sitting in meditation. He practises meditation and contemplation for long periods. The last time when he was here and was meditating for a long time, I curiously peeped inside the room through the window. I saw him levitating, his body floating a little above the ground. I got frightened and closed the window. It is better not to disturb him while he is practising meditation. But now it has already been some time and he is about to get up." Sure enough, after a while Bubu came out. Seeing me, he happily embraced me. Bubu always was an effusive person and of a pure nature. He would mix freely with us all.

It is difficult to describe the joy he gave us by raising various topics for discussion. At that time in our village, there were two very educated gentlemen, Sachidulal Mitra and Gopikrshna Mitra, who was a chartered accountant. Both were older than Bubu. It was fascinating to watch them in any discussion or argument, be it deep philosophy, literature, ethics, sociology or other topics. Bubu's knowledge of so many different subjects churned everyone's mind. He would lucidly explain any subject by quoting various shlokas (Sanskrit couplets) to support his contentions. It appeared as if he has crammed all the Vedas, Vedanta, the social codes, Puranas and Tantras into his brain. Whatever subject others asked him about, Bubu gave clear, precise replies with the requisite illustrations from various sources. Everyone would be completely satisfied with his replies.

In 1950 - 51, many started coming to Bubu with different questions. Bubu said, "Look, how can I see so many people and answer all their questions individually. It is better you organize a big meeting in a place and write down all the questions. I shall gladly answer all questions. A gentleman offered the courtyard of his house and a big meeting was organized. Almost everyone from Bamunpara was present

and many from nearby villages attended the meeting. Approximately two hundred people were present. Sachidulal Mitra and Gopikrshna Mitra were also present in the meeting. Bubu spoke poignantly about the *Bhagavad Giita* for two hours. Everyone got replies to his or her questions. Whether learned or simple, they all agreed that a divine power is working within Bubu.

Naresh Ghosh is an educated social worker in Bamunpara. He was once a high school teacher. Presently, he is the secretary of the managing committee of a high school in a neighbouring village. He is about five years younger and a relative of Prabhat Ranjan. Whenever Prabhat Ranjan came to Bamunpara, Naresh would accompany him like a shadow. As a youngster he heard many interesting stories from Bubuda' while lying beside him in the nights. He believed Bubuda' had marvelous spiritual powers. Shailen Ghosh, his mother (Ma'rga Guru would call her "Halishahar", the name of her home town), Paresh Ghosh and many others from Bamunpara village have always treasured fond memories of him.

Naresh Ghose recounts some of his memories,

On coming to Bamunpara, Bubuda' would speak elaborately on various subjects including linguistics, history, Bengali literature, philosophy and spirituality. I noticed that Bubuda' spoke effortlessly on the gradual development of Bengali literature. I enjoyed most his descriptions of the step-by-step evolution of various Prakrta languages derived from Sanskrit. I particularly enjoyed listening about how original Sanskrit words got transformed over the ages and how they have come into modern Bengali. He could speak many languages fluently. He would explain various philosophical topics quoting profusely from the Vedas and Upanishads. We were delighted to watch his extraordinary memory in action and his

deep knowledge on different subjects. Occasionally he spoke on different schools of philosophy like Shaiva, Shakta, Vaishnava, Saora and Ga'na'patya philosophies. He would speak on so many things at a time that we would simply lose the trail.

People said that Bubuda' could read palms very well. I say that he never read a palm. I have watched him; he would ask the person to stand erect and simply look sharply at him from head to foot. It was if he was taking an X-ray. Just after he would speak rapidly without any hesitation about the person. It is difficult for me to understand how he could enter a person's body and mind.

Narrating a few family instances, Naresh Ghosh said,

Once my elder brother (Narayan Ghosh) developed disorder of the brain. The family decided to commit him to a mental hospital. My father wrote to Bubuda' seeking his advice before taking any action. Bubuda' respected my father very much. In reply Bubuda' advised against sending my brother to the hospital. He prescribed some medicines, asked that he practise some *yoga a'sanas* (exercises) and gave dietary instructions. Because of that letter there was no need to send my brother to the hospital.

*Onm'*

Jamalpur  
Friday

Most respected Uncle,

I received your letter after the one I got from Naresh. I am a little indisposed on account of my recent tour to different places in North Bihar and suffering from piles. I have informed Naresh that I would come at the time of Durga Puja (holidays). I wish to come to Burdwan after I recover a little. I have learned all the details through your letter. I can understand your mental anguish. I do not think that Narayan's condition is incurable. It is alright if

arrangements are made to send him to a lunatic asylum before I reach Burdwan but I feel confident that I can take proper care of him after examining the patient. It won't take long to cure him, I'm sure. It is better not to speak to anyone about Narayan's illness, not even to anyone in Burdwan let alone to the people of Bamunpara. I am afraid they will aggravate his problems while coming to express sympathy. Tell them it is a case of heart disease and it is forbidden to speak to the patient.

For the time being the following steps may be taken for the benefit of the patient -

Prescription:

At noon: Cook "old" rice and serve it with a broth of green vegetables, particularly bottle gourd, the ever-green variety of pumpkin, *kalmi* greens and some buttermilk whey.

At night: A broth of green vegetables (and he must not eat cooked rice or bread). Fruits, roots and warm milk. Dinner must be served before 8.30 p.m.

In the mornings and in the afternoons local fruits and lentil sprouts may be served. *Shankalu* (water-apple) is particularly beneficial for the patient.

It would yield good results if the juice made from *shushumi* leaves is mixed with a little crystal sugar or a sweet drink made from cotton flowers and crystal sugar is taken every morning on an empty stomach.

Proscription: Intoxicants, excessive milk, rich food, potatoes, hot curries or gravy or chilies, hot spices, fried or roasted dishes, exposure of the head to the sun [should be avoided].

Some instructions:

1. The patient must bathe twice a day.
2. The patient must never be left alone.
3. The patient must not be allowed to sleep during the day or remain awake during the nights.
4. Those not liked by the patient must not be allowed to go near him.
5. The patient must be kept busy with physical work until he is fatigued.

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- (e) ବାଣିଜ୍ୟ ଉଦ୍ଦେଶ୍ୟରେ କେବଳ ସମ୍ପର୍କରେ ନୁହେଁ କିନ୍ତୁ ନିଜର ସ୍ୱତନ୍ତ୍ର ସ୍ୱତ୍ତ୍ୱ ସମ୍ପର୍କରେ କିଛି ନୁହେଁ

ଆମର ଦୃଷ୍ଟିରେ ଏହି କଥାଟି ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଟେ । ଆମର ଦୃଷ୍ଟିରେ ଏହି କଥାଟି ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଟେ । ଆମର ଦୃଷ୍ଟିରେ ଏହି କଥାଟି ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଟେ । ଆମର ଦୃଷ୍ଟିରେ ଏହି କଥାଟି ଅତ୍ୟନ୍ତ ଗୁରୁତ୍ୱପୂର୍ଣ୍ଣ ଅଟେ ।

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6. You must look into whether any incident occurred that disturbed the peace of mind of the patient before the illness started.

I shall surely go to Burdwan after my recovery and hope to reach there on the seventh or eighth. I shall inform you before coming. My respectful salutations to you and the other elders and my love to the youngsters.

Bubu

My second brother, Ramesh Ghosh, was thinking of going to England to pursue higher studies after he passed his MBBS. My family had decided that he should get married before going abroad. His horoscope was prepared and various astrologers gave their opinions. My father also sought the advice of Bubuda'. Bubuda' considered different aspects of the horoscope and then gave one small piece of advice, "Ramesh may do whatever he wishes, but he must not marry before the age of twenty-nine." My brother accepted this advice and didn't marry. Within a few months of his twenty-eighth birthday, he died suddenly in Calcutta. It would have been a big family catastrophe if Bubuda' hadn't offered that advice and my brother had married.

The experiences of Suresh Ghosh, the next brother of Naresh Ghosh are still more interesting. Prabhat Ranjan loved him very much. Suresh Ghosh is a high school teacher and is now 59 years old. From a young age he had the good fortune of being one of Prabhat Ranjan's close relatives. He would seek Bubuda's advice on different topics and would visit him everywhere he could, whether it was in Burdwan, Chinsura, Lake Gardens or Tiljala, Calcutta. He expressed himself freely in Bubuda's company and Bubuda' lovingly called him "Ks'udu".

One day he was at the Ananda Marga Primary School in Burdwan reminiscing about his forty-five years with Bubuda'. He said,

When I was studying in college we often discussed about Bubuda' among ourselves. One day I plucked up my courage and said to Bubuda', "Why don't you read my palm?" Bubuda' was 27 or 28 years old at the time. Though he loved us all very much, we were in some ways afraid of him.

He said, "Tell me what you want to know."

"Up to what level will I study?"

He asked, "How far do you want to study?"

"Up to MA."

"Of course," he replied, "you will pass your MA, but it won't be very easy and you will have to struggle hard. You won't pass it at one go." I then wanted to know about my future financial situation. After thinking a while he said, "Money will come to you, but from early on you will be burdened with debts. Then I wanted to know about my future reputation. Bubuda' said, "Well, you will have a good reputation, but your unpopularity will be no less. And the most interesting thing will be that friends unrelated to you will praise you, whereas your own people will criticize you."

Seeing that there are no roses without thorns, I desperately asked him, "What about my longevity?"

This time Bubuda' said, "You will have a long life, but you will have several accidents." I started to wonder, all things considered, whether my luck was good or bad. Bubuda' consoled me saying, "Whatever is your fate, an invisible power will always follow you like a shadow and will help you whenever necessary."

Relating how far the prophecies of Bubuda' have come true, Suresh said,

After passing my intermediate examination, I was appointed as an assistant teacher in a high school. After seven or eight years I passed my BA examinations privately and after another ten years I passed my MA in Bengali, and that, too, privately. Bubuda' was absolutely correct. It took me eighteen years to pass my MA. Although I earned substantial money in my life the burdens of debt have never been lifted from me. Even now in 1993, I still owe money for so many debts. Whatever he said regarding my popularity was also absolutely correct. Most of my friends love me, but my closest relatives always torment me. And when I think about my life, I have so far survived eighteen accidents and am very surprised to be still alive.

For example, a short time ago a group of us were traveling together in two cars to the inauguration of Lions' Club at Durgapur. I was in the second car when suddenly my wisdom deserted me and I came in the first car. A loaded truck was coming towards us. There was a huge collision. Two of the passengers died on the spot. I was thrown several yards away. I only felt as if somebody lifted me onto his lap and then laid me down gently. I was in a coma for seven days in the hospital struggling to survive. I was released from hospital after 54 days and the last X-ray showed that not a single bone in my body was broken, to everyone's surprise. I believe that I am still alive only by the grace of Bubuda'. I thought I would take initiation from Bubuda', who I feel has followed me like a shadow and saved me throughout my life.

When I broached the subject, he spoke emphatically, "Look, don't do that! I love you immensely, but I am not your master. Your master is someone else but I will help you."

If I go on telling in how many ways and how many times Bubuda' saved me and my family from difficulties and catastrophes, it would become an epic. I firmly believe that the grace and blessings of

Bubuda' have always shielded me. As long as I live I shall always remember him with all my heart and soul.

Dhiren Bose of Bamunpara is an ardent devotee of Ma'rga Guru. Reminiscing about Bubuda', Dhiren Bose said,

One day I and many friends were sitting around Bubuda' under a tree. There was a serious altercation on a certain subject and soon it was a very noisy scene.

Bubuda' said, "Look, look! There is a bird on the tree. What a beautiful bird! See! The bird whistled once. If you all keep silent many birds will come. Do you know that birds don't like quarrelling." We all became quiet and within a few moments the tree was full of birds. A little later a bird whistled. Bubuda' said, "It is time for them to go." In a short while the entire tree was empty again. It seemed that Bubuda' understood the language of birds, animals and plants. He also knew their innermost feelings.

One day we were sitting in an empty field discussing various subjects. We suddenly saw someone coming along the path from the far side of the field. It happened to be an acquaintance of mine that I needed to see because he owed me money. I wanted to go to him.

I said, "Bubuda', please wait for a while, I'll just come after I talk to that man."

Bubuda' said, "You don't have to go to him, I shall bring him to you."

I was stunned. Meanwhile that person had walked a long way. From where I sat I could see him enter a house and after a while he came out again.

He came over to us and said, "Brother, don't be angry with me because so many days have passed." And so saying he returned my money. I was simply overwhelmed.

## THE EARLY DAYS OF ANANDA MARGA

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In 1954 Ma'rga Guru hinted to senior *sa'dhakas* that a new spiritual organization would soon be founded. Discussions went on throughout the year. On November 7th, 14th and 21st a handful of *sa'dhakas* met for collective meditation and to discuss the matter. On December 25th Prabhat Ranjan directed his disciples to prepare the by-laws and the articles of association. Accordingly Pranay Kumar Chatterjee, Chadranath Kumar, Sukumar Bose, Nagina Prasad Singh, Shishir Dutta and other prominent disciples drew up a draft constitution for the proposed organization. Prabhat Ranjan, then amended the draft and gave his approval. Many disciples from all around got the news by word of mouth that a new organization would be founded on January 1, 1955.

The *sa'dhakas* reached Jamalpur and gathered at house number 339 at Rampur Rail Colony. This house may have belonged to a senior disciple. So far people had been practising their spiritual lessons in the privacy of their own homes. Even though many knew each other from work or school, they didn't realize they were the disciples of the same master and travelers on the same path. On that day they met and talked with one another openly. International New Year's Day was celebrated with devotional songs (*bhajans*) and collective meditation. After evening meditation the organization was officially inaugurated with Prabhat Ranjan

Sarkar as its founder-president. From then on he would be known to his disciples as Ma'rga Guru Shrii Shrii A'nandamu'rtiji, or more affectionately as Ba'ba'. A'nanda Ma'rga Praca'raka Sam'gha was the name given to the new spiritual organization. It means "the society for the propagation of Ananda Marga ideology".

## HOW A'NANDAMU'RTI GOT HIS NAME

How did the master get the name A'nandamu'rti?

In November 1954, some senior disciples had met at 339, Rampur Rail Colony. At those gatherings there was a programme of devotional songs, collective meditation and spiritual discourses and demonstrations by Prabhat Ranjan. In his talk on November 14th the master discussed the secrets of life and death. He spoke about vital energy or *pra'n'a'h*, and the interaction of the five internal vital airs, *pra'n'a*, *apa'na*, *sama'na*, *uda'na*, *vya'na*, and the five external vital airs, *na'ga*, *ku'rma*, *krkara*, *devadatta* and *dhanainjaya*. He explained the function and jurisdiction of each. *Apa'na* acts from the *mu'la'dha'ra cakra* to the *man'ipura cakra*, *pra'n'a* acts between the *man'ipura cakra* and the *vishuddha cakra*, *sama'na* is located at the *man'ipura cakra*, *uda'na* is at the *vishuddha cakra*, and *vya'na* works throughout the whole body. *Pra'n'a* moves downward from the *vishuddha cakra* and *apa'na* moves upward from the *mu'la'dha'ra cakra*. They throb, striking on *sama'na* repeatedly at the *man'ipura cakra*. If for some reason, for instance when the body is diseased, the activity of *pra'n'a* increases and it strikes *sama'na* forcefully. As long as *sama'na* can endure it; the heart continues to function. The moment *sama'na* loses its resilience, the balance is lost and *pra'n'a* combines with *apa'na*. A person

may experience some pain before the balance is lost, but not after. To see a dying person's limbs jerking may make one think that he or she is suffering enormously, but the fact is that *pra'n'a* is moving throughout the whole body trying to combine with the other vital airs and preparing to leave the body. The five internal airs finally merge together, leave the body and the person dies.

Then Prabhat Ranjan asked those present, "Do you want to see how it happens or are you afraid?" Then he ordered a *sa'dhaka* to come forward, sit before him and start doing *Dhya'na'* (deep meditation). The *sa'dhaka* sat in a meditation posture and became quiet.

"I, A'nandamu'rti," said Ma'rga Guru, "command you, *pra'n'a*, to push on the *sama'na* and be one with *apa'na*."

The *sa'dhaka* fell back and started to shake. After some time, the *sa'dhaka* became quieter. Ma'rga Guru said, "Now he's not experiencing very much pain. Now, he is enjoying a state somewhat similar to sleep."

Then he ordered all the vital airs to leave the body of the *sa'dhaka*. The lifeless body of the *sa'dhaka* was lying on the floor. The others came forward to touch him only to find that there were no symptoms of life in the body. Ma'rga Guru talked for about a half an hour on related subjects, then he brought that motionless body back to life. Speaking on life and death, he had given several demonstrations on *pra'n'a'h*, life, mind, organs, *vrtti* (propensities) and *tanma'tras* (inferences) even in front of discerning physicians.

Incidentally, in the *Artharva Veda* it is written that by exercising control over the vital airs one can control life and death. In the *Maha'bha'rata* Maha'rsi Vedavyasa, a disciple of Mahars'i Artharva, had applied his yogic powers and



*sanjivani vidya'* to bring life back to dying King Shantanu.

During the above demonstration, Ma'rga Guru used the name A'nandamu'rti. According to Pranay Kumar Chatterjee, Haragovinda Mandal, Krishna Chandra Pal and many other *sa'dhakas* present on that day, Ma'rga Guru used the name A'nandamu'rti several times. It seems that he used the name on earlier occasions also. After that Ananda Margiis spontaneously started referring to him as A'nandamu'rti.

At this stage nothing can be said whether the name "A'nandamu'rti" which Ma'rga Guru used was his own invention or his acceptance of the devotional desire of some *sa'dhaka*.

There are two accounts regarding this point. One of them is related to Kamalakanta. In chapter three, I mentioned the story of Kamalakanta's initiation into Tantra *sa'dhana'*. At the end of the initiation, Kamalakanta was transported to another realm of consciousness. By the grace of an initiation from a capable Tantra guru, Kamalakanta had received an effective and powerful mantra that raised his *kun'd'alinii* to its highest point. Kamalakanta was overflowing with ecstatic feelings. Dancing, he said, "What bliss! What bliss!" and addressing his newly found master, "You are the embodiment of bliss, you are A'NANDAMU'RTI! May the whole world know you as A'nandamu'rti."

There is another story. Wherever he may be, whether with family, friends, colleagues in the office or with *sa'dhakas* Prabhat Ranjan would flood the place with vitality and life. He brought the high tide of divine love by an aura of purest joy, deep intelligence, humanistic thinking and incomparable devotional feelings. A person would forget all his or her accumulated sorrows and torments and become ecstatic with the bliss of life. He himself laughed a lot and would

make others laugh. So it happened one day that one of his close and devoted colleagues said to him privately, "Prabhatda', I see you are always in bliss, you laugh and you make others laugh. You are really full of joy. It would be much better if your name was A'nandamu'rti." In the end no one can conclude with any certainty as to why or how he took the name A'nandamu'rti.

### WHY IS "ANANDA MARGA" THE NAME OF THE IDEOLOGY?

The ideology of Shrii Shrii A'nandamu'rti is known as Ananda Marga or the path of bliss. It is said in *Taettiriya Upanishad*:

*A'nanda'ddhyeva khalvima'ni bhuta'ni ja'yante  
A'nandena ja'ta'ni jivanti.  
A'nandam' prayantyabhisam'vishanti*

The bliss that the saint Brghu attained at the end of hard penance is *Brahma* (infinite consciousness). It is from infinite bliss alone that the quinquemental entities of this universe have been created. They grow in this very *A'nanda* (bliss) and in the end all return back to *A'nanda* and merge into it. Hence, the word *A'nanda* is synonymous with *Brahma*. Ma'rga Guru A'nandamu'rtiji has said in his philosophical treatise *A'nanda Su'tram*:

*Sukha'nurakti parama' jaevivrttih.*

[The extreme desire for happiness is the primary propensity of living beings.]

All living beings want to keep themselves alive and this self-preserving instinct is a mental faculty. Want of happiness endangers their very sense of existence and so they do not want the want of happiness,

they want to have the pervasiveness of happiness as their sole refuge.

*A'nanda Su'tram* defines happiness as:

*Anuku'lavedaniyam' sukham.*

[Pleasure is a congenial mental feeling.]

If the mental waves of someone whose *sam'ska'ra* happens to be the quiescent form of those waves, find similar waves, emanating either from any crude object or from any other mind- entity, then those waves in this case are said to be complimentary and reciprocal. The contact of these mutually sympathetic waves is what is called happiness.

*Sukham anantam a'nandam.*

[Infinite pleasure is bliss.]

No living being is content with a little, not to speak of human beings. And so small happiness fills nobody's bill. They want endless happiness. This endless happiness is a condition beyond the precincts of weal and woe, because the sense of happiness that is perceivable with the help of the senses, oversteps the limit of sense-organs, when established in limitlessness. This limitless happiness is what is known as *A'nanda* or bliss.

*A'nandam' Brahma itya'huh.*

[Infinite bliss is called *Brahma*]

The limitless object is one, not many. Many-ness can have to quarter in endlessness. That self-same blissful entity is indeed *Brahma*, who is the composite of Consciousness and Energy...And so knowingly or unknowingly a person is indeed running after limitlessness. When knowingly one tries to attain the Great and to that end resorts to prolonged penance and meditation, that process is called *dharma* and

the effort involved is called *dharma sa'dhana'* or the practice of *dharma*.

Because this ideology is the *ma'rga* (path), dedicated to leading spiritual aspirants to that beginningless and endless Infinite Brahma, it is known as Ananda Marga. Ananda Marga is *Brahma ma'rga*, the path on which one attains *Brahma*. From the philosophical viewpoint, Ananda Marga believes in *Advaeta dvaeta dvaeta va'da*. It roughly integrates different schools of thought with absolute monism. The practices of meditation are based on *as't'a'nga yoga*, *ra'ja'dhira'j* yoga and Advaeta Tantra.

## THE RESPONSIBILITIES OF A SPIRITUAL MASTER

A'nandamu'rtiji was conscious about his responsibilities and duties. He never forgot for a moment the duties and responsibilities of a master which he had taken upon himself as Ma'rga Guru.

Whatever a person does, he does according to his insight and vision. One who has hazy vision or cannot think deeply can never conceive of anything big or be able to accomplish it. Rather his faulty thinking, guidance, philosophy and working style would jeopardize every aspect of human society. Ma'rga Guru had his own views about the attributes and qualities of one who could be a master for the people and who could be their friend, guide, and philosopher. A spiritual and social guru is needed to fulfill all these roles. In a discourse in Ramrajatala, Howrah in West Bengal, he unambiguously expressed his views:

The ancient Vedic word *guru* means "one who dispels darkness". This darkness is not only in the mind of

a person or only in his soul but it is in all three strata. These are the physical stratum, psychic stratum and spiritual stratum. Therefore the *guru*, the one who dispels the darkness, has to be a *guru* in all three strata. If one teaches ABC then that person will be a teacher or *guru* of this crude world. But this is not enough. If one can dispel the darkness only from psychic world that, too, won't suffice. And if one can dispel the darkness only from spiritual world this is also insufficient. One has to be able to dispel the darkness in all three strata. That is, from each corner of the crude world and from each layer of psychic world and each dimension of spiritual world.

What qualities should one have to be a *guru* of the spiritual world? Ma'rga Guru's view on this subject is:

Only the one who can raise downtrodden humanity to a spiritual level and illuminate it with a spiritual effulgence can be a *guru* of the spiritual world. Therefore only a *Maha'kaola* can be a *guru*. Others cannot. The master of the spiritual stratum has to know everything. He must learn everything about the different aspects of *sa'dhana'* and its variations. He must have the capacity to teach it, Otherwise he cannot be a *guru*.

A *Maha'kaola* alone can do this and no one else. One who can raise one's own *jiivatva* (selfhood) through *sa'dhana'* and get established in *Shivatva* (Godhead) is *kaola*. One who can do this and also has the capacity to guide others is a *Maha'kaola*. In the past, Shiva and Krs'n'a were *Maha'kaolas*. To be a *guru* one has to be a *Maha'kaola* and must know everything of spirituality in minutest detail.

Not only that, his knowledge of the *sha'stras* (spiritual texts) must be complete. He must know all the languages that are essential to acquire the knowledge that is in the *sha'stras*. That means, practical knowledge for teaching *sa'dhana'* is not

enough, he must be *tattvajina* or well-versed in philosophy as well. He must possess perfect knowledge of the *sha'stras* and know of the inner secrets of the world of *sa'dhana'*.

It may be that one who can do meditation well can help others, but if that person has no scholarly knowledge about the *sha'stras* and languages, he cannot be a *guru* of the spiritual stratum. Because the theoretical aspects have to be taught as well. Whenever he says, "Do this," he also has to be able to say why it has to be done. That's why the support of the *sha'stras* is essential.

Besides these there are some additional qualifications that a spiritual master must possess. Ma'rga Guru has said,

*Nigraha' nugrahe shakto gururiityabhidhiyate*

A *guru* must have the ability to discipline, to shower affection, to have compassion and to bless. To discipline without love is not enough. Both are needed together. The quantity of discipline should never exceed that of love. Only then can he be a *guru* of the spiritual world.

Many think, what is the need of learning to read and write for attainment of *Paramapurus'a* or Supreme Consciousness? "This *Mahapurus'a* (realized soul) did not know how to read or write, and that so-and-so also did not know how to read and write," and so on. It is a fact that there is no need of knowing how to read or write for attaining *Paramapurus'a* and whether one is educated or illiterate is also irrelevant. But to be a master attaining *Paramapurus'a* is not enough, other qualities must be there too. One who has no education, no knowledge of the *sha'stras*, no capacity to teach and no ability to discipline or to love cannot be a spiritual master".

A master has to be a master in all three strata of life. The qualities of a spiritual master have been explained. Now

what about a *guru* of the psychic stratum? Shrii A'nanda-mu'rtiji said in this respect,

After the spiritual stratum comes the cruder psychic stratum. He has to know all about the minds of living beings. That is: how the mind of an entity is formed, how to lead this mind from crudity to subtlety and how minds of different living beings can progress.

He will have to know practical psychology thoroughly and the philosophical basis of psychology. He will have to know a thousand times more than what can be found in books and he will have to understand it by his own efforts and then alone will he be able to teach others. In other words, he will have to become a master not only of the spiritual stratum but of the psychic world as well. A master in psychic stratum must be able to overcome the drawbacks and shortcomings found in the innermost recesses of the human mind.

He will have to become an erudite scholar of the Humanities. To be a spiritual *guru* it is not enough to be conversant only in the *dharma sha'stras*. A master in psychic stratum has to have deep learning in all the *sha'stras*, not only one or two. In addition, he must acquire knowledge and understanding of everything in the psychic world and its proper application."

After acquiring the qualities of a master in spiritual stratum and in the psychic stratum then comes the question of acquiring the qualities of a *guru* in the physical realm. Ma'rga Guru is very clear on this point:

Those whom the master is to teach have a body made of flesh and blood, of the five fundamental factors. Their life is the combination of sorrow and happiness, laughter and tears. They face the problems of sustenance and clothing; they feel pleasure and

sorrow. They weep in extreme suffering and weep in excessive happiness. They are weary and tired of misery. They exude confidence in success and happiness. It is the duty of the master to understand all these things and provide all that is necessary to move on the path of life.

A master in physical stratum has to be able to do all this. To be a master in physical realm he has to teach the things that will solve the problems of the material world properly. The *guru* has to arrange for and take responsibility to provide for the minimum necessities of worldly life such as food, clothing, shelter, education and medical attention.

One who aspires to be a master must come into this world well-prepared to carry on one's shoulders himalayan responsibilities. He must have the ability to guide people in the spiritual, psychic, and material worlds. And so, it is not easy to be a *guru*.

A'nandamu'rtiji started his own journey on this difficult and hard path by taking on the gigantic duties of all three strata.

## FUNDAMENTAL SPIRIT OF LIFE AND VALUES IN ANANDA MARGA

From the very beginning of Ananda Marga, Ma'rga Guru was always careful that each *sa'dhaka* clearly understood morality, dharma, philosophy and *sa'dhana*'. His disciples followed these teachings with respect and sincerity. The directives of Ma'rga Guru for *sa'dhakas* were:

1. The shapeless, beginningless, infinite, supreme *Brahma* is the only goal of human life. *Brahma* alone is the *Jagatguru* (Guru of the Universe).
2. One will have to practise Iishvara Pran'idha'na twice a day even if one is healthy or sick, lying down, sitting or traveling. He or she must not eat



breakfast without first performing Iishvara Pran'idha'na in the morning and he/she must not eat dinner before practising Iishvara Pran'idha'na in the evening.

3. One must follow the principles of *yama* and *niyama* in all circumstances. The effects of the eight bondages (*astapasha*) are automatically neutralized when *yama* and *niyama* are perfected and superstitions are removed.

4. Everything should be built on a solid foundation. If a person's life is without a solid foundation, it easily crumbles in life's ups and downs. *Brahma* is the strongest foundation on which to found one's life.

5. The life of animals is meant for enjoyment, whereas human life is meant for *sa'dhana'*. The body is essential for performing *sa'dhana'*, so one has to take into consideration everything that is necessary for upkeep of the body.

6. Human life is short. It is better to learn the lessons of *sa'dhana'* as early as possible.

The followers of Ananda Marga tried their best to do everything directed by the Ma'rga Guru including *sa'dhana'*, *yama* and *niyama*. Seventeen senior *sa'dhakas* assembled in Jamalpur on Monghyr Rd. at 6 p.m. on Jan. 1 1955. In this meeting the appointment of the president, the general secretary and other members of the central committee were finalized. It was decided to organize a big conference on Jan. 9th. About 60 -70 *sa'dhakas* participated.

At 7 o'clock Ma'rga Guru came to 339, Rampur Rail Colony, the temporary headquarters of the Ma'rga. He gave a discourse entitled "The Gradual Evolution of Society" to the assembly. This is the first discourse of *Subha's'ita Sam'graha, part 1*. He was both *dharma guru* and *samaj guru*. Not only was he engrossed in the spiritual realm of philosophy and *sa'dhana'* but he was deeply concerned

with human society as well. One can find his deep social thinking reflected in his books such as *Human Society* (in two volumes) and the *Prout in a Nutshell* series. His ideas become clear from the following excerpt:

No social class should dominate society. If one class is dominant the other classes will surely be exploited. Therefore everyone is to be guaranteed equal opportunities and equal rights. For the progress of humanity a harmonious adjustment in the society is essential. A good many genius students are compelled to drop their studies for want of money, and for the same reason many artists are obliged to curtail their extraordinary talent. This is due to a defective social order. This state of affairs cannot be allowed to continue any longer.

Cunning capitalists have built a fragile nest from their greedy intellect, just as the weaver bird builds a nest. In the collective interest of all human beings this nest must be smashed to pieces. Only then can human beings lead the entire society towards the supreme good. Otherwise only a handful of people can ever attain perfection. Unless there is a complete transformation, it will be extremely difficult to lead the whole society to the supreme stance. The intense clashes and conflicts of the physical world will continuously turn people's attention to external objects of enjoyment and create obstacles in the path of their spiritual progress.

The conference held on Jan. 9th was held at the residence of Mahadev Mandal in the Waliganj area of Jamalpur. All the members of the central committee of the Ma'rga were introduced to everyone. There were devotional songs, collective meditation, collective meals and discussions on how to propagate Ananda Marga. Everything combined created a beautiful atmosphere. Ma'rga Guru gave a long discourse entitled "Prakrti Tattva and Onmkar Tattva"

which was later published as the second chapter in *Subha's'ita Sam'graha, part I*. At the end of the discourse Ma'rga Guru said,

O human beings, proceed ahead in the path of Onm'ka'ra towards subtleness. Do not run after the superficially pleasant mirage, dominated by *tamo-gun'a* [crudity]. Establish yourself in *sattvagun'a* [subtlety] and then merge into *Brahma*. Reach the spot whence *onm'ka'ra* has emerged. Awaken your dormant dynamism through *sa'dhana'* and devotion. Realize the mental elevation of divinity and merge this into the endless stream of divine mercy.

From distant ages past you have been moving toward the Supreme state. You have suffered untold privation and today you have the most favourable opportunity to become worthy human beings.

## DHARMAKAKRA AND DHARMA MAHA'CAKRA

After the Ananda Marga society was founded, it started to take an organizational shape. Any organization needs for its development; a central office, its own literature, and periodicals to be able to present its ideology to the public. For the time being 339, Rampur Rail Colony housed the central office of the organization. Ma'rga Guru gave a series of talks on the elementary philosophy of Ananda Marga. Shivshankar Bandopadhyaya compiled those speeches and the book *A'nanda Ma'rga (Elementary Philosophy)* was published. Ma'rga Guru then spoke on the cardinal moral principles to be followed by all Margiis and another book *Guide to Human Conduct* was published. Ananda Marga's literature was being published one after another under his instructions and in this way the ideology of Ananda Marga was getting propagated. The Ananda Margiis of Monghyr and Bhagalpur Districts formed their district committees and they each took on the responsibility to cover an adjoining district.

As the number of *sa'dhakas* increased, Ma'rga Guru introduced two very important things. One was Dharmacakra and the other Dharma Maha'cakra (DMC). Dharmacakra and Dharma Maha'cakra played a major role in spreading and establishing Ananda Marga. This chapter shall discuss these two in detail.

## DHARMAKAKRA

To conduct at a fixed time and place collective Iishvara Pran'idha'na followed by spiritual discussions is called Dharmacakra. The first Dharmacakras were held at the central ashram of Ananda Marga in Jamalpur in 1955. Every Sunday, the local *sa'dhakas* meditated collectively sitting in rows and lines and then participated in the collective meetings that followed. Both men and women attended, sitting in separate rows. Before meditation, they chanted three times two couplets from *Sutka* 182, 10th *Mandal* of the *Rgveda* which is over 10,000 years old:

*Sam'gacchadhvam' sam'vadadhvam' sam' vo  
mana'm'si ja'nata'm,*

*Deva'bha'gam' yatha'pu'rve sam'ja'na'na'  
upa'sate.*

*Sama'nii va a'ku'tih sama'na' hrdaya'ni vah,  
Sama'namastu vo mano yatha' vah susaha'sati.*

[Let us move together, let us radiate the same thought-wave, let us come to know our minds together,

Let us share our wealth without differentiation, like sages of the past, so that all may enjoy the universe.

Let our aspirations be united, let our hearts be inseparable, Let our minds be as one mind, so that we live in harmony and become one with the Supreme.]

Dharmacakra was soon introduced at the Monghyr and Bhagalpur units as well. A curious incident occurred the day Dharmacakra started in Bhagalpur. It is indelibly imprinted in the minds of those who were there. On instructions from Jamalpur to the unit secretary of Bhagalpur that Dharmacakra was to start as soon as possible, Margiis gathered at the Bhagalpur ashram the day after getting the news. They had just finished chanting the *Sam'gacchadhvam mantra*

when a huge tomcat jumped through the window and stood staring at everyone. The tomcat was huge with eyes big as saucers. He let out a terrible miaow. Everyone's eyes flew open, then the cat left. They were all mystified. Again they closed their eyes and continued Dharmacakra. The next day A'c. Pashupati, a senior a'ca'rya of Bhagalpur, along with many sa'dhakas went to Jamalpur to attend the general *darshan*. Ma'rga Guru inquired about everyone's well-being. He then asked whether or not Dharmacakra had started in Bhagalpur. Ma'rga Guru was pleased with Pashupatiji's answers.

A little while later turning to the whole assembly he said with a mysterious smile, "Do you know that the *sa'dhakas* in Bhagalpur do Dharmacakra with their eyes open? Yesterday when they were doing Dharmacakra, I sent a tomcat to inspect them. Its duty was to see whether the *sa'dhakas* do their Dharmacakra as per the system or not. After that the tomcat reported to me that the Margiis are practising Dharmacakra with their eyes open." Ma'rga Guru inquired from A'c. Pashupati whether it was true or not. A'c. Pashupati spoke frankly about everything that happened the night before, and everyone laughed heartily. In this way, too, everyone understood that an omniscient being was always watching over them.

Thus Dharmacakra was introduced in all branches of the Marga. Through the participation of many *sa'dhakas* a collective spiritual vibration was generated in these Dharmacakras. Their sense of brotherhood and their social awareness became stronger. These attractions made Ananda Marga ideology popular and the organization grew rapidly.

We can see that regular weekly collective prayers such as practised in the Judeo-Christian and Islamic traditions are very useful. Those who don't join in lose more than they

gain. Ma'rga Guru stressed the importance of regular attendance at Dharmacakra. In *Carya'ca'rya (part 1)* he said,

When in good health, one must participate in the weekly Dharmacakra. In case one is unable to attend Dharmacakra at the appointed time due to involvement in governmental duties or service to patients, one should go to the *ja'grti* any time that day and perform *lishvara Pran'idha'na*. If even that is not possible, one should completely forego one principal meal at the end of the week.

### DHARMA MAHA'CAKRA:

It was not only the concern for humanity's well-being, but also for the welfare of all living beings that was the moving spirit behind the life of Ma'rga Guru. Prompted by this concern for universal welfare he introduced Dharma Maha'cakra. Sitting in *Vyasa'sana*, he would sow the seeds of greatness in the lives, minds, and hearts of the assembled men and women. It would be through the thousands of *sa'dhakas* sitting before him that the light of his love and his message would spread in all directions. He knew the radiance of his profound wisdom would permeate the world for ages to come. In the same way the messages of Shiva, Krs'n'a, Moses, Buddha, Zarathustra, Jesus, Hazrat Mohammed, and others crossed the bounds of time and space to inspire millions. Truly speaking, it is through these Dharma Maha'cakras that Ma'rga Guru has built Ananda Marga.

When the *sa'dhakas* of different districts and provinces assembled for a few days and participated in a collective spiritual programme of devotional songs, *kiirtana*, collective meditation with Ma'rga Guru present there, it was known

as Dharma Maha'cakra (DMC). At DMCs, Ma'rga Guru would give general *darshans* daily, grant personal contacts to moralists with missionary zeal and a special discourse. He would accelerate the spiritual progress of the assembled *sa'dhakas* by creating powerful spiritual vibrations through *bara'bhaya mudra*' (a special gesture of blessing) at the end of the discourse. All together the days of Dharma Maha'cakra was a giant festival of divine life. A number of objectives were realized through the Dharma Maha'cakras.

The first task was the spiritual objective. Ma'rga Guru A'nandamu'rtiji was a dharma guru. Ideal individuals cannot be evolved in a fetid social and political environment bereft of morality and spirituality. As a result, a healthy society cannot be developed.

Ananda Marga ideology was just the opposite of that of materialistic society. Ma'rga Guru wished that the inherent humanity and dormant divinity be awakened through leading a balanced spiritual life. Whoever came in contact with him, he would arouse and develop their inner divinity. He could do this through his personality and spiritual powers. Ordinarily, a *guru* performs this type of spiritual work but in a limited way, but Ma'rga Guru was a *Sadguru*, a *yogii guru* endowed with immense powers, a *Tantra guru*, and a *Mahakaola*.

He vibrated the different *kos'as* (layers) of an individual's mind (*annamaya*, *ka'mamaya*, *manomaya*, *atima'nasa*, *vijina'anmaya* and *hiran'maya kos'as*) through his spiritual power. He was able to awaken *sa'dhaka's* sleeping *kulakun'd'alinii* and lead it to supreme union with Cosmic Consciousness at the *sahasra'ra cakra*. When he sat in DMCs looking towards everyone, the devotees would gaze upon him to their eyes' content. They listened enraptured to his poignant words. Everyone tried to follow those words in



their lives and as a result would attain moral and spiritual progress.

The second was the intellectual objective. Ma'rga Guru had a marvelous intellect. He had unrestricted access to the intellectual world including oriental and occidental philosophy, literature, history, archaeology, music, science, education, etc. The large collection of his writings and discourses indicates his extraordinary knowledge. Every Dharma Maha'cakra discourse of A'nandamu'rtiji was effulgent with his brilliant intellect and penetrating intuition. On one hand he would clearly explain spirituality, morality, philosophy and *sa'dhana*' based on a reasoned, scientific foundation and on the other hand he would inculcate a rational mentality in his followers by striking hard at the roots of dogma and religious, social and psychic superstitions by irrefutable logic. His followers developed a scientific, rational attitude towards dharma, and simultaneously an aversion against dogmas of all types. As a result through his teaching his disciples learned how to speak out in unambiguous language:

We are against man-made, divisive tendencies of all sorts. We firmly believe that all living beings are the children of the Supreme Lord. No one is superior or inferior to anyone else. We belong to one human family irrespective of our country, religion, colour and community. All are brothers and sisters and there is one dharma for all human beings. We are against religious hypocrisy and religious exploitation of all types. We have no faith in so-called "guru-dom", "christ-dom" or the philosophy of divine incarnation (*ava'tarava'da*). We are against religious dogmas such as animals slaughtered in the name of religion, tyranny over innocents, idol worship and hereditary authority in religion.

We are dead against social, psychic and religious superstitions and dogmas of all types. To strengthen

the foundation of unity we have to bring humans closer together. We support widow re-marriage, inter-caste, inter-state and international marriages. We consider wrongs done to widows, child-marriage and the dowry system as heinous social injustices. We believe that ghosts, spiritism and possession by gods and goddesses are psychic superstitions. (From a pamphlet printed in 1955)

Thirdly, the social objective. Ma'rga Guru wished to create a healthy and beautiful social structure free from all types of division. A healthy environment develops on the basis of mutual interaction among people. A healthy society develops as a result of living together and contemplating on the same *is't'a* (goal) and *ádarsha* (ideology). In the Dharma Maha'cakras, thousands of *sa'dhakas* were unified into one universal "blissful family" (*a'nanda parivara*) through participation in collective meditation and other spiritual practices, and in social functions like collective meals, collective bathing, conferences and social service.

Here there was no distinction of castes. During Dharma Maha'cakra at A'mr'a', West Bengal about 6000 to 7000 people were served food prepared by some young men belonging to so-called lowly cobbler's caste. This caused a big uproar in the conservative Hindu society. But the unity in the Ma'rga society was strengthened. At the Krshnanagar Dharma Maha'cakra, young men from the so-called untouchable castes prepared and served food to everyone. Bihar State is one of the strongholds of Hindu orthodoxy, yet Margiis enjoyed equality in spiritual practices, devotional singing and bathing.\* Since social divisions are not recog

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\* according to Hindu casteism, bathing in the same pond or from the same well is not permitted to members of different castes. - Editor.

nized, it has become an ordinary practice for Margiis to tie inter-caste matrimonial knots. This social blending is the beautiful result of Dharma Maha'cakras introduced by Ma'rga Guru.

The cultural objective was the fourth goal. From the cultural viewpoint, all groups of people are not equally developed and similarly all the people within a group are not equally developed. At Dharma Maha'cakras thousands of families could directly or indirectly interact with each other and experience a cultural exchange of ideas. Through sharing their love for humanity and cultural habits such as food habits, modes of dress, standard of education, aesthetic taste and so on people learned about themselves and the world around them; this led to greater ideological affinity and social unity. Whatever was good in a culture would spread to different parts of the world through these contacts. *Prabhat Samgiita* is very popular among the people of different countries for this reason.

The fifth was the organizational objective. Ma'rga Guru gave personal interviews to many spiritual seekers and persons with missionary zeal in Dharma Maha'cakras. On the day of Dharma Maha'cakra itself he gave a special spiritual discourse. The discourses instilled the sense of deep commitment to one's *is't'a* and *ádarsha* in many people. Sincere, ideological, inspired men and women were to take an active part in the propagation of the ideology of the Ma'rga. It is these people who always worked hard to organize and establish *ja'grtis*, schools colleges, hospitals and children's homes everywhere they could. They started RAWA, master units, printing presses and newspapers. These dedicated missionaries were pivotal to the all-round growth of the organization.

**BHAGALPUR DHARMA MAHA'CAKRA:**

A Dharma Maha'cakra was held at Bhagalpur on February 6, 1955, at the invitation of the Bhagalpur District committee. It was held at the residence of A'carya Chandranath Kumar. This straight-forward, devout and highly educated person had been initiated into *sa'dhana'* by Prabhat Ranjan in the spring of 1953 when he came to Jamalpur from Dumka. He won the special affection and love from Ma'rga Guru through his deep devotion and sincerity. Ma'rga Guru held three Dharma Maha'cakras at his residence. At the Dharma Maha'cakra on Feb. 6, 1955, all the members of his family were initiated by A'nandamu'rtiji himself. The entire family is totally dedicated to the Ma'rga.

In that Dharma Maha'cakra, all the *sa'dhakas* of Bhagalpur and Monghyr Districts participated. The subject of the discourse was "Actions and Their Results" which has been published in *Subha's'ita Sam'graha Part 1*. The most notable event of this Dharma Maha'cakra was giving a new life to Bindeshwari Singh of Jamalpur. Bindeshwariji belonged to a well-to-do middle class family of Jamalpur and was a very spiritually-minded person. In 1954 he came in contact with Ma'rga Guru. A'c. Nagina Prasad Singh, a relative of Bindeshwariji, was delighted that a Dharma Maha'cakra was to be held at Chandranath Kumar's residence and he asked Bindeshwari to accompany him. For some days Bindeshwariji had not been well, but he could not resist the temptation to attend the Dharma Maha'cakra.

Ma'rga Guru was in the middle of his discourse and Bindeshwariji was sitting in front listening attentively. Suddenly, he developed breathing difficulties. Writhing in agony, he fell forward placing his head on A'nandamu'rtiji's feet and crying loudly. Navel breathing started, his eyes turned up

and death rattled in his throat. Ma'rga Guru stopped his discourse and kept his hand over his head. Bindeshvariiji steadied a bit and a stillness permeated the hall. Ma'rga Guru surprised everyone saying, "Go, have no more fear." Ma'rga Guru turned to Nagina Prasadji and said, "Take him to the adjacent room and let him lie down." Bindeshvariiji was a different man altogether after that. One moment he was laughing and in another moment crying, behaving just like a child. In front of everyone he told his wife, "Go! I am saved at least for now. You are fortunate that you were not widowed. Yogeshvar (Lord of yoga) A'nandamu'rtiji has given me a new life." Even today, upon hearing the name A'nandamu'rti he will be transported to unspeakable joy and ecstatic trance.

### INAUGURATION OF MONGHYR JA'GRTI

An A'nanda Ma'rga meditation centre is known as a *ja'grti* or "a centre where all efforts are directed to the comprehensive awakening of the society". Ananda Marga didn't have yet even a single *ja'grti*. It had been recently founded; the number of initiated persons was handful and finances were negligible. Even then through the collective sacrifice and efforts of about fifteen or twenty *sa'dhakas*, a *ja'grti* was opened in Monghyr. During the inauguration of this *ja'grti* Ma'rga Guru gave a significant discourse which has been published in *Subha's'ita Sam'graha* as "Sa'dhana' and Madhuvidya'". Emphasizing the importance of *madhuvidya'* (Auto-suggestion of Cosmic ideation) the Ma'rga Guru said,

In the mundane life, finite objects are indispensable. The preservation of existence is not possible

by pursuing the path of *shreya* or ultimate gain all the time. Nevertheless, *shreya* alone is necessary, for one's supreme spiritual progress and only *shreya* and not *preya*, or the immediate and superficial gain, should be pursued. Then how will the *sa'dhaka* maintain his or her existence during the period of spiritual practice? He or she can under no circumstances be advised to follow *preya*. That is why the *sa'dhaka* will have to deal with *preya* in such a manner that it does not become a cause of bondage or extroversion of tendencies, but will instead lead to the introversion of tendencies and thereby to *mukti* or liberation. This technique is known as *madhuvidya*'.

*Madhuvidya*' teaches you that you can endeavour to attain liberation even while leading a worldly life, provided of course, that before dealing with any object of gratification, you take it with cosmic feeling. While feeding your child you ought to contemplate that you are not feeding your child but giving proper care to the manifestation of *Brahma* in the shape of a child. When you plough your land, you ought to contemplate that you are giving proper care to the manifestation of *Brahma* in the shape of land. If you properly follow *madhuvidya*' you can keep yourself aloof from the shackles of actions even though you perform actions. This *madhuvidya*' will pervade your exterior and interior with the ecstasy of *Brahma'nanda* and will permanently alleviate all your afflictions. Then the ferocious jaws of *avidya*' cannot come and devour you. The glory of one and one benign Entity will shine forth to you from one and all objects.

## THE FIRST A'NANDA PU'RN'IMA' DHARMA MAHA'CAKRA

Vaasha'khii Pu'rn'ima', the birthday of Ma'rga Guru has special significance for his disciples. Ananda Margiis call

the day "A'nanda Pu'rn'ima'". It is celebrated annually with dignity and honour.

On May 5, 1955, A'nanda Pu'rn'ima' Dharma Maha'cakra was organized in Monghyr at a spacious palace on the banks of river Ganges. More than three hundred *sa'dhakas* participated. A little before the Dharma Maha'cakra began a few *sa'dhakas* were trained as ta'ttvikas and a'ca'ryas. They included A'c. Pranay Kumar, A'c. Candranath, A'c. Shishira Kumar, A'c. Aruna Kumar and A'c. Shacinandan. These a'ca'ryas initiated more than 500 persons into the practice of *sa'dhana'* and because of that there were quite a number of *sa'dhakas* participating in the DMC. From early morning *sa'dhakas* started trickling in. Everywhere there was a flurry of activity, enthusiasm and excitement.

Before noon Ma'rga Guru arrived from Jamalpur and gave personal contact to many. In the evening he gave the Dharma Maha'cakra discourse on "Painca Kos'a and Sapta Loka". This lecture has been published in *Subha's'ita Sam'graha part I* under the title of "The Base and the Relative Truth." Everyone was awed by the penetrating intellect and the profound wisdom of their *guru*. They were immersed in an unknown world and the hall was completely still.

After the discourse, Ma'rga Guru gave a practical demonstration about *kos'as* and *lokas*. He asked a *sa'dhaka* to sit in meditation. He then awakened the sleeping *kun'd'alini* in the mu'la'dha'ra cakra of the *sa'dhaka* and by his spiritual power let it rise through the cakras one by one: *sva'dhis't'ha'na*, *man'ipura*, *ana'hata*, *vishuddha*, and *a'jina'*, then effected its union with Supreme Consciousness at the *sahasra'ra cakra*. The *sa'dhaka* lost his consciousness and fell flat on the ground. Ma'rga Guru

touched the *sa'dhaka's* navel with his foot, then put several strange questions to the *sa'dhaka*. Although completely unaware of the external world, the *sa'dhaka* started answering those questions from the causal layer of his mind.

**Question:** There is a big commotion all around about Tanzing reaching the highest summit of the Himalayas. What do you have to say about it?

**Answer:** I see that the highest summit of Himalayas is extremely inaccessible. It is surrounded with mystery.

**Q:** What was the form of this earth 3.23 billion years earlier?

**A:** It was like a globe of fire.

**Q:** Return to about 3500 years ago, what do you see?

**A:** It is the world of *Dvapara Yuga*, that is, the age of Shrii Krs'n'a.

**Q:** What is he doing?

**A:** He's roaming the banks of Yamuna River with a flute in his hand.

**Q:** Is there any similarity between the Krs'n'a you are seeing and his image as it is popularly made today?

**A:** No similarity at all.

**Q:** Describe his form.

At the order of Ma'rga Guru the *sa'dhaka* started to describe Lord Krs'n'a in a feeble voice.

*Naviiinameghasannibham' suniilakomalac-*  
*chavim'*

*suha'sarainjita'dharam' nama'mi Krs'n'asun-*  
*daram.*

*Yoshoda'nandanandanam' surendrapa'davan-*  
*danam'*

*suvarn'aratnaman'd'anam' nama'mi Krs'n'asun-*  
*daram*

*B h a v a ' b d h i k a r n ' a d h a ' r a k a m '*  
*bhaya'rttina'sharakam*



*mumuks'umuktida'yakam' nama'mi Krs'n'asundaram\**

Hearing this incomparable description of Lord Krs'n'a, Ma'rga Guru went into *sama'dhi* (spiritual state of absorption or trance) and fell back onto the cot. An uncommon light radiated from his body. He remained in that way for about a half hour, then opened his eyes slowly and again closed them. After a little while more he requested help to sit up and asked for some milk. Usually just after such type of trance one ordinarily feels physically tired. To return to normalcy quickly after a *sama'dhi*, warm milk or a similar hot drink should be served.

The *sa'dhaka* was still unconscious. He had been oblivious to the outside world for almost 35 minutes. The Ma'rga Guru touched the navel point with his foot and said, "Manus'yo bhava (be a human being again)." The *sa'dhaka* slowly returned to normal consciousness. A'nandamu'rtiji said, "The internal activities of his body have been stopped

\* In *Nama'mi Krs'n'asundaram*, A'nandamu'rtiji gives the purport of this *sloka*. Here are some excerpts. "What is this Krs'n'a like? Just as some dark patches of clouds appearing in the north-eastern sky after scorching, shimmering heat [will] bring rays of hope and consolation, [so] Krs'n'a brings hope...Krs'n'a [who the very sight of] brings peace to the mind, delight to the eyes and joy to the heart...He just smiles a sweet smile at me and His lips seem to be red to me. His sweet smile has reddened his lips.

"Krs'n'a is one, but He is adored in different ways. He was treated like a son by Nanda and Yaksoda', as a friend by the devotees and as a bosom friend by the cowboys of Vraja. Ra'dha' adored Him in *madhura bha'va* ...The gods received Him as a friend...You are the helmsman in the ocean of Bha'va. When I am in trouble or indanger, when there is not a single ray of hope on any side, You are the one who can remove fear from my mind. For those who want nothing but liberation from worldly bondages after discharging their worldly obligation, You are the only one who can grant liberation to them. O Krs'n'a of Vraja, I salute Thee."

for a fairly long time, so after a while give him a short massage then some warm milk to drink." The first Dharma Maha'cakra in 1955 came to an close with an unprecedented spiritual atmosphere.

For many it increased the commitment to spirituality and to attaining direct personal experience of spirituality and *sa'madhi*. It was also decided in this Dharma Maha'cakra that from now on there should be a DMC every full-moon day. Old and new *sa'dhakas* from neighbouring districts and states would be welcomed to join in. Newly initiated *sa'dhakas* could get personal contact with Ma'rga Guru with the permission of their a'ca'ryas.

In June DMC was held at Jamalpur on Jyaes't'ha Pu'rn'ima'. It was held on the premises of advocate Mahadev Mandal in Oliganj, the locality where our present *ja'grti* is located. Spiritual vibrations overflowed when more than 500 *sa'dhakas* assembled and collectively held dharmacakras and guru vandana'. Everyone was overwhelmed by Brahmic bliss. "Invocation of the Supreme" was the subject of the Dharma Maha'cakra discourse. The subject matter of the speech was about the subtle differences between dharma and *upadharma* (religion), and the base of human life made of *painca kos'a* and *sapta loka*. About the supreme goal of human life Ma'rga guru said,

Human beings advance from the subtle to the subtlest or degenerate from the crude to the crudest, according to their own propensity. Many "isms" are based on the *ka'mamaya kos'a*. In one socio-economic theory, the economic factor is the only factor. But the *ka'mamaya* is only one *kos'a*. Even trees also possess *ka'mamaya kos'a* and that is why they derive their vital energy from the earth, water and air. Where the *annamaya kos'a* dominates, all the remaining *kos'as* are dormant. The mind identifies itself with crude

objects and therefore has no "I" feeling. For this reason, the *a'tman* is also devoid of perception. While the mind is sleeping in the dormant or latent state, it does not permit the *jiiva'tman*, which is but a reflection of *parama'tman*, to reveal itself.

Distinguishing dharma from religion Ma'rga Guru said,

Dharma makes each *kos'a* perfect and enables a person to achieve perfection in *sa'dhana'*. Only through the achievement of perfection are different portions differentiated from the original stuff. *Sa'dhana'* is based on philosophy and supported by logic. In olden times people were under the impression that the world was comprised solely of matter and they never thought to go beyond the *ka'mamaya kos'a*. Had they contemplated a little deeper, they would have realized that they were totally mistaken. Similarly, many modern philosophies are solely materialistic. Their propounders did not fully apply their minds and hence they cannot be deemed to be perfect philosophies. Only those philosophies which carry us to the highest levels of the soul by observing current of the mind are the real philosophies. The rest are only academical logics.

It is said that for the purpose of dharma *sa'dhana'* the *painca kos'as* are to be perfected but the question arises how to do that? In reply Ma'rga Guru said,

They can be consummated only through the practice of *as't'a'nga yoga sa'dhana'* (eight-fold yoga). The *annamaya kos'a* is perfected through *a'sanas* (physical postures). *Yama* and *niyama sa'dhana'* perfects the *ka'mamaya kos'a*. The *manomaya kos'a* is perfected through *pra'n'a'ya'ma*. Through *pratyaha'ra* the *atimanasa kos'a* is perfected. The *vijina'namaya kos'a* is perfected through *dha'ra'na'* and the *hiran'maya kos'a* through

*dhya'na*. Only *dhya'na sama'dhi* gives access to the soul. Pious persons are those who are earnest in their efforts to perfect the *paincakos'a*. Human existence consists of the five kos'as and spiritual practice is eightfold. This spiritual practice is dharma. That which does not provide for the expiation of the *paincakos'a* is not dharma, but sectism.

In the remaining months of 1955, the Dharma Maha'cakras were held according to the schedule in Table 1 on page 108. It can be seen from the table that in the first months of 1955 Dharma Maha'cakras were held only in Jamalpur, Bhagalpur, and Monghyr but in October and November they were held in Calcutta and Supaul too. From now on, the propagation and organization of the Ma'rga went beyond the boundaries of Bihar into West Bengal. A'c. Pranay Kumar, A'c. Shivshankar and A'c. Hariprasad toured various places in West Bengal for spreading the message. In "The Base of Life" Ma'rga Guru said,

People always seek a solid base to preserve their mental potentialities till eternity and to give them vital energy in the struggle with temporal factors. Is there a solid base in this world? That which is finite cannot be the base of your life because it will be used up and will leave your mind unsheltered. Thrusting you in the abyss of darkness, it will pursue its course on the unending path. Therefore, no one except *Brahma*, the beginningless, endless and infinite can be the object of your mind and the base of your life.

How then in this manifested universe, where there are multitudes of finite objects, can we start a life based in *Brahma*? The answer is that you adopt *madhuvidya'*. Instead of seeing the finite and superficial objects as finite look upon them as the finite expression of the infinite or the permanent. Then

TABLE 1

Date	Place	Subject of discourse
1955	Bhagalpur	Actions and Their Results
Ma'ghii Pu'm'ima' (February)	Jamalpur	The Base and Relative Truth
A'nanda Pu'm'ima' (May)	Jamalpur	Invocation of the Supreme
Jyaes't'ha Pu'm'ima' (June)	Bhagalpur	Bhakti Tattva
A's'a'rthii Pu'm'ima' (July)	Monghyr	Intuition Science of the Vedas -1
Shra'van'ii Pu'm'ima' (August)	Bhagalpur	Intuition Science of the Vedas -2
Bha'dra Pu'm'ima' (September)	Jamnapur	Intuition Science of the Vedas -3
Adhika Bha'dra Pu'm'ima' (Sept.)	Calcutta	The Base of Life
A'shvinii Pu'm'ima' (October)	Supaul	Intuition Science of the Vedas -4
Ka'rthikii Pu'm'ima' (November)	Monghyr	Intuition Science of the Vedas -5
Agraha'ana Pu'm'ima' (December)		
1956		
Paos'a Pu'm'ima' (January)	Bhagalpur	Intuition Science of the Vedas -5
Ma'ghii Pu'm'ima' (February)	Jamnapur	?
Pha'lguna Pu'm'ima' (March)	Bhagalpur	Vibration, Form and Colour
Cactra Pu'm'ima' (April)	Patna	Bliss and Pleasure
A'nanda Pu'm'ima' (May)	Jamnapur	Desire and Detachment
Jyaes't'ha Pu'm'ima' (June)	Bhagalpur	The Chariot and The Charioteer
A's'a'rthii Pu'm'ima' (July)	Muzaffarpur	Jada o Cetana
Shra'van'ii Pu'm'ima' (August)	Madhopur (Monghyr)	Relative and Absolute
Bha'dra Pu'm'ima' (September)	Bhagalpur	Primordial Cause of Creation
A'shvinii Pu'm'ima' (October)	Calcutta	?
Ka'rthikii Pu'm'ima' (November)	Supaul	The Only Way to Salvation
Agraha'ana Pu'm'ima' (December)	Monghyr	Microcosm and Macrocosm

the attraction for *preya* and love for *shreya* shall all fuse into one.

## THE YEAR 1956

The year 1956 began and Ananda Marga completed its first year. Something new was introduced on International New Year's Day. Ma'rga Guru gave his first message (*va'nii*).

The Supreme spirit within the humanity neglected for ages has awakened today. This awakening will initiate a new chapter in human history. You will all be the pioneers of the new trend. – 1.1.56

The schedule of DMCs that were held in 1956 can be seen in Table 1. There are a few things to say about the specialities of these DMC discourses. During Dharma Maha'cakras Ma'rga Guru always unfolded his teachings to everyone sitting in *vyasa'sana*. In the course of his teachings he would quote from the epistemological portions of Indian philosophies and other relevant spiritual and philosophical sources. During the DMC discourses in 1955, Ma'rga Guru quoted many *slokas* from Sam'hiita, A'ran'yaka, Upanishads, Tantras, Pura'n'as and Samiti to support his teachings. Whereas in 1956 all the discourses were detailed, rational explanations of the various Upanishads including *Isha*, *Kat'ha*, *Kena*, *Taettiriiya*, *Mun'daka*, *Svetasvatara*, *Chandogya* and *Brhada'ran'yaka*. He has quoted innumerable logical, monistic *slokas* in support of *Bha'gavat Dharma* and philosophy. Most of the discourses of Ma'rga Guru were long, lucid and rich in ideas. They reflected a deep knowledge in philosophy. Listening to his lectures thousands of people were enchanted. Besides the main discourse, Ma'rga Guru gave talks on various topics in general *darshan*. In 1956 he toured to many new

places. Ananda Marga's popularity was growing. Philosophical discourses and open conferences were held in many places in Bihar, West Bengal and Uttar Pradesh. Requests started pouring in to send more workers. The organization needed more ta'ttvikas and a'ca'ryas. Ma'rga guru selected upright, devoted young men and trained them in April 1956. They were then formally declared as ta'ttvikas and a'ca'ryas. The new missionaries went out to cover new places and spread the message of Ananda Marga.

### THE YEAR 1957

The schedule of DMCs held in 1957 can be seen in Table 2. This year also Ma'rga Guru visited more new places such as Indus, W.B., Allahabad, U.P., Betia, Begusarai and Katihar. Many new branches opened. In Nathnagar, Ma'rga Guru stayed with A'c. Chandranath and DMC was conducted on the premises of Manaska'mana' temple. In Muzaffarpur, he stayed with P.B. Mathur and DMC was held at the residence of A'c. Kishunji.

In W. Bengal, it was held in the remote village of Indus, Birbhum District, about 3 km from the railway station. Ma'rga Guru reached the village by riding on a bullock cart. I can guess that riding the bullock cart must have reminded him of his boyhood days when he would reach Bamunpara by bullock cart from Shaktigarh railway station with his family. More than 500 villagers of Indus gave a rousing reception to their honoured guest by blowing conchs and sounding ululations. It may be mentioned that A'c. Sachinandan was born in this village. Ma'rga Guru loved very much this classmate of his. Dr. Sachinandan had closed his dispensary at Jamalpur at the instruction of Ma'rga Guru

TABLE 2

Date	Place	Subject of Discourse
1957	Muzaffarpur	The Expansion of Microcosm
Paos'a Pu'm'ima' (January)	Indus, W.B.	?
Ma'ghii Pu'm'ima' (February)	Nathnagar (Bhagalpur)	Form and Formless
Caetra Pu'm'ima' (April)	Monghyr	In Adoration of the Supreme
A'nanda Pu'm'ima' (May)	Allahabad	All Shine with His Effulgence
Shra'van'ii Pu'm'ima' (August)	Katihar	The Highest Category of Devotion
Bha'dra Pu'm'ima' (September)	Calcutta	Prana Dharma
A'shvinii Pu'm'ima' (October)	Betia	Supreme Question -1
Agraha'yan'a Pu'm'ima' (December)	Begusarai	The Five Kinds of Conscience
December 16, 1957		
1958	Trimohan, Bihar	Supreme Question -2
Paos'a Pu'm'ima' (January)	Bhagalpur	·?
Ma'ghii Pu'm'ima' (February)	A'm'r'a' (Birbhum)	Macrocosmic Stance in Human life
Pha'lguna Pu'm'ima' (March)	Ranchi	Sa'dhana
A'nanda Pu'm'ima' (May)	Gorakhpur	Struggle and Progress
A's'a'rhii Pu'm'ima' (July)	Ramnagar (Bihar)	Cosmic Attraction in Spiritual Cult
Bha'dra Pu'm'ima' (September)	Krishnanagar	?
A'shvinii Pu'm'ima' (October)	Lucknow	?
Ka'rttikii Pu'm'ima' (November)	Jamalpur	Shakti and Its Application
December 29, 1958		



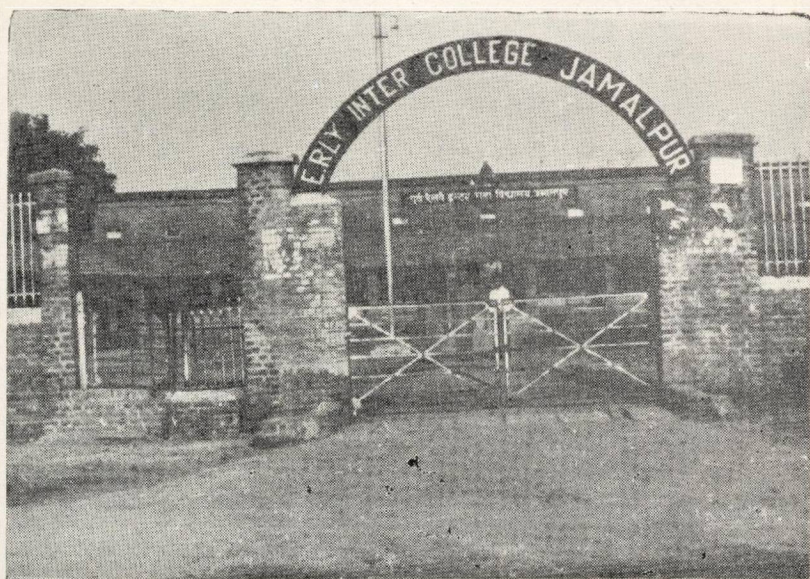
and settled in rural Indus. Dr. Sachinandan opened his practice there.

## THE YEAR 1958

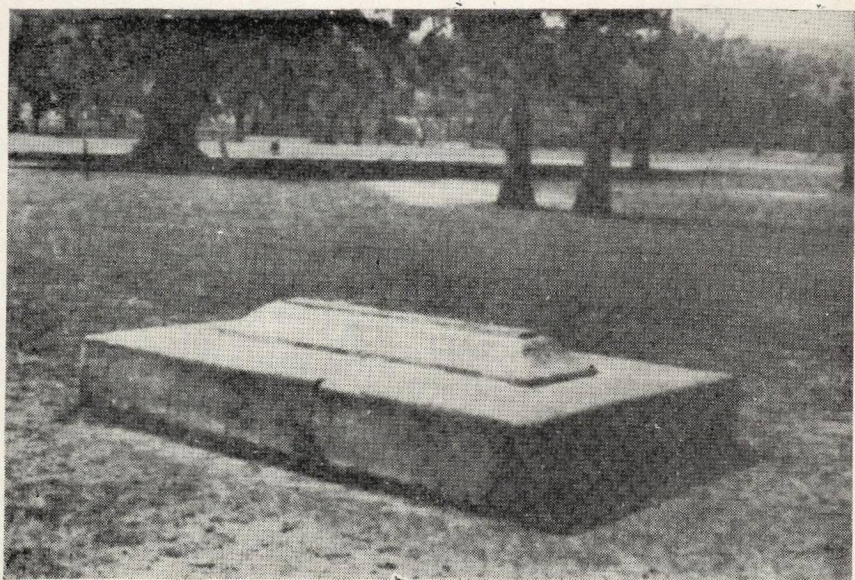
The schedule for DMCs during 1958 can be seen in Table 2. On Dec. 29, the central *ja'grti* at Jamalpur was inaugurated. Many Margiis from Bihar, Bengal and U.P. assembled. The *ja'grti* had a festive look. Though the occasion was not an official DMC, Ma'rga Guru gave general darshans both morning and evening, granted personal contacts, gave a long spiritual discourse and blessed everyone with *bara'bhaya mudra*. The atmosphere was charged with spiritual vibration. Ma'rga Guru was deeply satisfied and declared the programme as a Dharma Maha'sammelan ("great conference": DMS).

In the Ramnagar DMC, Ma'rga Guru stayed with Dr. Amarnath Cakravarti and DMC was held at a local *dharma-sala* (inn). The general public had a unique opportunity to attend the DMC with the permission of Ma'rga Guru. The speeches were charming and educative. High philosophy was combined with literary language that touched everyone's heart. All the talks in this series centred around the essence of the Upanishads and were rich in feeling, language, and full of examples.

On Jan. 26, 1958 DMC was held at Trimohan, Bihar. Ma'rga Guru introduced Renaissance Universal (RU) in this DMC. Ma'rga Guru gave an RU discourse as the president of RU. The entire lecture was later published as *Problems of the Day*.



Eastern Railway High School, Jamalpur where P. R. Sarkar studied and passed the Matriculation Examination in 1939



The famous tiger's grave at Jamalpur Maidan. Marga guru used to sit here every evening and take many historic decisions upto 1966.

## THE YEAR 1959

DMC were held in the following places:

Paos'a Pu'rn'ima' in Darbhanga, Ma'ghii Pu'rn'ima' in Patna, Pha'lguna Pu'rn'ima' in Arrah, Saharsa, Caetra Pu'rn'ima' in Lucknow, A'nanda Pu'rn'ima' in Muzaffarpur, A's'a'rhi Pu'rn'ima' in Hajipur, Shra'van'ii Pu'rn'ima' in Bhagalpur, Bha'dra Pu'rn'ima' in Motihari, A'shvinii Pu'rn'ima' at Kirmahar, Ka'rttikii Pu'rn'ima' in Gorakhpur. Agraha'yan'a Pu'rn'ima' DMC was held in Ranchi. The subject of the discourse was "Exultation of Mind".

In most of the places Ma'rga Guru delivered RU discourses. At Bhagalpur DMC on Shra'van'ii Pu'rn'ima' he gave an RU discourse which was published in the book *Abhimata (A Few Problems Solved)* – the previous title was *The Opinion* entitled "Tantra and Its Effect on Society". At Muzaffarpur on A'nanda Pu'rn'ima', he spoke on "Tantra and Indo-Aryan Civilization". At Darbhanga – "Superstition". At Patna on Synthesis and Analysis. At Lucknow "Ism and Society", and in Muzaffarpur on "Bha'rate Vica'ra Vivartun".

At Motihari on Sept. 14th he spoke at a meeting of students and at a women's conference. He founded the Universal Proutist Students' Federation here and branches were started at Motihari, Betia and Muzaffarpur. At Darbhanga, Ma'rga Guru stayed with A'c. Giridhar Narayan, Advocate and DMC was held at the town hall. At Muzaffarpur DMC was held at the Tunkisha Dharmasala and Ma'rga Guru also stayed there. There was no DMC in June.

On July 5th there was a spiritual conference at Jamalpur. On Bha'dra Pu'rn'ima', there was a meeting of prominent workers from Mithila at Madhuvani. Ma'rga Guru was also present there. In Motihari Ma'rga Guru stayed at

the residence A'c. Sarjuprasad. By a special invitation of Allahabad University Ma'rga Guru gave a lecture there. The subject was "Pra'n'a and Mana". Dr. R.N. Kaul, head of the philosophy department presided over the meeting. Ma'rga Guru came to Allahabad by train and returned the same day.

On Oct. 19 Ma'rga Guru gave a discourse "Vishae-kata'bad O Dharmikata' Kii Abhimata". On Ma'ghii Pu'rn'ima' there was a DMS at Patna, though a DMC was scheduled at the Sinha Library. Ma'rga Guru stayed with Mukundeshvar Prasad.

### THE YEAR 1960

During the year 1960 DMCs were held throughout India. Jan. 1 in Muzaffarpur. Ma'rga Guru suddenly decided to pay surprise visits to give general *darshans* and speeches wherever he went. Bhagalpur on Feb. 6, Ranchi on Feb. 12, Betia on March 29, Samastipur on April 15, A'nanda Pu'rn'ima', May 5, was celebrated possibly at Jamalpur, Saharsa June 5, and the topic was "Tantra and Sa'dhana". A'shvinii Pu'rn'ima' DMC was held in Madhuvani, and Ka'rttikii Pu'rn'ima' DMC was held in Dumka.

In July and August Ma'rga Guru went to visit Ranchi, Bhagalpur, Dumka and Patna. In the second week of July, Ma'rga Guru stayed in Muzaffarpur for nearly a week. There he stayed with A'c. Gangasharan. Although it was A'sa'r'hii Pu'rn'ima' no DMC was held. In August of 1960 DMC was held at Dumka. Ma'rga Guru stayed with Akhauri Himalchal Prasad and DMC was held at a local inn. In August DMC was held in Ranchi as well. Ma'rga Guru stayed with one Mr. Banerjee and the DMC was held in Mahavirsthan, Upper Bazar in Ranchi.

In September he visited Gorakhpur, Kushinagar, and Allahabad. On the day of Ma'rga Shiirs'a Pu'rn'ima' DMC was held at Barrackpur in W.Bengal. Thereafter he went to visit Ranchi. On Caetra Pu'rn'ima', DMC was held at Samastipur, Bihar and the subject of the discourse was "Manus and Bhagavan (Man and his God)". The spring festival of *holi* was celebrated happily in the presence of Ma'rga Guru in Jamalpur. In November, 1960 Ma'rga Guru stayed with A'c. Sarju Prasad in Motihari and a DMC was held at the residence of A'c. Nagina Prasad. In November Ma'rga Guru went to Madhuvani but perhaps no DMC was held.

### THE YEAR 1961

DMC was held on Jan. 1 in Jamshedpur. In February, Ma'rga Guru visited Allahabad, Lucknow, Gorakhpur, Muzaffarpur and Samastipur. No DMC was held at any of these places. He gave only general *darshans*. In April a DMC was held in Ranchi. The subject was "Bhavand Prabha, Tantra and Jivana-dhara".

In 1961 A'nanda Pu'rn'ima' DMC was held at Monghyr on June 7. The subject was "Intuition Science in Tantra". In June, Ma'rga Guru also visited Sitamarhi and Muzaffarpur. There was no DMC at Sitamarhi. Ma'rga Guru stayed with one agricultural officer. Later on he moved to the premises of a local middle school and gave general *darshan* there also. On July 7, he went to Laheriasarai and spoke on "Fight - The Essence of Life". On this occasion a revolutionary marriage was solemnized according to the Ma'rga system. Dr. Amarnath Cakravarti was married to Miss Biina', the daughter of Advocate Giridhar Narayan. On July 16 DMC was held at Betia. The subject was "Sa'dhana and Human

Mind". On July 17 he gave an RU discourse but the subject matter is not known. In August Ma'rga Guru visited Ranchi.

October 1961 DMC was held at Hazariabag. Ma'rga Guru stayed with A'c. Shivshankar and DMC was held at the police-line area. In the same month Ma'rga Guru also visited Barrackpur, W.B. and Lucknow, U.P. DMC was held in both places. In Barrackpur, Ma'rga Guru stayed at the *ja'grti* and DMC was held at a high school. He also visited Dehr-on-son, Jehanabad and Patna. In November, DMC was held at Arrah, Bihar.

On the same tour he visited Samastipur, Muzaffarpur and Gazipur. This was first DMC at Gazipur and Ma'rga Guru stayed with A'c. Keshab Prasad. In December, DMC was held at Raipur, Madhya Pradesh. He also visited Calcutta, and DMC was held at the Andra Club hall. Ma'rga Guru stayed with A'c. Chandranath.

Ma'rga Guru stayed in the Gujarati Dharmasala and some senior Margiis of Raipur also stayed there. Ma'rga Guru arrived there on Dec. 18.

## THE YEAR 1962

In February, Ma'rga Guru stayed in Ranchi for two weeks with A'c. Amulya Ratan. During his stay Ma'rga Guru invariably went everyday in search of ancient Buddhist and Jain ruins. He visited many remote areas in Silli, Sonahatu, Bundu, Tamar and Chandil blocks. He mentioned in a short story details of the research he did at that time. It was published later on.

In this year Ma'rga Guru introduced the monastic order of Ananda Marga and the first monk was ordained in May. A'nanda Pu'rn'ima' was held in Monghyr. In June there were DMCs at Tatanagar, Bihar and Raipur, M.P. By this

time the work of the organization had picked up in M.P. In July DMC was in Allahabad on July 7 and in Katihar on July 27. In Katihar, Ma'rga Guru possibly stayed with Prof. Indradev Gupta and DMC was held at the Maheswari academy.

In the early part of 1962 the Sino-Indian War started and there was much terror and excitement in the Indian territories that bordered China. Local people invited Ma'rga Guru to visit their areas and he responded positively. He visited a few areas and encouraged the people there. In November, possibly on the 17th, there was DMC in Gazipur. Ma'rga Guru stayed with A'c. Keshab Prasad. The DMC was held at his residence and the subject was "A'nanda Su'tram".

### THE YEAR 1963

In January Ma'rga Guru visited Katihar, Muzaffarpur and Betia. In February he went to Chaibasa and Ranchi. He visited Kanpur in April.

At Chaibasa on Feb. 24 Ma'rga Guru continued the *A'nanda Su'tram* discourses. DMCs were held in Betia in July; in August, Ranchi; in September, Jamalpur; in October, Madhepura, Bihar; in November, Delhi; and in December, Baripada, Orissa. A'nanda Pu'rn'ima' DMC was held in Monghyr on May 12.

While Ma'rga Guru was staying in Jabbalpur, he suddenly decided to visit Patna and went by car. He stayed with Kishan Sood. On the way to Chaibasa Ma'rga Guru stayed overnight in Tatanagar. On the day of DMC, he came to Chaibasa early in the morning. DMC was held for the first time in Delhi this year. Ma'rga Guru proceeded to Patna by train. Then from there he flew to Delhi. He stayed with Shrii Shashi Ranjan (then a member of Parliament) at 93 North Ave, Delhi.

### THE YEAR 1964

Ma'rga Guru went to Buxar at 3 in the afternoon by the 13 upper Indian Express on January 25. He was accompanied by A'ca'ryas Pranay Kumar and Arun Kumar. At 5 o'clock he reached Gazipur, U.P. He spoke to many Ananda Margiis at the Mohammadabad, Shakkarpur and Kalishpur railway stations as the train made its regular en route stops. At Gazipur he stayed with A'c. Keshab Prasad. On Jan. 26 Ma'rga Guru visited the tomb of Lord Cornwallis. Later that evening he gave DMC at RTI Hall. The subject was "Brahma Sadbha'va (Cosmic Ideation)". On Jan. 27 he left for Barani and stayed with Akhauri Himachal Prasad. On February 8 Ma'rga Guru went to Sabour by car and stayed with A'c. Devichand. Later on he visited Chhotijamin and returned to Sabour. On the 9th he returned to Jamalpur. On Feb. 22 Ma'rga Guru visited Laheriasarai. He traveled by car and stayed with Sachidananda Shrirastava, the Superintendent of police in that district. In the evening the DMC was held at the Binapani Club hall. The subject of the discourse was "Knowledge, Action and Devotion". On the 23rd, he visited the Ananda Marga Primary School at Laheriasarai and returned later that day to Jamalpur.

On March 4 he traveled to Asansol by train and proceeded by car for Dhanbad. He arrived at 7 in the evening. He stayed with Sachidanandaji in Hirapur and gave general *darshan*. Several hundred people had assembled for the talk. On March 5, DMC was held at Ashoknagar in Dhanbad. He arrived at Anandanagar on the 6th by the Burdwan-Ranchi passenger train. On March 8 he laid the foundation stone for the Ananda Marga Institute of Technology in Anandanagar. He left for Muri later that day by train then traveled by car to Ranchi. He stayed there with A'c. Ksitish Chandra. On



March 9 he went to visit the village Chama which is about 45 km from Ranchi to see the recently acquired 105 acre master unit. That day he gave the master unit the name Ananda Shiila and DMC was held on the *ja'grti* premises. On March 24 Ma'rga Guru came to Calcutta by the Danapur passenger train from Jamalpur. DMC was held on March 25 at the Goenka Bhavan in Calcutta. The whole day he was very busy giving personal contacts, general *darshans* in morning and evening and attending to other organizational work. On the 27th he flew to Tejpur, Assam and arrived at Ambagan, Assam just across the Brahmaputra River. On the 28th DMC was held and Ananda Margiis from all over Assam and Tripura attended.

On April 14 Ma'rga Guru went to Raipur, MP and in the evening of the 15th was DMC. The subject of the discourse was "Veda and Tantra". On April 18 there was a DMC at Gaya and the subject was "Intellect and Intuition". DMC was held on 26th in Delhi and the subject was "Whom Should a Person Worship". A'nanda Pu'rn'ima' was celebrated festively with Ma'rga Guru in Jamalpur. On May 29, he went to Patna and A'nanda Pu'rn'ima' DMC was held on the 31st. The subject of the discourse was "Para Brahma and Apar Brahma". On July 26 there was no DMC as scheduled, rather it was held on the 27th. The subject was "Jiiva and Its Is't'a".

In Pathargama on Aug. 9 DMC was held. On Aug. 16 Ma'rga Guru went to Lucknow and DMC was held on the premises of the Railway Institute, the subject was "The Highest State of Microcosmic Progress". In October Ma'rga Guru traveled to many places. On the 12th he went to Jaipur, Rajasthan and stayed with Mangal Bihariji at his home in Benipark. On the 13th he visited Jantra Mantra Hawamahal and Ambara Durga Fort in Jaipur. There was

DMC in the evening at an officers' training centre, the subject being "Imperfection of Microcosm and Perfection of Macrocosm". On 16th Ma'rga Guru gave a general *darshan* and later DMC at a local *dharmasala*. It was perhaps on the 17th that Ma'rga Guru flew to Dumdum airport in Calcutta from Bombay airport. Morning and evening he gave general *darshans* at a hall in Camac St. The DMC in Bombay was held for the first time on Oct. 16 - 17. He stayed with Padma Lakhan Pal. DMC was held in the Iswarlal Dharmasala at Khar. On the 18th he left for Jamalpur by train.

On November 18 he left Jamalpur for Kiul by the Barouni passenger train. There he changed trains for Gaya and reached Gaya on Nov. 19. He finished his morning practices in Gaya, then left for Ranchi by car. He passed through Ramgarh en route at noon and rested for a while. He then reached Dhurwa, a town about 12 km from Ranchi at around 2 o'clock. He gave a general *darshan* in evening. He gave a general *darshan* on the morning of the 20th morning and conducted DMC in the evening. The subject was "The Way to Liberation". At the end of the DMC, a marriage was solemnized according to the Ananda Marga system. The bride had been a forsaken woman. He gave a general *darshan* on the morning of the 21st, then left for Jamalpur by car accompanied by A'c. Amulya Ratan, arriving there around 7.30 in the evening.

On Dec. 5 in the evening, he left for Calcutta. He came to Howrah station by the Danapur passenger train accompanied by A'c. Ram Tanuk. From Howrah he proceeded to the home of Manohar Lal Gupta where he stayed. Later he gave a general *darshan* on the premises of a girls' high school on Camac St. At 6 p.m. he flew from Dumdum airport to Meenambakam airport in Madras at 9:10 p.m. Ma'rga Guru stayed at the Agrawal Bhavan at Georgetown, Madras. On

the 7th at about 9 o'clock, P.S. Basyam drove him to Jalarpet. He ate lunch, rested and then A'c. Hariram of Coimbatore drove him to Salem. There Ma'rga Guru stayed with Sundaram Kalyan Mandapam. In the evening he gave a general *darshan*, the subject being "Glory of the Lord's Name". On the 8th he gave a general *darshan* in the morning and evening. The subject in the evening was "Savitr Rk". On the morning of Dec. 9, Ma'rga Guru spoke on "Cosmic Cycle". DMC was held in the evening, the subject was "Stance of Salvation and How to Attain It". *Sa'dhakas* from Tamilnadu, Kerala and Karnataka states attended.

On Dec. 10 in the morning he visited Yercaud and left in the night by the Nilgiri Express for Madras, reaching there the next morning. In the evening at 6.10, Ma'rga Guru flew from Madras and arrived in Calcutta at 9 p.m. This time too he stayed with Manohar Lal Gupta. The next morning Ma'rga Guru gave a general *darshan* at the Camac St. Girls' High School. Margiis from Calcutta and the surrounding areas attended. He left for Jamalpur at 9.10 from the Sealdah station by the 13-upper Indian express.

On Dec. 24, he left for Darbhanga by car accompanied by A'c. Vivekananda and came to Laheriasarai at 6.30 p.m. Ma'rga Guru stayed in the Ananda Marga Primary School and gave a general *darshan* in the evening. On Dec. 25, he addressed the teachers of the school explaining to them the Ananda Marga system of education. He also gave a few demonstrations before the students. In the morning at 9, he departed for Betia by car. On the way he stopped in Muzaffarpur for a few minutes where about 100 margiis were waiting for him on the road. He arrived in Betia at 3.30 and stayed at the Ja'grti Bhavan. In the evening he gave a general *darshan* and spoke on the "Glory of Lord's Name".

On the 26th many Margiis got personal contact with him and in the evening DMC was held on the roof of the *ja'grti*. The subject was "Jinana and the Quintessence of Initiation". On the 27th Ma'rga Guru gave general *darshan*, then departed at 11 a.m. He arrived in Paheluja Ghat at 4.15 p.m. Crossing the Ganges by ferry he reached Mahendrughat at 5.30. There he stayed with Akhouri Himachal Prasad, the Additional Superintendent of Police. On the morning of the 28th Ma'rga Guru gave a general *darshan*. Many had an opportunity for personal contact. He left Patna at 1.30 p.m. and arrived in Jamalpur at 5.30. DMC in Dhanbad was held for the first time in 1964.

### THE YEAR 1965

On Jan 24th there was DMC in Rewa, Madhya Pradesh. He was supposed to go there by train but he came by car instead. Rajendra Kumar Asthana drove him from Allahabad to Rewa. Here he stayed with Barat Bhusan and Godawarl in Ghoghar. In the evening, DMC took place and the subject was "Why Should One Worship Paramapurusa?". On Jan 25th, he returned to Allahabad by car. And then by the Assam Mail train he came to Arrah at midnight. He stayed with A'c. Deokinandan. In the evening DMC took place at the Mayna *dharmasa'la'*. The subject of discourse was "A'nanda Su'tram".

On Feb. 13 Ma'rga Guru left Jamalpur by the Danapur fast passenger train and arrived at Howrah on the 14th. Ma'rga Guru stayed at the Garcha Rd. home of Manohar Lal Gupta. Both morning and evening he gave general *darshans* at the Birla Vidya Mandir. On the 15th morning he flew to Agartala en route to Silchar arriving there at 10 o'clock. From there he continued to Silchar. At 11 a.m. he

left for Karimganj and arrived there at 3. At the Karimganj town hall he gave a general *darshan* in the evening. The topic was "Veda and Tantra". On the mornign of the 16th he visited Sadrashi and in the evening of the 16th DMC was held at the Karimganj town hall. The subject of the discourse was "What is the Way?". On the 17th he passed through Silchar and Agartala to go to Calcutta. He stayed with the Guptas. The next day he boarded the 13-up express and came to Sahebganj. He stayed with A'c. Baldeva. The DMC was held at a local *dharmasála* after which he proceeded to Jamalpur.

On March 17 he flew to Palam airport, Delhi at about 12 noon and stayed with Sashiranjanji at the North Ave address. In the evening he gave a general *darshan* at the MP Club hall and the same night started for Ludhiana, arriving at midnight. He gave general *darshan* on the 19th and in the night DMC took place. The subject was "Whose Sa'dhana' a Person Should Do?" On the 20th he returned to Delhi and gave a general *darshan* at the MP Club hall. Ma'rga Guru flew from Palam Airport on the 21st having stopovers at Kanpur, Varanasi and Patna. He left Patna the same day and arrived in Jamalpur at midnight. On the 22nd he left Jamalpur and reached Patna at noon.

On May 29, 1964 Ma'rga Guru went to Patna and reached the Regional Engineering Institute Hostel where he stayed. Ma'rga Guru's RU discourse was "Science, Civilization and Spiritual Progress". On May 23, DMC was held in the Senate Hall. The subject was "What is the fundamental Cause and Desideratum of the Universe?".

On July 24 he went to Mogalsarai at 5.30 p.m. by the 13-up Indian Express. From there he went to Bhabua by car and reached at about 8 in the evening. He stayed at a local *dharmasála* and gave a general *darshan*, the subject being

the "Duties of Human Beings". On the 25th there was general *darshan* in the morning. He left Bhabua on the 26th morning for Arrah and arrived at 1 p.m. From there he went to Patna at 4 o'clock. He boarded the 14-down upper Indian express and came to Jamalpur in the night.

On the 18th of August he again left Jamalpur by the Danapur Fast Passenger and arrived at Howrah the next morning. He stayed again with the Guptas and gave a general *darshan* at Camac St. He flew to Agartala later. He stayed with one Mr. Sengupta, a scientific advisor to the government of Tripura. He gave a general *darshan* in the evening in a children's park opposite the Maharani Tulsibali school. On August 20 DMC took place at the children's park. On the 21st he returned to Calcutta at 3 p.m. and gave a general *darshan* in the evening. On the 22nd he flew to Delhi in a special Skymaster airplane and arrived at 7.30 in the evening. The DMC was cancelled because of the Indo-Pakistan war; he visited Jaipur, Chandigarh, Simla and Jammu instead.

At noon he flew from Palam Airport and reached Jaipur. He stayed with Major Daulat Singh. In the evening he gave a general *darshan* but the subject of the discourse is unknown.

## THE YEAR 1966

In February DMC was held in Surat, Gujarat. He stayed with Jin'anijii, the principal of the Regional Institute of Technology. DMC took place at local library. A'nanda Pu'rn'ima' DMC was held in Patna. On this occasion he came to Patna in the afternoon of 14th of May. He gave a general *darshan* in the morning and an RU speech in the evening. The subject of the RU discourse was "Future of Civilization". On the 16th DMC was at Phulwarisarif in

Patna. The DMC discourse was "The Bridge of Devotion". DMC was held on the premises of the Patna Veterinary College. On June 22 He went to Madras. He gave a general *darshan* the next day and many personal contacts. On the 24th there was the first DMC in Madras. Ma'rga Guru stayed in the Goenka Bhavan on Netaji Rd. He left Madras on the 26th.

In October and November there was a series of DMCs held In Arrah in Bihar, Jalpaiguri in WB, Madras in Tamilnadu, Ernakulam in Kerala, Bangalore and Mysore in Karnataka, Bombay and Delhi. On the 14th DMC took place in Bombay, the subject was "Salvation and Devotion". He stayed with L.C. Anand. On the 24th DMC was in Calcutta, discourse was on "Liberation and Its Relation to the World". DMC in Raipur also took place in October. Ma'rga Guru stayed at the Ananda Marga Primary School in Byron Bazar.

On November 7 there was another DMC in Calcutta. Possibly it was held while on his way back from Jalpaiguri or some such place. The subject of the discourse was the "Fundamental Entity in This Changing World". On the 8th there was a second DMC in Madras, the discourse was "Paramapurusa and His Names". On the 12th DMC was in Ernakulam. Ma'rga Guru stayed at Manikkath House, the home of Mr. I. Velayudhan. On the 16th DMC took place at Mysore and possibly before leaving South India he held a DMC at Bangalore also.

On the 20th in Patna DMC was held. There he spoke on "Jinana and Vikash". In this year another DMC took place in Gorakhpur, the subject was "Devotion is the Life of a Devotee". On Nov. 24 DMC was at Midnapore. Ma'rga Guru stayed in a guest house at the railway station. He spoke on "Vaedhii Bhakti and Shuddha' Bhakti". On December 30 Ma'rga Guru held DMC in Jamalpur. The

subject was "Bha'gavat Dharma". The next day he left Jamalpur for the penultimate time and moved to Anandanagar.

## CONCLUSION

This chapter gives an approximate list of the Dharma Maha'cakras held between 1955 and 1966. It is difficult to describe clearly the tidal wave of spiritual energy generated by his presence. The effects of the vibration created through the combination of action, knowledge and devotion is unimaginable. It changed the lives of hundreds of thousands of devotees. There is no account of how many young men and women got inspiration to lead a noble life; how many tormented souls got help and consolation from him; how many dejected, broken hearts have been fired with optimism; or how many helpless, weak and hopeless men and women got encouragement and peace of mind.

The workers of the Ma'rga were his constant attendants. People had deep faith in him and surrendered their hearts to him; he never disappointed any one. Whenever he heard the troubles of any devout, he helped him.

At a DMC in Jahanabad, Ma'rga Guru stayed in the home of an advocate. It was a small family consisting only of the husband, wife and son. The gentleman was one of the most prominent lawyers at the district bar. He was well off with a large income and owned properties in Jahanabad and Patna. His wife was the principal of the local college. It seemed to be an ideal family. When the DMC was over and Ma'rga Guru was about to leave the husband and wife garlanded him. They gave their deep obeisances. Suddenly there was a sound of suppressed whimpering. Ma'rga Guru asked who was groaning.



The wife wiped tears from her eyes and spoke. "Baba, it's our son."

"Why? What has happened to him?" A'nandamu'rtiji asked.

"Our son," the husband replied, "was studying for his MA when his mind went off balance. We tried to get him treated but it was without any results. Now we have had to tie him up so that he won't disturb others and that our guests shouldn't be inconvenienced. We have confined him in a room. It is our son that you hear."

A'nandamu'rtiji thought for a while then he plucked a flower from the garland around his neck and gave it to the couple. He said, "Look, your son will be alright. But you must follow all my instructions to the letter. First, is better that your boy does not get married; but if he cannot remain without marriage then he must not marry before the age of 21. Moreover you must not take any dowry." The parents were exuberant that their son would be totally cured. Ma'rga Guru then left after giving his blessings. The boy was cured, passed his MA and for a while there was joy in the family.\* A'nandamu'rtiji brought happiness in this way to thousands of families that had faith and confidence in him.

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\* Unfortunately the story does not end here. It is said in the scriptures:

*Mantra mu'lam guru va'kyam, moks'a mu'lam guru krpa'.*

[The word of the *guru* is the root of *mantra*; the grace of the *guru* is the root of salvation.]

A'nandamu'rtiji had advised the couple that his three instructions had to be strictly followed. Just after the boy had passed his MA, many families of marriageable girls approached the family. There was also a great temptation in the offers of generous dowries worth several hundred thousand of rupees. Before he reached 21 years he married. Soon after that he went mad and died.

## INAUGURATION OF RENAISSANCE UNIVERSAL

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Ma'rga Guru inaugurated Renaissance Universal (RU) at the Trimohan DMC in Bhagalpur District on Jan 26, 1958. As a *dharmaguru* or spiritual master and a *sama'jguru* or social teacher, his philosophy was as much suited for individual life as it was for the collective society. His dream was to form a healthy well-knit society but the opportunists with their self-interests do not allow the society to come closer together. They cause social disparities, exploitation, repression and injustice. They encourage superstition and dogma.

After the Ma'rga was formed, Ma'rga Guru concentrated on uniting good-minded people. He brought them together and began training them in the art of character building.

He always thought that such an enormous task cannot be done by politicians. Only non-political humanitarians who are staunch moralists can help society. Renaissance Universal was meant for them. Men and women had the opportunity to assemble in a forum that encouraged them to apply their intellect, education and spiritual insight to search out the solutions to the world's problems. Through regular meetings, debates, symposiums, books, magazines and papers RU began to take shape.

One meaning of the word "renaissance" is new awakening. In history certain patterns can be observed in the cycle of social

development. In one phase, a society becomes extremely conscious and culture becomes illumined by the developments in knowledge and science. It grows in inspiration and aspiration. The next phase tends to be one of inertia and the society starts to lose its inherent dynamism. The collective creative faculty becomes dissipated and its brilliance loses its sheen. At that time it is imperative to reawaken the dormant collective vitality. The aim of RU is to create an ideological consciousness in the stagnant human society. Not merely an intellectual awakening such as what happened at the end of the Middle Ages in Europe, but in all spheres of individual and collective life.

Speaking on the need for this all-round renaissance, P.R. Sarkar said, "There are three important spheres in life – physical, psychic and spiritual; in the physical sphere there are several sub-strata – scientific discoveries and social advancement together with political, economic, and cultural life."

### RENAISSANCE IN ALL THE STRATA

Scientific research has always gone on from the early age of human history and will continue into the future. Although it may not be that every invention is necessarily good for humanity. Ma'rga Guru has said in this context:

Nowadays science means creating new weapons – strengthening the hands of warmongers; but the spirit of science should not be like this, and at the start, in the primordial phase of human life, it was not so. Yes, there is necessity of weapons – weapons not for strengthening the hands of warmongers, but for providing security for good ideas, good thoughts and good persons. Science should be just like art: science for service and beatitude.

(This quote and the following ones in this section are from "Renaissance in all the Strata of Life", *A Few Problems Solved Part 7*.)

In speaking about the social sphere he said:

In the social sphere there are several sub-strata, and the real spirit of social progress is to dispel all social disparities. Each and every member of the human society should enjoy equal rights as a member of the same family, but there is disparity and it is the duty of the Renaissance movement to dispel the disparity and bring about equality, equilibrium and equipoise amongst human beings.

There are disparities, of different types and different kinds. For instance, there are biological disparities existing in the society, which are being encouraged by certain selfish persons. The biological disparity between animal and plant – that disparity must not be there. Just as a human being want to survive, a pigeon also wants to survive – similarly a cow or a tree also wants to survive. Just as my life is dear to me, so the lives of other created beings are also equally dear to them. It is the birthright of human beings to live in this world, and it is the birthright of the animal world and plant world also to remain on this earth.

Then there is disparity due to birth – disparity between higher caste and people of so-called lower caste. People of a particular country die of starvation, and people of another country die due to overeating...It is a social disparity – it is bad. It is the creation of selfish people, not of *Parama Purus'a*.

Speaking on racially-based disparities Ma'rga Guru said:

Due to geographical conditions, due to historical facts, there are differences in colour. A particular human being may be of white complexion, someone

black, someone yellow. It is not an innate difference, it is an external difference. Why should there be a special type of scripture based on these differences? No, there must not be any difference of colour, or any social disparity because of difference of colour.

And on sex-based injustices, Ma'rga Guru said:

Females are debarred from many socio-political rights. You know, a few hundred years ago they had no voting rights in many countries of the world. Why? They are also human beings – they also have the same rights as men. Renaissance people will have to start a movement for social equality and fight against such inequalities based on sexual difference.

On political life: "A group of people exploit another group of people of the same country or of some other country. There is political inequality."

Speaking on the economic aspects of life:

There is extreme inequality and exploitation. Although colonialism no longer exists openly, in the political and economic spheres still it persists indirectly...In economic life we will have to guarantee economic rights to all. There cannot be any second thought, there cannot be any sort of adjustment as far as this point is concerned. The minimum purchasing capacity must be guaranteed to all.

On cultural life, Ma'rga Guru said:

Culture is the collection of different expressions of human life. The culture of the entire human race is one, but there are different local expressions. This difference in local expressions does not mean that people

of different corners of the earth have different cultures – culture is the same, but the expressions vary.

The opinion of Ma'rga Guru regarding psychic problems:

There are different types of inequalities prevailing in the physical world. In the psychic world also there are so many ailments...In the psychic arena, the progress should be unbarred and unaffected...You see, in the psycho-physical sphere many people are guided by – rather goaded by – dogmas...People cannot get rid of these ideas because they have been injected into their minds since childhood. As a result, one human society is divided into different nations, and one nation is divided into different religions; religions also have different castes, and castes also have different sub-castes – what kind of situation is this?...Some people think that the particular group of people to which they belong are the blessed beings of PP and others are cursed beings. This is a very bad type of dogma – opportunists have introduced all this...Then there is the progress in the pure psychic level. In the pure psychic level, defective thoughts prevail in human society, and as a result, an individual or a group of people often try to suppress or oppress others.

Then comes psycho-spiritual stratum. Regarding that Ma'rga Guru has said:

In the name of psycho-spiritual approach, in the false name of religion, disparities are created in the human society, differences are created between human beings. In the name of religion so many sanguinary battles were fought in the past, and even now people belonging to one religious group cannot rely on other groups, or pay credence to other groups. Thus one should remember that only the pinnacles Entity, the apexed Entity is our Saviour – He is the only

goal of our life. This is the panacea for all psychic ailments.

The last is the spiritual stratum. Ma'rga Guru said:

In this stratum stratum the natural path is to convert everything into spirituality. This conversion should be in the realm of ideology, in the realm of action, in the realm of learning, in the realm of language, in the realm of studies, in the realm of solidarity. That is, in every area of our spiritual life, this conversion should take place – the conversion of your entire existence, the parts and portions of your existence, into spirituality. But due to defective philosophy, defective guidance, people forget this fact, and they convert spirit into mind and mind into matter. That is, they take the path of negative *pratisaincara* (devolution), and that is detrimental to the cause of human progress.

In a clarion call to the followers of the Renaissance movement he said:

Renaissance people will have to raise their voices against this, and they will have to do it now – they will have to do it immediately. And I also desire that you all should move on the path of Renaissance, which is fully supported by rationality, from today – from this very moment.

A central committee of RU was organized at the Trimohan DMC. The members were:

Prabhat Ranjan Sarkar	Chairman
Ram Tanuk Singh, Adv.	Chief Secretary
Amulya Ratan Sarangi, I. A. S.	Member
Prof. Indradev Gupta, Katihar	Member
Prof. Raghunath Prasad, Gorakhpur	Member
Devi Chand Sharma, Agr. scientist	Member

Dharmendra Rao, Agricultural scientist                      Member

Miss Rama Asthana    Member

It was decided to open RU clubs in various cities with regular monthly meetings, debates on solutions to various problems. Clubs were opened at different universities and colleges around the country. Meetings and symposiums were held in Delhi, Allahabad, Jaipur, Patna, Ranchi, Calcutta and other important cities. *Cosmic Society*, a bi-monthly magazine, was also published giving direction and shape to the new movement.

Ma'rga Guru gave RU discourses in most of the DMCs as its chairman. Every lecture was scholarly and purposeful. These lectures covered many topics about complex problems and their solutions. These discourses were compiled in the series *A Few Problems Solved*. In the inaugural speech at Trimohan he discussed many problems and solutions of the society. The speech was published as *Problems of the Day*, a short book fifty pages long. Some interesting extracts are given below.

### Decentralization of Industry

We cannot neglect even a single living being in this creation, nor can we ignore the smallest part of the universe. So, as far as possible, the industrial system should be organized according to the principle of decentralization.

Industrial development in one part of the world cannot satisfactorily eradicate poverty or unemployment in another part. Therefore, in the industrial system, it is necessary to build up numerous self-sufficient units, at least for those industrial and agricultural commodities which are considered to be essential for maintaining life. Otherwise people will have to suffer tremendous hardships during war and other abnormal circumstances. With the development of



transportation and communication, the size of these units can be expanded.

### **The Eradication of Capitalism**

Considering the collective interests of all living beings, it is essential that capitalism be eradicated. But, what should be the proper method to achieve this end?

It cannot be denied that violence gives rise to violence. Then again, nothing can ensure that the application of force without violence, with the intention of rectification, will necessarily bring good results. So what should be done under such circumstances? Nothing would be better, if it were possible, than the eradication of capitalism by friendly persuasion and humanistic appeals. In that case the peace of the greater human family would not be much disturbed. But can it be guaranteed that everyone will respond to this approach? Some people may say that a day will come when, as a result of repeatedly listening to such appeals and gradually imbibing them over a long time, as well as through proper mental and spiritual education, good sense will prevail among the exploiters. This argument is very pleasant to hear. Such attempts are not reprehensible. But is it practicable to wait indefinitely for good sense to prevail among the exploiters? By then the exploited mass will have given up the ghost!

Though the humanistic approach works in some cases, in most instances it does not produce any result; and even where it does work, it takes a very long time. So, wherever necessary, capitalism must be forced to abandon its ferocious hunger by taking strong measures. But it cannot be assumed that even these measures will be completely successful, because those who appear to be under control due to fear of the law will adopt other ways to fulfil their desires. Black marketing, adulteration, etc., cannot be totally eradicated by threats or by arousing fear of the law.

Thus, stronger measures will have to be taken; that is, tremendous circumstantial pressure will have to be created. To create this sort of circumstantial pressure, the application of force is absolutely necessary. Those who believe that the non-application of force alone is *ahim'sa'* [not to hurt anyone] are bound to fail. No problem in this world can be solved by adopting this kind of *ahim'sa'*.

## Culture

The human race has only one culture. I am not prepared to accept that there are numerous cultures. But then, this much can be said: the dances, songs, pronunciations and festive celebrations of various groups of the human race have their local peculiarities. These local peculiarities, or differences in manners and customs, cannot be considered separate cultures.

Such differences in the local manners and customs of human beings cannot be removed by the force of law or by dictatorial rule. If attempts are made to destroy local manners and customs, languages, and other social conventions in the name of national unity, human unity, or national sentiment, in all likelihood that will result in the escalation of mutual distrust and violence, which will lead collective life down the path of destruction.

I am in favour of social synthesis. In my opinion, the more intimately people associate with one another and the more closely one corner of the earth comes to another corner, the more local specialities in customs and manners will create newer forms as a result of frequent intermixing. The flowers of different gardens will be gathered together and transformed into a bouquet. The beauty of the bouquet will be no less than the beauty of the individual flowers, rather it will be more beautiful. The melody of Dhruvada [the earliest and purist form of classical northern Indian music] will be transformed into Kheya'l [a later musical form], while classical music will be

changed into *kiirtana*, *ba'ul*, *bha't'iya'li*, *ja'ri*, *darbeshi*, [various styles of music] etc.

If different countries or if people of so-called different communities show enthusiasm for increasing social interaction and matrimonial relations, within a very short time social synthesis can be achieved. To some extent we notice the positive effects of such synthesis in cosmopolitan cities.

### Science

Science is moving fast – it is moving ahead and it will continue to move ahead. Nobody can check the advancement of science by criticizing it. Those who try to make such attempts will themselves lag behind – they will be rejected by the modern world.

Human beings will definitely be able to increase human longevity by scientific techniques. In certain special cases they will even be able to restore life to dead bodies. The endeavour to expedite the advent of that auspicious day of science is certainly an important part of social service.

One day human beings will also learn how to produce human babes in science laboratories. Perhaps then it will be possible for human beings to place an order for their children and to get children according to their choice. Why should these laboratory babes lag behind modern humans with respect to intellectual and spiritual wealth! Those opposed to science today challenge, "Let human beings demonstrate that they can produce living entities!" By producing laboratory babes, the human beings of the future will give a befitting reply to this challenge.

The development of intuition will make human beings more spiritually inclined. What *Sagun'a Brahma* [the Qualified Supreme Entity] is directly doing today will be done increasingly by the human beings of tomorrow. In that age the reproductive capacity of the human body will gradually cease to exist.

Ma'rga Guru expressed his insights about different urgent problems of today's society. Some of the topics he covered were the future of capitalism, the philisophical and psychological defects of materialism, the rationalization of industry and agriculture, trade unions, industrial and agricultural cooperatives, the nationalization of land, industry and commerce, social rights, equal rights for men and women, the dowry system, war and peace, nationalism and world unity, world government, world language and script, the population explosion, party politics and education.

On July 27, 1958 at Gorakhpur, the RU speech was on "Analysis and Synthesis"; at Ramnagar DMC in Bihar it was on "History and Superstition", in March, 1959 at the Lucknow DMC it was "Ism and Human Progress". The same year in the Muzaffarpur A'nanda Pu'rn'ima' DMC it was on "Tantra and Indo-aryan Civilization". These RU speeches are rich in historical and cultural facts and are very popular with researchers and professors.

There was a seminar of history students and research scholars at Jamalpur at the January DMC in 1960. Ma'rga Guru gave a landmark discourse about modern India. The lecture was published as *To The Patriots*. Though the book is small, it contains many precious ideas and thought-provoking predictions about the future of Indian nation. The decline and dissatisfaction that is seen in the politics and economics in India in this last decade of the century were hinted at by Ma'rga Guru in that book. The book has been dedicated to the Indian national hero Subash Chandra Bose.

In April, 1960, Ma'rga Guru spoke on "Tantra and Ideology of Life". On May 11th, at the Monghyr A'nanda Pu'rn'ima' DMC, he spoke on "Human Progress". In January, 1964, at the Patna DMC he spoke on "History". In February, he

spoke on "Dialectical Materialism and Democracy". In 1965, at the Patna A'nanda Pu'rn'ima' DMC, a very important discourse was given, "Civilization, Science and Progress" and in 1966, at the Patna A'nanda Pu'rn'ima' DMC the RU discourse was "Future of Civilization". Every discourse of Ma'rga Guru was full of rational, benevolent solutions for many problems confronting various aspects of society such as: civilization, culture, progress, science, industry and agriculture. In the following excerpts are some of Prabhat Ranjan's ideas on different topics.

### Women's Rights

In the annals of human history we do find women whose memory glorifies not only womanhood, but the entire human world. In philosophy and spirituality, social reform and educational pursuits, science and technology, they stand second to none. Women are found discussing the riddles of philosophy, solving problems of social and education reform, and are inspiring men in times of struggle.

They have their potentiality no less than men. The difference in natural and biological characteristics between men and women speaks only of co-ordinated co-operation and not of subordinated co-operation.

Yet the annals of history depict the sad and painful episodes of women's exploitation throughout the world. Even today women are slaves to the male-dominated social order. This is not only bad but deplorable. We should decry such domination of women and their psycho-economic exploitation through the evil design of dogmas. To abolish dogma and liberate women from psychic exploitation, there should be:

1. Free education for all women in all countries of the world.
2. No discrimination in the social, educational and religious realms.

3. The provision of economic and social security to all women.

We stand to create a powerful, dynamic and upsurging social consciousness, especially amongst women, so that they are inspired to rise, awake, abolish dogma and annihilate all symbols of slavery, and usher in a new era of co-ordinated co-operation and glorious achievement. Let women be the vanguard of a new revolution which humanity must achieve for a glorious tomorrow. ("Women's Rights", *A Few Problems Solved, Part 9*)

### Disarmament

Some people fear that atom or megaton bombs may one day cause the extinction of the human race. But such fears are ill-conceived and meaningless. It is human intellect which is responsible for their production and so naturally, intellect is superior to its products. It may one day invent such weapons which may render ineffective even atom or megaton bombs. The cry for disarmament, therefore, will strengthen the destructive capacity of the atom bombs. It may lead humanity towards its total annihilation. It is therefore, a great obstruction, an impediment, in the progressive development of the human society. We need more powerful weapons. *Sadvipras* [spiritual revolutionaries] will manufacture such powerful weapons. If the human race is to survive, if millions of innocent lives are to be saved, it becomes the duty of the apostles of peace to utilize more powerful weapons than what they have at present.

### Future of Civilization

Modern minds are often perplexed by the fear and doubt of the extinction of the human race within a short period. People deem that civilization is passing through a very critical phase and there is no possible

escape from its total annihilation. But this can't happen. ("The Future of Civilization", *A Few Problems Solved Part 6*)

To trace the source of the RU movement we have to look at Prabhat Ranjan Sarkar's attitude towards human life and the world. On October 8, 1957, Ma'rga Guru said in one of his discourses in Calcutta that :

Our society is moving in a reverse direction forgetting rapidly the ideology of the eternal values: *Satyam*, *Shivam* and *Sundaram* (Truth, Consciousness and beatitude). The complexity of humanity is ever-increasing and is creating many new problems rather than solving the existing ones. Most interesting of all to see is that with each wave in the flow of problems (I will call it flow because it is not the path of progress, it is the path of degeneration) we may understand what the problem is and where it lies yet even then we make no effort whatsoever to solve it collectively.

The administration of our country is now not in the hands of colonial forces. We have our own constitution and we have created our own pattern of life. As the guardians of the country and nation, we have got so many efficient and knowledgeable people that the leaders of great countries of the world show them deference, even then our society is not able to advance further. The fundamental cause is that we have discarded our ancient values of *Satya Shivam Sundaram*; we have forgotten our basic characteristics.

In 1950 – 1951 Prabhat Ranjan was then 29 – 30 years old. Frequently, he would talk about his vision of society, civilization and culture to the educated youths of Bamunpara. It foretold of his speech in 1957. Still earlier in 1947 – 48, Prabhat Ranjan would have long talks about his philosophy of life with many people and friends whenever he visited them. Samar Bose from Nivedita Lane in Bagh Bazaar, Calcutta is now in his late 80s. He has listened to

many such discussions. He was once associated with the cinema and produced many films based on the stories of Rabindranath Tagore and Sarat Bose. He said that he heard at least 100 times Prabhat Ranjan speaking in the homes of Ajit Bose, the owner of Aurora Cinema, K.C. Das and many important persons of north Calcutta. Some who attended those talks included Prof. Nirmal Kumar Bose, former private secretary to Mahatma Gandhi; Vijay Bihari Mukopaddhyaya, father of the Justice P.B. Mukopaddhyaya, Rai Bahadur Lal Mohan Ghosh and the Mitras of Darjipara. Everything he spoke about was in accordance with his philosophy of life.

Himangshuranjan Sarkar wrote in his biography that he and his brother, Prabhat Ranjan, visited M.N. Ray, the radical humanist, at Loudon St., Calcutta. Ma'rga Guru was full of praise for Ray's indepth knowledge and intelligence. But he called Ray's radical humanism incomplete and gave his own opinion about Ray's reformation and renaissance theories. Ma'rga Guru based *Idea and Ideology* on these ideas.

Reminiscing about the past Ajit Kumar Ray, Prabhat Ranjan's closest friend said, "From the beginning of forties Prabhat Ranjan would often speak about building a new society. I discerned fundamental differences between his views and theories in vogue concerning society culture and civilization."

The deep insight and foresight of Ma'rga Guru identified many defects in society, its many imperfections, superstitions, dogmas and disparities in economic and political life. He was looking for a group of upright, educated and benevolent people who would come together to think out the solutions to the problems facing the world. He wanted that spiritually-minded intellectuals should give guidance to the people of the world. He desired that this great task, which cannot be done by self-interested politicians, should be done through the Renaissance Universal forum.



## CHAPTER 9

### THE ADVENT OF PROUT

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*Jagatt'a nay mithye ma'ya mithye ranger khela  
Liila'mayer liila' e bha'i liila'r mohan mela'.  
Su'rya a'se prabha't ha'se sakal diki range bha'se  
Ranger jhilik pra'n'e meshe ranjane utala'.  
Dine ra'te ta'ri a'she ceye tha'ki nirmines'e  
Ei ca'oya bha'i pu'rn'a have ta'ha'r sa'the mishe.  
Na'na' ranger na'na phule bharbe ranger d'a'la'.  
(Prabha't Sam'giita 71)*

This world is not a mere illusion  
It is not a display of false colours  
It is the game of the playful Lord  
It is a charming fair of sport  
The sun rises and the dawn smile  
All directions are dazzling with colours  
Gleaming colours, intoxicating colours  
Merging with the flow of life,  
Day and night awaiting Him  
Seeking Him with unblinking eyes.

These lyrics make it clear that the composer is not at all a *Ma'ya'va'dii* (a believer in the theory of Illusion). Rather he stood with his feet on the solid ground of reality when he evaluated the world around him. He did not agree with the Greek philosopher, Aristotle, that humans are predominantly political. Nor did he agree with the 19th century thinker Karl Marx who stated that humans are economic beings.

Politics is just one aspect of life and although it may be an important one, by no means are politics and life synonymous. Similarly, economics is unquestionably a vital dimension of life, yet Prabhat Ranjan Sarkar never subscribed to the view that economics is the be-all and end-all of human life. Karl Marx looked at human life from a narrow viewpoint and only at a limited time span. P.R. Sarkar, on the other hand, had a deep insight into humanity, its origins and the highest points of its development. He viewed civilization from an integral perspective as if he saw the panorama of life extending back for thousands of years. He noted all its imperfections, defects, and deficiencies.

Nevertheless, despite all shortfalls humanity has vast potentialities. To him the true identity of a person is a child of the Divine Father and an ideological being. He always said, "Human life is an ideological flow". This ideology works on trifarious human existence. Trifarious here means the three levels of being: physical, psychic and spiritual; whenever he spoke on progress he always meant progress in all three spheres.

To be able to think out a thorough plan for the welfare of society, Prabhat Ranjan had to stand with his feet on the ground. About the qualities of a guru for the mundane world it has been earlier stated:

Those whom the master is to teach have bodies made of flesh and blood, of the five fundamental factors. Their life is the combination of sorrow and happiness, laughter and tears. They face the problems of sustenance and clothing; they feel pleasure and sorrow. They weep in extreme suffering and weep in excessive happiness. They are weary and tired of misery. They exude confidence in success and happiness. It is the duty of the master to understand all these

things and provide all that is necessary to move on the path of life.

A master in physical stratum has to be able to do all this. To be a master in physical realm he has to teach the things that will solve the problems of the material world properly. The guru has to arrange for and take responsibility to provide for the minimum necessities of worldly life such as food, clothing, shelter, education and medical attention.

Prabhat Ranjan had such a sense of responsibility. Whatever was in his mind, he spoke and what he spoke he did. This sense of responsibility had compelled him to propound and advocate the socio-economic theory of Prout along with spiritual philosophy. A small incident comes to my mind in this context. It was 1984 and for most of the time the master lived at his residence, Madhumalancha, in Lake Gardens, Calcutta. Even though he was very busy in that period, one day he said, "Call some of those who are deeply interested to know the economic and social aspects of my philosophy. I would like to sit and convey a few ideas to them."

The next afternoon, about twenty persons were present for the seminar. Ma'rga Guru said:

According to Prout philosophy each member of society must be guaranteed minimum essentialities of life. That is, each person must be secure for his/her food, clothing, dwelling, medical care and education. There are certain economic zones where the soil is dry and barren, and its productivity is less, such as our Ra'r'h area. Ra'r'h is one among many barren areas in India. What are you to do? There, no cereals, vegetables nor oil seeds grow. What should be done? I went several times to the Telengana area of Andra Pradesh. the people of that area spoke to me about the land. Gujrarat, Rajasthan, Madhya Pradesh, Maharastra, Orrisa,

and Bihar and almost all states in India have a considerable area of non-productive land. But I don't agree. I think if developed techniques of farming are applied then even the barren land of Ra'r'h rich crops will grow. But if we continue to apply age-old and archaic methods then, of course, we stand to suffer much.

Ma'rga Guru spoke at length about various agricultural products such as the main cereals, many types of vegetables, oil producing seeds, pulses of different varieties, spices, fruits, milk and milk products, cotton, silk, timber woods, and medicinal herbs.\* Like an expert agriculturist he systematically covered all points of agriculture and farming. Some of the topics he discussed were: categories of land with its merits and demerits; which land is suitable for which types of crops; which crops should be sown and their growing periods; what vegetables can be dehydrated, powdered and packed, such as a certain type of potato that grows in 60 days; how many times the land has to be ploughed for a particular crop; what fertilizers to give; how many times it has to be irrigated; what remedies to use for various pest infections and so many other things which we could not imagine.

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\* During that seminar Ma'rga Guru discussed the care and development of many agricultural products. A few of them were: rice, wheat, barley, corn, millet, oats, cabbage, cauliflower, potato, wax gourd, kachu, jhinge, brinjal, tomato, bitter gourd, cucumber, watermelon, pumpkin, shankallu, khamalu, shim, barbati, beans, mustard, groundnut, sesame, linseed, rape, sunflower, coconut, mangoes, jackfruit, berries, dates, lichi, lemon, oranges, pears, pineapple, papaya, grapes and banana, ginger, garlic, onion, chili, tumeric, cardomon, clove, coriander, cumin, fenugreek, cinnamon, fennel and nutmeg.

The talks went for a whole week and the notes ran to 250 pages. Ma'rga Guru was speaking in such a way as if he spent his whole life doing agriculture. He was born and raised in Jamalpur and then spent some years in Calcutta. He had no relation at all with agriculture and farming, yet he spoke eloquently on the science of soil, agriculture, horticulture, sericulture, apiculture, pisciculture, plant breeding, entomology, dairy farming. How descriptive and detailed each subject discussed was! His extensive knowledge mystified us all. This is an example of how a guru of the mundane world fulfills his responsibilities.

Now to return to Prout philosophy. From 1955 to 1959 he built a solid foundation of the spiritual philosophy of Ananda Marga through discourses that were then compiled into books. Then the master turned his attention towards the social-economic philosophy of Prout. From Jan. 26, 1958 to May-June 1959 he tried to awaken social consciousness through his RU discourses given in those ten or twelve DMCs. He covered many aspects of social development such as society, civilization, culture, the physical sciences, spirituality and progress. On June 5, 1959, he concluded the book *Idea and Ideology* with "To infuse new life into the society and to accelerate its progress Ananda Marga has given Progressive Utilization Theory, in short Prout. And those who follow Prout will be called Proutist. On the final page he gave the five fundamental principles of Prout:

(1) No individual should be allowed to accumulate any physical wealth without the clear permission or approval of the collective body.

(2) There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe.

(3) There should be maximum utilization of physical, metaphysical and spiritual potentialities of unit and collective bodies of human society.

(4) There should be a proper adjustment amongst these physical, metaphysical, mundane, supramundane and spiritual utilizations.

(5) The method of utilization should vary in accordance with changes in time, space and person, and the utilization should be of progressive nature.

On the last day of the Motihari DMC that was held on Bhadra Pu'rn'ima', Ma'rga Guru, at a gathering of students, youths and teachers, discoursed on Prout for the first time. Most of the countries in the world, with a few exceptions, are poor. Some of them are extremely poor such as Bangladesh, Burkina Faso or Bolivia. Even in those countries which are opulent and have sufficient productivity, the distribution system is not rational. In third world countries, the system of production and that of distribution of wealth both are unsatisfactory.

The principal goal of Prout's philosophy is to provide a satisfactory solution to the problems of production and distribution. That is why the two items which are emphasized the most in Prout economy are progressive utilization and rational distribution. As soon as progressive utilization and rational distribution are brought into effect, the minimum requirements of every member of society will be available and there will be increase in their purchasing capacity. Therefore the most important proclamations of Prout are first, increase in purchasing capacity and second, guarantee of minimum essential needs. About this Marga Guru says:

To unify the human society we must first remove social and economic disparities. In a society where one person wallows in luxury while another gradually starves to death, the bonds of friendship are inconceivable.

A master can never have friendship with the slaves. Everyone should be made to realize that all the wealth of the world is the common patrimony of all. Everyone has the birthright to enjoy the common property. No one should interfere in the fundamental right of anyone. Each and every person should be guaranteed the minimum essentialities of life. (*Prout in a Nutshell 7*)

All persons must be given equal rights and opportunities in all spheres. Every individual must have equal rights to the dot in respect of things such as food, clothes, housing, medical aid and education that are absolutely necessary for physical existence. (*Prout in a Nutshell 1*)

In the Proutist system of distribution, first, the citizens must be guaranteed the minimum essentials of life. Secondly, the specially talented persons should be provided with special amenities keeping in view the fact that some differences are bound to exist. Thirdly, the minimum requirements have to be progressively increased and these things have to be done keeping up with the people's minimum purchasing capacity. In the words of the propounder of Prout:

It is not enough to say that the minimum requirements of human beings all will have to be provided. There should also be the provision to guarantee the fulfillment of the minimum requirements. Hence, to ensure the purchasing power of each and every individual is our social responsibility. (*Prout in a Nutshell 13*)

He has also suggested the ways and means to ensure the purchasing power to people:

To increase the purchasing power the production of essential commodities – not the production of luxury goods – for consumption by the common people must first be maximized. This will restore parity between production and consumption, and will ensure that the economic needs of the people are met. (*Prout in a Nutshell 13*)

## MAXIMUM UTILIZATION OF PHYSICAL RESOURCES

In the second principle of Prout it has been said, "There should be maximum utilization and rational distribution of all mundane, supramundane and spiritual potentialities of the universe." This fundamental principle has two important aspects: first, maximum utilization and second, rational distribution. Maximum utilization itself has the three aspects: physical, psychic and spiritual. The physical stratum has a few sub-strata. For instance, scientific invention, social advancement, political, economic and cultural life. In connection with the maximum utilization, of the physical stratum and its sub-strata P.R. Sarkar has said:

This solar system is sufficient in its potentiality to maintain, nourish, feed and supply material for existence not only to human beings but to all its living beings.

Due to our folly or undeveloped thinking, we could not give proper solutions to the problems of material existence. Now our planet is just like a hidden treasure. We have to utilize this hidden treasure for the maintenance and sustenance of all



the living beings of this universe. (*Prout in a Nut-shell 12*)

Ra'r'h is the most dry, barren area of Bengal. The proponent goes on to explain what could be the amount of progress of Ra'r'h if its natural resources are utilized to the maximum.

Let us take the case of Ra'r'h-- the starting point of human civilization. Nature has provided the hilly land of Ra'r'h with enormous resources. In the different strata of old hard rock there are gold, silver, copper, mercury, mica, manganese and many other minerals. There are large deposits of quartz and various types of other valuable minerals in the stratum of hard igneous rock. There is good quality coal and sand in the stratum of ancient alluvial rock and dead stone. Western Ra'r'h is rich with mineral wealth. The soil of eastern Ra'r'h, it having been formed from the sea bed, is comparatively new. There is a great possibility that mineral ore may be extracted from its bosom, especially in those areas which were covered by the Sargasso Sea in ancient days.

Eastern Ra'r'h is as rich in on-surface wealth as western Ra'r'h is rich in underground wealth. The sort of rich fertile land we find in Burdwan, Hooghly, Howrah, eastern Midnapur and Kandi subdivision is very rare in the whole world. The reason is that the rivers of Ra'r'h such as Damodar, Ajay, Mayru'ra'ks'ii, Kam'sa'vatii, Suvarnarekha, Vakreshvara, Kopai, Shilavatii, Hinglo have carried alluvial soil enriched with calcium and various mineral resource and made the surface of the earth very rich; as precious as gold. In that fertile soil there can be bumper harvests of paddy (rice), wheat, sugar cane, pulses, cotton, mulberry and non-mulberry silk and many other agricultural products, The laterite soil of Ra'r'h is so rich with calcium that good quality apples, pears, oranges, papayas, guavas, grapes, castor-

apples and many other fruits can be grown in abundance. By introducing various kinds of irrigation systems, (small irrigation, lift irrigation, excavation of tanks, etc.) efforts may be made of the growth of orchards and for the cultivation of three crops of rice in a year (early autumn, winter and summer). On the basis of the tremendous potentiality for agricultural production, numerous agrico-industries and agro-industries could be established in Ra'r'h, but unfortunately, this potentiality has not been tapped so far. The forests of Ra'r'h area are also full of resources. They have an abundance of sal, piyasal, hizal, palah, ashok, kusum, jam (black berry), jackfruit trees, etc. (*Prout in a Nutshell* 9)

To make the maximum use of the physical resources he attached great importance to science. In fact the importance of science is embedded in the very history of the development of science. So he used to take a strong line against those who criticized science without rhyme or reason. He used to say:

Those who criticize science are trying vainly to take the flow of the Ganges in a reverse direction. That is, from the sea towards Gangottarii (its source) – something which is opposed to the principles of dynamics. Such an attempt is an indication of negative mentality. (*Prout in Nutshell*)

## MAXIMUM UTILIZATION OF PSYCHIC WEALTH

There is no doubt that today the victory chariot of science is advancing rapidly. Here the propounder sounded a word of caution. He has laid special stress on the quality of civilization together with the cultivation of science:

Where the development of civilization is utterly negligible and science gradually attains the apogee of development, science only paves the way for destruction instead of doing any good to humanity. And so study and practice of science, though unavoidable, should not be given a higher place than civilization. (*Prout in a Nutshell 6*)

Where the development of science outpaces the advancement of civilization, civilization meets with its Waterloo. Take for instance the history of Egypt and Greece. As long as the victorious march of science of these two countries did not exceed the progress of civilization, the advancement of civilization was kept in tact in both countries. But with the development of science, when enormous amounts of luxuries were produced, the civilization of the countries collapsed. Because by then science had taken precedence over civilization. so although research and cultivation of science is indispensable yet it will not be proper to permit science to take precedence over civilization...Those who are wise will strike a balance between the two and move towards overall progress. Without striking this balance, it is meaningless to think of real progress in the world of intellectuality... In the present, the world is on the decline because science is enjoying greater prestige than civilization. Today if civilization is allowed to prosper like science then only it will be possible for humanity to reach the pinnacle of progress. (*Prout in a Nutshell 6*)

There is a subtle difference between civilization and culture. The propounder of Prout has pointed out the difference and attached great importance to the advancement of culture also.

Where the expressions of life are diverted to crude objectivities it is called *krs't'i* (crude aspect of culture), which is a part of *sam'skrti* (subtle aspect of culture). Crude manifestations of expressions are

called *krs't'i*. The sum total of both crude and subtle manifestation of expressions is *sam'skrti*. *Krs't'i* may differ from one group of people to other but the *sam'skrti* of human being is one.

Cultural expression and civilization are not synonymous. Where there is a control and rationality in the different expressions of life, there is civilization. To take a concrete example, eating is a cultural expression of life. Those who rationally think that over-eating is bad, think restraint from it may be good, are called civilized. The cultural expressions in people are many. People who cannot control the different expressions may be called culturally advanced but not civilized. Culturally advanced people may not necessarily be civilized if in their expression there is a lack of rationality, reasoning and control. (*Prout in a Nutshell 8*)

Both the problems and their solutions have been pointed out. Now it is our bounden duty to carry this message to all nooks and corners of this world. The wind is blowing in our favour. We should carry the message to each and every particle of marrow of this living world. (*Prout in a Nutshell 12*)

Incidentally, in a 60 page essay, "Art for Service and Blessedness", Prabhat Ranjan Sarkar explained the role of the litterateurs and artists in the development civilization and culture. So far as music is concerned, he composed 5018 songs rich in inner meaning, language, melody and rhythm. He gave his specific views on different branches of the humanities like art, literature, song, dance, etc. Besides that he laid great stress on the cultivation of aesthetic sciences as a whole:

Human beings, by their inborn instinct, have love for beautiful and subtle things. They appreciate and cultivate what is beautiful and subtle in

their internal and external lives, and in the world of ideas. This love for art is the fundament of the aesthetic science (*nandana vijina'na*). Yet we have shattered this science of aesthetics by stamping doctrines upon it. We could have very well utilized this aesthetic science for our welfare, our developed wisdom and based on this aesthetic science we could have guided human beings to follow the path of syntheses which, alas, we did not do.

I will say that people with developed intellects have been able to realize that the domain of their intelligence is gradually expanding. They ought to have taken it as their foremost duty to refine this aesthetic science and, by the untiring and impartial cultivation of knowledge, to create further avenues for its expression. This aesthetic science uplifts humanity from the dust of this worldly abode to taste and feel the subtler worlds. Therefore every effort must be made to develop aesthetic science – a task not at all beyond the capacity of human beings. As I said before, the periphery of intelligence of human beings along with their knowledge is ever-expanding. The domain of their wisdom is also widening very steadily and rapidly. Now is the time for humans to garner great achievements in their physical and mental spheres. And the cultivation of knowledge should go on side by side with aesthetic science. (*Prout in a Nutshell 14*)

In order to make the best utilization of the psychic strata we will have to progressively expand the arena of mind. In this connection P.R. Sarkar observes:

We have physical, psychic and spiritual relationship with the universe. As all the living entities of the universe have an inherent hunger for the limitless entity hence all the human beings will have to enhance their psychic arenas. This is a must for

them. the Supreme Entity devoid of all bondages is a common goal of everyone. Human beings also, will have to expand their minds in such a way they transcend all limiting barriers." (*Prout in a Nutshell* 6)

## DEVELOPMENT OF SPIRITUAL RESOURCES

Regarding the maximum utilization of spiritual potentialities, Prabhat Ranjan Sarkar's observation is:

Spirituality must inculcate sense in human psychology and develop a natural affinity amongst this species of the creation. The approach of spirituality should be psychological and rational, and should offer a touching appeal to the deepest psychic sentiments of human beings. Human beings should appreciate by rational analysis their relationship with the Cosmic Entity and recognize the most benevolent kindness of the most-beloved Entity. Spirituality should lead people to the Cosmic Truth from which they have derived themselves and which is the ultimate destiny. That ultimate and absolute Ideal is the Cosmic Ideal – Ideal beyond the scope of time, place and person. It is the Absolute, beyond mind beyond relativity. It stands with its own luster for all time and for every factor of the Cosmos, whether it is a human being or a less evolved animal. The Cosmic Ideal alone can be the unifying force which shall strengthen humanity to smash the bondages and abolish all narrow, domestic walls of fissiparous tendencies. (*Prout in a Nutshell* 3)

Following the tradition of *Su'tra* (aphorism) literature of ancient India, Ma'rga Guru presented his whole socio-spiritual and socio-economic ideology in 85 aphorisms. On June 18, 1962, the *su'tras* along with their purports were printed as *A'nanda Su'tram*. In the first four chapters the spiritual

aspects of the ideology are given and the remaining sixteen *su'tras* in the fifth chapter are the socio-economic aspects. Over the years he elaborated further on the *su'tras* in all his discourses and classes. As a result there is an extensive library of Prout literature available.

In the commentary on the first *su'tra*, *Varn'a pradha'nata' cakradha'ra'yam*, he said, "History is a expression of collective psychology". In analyzing the collective psychology P.R. Sarkar observed that in every age a particular class of people (*varn'a*) emerges in the role of a society's leaders. Later the leaders turn into exploiters. Here the term *varn'a* does not mean physical colour or caste, it refers to a class of people with a distinct psychology and mental colour.

In the earliest stages of society, people survived by manual labour. For this reason the ancient era is called *Shudra* Age. As time rolled on the clashes and conflicts increased. There arose the need in society for brave warrior-leaders. That was the beginning of the *Ks'attriya* Age. The brave *ks'attriya* leaders badly needed intelligent counselors or *vipras* ultimately they captured the power from the *ks'attriya*. This age was known as *Vipra* Age. Then came the *Vaeshya* Age – the age of capitalism. As a severe reaction to the ruthless exploitation by the *vaeshyas*, the other classes fought together against the exploiting capitalists and heralded the *shudra* revolution. In this way the cycle of social movement keeps rotating unceasingly. In the process of history there emerges an immutable law of movement of the social cycle.

The second to seventh aphorisms in the fifth chapter of *A'nanda Su'tram* throw light on the process of socio-political transformation. The *su'tras* explain who will remain at the nucleus of the social cycle and what are the criteria of their

leadership. He analyzed the positive and negative characteristics of each *varn'a* and finally concluded:

The *ks'attriyas* cannot be entrusted with the responsibilities of leading the society because they will try to start [martial] imperialism. They will exploit the non-*ks'ttriyas* and will suck the vitality of the weak.\* The *vipras* cannot be entrusted with the social responsibilities of leadership because they will try to establish the [intellectual] imperialism and will exploit the non-*vipras* and the uneducated people. Nor can this responsibility be placed in the hands of the *vaeshyas* either because they will start capitalist imperialism. They will exploit the non-*vaeshyas* because they will start capitalist imperialism. They will exploit the non-*vaeshyas* and suck the lifeblood of the toiling masses. The *shudras* cannot take over the leadership of the society as the triumph achieved by the *shudras* as a result of *shudra* revolution serves as an additional feather in the cap of the *ks'attriyas*. (*Prout in a Nutshell 3*)

Thus after analyzing the whole syndrome of social change he comes to the conclusion:

Hence the responsibility of social control should not be in the hands of those endowed with courage or in the hands of those who are intellectually developed or in the hands of those with worldly skills. Social control should be in the hands of those who are spiritual aspirants intelligent and brave all at the same time. (*Prout in a Nutshell 4*)

Now, those persons who are spiritual aspirants, intelligent and brave, are called *sadvipras*. *Sadvipras* are not unrealbeings of a fantastic

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\* Joseph Stalin of the Soviet Union and Fidel Castro of Cuba might be cited as typical examples of heads of dictatorial regimes.



utopia. They are human beings of this earth -- endowed through their own strenuous efforts with the exceptional qualities.

Prout economics are propounded in the next four *su'tras*. Prout proposes a decentralized economy as the best system and suggests basic guidelines for decentralization. There are policies governing cooperatives, agriculture, industry, trade and commerce. Prout carefully analyzes depression, inflation and over-production and advocates a balanced economy, self-reliant zones and block-level planning. Prout opens up the new horizons of a new economic order.

The twelfth to sixteenth aphorisms state that neither history nor politics is the main factor, the real control lies in the hands of society. In those *su'tras* are the principles concerning society's forward movement. In the implementation of those principles lies the road to socialism which is otherwise known as progressive socialism. Today neither capitalism or marxism is ideal. P.R. Sarkar observes:

People have been loudly protesting against capitalism for a long time, and on numerous occasions. Many people have tried to launch agitations against capitalist exploitation. The capitalists are always vigilant about people's dissatisfaction with the capitalist system and respond by continually changing their methods of exploitation. For example, capitalists buy off so-called intellectuals, and make them work as manipulated pawns in their power plays and schemes. In addition capitalism has adapted to changing circumstances. Thus we see that there have been quite different forms of capitalist exploitation in different forms of capitalism exploitation in different periods -- feudalism, *lasse-faire*, capitalism, imperialism, colonialism, neo-colonialism, mixed economy and multi-national corporation. In today's changing circumstances, even communism unerringly an accurate weapon against capitalist

exploitation has become as blunt as an obsolete weapon. (*Prout in a Nutshell 13*)

P.R. Sarkar predicted as early as 1951 the inevitable fall of both capitalism and communism. In his analysis:

Due to their inherent staticity the downfall of both capitalism and communism is inevitable. Both capitalism and communism are on the verge of extinction from this world. The external and internal spheres of capitalism have ordinary acceleration but there is a contradiction between its internal and external spheres. The contradictions in capitalism are due to the self-centred profit motivated psychology and the accumulation of wealth for the benefit of a few rather than for the welfare of all. Hence capitalism is not congenial to the integrated growth of human progress. A day is therefore sure to come when capitalism will burst like a firecracker.

Marxism too is a transitory phenomenon. In the external sphere of Marxism there is only ordinary acceleration and in the internal sphere there is staticity. The result is negative dynamicity. That is why Marxism will never be a success. Marxism is a just like a comet on a parabolic path – it is not of a hyperbolic order. Marxism can only bring society to an omni-static state, that is, the state of nihilism and cynicism – a sort of negation. (*Prout in a Nutshell 13*)

So he has appealed to the world population to try to implement the Prout without further delay. He said:

This earth of ours is passing through a critical juncture. The solution is of immediate necessity. It brooks no delay. That is why our Prout is to be propagated through out this universe especially on this planet of ours. You should chalk out programmes for its implementation written a short period. (*Prout in a Nutshell 12*)

## FOUNDING THE MONASTIC ORDER

In the early days of Ananda Marga the master himself would teach *sa'dhana'* to spiritual seekers. As people came to know of Ma'rga Guru's spiritual, yogic powers and his authority in yoga and Tantra, there was a rush of people seeking to learn *sa'dhana'*. It was not possible for him alone to teach meditation to such a large number of people, so he selected a group of devoted, moral, and spiritually inclined *sa'dhakas* and trained them in philosophy and meditation. He made them into *ta'ttvikas* and *a'ca'ryas*.

*Ta'ttvikas* are those who have learned thoroughly the theoretical aspects of philosophy and ideology. The derivative meaning of the word *a'ca'rya* is: *a'caran'a't pa't'hayati yah sah a'ca'ryah* meaning "one who teaches others through his or her personal conduct". In Ananda Marga the title is given to the spiritual teachers and means that he or she is well-versed in the theoretical side of philosophy and the ideology of the Ananda Marga and that he or she is skilled in the practical aspects of *sa'dhana'*. Ma'rga Guru entrusted the *a'ca'ryas* with the responsibility of teaching the primary *sa'dhana'* of *as't'a'nga yoga*.

The founder built the organization in an orderly, skillful manner. He laid a deep foundation of action, knowledge and devotion on which the entire organization now stands.

Not only ta'ttvikas and a'ca'ryas but even the ordinary members of Ananda Marga follow all the rules of conduct.

The disciples of Ma'rga Guru had come from all over India; they were eager to start branches of Ananda Marga in their own places. The Margiis of Bihar started spreading the ideology and *sa'dhana*' of Ananda Marga in almost all its districts simultaneously. A'ca'rya Haraprasad Halder of Krishnagar, West Bengal, eagerly spread a network of branches throughout Nadia District. He brought many persons of Nadia into Ananda Marga. A'ca'rya Shacinandan of Birbhum, W.B. created many devotees and followers there. A'ca'rya Candranath of Bhagalpur assembled a large group of followers from among his colleagues, friends and relatives. Rasamaya Das belonged to Karimganj, Assam. He brought A'ca'rya Shivshankara Banerjee there and opened branches throughout the Karimganj-Sadrasi area. A'ca'ryas Diipanarayan and Kedarnath worked hard and gave the organization a solid start in Saharsa and Purnea Districts.

In Uttar Pradesh, A'ca'rya Keshava Prasad organized centres in Ghazipur District and A'ca'ryas Pratapaditya and Raghunath Prasad worked in Gorakhpur District. A'ca'ryas Kedarnath, Kshitish Chandra, Shukdev Dharmamitram, Dasharath Singh, Amulya Ratan Sarangi, Pranay Kumar, Chatterjee, Deokiinandan, Prasaël, Harishamkaraji, Dharmendra Rao, Pashupatiji, Vishveshvaraji, Machin Bahadurji from Nepal, Nagina Prasadji, Kishunji, Ram Tanuk and many other family a'ca'ryas and ta'ttvikas spread the mission of Ananda Marga throughout Bihar, West Bengal, Orissa, Uttar Pradesh and Nepal.

Ananda Marga published three quarterly magazines, one each in English, Hindi and Bengali to carry the ideology of Marga to the public. The English magazine was *Our Universe*, in Hindi, *A'nanda Du'ta* and in Bengali, *Pragati*. On the

birthday of Ma'rga Guru in 1956 the first issue of *A'nanda Du'ta* was published. In that issue the following news was printed under the column "Ma'rga Samachar":

Recently trained ta'ttvikas and a'ca'ryas have proceeded to Calcutta, Nadia and 24-Parganas districts in West Bengal to popularize the philosophy and the spiritual practices of Ananda Marga. In Allahabad and Gorakhpur in Uttar Pradesh and in Saharsa, Begusarai, Muzaffarpur and Bhagalpur in Bihar, the propagation work of Ananda Marga is running smoothly.

In 1957, one of the issues published the following:

The period between June 10 and July 7 had been declared as "*praca'ra* (propagation) month" by the Ma'rga. During the month large open spiritual conferences were organized in Monghyr, Bhagalpur, Gaya, Ranchi, Muzaffarpur, Bettiah, Begusarai and Kati-har in Bihar State, at Bankura in West Bengal and in Allahabad in Uttar Pradesh.

It was family ta'ttvikas and a'ca'ryas who addressed these conferences. Although they worked in offices, courts, schools, colleges and universities, they took time off from their jobs to work for Ananda Marga.

In 1958 the Bengali *Pragati* magazine wrote,

There has been unexpected success in popularizing Ananda Marga in the districts of Bihar state and in Uttar Pradesh, Punjab, Rajasthan, Madhya Pradesh and Maharashtra states. A group of *praca'rakas* (missionaries) left to do extensive work in Calcutta, Burdwan, Bankura, Purulia, 24 Parganas, Nadia, Murshidabad, Maldah, West Dinajpur and Jalpaiguri in West Bengal. A worker is being sent to Orissa and soon another will be sent to Andhra Pradesh. Efforts

are underway to send workers to different states in South India. Work in Nepal is going on very well.

In 1961 one of the family a'ca'ryas went to Burma and spoke on Ananda Marga at Rangoon University. Dr. Mahendra Nath, the head of the Botany department, took the responsibility of popularizing Ananda Marga in Burma. That a'ca'rya also took up the task of doing so in United States, Canada, England and Germany. Two other family a'ca'ryas went to Australia and Africa. A'ca'rya Devi Chand Sharma did the work in Delhi, Hariyana and Punjab whereas A'ca'rya Ksitish Chandra did so in Karnataka. A'ca'ryas Prathivi Sharan and Suresh Kumar also participated in propagation work.

In the initial stages of organizational expansion, the effort of the family ta'ttvikas and a'ca'ryas was exceptional. It should be remembered, however, that the plans and programmes of Ma'rga Guru were vast. His intention was that the *Bha'gavat Dharma*, as upheld by Ananda Marga, should be spread throughout India and the world. He wanted an all-embracing, ennobling, and rational *Bha'gavat Dharma* to penetrate deeply into the human heart.

For this work he needed an extensive program to disseminate the ideology together with periodicals in the different languages of the world. A global infra-structure became necessary to be able to contact progressive intellectuals at every level. Besides the popularization of morality, dharma and a progressive neo-humanistic ideology, there was the need to start ideal educational institutions, relief stores, welfare centres, hospitals and other social services. Dedicated missionary workers were urgently needed. Active men and women who would be ready to forego their personal comforts and selfishness and jump into selfless service fired

by the spirit of *Sarvajana'hita'ya sarvajanasukha'ya loka'nukapa'ya*. [For the well-being of all, for the happiness of all and in sympathy for the whole world]

Family devotees of the Ma'rga certainly had the qualifications for mission work but as they had to look after their own families as well, it was not possible for them to devote much of their time for social work. Therefore Ma'rga Guru in looking towards the dynamic future of the mission established the monastic order in 1961. In May of 1962 the first monk (avadhuta) was ordained. Thereafter Marga Guru initiated many young men and women disciples into *sannyasa* (renunciation) after testing their sincere love for their is't'a and ideology. These monks and nuns (avadhutas and avadhutika's) have been spreading the mission and doing social service in about 200 countries in all the continents of the world. The structural side of the organization is entrusted to them and whereas the organizational side is in the hands of family people. Many senior family members are on the central committee of the organization, the ta'ttvika board, a'ca'rya board and other policy-making committees. The committees of the districts (*bhukti*), blocks (*upabhukti*), *panchayets* and villages are fully in the hands of the family members.

Some readers may ask: How did Ma'rga Guru define the role of a *sannyasin*? Shall he/she follow the way of *pravrtti-m'arga* (immersed in mundane life), or the way of *nivrtti-m'arga* (extreme ascetism), or a blending of both? What is the mutual relationship of family persons and *sannyasins* in the Ananda Marga way of life? This excerpt from *Nama'mi Krs'na Sundaram* tries to answer these questions:

All people in all the circumstances must live according to the dictates of dharma. As I said a little earlier, the dharma of human beings is *Bha'gavat Dharma*, and it has four stages - *vista'ra*, *rasa*,

*seva'* and *tadsthiti*. The fourth factor, the final enconcement in *Parama Purus'a*, the last stage of darma. The first three are the three steps towards that ultimate attainment – that last stage whose movement is eternal – whose beginning, middle and end the intellect cannot fathom. Only to achieve that supreme stage, human beings have come on to this earth. This final stage of dharma may indeed be called the first stage, the last stage and also the middle stage of *tadsthiti*; for here the beginning, the middle and the end are all fused into one. As the great mystic of Ra'r'h, Paca'i Shekh, once observed,

*Daya'l tomar rakam bojh'a bha'r*  
*Shes'er pareo shuru a'che ei bujhechi sa'r.*

[O my merciful Lord,  
 It's impossible to understand your ways;  
 Even after your end, a beginning.  
 This is the essence of all I have learned.]

Therefore dharma should be pursued meticulously by people of all classes. Here we notice also that one cannot attain the final state of *tadsthiti* by bypassing the first three stages. Someone may think that he will be able to do penance in Himalayan caves with his legs upraised and head down, neglecting the distressed people of the society. If *Parama Purus'a* comes and removes the heavy stone door of his cave and appears before him and asks, "What do you want, my child?" – and if he answers, "I want to be one of the stars of the Great Bear constellation," his desire will never be fulfilled. His prolonged penance in the caves will all end in nothing. This is not *Bha'gavat Dharma*. A householder, even while faithfully performing his or her mundane duties, must sincerely follow *Bha'gavat Dharma* and also serve suffering creatures. and the *sannyasiis* while remaining outside family life, must also follow *Bha'gavat Dharma* and apply the balm of peace and progress to all the afflictions of humanity. This is



the true path of dharma; this is exactly what *Parama Purus'a* wants.

The penance of *sannya'siis* or householders in mountain caves may be completely destroyed by the recurrent thoughts and memories of worldly life. While sitting in the Himalayas they will meditate on Calcutta sweets made from date sugar. Only those *sannya'siis'* vow of renunciation becomes successful – only their spiritual life becomes successful – whose minds are deeply pained at the gloomy touch of human sorrow – whose minds sparkle like rubies and emeralds with the tears of joy and laughter of all beings.

Only after crossing the first three stages can one arrive at the fourth and ultimate stage. So Shiva has said that people should follow dharma – *A'tmamoksa'rtham jagaddhita'ya ca*. [For self-realization and for the welfare of the universe]

# THE ORGANIZATION EXPANDS

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## THE INCEPTION OF ERAWS:

In May, 1963 Ma'rga Guru founded the humanitarian wing of A'nanda Ma'rga Praca'raka Sam'gha, the Education, Relief and Welfare Section (ERAWS) of the Ma'rga. He wanted that the service to humaiity should be done in a planned way with maximum efficiency. The purpose of ERAWS was to start and run the social service projects of the organization.

From the early forties Ma'rga Guru started telling his close friends and colleagues, "You know, I have a deep desire to do many great things such as starting good schools, colleges, universities, hospitals, and orphanages. I have neither finances nor people. Anyhow, let me see what can be done." From 1955 to 1961, Ananda Marga's ideology and activities spread the mission to all parts of India and Nepal.

Ma'rga Guru was also the source of inspiration in getting 300 acres of land at Anandanagar, Baglata in Purulia District, West Bengal in the year 1962. It was to be used for the establishment of the central office of the organization. It was in the same year that he founded the monastic order of Ananda Marga. The *sa'dhakas* who chose the path of renunciation took a vow to lead their lives guided by the spirit of

*A'tmamoks'a'rtham jagaddhita'ya ca.* This vow means that one is to do service for the well-being of all, for the happiness of all and with compassion for the whole world. All the activities of the ERAWS were directed towards the fulfillment of that great mission.

## EDUCATION

Ma'rga Guru nurtured a very broad view of goal of human life in regards to all aspects of society. He was not satisfied with the ineffectual educational system nor was he satisfied with the moribund state of society, civilization and culture. He wanted a qualitative change, a development *par excellence*, to uplift the human mind far above party politics and create a system of education based on universal, rational neo-humanism.

In a long essay entitled "Education" (*Human Society, Part I*) he pinpointed the defects of the modern educational system. Radical reforms cannot be made in the educational system merely by writing books or by giving lectures. He worked diligently to promote an ideal educational system. Educational institutions were started beginning with primary-level education and continuing up to the university level. All this was done through the Education Department of ERAWS. A new, psychologically-sound pedagogy was formulated to suit a progressive era, with new syllabuses and examination systems.

Through tremendous efforts he put together a huge organization. He laid a strong foundation for a new educational system and left the task of building the mansion in the hands of his trusted followers who were also trained by him. The Ananda Marga Gurukula fulfills his cherished vision of a new educational system. Today about 2000 primary

schools, high schools and colleges are active under the auspices of the Ma'rga. Included are music schools, medical schools and research centres, a polytechnic and a veterinary college. It is hoped that soon a fully accredited university will be established.

## RELIEF

In this vast universe created by *Maha'ma'ya'* (the Supreme Creative Faculty) an infallible law works silently. The law is: No two persons, no two living beings are identical. Someone is big, someone is small; one person is intelligent, another is backward; someone is progressive-minded, another absolutely conservative; because of karma, someone is happy and someone else terribly miserable. Someone once asked Swami Vivekananda, "What is the irrefutable proof, Swamiji, that God exists? Swamiji immediately replied, "I have sufficient metaphysical proof in favour of the existence of God; but the most glaring proof is that as long as there is sorrow, grief, heart-rending cries, old age, sickness and death in this world, human beings must have faith in an entity called God."

Our day-to-day experiences in life tell us that hardly a month, a fortnight, or even a week goes by in which the quantity of sorrows suffered by humanity has not increased. Floods, famines, droughts, epidemics, civil and international wars, earthquakes, volcanic eruptions and fire are reugar mundane, natural calamities that affect us all. Relief work for suffering humanity has been done in the past, is being done in the present and will be necessary in future.

About 2500 years ago, Lord Buddha called an emergency meeting of his monks and nuns to give relief to the people hit by a terrible famine in Shravasti. The experienced

monks were stunned helpless by the sheer magnitude of the disaster. It was a nun, perhaps the head of the women's branch of Buddha's *Sam'gha*, who shouldered the serious responsibility of helping the distressed people. Nowadays, too, urgent meetings are convened to organize relief operations in places like Ethiopia or Somalia which have been devastated by civil war and famine. This need will be felt 2500 years from today as well. In human society people are always vulnerable to dangers and natural calamities. Altruistic people will have to come to the aid of those in suffering.

Different types of relief work are essential and are needed as much in industrially developed countries as in underdeveloped ones. Canada and the United States, for example, undoubtedly have opulence but they also abound in diseases generated by that over-abundance. In those countries many people suffer from mental diseases. Even in the U.S.A. homes for the aged, rehabilitation centres for drug addicts, homes for abandoned or orphaned children and delinquents' half-way houses are urgently needed in every state. The state governments are grateful for any and all assistance from the Non-Governmental Organizations (NGOs) including Ananda Marga. Relief work is absolutely vital in every country from Mexico, Nicaragua, Brazil, Haiti and Bolivia to Bangladesh and Burkina Faso.

The communists tried to convince the world that they have solved the material problems facing society. But as soon as the Iron Curtain lifted the truth of the situation of Eastern Europe was revealed. Their problems have since multiplied rather than diminished. For instance, even hot water bottles and syringes are rare commodities in the hospitals of Romania. Communist governments were ineffective in these countries, and now these countries urgently need relief.

In an example of another sort, in West Bengal one can see government trucks loaded with relief materials parked on one side of a shallow river while the relief officials idle away the day playing cards and eating well; only a few kilometres across the river the disaster-hit villagers are starving. The irresponsibility of corrupt government officials creates another source of suffering for the helpless.

It may be that a responsible government will alleviate the physical sufferings of its citizens. But what will happen in cases of psychic or supra-mundane sufferings? In these cases people may not need finances as much as they need a tender human touch, compassion and the feeling of belonging. Unfortunately, the state apparatus or professional politicians do not have these humanitarian qualities. The need for relief in the mundane as well as the supra-mundane spheres of life is urgent.

### WELFARE:

One Sunday at his Tiljala residence, Ma'rga Guru posed an unusual question to several hundred devotees attending a general *darshan*. "Tell me whether salt should be added while cooking sweet rice pudding?" There were many good cooks in the group. No one wanted to miss this golden opportunity to answer such a simple question asked by the master. One by one many stood up and answered "No". After listening to all the answers Ma'rga Guru said, "But I am in favour of adding salt while cooking pudding." He continued, "After you finish cooking the rice pudding, remove the pot from stove, add a pinch of salt, stir the pudding and cover the pot for a few minutes. By doing this the sweetness in the rice gets spread uniformly throughout the pot. That is

the effect of a bit of salt." Almost all, including the cooks, were surprised.

Just like that undistributed sweetness, the wealth, education, social status and cultural standard of present-day society are not uniformly available to all. These are concentrated in the hands of a few opportunists. As a consequence there is an unbridgeable gap between high and low, rich and poor, and advanced and backward. This unnegotiable gap has divided the greater society. The well-wishers of humanity must apply themselves to this problem and take realistic steps without losing anymore time. The Welfare Department of ERAWS is to help those who are lagging behind in social consciousness, education and culture.

Ma'rga Guru handed over the responsibility of running ERAWS to one of his experienced workers. Under him an education secretary, a relief secretary and a welfare secretary were appointed. The Education Department of the Ma'rga opened more than 100 primary schools and a few high schools in Bihar, Orissa, Uttar Pradesh, Delhi and other areas of India in 1964 – 1966. The co-operation of the local family members helped extensively. The Ananda Marga Board of Education was formed to oversee and develop the whole school system from teacher-training and textbooks to syllabuses and examinations. Later this Board of Education was re-defined and expanded, then renamed as the Ananda Marga Gurukula.

Under the direction of the Relief Department, all sorts of institutions were opened around India. There were homes for the destitute, the blind and deaf and the physically impaired. Emergency relief stores were kept in for readiness for any calamity.

The Welfare Department started its work at A'nandashiila Master Unit (a model service project). It is 105 acres located

about 45 kilometers away from Ranchi a tribal area. Many other master units have since been started in India and around the globe. In India alone there are now more than 100 master units.

## WOMEN'S WELFARE DEPARTMENT

You, as the most dignified section of human society do something for the universal human beings.

Baba

12/12/79

More than half of the world's population is women. In spite of their immense potential women lag in cultural development and social justice. All over the world history tells the story of the merciless exploitation of women by men. Ma'rga Guru in his essay "Social Justice" in *Human Society Part 1* said:

If ever any physical, mental, social, moral or spiritual weakness is discernible in any particular act or sphere of life, it is incumbent on the rest of the members of of society to exterminate that weakness with all the sweetness of their hearts. Due to lack of true humanism of spiritual outlook however, people do just the reverse of what they should do. The moment opportunists discover any weakness in anybody, they trespass into that vulnerable crevice of weakness and try to devour the whole harvest – that person's



life savings. They take it to be their own weakness to reflect over the woes and wailings of the weak.

In discussing details of how society has treated women and how it should change, he said:

As in most other living beings, in human society too, females are physically weaker than males. Because of the weakness of their nerves, their minds, too, are weak to some extent. Nevertheless, in society their value is not an iota less than that of men. Selfish men, however, without caring for this value, have taken advantage and are taking advantage of women's weakness to the fullest extent. Although they publicly declare women to be a community of mothers, actually they have relegated them to the status of domesticated cattle and sheep...It is very true that due to lack of competence in certain spheres women have gradually forfeited their rights or freedom and for this reason, those who think that some special abilities are the only criteria of attaining rights really want to see women in the role of wageless slaves under the strong supervision of men.

But the rights that women have lost today, at least so it seems in most of the countries of the world when put to socio-psychoanalysis, shows, I am constrained to say, that women have not really lost their freedom, rather they have delegated their own destiny into the hands of men as a sacred trust and on good faith.

Today, having realised the necessity of women, it is now the responsibility of men to gradually restore rights to women, which one day women surrendered to men in a weak moment of helplessness or in response to their heart felt sentiments...Women should have as much unbarred liberty to enjoy the light, air, earth and water like children of nature as men have. In fact, it is not a case of granting rights to women, it is a case of recognizing their rights.

Ma'rga Guru acknowledged the social, economic and cultural rights which are really owed to women. He introduced the Women's Welfare Department to be run by women in 1965. Its work is to bring about an awakening of women so as to enable them to accelerate their social, economic, cultural and spiritual development. This women's organization was responsible for introducing extensive education for women, helping them attain economic self-reliance and extending health facilities to them.

According to the social code of Ananda Marga, the lady a'ca'rya's and avadhutikas have the spiritual and social authority to officiate in all social ceremonies and functions.

That women, neglected and persecuted for such a long time, should have a bright future ahead of them Ma'rga Guru expressed his hopes:

We stand to create a powerful, dynamic and upsurging social consciousness, especially amongst women, so that they are inspired to rise, awake, abolish dogma, annihilate all symbols of slavery, and usher in a new era of co-ordinated co-operation and glorious achievement. Let women be the vanguard of a new revolution which humanity must achieve for a glorious tomorrow.

## GLIMPSES OF EARLY DAYS AND ANANDANAGAR

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The following are some excerpts from Ananda Marga publications highlighting some of the organization's all-embracing ideology and multi-faceted activities. It will give some idea as to the early days of Ananda Marga.

*A'nanda Du'ta*, A'nanda Pu'rn'ima' Issue 1956

- The Central Office (temporary) of A'nanda Ma'rga Praca'raka Sam'gha has been opened at Sadar Bazar in Jamalpur. The newly opened offices should facilitate better communication among the Margiis. It is a matter of great happiness to announce that a piece of land has been arranged in the meantime at Jamalpur for the construction of our *ja'grti* building which will begin soon.

- Gala A'nanda Pu'rn'ima' functions (birthday celebrations of Ma'rga Guru) were organized in different parts of the country. This news was received from Calcutta, Birbhum, Jamalpur, Bhagalpur, Monghyr, Katihar, Saharsa, Muzaffarpur.

- On May 25th, A'nanda Pu'rn'ima' DMC was held in Jamalpur, and a large number of Margiis participated.

- Ma'rga Guru gave special instructions to family ta'ttvikas and a'ca'ryas on June 20, 1956.

- A cultural conference, presided over by Rai Bahadur Aghoranath Banerjee, was organized at Shrikr's'n'a Seva Sadan in Monghyr on June 30th on behalf of the Monghyr

district committee of Ma'rga. Many prominent persons of the town participated.

- A similar cultural programme was organized at Muzaffarpur on July 28th. Prem Bahadur Mathur presided.

- Even in the thick of a heavy monsoon, family ta'ttvikas and a'ca'ryas have gone out for *praca'ra* in Calcutta, Nadia and 24 Parganas. Very good *praca'ra* was done in several villages near Muzaffarpur.

#### *A'nanda Du'ta*, New Year's Day Issue 1957

- International New Year's Day was observed with gaiety at Jamalpur, the headquarters of the Ma'rga. A game competition was organized for small boys and girls who participated in large numbers. Jiyalal Gupta of Bhagalpur distributed prizes to the successful competitors.

- Family ta'ttvikas and a'ca'ryas of the Ma'rga went to Supaul, Saharsa, Begusarai (Bihar), Gorakhpur, Allahabad (UP) and Birbhum (WB) to spread the philosophy of the Ma'rga.

- The Hindi version of *Subha's'ita Sam'graha Part 1*, a book on Ananda Marga philosophy will be published next February.

- A shop has been opened under the auspices of the *Kalyan* co-operative *Samiti* at Jamalpur. Co-operative stores like this will be opened in other units of the Ma'rga.

- Captain Belacho Jamane, the police chief of Addis Ababa, the capital of Ethiopia, Africa had an audience with Shrii Shrii A'nandamu'rti on last January 11th. He has a keen desire to assist in *praca'ra* work in Africa.

#### *A'nanda Du'ta*, May Issue 1957

- The spring festival was enthusiastically observed in Jamalpur, the principal centre of Ananda Marga, and at all

our branches including Asanjota village near Rampurhat in West Bengal.

- The Muzaffarpur district committee of Ananda Marga organized large conferences at Muzaffarpur town, Motihari, Narkatiaganj, Bettiah, Laheriasarai.

Bhagalpur district committee has also started well-organized *praca'ra*. Over 6000 villagers participated in an open conference near the Kahalgaon railway station last month.

Hectic *praca'ra* work is continuing at Deoghar and Birbhum.

- A Dharma Maha'cakra was held in West Bengal for the first time at a remote village called Indus (Birbhum). The most revered Ma'rga Guru and other guests rode bullock carts from the Maheshpur railway station for about 5 kilometres to reach the village. Simple and spiritually-minded villagers respectfully received Ma'rga Guru by blowing conchs and making other auspicious sounds.

- District committees have been organized in the following places:

Allahabad - R. P. Jaiswal is the district secretary.

Santhal Parganas - Akhauri Himachal Prasad, I.P.S. is the district secretary.

Darbhanga - Giridhar Narayan Lal, Advocate, is the district secretary.

### *A'nanda Du'ta*, December Issue 1957

The Central Committee formed in 1955 was reorganized in December of 1957 according to the efficiency of individual members of the Committee. The members of the re-elected central committee are as follows:

1. Prabhat Ranjan Sarkar (Jamalpur) President
2. Pranay Kumar Chattopadhyay (Jamalpur) Gen Sec'y.

3. Sukumar Bose (Jamalpur)	Member
4. Shishir Kumar Dutta (Jamalpur)	Member
5. Candranath Kumar (Bhagalpur)	Member
6. Shivshankara Banerjee (Bhagalpur)	Member
7. Bindeshvarii Singh (Jamalpur)	Member,
8. Jitendra Tyagi (Delhi)	Member
9. Dasharath Singh (Jamalpur)	Member
10. Haraprasad Halder (Krishnagar, W.B.)	Member
11. Nagendra Prasad Shrivastava (M'pur)	Member
12. Mahadeva Prasad (Bhagalpur)	Member
13. Indra Deva Gupta (Katihar)	Member
14. Vivekananda Singh (Jamalpur)	Member
15. Sushil Chandra Dhar (Jamalpur)	Member
16. Arun Kumar Mazumdar (Monghyr)	Member
17. Virendra Kumar Asthana (Allahabad)	Member

*A'nanda Du'ta*, A'nanda Pu'rn'ima' Issue 1958

• Recently Dharma Maha'cakra was held at A'mra' village in Birbhum district and many Ananda Margiis from Bihar and Uttar Pradesh participated.

• Construction of Ananda Marga High School building in Tharwai near Allahabad is nearly complete.

• The Allahabad district committee has decided to publish a quarterly magazine in English entitled *Ja'grti*, and the Muzaffarpur district committee is already publishing a monthly magazine entitled *Prabha't*.

• The wedding of Bindeshvari Prasad, a student of Darshan Shah College, Katihar to Kumari Shanti Devi was solemnized as per the Ananda Marga system. It is noteworthy that no dowry changed hands in this marriage. The thoughtful people in that place praised the Ananda Marga marriage system which is free from dowry.

- In January the Shra'ddha ceremony for the late father of Ishvara Dev was conducted as per Ma'rga rites.

*A'nanda Du'ta*, January Issue 1959

- For the last few months the workers of the Ma'rga have been busy in a variety of work. Magazines are being published from different places of the country. Libraries (*Prabha't Grantha'ga'r*) and dispensaries (*A'bha' Seva' Sadan*) have opened. Nadia and Darbhanga district committees have successfully disseminated Ma'rga information.

Since Paosa Pu'rn'ima', a Maithili monthly magazine is being published in the name of *Nu'tan Vishva*.

- In the last few months *ja'grti* buildings have been completed at Jamalpur, Bhagalpur and at the village Arraha in Saharsa district. Mr. Chhotelal has donated one acre of land for constructing a *ja'grti* at Nathnagar (Bhagalpur).

- On December 28th the newly constructed Jamalpur *ja'grti* was inaugurated. At present regular Dharmacakras are being conducted and the office is functioning there. A new building will be constructed soon to house the *A'bha' Seva' Sadan*, *Prabha't Grantha'ga'r*, *Ya'trii Nivasa* (guest house) and printing press.

- Young men and women in Ma'rga are increasingly eager to build a new social order on the basis of Ananda Marga ideology. The periods from February 8th to March 7th and from April 1st to April 30th have been declared "*sama'ja* month" (social month) for laying the foundation of a new society that will discard casteism, provincialism, nationalism and religion.

Ta'ttvika training will be conducted from March 8th to March 31st. It is expected that many capable men and women will participate in ta'ttvika training camp.

During the "social months", men and women of marriageable age will be encouraged to marry according to the Ananda Marga system. According to our system of marriage consideration of caste, dowry, receptions disproportionate to one's income and solemnization by priests are totally prohibited. Those who will bravely participate in creation of a new society will be honoured by Ma'rga Guru with the title of *Jiiva Mitram* (friend of all beings)

- In May of 1959, Renuka, the daughter of Saccidananda Shrivastava was married to Sunil Kumar as per the Ananda Marga system. On the same day Madan Mohan of Muzaffarpur was married according to the Ma'rga system.

#### *Pragati Varta*, Issue 1960

- Ma'rga Guru visited Muzaffarpur in January, Bhagalpur and Ranchi in February, Bettiah in March, and Samastipur in April of 1960. Everywhere Margiis in large numbers participated and listened to his discourses.

In the month of May the holy birthday of Ma'rga Guru was celebrated in Jamalpur and Dharma Maha'cakra was held at Saharsa.

- Ma'rga Guru went to Muzaffarpur again in July. In the presence of Ma'rga Guru, Prithvi Sharan Singh was married to Indumati, the niece of A'ca'rya Gaungasharan, according to the Ananda Marga system.

#### *Pragati Varta*, Issue 1961

- A'nanda Pu'rn'ima' Dharma Maha'cakra was held at Monghyr in May, 1961. Margiis from different states assembled for the occasion.

- On 5th June in the presence of Ma'rga Guru Dr. Amarnath Chakravarti was married to Nirmala Devi, the daughter of A'ca'rya Giridhar Narayan according to the Ananda Marga



system. It was solemnized by A'ca'rya Pranay Kumar and A'ca'rya Candranath. The marriage was inter-caste and inter-state, and many *sa'dhakas* from different parts of Bihar participated.

- Devicharan, the Deputy Superintendent of Police of Sahebganj also married. Shatrughna Prasad and Ramakanta were married similarly.

- Towards the end of June Ma'rga Guru visited Sitamarhi, Muzaffarpur and Ranchi.

- Dharma Maha'cakra was held at Bettiah in July.

- During "*praca'ra* month" extensive *praca'ra* was accomplished in Cachar area of Assam and in Jalpaiguri area of West Bengal. *praca'ra* efforts have gotten a boost in Kashmir, Rajasthan, Maharashtra, Gujrat, Madhya Pradesh, Punjab, Orissa and Nepal.

- A'ca'rya and ta'ttvika training will be conducted at the central *ja'grti* at Jamalpur according to following schedule:

Date	Ta'ttvika training	A'ca'rya training
August & Sept.	8th to 14th	15th to 21st
Dec. & Jan.	8th to 14th	15th to 21st
April & May	8th to 14th	15th to 21st

## BOOKS AND BOOKLETS UP TO 1966:

### PRINCIPAL MAGAZINES OF ANANDA MARGA:

1. *Bodhi Kalpa* (English) - Gorakhpur
2. *A'nanda Du'ta* (Hindi) - Lal Darwaja, Monghyr
3. *Pragati Shikha'* (Bengali) - Anandanagar
4. *Prabha'ta* (Hindi fortnightly) - Muzaffarpur
5. *Nu'tana Vishva* (Maithili monthly) - Darbhanga
6. *Nu'tana Vishva* (Bhojpuri monthly) - Bettiah
7. *Angika' Sama'char* (Angika monthly) - Bhagalpur

## ANANDA MARGA LITERATURE 1955 – 1966

Ma'rga Guru attached great importance to study and the cultivation of pure knowledge together with righteous living. In fact his entire ideology and way of life is based on proper action, proper knowledge and devotion to the Supreme Entity. Among the first things done by A'nandamu'rtiji for his newly formed Ananda Marga was to publish *Ananda Marga (Elementary Philosophy)*. He continued elaborating and expanding the ideology. Eventually he produced a vast library of Ananda Marga literature within 36 years. Below is a list of books published up to 1966.

### *A'nanda Ma'rga (Elementary Philosophy):*

Higher than morality is spirituality. To be firmly established in spirituality, one needs a clear spiritual outlook. For this one should be familiar with the basic ideas of spirituality from the very beginning. That's why, immediately after the organisation was set up, A'nanda Ma'rga was written. The topics included: What is Dharma; What is Macrocosm: Who am I; Relation between man, and the world and the macrocosm; How should the human beings live in the world; What is the goal of human life; The importance of spiritual cult; etc. The intention is to acquaint the readers with the primary ideas of spirituality and a healthy spiritual outlook.

### *Idea and Ideology:*

This book is mainly a presentation of the topics of *A'nanda Su'tram* in expanded form. It deals with such important topics as the cycle of creation; *saincara* and *pratisaincara* (involution and evolution); the origin and development of life and mind; five fundamental factors; five inferences; the ten sensory and motor organs; mind, *pra'n'endriya* and propesities; the *kos'as* (layers of mind)

*a'tma*, *parama'tma* and *sa'dhana*'; life, death and *sam'ska'ra*; phycho-spiritual parallelism, and the social cycle. *Ideal and Ideology* is basic to understanding Ananda Marga philosophy.

### *Ananda Marga Carya Carya (3 Parts):*

Shrii Shrii A'nandamu'rtiji's work can be divided into three parts: *Dharma shastra* (spiritual treatise), *Darshan shastra* (Philosophical treatise) and *Samaj shastra* (social treatise). This series is part of the third *shastra*. According to Ma'rga Guru, dharma is as much a collective as it is an individual affair. The structure of a society rests on the solid foundations of morality and spirituality just as "Q" and "U" go hand in hand. To run the society smoothly social observances and ceremonies must have a direct correlation with morality and spirituality. The first part deals mainly with various ceremonies and holiday observances, proper social conduct, etc. The second part is mainly about health, *sa'dhana*', society, and codes of behavior for different vocations and individuals. Part 3 deals with *a'sanas*, system of bath, and techniques for various health purposes.

### *A Guide to Human Conduct:*

The starting point of spiritual life is morality and th culminating point is the attainment of *nirbiija-nirvikalpa sama'dhi*. Morality is the foundation, not the goal, of spiritual practice. Hence, to be established in morality is not the supreme goal in the life a spiritual aspirant. The mental equilibrium which a *sa'dhaka* requires at the start of spiritual practice is termed morality. *A Guide To Human Conduct* provides a simple and scientific explanation of morality. Spiritual morality has two stages: 1) *yama* and 2) *niyama*. *Yama* and *niyama* are the first two parts of Pa'tainjala Yoga (*yama*, *niyama*, *a'sana*, *pra'n'a'ya'ma*, *pratyaha'ra*,

*dha'ran'a'*, *dhya'na* and *sama'dhi*). *Yama* has five aspects: *ahim'sa'* (non-violence), *satya* (truth), *asteya* (non-stealing), *Brahmacarya* (ascription of *Brahmahood*) and *aparigraha* (non-acceptance of non-essential objects). *Niyama* has five aspects: *shaoca* (cleanliness), *santos'a* (contentment), *tapah* (penance), *sva'dhya'ya* (study of scriptures), *Ishvara pran'idha'na* (adopting Cosmic ideation). This book explains the basis for spiritual aspirants in their quest for self-realization.

#### *Subha's'ita Samgraha (5 Parts):*

The Ma'rga Guru introduced two things at the beginning of the organization. One was Dharmacakra or weekly collective meditation, and the other was Dharma Maha'cakra. Dharma Maha'cakra was an occasion for hundreds or thousands of *sa'dhakas* to come together in a spiritual congregation. The Ma'rga Guru would be present in those DMCs and deliver lengthy spiritual discourses with penetrating intellect and profound wisdom. Those discourses were carefully recorded and later edited and published in the name of *Subha's'ita Sam'graha*. This series when finished will include over 350 discourses. In this collection the science and philosophy of spirituality has been expounded. Some topics are: intuitional science of the Vedas; intuitional science of Tantra; *Shreya* and *Preya*; *Pravrtti* and *Nirvrtti*; the chariot and the charioteer; matter and spirit; this world and the world beyond; microcosm and macrocosm and macrocosm; the wealth of expanded mind and spirit; towards the supreme adorable one; the supreme query; five types of conscience; *sa'dhana'* and the attraction for the supreme; force and application of force; the devotee and the Lord; Tantra and *sa'dhana'*; cognitive faculty and psychic elevation; and omni-active cognitive faculty.

#### *Ta'ttvakaomudii (3 parts):*

Explained in this series are the basic ideas of moral code, intuitional science and spiritual philosophy. The commentaries, many in question and answer form, are lucid and revealing.

### *A'nanda Su'tram:*

This book is the philosophical treatise of Ananda Marga. It is a unique book containing only 85 aphorisms in Sanskrit and then a brief commentary after each, written in the tradition of sutra literature. He explained metaphysics, the theory of creation, epistemology and social thought. It is divided into five chapters, each resplendent with the glow of intuition, originality and clear consistent thought based on the unmistakable truth. This book is a brief on Marga philosophy.

### *Yogik Treatment and Natural Cures:*

The purpose of medical treatment is provide physical and psychic relief to patients. Through the practice of yogic *asanas*, *mudra's* and *pra'n'a'ya'mas* plus following a healthy and nutritious diet and including some herbal or natural remedies a person may be able to restore himself or herself to health. Many common diseases are discussed. It is advised that the reader should, in order to minimize risk, consult a qualified yoga teacher on the exercises that are recommended in the book. But it was the author's wish that anyone could make free use of the information provided in this book on health.

### *Human Society Part I:*

In this book, P.R. Sarkar examines many aspects of human society, analyzing current defects and promoting progressive solutions. The topics covered include morality, women's rights, literacy, disparity of wealth, management of industry and agriculture, education and the role of teachers, justice and

the causes of crime and different vocations including lawyers, doctors, business people and artists.

P.R. Sarkar's criticisms of the current defects of human society are empowered by his outrage at all forms of human exploitation, but his all-round compassion and vision of human possibilities also give a powerful feeling of hopefulness.

### *Human Society Part 2:*

P.R. Sarkar first introduced his theory of history and social change, also known as the Law of the Social Cycle, in this book. In essence P.R. Sarkar says that an understanding of human needs, wants and interests – in short, human psychology – is necessary to properly understand the flow of human history and the process of social change. Further, he says that there are four major types of collective human psychology – the worker mentality, the martial mentality, the intellectual mentality and the capitalist mentality. During each era of human history one of these groups has been dominant.

## ANANDANAGAR

On January 1, 1955 Ananda Marga first started from Quarter No. 331 EF of Rampur Rail Colony which was the central *ja'grti* cum central office of Ma'rga. It was later relocated to Quarter No. 238 of the same colony. When this place became too small for our growing activities, a bigger house was rented in Sadar Bazar and the central *ja'grti* and central office functioned from there. By the efforts of the central committee, land was acquired in the Oliganj area and buildings to accommodate central *ja'grti* and central office were constructed and then formally inaugurated on December 28, 1958.

Ma'rga Guru was adept both in planning the organization of his mission and in its execution. After Ma'rga Guru presented his clearly-formed ideology which he had carefully developed over the years through discourses in Dharmacakras and Dharma Maha'cakras and writing books. He also trained a group of sincere and active ta'ttvikas and a'ca'ryas to spread his mission. Under his affectionate care, strict supervision and faultless guidance Ananda Marga continued to expand beyond the boundaries of Jamalpur, Bihar and east India.

Devotees from all over India started coming in large numbers to hear from family ta'ttvikas and a'ca'ryas about the extraordinary personality of A'nandamu'rtiji and his incomparable spiritual powers. Ma'rga Guru sat with the devotees in general *darshans* twice a day and spoke about many things. Space to accomodate the large number of people again fell short, particularly during large gatherings on A'nanda Pu'rn'ima', the autumn festivals, spring festival and Shra'va'nii Pu'rn'ima'. It became more and more difficult to organize and conduct these functions smoothly because of lack of space. In both the Hindi and Bengali magazines in May 1961 we find:

This time A'nanda Pu'rn'ima' was celebrated tumultuously and exuberantly. *Sa'dhakas* assembled in such a large number that there wasn't enough accomodation in central *ja'grti*. The construction of the *ja'grti* was completed with hard-earned money but within a short time it has proven to be too small for our needs. The central committee is anxious, and hopes that a central *ashram* will shortly be established in a large enough space, otherwise it will be almost impossible to carry on the work of the Ma'rga. For this reason we are searching for 150 to 200 acres of land in a semi-hilly area.

On behalf of the central committee, the general secretary of the Ma'rga, Shrii Pranay Kumar Chattopadhyaya, searched for land. Instructed by Ma'rga Guru he wrote appeals to many landlords in Bihar, W. Bengal and Orissa that he was searching for a large plot of land to accomodate big projects such as dharma *praca'ra*, education, relief and welfare. Several big landlords showed interest and established contact with the Ma'rga. A landlord near Dalmianagar wanted to donate a big plot of land, but the general secretary and his associates discovered it was a hill not suitable for the Ma'rga's needs. Some landlords of Jhargram in West Bengal also offered to donate a big portion of land but they made conditions that Ananda Marga must purchase an equal amount of land. The central committee did not agree to that proposal.

Then, the former Raja of Garh Jaipur, Raghunandan Singh Deo, came in contact with Ananda Marga and when he heard about the plans for the welfare projects of Ananda Marga, he agreed to donate the entire 200 acres of land. Rani Prafulla Kumari Devi signed the deed of donation in favour of Ma'rga in August 1962. It was through the combined efforts of A'ca'rya Pranay Kumar, the general secretary of the samgha, A'ca'rya Amulyaratan, A'ca'rya Kedar Nath and a few others that this land was donated. Within a short time the other members of that royal family donated more land in the same area. Ma'rga Guru A'nandamu'rtiji named this vast track of land as "Anandanagar" or city of bliss.

Pundag, a small village with a small railway station lies close to Bihar-Bengal border on the Ranchi-Patna railway line. Anandanagar begins from the land adjacent to the railway station. In 1962 the first projects started and from 1964 work on a primary school, high school, charitable dispensary, children's home (for destitute parentless children),



lepers' asylum, central office, printing press and other welfare projects began. A'ca'rya Pranay Kumar, the general secretary of the Ma'rga, left Jamalpur at this time to work in the newly established central office at Anandanagar. Dr. Shacinandan closed his medical clinic at Indus in Birbhum and took over the *A'bha' Seva' Sadan* at Anandanagar. Around ten missionary workers were posted and began work on the other welfare projects. Development work at Anandanagar advanced smoothly during the early stages of its growth.

## A'NANDA VA'NIH 1956 – 1966

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On every International New Year's Day and every A'nanda Pu'rn'ima', Ma'rga Guru gave a special inspirational statement (*va'ni*) to the followers of the Ma'rga. In the early years he gave *va'nis* on Sha'van'ii Pu'rn'ima' as well. The following are the A'nanda Va'nis given from January 1956 until A'nanda Pu'rn'ima' 1966.

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

– 1st Jan. 1956.

2. A *sa'dhaka* is verily a soldier. The pricks of thorns on the difficult path signify one's progress. The collective welfare of the universe is the crowning glory of one's victory.

– A'nanda Pu'rn'ima' 1956.

3. Thorns on the path cannot deter those who have assembled with the determination to march in unison. They are blowing the trumpets of victory in an effort to conquer the universe of a timid mind. O human beings march ahead--let the song of march be your only slogan.

– 1st Jan. 1957.

4. The purport of dharma *sa'dhana'* is to look upon every person, every object of this universe as

one integral entity. To jeopardise unity of the human race by creating factions is not the purpose of dharma. Those who encourage vested interests survive on the mental weakness of people and their dissensions, and that is why they are scared at the spread of the ideals of dharma and exhibit their intolerance towards it in all sorts of immoral ways, such as abuse, false propaganda and lies. People must not be cowed by this, they have got to march ahead. It is to be borne in mind that hindrances are beneficial to human beings on the path of righteousness and to continue to fight against them is what is *sa'dhana'*.

– A'nanda Pu'rn'ima' 1957.

5. The accumulated distortions of many lifetimes cannot be removed in the twinkling of an eye. The removal of these distortions requires prolonged cultivation of knowledge, selfless devotion and untiring action.

The world expects tremendous work from you; so you must not sit idle like a frog in a well under the spell of inaction. Therefore arise, awake.

– Shra'van'ii Pu'rn'ima', 1957.

6. Don't compare life to a pool of muddy, stagnant water. Life resembles an everflowing spring. Pushing aside the stones of obstructions and difficulties, marching on with vigorous speed is its dharma. Hence it is clear that those who want to keep away from obstacles have lost the dharma of life--verily they are dead, the graveyard, not the society should be their abode.

– 1st Jan. 1958.

7. In the transitional period of civilization, honesty in individual life is a prime necessity. We shall have to remain ever vigilant that the darkness of petty self-interest may not shroud this supreme human treasure. With the very extinction of honesty, civilization too will not survive; the long *sa'dhana'* of the human race will go in vain, and all intellectual

achievements will become meaningless. Book-knowledge that cannot be utilized in life has no value.

– A'nanda Pu'rn'ima' 1958.

8. Those who can maintain their restraint in spite of intense provocation are the real spiritual aspirants. They alone have overcome anger. Inspire those who are liars and criminals to live honest lives by pointing out their defects. This is the only spiritual approach to punish wrong-doers. Supreme truth is ever resplendent and can never be tarnished by false propaganda.

– Shra'van'ii Pu'rn'ima', 1958.

9. Struggle against evil force is life. We have to remember this fact once again on this threshold of a happy New Year.

– 1st Jan. 1959.

10. That which impairs the naturalness of the life of individuals and society, is the *sa'dhana'* of the dead. It is not the *sa'dhana'* of the living because the seeds of injustice, immorality and destruction dwell in unnatural life only. The wise and the well-wishers of society therefore, never support unnaturalness in life.

– A'nanda Pu'rn'ima' 1959.

11. Struggle is the essence of life. Yours should be a pauseless struggle against corruption, hypocrisy and animality.

– 1st Jan. 1960.

12. Life is a spiritual *sa'dhana'* and the result of this *sa'dhana'* is to be offered at the altar of the Supreme.

– A'nanda Pu'rn'ima' 1960.

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

– 1st Jan. 1961.

14. Fight for your Ideology. Be one with your Ideology. Live for your Ideology. Die for your ideology.

– A'nanda Pu'rn'ima' 1961.

15. Life represents Ideology. Life should be sacrificed for the Ideology.

– 1st Jan. 1962.

16. The only creed of a spiritual aspirant is to love the Universal Consciousness and the creation. One must not be guided by any national, caste, linguistic or religious sentiment and must not tolerate any fissiparous tendency.

– A'nanda Pu'rn'ima' 1962.

17. To love Parama Purus'a and the creation is the only dharma of spiritual aspirants. They should never be misguided by any sentiment of caste, creed or language and they should never tolerate any sense of discrimination.

– Shra'van'ii Pu'rn'ima' 1963.

18. Peace is the result of fight. Peace-lovers of the universe must not keep themselves away from fight.

– 1st January, 1963.

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

– A'nanda Pu'rn'ima' 1963.

20. It is action that makes a person great. Be great by your *sa'dhana'*, by your service, by your sacrifice.

– 1st Jan. 1964.

21. Human society is one and indivisible, don't try to divide it. Each and every individual should be looked upon as the manifestation of the Cosmic Entity.

– A'nanda Pu'rn'ima' 1964.

22. Those who can dedicate their all to the thought of the Great and the inspiration of the Supreme are verily the most heroic. Indeed, they are the virtuous, and they alone are capable of taking human history from darkness to light.

– 1st Jan. 1965.

23. You have no right to hate even a single living creature. What at best you can do is to serve only. Remember, you are to serve bearing in mind that every creature is verily the living manifestation of the Supreme Consciousness. Remember also that the credit of service is not yours; it is due to the Supreme and the Supreme alone, whose ideation has inspired you to acquire the capability of rendering service.

– A'nanda Pu'rn'ima' 1965.

24. The marching together of all in unison is termed as the society. Instead of despising those who have lagged behind, help them to advance. This alone will be your social dharma.

– 1st Jan. 1966.

25 Knowing oneself is the real knowledge; serving all with the ideation of *Na'ra'yan'a*, the real action, and the vow to please *Parama Purus'a*, the real devotion.

– A'nanda Pu'rn'ima' 1966.

## LETTERS

The following letters and facsimile reproductions are examples of Ma'rga Guru A'nandamu'rtiji's correspondence with his disciples.

[1] Letter to Prabodh Kumar Mitra of Calcutta:

*Onm'*

Jamalpur, July 20, 1954

My dear Prabodh,

I received your letter in time. The way you have spoken to Kesto is enough – there is no need of doing or saying anything more.

Your method of convincing others is alright. One learns by listening to something repeatedly, particularly when one's weaknesses are pointed out to him in weaker moments.

To see oneself in the supreme Lord is perfection – it means *bha'va sama'dhi*. To see the supreme Lord in oneself is *nirva'n'a* – it means *savikalpa sama'dhi*. Without seeing oneself and only seeing the supreme Lord is *nityata'*, it means *nirvikalpa sama'dhi*. There is a philosophical discrepancy in the of this statement because when you say "to see only the supreme Lord", you accept indirectly that along with the supreme Lord there exists a second entity that is seeing Him. The "I" does not exist in *nirvikalpa sama'dhi*, so who is there to see the Lord? The question of a second entity seeing does not arise. The phrase should be – "when

there is no "I", there is only the supreme Lord and that is *nityata*'.

For time being there is no desire of going to Calcutta or Bangadesh and so if you come to Jamalpur, you can see me.

Your well-wisher for ever,  
Shrii Prabhat Ranjan Sarkar

P.S.: In *pra'n'a'ya'ma* you should breathe in until your lungs are full with air; this you must do forcefully and as quickly as possible so that there is a hissing sound when you are inhaling\*. Do not have any apprehensions.

[2] Letter to Prabodh Kumar Mitra of Calcutta

*Onm'*

Jamalpur, Saturday

My dear Prabodh,

I received your letter. I hope you have received the letter from Gobind by now. Here the news is so-so. I have spoken to Subodh about you. Yesterday evening I met him.

Pay special attention so that your daily spiritual practices are done properly and take particular care to keep your body healthy. This is necessary for you.

Treat everyone with love so that your friends and those whom you love are attracted to the virtuous path. Win their minds by your behaviour, proper advice and instructions. Write to me from time to time. What more! You have my affection and blessing. Convey the same to Indu.

Your well-wisher for ever  
Shrii Prabhat Ranjan Sarkar

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\* This personal instruction to the letter's recipient is not to be taken as a general instruction of *Pra'n'a'ya'ma*. — Editor.



[3] Letter written to A'ca'rya Nagina Prasad of Muzaffarpur

श्रीगणेशाय नमः  
 श्रीगणेशाय नमः  
 श्रीगणेशाय नमः

Jamalpur  
 27.4.56

Kalyāṅīyēsū, श्रीगणेशाय नमः

Samskāra can not be

Stronger than cosmic consciousness,  
 when unit-consciousness starts  
 its march towards its supreme  
 self — the cosmic consciousness,  
 it advances through fight against  
 Avidyā and Bhoga as its  
 Prārabhadha. Its march is the  
 march of a soldier undaunted  
 and unbroken. It gets the  
 final rest when ~~is~~ crowned  
 with victory, — the feeling  
 of oneness with Him, earned  
 by the heroic spirit both  
 in the inner and outer  
 spheres of life.

श्रीगणेशाय नमः

27-4-56

[4] Letter written to A'ca'rya Nagina Prasad of Muzaffarpur:

My dear Nagina,

I received your letter. This disease is not curable. Do you wish that he should live in this pitiable condition? Be whatever it may be, *Prakrti* will do as per your wishes.

My blessings are with you.

Your well-wisher forever,  
A'nandamu'rti

[5] Letter written to Manoranjan Sen of Krishnagar:

*Onm'*

Jamalpur, Friday

My dear Manoranjan,

I am deeply saddened by the news of your father's death. May you and your brothers have strength to endure this grief. May his soul rest in peace by the grace of ever-merciful God. Nothing more to write now. My love to you.

Your well-wisher forever,  
Shrii Prabhat Ranjan Sarkar  
13.5.60

## JAMALPUR DAYS CONCLUDE

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Now we are at the end of the Jamalpur chapter. An age had passed after the founding of Marga in 1955. Those 12 years can be divided into two periods: from 1955 to 1961 and from 1962 to 1966. During first period, family margiis, family ta'ttvikas and a'ca'ryas played the main role while in the second period the role of the sannyasi workers predominated. In Bihar, Uttar Pradesh and West Bengal family a'ca'ryas did have partial role.

Ma'rga Guru based the entire Ananda Marga organization on the foundation of action (karma), knowledge (*jina'na*) and devotion (*bhakti*). He said:

There are several definitions of karma, the best being *Karma Brahmeti, karma bahu kurviita*. [Karma alone is *Brahma*, so considering karma as *Brahma* and go on doing more and more karma.] He also said, "It is action that makes one great. Be great by your *sa'dhana'*, by your service and by your sacrifice." This determination to work inspires human beings to attempt new tasks. Bit-by-bit these virtuous deeds accumulate. As a result of trustworthy and good actions one's reactive momenta also become good.

*Jina'na* awakens the dynamism within a person. Through knowledge a person learns to discriminate truth from falsehood, justice from injustice and propriety from impropriety. One develops the qualities of effortlessness, straight-

forwardness and dynamism as he or she identifies firmly with truth, justice and propriety. *Bhakti* imparts sentient strength. It awakens and reinforces conscience. This dynamism will deter one from all types of weaknesses and sins. Sins and crimes do not assail a real *Bha'gavata sa'dhaka*.

Swami Vivekananda also said, Vedanta does not recognize anything called sin. According to Vedanta, weakness is sin. A devoted person conquers weakness and controls sins by sentient strength. Having been inspired by the powerful teachings of Ma'rga Guru, the lay followers were as deep in their spiritual practices as they were energetic in implementing the Ma'rga's social service programmes. Their active participation resulted, large numbers of units and branches of Ananda Marga opening in different parts of India. Big open conferences, cultural programmes, public lectures and Dharma Maha'cakras were organized. Many libraries, cheap or free medical clinics, schools and *ja'grtis* were opened.

In 1958, Renaissance Universal (RU) clubs were started and run by Margii intellectuals. In 1959, the Progressive Utilization Theory (Prout) was introduced and began spreading throughout India. In August, 1962 Anandanagar was founded on the sprawling 200 acres of land that was donated in Purulia District, West Bengal. It was to be the central headquarters of the Ma'rga and for model education and social service projects. A permanent training centre for full-time workers was established in 1964. Many meritorious college and university students and dedicated workers from different states in India volunteered to work for Ananda Marga.

From 1962 to 1966 a primary school, high school, degree college, hospital, children's home (for destitute children), students home, invalids' home, new life asylum (for lepers), an academy of light (for the blind, deaf and physically impaired), a press and central office were established at

Anandanagar. In 1963, Education, Relief and Welfare Section (ERAWS) was formally established.

In 1962 the A'nandashiila master unit in Ranchi was established for the development of tribal and backward people on 105 acres. After ERAWS was founded in 1963 new schools, homes and hostels continued to open, and relief work continued as necessary. Within a year in 1965 more than 100 *ja'grti* buildings were built and more than 200 primary schools and high schools opened.

One time in 1963 during his talk, Ma'rga Guru said to A'c. Pranay Kumar, the general secretary of the Ma'rga, "We may not continue to remain in Jamalpur for long. You should, therefore, complete the inspection of the different branches of the Ma'rga all over India as quickly as possible". In 1962 Ma'rga Guru undertook a whirlwind tour of the country and in 1963 the general secretary did likewise. In the beginning, Ma'rga Guru would conduct only one Dharma Maha'cakra a month but from 1963 he gave more than one DMC and visited some surrounding places besides. As many as eight to ten DMCs were being held per month with the sole aim of creating a tremendous flow of action, knowledge and devotion among dedicated workers and margiis. A'nandamu'rtiji worked hard and made others do the same. "Nothing great can be accomplished by laziness" was his patent sentence. He tried through his example to imprint it in the minds of his followers.

Ma'rga Guru's self-imposed mission was vast. He said, "Ordinarily there are three types of people – *sattvagun'ii* (sentient), *rajogun'ii* (mutative) and *tamogun'ii* (static)." In characterizing the differences between western and eastern societies, he said, "Ninety per cent of the people in India are *tamogun'ii*, 5% are *sattvagun'ii* and remaining 5% are *rajogun'ii*. Whereas in western societies 90% of the population

is *rajogun'ii*, 9% is *tamogun'ii* and 1% is *sattvagun'ii*. Because of this qualitative difference in the nature of the populations, there is qualitative difference in Indian and Western civilizations. In the West people are very active, vibrant and dynamic but not so much in India. In the West, people busily work in factories, in agricultural fields and in earning money. They are also expert in science and technical skills. The citizens of India do not want to work so much. Swami Vivekananda was full of praise for men and women of the West. He expressed deep anguish about the comparatively *tamogun'ii* behaviour of the Indians. Ma'rga Guru always emphasized cultivating a readiness to do work.

He elaborated on the importance of word "EDUCATION" in an Education Training Camp in Monghyr in 1965 by creating the acronym: "E" stands for enlargement of mind, "D" for DESMEP\*, "U" for universal outlook, "C" for character, "A" for active habits, "T" for trustworthiness, "I" for ideation of the Great, "O" for Omniscient grace and "N" for nice temperament.

According to Ma'rga Guru the primary aim of education is to teach enterprise and earnestness in work. Ma'rga Guru himself was vivacious from his boyhood. To remain inactive and motionless like a stone was against his nature. Himangshu-ranjan wrote about his brother,

When my brother was only five, a person named Badari was appointed to look after him. At times,

\* DESMEP is another acronym: "D" stands for discipline, "E" for etiquette, "S" for smartness, "M" for morality, "E" for English and "P" for pronunciation. According to Ma'rga Guru if an environment of good understanding and cordiality is to be created throughout the world, then as an emotional bridge among different people, a simple and easily understood language should be extensively popularized. At present English is easily fitting in that role. Later on when a still more developed language comes into being English may be replaced.

Badari took him on his shoulders. When Badari went to work in the garden, he would also take my brother. As soon as Badari started removing dry grass, my brother helped. Even though Badari forbid him to do so, he did not listen. Sometimes he assisted in fetching water from the well and his tender fingers would get hurt. Restless as he was, he was always trying to do something...I also observed him planting trees in free places near home, just like a curious botanist carrying on experiments.

Ma'rga Guru was sincere in his work and displeased whenever he noticed lethargy in others. He would say, "How much time does one really have? One lives a maximum of seventy, eighty, ninety or perhaps one hundred years. That is a small amount of time. Much work has to be accomplished within this short time. Therefore it is foolish to waste one's time in useless gossip and the like." Ma'rga Guru was always engaged in work.

Sometimes he gave organizational instructions to senior workers and at other times took weekly or monthly reports from junior workers. He gave songs or dictation for his books, granted personal contact to *sa'dhakas* coming from far, and looked after the seedlings of flowers, fruits and orchids brought from different parts of the world in the garden. His capacity to work and his enterprise surprised us much. He traveled widely in India and around the world. He traveled by land, by water and by air; sometimes he waded through water and mud, sometimes rode on bullock cart through village paths full of dust and pebbles. Sometimes he had to catch his train or plane at odd, unearthly hours. Nothing deterred him, neither the ferocious heat of summer, torrential rains nor the cold of mountains. He was always ready to proceed to his next destination come what may.

In 1965 the Indo-Pakistan war had just ended in the defeat of Pakistan. In the Kutch area of India thousands of Pakistani tanks were destroyed by the Indian army, and a large area of the Sind province in Pakistan was occupied by Indian army. At the request of the Pakistani president, Gen. Ayub Khan, the Soviet prime minister, Mr. Kosygin, invited Lal Bahadur Shastri, the prime minister of India, to participate in peace talks at Tashkent. Suddenly Lal Bahadur Shastri died in mysterious circumstances. A condolence message was to be published in our magazines, and Ma'rga Guru asked me to prepare a draft and show it to him. The draft I presented to him read as follows: "Mr. Lal Bahadur Shastri, the honourable prime minister of India, died in harness." Ma'rga Guru gave his approval for printing it yet remained silent for a while, then said, "personally speaking, I want to go a step further. Undoubtedly death while working is honourable but I think one should work even while dying. That is even more honourable."

Once A'nandamu'rtiji was sick with influenza and had a fever, headache and severe pain in his entire body. In those days he would go out of house for a ride and walk in fresh air at about half past ten in the morning. That day he could not go out for his usual walk. His private secretary came to me and said, "Today Baba won't go out. He will sit in the hall while his room is cleaned. You should tell him some good news." (Good news means information about the good work being done by Ma'rga all over the world.) After a while Ma'rga Guru came to the hall and sat on the bed.

He told me, "Today I don't feel well and will not go out. Tell me some good news. I shall listen quietly without responding." That day I did not have much to say and after speaking for a few minutes I became quiet. Ma'rga Guru laughed mildly, "Your stock is exhausted! Call Didi



Ananda Karuna." She came as soon as I called her. He said, "Karuna, I have taught you different methods of making jam, jelly and marmalade. Do you remember them or have you forgotten?"

Avtk. Ananda Karuna A'c. replied, "I haven't forgotten, Baba, I remember everything."

A'nandamu'rtiji said, "Okay, tell me those processes step-by-step and I shall listen." Then she spoke on those processes for ten minutes. Ma'rga Guru listened attentively and said, "Do not forget these processes. One day they will be useful."

Incidentally, sometime later Avtk. Ananda Karuna A'c. was posted in Monterrey, Mexico where she started a training centre in a rented house. She was busy with all kinds of work and many visitors came to stay with her. The accommodations became crowded and not at all sufficient. The house next door was on sale, but no money was available to buy it. Suddenly, a plan flashed in her mind. In those countries fruits with diminishing freshness are sold at half price. Didi Ananda Karuna would buy those fruits in huge quantity at cheap price, prepare jam, jelly and marmalade and sell them at market. A sympathetic friend was extremely impressed by her extraordinary efforts and donated a substantial sum towards the value of the house. The house was purchased. The teachings of Ma'rga Guru came in very handy.

Another incident occurred prior to that one. Ma'rga Guru was regularly giving dictation of his *Varn'a Vicitra'* series on philology twice daily – once in the morning around half past ten and once in the night around eleven o'clock. One night he began giving dictation. He was clearly ill but continued the dictation even though he was shivering and

his voice was trembling. We were noting down the dictation, though unwillingly.

After a while he asked, "How many pages were finished?"

"About three pages." I replied.

He said, "Let us stop now. At least something has been accomplished. I do not like to break the routine. I am feeling a little feverish."

The next day a doctor found severe infection in the left leg. A surgeon operated on it without anesthesia at the residence. He did not take even an insulin injection. Though the wound had not dried and there was a bandage on the leg, he resumed working from five in the morning to about midnight while lying in bed. Every hour was programmed and under a tight schedule. There was no question of even a slight deviation.

On another occasion, Ma'rga Guru was suffering from severe piles during a Dharma Maha'cakra. Being the centre of all activities, he was very busy and not willing to curtail any event. Leaning against a pillow he delivered a long discourse. He completed all the items of work while not revealing his unbearable pain. He did not bend from the spirit of his motto "It is better to work even while dying."

Ma'rga Guru was acquitted honorably by the Patna High Court in 1978 and shortly after his release from prison came to Calcutta. About eight to ten thousand Ananda Margiis waited eagerly at Dumdum airport in Calcutta to give him an enthusiastic reception. Soon after he alighted from the plane and came to the lounge the big crowd rushed to him like an uncontrollable flood. In the melee his leg was injured. The pain persisted three or four months. After resting for a while, Despite the severe pain in the leg, he conducted Dharma Maha'cakras throughout India. Many poor *sa'dhakas* would not have been able to travel to Calcutta to

see him. Responding to their inner desires, he toured throughout India against the strong advice from his physician.

Ma'rga Guru Shrii Shrii A'nandamu'rti was a great *karmayogiii*. From 1955 to 1966 he shaped the organization in India. Towards the end of 1966 he was ready to expand Ananda Marga outside the sub-continent. By 1966 a group of young men and women had already had intensive training and had gained enough experience. One day Ma'rga Guru sat with the senior workers and organized the whole globe into various administrative areas for mission work. He wrote instructions regarding it. He divided the world into nine sectors keeping in mind the geographical considerations such as rivers, mountain ranges, planes, deserts and plateaus. These nine sectors are Delhi, Hongkong, Manila, Sydney (later the name was changed to Suva), New York, Georgetown, Berlin, Kahira and Nairobi.

- Delhi Sector - India, Nepal, Bhutan, Bangladesh, Sri Lanka and Maldives.
- Hongkong Sector - Mongolia, China, Tibet, Japan, Taiwan, Hongkong, Macao, Korea and Asiatic Russia (east of the Ural mountains).
- Manila Sector - Philippines, Indonesia, Malaysia, Singapore, Burma, Thailand, Laos, Cambodia and Vietnam.
- Suva Sector - Australia, New Zealand, Fiji, Papua-New Guinea, Guam and the South Pacific islands.
- New York Sector - Canada, United States of America, Mexico, Central America, Cuba and Carribean islands.
- Georgetown Sector - Colombia, Venezuela, Surinam, Guyana, French Guyana, Brazil, Argentina, Chile, Peru, Bolivia, Uruguay and Paraguay.
- Berlin Sector - Greenland, Iceland, Norway, Sweden, Finland, Denmark, Holland, Belgium, Luxembourg, Germany, France, United Kingdom, Spain, Portugal, Italy, Switzer-

land, the European countries of former Soviet Union, Poland, Hungary, Austria, Romania and Bulgaria, Algeria and Morocco.

- Kahira Sector - the countries of former Yugoslavia, Albania, Greece, Israel, Cyprus, Malta, West Asia, Egypt, Sudan, Libya, Tunisia.

- Nairobi Sector - All the sub-Saharan Africa, about 45 countries.

Sectors were divided into regions, regions into dioceses, dioceses into districts, districts into blocks, blocks into panchayets and panchayets into villages. For example Delhi Sector was divided into ten regions – Calcutta, Ranchi, Allahabad, Chandigarh, Jaipur, Bombay, Bangalore, Dhaka, Kathmandu and Colombo. Calcutta region was then divided into several dioceses such as Calcutta diocese, Barrackpore diocese, Krishnagar diocese, Midnapore diocese, Muri diocese, Burdwan diocese, Raigonj diocese and Jalpaiguri diocese. And so on creating smaller sub-divisions down to the smallest village so that the whole population is accounted for in future planning.

From 1966 Ma'rga Guru started sending *praca'rakas* (missionaries) outside of India. The first *praca'raka* went to Africa in Nairobi sector, the second went to Australia and the third went to Manila. Eventually he appointed more than 300 *sannyasins* in the eight sectors outside India. He also posted *praca'rakas* to different regions and dioceses and continued to move the organization forward with speed and order. This would be a turning point in the development of a global mission, naturally he devoted much time and energy in this effort.

Moreover it was not enough to just post workers, they needed attention, love and inspiration to alight in them the spirit of work. This type of dedicated work was not possible

within the limitations of family and workaday obligations. Just as an ideal commander remains present in the battlefield to direct his army, Ma'rga Guru lived amidst his workers, shared their joys and woes and continued to guide them with love. The decision to expand globally was a historical decision and its results were also historical.

He decided to resign from work and move to the central office at Anandanagar. At that time an incident occurred. Ma'rga Guru held dear his mother Abharani Sarkar and elder sister Hiraprabha. In 1950 Hiraprabhadi was widowed. She had several children, the eldest being only 14 years old. A'nandamu'rtiji together with his brothers saw to Hiraprabha's family. Until a sister's family becomes economically independent, it remains the responsibility of the eldest brother. Ma'rga Guru was, as he was with all his duties, fully conscientious in caring for his family.

Hiraprabha's daughter, Chitrlekha (Ruby) Ghosh née Bose heard the conversation between her uncle and his mother:

Didima' Abharani spoke to her son in my presence, "Look Bubu, I know that one day you will leave home to work for the Ma'rga. I have two requests before you do that. First, you are the eldest son of our family and Ruby is the youngest daughter of Hiraprabha. You must not leave until Ruby gets married. Second, do not resign your job in haste."

After a little thought Ma'rga Guru replied, "Yes, Mother, it will be done."

It was the desire of my uncle to leave Jamalpur in 1966. My marriage was to be held on December 31, 1966 at our family's home in Chinsura. My uncle knew about everything in advance. According to his decision he left home on that very day. In deference to his mother's request he did not resign his job; instead he went on long leave.

Before leaving he decided to hold a Dharma Maha'cakra at Jamalpur on December 29th and 30th. The news that Ma'rga Guru was going to resign his job and leave Jamalpur for Anandanagar spread like wildfire. Everyone in the railway office and among the Margii throughout India were saddened. Margiis from all over India participated in that Dharma Maha'cakra. General *darshan*, personal contact and field contact – everything took place. Ma'rga Guru delivered the main discourse on "Bha'gavatā Dharma" under a huge tent on December 30, 1966. The choice of topic for this DMC discourse was significant for he gave his whole life to its materialization in the society. Some excerpts are given below:

Today's subject of discourse is *Bha'gavata Dharma*. The word *Bha'gavata* means "pertaining to divinity" and *dharma* means "inherent characteristic", so *Bha'gavata dharma* – "the way of life which leads to ensconcement in the supreme stance". Dharma is a natural propensity, an inherent characteristic. It refers to a particular spiritual way of life. Each and every object in this universe has its own innate characteristic, or *svabha'va* (*Sva* means "own" and *bha'va* means "propensity"). The innate characteristic of fire is to burn whatever it meets. The innate characteristic of human beings is to practice spirituality. To make a clear distinction between spiritual practice and the other natural tendencies of the mind in the mundane sense, such as eating and sleeping, the term *Bha'gavata dharma* is used to describe higher tendencies. *Bha'gavata dharma* refers to the innate tendency which leads human beings towards the Supreme Entity, which arouses in them a spontaneous love and attraction for the Supreme Entity.

In fact, in each and every human being there is love and attraction for the Supreme Entity. The human being who does not feel the attraction hardly deserves

to be called a human being. Such a being is no better than a sub-human, although in human form. It is *Bha'gavata dharma* that clearly distinguishes human beings from animals. Even a thief who feels love for the Supreme Entity in the core of his heart, merits being called a human being. But a so-called virtuous person or a man of knowledge who feels no love for the Supreme Entity should not be considered a human being, because in such a person human dharma is wanting. Human beings are characterized by their *Bha'gavata dharma*. They have a spontaneous attraction for the Supreme, which non-humans do not possess. Hence, human beings have a glorious existence; animals do not....

*Bha'gavata dharma* is dependent on three factors: *vista'ra* (expansion), *rāsa* (flow) and *seva'* (service). The literal meaning of the word *vista'ra* is expansion, that is, to direct the mind towards the Cosmic Entity. This psychic movement towards the vast Cosmic Entity is not dependent on external factors. To move towards that Supreme Entity one must first overcome and transcend all sorts of meanness and pettiness. Hence, A follower of *Bha'gavata dharma* must wage a relentless fight against these limiting tendencies within his or her own mind, as well as in the society at large.

When the mind is confined within the narrow limits of pettiness a polluted atmosphere of sin spreads all around. But when the human mind expands, the effulgence of virtue becomes increasingly manifest and humanity is exalted to the heights of divinity....

Human beings should practise *Bha'gavata dharma* from their childhood, from the age of five. Human life is more valuable than the lives of other creatures. Hence every creature unconsciously yearns to attain a human frame because only with a human frame is it possible to practise spirituality and perform noble deeds.... Those who embrace *Bha'gavata dharma* look upon this entire creation as a manifestation of *Vis'n'u* (*Parama Purus'a*). A small effigy of *Vis'n'u* is not the real image of *Vis'n'u* for them. They love the manifest form of *Vis'n'u* because they

are in an inextricable relationship of love with *Parama Purus'a*....Hence the followers of *Bha'gavata dharma* who expand the mind, will certainly see every object of this universe as an expression of their dear Lord. They will therefore show equal respect for each and every entity....The religion or philosophy which causes the human mind to become so analytical that it distances itself from the one integral Entity is contrary to *Bha'gavata dharma*. Those following *Bha'gavata dharma* strive to create unity and synthesis in the midst of disunity and analysis.

The second factor is *rasa*, or flow. Whatever is happening in this universe, whether natural or supernatural, is due to Cosmic Will. Everything depends on His grace. Whatever human beings think, say or do is only possible due to Cosmic grace. This entire universe is Macro-psychic conation – everything originates from the thought waves of the Macrocosm. Thus He witnesses everything at the same time. The major difference between the unit mind and the Cosmic mind is whatever the unit mind imagines is only transformed into action on certain occasions. The external projection of the unit mind is only possible when it is fully concentrated. But for the Cosmic mind nothing is external – this entire universe is within His mind. The Cosmic thought-waves appear to be something external for us. The Macropsychic thought waves are His *svarasa* (flow). Likewise, for externalization various waves emanate from the unit mind. In the first case the psychic waves are the *svarasa* of *Parama Purus'a*. But mental waves, created by various thoughts, are the *svarasa* of the microcosm.

Microcosms differ from one another due to the difference in their individual flow. All microcosms want to move according to their own individual flows. Their endeavour to direct their internal thoughts and actions according to their individual flows. That is why the thoughts, actions and lifestyles of microcosms are so diverse. When you walk



along a road a cobbler looks at your feet, a washerman looks at your clothes, and a barber looks at your head. The difference in their outlooks is due to the difference in their individual flows.

All microcosms create their own individual flows, in adjustment with the Macrocosmic flow. Hence the individual flow of every microcosm is directly controlled by *Parama Purus'a*. I have often said that *Parama Purus'a* is not guided by your intellect or desires, moves according to His own wishes. You will never have any opportunity to question Him. You will have to move around Him, whether you like it or not. If your individual flow does not maintain an adjustment with the Macrocosmic flow your longings will never be fulfilled. Everyone longs to attain so much but only attains a fraction of what is desired. If one's longings are not in perfect adjustment with the Cosmic waves one can never attain success.

*Kii habe iccha'y iccha'te kii hai  
Krs'n'a iccha' vina' phal phalena'*

Does individual desire have any value? Without the approval of the Supreme Entity nothing can succeed." You wish to attain something, but if your desire is not approved by the Supreme Entity, then you will not attain any success in you mission. This is the second factor – *rasa tattva* of *Bha'gavata dharma*. What is *rasa tattva*? When human beings are in deep love with *Parama Purus'a* they begin to know His nature and follow His will accordingly. Such individuals become invincible and victorious in the world. Most people are overwhelmed by His greatness, but *sa'dhakas* know the secret of becoming great. Thus the basic spirit of *rasa sa'dhana'* is to direct one's individual desires and longings towards *Parama Purus'a*. Only in this way a *sa'dhaka* can achieve fulfillment (*rddhi*) and success (*siddhi*). In the scriptures this has been called *ra'saliila'*. Created beings will have to move according to the Cosmic will; there is

no other way. Learning, intellect and personal status become meaningless unless they are directed towards *Parama Purus'a*. After realizing the Supreme truth intelligent people start moving according to *Parama Purus'a*'s desire, saying, "Oh, *Parama Purus'a*, I have nothing to ask of You. Let thy will be fulfilled. I want nothing else."

The third characteristic of *Bha'gavata dharma* is selfless service (*seva'*). When you offer something to a person and expect to receive something in return, it is a sort of commercial transaction. But when you have no desire to receive anything in return for services rendered it is called true service, and here lies the basic difference between true service and commercial transactions....

Service can be of two types: internal and external. This entire universe is the expression of the greatness of *Parama Purus'a*. Therefore whatever a person does for a particular living being is as good as rendering service to *Parama Purus'a*. Wherever you are, and whatever you may be, whether you are leading a family life or a life of a recluse, you need to serve all created beings for they are the veritable expressions of the Supreme Entity. While serving living beings one should never allow a feeling of vanity to develop. One should always remember that one is serving *Parama Purus'a* and none other. Had *Parama Purus'a* not come in your contact in the form of living beings, you would not have an opportunity to serve Him. He comes to you as a sick person or as a beggar to solicit your assistance. Naturally you are more grateful than the person you serve because *Parama Purus'a* has given you the opportunity to serve Him. Thus everyone should render external service.

*Japakriya'* and *dhya'na* should also be practised with the ideation that one is serving *Parama Purus'a*. This is internal service. If this is done, one will achieve intense psychic concentration. Of course one must serve without expecting any reward in return. If this spirit of service is fully awakened during

*japakriya*' one will attain everything. A service-minded *sa'dhaka* can attain liberation merely by repeating *na'ma* mantra, but a *yogii* who performs spiritual practices will attain nothing in the spiritual sphere if he or she shuns service.

If internal service is not rendered properly, true external service becomes impossible. Hence it has been said,

*Atmamok's'a'rtham' jagaddhita'ya ca*

Individual salvation is also a service to humanity. Internal service (*A'tmamoks'a'rtham*) leads to fulfillment and immortality; external service (*jagaddhita'ya ca*) leads to universal welfare. Thus both internal and external services have equal importance. External service purifies the mind, and with a pure mind one is more capable of rendering service to one's *is't'a*. Every *sa'dhaka* should render both types of service....

One's nerve cells, glands, and sub-glands are created according to one's individual flow. In fact, various structures are created based on this individual flow. The various thought-waves of the mind are all identified with the individual flows. All microcosms, knowingly or unknowingly, are rotating around the nucleus of the Cosmic Cycle. No one is separated from the Supreme Entity. Living beings attain different physical bodies according to their respective psychic waves. And with their individual minds and bodies they move around the Cosmic Cycle. This movement continues as long as they feel that they are separated from *Parama Purus'a*. But as soon as the tiny drop finds the vast ocean, it automatically merges into that ocean. The distance between the two is removed and there remains no separate existence for either. The two become one. But until that final union is achieved unit beings will have to move like bullocks trudging around the oil mill.

When *sa'dhakas* establish themselves in *Bha'gavata dharma*, by virtue of *vista'ra*, *rasa* and *seva*' their journey comes to an end. They become one with the nucleus, one with *Parama Purus'a*. At

That stage they realize the secret of the divine sport of *Parama Purus'a*. This is the true dharma of human beings – *Bha'gavata dharma*.

In the *Giita'*, Lord Krs'n'a said that to pursue one's own dharma is the best and safest path, whereas the pursuit of other's dharma is extremely dangerous. The endeavour to satisfy physical needs is common to both humans and animals, but this endeavour alone does not lead to Supreme welfare. Rather, if people become totally engrossed in gratifying their crude desires, they will most probably become extremely crude. Hence, although *Bha'gavata dharma* human dharma, is a somewhat difficult path, people should follow this path, and not the path of animal dharma. If they do follow the animal dharma their rapid degeneration is inevitable.

One should remember that here dharma does not refer to any particular religion. These religions have nothing to do with these *svadharmas*, with the pursuit of one's innate characteristics. Unfortunately, this is how the *Giita'* has been misinterpreted by a section of the people. The dharma of all human beings is one and indivisible, and the dharma is *Bha'gavata dharma*. Establish yourself in that dharma and your victory is assured.

After the discourse of Dharma Maha'cakra was over, all the *sa'dhakas* did collective *Gurupu'ja'* and *Varn'a'ghyada'na*. At the end of it Marga Guru chanted the following *shloka* in blessings:

*Sarve'tra sukhinah bhavantu  
sarve santu niramaya'h  
Sarve bhadra'n'i pashyantu na kashcid  
duhkhjama'pnuya't*

In the next moment Ma'rga Guru blessed everyone with a long *bara'bhaya mudra'*. The huge gathering of *sa'dhakas* was flooded in an ocean of devotional waves.

After bidding *namaska'r* to the devotees, Ma'rga Guru slowly proceeded to his home. Everyone in the family was sad and wordless. The whole night was spent silently packing up and taking care of other necessary arrangements.

From morning the atmosphere at the *ja'grti* was still and full of anticipation. Everyone knew that Ma'rga Guru A'nandamu'rtiji was leaving Jamalpur not to return. From the next day Ma'rga Guru would no more come to the *ja'grti*. No more would innumerable devotees come from all over the world for his *darshan* in the Jamalpur *ja'grti*. No more would there be the long queues for personal contact. No more would there be a scramble for going on a field walk with him. All the activities at the *ja'grti* would soon come to a stand- still. The devotees of Jamalpur, Monghyr and Bhagalpur were distressed. Hundreds of acquaintances and colleagues at the Jamalpur railway office were depressed at the thought of losing their experienced and compassionate guardian.

In the morning arrangements for journey were given their final touches. The members of Ma'rga Guru's family were unambiguous about the significance of this journey. It is learnt that even his brother Sudhangshuranjan who is always reserved could not hide his emotions. Himangshuranjan had remained at his work place in Dhanbad imagining the heart-rending scenes of departure. It is not easy to guess the mental condition of the younger brother Manasranjan.

In 1936 when father died, he was about four. He grew up guided in his social and spiritual life by his affectionate elder brother. He was surely deeply distressed. Most pathetic was the condition of mother Abharani. Her innumerable memories of her loving son Bubu from birth to the moment of separation must have been overwhelming her heart. Did she remember Krs'n'a's foster-mother Yashsoda when he

left his childhood home, Vrndavana? When Yashoda got the news from Akrur that Krs'n'a would have to leave Vrndavana for Mathura to become king, even then she broke into tears. The entire Vrndavana was weeping. Mother Abharani also knew that her Bubu would never return to the family hearth and so was crying internally even though she tried to maintain her composure externally. History tells us the same thing about all mothers of great children.

But those whose only aim is the establishment of the kingdom of dharma come in a different category. They are never the travelers of a well-trodden path. Their goal is unique, their path is original. However strong be the bonds of love for family they must break them in order to fulfill their greater love for dharma.

The moment of departure by Ma'rga Guru had finally arrived. Bowing before his mother and taking leave of other members of the family he slowly walked to car and departed. The whole family broke into tears. Speaking of that day in the family Himangshuranjan has written in his book:

The day Ma'rga Guru left Jamalpur to stay at Anandanagar permanently I was at Dhanbad. I could imagine that painful moment. The sorrow that devotees experienced at the time of Ma'rga Guru's departure must have been the same as undergone by dwellers of Vrndavana when Krishna left it for Mathura. With tearful eyes they had bid farewell to the presiding deity of their lives. Though his mother was completely broken from inside she never expressed it outside. With deep pain in her heart she had completed all the arrangements of journey for her son. Jamalpur became empty. The condition of my family was wretched. I and others in the family were overwhelmed with pain.

After taking leave of family members Ma'rga Guru had come to *ja'grti* for a few minutes. He sat for a while and spoke a few words and departed slowly. The entire assembly broke down in tears. Many devotees had gathered at the outskirts of Jamalpur for bidding farewell to Ma'rga Guru. Ma'rga Guru expressed his good wishes to them and then left. Here also the devotees broke down. The car of Ma'rga Guru had gone about 200 meters beyond Jamalpur. All eyes were towards his moving car. Suddenly car stopped.

Everyone saw A'nandamu'rtijii getting out from the car, turn towards Jamalpur and folding his hands together in *namska'r* touch his forehead. And so he gave his heartfelt salutations to his home town.\*

Possibly the memories of Jamalpur for last 44 years flooded his mind. Keshabpur...Rampur Colony...the huge office complex of East-end Colony with a score of gates through which thousands of people passed in and out...the large green

\* Describing the events at the time of Ma'rga Guru's departure from Jamalpur A'ca'rya Dhruva'nanda Avadhuta has written in his book, *Baba Loves All*:

On 30th December 1966, the evening before Baba left Jamalpur for Anandanagar there was DMC. That evening some margiis said to me, "Tomorrow Baba is leaving Jamalpur. I did not feel today's DMC was any more special than other DMCs." I replied, "I think, tomorrow morning in general *darshan* you will see much difference."

At the end of the general *darshan* the following day Baba gave *namaska'r* and all the margiis – brothers, sisters, children – began to cry. In my mind I saw the image of Krs'n'a leaving Vrndavana and it was indescribably painful for me. Feeling the agony of separation, I wept. Baba left the *ja'grti* compound and soon all the margiis had gone also. As Baba was not present, all were anxious to leave. The *ashram* looked deserted and hollow without Baba. For me it was very, very painful as I had such close contact with him. It was as if my heart was broken. I felt that at Jamalpur the birds were no longer singing and the flowers no longer blooming. I later heard from those accompanying Baba that, when he reached the outskirts of Jamalpur, he stopped the car and gave *namaska'r* in the direction of the town.

fieldat foot of Kalipahar...the tiger's grave...Kalipahar...the natural lake...the secret *sa'dhana' piithas* of his adolescence... and not least the memories of his happy days in the company of his parents, brothers and sisters.

Whatever it may be A'nandamu'rtiji bade good-bye to his past and turning with slow steps returned to the car and sped away. The sight of Ma'rga Guru was now fixed towards the future. A new phase was about to begin; ahead was an ocean of activity and work to be done – work and only work, and in not far-off future, but starting immediately . An unsurmountable sea of work. Never look behind, always move ahead, always move ahead... *caraeveti, caraeveti*.



## APPENDIX

The following articles are written by several relatives and colleagues of P.R. Sarkar, popularly known as Shrii Shrii A'nandamu'rtijii. They describe him from their respective experiences of having known him from childhood or working life.

The first writer, Ajit Kumar Biswas, is an older cousin and very close friend to Prabhat Ranjan Sarkar. He knows many things about the personal life of Ma'rga Guru. He retired as a deputy secretary to the government of West Bengal.

Amal Kumar Basu is the eldest son of Ma'rga Guru's elder sister, Hiraprabha. Since his boyhood he had a very close relationship with his maternal uncle.

N.C. Ganguly and Vimal Chandra Maitra were posted in the same railway office as Prabhat Ranjan. They had numerous experiences during their close association with him.

Ma'rga Guru A'nandamu'rtiji was born and brought up at Jamalpur, Bihar. Most of his boyhood days were spent there. Their ancestral home was at Bamunpara, Burdwan in West Bengal and he spent some time there also. He would go there occasionally. Naresh Chandra Ghosh is a resident of Bamunpara and knew Shrii Prabhat Ranjan in his younger days. In his narrative he reminisces about a few interesting events from those days.

## MY FRIEND – PRABHAT RANJAN

by Ajit Kumar Biswas

In the course of our lives many events that appear to be most ordinary and negligible initially, but assume significance later on. That is what happened with me particularly after the physical departure of A'nandamu'rtiji. In our personal relationship, we were cousins from our mothers' side. We both were nearly same age. Even though we were cousins, we were very close as friends. He called me by my nickname, Nanku, and I called him by his – Bubu. Herein, I shall refer to him by that name.

We always expressed our minds to each other without reservation. This narrative calls forth to my mind a flood of memories of our earlier days.

We both were admitted to Vidyasagar College, Calcutta in 1939. Bubu was in the science faculty and I was studying arts. After college, Bubu and I would return to our homes chatting along the way, sometimes helping ourselves with fried groundnuts. After completing our studies at college, he went to Jamalpur and I remained in Calcutta and we both started working. There was no contact between us for a few years. We exchanged correspondence occasionally.

Whenever he visited his elder sister, Hiraprabha, in Chinsura during vacations, he would spend a few days with us at Belgachia in Calcutta. We spent those few days merrily talking and discussing many interesting topics. We would lie on the same bed and continue to chat till sleep.

Bubu was always a vegetarian and never ate onions or garlic. He never watched films or went to the theatre in his life. He never wasted his time in useless gossip and always tried to maintain his freedom and aloofness. Restrained and

taciturn he behaved like an elder. These were his special traits. He possessed boundless erudition in almost all subjects – be it history, geography, linguistics, special traits of different communities or anything else for that matter. Above all he had an unfailing memory.

During the days that I am talking about, Bubu was an adept palmist and could speak about peoples' futures by seeing the palm. There was always a crowd of people wanting to show him palm whenever he visited Calcutta. My friends in the office wanted my help to get introduced to him for the purpose of having their futures read. Later on Bubu informed me that even without looking at the palm he could speak about others' futures just by looking at their foreheads. He told me that those coming to know their future must not ask more than one question. I would inform everyone about that condition.

One day a very interesting thing happened. One of my friends of the same age wanted to know his future. When I told him about Bubu's condition, he asked about Bubu's age. Learning Bubu's age, my friend said enthusiastically, "No problem. Since he is my age I shall manage to get answers of more than one question out of him. Then I sent him to Bubu's room. As Bubu allowed no third person to be present, I waited outside. When my friend came out, sadness was writ large on his face. He said, "Friend, I could not do my plan. The moment I asked a second question he cut me off and asked me to go. My God! What a terrible person!"

I laughed to myself. Yes, such was his personality. Many of those who had been to him to learn their future, later confirmed that all they had been told came true.

He had an indomitable will power. He told of many events in this context. How he came to possess these powers and faculties is still a mystery to me. I could not elicit any

answer on this point despite my persistent questioning. During the course of our talk one day, he said, "Nanku, I can teach you all this but you must give up your non-vegetarian diet. It's my misfortune that for my greediness for this trivial thing I did not learn those teachings. Even now I feel remorse for that.

In 1947 – 1948 I had a serious illness. After I had recovered, my mother and I went to Jamalpur for a change of pace and stayed with Bubu's family for about a month. I had no work then. The whole day I would wait for Bubu to return from the office so that we could go out for a walk. After he came back from the office in the evenings, we would get ready to go out. Bubu would first ask whether I preferred to walk with his brother, Kanai, or with him. The meaning of the question was that Kanai would go to town where the cinema, shops and other attraction were available, whereas he would be going far away from the town to dark and secluded nature. Needless to say, I was attracted to the company of my friend and the still night. I would decide invariably in favour of the second proposal.

We walked through lighted and darkened paths for some time talking on various subjects. Most of the time Bubu would do the talking and I listened. On the way there was a spring. Bubu said that that water is like a tonic. So Bubu and I would have our fill of that water. We then continued our stroll. Our destination was an empty field at the foot of Kalipahar. When we reached there, we sat near each other. Bubu said, "Now we shall sit quietly," and looking out towards the dark mountain we would go on thinking on our own. Neither of us would speak to the other. Strictly observing that silence, we sat until about nine o'clock. Then Bubu would call me. I had no clue to his thoughts nor did I ever inquire. On our way home we talked normally on different

topics. Occasionally I had to listen to my aunt's complaints for returning late.

I clearly remember an incident Bubu related on the way to Kalipahar one evening. I quote exactly what he said,

It was the beginning of winter and evenings come early. After returning from the office as usual, I was going to Kalipahar. You were not with me at the time. So I was walking alone. I was walking fast past a railway siding that was enveloped in darkness. Suddenly someone bid me *namaska'r* (greetings). It was impossible to make out any man in that dense darkness. I asked him with great displeasure, "Who are you? Why are you disturbing me? I don't like that someone should disturb me at this time".

The person answered with deep humility, "I did not know that and so I disturbed you. Moreover I have come from far away. If you kindly answer my two questions I shall go".

My anger was transformed into sympathy. I inquired, "Where did you come from?"

"From Jalpaiguri," replied he.

I asked, "What is your name? Where are you staying?"

In reply he informed me that he was staying with one of his relatives at Rampur Rail Colony. He also told me the name of his relative and house number. After getting my assurances, he asked two questions. What shall I tell you, Nanku? The questions were very dirty. That a gentleman can ask such questions was beyond my thought. Be that as it may, on getting my replies to his questions, he was visibly relieved. He bid me *namaska'r* with voice choking with devotion and took his leave.

I reached my destination, but what he had asked had put me into a turmoil. The next day I went to see him at the address he gave. The house owner welcomed me graciously, but when I told the name of that person and related what had happened the night before, his face turned pale. He told me that he had a relative of

that name in Jalpaiguri but he had died six months earlier. Listening to that I came away from there.

I heard so many strange and supernatural tales like this from him.

1955 saw the founding of Ananda Marga and the emergence of Bubu as A'nandamu'rtiji. And afterwards was his long imprisonment and then his display of supernatural powers. I came to know of some of it through newspapers and magazines and some directly from him. After he was released from jail in 1978, I wrote him a letter. He replied from Patna inviting me to visit him there. I have held on to that letter as a priceless treasure. One more thing that is a part of my precious collection is a photograph of him and me in our youth.

There is one more incident that happened after his release from that long imprisonment. I came to know from the newspapers that he had moved to Calcutta but I did not know his address. For several days my mind was restless to see him. Then just at that time two avadhutas arrived at my Belgachia home with a message from him to come. They were like God-sent messengers. They took me to his Lake Gardens residence. Such was our mutual love and friendship. Several times after that I met him at his Lake Garden or Tiljala residences. We talked much. The memories of the past with its pain and sweetness would peep into our minds, but is it now all over? Even now I sometimes am astounded at the amazing divine powers which can enable a man to establish and run a world-wide organization.

## MY ELDEST UNCLE

by Amal Kumar Basu

I was born in Howrah in 1937. In 1942 my family moved to our ancestral home at Chinsura. Being young I don't remember my *baro-mama* (eldest uncle), Prabhat Ranjan Sarkar, visiting our home at Howrah. I heard from my mother that Uncle stayed at the Bagbazar home of her uncle when he was studying at college and that he visited our house occasionally. He met all my aunts and family here.

After our arrival at Chinsura, Uncle came to visit us. I remember he asked about how we are after leaving Howrah. After two or three days he returned to Jamalpur. Every year we (my mother, brothers and sisters) would go to Jamalpur after our annual examinations in December. My father, being an advocate in the Howrah court, lived in a rented house at Howrah and visited Chinsura on the weekends. We were all much loved by our grandmother and by all our uncles.

Whatever time Uncle got after his *puja*, office and walk, he spent with us in laughter and story-telling just normally as anyone very close to us would do. Occasionally he would question us depending on our intelligence and age. If we could give correct answers, it pleased him and he patted us. If not, then he gave the correct answers and explained them if necessary. Whatever stories he told or discussions he held were always educative. Sometimes he would take us for a walk in the afternoons. Most of the time we would go towards the foot of the hill for walk. He told stories to us while we sat on the tiger's or Englishman's grave or we walked. The depth of his knowledge and information on different subjects surprised us. He was very enthusiastic and earnest about studying. He could go on talking beauti-

fully about all subjects such as Bengali, English, Sanskrit, grammar, history and geography.

I remember an incident at a time when the States Reorganization Commission was active. The district of Purulia was about to be created. He wrote to the newspapers' "letters to editor" columns giving precise details and reasons as to which areas and police- station blocks should go to Bihar and which ones to West Bengal. He told things as if he saw it with his own eyes. At the time of the partition of India [to create Pakistan], he described carefully which blocks of Nadia and 24 Parganas should go to East Pakistan and later after the partition, he talked about the villages on the Indian side. That he knew even minor details of all these areas surprised us the most.

In February of 1950 our father died. A terrible disaster overtook our family. I was in Standard 9, my bothers and sisters were younger than me. Six months later our grandmother died. Besides the economic problems my mother had to take upon herself all responsibilities for the family. All our uncles jointly shared the responsibility of looking after us and supporting us. Though Uncle Prabhat Ranjan never associated himself directly with the routine, ordinary matters of our family, he always displayed an exemplary sense of responsibility whenever any important matter came up. From 1950 onwards he visited Chinsura annually during the Durga Puja holidays while keeping in view the sentiments of his own sister and other nephews and nieces.

Uncle was a vegetarian and asked my mother to prepare vegetarian dishes. Of the dishes she prepared fried potato skins with poppy seeds was his favourite item. In the afternoons he would take us around to see the different goddess displays (*mandaps*) and to appreciate the fine decorations. At home he told us many educative stories.



He advised us about how to care for our health. He also gave us directions about food and asked my mother to cook accordingly. He always gave preference to *ayurvedic* remedies over allopathic ones. He gave the details about the medicinal value of different plants and he advised us to plant trees in open places. He would discuss with my mother the family problems and impressed upon her the importance of our studies. If any of our relatives came to Chinsura when Uncle was there, he would speak to them too. Of course he addressed his aunts as *didi* (elder sister) but for us children he remained *baro-mama*. Though I had visited Bamunpara, our ancestral home, a few times in my childhood, I went there again with Uncle in 1952 after I passed my matriculation examination. He took me around the village and introduced me to the neighbours as his nephew.

*Bara-mama* always maintained a clear demarcation between his Ananda Marga organization and his relations with his family. I think he did this because he loved us deeply. *Baro-mama* several times advised my mother to join Ananda Marga. My mother had replied that it may not be possible for her to do so because of the daily family duties. Uncle realized the difficulties of my mother and did not mind it. He never asked any other of our close relatives to join Ananda Marga.

When Ananda Marga expanded, Uncle did not live at home. As far as I can remember, he lived with a family member until the time we grew up and my sister married. He carefully fulfilled his responsibilities towards our family and saved us from sure disaster. He was extremely pleased with all the good news of my family: my entry into college, the marriages of my sisters and my brothers' establishment in their jobs. During the period 1968 – 1970, I went to Ranchi twice to see *Baro-mama*. He chatted with me he

always did. I went with Uncle for a walk outside the city to see the Jonha and Hudro falls. I listened to their geographic description from him. After this I went twice to his Pataliputra residence in Patna and for the last time after *Baro-mama* was released from prison.

After Uncle came to Calcutta, we went to visit him several times at South-end Park, Lake Gardens and Tiljala. Once I went with all my brothers and sisters to see him in Calcutta. After we introduced ourselves to the guard, the gate was opened on instructions from my uncle. Then we waited in guest room until he could free himself to see us. We visited him every year during Vijaya Dashamii holidays. We would also visit him at other times. We would come to his room soon after he called us. Usually it was during lunchtime that he spoke with us. He would speak to each one of us separately. My mother could not leave Chinsura because of her blindness. Uncle would ask details from everyone.

In those lunch hour visits, he talked on many things – economics, philosophy, geography, history, mythology, European culture, literature, botany and what not!. Sometimes he talked about the future plans of Ananda Marga. We were charmed by his depthless knowledge on every subject. He always gave such a detailed and irrefutable reasoning in every matter in a way that it was not possible for an ordinary person. I am convinced that Uncle Prabhat Ranjan knew everything under the sun. Where is the time for anyone to study so much? How did my uncle know so much? He was a human being! When did he learn so many foreign languages let alone the Indian ones? When did he ever practice music? When did he get the chance to enter so deeply into astronomy, astrology and anthropology? We do not know anything at all

about the way into such depthless knowledge; it's just that we are proud that he was our *Baro-mama*.

People from many countries have treated him with deep respect and love. Ananda Margiis of different countries have presented him various gifts. My uncle gave a few of those valuable gifts to us as a token of his love for us. He once took us around and showed off the flowers and fruit trees in Lake Gardens and Tiljala and also gave us cuttings of flowering plants and fruit trees for our own gardens. Sometimes he went to visit my younger sister's house in Calcutta and gave her gifts. He also visited our Chinsura home twice.

## HOW I SAW PRABHAT RANJAN

by N.C. Ganguly

I had an opportunity of working with Prabhatda' and remaining in his company. Now I have aged and everything is not in my memory. I am writing whatever I can remember.

Our family came to Jamalpur from Bangladesh in 1948. From 1949 I knew Prabhatda' through my work. I worked with him in the railway office. Prabhatda' was an extremely open-hearted and frank gentleman. He was uninterested in and kept aloof from everything. I never saw him arriving late to the office or leaving it earlier than scheduled. His punctuality was very keen. One could never find any defects in his work and one could find in him no weak points in that regard. Generally subordinates show respect to their supervisors but there was nothing like this with Prabhatda'. He would seldom leave his chair or rise when others approached him. We even used to bring to him the attendance register. If there was any work with the superior officers, he usually sent us. He would go only if absolutely necessary. I never saw him gossiping in the office. If there wasn't any office work, he would give dictation on different subjects. Four or five persons always accompanied him. Sushil Dhar, an Ananda Margii, would take dictation from Prabhatda'.

Once an ill-tempered South Indian officer tried to show his authority to Prabhatda but he couldn't come near it. Getting angry, the officer recommended Prabhatda's transfer to Asansol. That was sometime in 1957. After the transfer order was issued, there came a telegram from Railway Board - "Sarkar's transfer order cancelled". I marked that Prabhatda' remained as unaffected as he had been before the order was made. When I asked him about this, he

immediately replied, "I knew from before that it would happen like this." But it is difficult to say how he knew it. Many of the office staff were ready to do anything for Prabhatda' and they considered whatever he said as inviolable.

Shankar Banerjee was one of our office colleagues. One of his brothers was suffering from eczema. We were also moved seeing his suffering. One day I advised Shankarda' to inform Prabhatda' about the matter. At an opportune moment Shankarda' broached the issue. Prabhatda' said, "Alright, bring him to me. There is nothing to worry about".

One day Shankarda' brought his elder brother. Prabhatda' listened to everything carefully and passed his hand lightly over his body. Immediately everything was alright. After that he had no trouble. Only Prabhatda' knows how or where his suffering went or under the spell of which mantra. We were speechless.

I had a colleague and friend who lived in Monghyr. His name was Sanjay Singh. He was sentenced to death in a trumped up murder case. Even High Court confirmed the sentence. Having no alternative he went to Prabhatda' who assured him not to worry as no punishment would stand. He advised him to appeal to the Supreme Court without delay. He also gave legal advice on five points of the case on which acquittal can be secured. The man was acquitted. Incidents like this often occurred which surprised everyone in the office. Prabhatda' was both feared and respected. Many high officers of the railways particularly from Gorakhpur came to Prabhatda' to see and listen to him. For this they would wait hours and hours. It was not easy to see Prabhatda'.

Prabhatda' frequently said, "I have many aspirations to open some schools, colleges, children's home, hospital and so on for poor people. As long as I am alive, I shall try to

do these work. But for all these things money is necessary. I do not know how far I shall succeed but I shall spend my life trying". Later on we heard about his world-wide organization. We have also heard that educational and social service projects have been established all over the world. All this was the materialization of his dreams since early in his life. I remember that in 1967 there was a severe drought in Bihar. The headquarters of Ananda Marga was then at Ranchi. The entire organization had jumped in extending relief to those affected.

He loved almost everyone in the office. I remember the names of Milan Bose, Shivshankar Mukherjee, Sushil Dhar, Anil Kumar Bhattacharya (Gava) among them. Anil Kumar Bhattacharya was a famous violinist. He was regularly on the radio. He was very close to Prabhatda'. He learnt *sa'dhana*' and actively participated in the work of Ananda Marga leaving his violin aside.

I also had philosophical discussions with Prabhatda'. But he never put pressure on us to learn *sa'dhana*'. He would always say, "These things are a personal matter. It is not good to interfere with one's independence in this matter."

Speaking about communism he often said, "Communism is a very harmful philosophy for human society. There will be serious troubles in Soviet Russia and communism will have its downfall." One could easily understand from his talk that he hated communism from the core of his heart.

Whatever he spoke then about communism was very significant. Perhaps it was 1952. We were sitting in his room during lunch period. Suddenly, we asked him, "Prabhatda', what is the future of communism which is spreading everywhere?"

He replied, "See, the whole philosophy of communism is unrealistic and against human spirit. That is why you will

see that within a short period this theory will be irrelevant in society". We wanted to know, "Will it happen in our lifetime?" He thought for a while and said, "Yes, you shall see in your lifetime. Towards the end of this century, you will find no trace of communism on the surface of this earth and the Soviet Union will break into pieces. But I shall see only the beginning of this process and not the end". Today in 1991, I think how prophetic Prabhatda's talk was that day.

I never saw any unreasonable conduct of Prabhatda'. I never saw him ill-treating anyone. During the Emergency \* whenever CID officers came to interrogate me, I always told them the same thing. We had no idea about the organization of Prabhatda', but as far as we knew him personally, he was a pure and dependable person.

Generally, people thought Prabhat babu has some immeasurable power. Why else did so many big people come to him? How did he build such a vast organization? Only a some days ago an educated woman from Taiwan came to me to learn more about Prabhatda'. Without some power why did people from different parts of world come like this?

Our ancestral home was in Bangladesh. Whenever I talked with Prabhatda' about my village, he gave all the detailed information before I could. He quickly rattled off the details such as the geographical location of our village, name of river flowing beside my village, its climate and folk culture. All this gave me the impression that he is omniscient; how else did he know all these things without ever going there.

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\* "Emergency" was the period from 1975 to 1977 when the government of Indira Gandhi declared martial law. — Editor

One day I came to know that suddenly Prabhatda' has left his job for doing his organization's work. He did not even take his money from the office provident fund. I did not see him for a long time after his departure. I had been to Calcutta sometime before to see one of my brothers-in-law. I knew Prabhatda' lived in Lake Gardens. After making inquiries I came there. He called me in soon after I sent up word. We started reminiscing about those old days. He asked about everyone in detail. Prabhatda' was not well at the time. The doctors came in to examine him while I was there. That was the last time I saw Prabhatda'.

I am not an Ananda Margii, but I strongly feel that the people of this country did not recognize Prabhatda'. How could it possible to recognize him? He was a man of great genius, yet never revealed himself to anyone so easily.



**PRABHAT RANJAN AS I KNEW HIM**

by Vimal Chandra Maitra

I had known Shrii Prabhat Ranjan since my childhood. There was an intimate friendship between my grandmother and his grandmother. When they talked to each other, his grandmother would occasionally tell things about Bubuda' (I always used to call him Bubuda' instead of Prabhatda'). She would mention various strange incidents about his childhood. We used to listen to those stories with a sense of wonder.

His grandmother told us that Bubuda' at the age of four could narrate the tales from the Maha'bha'rata in perfect sequence. Sometimes he would even offer his personal views on the different stories. This all sounded wondrous to me. In later years after I grew up, I said to him, "It is a wonder that your memory is so sharp. You easily remember incidents that took place long ago.

Bubuda' replied, "I can easily remember the events of the present life; I can clearly remember incidents from my past lives as well."

I had the direct proof of it a number of times. Bubuda' and I used to play together until we were twelve. From what I gathered as his constant playmate, I am convinced that he was a mystic. He was a most enigmatic person. He was trying to accomplish something difficult and beyond common grasp. Looking at his face one could see a divine resplendence. There was incredible self-confidence in his bearing.

Later on I came once again in contact with Bubuda' when we were employed in the same office. We both joined the railway service around the same time. I wasn't then as open as when I was his childhood playmate. My head would automatically bow before his profound, serene personality.

If anyone ever asked him any question on any subject, he thoroughly answered it to the full satisfaction of the questioner. All his office colleagues were amazed at this. He also taught me how to ask questions meticulously like an experienced journalist. Often it happened that we would read the newspapers together. I would hardly finish with the headlines when he would have finished reading the whole paper. Then he would tell me all the important news items of the day. It was not necessary for me to read the newspaper any more. Some time later when he would bring up some important news items, I already would have forgotten many of them. Bubuda' said to me, "If you touch my toes, you will remember everything." I experienced it a number of times. I would touch him as he directed and immediately all the forgotten information would reappear in my memory in a flash. I could retell all the news verbatim. I learned that he remembers all that he had ever read right from his nursery class.

One time we started discussing some topic. At one stage the discussion stopped, but some questions on my mind had remained unanswered. When we were about to separate, Bubuda' suddenly asked, "Do you still have any doubts about anything? Do you feel some questions are yet to be answered?" We resumed our unfinished discussion which continued for quite sometime. When at last I had all my questions answered satisfactorily, he left me. Such things happened innumerable times. Maybe I would have some urge to ask about something on my mind but didn't have the courage to approach him. He would ask me if I wanted to know from him anything. It is my personal experience as well as the experience of others that our thought-waves were reflected in his mind like a clear picture on a screen.

One of our colleagues was Badal Chatterjee. He was a distant nephew of Shivshankar Mukherjee. Once a farewell

party was organized at the time of his transfer from the Jamalpur office. The meeting started on time. Someone had brought a beautiful garland for Badal Chatterjee. When he was about to be garlanded, Badalji spoke emotionally, "I am not worthy of such a precious garland. Mentally, I have dedicated this garland to Bubuda'. I don't have the courage to wear a garland in front of him." As desired by Badal babu, the garland was offered to Bubuda'. He took the garland in his hand and handed it to Badal babu. "Keep this garland with proper respect," Bubuda' said. "Whenever you go out for work, just have a glance at it." Happily Badal babu took the garland home and lovingly preserved it in a box wrapped in a red silk cloth. As suggested by Bubuda', Badal babu would glance at the garland every day before he left for work. A remarkable change came over Badal babu's life. In due course he became an ideal man. Strangely enough one day the garland vanished from the box. That mystery has yet to be solved. Badal babu was not a member of Ananda Marga but he was a faithful admirer of Bubuda'.

A certain American engineer knew Bubuda'. He had a brother-in-law who was both a poet and agricultural scientist. He offered his brother-in-law a copy of Bubuda's book *Idea and Ideology*. The brother-in-law was highly impressed by it and wanted to have an interview with the author. The engineer could not give the exact address of Bubuda', and only said that when in India he should look for him. The scientist-poet became restless to meet the author. He decided to come to India and search for him through the U.S. Embassy. He was on his way by taxi to the embassy directly from the airport. On the way the taxi broke down. He approached a man on the road for the address of P.R. Sarkar. That passer-by turned out to be an Ananda Margii. And that's how he came to the Ananda Marga *ashram*. He

went from Delhi to Varanasi and was initiated into a yogic way of life. He received personal contact with Bubuda' and was extremely pleased.

Ananda Marga as we see it today is just as it was precisely drawn up in Bubuda's mind in his boyhood. He would occasionally say to us, "I know that when I shall endeavour to materialize my hopes and dreams, I am bound to be confronted with tremendous opposition. So I want to counteract those obstacles while I am still young." He was never concerned about finances. He had a firm conviction that good and righteous people would assist him as necessary in welfare projects and he was right.

While at the office Bubuda' was always surrounded by admirers and followers. Almost everyone loved and respected him. They were attracted to him because of his deep knowledge and love for humanity. Only a couple of senior officers felt jealous of him. They often conspired to get him transferred to other places, but Bubuda' was unconcerned about it. The officers never dared to confront or annoy him directly; on the other hand it was Bubuda who would point out their shortcomings.

In the early days some intelligence personnel were deputed by the government to report on Bubuda's activities. But when they made their inquiries, they were so highly impressed by his personality that they ended up becoming Ananda Margiis. Many of the office people were closely associated with Ananda Marga. As far as I am concerned, Bubuda' influenced my life very much. I had known him since childhood and loved and venerated him since the early forties.

A regular journal in Angika, the *Angika Samachar*, was being published from Bhagalpur. The Angika dialect had no written grammar of its own. The editor faced insurmountable difficulties in editing the journal. He asked Bubuda for

advice in this matter. Bubuda' called on Anil Bhattacharya and gave a long dissertation on the primary grammar of Angika out of which a book named *Angika Sabodh* was later published. After that the editor had no difficulty in editing the journal.

Bubuda' always maintained a calm, quiet demeanour, yet at the same time he was extremely active and dynamic. While at the office desk, he did his job peacefully. A certain gentleman from Bhagalpur came and left one rose on his desk. One day I asked Bubuda' about it. Bubuda' replied, "He is a clever man. He does not disclose his intention verbally but in his heart he cherishes a secret desire that one day Prabhat babu will grant his prayers."

In the office Bubuda' always held his head high. A couple of jealous senior officers tried to pick holes in his work but were always foiled and went away disappointed.

Once a senior officer demanded an explanation for a fictitious charge against him. Bubuda' with his characteristic boldness, refused to submit any explanation. On the contrary he sent in his resignation. Those officers knew that they were no match for him as far as moral courage and efficiency were concerned. In all his work, he maintained his usual style of functioning. He never compromised with any wrong or injustice. Knowingly or unknowingly most people came to love and respect him; it was something unusual.

## PRABHAT RANJAN IN BAMUNPARA

by Naresh Ghosh

P.R. Sarkar was known to us as our dearest Bubuda'. He resided at Jamalpur, but on some occasions he would come to Bamunpara. As soon as he arrived, the news spread like wildfire. One day I noticed from some distance that Bubuda' dressed in military uniform was coming towards our village. I was really impressed by his robust figure and dignified, vigorous stride. It seemed as though a uniformed soldier was marching towards the battlefield. That scene is still fresh in my memory. At that very moment I was convinced that Bubuda' was invincible. He is in a class by himself quite distinct from others by virtue of his brilliant genius.

He had sharp intellect which seemed extraordinary for his age. Many of us went to see him when he visited Bamunpara. He was automatically the central figure in our circle. We would ask him lots of questions, and he would answer the questions like a very wise person. To speak the truth, Bubuda' always had an answer for every problem.

Once Bubuda' came to Bamunpara and said he would stay three days. We sat every day discussing serious and useful things. There was a linguistics discussion on the first day, social philosophy the following day, and socio-spiritual ideology the third day. Let me confess that we had no idea of philosophy in those days. Newspapers and journals were uncommon in the countryside even as it is now.

Well, Bubuda' did discuss the subjects as decided earlier. It was a very educative discussion – the Vedas, the Upanisads, Smrtis (social treatise) and Vaes'n'ava, Shakta and Shaeva philosophies – nothing was left out. He lucidly explained

each item and asked for our comments. He pointed out in detail the merits and defects of each and every school of thought.

I remember I once asked him, "Well Bubuda', why did the Supreme Lord create this universe? Wouldn't it have been better for Him not to have created this world putting human beings through innumerable trials and tribulations?" He took three hours to answer this question. His exposition was clear, concise and unambiguous.

By the way, have you read his book *Ananda Marga*? After the book was published, Bubuda' gave us a copy to read. I saw the points made in that discussion were in that book. At first, we were unaware that he was the author of the book. In those days we did not know him as A'nanda-mu'rtiji. We knew him as our Bubuda' or at the most as Prabhat Ranjan Sarkar. Curiously, he did not tell us that it was his book. The title page carried the name of one Shivshankar Banerjee, a police officer. While reading it, I found out some similarities of thought with Bubuda's. Most of the points that he talked about while analyzing the socio-spiritual ideology were incorporated into that book. Later upon investigation I came to know that my guess was correct. The book was, in fact, a collection of Bubuda's edited speeches.

We saw that Bubuda' since his childhood had an irresistible desire to know more and more. When he would come to Bamunpara he visited every house and looked for old manuscripts, records, antiques, etc. Then he would pore over them assimilating the contents. While studying in Calcutta he wrote poetry and essays for different journals. Those were published in *Jugantar* and *Ananda Patrika Bazar*. Each article or piece of poetry was marked with the originality of his thought. Many educated people appreciated his sterling

virtues. We heard the name of Mr. Niharendu Dutta Mazumdar, a prominent freedom fighter and Minister of Justice for W. Bengal, of in the course of our discussions.

Bubuda' was quite knowledgeable in palmistry. In this regard everyone admired him. But he was so reserved and secretive he never told anyone that he knew palmistry. One day his mother broke the news to us. She said, "Do you know that our Bubuda' is a great palmist. If you want to know your future, just ask him and he will tell you everything. After hearing this news from his mother, we all were curious to have our fortunes told. Bubu was always evasive but we were equally insistent.

One time my brother, Paresh Ghosh, and I devised a plan. Before Bubuda' would leave the village we would catch hold of him and urge him to please read our palms. We did that. He finally relented after our vehement pleas.

"What do you want to know?" he asked sympathetically.

"We want to know our future," we said eagerly. "We want to know when we are going to get jobs and so on."

Bubuda first closely surveyed Paresh from head-to-foot and said, "You shall never get a job. You should concentrate in business as early as possible." He gave him some hints as to what sort of business he should undertake. By the way, Bubuda' was correct. Paresh never did get a job. He has been in business since that time. He made a fortune through business.

Meanwhile Sailen Ghosh, another relative, appeared on the scene. Bubuda' surveyed him also in the same way and said, "Your job is assured. You are going to get it within a month." Sailen was amazed. He had not even applied for a job anywhere. How can he expect a job? In about twenty days he did receive a letter asking to interview him and a week later he got his appointment confirmed.



Around that time, many people took for granted that Bubuda' had exceptional spiritual power. I noticed something extraordinary about him. He always looked calm and self-composed. It appeared that he was omniscient. I thought to myself, "Bubuda', can you do anything and everything you like?" He was solemn for a while, then spoke to me, "Yes, I can." Later under other circumstances, I realized the significance of what he said.

For instance, I went to their house in Jamalpur for the wedding of his youngest brother. The day before the marriage feast, I started for Jamalpur by the upper India express. No sooner had I boarded the train than heavy rains started. It was great pouring down incessantly throughout the journey and when we alighted from the train at Jamalpur it was still raining. There was no sign of it ceasing. Somehow we managed to reach their residence protected only by our rain coats. When we reached there we found that preparations were going at full speed to make the feast a great success. Everyone was busy at work. The only exception was Bubuda' who was absorbed in writing something.

I talked to Kanaida', Prabhat Ranjan's next brother, "If the rains don't stop in time, it will be a great problem."

Kanaida' said with conviction, "Dada (elder brother) has said that the rains will stop by noon."

I took an umbrella and went out for shopping. With great difficulty I located a jewellers' shop. I bought an ornament for the bride. When I stepped out of the shop I saw that the sky was clear. The rains had stopped completely. I looked at my wrist watch and found that it was three minutes past twelve and remembered Kanaida's words.

Bubuda' had a great dream of doing some good to the society. From his early youth he would discuss how to bring up the standard of the society, how to eradicate poverty,

exploitation and injustice and how to bring people onto the path of righteousness. There was no end to his concern about all these things.

In our younger days we did not fathom his greatness. The more time passes, the more our society will realize his greatness. Now he is world-famous. I am confident that future generations will know him better and the name of our village Bamunpara will be written in shining letters in the annals of human history.

*To Sadvipras the value of human life surpasses all other values. Be it state or scripture, society or religion, the significance of everything lies in developing humanity to the optimum point through knowledge, culture, health and affluence of life. It is for the unfoldment of humanity that civilization has so many implements, the state presents various forms, theories multiply and the scriptures abound in ordinances and regulations. What hell does the state stand for, what is the use of these regulations or why are the marvels of civilization if humans are deprived of manifesting themselves, if they do not get any scope to build a good physique, to invigorate their intelligence with knowledge and to broaden their hearts with love and compassion? Instead of being conducive to lead humans to the goal of life, if the state stands in the way then it cannot command loyalty, because humans are superior to the state.*

Shrii Shrii Anandamurti

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